



The Anti-Defamation League/Hillel Compact The Enemies of Language

Last month I reported the astonishing fact that the Anti-Defamation League with its \$50-million dollar annual budget and Hillel, The Foundation for Jewish Campus Life, which is organized on 500 campuses around the nation, had formed a compact to shut me down on the American campus. The primary tool of the compact is its publication and distribution to student newspaper editors of a 10,000-plus word booklet titled "Fighting Holocaust Denial in Campus Newspaper Advertisements: A Manual for Action."

The Manual states: "On college campuses, Holocaust denial is most often encountered in the form of advertisements submitted to student newspapers by Bradley Smith and his Committee for Open Debate on the Holocaust (CODOH). These ads are an affront to truth and an insult to the memory of those who were murdered by the Nazis. They create a divisive atmosphere for Jews on campus and foster conflict among students, faculty, administrators and the local community."

So there you have it. The guys who know, the top guys in the Holocaust Marketing Industry, the Abe Foxmans, the Wayne Fire-

stones of Hillel, all the big guys in Holocaust Inc., understand that presenting a couple questions about the Holocaust story, questions that otherwise remain unasked in academia, to student and other university audiences, including administration and faculty, fosters "conflict among students, faculty, administrators and the local community."

When I use the word "greed" with regard to Holocaust Inc. I am not talking about greed for money. I am talking about its voracious hunger for influence, its ravenous appetite to control public debate, and its insatiable necessity to become the masters, thus the enemies, of language itself.

The big guys are right on the money here. Asking a question about the Holocaust story that is not vetted by the big guns in Holocaust Inc. fosters conflict. But that is the exact point of the exercise: to pose questions in public, in the light of day, that foster conflict

(read: debate, discussion, argument, a free exchange of ideas, talk that is unafraid) in your community, be it in the press, among neighbors, on the internet or, and especially for us, in the university.

Holocaust Inc. is now represented by some 150 Holocaust centers around the country, including 16 full-fledged museums. The national museum in Washington D.C. has become a global enterprise and has raised some \$200 million toward its goal of \$400 million. Nevertheless, it's not all roses for Holocaust Inc. While endowments were once the chief source of support for the Industry, they are no longer entirely dependable. Bernie Madoff syndrome?

I can understand their concern. While funding for CODOH has fallen substantially over the last year—this December was the weakest I can remember—Holocaust Inc. is having its own problems. Of course, those folk are looking for \$10 million here, a \$100 million there, while I'm looking for a couple thousand extra each month. That's all I need to get these guys all twisted up in their

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own shorts (if I am to include the ladies who work with such dedication for Holocaust Inc.; I suppose I will have to find some other way to express this thought) and reveal themselves as the censorious, controlling, greedy folk they are.

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The fact is that contributions are down here at CODOH, which is the way it works sometimes when the economy goes down, suggests that I will have to be careful in running the advertisements that so exercise the Foxmans and Firestones. I can get them run, but afterwards I will have to pay for them (it’s always something).

But then there is always the brilliant idea that saves the day. Somewhere. As a matter of fact, I may have had one. It’s not entirely new, it’s not exotic, I’m even willing to admit that it may not be entirely brilliant. But it does represent a practical and doable synthesis of all we have been doing this last year and takes it straight ahead for us. I’m already at work on it.

The idea is to address the ADL/Hillel union as they have addressed me. Challenge them as they have challenged me, directly, forthrightly, using their own materials to reveal their true dispositions as they have used mine to pretend to reveal mine.

I will use their own publication, “Fighting Holocaust Denial in Campus Newspaper Advertisements: A Manual for Action,” to expose their censoriousness, their fear of open debate, and I will take it to precisely those audiences that

the “Manual for Action” is being distributed to. You might think that for me to challenge a union of forces already organized on hundreds of campuses with access to tens of millions of dollars—whether I am short on funding or not—is not realistic

There was a time not so long ago when such a campaign would have been unthinkable. Before the World Wide Web. Before the Internet. Now it is thinkable. It’s doable. Though it has many parts, it is not complicated. It will take some funding on your part, some organization on my part, a determination to stay focused, and the understanding that I handle the workload as I would any other diversion, having some laughs, and not allowing it to grind me down and wear me out.

I’m not going to give away the tactics, but the strategy will become apparent very quickly. The strategy, as noted above, includes using the ADL/Hillel publication as the core of the campaign. It includes developing email lists that are ten times, perhaps many times, greater than any I have used before. And it will feature, for the first time, those tiny films we call videos that can be distributed just as text messages are distributed.

I reported here last month that in November we produced five videos for You Tube and they had been viewed some 2,400 times in total. In December we did three videos before the holidays.

“Elie Wiesel, a Ludicrously Unreliable Survivor”

“Don’t Let the Sun Catch You Cryin’”

“Elie Wiesel’s Hope for America”

While there was a lull in viewing over the holidays and during winter break on campus, the eight

videos have been viewed now some 5,100 times in all. There is Smith demonstrating on camera that Simon Wiesenthal is a recognized liar (*The London Times*), that Elie Wiesel is a fool who is working to institute censorship of revisionist arguments in America, that an internationally known American historian is leading people to a Web site that talks seriously about the gas chambers of Buchenwald.

Imagine, if you will, how much work would go into appearing on campus or anywhere else before an audience of 5,000. The planning, the expense, the traveling, the last-minute cancellations, the need to speak at five and maybe more campuses to get that kind of aggregate audience. Again, the expense.

Five thousand views of our You Tube videos is the very beginning. By the end of January I will have produced three or four new videos, dealing with core revisionist issues and linked to topical stories. I think it is safe for me to say that the videos that we will have on line by then will have been viewed 10,000 times! That’s going out on a limb. The one thing that is certain is that because the videos will never go away but remain there online for the whole world to see, the views, the audience, will not stabilize but will grow. And grow. And grow. Because there will always be a new video, which will always lead to all the videos that went before.

Is this brilliant or what?

And then, there I’ll be. Warts and all. A real face, a human face. Making mistakes. Dropping papers. Forgetting where I am. Not an academic, not a scholar, not an intellectual. Nothing to defend. The face of a man who is not an enemy of language.

Free-Riding on the Juggernaut of Conscience

By N. Joseph Potts

Riders of the Juggernaut are exalted by right of their berths aboard it—they claim, and receive, whether graciously or haughtily, the adulation of the masses among whom the Juggernaut passes. The more-fervent among the throng find victims among their number to throw in its path by way of sacrifice that it might find pleasing. These, along with delirious others persuaded that their own death beneath it is the surest passage to Heaven, are crushed to oblivion by the Juggernaut’s massive wheels, presenting not the slightest impediment, neither to the Juggernaut nor to any of its godlike passengers.

The memory of the Nazi-instigated ethnic cleansings known as the Holocaust became the Juggernaut of Conscience chiefly because Germany lost World War II to countries whose governments were strongly influenced by groups that identified with its victims. And, of course, it did not lose in the sense of negotiating a peace and continuing on under its own government—it catastrophically lost control of all its own territory and, knowing that such would be its lot in surrendering, fought a long and desperate struggle to a point that was literally death for millions of its citizens and metaphorically for its infrastructure and economy. Ineluctably, those inside the concentration camps partook of the suffering and devastation undergone by those outside them.

Adding to this self-reinforcing cycle of horror and destruction was the fact that, like the war itself, the German racial enterprise was the most highly mechanized program of involuntary population movement ever undertaken. The long, doom-bound train of locked box-cars or cattle cars filled with hopeless deportees remains perhaps the central image of the Holocaust despite the extensive use of just such conveyances in exactly the same ways not only for the Gulag of So-

viet Russia, but for the ethnic counter-cleansings mounted on a virtually equal scale against Germans immediately after the war.

The Holocaust occurred in one of the most densely populated, developed regions in the world, and so rapidly attained the rank of history’s largest project of its kind as well, not only in terms of numbers deported and the apparent death toll among them, but even in terms of the distances traveled by its victims in the course of their incarceration. Combined with the ravages of disease, exposure, starvation, overwork and the deliberate killing of huge numbers under the impetus of various motivations, the carnage attained a scale comparable to the decimation sustained by untargeted civilian populations from the war through many of the same proximate causes, as well as others, such as aerial bombardment.

And, again like many German survivors who found their ancestral homes and hence themselves, their families, and all their possessions outside the foreshortened limits of postwar rump Germany, survivors of the Holocaust, many virtually bereft of family and even health, found that recovering their pre-war lands or dwellings would entail a lethal struggle against entrenched opponents already long in possession of their sundered homesteads.

The legacy of this unparalleled saga of cruelty, misfortune, and destruction has been a tidal wave of recrimination that even the hard-working, conscience-smitten millions of surviving Germans have been unable to absorb by themselves, even through decades of blame-taking, perpetrator-hunting, reparation-paying, child-indoctrinating and even prosecution of those few among their number with the temerity to suggest that these processes may finally have been carried far enough.

No, blame for the Holocaust has seeped out not only to nearby neutrals such as Switzerland for not providing as much refuge as hindsight suggests might have been wanted, but beyond to conquered countries such as Poland and France, and on to even those countries that spilled vast amounts of their blood and treasure to stop and kill the Nazi monster such as the United States and Great Britain.

And so well-served by its beneficiaries is the specter of the Holocaust that it grows with the passage of time, attracting ever more adulation from the masses stricken with the guilt of having been spared it themselves and being the offspring of parents similarly so spared. It is this process that has led to the vast proportions of the Juggernaut of

Conscience as it rumbles over the fields of today's humanity, increasing in weight and speed as it cuts an ever-wider swath among the unworthy fortunate.

But despite the Juggernaut's rude health and limitless capacity for expansion, a cancer is metastasizing aboard it that will one day break its axles, shatter its crossbeams, and bring it to a sudden, catastrophic halt in the center of a mob that has suddenly realized that they have been its dupes for many years and have heaped onto it far too great a portion of what would today remain their own treasure but for the inertial deception practiced upon them by the Juggernaut and its now-dismounted riders.

That cancer is "free riders." Free riders are the frauds and counterfeits—those basking in the sympathy and deference, not to mention in many cases the money, of the masses—who never sustained so much as a scratch or a bump from the Holocaust. These include not only those who falsely claim to have been its victims directly or in prospect by being subject to capture and deportation, but those who falsely claim to be the children of victims and those who falsely claim to have lost typically large numbers of family members to it.

Not all free riders are equally cancerous. Most malignant of all are those, typically misrepresenters of their own selves, who knowingly spread, or encourage the belief of, false tales of their past desolations. They are often able to avoid exposure to inconvenient questionings of their stories' particulars by feigning intense sensitivity to the pain of memory, and only once or twice privately "confiding" a story that its hearer then thoughtfully spreads about among friends and acquaintances with the caveat that it cannot ever be discussed with

the sufferer himself, as it is "too painful."

Slightly less malignant, but cancerous nonetheless, are those who gained their places aboard the Juggernaut through giving themselves "the benefit of the doubt." This group is made up primarily of those claiming to have lost family

The proportion of free riders to genuine victims gazing down at the worshipful mob from the Juggernaut has been rising ever since the Juggernaut was set in motion during the postwar war-crimes trials. Genuine victims undoubtedly attained a minority status among the passenger list by 1950, no matter how trivial a misfortune be allowed as entitling one to the true status of victim. Sixty years later, the proportion of deserving within the jostling throng that overloads the Juggernaut is minuscule, even as the skill and dedication of the actors who make up the majority grows.

members "in the Holocaust" when in fact they have no explicit information of even deportation, much less death, of relatives they knew about in places and at times when they could have been affected by the Holocaust. These are, in the milder cases, people with whom they have lost touch, and might have lost touch even without the upheavals and disruptions that affected virtually all of Europe during and after World War II. They are people who themselves may

lead lives of a style that could be described as disrupted who themselves would be hard for their relatives to maintain contact with if they did try. Haven't heard anything in a long time? They died in the Holocaust. Finally heard from someone? Probably an imposter, looking for money or a way to get to the States. What *language* is that, anyway? Can *you* read it? They died in the Holocaust.

Finally, there are the conveniently gullible, people of little curiosity and even less doubt. These frequently start out as the dupes of either of the two more-malignant classes of free riders, but then smoothly segue over to the predatory side of the equation. They are told that Great-Aunt Sylvie or Grandpa Morris was caught in one of the infamous Aktions and was gassed at <any of the 1500 concentration camps that existed.> Probably Great-Grandmother Emma, too, assuming she hadn't already died by the time she would have been forced onto the train. Just as often, there are numbers in the place of names, such as "31 members of my family," or "all but the three who made it here," or anonymous groups such as that. Anyone inconsiderate enough to ask a name or relationship is certain to receive a pained stare instead of an answer.

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And when the breakdown finally occurs, and the free riders are

spilled out onto the road among their erstwhile worshippers, those feeling vengeful urges against any of them will have the comfort of the enormous odds that any given

one of them never paid in any way for their high and mighty ride aboard the Juggernaut of Conscience.

The Non-Jewish Stake in the Holocaust Mythology

By Paul Grubach

In the early 1980s, the late Revisionist scholar Dr. Charles Weber wrote a very important, but now largely forgotten, essay concerning the non-Jewish groups that promote and benefit from the Holocaust mythology. Weber noted that although the Jewish-Zionist power elite is the predominant force behind the Holocaust ideology, they are not the only entity behind it.

There are Gentile groups that also promote and benefit from the Holocaust ideology, and this is certainly one of the reasons why it survives and flourishes. "As corrosive, divisive and destructive as the 'Holocaust' material and extermination thesis are," Weber noted, "we must certainly not consider Jews exclusively responsible for their continued propagation."

There are some who still operate under the illusion that the sole reason the Holocaust mythology survives and flourishes is because of Jewish-Zionist power and influence. This is a mistaken viewpoint.

Consider the case of Russia. Here is a recent statement of the Russian representative to the United Nations in regard to the 2007 United Nations Resolution condemning "Holocaust denial": "[T]he Red Army had freed the Auschwitz death camp, one of the largest. The memory of the heroism of the Soviet soldiers and the

many millions of victims in his country could never reconcile itself with those of 'opportunistic political interest' who sought to distort the significance of that history."

As far back as 1980, Revisionist historian Weber noted that Holocaust material proved to be a useful ideological weapon in a number of Russian-Soviet propaganda efforts, including the Nuremberg trials. It enabled the Soviet Union to cover up, hide and obliterate by contrast the awareness of war crimes perpetrated by the Red Army against other nations and peoples, such as the Katyn massacre in Poland.

The Soviet Union has been consigned to the dustbin of history, but the promotion of the Holocaust ideology still serves the interests of the current Russian government, as they want to instill a sense of national pride in the Russian masses. The Holocaust mythology forms the cornerstone of Great Russian nationalism, as it casts the Russian people in the role of "heroic liberators" during WWII.

UN Russian Federation representative Vitaly Churkin hinted that this is what is behind Russia's support of the 2007 United Nations Resolution condemning "Holocaust denial": "[M]ember States were bound to include in that condemnation attempts to revise the history of the Second World War and the merits of those who took

up arms to fight the Nazis. Any attempt to make heroic the henchmen of fascism must be rejected."

In an August 2009 joint Russian-Israeli statement, Russian President Dmitry Medvedev and his Israeli counterpart, Shimon Peres, declared: "We express our deep indignation at attempts to deny the great contribution that the Russian people and other peoples of the Soviet Union brought to the victory over Nazi Germany and also (attempts) to deny the Holocaust of European Jews...No kind of attempt to revise history can diminish the clear facts."

The "Nazi gas chamber" mythology provides the Russian people with an exaggerated self-image as heroic liberators and freedom fighters. After all, so the propaganda line goes, they "saved the world" from the clutches of the "evil Germans" who were "attempting to exterminate" the "inferior races" who opposed them. Take away the Holocaust mythology, and what do we end up with?

A repudiation of the Holocaust ideology would allow a reappraisal of the crimes, atrocities, genocide and oppression committed by the Stalinist regime. The end result of such historical revisionism would be the demolition of a pillar of Russian patriotic ideology, and the worldwide realization that Stalinist Communism was more oppressive

and evil than National Socialism. Indeed, even the bitter intellectual opponent of Holocaust revisionism, Deborah Lipstadt, admits that Stalin killed more people than Hitler ever did.

Holocaust historian Robert Jan van Pelt revealed reasons why Poland has a vested interest in promoting the Holocaust ideology. In 1947, the Polish government enacted a law that commemorated the martyrdom of Poland and other nations at the Auschwitz concentration camp. As in the case of Russia, the Holocaust ideology was made into a cornerstone of Polish nationalism.

It is now admitted by mainstream historians that the claim of four million people murdered at Auschwitz was a deliberate myth. Professor van Pelt also pointed out how the “four-million-murdered-at-Auschwitz” lie served the interests of successive Polish governments. He wrote: “As relations between the East and West deteriorated after the war, with the largest part of Germany becoming part of NATO and with that country refusing to recognize the legitimacy of postwar Polish annexation of the former German territories of East Prussia, Pomerania, and Silesia, the number of victims [at Auschwitz concentration camp] became a political issue. The communist rulers of Poland were unwilling to give an inch on their claims against Germany as long as the Bonn government did not recognize the territorial integrity of the People’s Republic of Poland, and therefore they continued to maintain, as a matter of policy, that 4 million people had been killed in Auschwitz.”

Whether the Polish position vis-à-vis the disputed territories is legitimate or not, Polish authorities still have an ulterior vested interest in promoting the Holocaust ideol-

ogy. Not only does it serve as a cornerstone of Polish nationalism, but it provides a “safeguard” against any future German demand that Poland give back the disputed territories to Germany. Many Poles fear in their hearts that the post-war state of Poland stands and falls with Auschwitz.



Teresa Heinz Kerry

For many influential non-Jewish, American and European liberals, belief in the Holocaust has replaced belief in God as the supreme virtue. Expressing a widely held sentiment among liberal 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.” Thus, for left-leaning Gentile liberals, the Holocaust ideology is a motivating force for social action.

Non-Jewish American and British power elites also have a vested interest in promoting the Holocaust ideology. As historian Jeffrey Herf

recently revealed in his study, *The Jewish Enemy*, the Holocaust ideology paints the American and British war effort during WWII in a good and ethical light, and thus “justifies” the entire Allied war effort against Germany.

As Herf makes clear, one of the important characteristics of mass propaganda is that it appeals to stark contrasts between good and evil. The Holocaust doctrine fits the bill perfectly. He wrote: “Reports of the Final Solution [the Nazi attempt to exterminate the Jews during WWII] underscored the stark moral dichotomy between Nazi Germany and its allies, on the one hand, and the United Nations [Americans, British, etc.,] on the other. They reinforced the Allies’ conviction that this was a war between freedom and tyranny, good and evil, civilization and barbarism.”

In a formal declaration reflecting the official view of the United States government, it was stated: “The 1945 defeat of Nazi Germany by the U.S. and its allies finally put a stop to dictator Adolph [sic] Hitler’s campaign of genocide.”

In a word, take away the Holocaust ideology and one important “justification” of the American and British war effort against Germany is consigned to the dustbin of history. Americans and Britons will start asking uncomfortable questions, such as: Why did we go to war with Germany? Maybe we should not have gone to war with Germany, and maybe it was a huge error to be allied with the murderous Stalinist regime?

In September of 2007, then-President George W. Bush invoked the Holocaust ideology in order to “justify” any possible American measures against Iran. In the fall of 2008, Republican vice-presidential candidate Sarah Palin also invoked the Holocaust ideolo-

gy as a “justification” for any possible American military action against Iran. These two influential politicians are Christian Zionists who firmly believe that support for Israel and Zionism is in the best interests of the United States—and they used the Holocaust ideology as a “justification” for their agenda.

There are certainly other important examples of non-Jews who promote and benefit from the Holocaust ideology. The reader should not misunderstand me. The International Jewish-Zionist power elite and the state of Israel are the *major* beneficiaries and promoters of the Holocaust ideology, but they are not the *sole* promoters and be-

neficiaries. The story is much more complicated. The major reason that the traditional Holocaust story still survives is that there are a wide range of powerful groups, both Jewish and non-Jewish, that benefit from its perpetuation.

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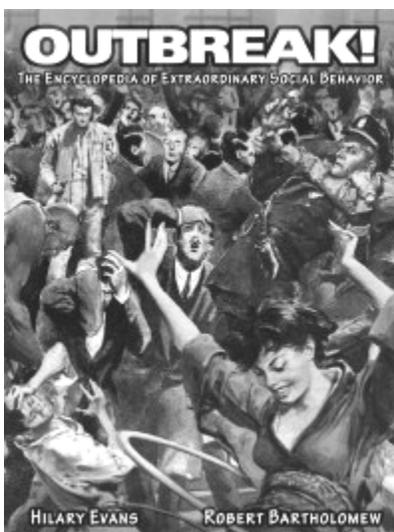
Outbreak! The Encyclopedia of Extraordinary Social Behavior

By Hilary Evans, M.A. and Robert Bartholomew, Ph.D.
Anomalist Books, 2009. 784 pp.

Reviewed by Chip Smith

Hilary Evans is a British historian and a prolific author who has written dozens of books on subjects ranging from Victorian private life to flying saucers. Robert Bartholomew is an accredited sociologist and a recognized authority on collective behavior whose studies in interpretative anthropology have appeared in numerous journals over the years. Together, the two scholars have produced *Outbreak! The Encyclopedia of Extraordinary Social Behavior*, a wildly entertaining, absurdly ambitious, astutely critical, deceptively academic and nearly definitive study of the myriad crazes, manias, panics, scares, fads, fashions and other sundry sociogenic phenomena that have made history while eluding historians. Out of the box, *Outbreak!* earns its place alongside such classic studies of mass psychology as Charles Mackay’s *Extraordinary Popular Delusions and the Madness of Crowds* and Gustav Le Bon’s *The Crowd*.

Yet *Outbreak!* isn’t likely to capture the attention of history geeks, revisionist or otherwise. To begin with, the pop-packaging is all wrong. The thing is the size of a major city phone book, and it’s almost too much fun to be taken seriously. You lug it into the local



dive bar and you don’t look up until three hours and eight Rolling Rocks later, when the after-work habitués are filing out and the

lights are dimmed for nightlife. It’s easy to get lost in stories of cat massacres, convent hysterias, phantom aircraft waves, suicide clusters and Millenarist migrations. But captivating though it is as a popular compendium of Ripley-descended pop-esoterica, the intellectual substance of Evans and Bartholomew’s enchiridion of sociological Forteanism is revealed in the authors’ sustained and richly elucidated examination of the nexus where history and culture intersect.

Perhaps by default, historians have traditionally sought to illuminate the past by focusing on documents and sources that readily yield to rational—and often political—interpretation. This is only natural. People prefer tidy stories, linear narratives in which conspicuous sequences, motives and catalysts converge to acuminate events that would otherwise remain shrouded in mystery. The problem, as Evans and Bartholomew emphasize, is that this standard itch-scratching method of

historical explication is often ill-suited to the task of explaining episodes of extraordinary social behavior. To understand how and why large groups of people can, seemingly of a sudden, come to be possessed by strange convictions, contrarities and impulses, it is often necessary to look beneath and beyond the surface. One must take account of extra-rational—and arguably extra-historical—cultural forces that shape the perceptions of those who experience events in a particular time and context. Absent such diligence, it is possible to construct a superficially accurate chronology that nevertheless misses everything.

To build on John Brockman's famous concept, *Outbreak!* may thus be read as a kind of “Third Culture” scholarship. But where Brockman's term is applied to literature that seeks to bridge the chasm between science and the humanities, Evans and Bartholomew strive to achieve a similar rapprochement between positivist history and what might be understood as a species of meta-history that draws upon a wide range of disciplines—from literary criticism and hermeneutics to cultural anthropology, sociology, psychology and the sciences—to mine beneath the superficialities of a dominant linear narrative.

“It is not enough,” Evans and Bartholomew write, “to view the behavior per se”; its context and its perceived meaning are essential to a proper understanding. By adopting this approach, we find that some behaviors which are usually described in terms of individual or group pathology may more properly be attributed to the ways in which members of that particular culture are accustomed to express themselves. Thus, unfamiliar conduct codes and perceptual orientations, covert political resistance,

local idioms of adaptation or negotiation, culture- and history-specific forms of deviant social roles—any or all of these may form a cultural setting that differs substantially from that of the investigator who approaches it from his own perspective.

In other words: bias is a bitch, and context is king.

To illustrate the pitfalls that face the “outside investigator,” Evans and Bartholomew memorably cite standard histories of the Boxer Rebellion, which typically portray the populist *Yi-ho-quan* movement “from the point of view of Western observers, with the



Sir Arthur Conan Doyle

emphasis on the siege of European legations and the murder of missionaries.” From such vantage, a chronicle may be constructed in rational form. Yet “to adopt this perspective, or even that of the Chinese government of the day,” as the authors contend, “is to fail utterly to understand the significance of the rising, which was essentially a native event, comprehensible only from a native perspective.” Below the surface of a prevailing narrative myopically centered on enmity, subversion and upheaval, the contextual reality of the Boxer movement, fascinating though it is as an account of “extraordinary social behavior,” remains obscure.

Social delusions assume countless forms of expression, from the

terrifying to the banal. The most iconic examples may be found in episodic manias centering on sorcery and witchcraft, or in the recurrence of various conspiracy theories and apocalyptic belief systems. In modern times, delusional thinking has been notoriously manifest in narratives of alien abductions and in accusations of satanic ritual abuse, and germs of hysteria almost certainly inform public susceptibility to a widening raft of health scares that are typically attributed to elusive environmental and industrial hazards, as extensively documented in the pages of *Outbreak!*. But whether one seeks to explain the emergence of cargo cults or the psychogenesis of Gulf War Syndrome or the ephemeral popularity of the latest diet craze, evidence is likely to be nested in the inchoate hopes and fears of a specific time and culture. To understand how and why irrational beliefs and behaviors take root, the historian is thus wise to adopt an interdisciplinary approach, and to proffer some measure of empathy toward those who may seem foolish or gullible by “outside” standards. “Above all,” Evans and Bartholomew stress, “we must be mindful that we are dealing with human beings living in unique, often highly complex circumstances that do not easily lend themselves to superficial analysis.”

And so, yes; it is possible, while proceeding in good faith and adhering to scrupulous methodology, to miss everything. It's quite easy, in fact. All that's needed is a fixed point of view, enculturated in the regnant assumptions, biases and taboos of the zeitgeist. As the events chronicled in *Outbreak!* make abundantly clear, historians have blind spots, and experts are not immune to self-deception. When the universe of possibilities is scaled to conform to a set of so-

cial or moral precepts—or conceits—one simply focuses on the path in view, follows the logic step by step, and veers confidently astray.

The Children's Crusades may never have happened at all, but the resonance of the story still provides insight into the aspirations and fears that defined a period of cultural transformation. And although Sir Arthur Conan Doyle, an undisputed master of literary deduction, was deceived by the Cottingly Fairies, it would surely be obtuse to excuse his lapse as an instance of mere embarrassment.

After all, Doyle was a man of his time—a time during which the public fascination with spiritualism and the uncanny held reign. His notorious dalliance with what might be called “the fairy question” is better understood as an expression of the hope-imbued spirit of an era now forgotten. There are reasons for everything.

Of course, if we accept that it is possible to miss everything, it is interesting to speculate about what Evans and Bartholomew may have missed. Though the authors of *Outbreak!* justifiably boast of the “diversity and ... obscurity” of their source material, one highly relevant source is conspicuous by its absence.

“Rumors,” according to Evans and Bartholomew, “are essential components of mass scares and hysterias.”

While rumors do not always precede panics, they almost always follow them. Rumors take root in the fertile soil of plausible, ambiguous situations of perceived importance as people unconsciously construct stories in an attempt to gain certainty and reduce fear and anxiety.

And:

Rumors are common under the stress, uncertainty and anxiety of wartime.

In *The Gas Chamber of Sherlock Holmes*, Samuel Crowell writes:

“...the world that rumor describes is itself the expression of an inner world of unspoken assumptions, associations, and projections that characterize a human culture at a specific historical moment.”

Poison gas panics are extensively documented in the pages of *Outbreak!* “During the 20th century,” Evans and Bartholomew note, “strange odors were the most common trigger of epidemic hysteria in both job and school settings.” They identify gassing elements in the context of numerous terrorism scares spanning decades,



Orson Welles

and they devote considerable discussion to several episodes of gassing hysteria that took root in the United States preceding and during the Second World War, largely in the context of what popular periodicals of the time referred to as “the poison gas peril.”

In *The Gas Chamber of Sherlock Holmes*, Samuel Crowell writes:

“[P]oison gases are well suited to paranoid and hysterical reactions, because by definition the substances tend towards the impalpable.”

The most notorious episode may be Orson Welles' 1938 Halloween radio adaptation of *The War of the Worlds*, which caused some since-exaggerated waves of panic across the United States, with many listeners, convinced that a real Martian—or German—invasion was under way, making frantic reports of gas attacks to emergency dispatchers. “The Martian invasion scare,” Evans and Bartholomew note, “reflected the preoccupation with poison gas ... in a survey of listeners who were frightened, 20% assumed that the Martian ‘gas raids’ were in fact German gas raids on the United States.”

During the intra-war period, a spate of “mad gasser” panics was documented in the American heartland. The most studied episode occurred in Mattoon, Illinois, during the fall of 1944, when reports of a “phantom anesthetist” prowling through suburban neighborhoods received national press coverage, fomenting hysteria. Again, Evans and Bartholomew interpret such episodes as projected expressions of collective anxiety generated through rumors of imminent German gas attacks. The specter of a mad gasser served to personify the potent fear that German commanders, facing defeat, “might resort to gas warfare.”

In noting the testimony of one delusional Mattoon “witness” who claimed that the elusive gasser wore a “skullcap,” Bartholomew and Evans interject a curious footnote:

“The skullcap implies that he was Jewish, possibly reflecting rural mid-western anti-Semitism of the time where Judaism was often associated with the ‘evils’ of secularism of big city life. Ironically, during this same period, millions of Jews were gassed to death in Europe.”

Ironically, indeed.

One frankly wonders what Evans and Bartholomew might have to say about Samuel Crowell's singular thesis, expounded in the *Gas Chamber of Sherlock Holmes*. Alas, if the existence of Crowell's monograph came to their attention, they keep it to themselves.

Crowell notes that gassing panics played a role on the battlefield as well—at Omaha Beach for example, where entrenched American soldiers mistook a brush fire for "a cloud of poison." While the soldiers' fear was surely justified, it was likewise symptomatic of the general atmosphere of gas-fixated paranoia that in truth dated to the

turn of the century, leaving a culture "primed for accusations of poison gas usage." Mining the deep cultural and literary moorings of the poison gas motif in the Western imagination, Crowell analyzes the earliest rumors of Nazi gassings, and makes a very strong case that since the gassing claims were able to evolve and develop independent of any reliable material or documentary evidence, and indeed were able to evolve to a high degree even before the war began, the gassing claim should be recognized as a delusion, indeed, as one of the greatest delusions of all time.

If Crowell is correct, the apocalyptic specter of millions being led

to slaughter in Nazi gas chambers will come to be understood as a popular delusion on par with the great witch manias to which Evans and Bartholomew assign prominence of place. But the gassing-extermination narrative at the center of Holocaust historiography is currently withheld from consideration as an instance of collective delusion. Whether their omission is deliberate or innocent, the authors' blindness remains instructive. Like the Western historians of the Boxer Rising or like the creator of Sherlock Holmes, Evans and Bartholomew reveal themselves as men of their time, men who are capable, like all of us, of missing everything.

A Revisionist Breeze is Blowing....

Robert Faurisson

November 18, 2009

Are the officials of Jewish organisations sincere in their constant denunciations of anti-Semitism? At any moment, and for no apparent reason, they're apt to cry wolf or, rather, yell about how "the womb of the horrid beast (that gave birth to Nazism) is still fertile". If need be they invent this purported anti-Semitism, either on the occasion of phoney attacks or of other incidents unrelated to hatred of Jews, or else put down to anti-Semitism what is in fact merely anti-Zionism. If France, to take but this one example, were prey to chronic anti-Semitism she would not choose for President the grand-nephew of a rabbi, who, what's more, surrounds himself with Jews, visits Jerusalem to declare his undying love to the State

of Israel and, albeit in a token manner, commits France militarily to the Israeli camp [1]. On the other hand, the Jewish organisations' leaders do seem sincere when they speak out against the dangers of what they call *néga-tionnisme* ("Holocaust denial"). The spectre of revisionism haunts them and they don't know how to ward it off for, despite frantic media hype in favour of "the Shoah", they see the spectre growing.

While their behaviour in Palestine is already alienating a good part of the world, the "battle Jews" note that their shoatic propaganda is giving rise, in the younger generation, to a weariness which in America is called "Shoa fatigue". The religion of "the Shoah" is of course imposed on us by the political clan and the little world of the press, radio, television and cinema but, on the Internet, "an unbearable

Jewish thought police" are decidedly no longer able to contain a flood of writings calling the myths of the Second World War into question. Lately, moreover, and doubtless precisely due to the influence of the Internet with its discussion forums, chatrooms, information sites and blogs, it may be observed that, paradoxically, the realm of the printed page, including the book trade, is beginning to open up to revisionism. It must be said that today the old world of print and periodicals, which was relatively easy to monitor (particularly in France, with the mandatory copyright registry), has cause to worry if it intends to face the competition from digital books, which are bound to go on proliferating without offering much chance for filtering, monitoring and censorship.

Quite recently, judging by the publication in France of a certain number of revisionist-leaning books, it seems that, amongst authors, publishers and distributors, there is a budding boldness, even if it means risking a court summons. It's well known that, even in countries not fitted with an antirevisionist law, the regime in place will find a way to harass, convict, extradite or imprison dissidents, but today in Germany, Australia, the United States, Canada, Switzerland, Belgium, Britain and France, some people have taken to defying the authorities that ban freedom of research in history. In the western nations, all heads of State have, by turns, cursed the revisionists but all to no avail, as the rebels seem to grow bolder proportionately. Nicolas Sarkozy says he felt a sudden sense of deep admiration for the State of Israel when, in Jerusalem, he "visited the Yad Vashem memorial, dedicated to victims of the Shoah". One may well believe him but any reasonably informed man who has visited either Yad Vashem or any other memorial of similar style knows he has had before his very eyes, and at arm's length, proof that "the Shoah" is but a religion built for the most part on inventions, lies and sordid beliefs born of the hardships of war.

Published simultaneously in September and October of this year, four books in French mark this return to the real and to history.

The first, advocating an examination of the myth of the adolescent French "résistant" Guy Môquet, illustrates a concern to come back to the most conventional and severe historical method. The consequences of such a return to standards will be fatal for a whole slew of fat lies that the victors of 1945, and not just the

Soviets, imposed on us at the expense of the vanquished, particularly at the Nuremberg trial.

The second book calls for a review, before the tribunal of history, of the convictions by the Swiss courts of the revisionists Jürgen Graf and Gaston-Armand Amaudruz; the subtitle may come as a surprise: "Worse than the gas chambers!", but pages 78 and 110 show that it is fully justified.

The third is a plea in favour of the outcasts called in its title the "Neg's" as in "Nègres" (Niggers), or "Neg's" as in "Négationnistes". The author is a specialist of the Afro-Caribbean world whose history she began studying with her academic research in Cuba; in her view the Black peoples' history has bestowed on them more discernment and greater resources for use in the common struggle with

....the CRIF is asking the police of the French Republic to open the e-mails, that is, the private correspondence of the French. What sheer panic there must be for things to have reached such an absurd state! But, in truth, why do we see such madness amongst the mighty and rich of this world in the face of the revisionists who, at their end, have no might and no money? Could it be those privileged few are starting to realise that power and wealth can do nothing here against the simple quest for historical exactitude?

the modern forces of oppression than on the peoples who have previously been accustomed to being obeyed. In the course of her essay, with a courage seldom seen amongst academics, she reveals that she is "l'Inconnue", the Unknown Woman who asked me questions and let me speak in the interview entitled *En Confidence / Entretien avec l'Inconnue*.

Finally, the fourth book comes from a French journalist of the mainstream press, who, under a nom de plume, wonders aloud about the role and duty of the historian when faced with those things that are prescribed and proscribed by tyranny. His historical erudition and the fervour he imparts to his demonstrations are equalled only by his spirit of revolt and of hope.

On June 18, 2010 (the 70th anniversary of Charles de Gaulle's wartime call to resistance), there will be issued, if things go according to plan, a *Revisionist Manifesto* ("A spectre is haunting Europe; it's the spectre of revisionism") and the following year will see the publication by a French historian of a revisionist work entitled *Le Grand Mensonge* (The Great Lie). Meanwhile, let's salute the book which, published in May 2009, will have served as the "ice-breaker" for what Serge Thion named "the ice floe" of rigidly set history: initially placed on the Index in France, *Sarkozy, Israël et les juifs* is poised to become a best-seller.

The latest news is that the main French Jewish organisation, the CRIF (*Conseil représentatif des institutions juives de France*), is launching a new appeal in favour of censorship against what it calls "racism and anti-Semitism", that is, first of all, what it terms "négationnisme". It has made a request to Michèle Alliot-Marie, minister

of Justice and Freedoms (sic), for surveillance to be effected on the Internet as concerns, notably, “discussion forums, chatrooms, e-mails, websites and blogs” (http://www.crif.org/index.php?page=articles_display/detail&aid=17404&artyd=2). You’ve read correctly: the CRIF is asking the police of the French Republic to open the e-mails, that is, the private correspondence of the French. What sheer panic there must be for things to have reached such an absurd state! But, in truth, why do we see such madness amongst the mighty and rich of this world in the face of the revisionists who, at their end, have no might and no money? Could it be those privileged few are starting to realise that power and wealth can do nothing here against the simple quest for historical exactitude?

One is tempted to explain this conduct on the part of the powerful by recalling that “absolute power maddens absolutely”. But this explanation is insufficient; it allows us to understand the weakness of the strong but not the strength of

the weak. The weak are drawing their strength now from a sense, so to speak, that the way the rich are so decidedly overdoing things, they simply can’t be honest. The weak are right. As the investigations and analyses thoroughly attest, “the Shoah” is a historical lie that, in Palestine and elsewhere, enables the mighty to lay down their law, the masters to exploit their slaves and the rich to keep on robbing and stealing.

It’s understandable if the mighty of our day are worried for the future of both the State of Israel and the religion of “the Shoah”. It’s also understandable that a breath of hope should arise today in the camp of the humiliated and the wronged.

1) Jean-Marc Berlière and Franck Liaigre, *L’affaire Guy Môquet / Enquête sur une mystification officielle* (The Guy Môquet case: inquiry into an official mystification), Paris, Larousse, 2009 [October], 160 p., €12;

2) Various authors [15 contributors from Switzerland, France and Italy, one from Iran], “*Pire que les chambres à gaz!*” / *Deux procès politiques*

au scanner (Worse than the gas chambers! Two political trials under the scanner), Editions de Cassandra [Case postale 144, CH 3960 Sierre, Switzerland], 2009 [September], VI-233 p., €25;

3) Maria Poumier, *Proche des Neg’* (Close to the Neg’s), BookSurge, 2009 [October], 165 p., €12.50;

4) Hannibal, *A quoi sert l’histoire?* (What use is history?), Paris, DIE (Diffusion International Edition), 2009 [October], 216 p., €20.

These books can be ordered from Akribeia, 45/3, Route de Vourles, 69230 Saint Genis Laval, France (add € postage for one book and €6.50 for two or more). Also available from Akribeia:

Robert Faurisson, *En Confiance / Entretien avec l’Inconnue*, Pierre Marteau, publisher in Milan, 2009 [April], 78 p., €10;

Paul-Eric Blanrue, *Sarkozy, Israël et les juifs*, Oser dire, publisher in Embourg (Belgium), 3rd edition, 2009, 207 p., €16.

Notes

[1] During last January’s Israeli offensive, he sent a French navy frigate to patrol the Gaza coast and so help block “weapons smuggling” to the Palestinian resistance.

Israel Cymlich and Oskar Strawczynski, Escaping Hell in Treblinka

Yad Vashem, York/Jerusalem 2007

Reviewed by Thomas Kues

In this volume, historian David Silberklang presents the memoirs of the Polish Jews Israel Cymlich and Oskar Strawczynski, dated respectively to June 1943 and the summer of 1944. While Strawczynski was a detainee at the “extermination camp” Treblinka II, Cymlich is

one of the few former Treblinka I labor camp inmates to have published his memoirs.

Regarding Treblinka I, editor Silberklang states that it was established in the fall of 1941 and located 2 kilometers away from the “extermination camp”. The detainees were initially mostly Poles

from the Warsaw area. Later they were joined by Jews. The average number of prisoners ranged from as few as 100 to as many as 2,000. Approximately 20,000 people passed through the camp, and “it is believed that nearly half of them were murdered during the camp’s three-year existence”. The camp

was dismantled in July 1944 (pp. 31-32, note 8). No source is given for this information. We should note here that, accepting the presented figures, half of the detainees were released either during the operation of the camp or at its liquidation.

The Treblinka experience of Israel Cymlich

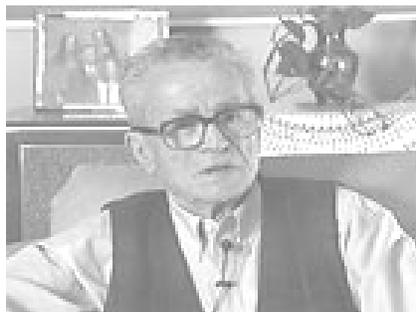
Cymlich was sent to Treblinka on August 20, 1942 (p. 29). He writes that the Jews in Warsaw at that time still “had absolutely no clue as to what was going on”, while the Germans proclaimed that the deportees “were leaving to work in the East” (p. 25). Certain rumors were already circulating: “foreman Ickiewicz (...) told me that all the transports departed for Treblinka, where Jews were let out to some electrical fields and then burned” (p. 26). E. Ringelblum mentioned electricity as a murder method at Treblinka on October 15, 1942, and the same method was mentioned also in the Nuremberg document USSR-93 (Graf & Mattogno, *Treblinka: Extermination Camp or Transit Camp?*, pp. 50-51, 61-62).

When Cymlich’s transport reached the Treblinka station, one part of it was sent to Treblinka II, while the other part, carrying our witness, continued on along the railway spur to Treblinka I. On the way Cymlich caught a glimpse of the “extermination camp”:

"At first, I wasn't sure whether it was real or a mirage: a huge mountain of clothes, naked people running all around it, throwing more clothes higher and higher, black smoke billowing from huge pits. (...) We barely had the time to make out a number of barracks, machine-guns mounted on the roofs, firing frequently. Then we saw only a fence of young pine trees, and smelled the terrible odor

of burning human bodies" (p. 31).

No other eyewitness claims that bodies were burned at Treblinka II as early as August 1942. Abraham Kszepicki, who was deported to Treblinka II on August 25 and escaped 18 days later, speaks of mass burials but mentions nothing of cremations (cf. Arad, *Belzec, Sobibor, Treblinka...* p. 85). R. Glazar claims that the burning of bodies began in November (R. Glazar, *Trap with a Green Fence*, p. 29), whereas Chil Rajchman dates the same event to December (C. Rajchman, *Ich bin der letzte Jude*, p. 113). Historians generally claim that cremations began in March 1943 (cf. Arad, p. 173).



Israel Cymlich

The Treblinka labor camp is portrayed by Cymlich as a living hell, with SS guards such as Untersturmführer Prefi, who “carried out massacres single-handedly”, and Unterscharführer Schwarz, who “derived sadistic satisfaction from tormenting, torturing and killing” with blunt instruments (pp. 34-35). On the other hand, our witness survived a 3-week bout of typhus in a quarantine barrack together with “many other patients” (pp. 40-42).

At the time of Cymlich’s arrival, 400 Jews and about 200 Poles were held in the camp; by November 1942 there were 1,200 Jewish and some 100 Polish detainees (p. 36). The Poles stayed in the camp two or three months, and most of

them had a term of release. “Meeting with Poles and talking to them were not allowed; to this end, the latrine was the meeting place of choice” (p. 37). According to Cymlich, groups of Jews from the extermination camp were regularly sent to Treblinka I to replenish its labor force (p. 40). Among the detainees in the labor camp was also a group of Jews who had participated in the construction of Treblinka II:

“They had worked for a long time at constructing the other camp, without a clue as to what they were building. The contingent that used to go to work there was called the ‘T-Group,’ pronounced Tej. The prisoners explained the meaning of ‘T’ by suggesting it meant Treblinka or technical group. They didn’t know that the name T-Group was for the death camp under construction: the so-called T-Halle, or, to be more exact, *Tothalle*” (p. 32).

How Cymlich knew about this bizarre name, which does not appear in any other witness testimony, is never made clear. Jan Sulkowski, a Polish prisoner from the labor camp who had taken part in the construction of the “death camp,” testified:

“I was told by the SS-men that we were building a bath-house and it was after a considerable time that I realized that we were constructing gas-chambers” (Arad, p. 40).

Cymlich learned the following about the killing installations from other labor camp inmates:

“All we knew was that corpses were completely burned; nothing specific, however, was known about the methods of mass killing. People said that the newly arrived victims were told to undress under the pretext of [that they were] going to take a bath, which actually was a barracks [sic] with an

electrified floor. Some claimed that this barracks was in fact a gas chamber. After the killing, the floor slid out and the corpses were thrown into pits, which doubled as furnaces" (pp. 38-39).

To this description Silberklang has added an explanatory note:

"It is noteworthy that even when he was in the camp and was able to acquire much information about the death camp, Israel Cymlich and others had mistaken notions about the method of murder. Only 'some' believed that the Jews were being killed in a gas chamber. And, of course, there was no sliding floor in these chambers" (p. 39, note 17).

But if there were inmates in the labor camp who themselves had participated in the construction of the "gas chambers," how come that such ridiculous notions, completely contradicting the established "truth", were spread among them?

If the Germans really were constructing installations for mass murder and wanted to keep those a secret, why would they involve Polish labor camp inmates, who according to Cymlich usually were released after two or three months (p. 37), or for that matter Jews from Treblinka I, who possibly could have passed on their knowledge to Polish detainees?

It is further noteworthy that the tale of the electrical floor which, once the killing was done, opened to a furnace pit, is strongly reminiscent of propaganda spread about Belzec (Mattogno, *Belzec...*, pp. 11-22). The collapsible gas chamber floor also appears in the testimonies of several Sobibor witnesses.

Later Cymlich got into contact with inmates from the death camp, who told him further details about the killings, among them "that there was a large barrack, partitioned into several chambers, to

which pumps were hooked that sucked the air out. After the victims were locked inside, the pumps started working and the victims suffocated. Whoever survived for several minutes was finished off with a bullet" (p. 45). Again Silberklang adds an explanatory note: "At Treblinka, of course, the gas was pumped in, and [it was] not the air that was pumped out. After the gassing was completed, the gas chamber was ventilated. Apparently Cymlich's contact misunderstood the purpose of the engines that stood outside the gas chamber. Moreover, the effect of the gas entering the room may have been as though the air had been pumped out" (p. 45, note 18). We will return to the "vacuum chambers" later.

Cymlich escaped from the labor camp in April 1943. After the war he moved to Uruguay, where he was still alive in 2005.

Oskar Strawczynski's ten months in Treblinka

Oskar Strawczynski was sent to Treblinka II on October 5, 1942. On August 2, 1943, he participated in the uprising and mass escape from the camp together with his brother Zygmunt. In 1964 he testified at the Treblinka trial. Strawczynski died in Montreal in 1966.

Regarding the origin of the account, members of the Strawczynski family informs us that it was written in Yiddish "during the spring and summer of 1944," when the witness joined a unit of Jewish partisans from the ZOB (Jewish Combat Organization). The original manuscript was supposedly lost, but a copy was deposited in the archives of the YIVO Institute for Jewish Research in New York (pp. 188-189). When exactly this happened is not made clear. We are informed that Strawczynski, after the end of the war, presented either

the original manuscript or a copy of it to the Jewish community organization in Lodz, which refused to publish it "because of the frankness with which the Jews collaboration in Treblinka was depicted" (p. 124).

Besides the fact that the beginning of cremations at the camp is dated much earlier than by the official version (our witness speaks on p. 130 of feeling the "smell of charred flesh" as he arrives in early October), and the claim that the Treblinka victims numbered in the "millions" (p. 131), the most remarkable aspect of his tale is indeed his portrayal of the relation between camp staff and detainees. Our witness wants us to believe that fraternizing went on between the SS and the detainees, like some "Stockholm syndrome" *in extremis*, and that inmates even took initiatives to "deceive" arriving Jews that they had come to a transit camp. On pp. 140-141 we are told of "bold and militant" Jews from Bialystok or Grodno, who at their arrival to the camp in December 1942 asked the Jewish work commando (the "Reds") at the reception square:

"'Are we going to our death? We are ready. We will free us all.' Instead of telling them the truth, the 'Reds' told them that this was just a transit camp, that tomorrow they would be transported to other camps for labor. With great difficulty, the 'Reds' convinced them to undress."

The security at the camp is described as being so lax that, up until at least November 1942, "about 30-40 people escaped daily" (pp. 145-146)! In the end, however, the SS grew anxious "that the secret of the 'resettled' Jews" would become known to the outside world (p. 146). We are told that the Germans had "been spreading rumors that the

'resettled' Jews were being sent to the Ukraine for farm work" and that there even was "a sign in Treblinka to this effect". The SS even bothered to send "an 'important personage' from the central office in Lublin" to Treblinka just to hold a speech to the detainees about the supposedly fake resettlement (pp. 146-147).

In the spring of 1943, while hundreds of thousands of rotting corpses were allegedly turned into ashes in Camp 2, the SS set out to "beautify" Camp 1 and introduce entertainment and pastimes for themselves as well as the inmates. "A show would be held almost every second Saturday: concerts, boxing, athletic competitions" (p. 156). Responsible for the music was usually the Arthur Gold jazz orchestra, for which Kurt Franz had special costumes made. The orchestra performed behind elegant, custom-made music stands (pp. 155-156).

The Germans liked the Jewish jazz musician so much that they threw a big party to celebrate his 40th birthday:

"The Treblinka bakery supplied pastries; the German warehouse supplied drinks and sweets. Gold arranged a special program for the occasion. The hall was beautifully decorated and the orchestra was in gala attire. Special invitations were issued to all the Germans and the Jewish camp aristocracy. Toasts were drunk to the German victory. Gold reached his peak with his oration in which he praised the Germans for their benevolence, and declared that their handling of the Jews was understandable and in the interests of the German people. I have no idea what the Germans could have thought of that speech" (p. 157). No wonder that the Jewish organization in Lodz refused to publish this ac-

count!

According to Strawczynski, the detainees in Camp 1 "were strictly forbidden to enter Camp 2" (p. 170). Our witness, however, received descriptions of the "Totenlager" from two Jews who had worked there. Herszel Jablkowski, who had been "employed in building the 'bath'", and Szymon Goldberg, "who worked in Camp 2 for four months" (p. 171). The description of the gas chambers presented by Strawczynski reads:

"It was a large, concrete building standing on a cement platform. On its roof, visible from a distance, was a wooden Star of David. Running through the middle of the building was a corridor. The entrance was covered with a red curtain. Off the corridor were doors leading to small cubicles into which the arrivals from the transport were introduced. Outside, over the platform were large openings covered by panels hinged at the top and fastened with steel bands. Inside the cubicles, smooth tiles covered the slightly slanted floors and halfway up the walls. On the ceiling were mounted a few shower-heads.

There was also a small window in the middle of the ceiling [of each cubicle]. The doors are hermetically sealed, and the motors start to work. The air from inside is sucked out, and fumes from burnt gasoline is forced in. The cries from inside can be heard for about 10 minutes and then it becomes silent. The entire process, from the arrival at the camp to the oven, lasts only about half an hour" (pp. 169-170).

The notion that the air was sucked out before exhaust gas was led in makes little sense. First, the feasibility of the process is dubious, due to the issue of pressure. Second, if the air could be sucked

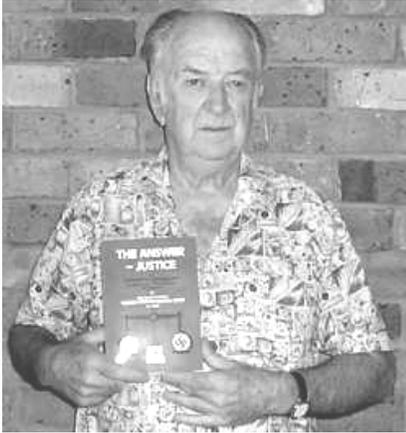
out of the chambers, why bother introducing the exhaust gas, since deprived of oxygen the victims would have suffocated in no time? Silberklang remarks (p. 170, note 19) that "the effect of pumping the poison exhaust into the gas chambers was to replace the air there", suggesting that like Cymlich's Treblinka II contact, Strawczynski's informant had "misunderstood the purpose of the engines" and confused the supposed ventilation *following* the gassing with the sucking out of the air *prior* to the introduction of the poisonous fumes. How credible is this explanation? At the end of 1945, Strawczynski's informant Szymon Goldberg testified:

"The Jews were poisoned in that the air was pumped out – there was a machine for pumping out the air – and gas of a vehicle was introduced. Ether was burned and this vapor introduced inside. Then there was also chlorine" (Mattogno & Graf, *Treblinka...*, p. 67).

Thus the informant who had worked for four months at the alleged killing installations not only alleged that the air was sucked out of the chambers, but also spoke of ether and chlorine as other poisons used in the killings – gases which go completely unmentioned by established Treblinka historiography. Furthermore, vacuum as killing method is mentioned by two other witnesses from Camp 2, Abe (Stanislaw) Kon and Henryk Reichmann alias Chil Rajchman (*ibid.*). A most widespread "misunderstanding"!

THE ANSWER— JUSTICE

Autobiography by
Alexander C. McClelland



Alexander C McClelland

McClelland was the first of a group of volunteers in NSW to be sent into combat in WWII. He was taken prisoner by the Germans and interned in Theresienstadt in Czechoslovakia. He was liberated by American forces on 7 May 1945, just prior to the arrival of the Russians on the 12th.

He writes:

“No nation on earth should be accused and convicted of a crime of the magnitude of the Holocaust on the basis of illogical and conflicting witness statements and without the benefit of modern scientific research on the alleged murder weapon. Until now, however, this has been the case with the alleged gas chambers in Nazi Concentration Camps. They have never been subjected to international forensic examination.”

He has set up a fund, The Australian International Justice Fund (AIJF) to be paid for by the proceeds from the sale of his autobiography *The Answer—Justice*. This fund was set up to pay for an International Investigation Team to

carry out forensic research at Auschwitz-Birkenau at the existing remains of the Crematoriums (alleged gas chambers). All proceeds from the sale of *The Answer—Justice* will go to the AIJF.

For some of McClelland’s observations regarding literary and documentary frauds about the Holocaust see: <http://www.aijf.org/frauds-exposed.html>

To purchase *The Answer—Justice*, send a bank cheque for AU\$25 plus \$5 postage (AU\$13 for international postage) to:

Alexander C. McClelland,
Director of AIJF,
PO Box 887 Toronto NSW
Australia 2283.

you have probably heard of. This is an example of how the origin of inspiration is not guaranteed.

When I have enough of these tiny films—the last one treating with an anecdote from Savage is seven minutes, most are less—we will put them on a DVD for those of you who are not Online and would like to be able to follow what I am doing with YouTube.

Thank you for your support. Your contribution is what forwards this work. I could never have done it without your help. All these years. I cannot do it now without your help. Thank you.

THE LAST WORD

Several of you have asked why, in my Christmas letter last month, there were photos of Irene and me, photos of the three grandchildren, but no photos of the parents of the grand kids. The answer is that our own kids have real lives and no need of being easily identifiable by those employed at Holocaust Inc.

This issue of SR is a bit late. Apologies. No one specific reason. I’ll blame it on the holidays, as I do every year at this time. By the time this issue is in the mail to you I will already be working on the February issue. In fact I already have interesting articles by Thomas Kues, N. Joseph Potts, and one on the way by a CODOH editor.

I’m going to ramp up the YouTube program this month with a special emphasis on the campus. Did the first one of the New Year last week on a lesson I learned from Michael Savage, a gentlemanly talk show host who

Bradley

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Smith's Report



No. 169

Challenging the Holocaust Taboo Since 1990

February 2010

Coffee with Bradley Smith on YouTube

Bradley R. Smith

I wrote here last month about our first couple video shoots for YouTube. There are 14 of them now, online for everyone to see. They have been viewed accumulatively some 8,800 times, and we are just getting started. I think there is something special about watching a revisionist (a cultural outlaw) speak that sets it apart from reading a text he may have written in black and white. There is a reality, a presence that cannot be denied or overlooked. On camera I'm better when I'm being interviewed than when I go solo. But there is a reality here that gives a human face to revisionism in a way that we have never used before.

Smith Introduces Himself, Part I

30 October. The first shoot of 4:19 minutes begins with a simple: "Good morning. I'm Bradley Smith, Committee for Open Debate on the Holocaust." I say a few words about how we, Hernandez and I, are going about this. We have not worked out a real concept for the videos—the "show"—other than that it will be informal, unrehearsed, and take place in the office

in my house which used to be my mother's bedroom. The chair I sit in at my desk is where her bed was. This is where she died. This very space where I am sitting even now. I hadn't expected to say that. I am on the edge of feeling something that would be inappropriate to express. There's a pause, then I observe that that is "another story" and get back on track.

I have a few words to say about the ADL/Hillel publication on "Fighting Holocaust Denial in Student Newspapers," that a \$50-million organization finds it necessary to distribute a "Manual for Action" to student newspapers nationally to attempt to censor revisionist arguments in the student press.

After a couple minutes of this I drop my notes on the floor, which is good for a laugh. I tell the camera that since we are in the middle of a shoot I am not going to pick up my notes but will go straight ahead. Then the house phone on my desk rings. It's amateur time in revisionistland. But it's good for another laugh and I just end the shoot. Tomorrow, the day after tomorrow, will be another day. In the event,

we unplug the house phone, the desk phone, and our two cell phones, then do another 4:4-minute shoot which we uploaded the next day. 1,070 views.

Smith Introduces Himself, Part II

31 October. Here I go back to the ADL/Hillel "Manual for Action" against the Campus Project and introduce the two questions that I have been asking via ads in student newspapers which have caused these two multimillion-dollar censorship organizations to feel small tremors in their collective heart: the "Eisenhower" question, and the "One Person with Proof" question. 381 views.

Head Surgery

02 November. I'd had a surgical procedure done on my right temple to remove a carcinoma and when it was brought to my attention that it looked like a bloody mess on camera we do a 5:20 minute shoot where I relate how the cancer was ground out of the head, and then how on the drive back down to Baja seeing a tanker at anchor off the coast memory recalls the first time

I shipped out—it was 1966 and we were headed for Vietnam—and how I was told that our cargo was beer and coffins. 550 views.

Simon Wiesenthal: Denyin’ No, Lyin’ Yes

06 November. 5:20 minutes. In the ADL/Hillel “Manual for Action” I am quoted as writing 20 years ago that Simon Wiesenthal was a liar. I repeat what is quoted, then take the viewer to the London Times where last year Simon is outed as a serial liar. 940 views.

Buchenwald Gas Chambers

14 November. 5:27 minutes. One of my viewers remarks on my “Eisenhower” question and addresses several questions to me, including one about why gas masks were distributed to German staff at a number of the camps. Noting that he did not attempt to answer the “Eisenhower” question, I relate a story about a mainline historian who, treating with my ad in the Harvard Crimson, led her readers to a major Web page devoted to Dwight D. Eisenhower. There, I point out on camera, it is claimed that there were gas chambers used for mass murder at Buchenwald, a false charge that corrupts the understanding of professors and students alike. 520 views.

Elie Wiesel: A Ludicrously Unreliable Survivor

01 December. 5:07 Minutes. In its Manual for Action the ADL/Hillel compact states that I have written that the reports of some Holocaust survivor eyewitnesses are ludicrously unreliable. I admit to my viewers that I am guilty of saying that. I then give some examples of Elie Wiesel forwarding ludicrously unreliable

“eyewitness” testimony about Jews and Germans alike. I like this one and have some fun with it. 1,056 views.

Elie Wiesel’s Hope for America

12 December. 1:58 minutes. Wiesel was speaking at a Hungarian Government get-together when he advised the Hungarians to do with Holocaust revisionists what the Germans and French do. They jail them. I note that if Elie wants the Hungarians to imprison revisionists, why would he not want Americans to imprison revisionists. 666 views (this number is certainly a coincidence).

Don’t Let the Sun Catch You Cryin’

21 December. 5:43 minutes. Here I tell of watching replays of old Ed Sullivan shows where groups from the 60s are being featured. One of these groups is Gerry and the Pacemakers. They sing a song titled “Don’t Let the Sun Catch You Cryin’.” Thought, being what it is, makes a connection with the fact that fundraising is going poorly and that at odd moments I can feel anxious and/or depressed. I reveal this to my viewers, emphasizing the fact that they are not supporting the work, but that that is the way it is and I will not allow the sun to catch me cryin’. Afterwards I have the sense that while the story was good, I have approached my audience poorly, using complaint rather than encouragement. I will not do that again. 433 views.

Michael Savage as a Role Model for Smith

07 January. 7:57 minutes. Listening to Michael Savage on the car radio when he is talking about getting a haircut. From Obama to cli-

mate change to illegal immigration to getting a haircut. That’s largely how I go about the writing. Horror stories, censorship, anti-German hate-mongering, drinking beer at the bar in Vince’s seafood restaurant. I realize it now. Michael Savage can be my role model. I’ll become rich and famous. My audience is only mildly amused. 418 views.

The Anne Frank House

15 January. 5:06 minutes. Miep Gies, the lady who found the Anne Frank writings after the girl was taken from the “secret annex,” has died. Reminds me of two things. One, that there are no floor plans available for the “House.” Two, that it was a visit to the Anne Frank House in the 1970s that led David McCalden, the founder of *The Journal for Historical Review*, to change his mind. He told me how he had entered the Anne Frank House a true-believer, and exited it as a skeptic. 481 views.

Haiti, Race, and Army Boxing

18 January. 7:55 minutes. Here tragedy and race were mixed up in the mind. Nothing to do with revisionism. I was Michael Savage talking about getting my hair cut, ending with a story about my working out in a boxing ring with a small Black guy when I was in the army and how he knocked unconscious for a moment, and how interesting I thought it was and why he did not want to have another go at it. 427 views.

The Anne Frank Diary

19 January. 7:55 minutes. Here I follow up on the Miep Gies story, how she found a bunch of manuscripts, not a diary, and how the

Continued on page 15

Fighting Hatred, One Lie at a Time

By N. Joseph Potts

The Nizkor (Hebrew for “We will remember”) Project is one of the world’s oldest and most extensive Web sites. The brief it declares for itself is the opposition to intergroup hatred through exposure of the lies and distortions spread by groups advocating it. Unfortunately, Nizkor conflates group hatred with what it calls “Holocaust denial.” The creation largely of American-Canadian Kenneth McVay, it virtually antedates the Internet itself, having started out in the old Usenet Newsgroup alt.revisionism.

Some of its pages present a most peculiar approach to opposing hatred. Today’s example (<http://tinyurl.com/yctd4sl>) goes back to 1997, and a letter purportedly written to the *Arizona Republic* by Bob Djurdjevic, who happens to be the founder of a Web site virtually as old and extensive as Nizkor, Truth in Media. Djurdjevic is identified as such on Nizkor’s page titled “The Almanac Gambit,” an entry in Nizkor’s feature series, “Techniques of Denial.”

The feature accuses Djurdjevic of lying about what is printed in the 1949 *World Almanac* as the Jewish population of the world, and on the basis of this lie, pointing out that the population, slightly increased from the *Almanac* number for 1940, is very difficult to reconcile with claims that six million Jews were murdered by the Nazis between 1941 and 1945. As I considered this scandalous revelation, it occurred to me that the *Almanacs*

remain almost as easy to check today as they were in the years in which they were published, and far easier than, say, the disposition of a particular trainload of deportees to Auschwitz in 1943.

Down at my local library, then, I consulted the index entries in the 1949 *Almanac* “Religion, population, world” and “Population, religious, world,” which point to Page 289 of that book. On Page 289, I found the table “Religious Population of the World,” and there, on

My inquiry with the Archives Department at the Arizona Republic produced regrets from Donna Colletta of their staff that she was unable to find a letter from August 1997 from Bob Djurdjevic. Maybe Djurdjevic just sent the letter, copying it to his Web site, and the Republic declined to print such a scurrilous allegation, in keeping with practices we’ve long-since accustomed ourselves to in the mainstream media.

the line marked “Jews” stood Djurdjevic’s number, 15,713,638. Nonplussed, I went to the 1940 *Almanac*, and in it I found Djurdjev-

ic’s number for that year also, 15,290,983, perfectly supporting the “lies” Nizkor accused Djurdjevic of having told.

So, who *is* lying here? Djurdjevic was *not* lying—that much was clear. Was Nizkor lying about all this lying? Well, fortunately, revisionist that I am, I’m capable of at least imagining—even admitting—a scenario in which my opponent in argumentation is not fabricating his position out of whole cloth, which seems to be rather more than Nizkor, in its relentless pursuit of hatred, is willing to do. So, back at home, I got on eBay and blew \$9 on my very own copy of the 1949 *Almanac*, delivered (parking at the City Parking Garage across from the library cost me \$4, after all).

With my new (but old) prize in my hands, then, I again attacked the index, wondering, *what* could have led Nizkor astray, to the numbers *it* advertises as gracing the pages of the *Almanac*? After but a few hours, my eye fell on the entry, “Jews: Population: by countries,” pointing to Page 204. And there, on Page 204, I found it: “Jewish Population, U. S. and Foreign,” replete with tabulations of the numbers of Jews for 1947 and, lest the message be lost on the uninformed, comparative numbers for 1939, attributed to nothing less than the American Jewish Committee (though the numbers encompass the whole world). Here, at last, were the mysterious numbers that enabled the Nizkor Project to expose Bob Djurdjevic as a Holocaust Denier!

The AJC had published 1939 numbers in the *Almanac* for at least the eight years prior to 1949, but those numbers were lower than the new, higher 1939 total shown in the 1949 edition by about a million. Nizkor styles this difference as a “re-estimate,” though the extensive annotations that accompany the tabulation make no mention of any such re-estimation. Of course, the differences increase the apparent loss of population by a million, to almost six million.

The Nizkor exposé even takes poor Djurdjevic to task for not mentioning these annotations, though no such annotations appear in the (denialist?) tabulation he used from Page 289. It turns out, the *Almanac* had been running dual parallel numbers for the world Jewish population at least since 1940, and 1949 was the first year in which these numbers diverged—by about six million, as it turns out.

My inquiry with the Archives Department at the *Arizona Republic* produced regrets from Donna Colletta of their staff that she was unable to find a letter from August 1997 from Bob Djurdjevic. Maybe Djurdjevic just *sent* the letter, copying it to his Web site, and the *Republic* declined to print such a scurrilous allegation, in keeping with practices we’ve long-since accustomed ourselves to in the mainstream media.

So, who knew what, when? Did Bob Djurdjevic know about the “Jewish” numbers in the *Almanac* when he launched his denialist campaign at the pages of the *Arizona Republic*? Did Ken McVay (editor) and Annie Alpert and John Morris (authors—a *lot* of people for the poorly edited piece that remains on their Web site to this day) know about the “denialist” numbers

in the *Almanac* when they accused Djurdjevic of having made them up?

We don’t know, and we’ll probably never know. Come to think of it, that conclusion is emblematic of the Holocaust and its role in politics and opinion today. Contrary to the chant of the crowd that harks back to the underinformed and overmotivated historians of the past, the debate is *not* over, and never will be. Revision is the process of applying better information and cooler heads to matters previously dominated by interested parties pursuing agendas offering rich rewards to those able to put them over among a public overheated by the stresses of recent conflict. As victims and perpetrators fade from the scene, their children acquire better access to the facts of the matter. This, ironically, pits those (still) profiting from the earlier distortions against those (still) paying the price for sins their fathers, in fact, never committed.

Depending on the persistence of those clinging to the unsown harvest of past deceptions, the process may end in a whimper, or it may end in a dynamic described in recent parlance as “blowback”—the violent overcompensation for a legacy of wrongs perpetrated for a generation or more against a group of victims among whom, at last, an awareness of their *own* victimhood has finally taken hold.

As for that legacy of wrongs, it may be noted that the *Almanacs* for 1951 and 1952 refrain entirely from reporting numbers of adherents to religions worldwide.

The only report in that scope is of Jews. From the American Jewish Committee, of course. In an article [<http://www.nizkor.org/features/techniques-of-denial/worldalmanac>.

Html The World Almanac Gambit] appearing on its Web site from 1997 at least through 2009, the Nizkor Project branded as a “Holocaust denier” someone who wrote his hometown newspaper that figures published in the *World Almanacs* for 1940 and 1949 for the worldwide Jewish population did not accord with the assertion that six million Jews were killed by the Nazis during World War II.

Citing figures published by the American Jewish Committee on page 204 of the 1949 *World Almanac and Book of Facts*, Nizkor accused the writer of lying about the numbers he cited in his letter, which he in fact quoted accurately from a tabulation of numbers of adherents of major religions worldwide appearing on Page 289 of the *Almanac*. The Nizkor Project labeled this incident as an example of a widespread tendency of falsification to be noted in the representations of those questioning certain accounts of the Holocaust, as did earlier versions of this article also. It went into considerable detail about how the writer’s citation omitted annotations appearing on Page 204, while the annotations were in fact entirely absent from Page 289, and cited these omissions as further proof of the writer’s deceitful intentions.

In subsequent years, the *Almanac* omitted tabulations of major religions, leaving the field of worldwide religious adherents entirely to the American Jewish Committee’s tabulations of worldwide Jewry. Its figures, which include 1939 figures for comparison, depict a precipitous decline in worldwide Jewish population that accords with the assertion that six million Jews were killed by the Nazis during World War II.

Kevin Käther Sentenced Again

By the Authors of the *National Journal*

Translated by J M Damon

*The original is posted (in German) at
globalfire.tv/nj/10de/verfolgungen/kevin_kaether.htm*

Like a true patriot, Kevin Käther has been fighting the modern Inquisition tribunals on behalf of the German nation.

In an appeal hearing on 9th June 2009, Tiergarten District Court (Berlin) initially sentenced him to a prison sentence of eight months without probation.

The concerned citizen will ask: What brought about his guilty verdict and prison sentence?

Kevin's crime consisted of sending compact discs (CDs) of Germar Rudolf's proscribed book *Lectures on the Holocaust* to three judges in Berlin and then filing an official complaint against himself for violating Germany's notorious censorship laws.

His purpose in doing this was to judicially determine, in a court trial, whether Rudolf's factual conclusions are scientifically valid.

In the cover letter that he sent with the CDs, he stated that if empirical evidence proved the contents of Rudolf's book to be inaccurate, he would accept his punishment without objection or appeal.

He wrote:

"Under the censorship laws of the Federal Republic, distribution and dissemination of this book is proscribed as 'Denial of Holocaust.'

"Germar Rudolf, the author of this book, was sentenced to a prison term for the commendable but criminal act of writing it.

"As a self-respecting German I have a patriotic obligation to publicize these lectures in our country.



Kevin Käther

"I realize that I will probably be indicted and convicted in a court of law for my action, and I accept that probability. In the ensuing criminal trial, you will be required to testify as witnesses.

"For this reason, you should familiarize yourselves with the factual contents of Rudolf's book, applying old-fashioned German thoroughness."

The indictment came immediately. In order to either prove or disprove the veracity of Rudolf's

book in a judicial framework, Kevin submitted over four thousand pages of empirical evidence during his trial, along with Rudolf's *Expert Report on the Alleged Gas Chambers of Auschwitz*.

[Rudolf, a diploma chemist at the Max Planck Institute, had originally prepared this expert report for the Defense in the 1992 trial of Retired Gen. Otto Ernst Remer for "Denying the Holocaust."]

In 1993 Gen. Remer sent *The Rudolf Report* to more than 300 professors of Inorganic Chemistry. Not a single professor found a single mistake in his numerous analyses, and an expert witness in a Swiss court also attested to its accuracy.

Regarding this report, the director of the Jewish Anne-Frank Association in Amsterdam, Hans Westra, made the following statement in 1994 on the Belgian TV program "Panorama":

"The scientific analysis in this expert report is perfect."

The Rudolf Expert Report was Kevin's main piece of evidence, but he pointed out a number of other discrepancies in the official "Holocaust" tale that need clarification as well.

For example, the newsweekly *Die Zeit* had reported that the "Auschwitz Holocaust" was carried

out by mass shootings rather than homicidal gas chambers.

In addition, Kevin called on Gitta Sereny, Britain's foremost Jewish "Holocaust" researcher and writer, as a witness. In the *London Times* of 29 August 2001 she agreed that Auschwitz was not an extermination camp.

Kevin also wanted the judges to indicate which of the official estimates of the number of Auschwitz deaths is correct, since they range from 66,000 to 9,000,000.

Kevin then asked the Court to clarify which of the judicially valid Maidanek verdicts is correct: Berlin District Court determined that Maidanek Concentration Camp had no homicidal gas chambers, whereas Düsseldorf District Court ruled that mass gassings took place in homicidal gas chambers there. He also asked the judges to clarify through evidentiary findings whether the victims in Treblinka Camp were killed with steam or gas.

The Allied Military Tribunal decreed that victims were "steamed" at Treblinka whereas Federal Republic verdicts claimed they were "gassed."

With over 4000 pages of evidentiary motions, Kevin hoped to make the Court establish whether he, on the strength of the documents he presented, had a legal right to publicly express the opinion that no homicidal gassings took place in Auschwitz and other wartime camps. However, all of his evidentiary motions were disallowed, and he was threatened with additional criminal charges for attempting to introduce them!

This young German patriot, who had hoped to determine whether his historical opinions were correct or incorrect by introducing empirical evidence in a German court of law,

had fallen into the black pit of judicial chaos.

The German courts refused to rule on whether official documents and their own rulings, which wildly contradict one another, support Kevin's opinions.

Kevin then appealed his verdict within Tiergarten Court. In these proceedings, in which he submitted another 2500 pages of evidentiary motions, the original verdict of eight months imprisonment was upheld, as was the Court's prescription against his submitting evidence.

Kevin then appealed on points of law to the next higher court.

Then, on 16 September 2009, a judicial sensation occurred: the Fourth Criminal Section (*Kammergericht*) of Berlin Superior Court of Justice vacated the verdict of the Tiergarten Appellate Court -- and it did so in a way that allowed nothing but acquittal!

The *Kammergericht* ruled that Kevin's sending the book CD to three judges did not involve the public, which was indispensable for the crime of "Holocaust Denial."

Their decision reads as follows:

"The handing out of literature to one or a few specific individuals does not fulfill the requirement of distribution unless it is definitely established that these individuals intended to further distribute the literature. The charge specified in the appealed verdict does not constitute such distribution.

"'Distribution' is not involved here because we are dealing with only three CDs of the book that were intended for specific recipients and sent to them alone. The 'critical value' of the minimum number of recipients needed to qualify as 'dis-

tribution' is clearly not present."

Thus the *Kammergericht* ruling forced the hand of the Court of First Instance. Because it was now clear that acquittal was certain to result from the first trial, Tiergarten District Court prepared a new indictment—this time on account of the evidence that Kevin attempted to submit.

The submission and consideration of evidence to prove the innocence of defendants is of course a universally recognized human right. The European Convention of Human Rights specifically protects it.

In the "Holocaust" witch trials that are currently staged in the Federal Republic of Germany, however, this basic human right is routinely trodden underfoot.

It is undeniable that by refusing to accept evidentiary motions that would prove innocence in "Holocaust" trials, German courts routinely deny defendants the fundamental human right to a legal defense.

Actually the situation is even worse: our courts take the denial of human rights a step further than merely refusing to allow accused persons to defend themselves.

Not only are defendants forbidden to defend themselves: Even worse, they are charged with additional crimes for submitting evidentiary motions. Not even China engages in such judicial tyranny!

On 10 December 2009 Kevin was sentenced to a prison sentence of one year and eight months for repeated "Incitement of the Masses" (specifically, reading and submitting evidentiary motion in his first trial.)

This time, however, even though his "crime" was greater than in the first trial (distributing

proscribed literature), the Court surprisingly substituted probation for prison time, even though the greater "crime" would logically rule this out.

Did the judges suddenly develop a conscience, or did they simply abandon all attempts at logical consistency?

Even with this new sentence, however, the Court still lacks any and all legal basis for sentencing Kevin. This is because he had asked the Court to declare the session in which he read his eviden-

tiary motions "not open to the public."

Again no "public" existed, and with no public, there can be no distribution. As the Kammergericht ruled, such a public is necessary for conviction under Section 130 of the Penal Code.

Thus this intrepid young father of a family, an honorable and patriotic German, has been effectively silenced. With the probated sentence, the Court obviously intends to hold him politically hostage so that in future he will "keep his mouth shut."

Kevin exhibited truly heroic patriotism, however. He is a family man with a small daughter, and his conscience and sense of responsibility oblige him to refrain from further action under the present system.

He has done enough, risked enough, and struggled in exemplary fashion. Now he must devote himself to his family.

Our unjust and inconsistent system is certain to bring about its own downfall. This is the way it has always been..

Belzec - The Testimony of Chaim Hirszman

By Thomas Kues

It is often stated that Rudolf Reder (who later took the name Roman Robak) was the only Jew to have survived the "pure extermination camp" at Belzec. This, however, is incorrect even from an exterminationist viewpoint, since according to orthodox historiography there were in all seven survivors: Reder, Chaim Hirszman, Sara Beer, Hirsz Birder, Mordechai Bracht, Samuel Velsler and "Szpilke". The last person appears only within Reder's account. Although Reder claims to have met "Szpilke" in Lemberg after the war, and states that he later lived in Hungary, this mysterious witness to the last days of the camp has left no historical trace whatsoever.

As for Sara Beer, Belzec expert Michael Tregenza informs us ("Belzec - Das vergessene Lager des Holocaust", in I. Wojak and P. Hayes (eds.), "Arisierung" im Na-

tionalsozialismus, *Volksgemeinschaft, Raub und Gedächtnis*, Campus Verlag, Frankfurt / New York 2000, p. 260) that she was transferred from the "death camp" to Trawniki together with 20-25 unnamed other "Jewesses," and that she survived also Auschwitz and Bergen-Belsen to be liberated by British troops in April 1945; she appears to have left no testimony on her stay in Belzec. Birder, Bracht and Velsler are basically unknowns.

Further, two women named Mina Astman and Malka Talenfeld are reported to have escaped after spending only some hours in the camp, and their brief impressions seem to have been recorded only second-hand (see Y. Arad, *Belzec, Sobibor, Treblinka*, p. 264). Only two of the survivors, Reder and Hirszman, left witness accounts. The former published the 74-page

pamphlet *Belzec* in collaboration with Nella Rost in 1946, and also testified before a Polish investigative commission and in connection with the 1965 Munich Belzec trial. As for the latter, Carlo Mattogno informs us (*Belzec in Propaganda, Testimonies, Archeological Research, and History*, p. 51):

"On March 19, 1946, Chaim Hirszman appeared before the regional historical commission of Lublin, but he was murdered the same day after his interrogation had been adjourned. Therefore, we have only a very laconic testimony from his side (Zydowski Instytut Historyczny (Jewish Historical Institute), Warsaw, Report No. 1476). As far as its content is concerned, it is so irrelevant that it does not even appear in the extract of testimonies on Belzec presented by Marian Muszkat in the official report of the Polish government on the German

crimes against Poland."

Yet, despite its extreme brevity, it is obviously of a certain importance as the only witness account left by a former Belzec prisoner besides those of Reder. The fact that it has gone virtually unmentioned and unquoted by Holocaust historians is likely due foremost to the aforementioned brevity and obscurity, but it cannot be wholly excluded that it also has to do with its contents, i.e. Hirszman's statements about the alleged mass killings at Belzec.

Yitzhak Arad informs us that Hirszman and two other, unnamed prisoners escaped from the train which was taking them from the liquidated Belzec camp to Sobibor in July 1943, supposedly to be killed there (*Belzec, Sobibor, Treblinka...*, p. 265). The orthodox claim that the remaining Belzec inmates were taken to Sobibor to be executed there does not square well with the above-mentioned fact that Sara Beer and other female detainees were sent to the Trawniki labor camp.

As for the ultimate fate of Hirszman, historian Martin Gilbert writes (*The Holocaust. The Jewish Tragedy*, Fontana Press, London 1987, p. 817) that:

"... on March 9, one of only two survivors of the death camp at Belzec, Chaim Hirszman, gave evidence in Lublin of what he had witnessed in the death camp. He was asked to return on the following day to complete his evidence. But on his way home he was murdered, because he was a Jew."

The Polish Historian Henryk Pajak states, however, that Hirszman was not killed because he was a Jew, but because he was an "active and dangerous functionary" of the new Communist regime (*Konspiracja mlodziezy szkolnej*

1945-1955, Lublin 1994, pp. 130-31, quoted in Tadeusz Piotrowski, *Poland's Holocaust*, McFarland 1998, p. 341, note 306).

Chaim Hirszman's testimony

According to his own testimony, Hirszman was deported from Zaklikow, which was in the District of Lublin, Janow County (Gilbert, *The Holocaust*, p. 304). Arad informs us that a transport of 2,000 Jewish deportees departed from Zaklikow on November 3, 1942 (*Belzec, Sobibor, Treblinka...*, p. 383). Gilbert

The children were thrown into the chamber simply on the women's heads. In one of the 'transports' taken out of the gas chamber, I found the body of my wife and I had to shave her hair.

reproduces the apparently most relevant part of Hirszman's testimony as follows:

We were entrained and taken to Belzec. The train entered a small forest. Then, the entire crew of the train was changed. SS men from the death camp replaced the railroad employees. We were not aware of this at that time.

The train entered the camp. Other SS men took us off the train. They led us all together—women, men, children—to a barrack. We were told to undress before we go to the bath. I understood immediately what that meant. After undressing we were told to form two groups, one of men and the other of

women with children. An SS man, with the strike of a horse-whip, sent the men to the right or to the left, to death—to work.

I was selected to death, I didn't know it then. Anyway, I believed that both sides meant the same—death. But, when I jumped in the indicated direction, an SS man called me and said: 'Du bist ein Militar-mensch, dich konnen wir brauchen' ['You have a military bearing, we could use you'].

We, who were selected for work, were told to dress.

I and some other men were appointed to take the people to the kiln. I was sent with the women. The Ukrainian Schmidt, an Ethnic German, was standing at the entrance to the gas-chamber and hitting with a knout [a knotted whip] every entering woman. Before the door was closed, he fired a few shots from his revolver and then the door closed automatically and forty minutes later we went in and carried the bodies out to a special ramp. We shaved the hair off the bodies, which were afterwards packed into sacks and taken away by Germans.

The children were thrown into the chamber simply on the women's heads. In one of the 'transports' taken out of the gas chamber, I found the body of my wife and I had to shave her hair.

*The bodies were not buried on the spot, the Germans waited until more bodies were gathered. So, that day we did not bury... (Gilbert, *The Holocaust*, p. 304)*

We note here first and foremost that Hirszman speaks of "gas chamber" in singular. In many eyewitness accounts, "gas chamber" is confusingly taken to mean a

building containing one or more gas chambers, but judging from Hirszman's very brief description we are in fact dealing with only *one* chamber: children are thrown into "the chamber" and "the door" closes automatically once the victims are inside.

According to orthodox historiography, the gas chamber building used at Belzec during this period of time consisted of six chambers arranged three and three on either side of a central corridor. There is no reason why the entrance door to the building, as opposed to the doors of the individual chambers, would be "closed automatically" before the gassing. It is also noteworthy that Hirszman for some inexplicable reason uses "kiln" as synonymous with "the gas chamber", while at the same time he implies that the building was disguised as a bath.

The claim about the hair of the victims being shaved off after their death goes completely against all other available eyewitness testimony. We may compare here with Kurt Gerstein's statement that the women had their hair cut off and stuffed inside potato *sacks* before entering the gas chambers (cf. H. Roques, *The "Confessions" of Kurt Gerstein*, IHR, Costa Mesa 1989, p. 30) or Rudolf Reder's claim to the same effect (cf. Rudolf Reder, "Belzec" in: *Polin: Studies in Polish Jewry*, volume 13 (2000), p. 274).

The assertion that at the day of Hirszman's arrival "the bodies were not buried at the spot" but instead left lying on the ground and only buried once "more bodies were gathered" is spurious for two reasons. First, no other witness has attested to this procedure; rather most witnesses imply or state that the corpses were interred right after the gassing in the burial pit open for

the moment, and then covered with a sand layer. Second, the archeological evidence furnished by Andrzej Kola contradicts it. Given a theoretical maximum of 8 corpses per cubic meter, the approximately 2,000 victims (if we are to trust Arad's figure) would have occupied 250 cubic meters. Of the 33 gravel pits identified by Kola at Belzec, 10 (in the present state) have a volume of 250 cubic meters or less.

There is thus no reason to believe that the SS would wait for more corpses to accumulate before burying them. Besides, the idea of letting 2,000 corpses lie around in the open for a day or more seems odd. On the other hand, the procedure described by Rajchman might be realistic if the only victims from the transport were a small number of deaths in route.

The second-hand testimony of Pola Hirszman

The day after Chaim was shot, on March 20, 1946, Chaim's wife Pola testified about what her husband had allegedly witnessed at Belzec. Her testimony is likewise kept in the archive of the Jewish Historical Institute in Warsaw. Gilbert writes that "Chaim Hirszman's experiences at Belzec were also set down in 1946 by his second wife, Pola, to whom he often retold them after the war" (ibid., p. 305). Needless to say, second-hand accounts are more or less worthless as evidence, but we will anyway take a look at some of her statements.

Mrs. Hirszman's testimony starts out with a typical atrocity story about a transport consisting of small children – babies to three year olds – being murdered in a most unseemly manner:

The workers were told to dig one big hole into which the

children were thrown and buried alive. (Ibid., p. 305)

There is not really much to comment on here. The same goes for the next story, about a prisoner being hanged for a failed escape attempt; on the scaffold, the condemned man prophesies the fall of Hitler and his Reich. We are also told that typhus was prevailing in the camp, and that Chaim also contracted the disease but avoided being "murdered on the spot" by concealing his condition from the Germans. Pola also relates a story that is found with variations also in the Treblinka and Sobibor lore, about an Aryan (in this case a Ukrainian woman) arriving by mistake at the camp who is then gassed with the Jews, despite showing the SS men proper identification. Next we learn about the camp that

[o]nce you crossed the gate to the camp, there was no chance to get out of there alive. Not even any Germans, except for the camp staff, had access to the camp. (Ibid., p. 305)

This claim is contradicted by several eyewitness statements. The former camp staff member Heinrich Gley declared in 1961 that a Jewish work detail had been carrying out tasks far outside the camp and Polish witness Maria D. affirmed in October 1945 that some Jews in the camp "had the right to leave the camp perimeter" (Matogno, *Belzec...*, p. 44). According to orthodox Belzec expert Michael Tregenza, four Polish villagers were employed in the camp proper, while, most astoundingly, other villagers were allowed inside the camp to take photographs (ibid., p. 43).

One of the stories related by Pola concerns Jews employed outside of the camp:

Two Czechoslovak Jewesses

were working in the camp office [which was located outside of the camp]. They, too, had never entered the camp. They even enjoyed a certain freedom of movement. They often went with the SS men to town to arrange different matters. One day they were told that they would visit the camp. The SS men showed them around the camp and in a certain moment they led the women to the gas-chamber and when they were inside, the door closed behind them. They finished with them in spite of the promise that they would live. (Gilbert, *The Holocaust*, pp. 305-306)

This story clearly does not make much sense. On one hand, we are told that the two Jewesses had been promised that they would live, and thus they must have known that the Jews were being exterminated at Belzec – and working at the camp office, they could hardly have escaped figuring out the “true nature” of the camp (especially since this was supposedly well-known in the Belzec community from the start;

cf. Mattogno, *Belzec...*, p. 43). But why then would the women walk gullibly into the “gas chamber”? Furthermore, we again note the singular of “door” being used in the description of the “gas chamber”.

When not carrying out a wholesale mass murder, burying small children alive or tricking Jewish secretaries into gas chambers, the SS men in the camp spent time relaxing with their victims:

The Germans ordered the prisoners to set up a football team and on Sundays games were being played. Jews played with SS men, the same ones who tortured and murdered them. The SS men treated this as a matter of sport, and when they lost a game, they had no complaints. (Gilbert, *The Holocaust*, p. 306)

On this point, finally, there is reason to believe that Pola is relating the truth. The SS man Werner Dubois mentioned during an interrogation in 1961: “It also happened that I organized a soccer match with 22 Jews on the sports ground” (quoted in Mattogno, *Belzec*, p.

66). The soccer games are also confirmed by the Polish witness Tadeusz M., who further noted that the Germans had organized a string orchestra among the inmates (*ibid.*, p. 44).

Conclusion

Chaim Hirszman's Belzec testimony is indeed largely irrelevant due to its brevity and lack of detail, but is nonetheless illuminating. Within the space of only a few our witness manages to include several statements contradicting the orthodox picture of the "death camp". Further, the second-hand recollections of his wife do not exactly help his reliability. It is a shame that Hirszman did not survive to leave a more complete testimony, as it would undoubtedly have constituted another bullet in the foot of the Belzec story. However, the stuck splinter that is Hirszman's Belzec statement should be enough to make the defenders of the pure Shoah faith cringe with embarrassment.

Message from the Belgian Underground

26 January 2010
By Vincent Reynoaurd

Translated by J M Damon

In the view of the Belgian authorities, my present status is that of “interrupted imposition of punishment.” This means provisional freedom until the System can decide whether I will be allowed to wear an electronic ankle bracelet and serve my prison sentence within my own four walls.

Therefore, I decided to appear in person at the *Palais de justice* in

Brussels, where my appeal hearing took place. This was an appeal of the verdict of June 2008, which sentenced me to one year of imprisonment without probation, along with a fine of 20,000 Euros, for the crime of Revisionism (“Holocaust Denial”). My appeal had originally been scheduled for September 2009 but was postponed until today, 26 January 2010, because my attorney could not attend. He had to plead a case in Jury Court.

The judges seemed unsurprised by my unscheduled appearance. The outcome was that my appeal

was rescheduled for 9 November 2010, to the great displeasure of the Prosecution. Keep in mind that my trial resulted from events that occurred in June 2001.

The Attorney General reassured the Prosecution that the statute of limitations does not expire until 2013. Since the Prosecution still expressed dissatisfaction, the November hearing was given priority status, which means that no additional postponements can be granted. I was then free to walk out of the *Palais de justice*, and I did not tarry in those environs! I took

my leave as quickly as possible, while the political heavens were still smiling on me.

Then I took the opportunity of my trip to Brussels to visit my eight children. I confirmed that since I had to drop out of Belgian society, my family has received no social security benefits or family assis-

tance whatsoever. Marina is hoping that her efforts will finally meet with some success before much longer. For the time being she continues to live from the charity and the support of our friends, whom I thank from the bottom of my heart.

As for myself, I still am not registered anywhere. I am considering

going somewhere in France for medical insurance and assistance, but I am still undecided. Let me again express my sincerest gratitude to all those who have assisted my family and me in this difficult time. The struggle for real history and free speech must go on!

“99% of Auschwitz Eyewitness Testimony Cannot Be Substantiated”

Translated by J M Damon

The Original is posted (in German) at globalfire.tv/nj/10dc/zeitgeschichte/keine_beweise_vergasungen.htm

The Jewish Auschwitz expert Robert Jan van Pelt wants to demolish the physical remains of Auschwitz Concentration Camp. The pressure from the Islamic world to duplicate the Rudolf Expert Report and adopt its findings is growing from day to day, and van Pelt wants to hinder official state investigations at all costs.

In an interview with the Canadian newspaper *The Star* on 27 December 2009, he urges that all the remains of ruined buildings at Auschwitz-Birkenau be completely demolished and removed. In his opinion, only the buildings of the *Stammlager* (original camp) should be preserved. (In his book *Auschwitz 1270 Until Today* he admits that no gassings took place in the *Stammlager*.)

Van Pelt wants to put an end to forensic investigations of “Holocaust” at Auschwitz-Birkenau. He advocates clearing the site even

though the ceilings and ruins of the crematories (alleged homicidal gas chambers) are still present and available for investigation. If homicidal gassings had taken place there, these ruins would exhibit



Robert Jan van Pelt

high residues of Prussian Blue (insoluble compounds of ferrocyanide).

These residues are traces of the deadly poison gas cyanic acid (marketed under the name “Cyclon B”), which was the principal insecticide before the discovery of DDT.

Such residues are simply not present in the alleged “homicidal gas chambers” morgue and crematoria, although they are bountiful in the walls and ceilings of the fumigation chambers where the Germans used Zyklon B to delouse blankets and clothing of inmates and staff.

The most sensational part of the *Star* interview is van Pelt’s admission that none of the testimony of Auschwitz witnesses can be scientifically proven or forensically substantiated. Countless “Holocaust” researchers over many years have been thrown in prison for making this very statement. In 2009, the inquisitorial German courts sentenced lifetime dissident Horst Mahler, 73, to 13 years’ imprisonment for insisting that there is no empirical evidence to support “Holocaust Industry” claims of mass gassings or attempted genocide of the Jews. Following are the

most important passages from van Pelt's interview in the *Star*:

In the words of the Jewish Auschwitz expert Robert Jan van Pelt, "We have no material or forensic evidence to support eyewitness reports of gassings...Ninety-nine per cent of what we know we do not actually have the physical evidence to prove [then how do 'we know' it!]?... It has become part of our inherited knowledge.

I don't think that the Holocaust is an exceptional case in that sense. We in the future – remembering the Holocaust – will operate in the same way that we remember most things from the past We will know about it from literature and eyewitness testimony....We are very successful in remembering the past in that manner.

To put the holocaust in some separate category and to demand that it be there – to demand that we have more material evidence – is actually us [sic] somehow giving in to the Holocaust deniers by providing some sort of special evidence. It has become part of our inherited knowledge. (The Canadian Star 27 December 2009.)

According to van Pelt, the "greatest mass murder in world history" should remain uninvestigated! He thinks we should rely exclusively on testimony of mass gassings by former inmates!

Dear reader, everyone should familiarize himself with these "eyewitnesses." Jürgen Graf's book *Auschwitz: Confessions and Eyewitness Accounts of Holocaust* gives us some really eye-opening facts concerning the veracity of this "testimony." The witnesses would have us believe that what every normal and ingenuous person

would consider lurid and fantastic is nevertheless factual.

In the course of the "Auschwitz Trials" (Record 50/Ks 2/63) in Frankfurt, which dragged on for years, neither exhumed bodies nor

The Swiss forensic expert Professor of Chemistry Dr. Henri Ramuz attested to Rudolf's scientific competence, and the Director of the Jewish Anne-Frank Association, Hans Westra, admitted on the Belgian TV program Panorama on 27 April 1995: "The scientific analyses in the Rudolf Expert Report are perfect."

forensic investigations of the alleged homicidal gas chambers were presented as evidence, even though the so-called "Court" visited Auschwitz on several occasions to visually inspect the scene of the alleged crimes and interview witnesses. Having dispensed with forensic evidence, the "Court" complained in its verdict about the lack of such evidence:

"An additional difficulty lay in the fact that the eyewitnesses – understandably – were seldom able to give exact descriptions of the time and place of specific events..."

This "Court" was almost completely lacking in all the evidence and methods of gathering information that are available in normal murder trials to form an accurate picture of events at the time of the alleged murders.

Try to imagine murder trials in which there are no bodies of victims, no autopsy reports, no expert opinions as to cause of death, no time of death, etc.!

There was no forensic evidence pertaining to perpetrators or weapons employed in the monstrous alleged crimes, and the Defense was very seldom allowed to question the witnesses.(See *Auschwitz-Urteil 50/Ks 2/63*, page 109.) Think about it, dear reader. Isn't this incredible? In its verdict the alleged Court admitted that van Pelt's much-vaunted eyewitness testimony was inexact and could not be substantiated. The following sentence is found on page 109 of the verdict:

The witnesses, understandably, were seldom able to give exact information as to time and place of specific events....Examination and validation of testimony was seldom possible.

Thus the authenticity of the "Auschwitz Holocaust" was "proven" with generalized, imprecise witness testimony and a total lack of forensic evidence. Anyone who points to the Diploma Chemist Rudolf's *Expert Report* and demands free and open discussions goes to jail for many years. And yet, the Rudolf Report stands, irrefutable.

In 1993, more than 300 professors of Inorganic Chemistry in the Federal Republic were unable to find a single mistake in Rudolf's report. The Swiss forensic expert Professor of Chemistry Dr. Henri Ramuz attested to Rudolf's scientific competence, and the Director of the Jewish Anne-Frank Association, Hans Westra, admitted on the Belgian TV program *Panorama* on 27 April 1995: "The scientific analyses in the *Rudolf Expert Report* are perfect."

Ten Days of Holocaust “News” And Ten Fair Questions

By Kev Boyle

[Kev Boyle tells us he is English, a musician, teacher (physics), and Christian. He does not claim to be a “scholar,” which makes his article particularly interesting in that it represents one example of work being done all over the Web by ordinary folk, unrestrained by the University and the Holocaust Marketing Industry.

He publishes a blog titled “No One to Vote For” which I link to below. I mention this background for two reasons. The first is that being Christian is the source of some language here that I would not use, or would express differently (he references the New-American-Bible translation of one phrase, which in itself is interesting). The second is that as I write this I find that there are 19,600,000 references to “Holocaust” on the World Wide Web. So, enough said.

Actually, there is a third reason. I have oftentimes thought of creating such a list of Holocaust “news” stories that are circulated on the Internet daily. Here, Boyle has done it rather than just think about it.]

The following question may appear to be nothing other than a reference to the obvious for anyone who has been paying attention to the media and politics over the last 40 years. However, this phenomenon is surely worth close inspection and serious reflection.

How does “The Holocaust” manage to remain a major NEWS

story, day in day out, 70 years after the event? (See below, at the foot of this article, a selection of holocaust-related stories that have appeared in the news media over the last 10 days.)

Should we not be amazed by this reality?

I was around in the 1950's and 1960's and I cannot remember it being any kind of news story at all until about 1968/9. It was then that the narrative began to be rolled out.

Many have said this before, but “The Holocaust” made no appearance in the autobiographies of Churchill, De Gaulle and Eisenhower.....then suddenly, 1970-ish, we were being faced with the entire horror....including “4 million” Auschwitz dead, industrially exterminated in gas chambers, their skin used for lampshades, their hair for pillows.

The story has been running ever since, though the “4 million” has become “1.1 million” (I think, it depends who you ask) and the skin/hair allegations have been quietly dropped.

Some questions arise here but voicing them about such a terrible matter feels, initially at least, offensive and inappropriate.

However, if we let these questions pass (for now) there are others that it is very fair to ask, considering the possible consequences for ourselves. It is also surely fair to demand an occasional answer.

Here we go then:

1) Why does “The Holocaust” continue to be a DAILY NEWS

EVENT (and such a dominant feature in our culture) 70 years after it happened?

2) Why is it not used to promote peace and non-violence but rather used as a justification for starting new wars of aggression? Is our governments' support of the extreme Israeli violence in Gaza, for example, connected in any way to “Holocaust” propaganda?

3) Has “The Holocaust” been used as a psychological tool to extort money for Israel from the Americans and other countries, allowing Israel to recycle billions back into these and other western political systems to the point where it is able to control them (i.e. us)? Looking at the facts, this is a fair question.

4) Has “The Holocaust” embedded a “guilt complex” into white western societies and could such a guilt complex be making us submissive, more generally, to the interests of powerful Jews?

5) Is it possible that we have put our own lives and societies at risk by falling prey to a cynical and very calculated power-grab by forces, Jewish and non-Jewish alike (using “The Holocaust” as a primary tool), that are determined to subjugate and control us all? In other words, is it an essential tool in the establishment of a “New World Order”?

6) Why is critical discussion of “The Holocaust” absolutely forbidden (to the point of being illegal in France and Germany)? Should anything present such a great taboo

when the consequences of respecting this taboo are so potentially serious (and even catastrophic) for the rest of us? If people like Ger-mar Rudolph are put in jail for presenting what were results of a scientific investigation, should this reality not be, in itself, a very serious cause for concern? What kind of principle is operating here? Scientific facts or falsehoods can surely be dealt with openly via further experimental testing.

7) If we look around the USA and the UK and notice that Zionist Jews are in control of the arts and almost the entire media, if we look at the banks and large corporations and see Jews (mostly identifiably Zionist) massively over-represented, if we see Zionist Jewish moneymen funding our political leaders and parties, if we notice that our foreign ministries are dominated by Zionist Jews.....are we entitled to ask how a single group has acquired such disproportionate wealth and influence over us.?

8) Are we entitled to ask, "Does this reality not demonstrably indicate a most active and definite racism being practiced by this group? Therefore, has the great societal taboo of 'anti-Semitism' given cover for the promoters of the 'anti-racist' and 'diversity' agendas amongst us to disable society via 'holocaust propaganda' and 'multiculturalism' while practicing a ferocious racism of their own?"

9) Are we entitled to ask, "Is 'The Holocaust' stuck in our faces every day of our lives so that we might remain afraid to ask such questions or speak openly of Jewish domination over almost every aspect of society?"

10) ...and last, but not least: Is the demise of Christianity an engineered outcome of the rise of "Holocaust" propaganda? Has Holo-

caust suffering been promoted to displace the suffering of Christ in western consciousness? Has even the Christianity we are left with been Judaized? One has to wonder when one sees a pope sharing a religious service with the spiritual descendants of the Pharisees. Did Christ not say that these practitioners of the Golden Rule for Jews alone were "sons of those that murdered the prophets" and were "of Satan"?

The good news is that many ordinary Jews, largely a more brainwashed and deceived group than ourselves, are beginning to ask some of the same questions.

Please God they will continue to do so.

Below are just a few of the "Holocaust" stories that have appeared over the past ten days. They were found by carrying out simple Google searches. Many of these individual stories were told in hundreds, even thousands, of other publications. One story in the following list is heartening.....a review of the Channel 4 film "Defamation". This brilliant film by an Israeli, Yaov Shamir, looks at the brainwashing of Jewish youth, "anti-Semitism" and the "Holocaust" culture with a withering gaze.

13/01/2010

The courage of Miep Gies: The woman who saved the diary of Anne Frank (front page BBC website)

Bath show marks Holocaust Memorial (BBC Bristol website)

Israel Rabbi Asks Pope to Halt Pius' Beatification (New York Times)

14/01/2010

Edinburgh: Centre hosts God on Trial for Holocaust Memorial Day (Independent Catholic News)

Defamation v Anti-Defamation (asks same questions as this post)

Huddersfield students apologize for Holocaust drinks game

15/01/2010

Rabbi to boycott Pope's visit to Rome synagogue (pope insults holocaust survivors)

Holocaust victims demand compensation from German rail company Anne Frank etc. (http://www.huffingtonpost.com/rabbi-joshua-levine-grater/righteous-risk-takers_b_424211.html)

Sobibor survivor: *'I polished SS boots as dying people screamed'* Holocaust Museum shooting suspect dies

Chorley reveals Holocaust Memorial Day plans (dozens of such articles in the UK)

16/01/2010

Pope tries to still Jewish fears with synagogue visit (456 news articles on same subject elsewhere)

Mirror reporter who covered the 1961 trial of Holocaust mastermind Adolf Eichmann dies. Natalie Portman: 'I hate Holocaust films' ("I get like 20 Holocaust scripts a month but I hate the genre")

17/01/2010

Pope Benedict XVI prepares to visit Rome synagogue (BBC website front page + 712 other articles)

Pope says Vatican helped Jews during Holocaust (BBC News website)

Jewish leaders confront Pope over Vatican's Holocaust 'silence' (The Telegraph + 1110 similar articles)

Pope Benedict XVI visits Rome synagogue, 23 years after John Paul II (European Jewish Press)

18/01/2010

Israeli premier visits Berlin Holocaust museum (Radio Netherlands Worldwide)

Austrian university recalls diploma for Holocaust gassing denier Oliver Stone and Holocaust Denial

19/01/2010

Israel in historic meeting to mark Holocaust

Evolution of International Holocaust Day reflects changing times

Holocaust haunts my dreams, survivor tells court

Cramer, German publisher who fled Nazis, dies at 96

Holocaust survivor's daughter fights 'anti-Semitism' for the U.S. Government

PM Netanyahu to Visit Auschwitz on Int'l Holocaust Day

20/01/2010

Holocaust survivor, 82, tells of grim role as 'fireman' in Nazi death camp (215 similar)

AJC Mourns Passing of Holocaust Survivor Ernst Cramer

21/01/2010

Bishop Williamson is back -- doubting Holocaust, bashing Israel Holocaust Survivor Describes Nazi Death Camp at Demjanjuk Trial

22/01/2010

Brown signs Holocaust memorial book

Blueprint for genocide on display at Yad Vashem Holocaust museum

The Revolutionary Holocaust. Glenn Beck! (Fox)

Kev Boyle's blog, "No One to Vote For," is at <http://kevboyle.blogspot.com/2010/01/holocaust-news.html>

Coffee with Bradley Smith, Continued from page 2

Diary is not a historical document but a literary work created by others from writings left by Anne. I am a little surprised by how modest the interest in this video has been. 323 views.

One Unique Aspect of the Jewish Holocaust Story

26 January. 4:46 minutes. The truly unique aspect of the Jewish Holocaust story is how it has been exploited with such tremendous success as a fundraising juggernaut. I did this one okay but afterwards felt that I had used terms such as the "Lyn' Simon Wiesenthal Center" too often—that I had been heavy-handed in a way that is not natural for me. It's being watched, but. . . . 559 views.

The Power of Taboo.

29 January. 7:23 minutes. Here I tell how I received an email from a young man, probably a student, who asks politely if I am a Holocaust denier, because if I am he

does not want to receive any further emails from me. I am struck by the innocence of the question—he had, I suppose, received our video "One Unique Aspect of the Jewish Holocaust Story." My response was to read the first three-page chapter from *Confessions of a Holocaust Revisionist* where I relate the afternoon at a Libertarian conference when I was first handed a newspaper article from *Le Monde*, translated from the French, written by some professor named Robert Faurisson who I had never heard of, titled *The Problem of the Gas Chambers: The Rumor of Auschwitz*. It was an afternoon and a night full of anxiety, shame, and fear, that in the end was transmuted into an awakening. And here I am, for better or worse. 501 views.

YouTube is the greatest single stage for "moving pictures" on the Internet, and thus in the world. YouTube was birthed in February

2005. Five years ago this month. When I do an internet search for YouTube I find more than one billion (billion) references. This is how it can work in this day and electronic age when you have a brilliant concept.

Most of the content on YouTube has been uploaded by individuals, although corporations like CBS and BBC use it as well. The wide range of topics covered by YouTube has turned video sharing into one of the most important parts of Internet culture. YouTube was awarded a 2008 George Foster Peabody Award and cited for being "a 'Speakers' Corner' that both embodies and promotes democracy." The Peabody Awards are annual, international awards for excellence in radio and television broadcasting. They are one of the oldest existent honors in electronic media.

I have written here that when I started producing these videos I had no real concept for the "program." From the start I received

feed-back from viewers with suggestions about framing the scene, issues with voice, with the set (which is simply my office) with production values generally, which all together have been very helpful.

At the same time I have been encouraged to look at content. When we shot *Simon Wiesenthal: Denyin' No, Lyin' Yes*, and a week later *Elie Wiesel: A Ludicrously Unreliable Survivor* I noted that views of *Coffee with Smith* increased substantially. I had to think that there was something in the titles of the videos themselves. In each case it was the name of a notorious survivor "eyewitness," Simon Wiesenthal in the first and Elie Wiesel in the second.

The answer was there. I would focus on notorious Holocaust survivor "eyewitnesses" because that's where the numbers would be. Not on some abstract question regarding mass graves at Sobibor or the classic issues of how many holes there are in the roof of Krema II. While there are no "eyewitness" names in the same rank as Wiesel and Wiesenthal, there are a good number who have been exploited by Holocaust Inc. for decades, such as the Abraham Bombas, Jankiel Wierniks, and the Filip Muellers.

And then there are those in Holocaust Inc. who exploit these "eyewitnesses" for their own profit, such as the Abraham Foxmans, the Rabbi Marvin Hiers and their associates at the U.S. Holocaust Memorial Museum, Yad Vashem, the Simon Wiesenthal Center and the other 150 Holocaust centers and museums around America. In short, there is no shortage of "targets."

But I had a curious reaction to how I handled the video "*Don't Let the Sun Catch You Cryin'*". I felt uncomfortable with how often I had repeated a couple phrases.

"The Lyin' Simon Wiesenthal Center," Simon Wiesenthal, one of the "great liars" of the 20th Century, and "Rabbi Marvin Hier, director of the Lyin' Simon Wiesenthal Center." I didn't say anything that is not true, but I didn't like the sound of it. It was a matter of sensibility, of taste, or of "dis-taste." It was as if I were using the language the way they use it, "they" being those who exploit lies and liars, to put it simply, for fundraising

After some back and forth with a couple key advisors, I understood I should focus where I have focused from the beginning. On the absolute necessity for a free press, for free speech, on the right to freely exchange ideas in public, in the light of day. It wasn't all that difficult. I did not have to go through some lengthy inner struggle. It consisted of a pause, a brief period of reflexion, and the resultant understanding that I should remain on the track I have followed from the beginning.

I would focus on the right to question what the powerful would make unquestionable, to humanize what the authoritarian class would demonize, and I would use an Internet platform, YouTube, that would allow me to "film" myself doing these things. The face you will see is no thing of beauty, the voice you will hear is not cultivated, but there I am, making the simplest of observations about free speech and the Holocaust question that no one in academia and no one in the Government-media complex (including Fox) is willing or able to do.

YouTube is a "film" media that goes international the moment we up-load it. I began this project three months ago. We already have viewers in every country in Western Europe and every continent on

earth. With regard to outer space, I have no information at this time. We are not sitting back waiting for people to come to us, but are developing mailing lists of student organizations, academics and the press who will receive links to each new video we produce. When I began this issue of *SR* our videos had been viewed some 8,000 times. Now the figure is more than 10,000 views. You ain't seen nothin' yet.

I want to thank those of you who contributed to the work last month. You'll hear from me personally. If you can, please do it again this month. I'll have good news for you.

Bradley

Smith's Report

is published by
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UNIVERSITY OF WISCONSIN THE NEED FOR ABSOLUTE AUTHORITY

Bradley R. Smith

Before a story begins there is nothing. That's one of the mysteries of story. The science of the Big-Bang story. Once story appears however we ourselves become part of the narrative. Listening, following, our attention helps form the narrative itself. The fact that we hear story differently is a matter of fact. The fact that we use story differently is a fact. Listening to story is a creative act, just as creating story is a creative act. That's the wonder, and the difficulty, of story.

Without going to origin itself, this story begins in a practical way in the 08 February issue of the *Badger Herald*, one of the student newspapers at U Wisconsin-Madison. We read where a party organized by a U W Greek fraternity, Alpha Epsilon Pi, was brought to the attention of Dean of Students Lori Berquam. She was informed that there were "a number of serious problems" with the

event held Dec. 4, 2009 in the center's Promenade Hall and Terrace. The problems included intoxicated monitors, a "male and female" (a rather old-fashioned coupling) having sex in a bathroom stall, and overall chaotic obnoxious mayhem.

"I suspect some of those commenting were engaged in a misguided attempt to be amusing or outrageous by making references to 'Lori Berquam's final solution' or suggesting that a fraternity house 'should be turned into an oven.' I can assure you that posting a Holocaust reference on a story concerning a Jewish fraternity is extremely offensive."

Jeff Herscott, President of Alpha Epsilon Pi, is quoted as saying that some people did not "hold their composure" the way

he would have preferred, but that the positives outweighed the negatives. He said the event raised \$2,010 for the Jewish charity organization B'nai B'rith International. "We are more beneficial than detrimental to this university," Herscott said. "I don't think the Jewish community or the Greek community can survive without us and the 6,000 people we represent."

The story created a lot of comments in the online edition of the *Badger*, a number of which were vulgar and anti-Semitic.

On 10 February Dean of Students Lori Berquam published a letter in the *Badger Herald* noting that she is most proud of "our students, faculty and staff when we engage in a thoughtful and productive exchange of ideas on even the most controversial topics. That is the foundation of our campus — the process of fearless sifting and winnowing.

“There are rare instances, however, when I am deeply disappointed and disturbed with the level of campus discourse. Today, I am writing to call attention to a thread of comments in yesterday’s online version of The Badger Herald.

“A handful of anonymously posted comments were vile, malicious and distasteful, singling out our Jewish students and community. I want to strongly state that anti-Semitism and hate speech are unacceptable and inconsistent with the values of our community.

“I suspect some of those commenting were engaged in a misguided attempt to be amusing or outrageous by making references to ‘Lori Berquam’s final solution’ or suggesting that a fraternity house ‘should be turned into an oven.’ I can assure you that posting a Holocaust reference on a story concerning a Jewish fraternity is extremely offensive.

“... In the future, I would ask everyone engaging in these online exchanges, both in the Herald or elsewhere, to remember our shared commitment to discourse that is both open and respectful.”

I think Dean Berquam is on the mark here.

On 15 February the *Badger* published a letter by Greg Steinberger, Executive Director, UW Hillel Foundation. It was titled: “Hateful language has no place on campus.” Here Steinberger urges students to treat one another with “respect and dignity.”

“... References to the Holocaust, to the final solution and to ovens are dangerous

and cannot be tolerated. We must not forget that in very recent history this hateful language was accompanied by the murder of Jews, gays, lesbians, the Roman [sic] people and other minorities throughout Europe — the genocide of nearly 10 million people. Hateful language was tolerated by many bystanders who stood idle, either too timid, lazy, or full of disbelief to act.”

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This is a very close approximation to the size and design of the ad as it appears in the *Badger Herald*. The three lines in the ad form one hyperlink to CODOHWeb

Steinberger made a number of comments suggesting that he supports a free press.

Hillel, he writes, “would be the first to argue for the protection of free speech ... We here at the UW Hillel see ourselves as a place on campus that welcomes debate, even conflict of opinions or divergent views in the Jewish community and in the wider campus community. We are a place of discourse, as is the larger UW campus community, even when people disagree—and even when it is painful.”

I saw that as pretty good language. I didn’t even begin to buy it. Greg Steinberger represents Hillel, the Foundation for Campus Jewish Life, whose national office is publicly committed to the suppression and censorship of revisionist arguments on some 500 campuses in America.

On 18 February (my 80th birthday—I suppose I’ll never grow up), we placed our tiny ad, a simple text link, in the online edition of the *Badger Herald*. It was a first for CODOH. I have always run in the print editions of campus newspapers. Usually the ads have been quarter pages or smaller. Still, very substantial in comparison to what I would run in the *Badger Herald*.

The trick here would be that the ad would run on every page of every issue of the paper for 30, 60 days, whatever I chose. For 30 days the cost would be \$75. I had never done this, had no idea if it would be effective, or how effective, but I was impressed with the every-page-of-every-issue concept. How could it fail utterly with those numbers? And with these numbers: UW-Madison is a campus with some 40,000 students and more than 2,000 faculty.

I am printing below the full editorial written by Jason Smathers, Editor in Chief of the *Badger*, so that we can see the full flower of his prose. I believe he is serious about a free press, but he has been taught the True Belief by UW Faculty. You’ll see how his “passion” about the Holocaust narrative is mirrored by his chancellor.

Continued on page 11

A Meditation On A Photograph of Ernst Zundel When He Emerged From Mannheim Prison.

by Michael Hoffman

A critic has made a negative remark about the photograph of Ernst Zundel and Dr. Herbert Schaller taken on March 1, moments after Zundel emerged from Mannheim prison for the first time in five years.

We believe it is a beautiful photo, a truly heart warming picture. It is evidence, by way of a photograph, that Ernst will not bow to adversity, he will not whine, he will not show pain, but rather, in his smiling countenance one sees the joy of life. This is a testimony to his spirit, after seven years' incarceration, including two in solitary confinement in Canada. Let us also not forget that as a child he survived the Allied fire-bombing holocaust against his hometown of Pforzheim; consequently, on top of it all, he is a holocaust survivor. I have seen a similar serenity and nobility in Japanese survivors of the Hiroshima and Nagasaki holocausts.

This is a stunning contrast to the behavior and attitudes of many (though not all) of those poster soul-survivors of the Auschwitz slave labor camp, who, more than sixty years later, still pose with long faces, perpetually moaning, groaning, wailing, hec-

toring, spewing hatred and pointing fingers of accusation, while churning out a deluge of newspaper and magazine articles, books, novels, television shows and films constituting a new level of institutionalized vengeance, which has been weaved into the very fabric of the post-Christian West.



Dr. Herbert Schaller and Ernst Zundel
The morning of Ernst's release from prison.

I say post-Christian, but we are even heedless of William Shakespeare. Surely Portia's famous speech to Shylock in "The Merchant of Venice" (Act 4, scene 1), is now discredited by the mandarins of mediocrity. Yet, in Portia's words we have our culture's most eloquent reply to the perpetual Purim cry for vengeance under the rubric of justice. Here Shakespeare, as usual, put his finger on the heart of the matter: the vast chasm separating Judaism from the ante-Auschwitz West is their enshrinement of revenge and our obligation to mercy.

Zundel's merciless persecutors have learned nothing from history. In their hubris, in their certainty that they will prevail and control and edit the future, they believe they can demonize, imprison and torment prisoners of conscience with impunity. The Romans imagined this about the early Christians, the French Catholics about the Huguenot, the German Lutherans about the Anabaptists, the New England Puritans about the Quakers, the Anglicans about their recusant Catholic country-men, and the Soviets about the Eastern Orthodox. Yet, in each case history teaches

that in time, the severely oppressed dissidents emerged stronger than ever.

This too is the destiny of World War II revisionists, though today, in the midst of

intense persecution and witch-hunting, it is a future difficult for many to envision. In this sense, Ernst Zundel, even at age 70, is not a man of the past, but of the future.

March 3, 2010 www.RevisionistHistory.org |
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Two Important New Studies by Carlo Mattogno

Reviewed by Thomas Kues

Italian revisionist Carlo Mattogno (born in Orvieto in 1951) is without doubt the most indefatigable and productive researcher on the "Holocaust" alive. During the past three decades, he has written more than 30 books (several of them co-authored with Jürgen Graf) and over 100 articles, many of which have been translated into English as well as German. He is widely regarded as the foremost revisionist expert on the Auschwitz camp complex, and in particular he has made vast contributions to our knowledge of systems for the incineration of corpses—both crematory ovens and open-air pyres—the importance of which for the consideration of the "Holocaust" allegations is paramount.

Up until now, Mattogno has published a series of studies concerned with the crematoria and alleged homicidal gas chambers of Auschwitz I and Auschwitz-Birkenau (among them *The Bunkers of Auschwitz: Black Propaganda versus History*, *Auschwitz: Open Air Incinerations*, *Auschwitz: The First Gassing: Rumor and Reality*, *Auschwitz: Crematorium I and the Alleged Homicidal Gassings*). In the

voluminous—more than 700 pages long—book *Le camere a gas di Auschwitz: Studio storico-tecnico sugli "indizi criminali" di Jean-Claude Pressac e sulla "convergenza di prove" di Robert Jan van Pelt* ("The Gas Chambers of Auschwitz: A Historical and Technical Study on the 'Criminal Evidence' of Jean-Claude Pressac and the 'Convergence of Evidence' of Robert Jan van Pelt", Effepi, Genoa 2009) Mattogno has undertaken his to date most ambitious and comprehensive study on the subject: a thorough refutation of the "bavures", "traces" and "indications" for the existence of homicidal gas chambers at Auschwitz put forth by the late Jean-Claude Pressac and his hapless successor as the main adversary of the "deniers", Robert Jan van Pelt, combined with a detailed explanation of how the Auschwitz gas chamber legend evolved, which moreover shows the absurdity of the claims that the camp harbored a "terrible secret"—under the actual circumstances, reliable information about any mass gassings would be available outside the camp within days. Also included is an 86-page summary of Mattogno's forthcoming two-volume study on the Auschwitz

crematoria.

This new volume is not merely a synthesis of Mattogno's previous studies, but also an important step forward. While a large number of puzzle pieces from previous volumes are added together, the picture they form is not merely revealed, but also enlightened and explained. One example of this concerns the dating of the documentary "traces". While Pressac and (even more so) van Pelt treat those "traces" more or less as if they were part of a monolithic blueprint frozen in time, Mattogno, who has studied the intricacies of the constructional development of Auschwitz and the bureaucracy of the Auschwitz Central Construction Office in depth, is able to show his readers the significance of the chronological aspect of the "traces": at Auschwitz, new construction projects were launched—and scrapped—all the time, and changes were made to building plans according to what needs arose. Most of the "criminal traces" derive from the planning and construction phase, and in fact relate to plans that were either abandoned or modified.

Mattogno has described his own study as "affirmationist" (a word

coined as a reply to the term "negationism" used for Holocaust revisionism in the Romance language-speaking nations). With this he means a more ambitious and constructive type of revisionism, in which the established historiography on the subject in question is not merely scrutinized and its flaws and inexactitudes exposed, but also a new piece of historiography is produced as replacement. In other words, the "affirmationist" revisionist does not only break down the edifice of orthodox historiography, but also seeks to clarify what really happened. Drawing upon an enormous amount of contemporary documents, Mattogno manages to achieve, in many regards, just this feat. For example, thanks to the documents presented, we know not only that the four *Leichenkeller* of Birkenau crematorium II and III were never used as homicidal gas chambers and undressing rooms for victims, but as morgues and rooms where the bodies of deceased inmates were stripped of their clothes. Fact upon fact is presented that outlines the real function of the crematoria buildings and that contradicts the mass gassing allegations. Sometimes the falsehoods exposed even make for comical reading, such as the revelation that the small windows, through which the Zyklon B was supposedly thrown into the "gas chambers" of crematorium IV and V (which were not even equipped with ventilation systems!) were in fact covered with metal bars which would make the already silly gassing procedure downright impossible.

A question of importance, which has been largely left unresearched by revisionists, is the evolution of the Auschwitz gas chamber story. If the gassings never happened,

how did the claims about them arise in the first place? In the fifth part of his study, Mattogno traces the development of the story, from the first primitive versions, of which most were thrown down the memory hole, through the early post-war propaganda down to the present version. A number of "eyewitnesses" are also scrutinized and the interrelations between their statements extrapolated on.

Le camere a gas di Auschwitz covers virtually every aspect of the Auschwitz gas chamber allegations, from the more or less complex issues of the documentary evidence (thankfully, Mattogno keeps his argumentation clear and his writing never becomes impenetrable), to the technicalities of the crematory ovens and the alleged Zyklon B "introduction holes", the victim numbers, the "eyewitness" evidence and the flawed methodology employed by the defenders of the orthodox Auschwitz historiography. It is a book that deserves to be translated and widely read by revisionists and skeptics as well as by historians the world over. To call it the new revisionist standard work on the Auschwitz "gas chambers" would not in any way be an overstatement.

(A longer presentation of the study by its author, together with a translated table of contents, can be found online at <http://www.revisionblog.codoh.com/2010/01/a-new-affirmationist-study-on-auschwitz>)

Chelmno (Kulmhof) is the smallest and least known of the six "extermination camps". Only a very few exterminationist studies (the foremost being written by the Israeli historian Shmuel Krakowski) are available on this camp, where between 150,000 and

340,000 Jews, most of them from the annexed western part of Poland called by the Germans Warthegau, are supposed to have been murdered in "gas vans" and later incinerated in special field ovens. Given the scant orthodox attention given to Chelmno, it is not surprising that there also have been very few revisionist writings dealing with the camp. German revisionist Ingrid Weckert has published a 12-page article pointing out a number of contradictions found within the orthodox Chelmno historiography ("What Was Kulmhof/Chelmno?", *The Revisionist* 1(4) (2003), pp. 400-412) and has also dealt with the evidence for the existence of "gas vans" ("The Gas Vans: A Critical Assessment of the Evidence", in G. Rudolf (ed.), *Dissecting the Holocaust*, 2nd edition, Theses & Dissertations Press 2003, pp. 215-241). As for the "gas vans" (which are also alleged to have been used by the *Einsatzgruppen* on various locations in the east, from the Baltic states to the Ukraine to Serbia), they are the subject of a revisionist study by Pierre Marais (*Les camions à gaz en question*, *Polémiques*, Paris 1994). Mattogno's more than 200 pages long *Il Campo di Chelmno tra Storia e Propaganda* ("The Chelmno Camp in History and Propaganda", Effepi, Genoa 2009) is, however, the first comprehensive revisionist study on this camp, dealing with the "gas vans" themselves as well as relevant eyewitness testimony, results from judicial and archeological surveys, and the critical issue of the burial and subsequent incineration of the alleged victims.

Among the alleged "extermination camps" Chelmno carries a special significance as the first of

them to be constructed and put into use (on December 8, 1941). Since the camp is supposed to have been a "pure extermination center" from the very start, this would strongly imply that an extermination policy was in force by November 1941 or even earlier. In the third chapter of his study, Mattogno shows that this stands in blatant contradiction with the documented National-Socialist Jewish policy. It should be noted here, that the evidential situation for Chelmno is basically the same as for the three Aktion Reinhardt camps Belzec, Sobibor and Treblinka—in other words, there have survived (or are known to exist) only an extremely limited number of documents referring to the camp. The allegation that "gas vans" (supposedly designated "*Sonderwagen*" or "*Spezialwagen*", special vehicles, according to orthodox exegesis on the Nazi "code language") were used to kill hundreds of thousands of Jews at Chelmno rests merely on eyewitness testimony, of which in particular the early claims—which by all normal standards ought to be the most reliable—display severe contradictions, demonstrable falsehoods, as well plain absurdities (Chapters Six and Seven are devoted to various witness statements from Jews as well as German camp personnel). The only supposed piece of documentary evidence for "gas vans" at Chelmno, a note dated June 5, 1942, is revealed in Chapter Four as a clumsily made forgery, whose author did not bother to make his badly "veiled" description of a gassing consistent with known facts about the allegedly used vehicle(s) or even elementary logic.

In Chapter Six Mattogno deals with the alleged first gassing of Warthegau Jews at Chelmno,

showing that there exists no documentary evidence for these Jews having been killed at the camp, while also bringing to light the (for the orthodox scholars) uncomfortable fact that this group (which is mentioned in the documents as being "transferred") consisted of Jewish men and women who had been selected for their *ability* to work! Chapters Eight and Nine concern the cremation of the alleged victims in field ovens. This operation—the genesis and methods of which are contradictorily described by the testimonial sources (the start of cremations is ascribed either to local problems with decomposing corpses or to the implementation of Blobel's "Aktion 1005")—is closely scrutinized. The most damning piece of evidence against the orthodox Chelmno historiography is delivered by the Holocaust propagandists themselves: the type of field oven reportedly used at the camp turns out to be clearly identifiable as a so-called "Feist Apparatus", an open-air incineration system developed for the mass combustion of animal cadavers, the workings and capacity of which are well known. Thanks to the Korherr Report we know that 145,301 Jews were deported to Chelmno up until the end of 1942. The single small permanent field oven which existed at Chelmno—as attested by a 1986 survey of the site—had a maximum incineration capacity of 45 corpses per 24 hours, which means that it would have taken at least until early 1951 to dispose of all the corpses! As Mattogno remarks, this fact completely demolishes the notion of Chelmno as an extermination camp.

In Chapter Ten are analyzed the archeological finds made at the

former camp site during surveys in 1945, 1951, 1986-87 and 2003-04. Here it is shown, among other things, that symbolic "reconstructions" of grave contours (which moreover are contradicted by eyewitness statements) have been passed off as the remains of three real graves, that numerous finds contradict the descriptions of the eyewitnesses (for example their statements on the number of ovens), that the documented extent of the forests surrounding the "Waldlager" part of Chelmno before and after the war is inconsistent with the claim that wood was taken from it for the cremation of hundreds of thousands of corpses, and that the traces of ashes discovered at the site are incompatible with the vast amount that would have resulted from the alleged mass cremations.

In Chapters Eleven through Thirteen are discussed the various alleged victim numbers as well as the documented evacuations from the Lodz ghetto. Furthermore, the bizarre claim that Chelmno was suddenly reopened in the summer of 1944, after having been shut down and liquidated in April 1943 (after having, for some reason or other, stood idle since September 1942), is found to completely lack an evidential basis—in effect, it is almost certain that the 7,000 Jews allegedly gassed at Chelmno in 1944 were in fact sent to Auschwitz and other camps, as well as to work for companies within Lodz. Likewise exposed as baseless are the the claims that 5,000 Gypsies and a group of Czech children from the town of Lidice were gassed at Chelmno (Chapter Fourteen). Finally (in Chapter Fifteen) Mattogno discusses the fate of the alleged victims and the true nature of the Chelmno camp. He

concludes that Chelmno functioned as a delousing and transit camp, from where the deportees were sent further east via the Poznań-Warsaw-Minsk railway, possibly to the Pripjet marshes in western Belarus, where land reclamation projects were underway. In addition, Chelmno was likely used to process clothing

confiscated from Jews in the Warthegau ghettos. As for the "gas vans", they are suggested to have been concocted from observations of real but harmless transport and disinfection trucks.

With his study on the Chelmno camp, Mattogno has filled an important gap in the revisionist research of the "extermination

camps". While the unavailability of camp documentation makes it impossible to recover, at the present at least, the true history of Chelmno, Mattogno has provided a convincing case against the orthodox historio-graphical picture.

“Intellectual Cleansing”—The Tyranny of Opinion

by N. Joseph Potts

One of the most conspicuous patterns of human social behavior is the often-lethal form of conformism known as “ethnic cleansing.” Revisionists occasionally dare to refer to the 1938-1945 implementation of Nazi race policy with this term, but are usually shouted down by those who insist that the term be eschewed in favor of “genocide,” which would seem in any case merely to be an absolute implementation of ethnic cleansing.

Aside from those “cleansings” that have to do with life, death, and what places and countries different groups allow each other to live in, this primeval human impulse has powerful correlatives in the areas encompassing human thought, opinion, and particularly its expression in terms that seek to persuade others of its truth. As the arenas of such contests have in recent times shifted away from matters of overt religion and faith-based belief toward theories of historical events and natural phenomena that are agreed to exist in reality by some means or other, terms such as “political correctness” have arisen with

which to label the ineluctable herd behavior of massed actors.

I offer, not originally, the term “intellectual cleansing” as a broader, more durable term for the analog of ethnic cleansing that seeks to suppress and/or oppose with *ad hominem* counterattacks, censorship, and outright physical threats those who express views contrary to those held and defended by the group commanding the greatest amounts of money, access to media, and actual (military) firepower. Those subjected to it, then, relegated to the lower ground of the battlefield, can be referred to by the ancient and honorable term, “dissenters,” though the term “insurgent” might fit as well but for the opprobrium with which it is most often used in popular discussion.

In the ambit of Holocaust revisionism, those who decline to accept *any one* of the tenets of the Holocaust Religion (six million, gas chambers, intentionalism [particularly Hitler’s] and so on) perform this office, and so also do those who fail to embrace any of the particulars of other orthodoxies. We have, however, come a long way from requirements such as

geo-centrism, the Virgin Birth, the Divine Right of rulers, and so on. Today, the requirements run along the lines of irrational (causeless) anti-Semitism, inherent Germanic barbarism, the ulterior agenda to rehabilitate Nazism, and pure (shudder) Hatred.

A contemporary analog to another instance of such tyrannical orthodoxy recently had its seamy underside exposed for all to see: Global Warming. In this ambit, the requisite beliefs encompass human causation (anthropogenesis), environmental insensitivity, Corporate Greed (the profit motive), and sheer, perverse (shudder) Denialism. As at least some dissenters see it, on the other hand, the Alarmists (as they call those advancing an agenda of mass coercion to influence the course of future climate change) are animated by their desire to gain and assert control over the productive activities of those of their fellows who may be actually inclined and able to engage in productive activities in the first place (a *métier* utterly alien to most of the Alarmists, for instance, Al Gore).

A recent incident has acquired the sobriquet "Climategate" (after the "Watergate" incident of 1970 that proved so damaging to US President Richard Nixon and the Republican National Committee). It was a "dump" to the Internet of some 60 Megabytes of data in which appeared e-mails among the leading alarmist "climate scientists" in which they discussed the expressions of (Other) climate scientists whose inquiries appeared to dilute, or even oppose, the reports of the correspondents to the effect that the world was rapidly being immolated in a (real) holocaust of warming brought on by human activities that produced "greenhouse gasses."

The publicized data exposed plots and manipulations intended to discredit and marginalize those pesky dissidents, and further, to manipulate, select, and process data over which the alarmists had control, to emphasize and exaggerate the implications that they wished to publicize. Pervasive throughout the vast body of material was a mentality separating influential actors into "us" and "them" that evokes images of the savage tribalism that undoubtedly trace back to the day when two opposing gangs of Neanderthals would battle to the death over the exclusive right to bear away the flesh of a freshly killed mammoth, all certain at every instant that an armistice would mean starvation for both groups in a vain attempt to subsist on a prize too small to sustain them all through to the next kill.

Obviously, none of the doomsday plotters even contemplated, much less threatened, any overt physical harm either to their opponents or to the teeming global populations who not only are their intended victims, but upon whose tax

tribute they already parasitically feed. The scope of the battle, encompassing as it does virtually all the army-wielding, tax-collecting governments of virtually all the people in the world, contests an indisputably exclusive prize: there is no other such mammoth grazing just over the next rise, waiting to feed the next band of hungry hunter/warriors that happens to come upon it. Among the warming conspirators are undoubtedly far too many of the sort of whom it is said that they would gladly climb over the corpses of half their countrymen in order to gain control over the surviving half.

And corpses there would be: if not starved, disease-ravaged, burned or frozen ones, still there would be those—billions of them—who led lives that were far more nasty, brutish, and short as a consequence of the throttling of human productive activity in the effort to reduce the rate at which they produced "greenhouse gasses." And this doesn't even count the destruction—and emissions—from the wars and other efforts people would make in order not to be the ones whose lights go out, and to make sure that the lights of others do. All to assure power and wealth to governments, regulators, tax collectors, and the climate "scientists" who produce the findings that lead enough people to acquiesce in the whole destructive farce.

What comparison, then, does all this bear to the decades-old project of governments, "scholars," and "victims" who perpetuate the Holocaust hoax that was born in the ashes of postwar Germany and finally burst into hideous bloom in the late 1980s? How does this ugly Phoenix threaten our futures even as it has blighted the past (our entire lives, for most of us) these 65

years, now? This awful enterprise is now sixty years older than its young cousin Climate Management, and as such has already yielded that many more harvests of poisonous fruit than Warmism.

Its victims are all over the world, but they are concentrated in Germany/Austria and Palestine, with neutral Switzerland taking the lead among countries sustaining "collateral damage" in the campaign. The Germans (with which term I refer also to Austrians) have literally grown up accustomed to the odium of being labeled uniquely warlike and murderous. And while suffering such calumny, they have sustained the dubious privilege of paying for this reputation as well. They pay reparations to "Holocaust victims" all over the world, including in Israel, Brooklyn, and Miami Beach, and have been, to the tune of over a hundred billion of today's US dollars, since 1952. Quite aside from the goodness they may harbor in their hearts, they pay this at the order of their governments, the same as companies are made to pay for permits to emit greenhouse gasses in the course of producing food, shelter, clothing, or anything else. And like the United States, they provide economic and military aid to Israel in chunks as big as whole warships to reinforce its ever-more-menacing navy.

The victims in Gaza and Lebanon, unlike those in Europe, bleed real blood as Israeli bombs fall on the houses sheltering their women and children and machine-gun fire from Uzis on the ground and Kfir jet fighters in the air tears the ranks of their defenders. And their ancestral lands, which they continue to lose 52 years after Israel was sun-dered from them, stand as their most vital losses after the lives of their families and friends.

Unlikely Switzerland was drafted into the ranks of the real victims of the Holocaust with the settlement in 1999 for \$1.25 billion of a lawsuit brought by the World Jewish Congress and allied organizations (including one representing the Roma). This lawsuit acquired its teeth from a coordinated "investigation" at the same time by the US House Finance Committee chaired by Alfonse D'Amato of New York into alleged withholding by Swiss banks of assets deposited with them by victims of the Holocaust.

But the mother of all victims in terms of its size is the one that, in turn, can make a victim out of anyone else it chooses: the United States. In victimizing Iraq at Israel's behest, the United States has again demonstrated that, as the world's only superpower, it stands able to deliver to Israel anything Israel might ask of it, and through channels of influence spearheaded by AIPAC, the American Israel Public Affairs Committee, may just

take steps in the service of that agenda that will finally spark the war that eclipses even the Big One in which the Holocaust got its start.

And it's all brought about, and increasingly maintained, through intellectual cleansing. Not only has it been a crime for thirty years and more to announce doubts concerning the approved script of the Holocaust in Germany, Switzerland, France, and at least ten other countries, but the teaching and reinforcement of this same script is also a matter of law for the schools of England, France, Germany, and twelve American states: brainwashing and censorship, the two fists of intellectual cleansing, both packing the weight of the government's force. Warmists today can only dream of the aggrandizement of that much power...and surely they do.

And they're going about acquiring that power in basically the same way that the older juggernaut got rolling: seizing on seemingly troubling developments in matters such

as carbon-dioxide concentrations in the atmosphere and rising temperature trends at weather stations that have cities and factories growing up around them and building up upon them horrific predictions of disaster that approach even the enormity of the second Holocaust that must ensue if anyone is even allowed to openly inquire into the facts and truth of the first one. Only the force of the state can take on a threat of this magnitude.

And of course, only the force of the state can create a threat of this magnitude, while pursuing the agendas of those who seek power, wield power, retain power, and maintain the basis for power in the minds of the gullible masses.

And to save us all from the tsunami of tragedy that looms from all these lies, and guns, and laws, and money, we have only the truth. The truth that a few may have the insight to discover, the will to accept, and the fortitude to express in the face of relentless intellectual cleansing.

Circumventing Internet Blocking With Tor

Arthur R. Butz

Dec. 26, 2009

There has been significant recent talk, in Europe and Australia, of imposing blocking of objectionable web sites, including revisionist ones. The purpose of this message is to call to your attention one way of circumventing such censorship. It is also a method of concealing your identity from a target web

site. It works best if you use the Firefox browser.

An article in *Technology Review* (May/June 2009, pp. 60+) on the "Tor Project" actually lists 5 systems for doing this, of which Tor is considered both "more secure for the most users" and "slowest of the tested tools".

Suppose you want to look at website Target. The usual arrangement is

You - - - - Target

i.e. there is essentially a direct connection between You and the Target.

Tor, via the application *vidalia.app* (the icon is an onion and I am using Macintosh terminology), lets you set up the following alternative:

You ----- A ----- B -----
- C ----- Target

i.e. You are connected to Target via intermediate nodes A, B, C which are generally physically located in the USA or other safe location. Somebody trying to block your access to forbidden sites knows only that you are looking at A. Note that the normal blocking we are dealing with here works not by examining a web page's content but its Internet address.

Whenever you run the program `vidalia.app` you get a new set of intermediate servers or nodes (A,B,C). The application `vidalia.app` can be downloaded from <http://www.torproject.org/index.html.en>.

To use Tor, certain special settings are necessary for your browser, and this is where the "Torbutton", available as a Firefox add-on, is very helpful. It can be downloaded from <https://addons.mozilla.org/en-US/firefox/addon/2275>. When it is installed one sees, at the lower right of the Firefox window, either "Tor Disabled" (in red) or "Tor Enabled" (in green). Clicking on these two words toggles the user between the two states. Normal use of Firefox, without Tor, has "Tor Disabled".

At the Tor Project web site, I get the impression that for Windows users both Vidalia and the Torbutton are available in a single download, but I haven't tried it.

A typical use of Tor would be as follows. It is assumed Firefox is not open.

1. Open `vidalia.app`. This will take one or two minutes to establish a path such as A – B – C for you. Leave Vidalia open

as long as you need the Tor network.

2. Open Firefox and click on "Tor Disabled"; it will turn to "Tor Enabled".

3. Connect to the Target web site in the normal way. Things will work slower than normal.

4. Do whatever you wish at the Target. Some web sites may be quirky, but I have had no trouble with major revisionist web sites.

5. When done click on "Tor Enabled" to return to "Tor Disabled" and quit Vidalia. Quit Firefox.

The next time you open Vidalia, you get a new path. Also, the path will change during one session with Vidalia if you switch your attention to a different web site.

My recommendation is that all revisionists have, and know how to use, anti-blocking software. Americans usually don't have a problem with Internet blocking but there will be special cases, even for them, where special measures such as Tor are needed to view a web site. Europeans who connect to the Internet with laptop computers they bring to Internet cafes, or other providers of wireless Internet access, have the most urgent need. Such providers of wireless Internet access are the most vulnerable to official orders. I suggest you get the software now, because there is a chance that the Tor Project sites may themselves be blocked in the future.

There is another side to this that relates to all equally. You may wish to view a web site without the Target being able to learn your Internet address. Tor

makes such anonymous contact possible; the Target can learn only that he is being contacted by C. Some police agencies and private companies use Tor for this purpose, to prevent the Target from learning who is observing him.

As for official countermeasures to Tor, we should consider that the Internet addresses of all these intermediate nodes are publicly available. However, their number is continually being augmented with new nodes and it is very difficult for a censor to block forbidden sites viewed this way.

Each node in your path has your computer's addressing data, but it is securely encrypted against external observation. Moreover, there are legal obstacles to official action against Tor, which is not a provider of forbidden content, and can be used to view web sites that are not forbidden. Operators of the nodes presumably have no interest in the traffic passing through them. Also, Tor is an effective way to make anonymous contact, which I assume will remain legal for a long while.

Finally, I have to say you do all this at your own risk. The publisher and I can't be held responsible for what happens on remote computers with free software, and I have tested Tor only on my Macintosh. The package is reasonably simple so, if you get in trouble, the problem is probably peculiar to you and a person close to you would be the most likely to be able to diagnose it.

UW Community Strong Enough to Face Ad, Reject It

Jason Smathers, Editor in Chief, Badger Herald

25 February 2010

Over the course of the last week, we have been inundated with comments of the most reprehensible quality. Anti-Semitism was bandied about in our comments section for our story on Alpha Epsilon Pi. This spurred a dialogue between Dean of Students Lori Berquam, Hillel Executive Director Greg Steinberger and the University of Wisconsin-Madison student body over appropriate speech and the need to repudiate anti-Semitic speech in all forms.

Unfortunately, someone accustomed to a particularly virulent brand of that speech picked up on this debate and found it to be a keen opportunity to strike.

Bradley Smith, an infamous Holocaust denier, took this opportunity to place a link to his denial website on our online site. He paid \$75 for the ad, and we chose to accept the advertisement.

The placement is a vile, reprehensible and absurd recreation of history that would be rejected as blatant lies and fantasy by any rational student on campus.

But it is because of this very fact that I have decided to accept this ad and allow it to run its course.

The site itself, the Committee for Open Debate on the Holocaust, is a troth to lies that

masks itself as an attempt to challenge conventional wisdom on whether the Holocaust and murder of 6 million Jews took place. The assertion is so wildly and obviously false that to even address its claims would be an exercise in futility.



Jason Smathers

But since its posting, members of campus and this office have asked whether that should be grounds for its deletion.

Since that question has been raised, I've poured [sic] over the arguments for and against. Deborah Lipstadt's chapter on campus newspapers, whom Smith primarily attacks, detailed some students who chose to run the ad but defended it on First Amendment principle. Others rejected it as outright lies and

apologized for publishing it in the first place. Some, unfortunately, gave the impression that it was merely a controversial "opinion" in the marketplace of ideas.

This paper did not want to give Smith or his foolish ideas any legitimacy, nor did it want to benefit financially from such a reprehensible idea. However, at the same time, I did not want to serve a paternalistic role, telling this campus that these thoughts are so painful and wrong that to even discuss them would be dangerous.

After wrestling with the consequences of my actions and the principles on which this paper is based, I came to the conclusion that I cannot justify the removal of this ad.

This newspaper has made a principle of accepting any individual or group advertisement submitted. The only cases in which we would reject an advertisement are if it exhibits threats toward any person or group or is of a libelous nature. This advertisement, while certainly fueled by veiled anti-Semitism, does not rise to the level of threats and therefore does not merit rejection.

The basis of these decisions does not rest on a desire to collect money for these advertisements, but on the editorial principle that no opinions or asser-

tions can be so offensive that we cannot bring ourselves to hear them. If we run from manifestly vitriolic, destructive and false arguments when they present themselves, they will continue to roam and perhaps proliferate.

We attend a research university of nearly unparalleled intellectual might. As such, we have attracted the most intelligent minds of our country into one intellectual community dedicated to the perpetual search for the truth. This was our mission in 1894 when the UW System Board of Regents defended the “fearless sifting and winnowing” for truth, and it serves a guiding social principle for this campus to this day.

It is that mission that should guide us in this instance. It is patently obvious to the most rational individual that there is no truth to Bradley’s grand project. Any student of this university who views the page (or, perhaps even the link) would recognize his mission as a wholesale rejection of truth and, in turn, dismiss it.

Removing this advertisement would undercut and debase that belief in rational evaluation. The UW community has every ability to confront these lies and reject them on their face. To remove this advertisement would assume our community lacks the intellectual integrity to properly define this movement as an affront to objective truths. The absolute incompetence with which Smith defends his views can only be fully illuminated if this campus is faced to confront those views in their rawest form.

There are, of course, those who make the argument this

advertisement will legitimize a supposed “opinion” by giving it publicity, placement and protection. I would argue the exact opposite would happen if we scrapped the advertisement: Smith would argue, as he has in the past, that such suppression is part and parcel of the exact reason he embarks upon this insane mission of his. He will caterwaul and gain a few misguided

But if there is no debate, if the “sifting and winnowing” has been done, and there is no doubt that the truth is clear, we have nothing to fear when presented with obvious untruths. We must only stand guard of the truth while falsehoods are allowed to expend themselves of manufactured “legitimacy.”

converts and move on to other student communities with a slightly increased entourage. What is more, many would still be drawn to the site through the sheer amount of ranting and resistance such a rejection would elicit.

By allowing the ad to run and acknowledging its completely vacuous nature, we place this idea in the marketplace where it will be met with disgust, bemused laughter and, above all, facts. Such refusal to accept these rotten goods will expedite its expulsion from this market; pretending they do not exist simply allows them to fester and pollute all items that surround them.

For all those who doubt this scenario and the rationality of the student body, I remind you of our most recent high profile case of rampant lies and rejection of the truth.

A few years ago, UW was presented with lecturer Kevin Barrett. His view, held by a fringe minority, that the September 11 attacks were planned by the United States government, was viewed in a much more dangerous context: UW classrooms. While many in the state Legislature fought for his removal, UW gave him the class and allowed him to teach and carry out his elucidation of this distortion.

The class came and went and the evaluations of Barrett were positive. But his continued push on campus of the conspiracy view of 9/11 for Truth was met with eye rolling and dismissal. He held press conferences on the subject, he crashed a lecture for David Horowitz with the topic and even ran for public office on the issue. It is not a coincidence that his false rant no longer plagues this campus as an issue of debate — his persistence was met with indifference and dismissal and now barely raises an eyebrow among the campus community.

The same process will and should take place with Smith. The money he paid for this advertisement will go toward efforts to counter his movement, as is the wish of the Board of Directors. The text ad to the left will be visited by some, but rejected by nearly all. His “argument” will flounder the second it is exposed. It will be viewed not as a revision of history but as a rejection of reality.

I understand the majority of this campus' Jewish community must feel the placement of this advertisement compounds the harm created by reader comments. For that reason, every comment on this article will be intensely monitored for attacks, threats and expressions of hatred toward the Jewish community. Those comments will be deleted. There will inevitably be

those comments that attempt to justify Smith's position. Those comments will be posted. I can only hope that those who read these comments either meet them with deafening silence or come armed with the truth.

But if there is no debate, if the "sifting and winnowing" has been done, and there is no doubt that the truth is clear, we have nothing to fear when presented

with obvious untruths. We must only stand guard of the truth while falsehoods are allowed to expend themselves of manufactured "legitimacy."

For those looking for more information on the history of Holocaust denial and those fighting it, visit <http://www.hdot.org/>

THE WISCONSIN STATE JOURNAL

The same day Jason Smathers' editorial ran in the *Badger Herald*, it was picked up by local media. In an article entitled "Advertisement linked to Holocaust denial causes stir for Badger Herald" in the 25 February 2010 issue of the *Wisconsin State Journal*, Deborah Ziff reports that "[t]he online ad, a small text link, is easy to miss. It reads, 'The Holocaust Question: The Power of Taboo.'

"... The issue raises questions of the delicate balance between the value of freedom of speech and the potential harm of certain messages.

"Smathers rejects Smith's message, calling it a 'troth of lies' in an opinion piece, but said he allowed it to run because 'no opinions or assertions can be so offensive that we cannot bring ourselves to hear them.'

"But Howard Schweber, a UW-Madison political science professor specializing in the First Amendment, said the *Badger Herald* 'got it wrong.'

"He said that in this case, since the ad doesn't present an argument but is just a link, it

could serve as a recruiting tool for like-minded individuals.

"This looks much less like an ad trying to spark a debate than an ad that is using the *Badger Herald* as a platform for recruitment,' he said.

"UW-Madison Hillel Director Greg Steinberger said he asked Smathers to pull the ad, which is scheduled to run for 30 days.

"They are an enabler for this Holocaust denial,' Steinberger said. 'I asked for a public apology and I don't think they've done that.'"

So there we have it. To the students at UW-Madison, in public statements in the student newspaper, Hillel director Steinberger is a free-speech advocate. Behind the scenes he is what we have understood from the beginning he is, a censor and a hypocrite.

26 February 2010. I do a YouTube presentation in which I address the *Badger's* editor Jason Smathers directly. I encourage him to calm down. I read some of his most flowery language back to him, focusing especially on the ad hominem stuff.

I tell him I understand that he is in a tight place for having agreed to run a text link to a revisionist web site. I suggest that it is probable that he is running scared, and that he should be scared. If he is not very careful he will lose his career as a journalist. Nevertheless, I tell him that it is clear that he avoids any attempt to address any specific thing I have written, or any specific revisionist document. That's how taboo functions.

29 February. we shoot a video for YouTube that I call "**The Badger Herald Is Not Alone.**" In it I argue for a free press, quote the best free-speech passages from Dean Berquam and Greg Steinberger, and affirm that they as well as CO-DOH are with the *Badger* staff against those who are outraged that the paper is taking a stand for free speech with regard to a historical question.

I was playing this one with my left hand, in the sense that, while I had not yet seen the quotes from Steinberger in the *State Journal*, I took it as a given that that was what he would say to his own circle. In short, I was pretending to believe what I

understood in all likelihood to be false.

Following this, there were several days of manufactured

hysteria on the UW campus. It was time for the Chancellor to get into the act. They have no shame. We can see by the hyste-

ria of her prose, masquerading as passion, where Jason Smathers finds his own prose. That's how it is at university.

Truth and Scholarship Greatest Tools in Combating Falsehood

Chancellor Bidy Martin

March 2, 2010

For the past week, members of the UW-Madison community have been debating the extent to which denials of the Holocaust, or more specifically, ads that deny the Holocaust constitute free speech. As a scholar in German studies, I want to take a few moments to address a slightly different set of issues.

Many of the comments that have been submitted to The Badger Herald emphasize the consequences of such denials for members of our Jewish community. They are right to be concerned about the consequences. We are fortunate to have larger numbers of Jewish students as a percentage of our total population than most of our Big Ten peers, a fact of which we are not only proud, but of which we are all beneficiaries.

Anyone sensitive to the long-term, intergenerational effects of trauma, but also everyone who cares about truth, will be disgusted by efforts to deny the source of that trauma and the facts about Nazi genocide that have been established by the historical record.

The Nazis themselves (e.g., Adolf Eichmann) fixed the number of murdered Jews at

between five and six million. They also planned and implemented the murders of the Roma, of communists, homosexuals and the disabled. Add to that the more than 10 million mostly Slavic civilians and prisoners of war, and thousands of civilians of other nations. In 1941, Nazi planners designed



Chancellor Bidy Martin

the deaths by hunger of approximately 30 million non-combatants in the Soviet Union alone. The Holocaust was a project of genocide, an effort to eradicate European Jews. It was part of a huge project of mass murder. Denying it contributes

to a failure to understand this project of criminal inhumanity, which concerns every one of us who share the world together.

Denials of the Holocaust are offensive to everyone who elevates fact over ideology, and they are a serious breach of the academic principles on which this particular community rests. They amount to an effort to deny hundreds of millions of planned deaths and to negate the long-term effects of this horror on the world.

We are an academic community dedicated to “sifting and winnowing” in the pursuit of truth. We arrive at truth and separate facts from ideology or opinion through the rigorous study of the available record and through ongoing scholarship that tests and builds on that record.

At the moment, we live in a world that too readily substitutes mere opinion and shrill ideological or partisan claims for the serious pursuit of fact and reasoned argument. Virtually any opinion or claim, however unfounded, can find space. It is our responsibility to oppose reckless claims with the vigorous pursuit of truth and with actual knowledge. For those who want to assure themselves

of the unimpeachable record that has been established showing Hitler's genocidal intentions and actions toward Jews (as well as homosexuals, communists, Roma and the disabled), I refer you to "Holocaust Denial on Trial" at <http://www.hdot.org/>.

I would also like to suggest two reading lists for those who are interested in learning about Nazi Germany and the Holocaust, a list from a respected scholar of German History at Cornell University, Professor Isabel Hull, (<http://www.arts.cornell.edu/history/2180.pdf>) and the list at the end of this letter from our own UW-

Madison historian, Professor Rudy Koshar.

I hope members of our community will use this opportunity to do more than take sides for or against The Badger Herald's decision to run an ad placed by Holocaust deniers.

I hope you will combat lies and distortion with education. I hope you will feel a sense of outrage at efforts to deny history. I hope you will act on a sense of responsibility for our shared humanity.

*Biddy Martin, Chancellor
Professor of German
Recommended by Professor
Rudy Koshar:*

- *Doris Bergen, War and Genocide: A Concise History of*

the Holocaust. Rowman & Littlefield, 2008.

- *Saul Friedlander, The Years of Extermination: Nazi Germany and the Jews, 1939-1945. HarperCollins, 2007.*

- *Christopher R. Browning, The Origins of the Final Solution: The Evolution of Nazi Jewish Policy. University of Nebraska, 2004.*

- *Gotz Aly, Final Solution: Nazi Population Policy and the Murder of the European Jews. Oxford University Press, 1999.*

- *Susannah Heschel, The Aryan Jesus: Christian Theologians and the Bible in Nazi Germany. Princeton University Press, 2008.*

MY REPLY TO CHANCELLOR MARTIN VIA YOUTUBE

The pace is picking up here but I find a way to shoot another YouTube video where I address Chancellor Martin's text directly. When I write that I address Martin, I do not mean that only she receives the video. Hundreds of faculty, administration, and students receive copies of the shoot, including the staff of the *Badger Herald*.

I do notes but no prepared texts for these videos. They are produced informally here in my office, Hernandez on the camera, and afterwards Hernandez uploading the film to my blog and to our lists as mentioned above. What follows here are the notes I used to refer to as I gave my presentation. In the notes I work off the Chancellors' own language.

March 3 2010 Chancellor Martin: you suggest that the ad I ran in the Badger Herald "denies the Holocaust." It does not. It does suggest that there are questions that remain to be asked about the Holocaust, and that there is a taboo against asking them. The irrational support of intellectual taboo on a university campus goes against the first principles of the university and of education itself.

You write that the facts about Nazi genocide have been established by the historical record. If that is so, doesn't it follow that any question one of your students might ask about the Holocaust could be answered to her satisfaction? No? Is that the purpose of the taboo against asking in the first place?

You write: "Denials of the Holocaust are offensive to everyone who elevates fact over ideology." Your obsession with repeating the newspeak term "denial" demonstrates that you

are the one who is arguing from an ideological perspective against those who plead for a free exchange of ideas.

You write: "We arrive at truth and separate facts from ideology or opinion through **the rigorous study of the available record.**" At the same time, you argue that there are certain questions that cannot be asked of this existing body of "rigorous study." This suggests to me that you are concerned that there are questions, if they are allowed to be asked, that would undercut the ideology of the Holocaust as you understand it.

As a Holocaust ideologue you suggest "the facts" of the Holocaust are established and to question these established facts is outrageous. What is outrageous is your dependence on authority, on taboo, which is the instrument used to maintain your authority and your control of the Holocaust story.

You write that you hope Badger readers will combat lies and distortion with education. I would caution Badger readers to beware the Holocaust ideologue who, with an outrageous disregard for the university ideal of a free exchange of ideas, will argue not for education, but for the subjugation of intellect

Chancellor Martin: As a Holocaust ideologue you represent a professorial class that has chosen ideology over education – there can be no education when no questioning is allowed – You represent a professorial class that with regard to the Holocaust question expresses an insatiable appetite to control the thought of others.

You are willing to ignore First Principles with regard to the current view of the Holocaust story. Ask only approved questions. Read only approved books – glance at the reading list given students at Madison – give only approved answers. If you do anything else, you have broken the established taboo against questioning one historical event.

The American professorial class is in the grip of a cultural ideology, one which you appear to support absolutely, that dictates that no one can question the Jewish Holocaust story without risking her career, her income, her good name. Without risking everything. Only authority, used with real gravity and the power to punish, can forward such a taboo.

That's the primary characteristic of the ideologue—the need to be in absolute control. Have absolute authority. And therein lies the real value of the taboo against free inquiry that

you so clearly support with your shrill ideological and partisan claims.

For my part, I support one of the great ideals of the university in the West. The ideal that it is right and good to question authority, to question vigorously precisely those matters that authority tells you are unquestionable.

March 1, 2010 [I was late finding this one.] Editor in Chief Charles Brace at the *UW Cardinal* weighs in on newspaper ad policies, journalism ethics and against running the ad.

March 5, 2010 A former opinion editor for the *Badger* writes that he has spent the previous week processing the implications of my ad and titles his article “Smith Ad Reveals Own Ignorance.”

Meanwhile dozens, scores of “comments” are being published Online about the controversy

March 10, 2010. The *Badger* publishes a column by a young German immigrant Max Manasevit titled “Herald Wrong in Free Speech Argument.” I was surprised to see it. I thought the story was at an end.

March 12 2010. The *Badger Herald* Board of Directors publishes an open letter to its readers. It is yet another apology to the Jewish community on and off campus.

This is not the complete story, but it's what I can get into this issue of *SR*. I find it intriguing to observe that no one, no one, at U Wisconsin addressed the subject matter of the ad. The only sentiments that can be expressed at UW-Madison are those of guilt, shame and self-

righteousness. This in itself is the most probative evidence possible to confirm that taboo is exploited to suppress and censor any critical questioning of the established Holocaust narrative.

Oddly, this story is not yet finished. In this very moment thought tells me (who am I?) that I can use this story to create a “teaching moment” (thank you Barack) for the American university. Sounds a little far-fetched. I don't know. Stay tuned.

Until next month.

Bradley

Smith's Report

is published by
**Committee for
Open Debate
on the Holocaust**

**Bradley R. Smith,
Founder**

**For your contribution of
\$39**

**you will receive 12 issues
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Desk: 209 682 5327

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Dogma, Double Standards, and Doubt: The Bradley Smith Heresy and Beyond

by Michael K. Smith

To act is to be committed, and to be committed is to be in danger.
—James Baldwin, *The Fire Next Time*

In his autobiography *Break His Bones* Bradley Smith gives us a lively and infuriating review of the Holocaust dogma that has crippled intellectual freedom in the U.S. It should be required reading for every course with an Elie Wiesel book on the class reading list. While sympathetic to Jewish suffering, it dispassionately analyzes the fantastical claims made by Holocaust eyewitnesses, including mass gassing chambers, lampshades made of human skin, soap made from Jewish cadavers, and towering geysers spurting human blood for months on end in the wake of Nazi atrocities in Europe. Maintaining a steady, ironic tone throughout, the author details the intellectual cowardice of college professors, the craven submissiveness of the corporate media, and the fanatical zeal of Holocaustomaniacs.

This remarkable achievement has not come without a price. Ho-

locaust Industry fanatics routinely slander Smith, disrupt his speaking engagements, prevent circulation of his work, keep him on the brink of financial ruin, and threaten to kill him, his wife, and his children.

Maintaining a steady, ironic tone throughout, the author details the intellectual cowardice of college professors, the craven submissiveness of the corporate media, and the fanatical zeal of Holocaustomaniacs.

Nevertheless, Smith persists in pointing out the wild implausibilities in the conventional Holocaust narrative, as he has for three decades, and calls for an open debate on the topic on U.S. college campuses. Though no such debate has yet taken place, his tireless efforts to give sanity a chance have left the

Holocaust Industry looking increasingly ridiculous.

At the root of this mother-of-all-industries is a Judeocentric self-obsession that simply will not face reality—or let anyone else do so either. James Baldwin explained the problem well in his famous letter to his nephew on the 100th anniversary of the Emancipation Proclamation. Noting that the illusion of black inferiority had long served as the anchor of white identity, Baldwin told his nephew that white people couldn't help but feel alarm in the face of a black freedom movement that attacked their very sense of reality. "Try to imagine how you would feel if you woke up one morning to find the sun shining and all the stars aflame," wrote Uncle James. "You would be frightened because it is out of the order of nature." And violations of nature cannot be assimilated. "The black man has functioned in the white man's world

as a fixed star, as an immovable pillar," he observed, "and as he moves out of his place, heaven and earth are shaken to their foundations."

Among Jews, orthodox belief in the Holocaust has functioned as an immovable pillar, so that any skepticism about mass gassing chambers threatens to bring the Temple of Eternal Victimhood crashing down upon their heads. Having long built Jewish identity around a narrative of 2000+ years of unmerited suffering culminating in "extermination" in Nazi gas chambers, organized Jewry cannot easily accept that key aspects of the story may be as much legend as factual description, as much myth as reality. Confronted by Smith's skepticism, they do not debate what they consider to be his intellectual errors, but rather, smear him as Nazi-sympathizing scum.

Though it is often claimed that "tons" of captured German documents prove beyond doubt that the Nazis attempted to exterminate Jews in gas chambers, in fact documents are scarce, and their interpretation is very much disputed. As a result, the Holocaust narrative has become almost solely dependent on the testimony of martyrs. But eyewitness testimony is notoriously unreliable, especially from those who were held in conditions ripe for the flourishing of collective hysteria. "History is filled with stories of masses of people claiming to be eyewitnesses to everything from sexual union with the Devil to abductions by moon men in flying saucers," Smith observes. How "anti-Semitic" of him to notice.

The situation being what it is, Smith gets almost no support among U.S. college professors, who meekly submit to Holocaust Industry tyranny, even as they

piously declare their (imaginary) belief in free speech. While they may be in favor of free speech in the abstract, as soon as they encounter the slightest doubt about homicidal gas chambers they are reduced to Holocaust Industry sound bites that divert attention from the disputed facts to the alleged sinister motives of those who seek to have them investigated.

Like Holocaust Industry lobbyists, the professors insist there can be no "other side" to the gas chamber story, because Holocaust revisionists are hateful people with an "agenda," and so cannot arrive at the truth the way the dispassionate professors allegedly do. This is the educational equivalent of Israel's claim that it can find no partner for peace, only terrorist maniacs intent on continuing Nazism by other means. If Bradley Smith doesn't realize by now that Jewish apartheid is inherently noble because mass gassing chambers are inherently credible—and vice versa—so much the worse for him. Such is the level of intellectual sophistication at U.S. colleges, now charging tens of thousands of dollars a year for the privilege of becoming associated with them.

Given the ban on open Holocaust debate, *Break His Bones* might just as well have been titled *Free Speech: An Autopsy*. "Every institution of higher learning cooperates in the suppression of revisionist scholarship," Smith notes. "No book or periodical distributor will handle revisionist publications" and "no philanthropic organization will contribute funds to revisionist research." For Smith, this is a spiritual issue, not a political one, since you either want free speech "for others as well as for yourself or you don't really want it." Minds that have mastered Aris-

totle, Spinoza, Kant, Hegel, and Nietzsche find these words impenetrable.

Here is the dismal sequence of speech suppression at U.S. universities. After Smith places an ad calling for free discussion of the Holocaust, agents of the Holocaust Industry express indignation that heretical ideas are being given a public platform. Devoid of shame, they contact the president of the university in question, "suggesting" that debating a Holocaust revisionist legitimates racism and must not be tolerated. Then they launch vicious attacks on the heretic, claiming he is lying and implying that he is a genocidal murderer at heart. They accuse the editors and advertising departments of the offending paper with having all of the worst qualities of the revisionist himself. Next, they smear all revisionists as peddlers of hatred and denounce as anti-Semitic the campus organizations that extend them invitations. This performance produces the intended effect: cowed professors and administrators maintain a disgraceful silence and campus libraries and bookstores refuse to shelve revisionist works.

Nor is this all. Thanks to Hillel rabbis, Smith reports, today's American university students are spied on with a thoroughness that puts U.S. intelligence agencies to shame. "Rabbis who work to destroy those who argue for open debate on the Holocaust stories represent a New Inquisition," and are converting the Holocaust into "a quasi-religious cult, complete with an immense crank literature of infallible texts, crazy miracles, saintly eye-witness tales of miraculous escapes from nazi devils," the entire fantastical tale protected

Continued on page 12

Is Gilad Atzmon, in His Turn, Becoming a Revisionist?

by Robert Faurisson

27 March 2010

Born in Israel in 1963, Gilad Atzmon lives in London. As recently as October 27 of last year he said on his website: "I am a proper Zionist Jew [...]. I am a Holocaust survivor [...]. I am also totally against Holocaust denial [...] I oppose Holocaust denial." (<http://www.gilad.co.uk/writings/after-all-i-am-a-proper-zionist-jew-by-gilad-atzmon.html>)

But, on March 13, 2010, he began developing considerations of a revisionist nature (in the long quotation here, I have quoted what seem to me the most significant parts of this change of attitude).

“When I was young and naïve I regarded history as a serious academic matter. As I understood it, history had something to do with truth seeking, documents, chronology and facts. I was convinced that history aimed to convey a sensible account of the past based on methodical research. I also believed that it was premised on the assumption that understanding the past may throw some light over our present and even help us to shape a prospect of a better future. I grew up in the Jewish state and it took me quite a while to understand that the Jewish historical narrative is very different. In the Jewish intellectual ghetto, one decides what the future ought to be, then one constructs ‘a past’ accordingly. Interestingly enough, this exact method

is also prevalent amongst Marxists. They shape the past so it fits nicely into their vision of the future. As the old Russian joke says, ‘when the facts do not conform with the Marxist ideology, the Communist social scientists amend the facts (rather than revise the theory)’.

“When I was young, I didn’t think that history was a matter of political decisions or agreements

“The fate of my great-grand-mother was not any different from hundreds of thousands of German civilians who died in an orchestrated indiscriminate bombing, because they were Germans. Similarly, people in Hiroshima died just because they were Japanese. 1 million Vietnamese died just because they were Vietnamese and 1.3 million Iraqis died because they were Iraqis. In short the tragic circumstances of my great grandmother weren’t that special after all.”

between a rabid Zionist lobby and its favourite holocaust survivor. I regarded historians as scholars who engaged in adequate research following some strict procedures. When I was young I even consid-

ered becoming an historian.

“When I was young and naïve I was also somehow convinced that what they told us about our ‘collective’ Jewish past really happened. I believed it all, the Kingdom of David, Massada, and then the Holocaust: the soap, the lampshade*, the death march, the six million.

“As it happened, it took me many years to understand that the Holocaust, the core belief of the contemporary Jewish faith, was not at all an historical narrative for historical narratives do not need the protection of the law and politicians. It took me years to grasp that my great-grand-mother wasn’t made into a ‘soap’ or a ‘lampshade’*. She probably perished out of exhaustion, typhus or maybe even by mass shooting. This was indeed bad and tragic enough, however not that different from the fate of many millions of Ukrainians who learned what communism meant for real. ‘Some of the worst mass murderers in history were Jews’ writes Zionist Sever Plocker on the Israeli Ynet disclosing the Holodomor and Jewish involvement in this colossal crime, probably the greatest crime of the 20th century.

“The fate of my great-grand-mother was not any different from hundreds of thousands of German civilians who died in an orchestrated indiscriminate bombing, because they were Germans. Similarly, people in Hiroshima died just

because they were Japanese. 1 million Vietnamese died just because they were Vietnamese and 1.3 million Iraqis died because they were Iraqis. In short the tragic circumstances of my great grandmother wasn't that special after all.

"It doesn't make sense.

"It took me years to accept that the Holocaust narrative, in its current form, doesn't make any historical sense. Here is just one little anecdote to elaborate on:

"If, for instance, the Nazis wanted the Jews out of their Reich (*Judenrein* - free of Jews), or even dead, as the Zionist narrative insists, how come they marched hundreds of thousands of them back into the Reich at the end of the war? I have been concerned with this simple question for more than a while. I eventually launched into an historical research of the topic and happened to learn from Israeli Holocaust historian professor Israel Gutman that Jewish prisoners actually joined the march voluntarily. Here is a testimony taken from Gutman's book:

"One of my friends and relatives in the camp came to me on the night of the evacuation and offered a common hiding place somewhere on the way from the camp to the factory.... The intention was to leave the camp with one of the convoys and to escape near the gate, using the darkness we thought to go a little far from the camp. The temptation was very strong. And yet, after I considered it all I then decided to join (the march) with all the other inmates and to share their fate" (Israel Gutman [editor], People and Ashes: Book Auschwitz-Birkenau, Merhaviva 1957).

"I am left puzzled here, if the Nazis ran a death factory in Auschwitz-Birkenau, why would

the Jewish prisoners join them at the end of the war? Why didn't the Jews wait for their Red liberators?

"I think that 65 years after the liberation of Auschwitz, we must be entitled to start to ask the necessary questions. We should ask for some conclusive historical evidence and arguments rather than follow a religious narrative that is sustained by political pressure and laws. We should strip the holocaust of its Judeo-centric exceptional status and treat it as an historical chapter that belongs to a certain time and place.

"Sixty-five years after the liberation of Auschwitz we should reclaim our history and ask why? Why were the Jews hated? Why did European people stand up against their next door neighbours? Why are the Jews hated in the Middle East, surely they had a chance to open a new page in their troubled history? If they genuinely planned to do so, as the early Zionists claimed, why did they fail? Why did America tighten its immigration laws amid the growing danger to European Jews? We should also ask for what purpose do the holocaust denial laws serve? What is the holocaust religion there to conceal? As long as we fail to ask questions, we will be subjected to Zionists and their Neocons agents' plots. We will continue killing in the name of Jewish suffering. We will maintain our complicity in Western imperialist crimes against humanity.

"As devastating as it may be, at a certain moment in time, a horrible chapter was given an exceptionally meta-historical status. Its 'factuality' was sealed by draconian laws and its reasoning was secured by social and political settings. The Holocaust became the new Western religion. Unfortunately, it is the

most sinister religion known to man. It is a license to kill, to flatten, no [sic, for *to*] nuke, to wipe, to rape, to loot and to ethnically cleanse. It made vengeance and revenge into a Western value. However, far more concerning is the fact that it robs humanity of its heritage, it is there to stop us from looking into our past with dignity. Holocaust religion robs humanity of its humanism. For the sake of peace and future generations, the holocaust must be stripped of its exceptional status immediately. It must be subjected to thorough historical scrutiny. Truth and truth seeking is an elementary human experience. It must prevail."

"*During WWII and after it was widely believed that soaps and lampshades were being mass produced from the bodies of Jewish victims. In recent years the Israeli Holocaust museum admitted that there was no truth in any of those accusations." (<http://www.gilad.co.uk/writings/truth-history-and-integrity-by-gilad-atzmon.html>)

Finally, on March 25, 2010, his site carried the following statement:

"AIPAC leaders are clearly repeating the grave mistakes of their forbearers [sic, for *forebears*]: the American Jewish Congress. They do not learn from their history, for there is not a single Jewish history text to learn from. Instead of a history text, Jews have the Holocaust, an event that matured into a religion. – The holocaust religion is obviously Judeo-centric to the bone. It defines the Jewish *Raison d'être*. For the Jews it signifies a total fatigue of the Diaspora, it regards the Goy as a potential 'irrational' murderer. The new Jewish religion preaches revenge. It even estab-

lishes a new Jewish God. Instead of old *Yehova*, the new Jewish God is ‘the Jew’ himself: the brave and witty being, the one who survived the ultimate and most sinister genocide, the one who came out of the ashes and stepped forward into a new beginning.

“To a certain extent the Holocaust religion signals the Jewish departure from monotheism, for every Jew is a potential little God or Goddess. Gilad Shalit is the God ‘innocence’, Abe Foxman is the God anti Semitism, Maddof [sic, for *Madoff*] is the God of swindling, Greenspan is the God of ‘good economy’, Lord Goldsmith is the God of the ‘green light’, Lord Levy is the God of fundraising, Wolfowitz is the God of new American expansionism and AI-PAC is the American Olympus

where American elected human beings come to ask for mercy and forgiveness for being Goyim and for daring to occasionally tell the truth about Israel. –

“The holocaust religion is the conclusive stage in the Jewish dialectic; it is the end of Jewish history for it is the deepest and most sincere form of ‘self love’. Rather than inventing an abstract God who prefers the Jews to be the chosen people, in the holocaust religion the Jews cut out the divine middle substance. The Jew just chooses oneself [sic, for *himself*]. This is why Jewish identity politics transcends itself beyond the notion of history. God is the master of ceremony. And the new Jewish God cannot be subject to humanly contingent occurrences.

“The new Jewish God, i.e. ‘the

Jew’, just re-writes fables that serve the tribe at any given time. This may explain why the Holocaust religion is protected by laws, while every other historical chapter and narrative is debated openly by historians, intellectuals and ordinary people. – As one may guess, with such a self-centered intensive world-view, not much room is left for humanity, grace or universalism. It is far from being clear whether Jews can collectively recover from their new religion. However, it is crucial that every humanist stands up against the holocaust religion that can only spread misery, death and carnage.” (<http://www.gilad.co.uk/writings/judea-declares-war-on-obama-by-gilad-atzmon.html>)

Holocaust History—a Family Matter

by Jett Rucker

In my case, it was very sudden—a moment I could almost place not only on a calendar, but even on a clock. What made that single moment so noticeable was that my wife—my soul mate in matters encompassing the intellectual and far beyond—was telling me she didn’t want to hear my opinions on a matter that I had given serious thought to. The matter was Mahmoud Ahmadinejad’s complaints about the ways the Holocaust tradition had been hijacked to serve nationalistic, even financial, agendas of interest groups such as Israel and its sympathizers in the United States, and I had referred to those complaints by citing

the trenchant title of Norman Finkelstein’s book *The Holocaust Industry*. Notice, no actual “denial” in my remarks thus far.

To my unending shock, it set my life’s chief intellectual companion off on a tirade such as I had never heard from her, even when I voiced some of the most offensive of the many widely unpopular views I hold (and describe to her on a regular basis). In retrospect, it was understandable, even predictable, given the fact that she, like me, and probably you, had been raised on the mainstream lies about the Holocaust and also like the rest of us, trained to abhor and shun all questioning both of the content of

the stories, but even of the many uses, political and financial, to which the stories have been put.

My wife also has going for her the fact that she’s Jewish (and our kids as well, at least so far as heritable rights go according to the Talmud). But she might be the only Jew I know who confesses that she knows of no relatives of hers who “died in the Holocaust” (her father immigrated with his family from Poland, while the other was in her family’s first American-born generation), and she did not experience an especially religious upbringing in any case.

As she continued her denunciation of any talk of this kind, my

reeling mind (we'd been married over 25 years at the time) grappled with the question, "Why this?" Why, of all the many notions and viewpoints I'd heard her address over a quarter century of open discourse, did *this* turn out to be the ugly exception to an otherwise exceptionless record of open-minded, dispassionate consideration of many of the most incongruous, grotesque ideas conceived by the human mind?

And then, as I listened, the dam burst. It was a complete tissue of lies, supported by brainwashing! Like "they hate us for our freedom," like weapons of mass destruction in Iraq, like the Tonkin Gulf Affair, it was all of a piece! I happened already to know that it was a hard-time offense in Germany and other European countries to "deny the Holocaust," and that piece, too, fell into its rightful place with a resounding thud. I had, in fact, pursued a low-level obsession with the Holocaust for virtually my whole life, perhaps because my German uncles were both Nazis (though neither one was implicated in atrocities, and both emerged unscathed from the war despite service in the *Wehrmacht*). My dismay at my wife's misplaced outrage rose in a flash to equal hers, and then, if these things can really be compared, exceeded it.

Fortunately, I am not the confrontational sort, especially not with my wife, who outguns me several times over in the confrontation department. I decided for the time being to treat this as an illness—to study it, to seek control over its symptoms, over the long term, to apply a gentle, healthful cure for it, and above all *not* to let it lie like a napping hound from Hell.

And an illness it turned out to be in many ways, not just for my wife,

but for our marriage—almost, for our family. My "career" in the correction of my lifelong study of the Holocaust had begun. I began by ordering Finkelstein's book, which itself is not revisionist at all, but which well delineates my answer to the question I have received ever since the scales fell from my eyes: "Why do you care about this so much, over sixty years after it all ended?" While I did not belabor my wife with the particulars of what I was learning, I did not conceal from her that I was learning it (we're both retired, and now spend more time together than we did in any but the earliest weeks of our relationship).

And she had many complaints about it, chief among them being what I will call "social." While she has never been one to put on airs, she is naturally sensitive to the opprobrium of those around us, and we happen to live in one of the most heavily Jewish cities outside Israel. To say that "many of our best friends are Jewish" would be an understatement, and I confess that I have not made a practice of airing my newfound understanding with each and every one of them unbidden quite yet, though I am picking them off one by one with the utmost in judiciousness. I have had to exercise discretion of this kind among my neighbors and colleagues for my whole life with regard to a long list of unconventional views, and any revisionist must have done likewise, at least if he remains today in possession of an intact body and his civil rights.

When I openly broached this taboo subject with our children (both young adults), their mother displayed the restraint that has commanded my admiration for so long: she calmly presented her reactions without attacking me or my ideas,

and left it to the kids to state their minds freely, as they did, in keeping with traditions in our family that are at least as old as they are.

Our son, a fast-thinking, idealistic sort who happens to possess a world-class (and expensive, I recall) education, took up my banner almost instinctively, and even dared, as I could not dare, to wave it in his mother's face. His thinking enjoys the approval, even wonderment, of both his parents, and I saw him score points with her that she would not have countenanced (had in fact resisted) from me. Thinking is a family business with us—while we do not all think quite the same by any means, we typically do our thinking in deep and frequent consultation with each other.

Our daughter, in masterly possession herself of one of those high-priced northeastern educations, has always been more deliberate about everything, and led off with That Question that Norman Finkelstein so ably assisted me in answering with full particulars. Weighing and largely granting my points one by one, she at no point engaged her mother on any of them that had already been covered. She noted the more important fact that her mother was listening, and let that suffice, as is her temperate way. Our daughter's reaction to this, as to most things, was to let it percolate for a while and then, when as it happened she was no longer in her parents' presence, but rather in that of her friends, took the matter up with them (yes, most of them are Jewish). Friends in her generation enjoy the luxury of somewhat less emotional baggage when addressing these matters than those of my generation, despite the fact that the younger all were educated in schools in which teaching of the traditional account of the

Holocaust is now a matter of law (something our children know, and to which they give due weight, much to the detriment of the intent of the law). She found some revisionists among them (yes, among the Jews, too), and may have brought in some new ones along her way. She persuaded herself along with them, testing my arguments by using them with others.

For my part, my library has grown apace. Jostling each other for space on my desk are not only the revisionist texts by Thomas Dalton and Arthur Butz, but the “canonical” ones by Raul Hilberg and (purportedly) Rudolf Höss, and the like. David Irving is there, and Deborah Lipstadt, Richard Evans, and that whole deceitful gang right alongside his volumes.

For a while, I deployed my experience in editing Wikipedia to try to set this matter straight in its vast and widely consulted files, but

there I encountered a vigilant, vigorous, and (editorially) violent “police” such as I never encountered when editing on other subjects, such as economics. Eventually, I arrived at the temporary conclusion that I might more productively employ my energies in other channels (like this article), leaving Wikipedia to stew in its own Holocauster juice for the time being. In the meantime, the article titled “Criticism of Holocaust Denial” utterly beggars belief, on every level. Never in all the perfervid nightmares from which George Orwell concocted *1984* did he quite succeed in contriving a slough of untruth quite like that article. Much of the rest of Wikipedia, of course, follows suit.

And what of my long-suffering Jewish wife, she of the unfailingly open mind, the keen intellect, the eloquent tongue (and pen), the penetrating insight? The outcome was

foregone from the beginning. But I have learned from her the undeniable fact that it is rude and arrogant for Party A, even if he is Party B’s husband, to presume, even in all good faith, to disclose Party B’s mind to the world, aside entirely from the question of whether Party B even wants her mind disclosed to an ignorant, malevolent, and uncomprehending world.

Suffice it to say, peace again reigns in the Rucker household—even intellectual accord, on a good day. Dispassionate analysis again holds sway, without cavil or demurrer, and everyone is well satisfied with everyone else’s intellectual integrity and perspicacity. There are, above all, no bans whatsoever on discussion of anything—anything at all.

And that’s the way we like it in our family. May it be the same in your family—and *all* families, some day.

The *Führerbefehl* According to the WJC in 1945: “All Jews must die, but not before going through suffering and agony”

by Thomas Kues

In 1945, the World Jewish Congress prepared a report on the “Criminal Conspiracy” against the Jews perpetrated by the Third Reich for the authorities in charge of bringing about the International Military Tribunal. Of this report, the chapter entitled “Charge Eight: Mass Annihilation, part II” is of special interest. The document, which is found among the records of the World Jewish

Congress at the Jacob Rader Marcus Center of the American Jewish Archives, can be viewed online, courtesy of the Harry S. Truman Library & Museum website, at the following address: [http://www.trumanlibrary.org/whistle stop/study_collections/nuremberg/documents/index.php?documentdate=1945-00-00&documenttid=C107-3-9&studycollectionid=&pagenumber=1](http://www.trumanlibrary.org/whistle-stop/study_collections/nuremberg/documents/index.php?documentdate=1945-00-00&documenttid=C107-3-9&studycollectionid=&pagenumber=1)

What did the World Jewish

Congress in 1945 want the “international justice” to believe about the supposed Nazi extermination conspiracy? In what way did they describe the origin and the implementation of it in the form of the infamous “death camps”? What were the sources behind the report? Here I will present a brief survey of the text. On p. 109 we read:

“In March 1942, Heinrich Himmler paid a visit to Poland.

During his stay in Poland he issued an order to the effect that 50% of all Polish Jews had to be exterminated by the end of that year. In July 1942 Himmler came to Poland again. According to the Polish underground sources he declared at a Nazi meeting in Warsaw that:

1) Hitler had personally told him that the Jews had commenced the war and should, for that reason, be punished.

2) The Jews are the scum of the earth and must be converted to dust.

3) All Jews must die, but not before going through suffering and agony.

“A special *Vernichtungskommission* was organized, with Commissar Fey as Chairman with a large office in Warsaw. This commission had to supervise the work of Jewish extermination in Poland; its members continuously visited different parts of the country and directed the mass slaughter of the Jewish population. Chairman Fey was directly responsible to Himmler.”

While the first of the three statements ascribed to Hitler is clearly based on speeches made by the Führer at the outbreak of the war, the other two statements are typical atrocity propaganda fantasies casting Hitler as the Devil incarnate. It is all too easy to picture Adolf having a tantrum in front of a sycophantic *Reichsführer-SS* while giving the infamous, never-proven *Führerbefehl* (unaware that a member of the Polish resistance, posing as a *Sachertorte*-carrying waiter, is taking mental notes). It is staggering that the WJC had the audacity to present something that sounds like a line out of a grade z horror movie as an actual statement by Hitler.

Besides, if the supposed mass

exterminations of Jews were part of a “conspiracy”, would it really make much sense to have a “*Vernichtungskommission*” (Extermination Committee) housed in a “large office in Warsaw”? What happened to the alleged code language? To the top secret Wannsee Conference? And who was “Commissar Fey”? Is this an error for Robert Ley, the head of the *Deutsche Arbeitsfront* (DAF)? No “Fey” appears on the “Preliminary List of War Criminals” drawn up by the WJC the same year; Ley does, though.

The children, if healthy, were used as involuntary blood donors for the German Army. Mostly these children were bled white to such a degree that they died shortly afterwards. Special factories produced in Belzec soap and shoes out of Jewish fat; yet, this business was never really profitable, probably because of the Jews being in the third year of an acute starvation period and there was not much fat left on their bodies. [...]

The biblical undertone of the report appears most clearly on p. 111:

“The fleeing Germans [after Stalingrad] surpassed even themselves and reached such depths of cruelty and destructive fury that they beggar any description and any imagination. The Jews should never be able to enjoy the defeat of their worst enemies, or, as Hitler

put it, the Jews should never celebrate another Purim (Jewish festival commemorating defeat of Haman’s plot) in his memory.”

As for the Hitler quote, what the Führer actually said in this speech (according to *The New York Times* on January 31, 1944, p. 5) was that, unless Germany was victorious, “Jewry could then celebrate the destruction of Europe by a second triumphant Purim”. Hitler’s (reported) words were thus not a threat of physical extermination, but a warning about the consequences of a German defeat (in the *Book of Esther*, the unraveling of Haman’s plot against the Jews was followed by the hanging of Haman’s ten sons and the slaughter of 75,000 Persians).

The “report” gets into high gear when it reaches the description of the “death factories”. Here follows the description of the supposed mass killings at Belzec (pp. 115-116):

“The Jews were crammed into special chambers with metal bars on the floor and walls; then the chambers were filled with water and a powerful electric current sent through these bars. Besides, there was in Belzec a special building with several gas chambers, and the German scientists zealously experienced [sic] there on Jews with all kinds of poisoning gases they invented or improved. The children, if healthy, were used as involuntary blood donors for the German Army. Mostly these children were bled white to such a degree that they died shortly afterwards. Special factories produced in Belzec soap and shoes out of Jewish fat; yet, this business was never really profitable, probably because of the Jews being in the third year of an acute starvation period and there

was not much fat left on their bodies. [...]

“The weak point of Belzec was the way the bodies were disposed of.... They, or their remains, were loaded on railway cars and transported to a spot where a group of Jews already prepared a grave, whereupon this whole group was instantly executed. After a few months of operating in high gear, all the fields along the railway were filled with mass graves. Lumps of gored blood and decomposed remains of human bodies were spread everywhere around the graves, and the stench became so intensive, that the peasants of nearby villages deserted their farms and land, and the whole population of Belsec left this sinister town.”

Here the WJC authors try to include every ludicrous atrocity story spread about Belzec during the war: electrocution chambers, gas chambers (utilizing various unnamed poison gases), children being emptied of their blood, the human soap factory, and trains of death (the story of Jan Karski sans quicklime killings). The idea that shoes were also produced from the skins of the victims seems to be a new (but quickly forgotten) addition to Holocaust lore. No wonder, by the way, that the Belzec soap & shoes business “was never really profitable.” How good would shoes made out of human fat be? Needless to say, there are no indications whatsoever that the town of Belzec was emptied of its population—rather we have ample eyewitness evidence of frequent contacts between the “death camp” and the Belzec town populace (cf. the writings of Michael Tregenza)—but apparently the spies of the underground resistance movement did not bother to verify this claim, although the town was and is easily

accessible by train or car.

Next, Sobibór is briefly described (p. 116):

“In the death camp of Sobibur [sic] the process of killing was still more perfected. A special brick building was constructed there, and as soon as about 800 people passed into this building, the heavy doors were locked and an electric engine in an adjoining building pumped poison gas into it. As a rule, in fifteen minutes all the people were dead; then the floor in the building slid apart automatically and the bodies fell into the basement, from where they were taken in special carts to woods and buried there.”

This description is almost certainly a summary of a testimony left on August 10, 1944 by the former Sobibór inmate Ber (Dov) Freiberg, which was later included in Vassili Grossman and Ilya Ehrenburg’s *Black Book (Holocaust Library)*, New York 1981, p. 439). The bizarre claim of the collapsible gas chamber floor appears in a number of early Sobibór testimonies.

Regarding the third Aktion Reinhardt “death camp” the report concludes that:

“Tremblinka [sic] had a much greater ‘productive capacity’ than Belzec or Sobibor. It had first three gas chambers, then two were added, and it was able to cope with as many as 20,000 people a day” (p. 117).

Aside from the fact that the number of added gas chambers is in contradiction with that claimed by present orthodox historiography (which have it that the new building contained either six or ten chambers), we here run into a significant paradox apparent also in the Höss “confession”, namely that

Auschwitz had a smaller “killing capacity” than Treblinka, despite the former being constructed as more “efficient” than the latter. On pp. 118-119 of the report we read about Auschwitz (called by its Polish name Oswiecim):

“In July 1942 Heinrich Himmler paid a visit to the camp and laid down plans how to make Oswiecim the largest death factory the Germans ever established. Four new large crematoriums, each connected with a gas-chamber, were built, able to cremate 500 people in an hour, 12,000 in a continuous work of 24 hours. And still, despite this amazing productivity, so many people were killed on some days in Oswiecim, that huge pyres of corpses had to be kindled there. Not less than 4,000,000 people perished in Oswiecim, not less than 1,800,000 of them were Jews.”

Thus despite being equipped with four large crematoriums, each with its own gas chamber, the killing capacity of Auschwitz was supposedly only 60% of that of Treblinka! It is worth noting that the only victim figure of an “extermination camp” presented is that of Auschwitz. This is likely due to the fact that the victims figures attributed to the other Polish “death camps” at the time were so high—1.5 million for Majdanek, 3 million for Treblinka (Wassili Grossmann 1946), another 3 million for Belzec (the Jewish witness Rudolf Reder), and up to 2 million for Sobibor (*Dokumenty i Materialy* 1946)—that added together, they would appear to be blatantly exaggerated.

Finally we note the following statement regarding Majdanek, found on p. 118:

“On November 3rd, 1943, Majdanek had a great day: 18,400 people were killed in this single

day. In the official report sent on this day to Berlin, the camp authorities wrote: “The difference between the number of prisoners confined in the camp in the morning and in the evening, is the result of a special annihilation of 18,000 persons.”

This refers to the alleged so-called “Operation Harvest Festival” (*Aktion Erntefest*), a widespread massacre of Jewish workers in the Lublin district. As far as I have been able to determine, the quote from an “official report” concerning the “special annihilation” (no *Tarnsprache* used there!) is a complete fabrication on the part of either the WJC or (perhaps more

likely) Soviet propagandists.

The WJC report on the “Mass Annihilation” lacks any reference to sources, while it is apparent that its authors have simply gathered their “information” more or less arbitrarily from various Polish and Soviet “reports” on alleged German war crimes. Its primary value consists in the insight it provides into the early dissemination of “Holocaust” propaganda. It beggars belief that a major international organization such as the WJC produced—at the end of the war—an unsourced “report” teeming with blatant absurdities and internal contradictions, if in fact the alleged mass extermination really had tak-

en place. It is even more astounding that WJC officials deemed this report worthy of being submitted to international judicial authorities. This in turn shows that the men behind the “Holocaust” propaganda often did not make the effort to produce authentic-sounding or even realistic descriptions of the alleged crime; such effort was generally speaking not very necessary, since the claims were not actually tried by the “International Military Tribunal”, but rather regarded as their own evidence, as far as they were found in some report submitted by the prosecution.

Elie Wiesel: “The Most Authoritative Living Witness” of The Shoah?

By Carlo Mattogno

On 27 January 2010, the tenth “Holocaust Remembrance Day”, Elie Wiesel was invited into Montecitorio Hall, the seat of the Chamber of Deputies of the Italian Republic where he had the opportunity to give a brief speech. The president of the Chamber, Gianfranco Fini, introduced him as “the most authoritative living witness of the horrors of the Shoah among the survivors of the Nazi concentration camps”. [1] But is he really a witness?

Is Elie Wiesel an impostor?

On 3 March 2009, a Hungarian website published an article entitled “Még mindig kísérti a haláltábor” (The extermination camp is still tempting) [2] and outlining impor-

tant revelations by Miklós Gruner, a former deportee to Auschwitz. The article was translated and appeared the following day under the title “Auschwitz Survivor Claims Elie Wiesel Is an Impostor” [3]. The text reads as follows:

“In May 1944, when Miklos Gruner was 15, he was deported from Hungary to Auschwitz-Birkenau with his mother and father as well as both a younger and an elder brother. He says that his mother and his younger brother were immediately gassed after their arrival in the camp. Then he, his elder brother and their father had an inmate number tattooed on their arms and were sent to perform hard work in a synthetic fuel factory linked to IG Farben where the fa-

ther died six months later. After that, the elder brother was sent to Mauthausen and, as the young Miklos was then alone, two elder Jewish inmates who were also Hungarians and friends with his late father took him under their protection. These two protectors of the young Miklos were the Lazar and Abraham Wiesel brothers.

“In the following months, Miklos Gruner and the Wiesel brothers became good friends. Lazar Wiesel was 31 years old in 1944. Miklos never forgot the number Lazar was tattooed with by the Nazis: A-7713. In January 1945, as the Russian army was coming, the inmates were transferred to Buchenwald. During the ten days this transfer took, partly by foot, partly by train, more

than half of the inmates died and amongst them was Abraham, the elder brother of Lazar Wiesel. In April 8, 1945, the US army liberated Buchenwald. Miklos and Lazar were amongst the survivors of the camp. As Miklos had tuberculosis, he was sent in a Swiss clinic and therefore was separated from Lazar. After recovering, Miklos emigrated to Australia while his elder brother, who also survived the war, established himself in Sweden.

“Years later, in 1986, Miklos was contacted by the Swedish journal *Sydsvenska Dagbladet* in Malmo and invited to meet ‘an old friend’ named Elie Wiesel.... As Miklos answered that he doesn’t know anyone with this name, he was told Elie Wiesel was the same person Miklos knew in the Nazi camps under the name Lazar Wiesel and with the inmate number A-7713.... Miklos still remembered that number and he was therefore convinced at that point that he was going to meet his old friend Lazar and happily accepted the invitation to meet him at the Savoj Hotel in Stockholm on December 14, 1986. Miklos recalls:

“I was very happy at the idea of meeting Lazar but when I confronted the so-called “Elie Wiesel”, I was stunned to see a man I didn’t recognize at all, who didn’t even speak Hungarian or Yiddish and instead he was speaking English in a strong French accent. Therefore our meeting was over in about ten

minutes. As a goodbye gift, the man gave me his book entitled “Night” of which he claimed to be the author. I accepted the book I didn’t know at that time but told everyone there that this man was not the person he pretended to be!’

“Miklos recalls that during this strange meeting, Elie Wiesel refused to show him the tattooed number on his arm, saying he didn’t want to exhibit his body. Miklos adds that Elie Wiesel showed his tattooed number afterward to an Israeli journalist who Miklos met and this journalist told Miklos that he didn’t have time to identify the number but ... was certain it wasn’t a tattoo. Miklos says:

“After that meeting with Elie Wiesel, I spent twenty years of research and found out that the man calling himself Elie Wiesel has never been in a Nazi concentration camp since he was not included in any official list of detainees’.

“Miklos also found out that the book Elie Wiesel gave him in 1986 as something he has written himself was in fact written in Hungarian in 1955 by Miklos’ old friend Lazar Wiesel and published in Paris under the title ‘Un di Velt hot Gesvigen’, meaning approximately ‘The World Kept Silent’. The book was then shortened and rewritten in French as well as in English in order to be published under the author’s name Elie Wiesel in 1958, under the French title ‘La Nuit’ and the English title ‘Night’. Ten mil-

lion copies of the book were sold in the world by Elie Wiesel who even received a Nobel Peace prize for it in 1986 while – says Miklos – the real author Lazar Wiesel was mysteriously missing....

“‘Elie Wiesel never wanted to meet me again’, says Miklos. ‘He became very successful; he takes 25 thousand dollars for a 45 minutes speech on the Holocaust. I have officially reported to the FBI in Los Angeles. I have also complained to governments and media, in the US and Sweden with no result.

“‘I have received anonymous calls telling me I could be shot if I don’t shut up but I am not afraid of death any more. I have deposited the whole dossier in four different countries and, if I died suddenly, they would be made public. The world must know that Elie Wiesel is an impostor and I am going to tell it, I am going to publish the truth in a book called “Stolen Identity A7713”.’”

Miklós Grüner’s declarations have been repeated many times, but have not caused any major research effort. We will thus scrutinize them critically but soberly.

This article was first published on 26 March in *Inconvenient History: An Independent Revisionist Blog* <http://www.revblog.codoh.com/2010/03/elie-wiesel-new-documents/>

This is the text and format of the ad that is running in the *Volante* at University of South Dakota. See page 16 of this Report.

THE GAS CHAMBER OF SHERLOCK HOLMES
by Samuel Crowell
Full text of the book is [here](#)

DOGMA, DOUBLE STANDARDS AND DOUBT

Continued from page 2

against scrutiny "by taboos and media witch trials." Anyone who doubts receives the prescribed rabbinical punishment—"public disgrace and financial ruin."

Thirty years of such organized hysteria have conditioned Smith to expect anything but a debate on the points of contention that separate revisionists from proponents of the orthodox version of the Holocaust. His opponents never disappoint him. When he asks for substantiation of the mass gassing thesis he is asked, "Why do you defend Nazis? How can you justify Hitler? Why does it matter to you how the Jews were murdered?" When he points out the ludicrous nature of the claims that are taken seriously about homicidal gas chambers, he is told not to focus on them: "It's not the gas chambers that are important. What's important is the fact that the Jews were murdered. There are so many more important issues." When he persists in focusing on facts, he is psychoanalyzed: "What are your motives? Your real motives?" When he stands up for intellectual freedom, it is contemptuously dismissed: "Free speech? Don't try to put us on about free speech. What did the Jews ever do to you?" Discussion, debate, intellectual exchange, all are completely irrelevant: "We don't care about your fantasy about how there are no proofs that the gas chambers existed. We're past that. We know they existed. We want to know why you do it. Why the gas chambers? Why the Holocaust? Why the Jews?"

Charges of anti-Semitism are particularly easy to refute in

Smith's case. He concedes that the German National Socialist state singled out Jews for special and cruel treatment, that they were stripped of their rights, forcibly relocated to ghettos, conscripted for labor, dispossessed of their property, and deported from the countries of their birth. He acknowledges that large numbers of them perished in awful conditions presided over by

"Those who hate or believe they do," he writes, are in a struggle with their inner lives, as we all are. Projecting the struggle out into institutions and political movements is what leads to the violence, not the feelings themselves." This stance encourages Smith to gloss over important distinctions and give too much importance to his personal dislikes, which have no bearing on historical events.

the Nazis. "In short," he says, "Jewish culture in Eastern Europe was destroyed during the Hitlerian regime." Such are the thoughts of what the Anti-Defamation League of B'nai B'rith calls one of the most dangerously racist men in America.

One weakness of Smith's work is its "spiritual" orientation and the uncritical anti-Communist bias that accompanies it. Smith judges historical events to be the product of "hate" projected onto human institutions, not of a clash of interests

objectively in conflict. "Those who hate or believe they do," he writes, "are in a struggle with their inner lives, as we all are. Projecting the struggle out into institutions and political movements is what leads to the violence, not the feelings themselves." This stance encourages Smith to gloss over important distinctions and give too much importance to his personal dislikes, which have no bearing on historical events.

Responding to the horrendous 911 attacks on the U.S., Smith issues a blanket condemnation against widely disparate political figures for engaging in "violence":

"With respect to killing the innocent for the acts of those who rule them, the Islamist radicals did nothing unusual. They represent an old established human tradition. They want to right what, from their point of view, are the injustices being carried out against 'their' people. That's what they all say. Hitler said it. Stalin said it. Pol Pot and Idi Amin said it. Even Che Guevarra (sic) and the pipsqueak Fidel Castro said it. They all were willing to intentionally kill the innocent for what they convinced themselves was a 'higher good.' The people who did the World Trade Centers were unique only in that they represented no nation state, but an NGO, a non-governmental organization."

What is interesting about this commentary is that it omits mention of Palestinian violence. Smith cannot be unaware of the long train of kidnappings, shootings, bombings, hijackings, and general war carried out by the PLO and Hamas.

But unlike in the case of Marxist-inspired movements, he omits mention of it. Why? Because, as Smith repeatedly points out, Israel is to blame for establishing an apartheid state on Palestinian land and brutally expelling as many of the indigenous inhabitants as possible, actions that make such a "terrorist" response, if not inevitable, certainly highly predictable. In other words, he puts the blame where it belongs—on the actions of the oppressor, not on the desperate measures of the oppressed to fight back. This is as it should be, and Smith should do the same vis-a-vis other oppressed groups, whether they be Nicaraguan, Cuban, Chinese, Russian, Korean, or Vietnamese.

After all, none of the figures Smith indicts above would likely accept that their policy was to "intentionally kill the innocent," and therefore it is up to each and every one of us to rationally evaluate what they actually did, rather than dismiss them as heartless mass murderers on some "spiritual" pretext. Smith prefers to ignore the distinction between oppressor and oppressed and issue a blanket indictment against both groups for engaging in "violence." But this sheds no light on history, which, after all, is a secular process, nor does it address the issue of what oppressed majorities should do to escape the brutal conditions institutionalized violence imposes on them. For such people, the issue is not hatred, but desperation. Smith nowhere addresses their plight.

For Smith, "the initiation of violence is the overriding issue." The problem with this orientation is that it overlooks the fact that violence is seamlessly integrated into all the dominant institutions of capitalist society, making it quite impossible to determine the "initiation" of vi-

olence. Under capitalism it is permissible to exclude millions of people from access to clean water, adequate food, medical care, and other basic necessities, resulting in countless unnecessary deaths. Capitalist propagandists insist this is not violence, but that a social movement dedicated to changing these priorities by displacing capitalist elites by force is violence. This is a starkly ideological definition that Smith does not bother to inspect. In fact, he uncritically supports it.

Furthermore, Smith, like Holocaust revisionists in general, is far too credulous in believing fantastical claims about socialist or Communist atrocities, whether real or imagined.

Furthermore, Smith, like Holocaust revisionists in general, is far too credulous in believing fantastical claims about socialist or Communist atrocities, whether real or imagined. Consider this episode Smith relates from the 1980s: "In Mother Jones there's a photograph of a Nicaraguan girl with the stump of one leg wrapped in bandages. Some progressive-forces group is using the photo as anti-Contra propaganda. The one-legged girl is laughing and the propagandists are asking for money. These are the same folks who did not take photographs of the one-legged girls manufactured by the Sandinistas when the Sandinistas were guerrillas . . . their own politics are more important to them than the one-legged girls."

Here Smith uncritically equates the Contras and the Sandinistas as "guerrillas" dedicated to "manufac-

turing" mutilated children in the pursuit of political goals. But is this true? The Contras, composed overwhelmingly of ex-Somoza National Guardsmen famous for torture, rape, and murder, were an imperial mercenary army, never a guerrilla force, and they had no indigenous support inside Nicaragua. Their leaders were wealthy Somocistas who were given \$84,000 tax-free every year by Washington to deliberately target civilians for torture and murder. There was no comparable Sandinista loyalty and policy, before or after the revolution. In fact, during the guerrilla phase the Sandinistas won the loyalty of the overwhelming majority of the population by "violent" actions against high-value political enemies, not against civilians in general. After the revolution they abolished the death penalty rather than execute the men who would later form the Contras. So if the Sandinistas were "manufacturing" one-legged girls, how does one account for their overwhelming popularity at the time among the Nicaraguan people? In fact, Smith's claim is simply untrue.

Smith is similarly dismissive of FMLN "violence" during the war in El Salvador from 1979 to 1994, when a U.S.-sponsored death-squad government (Salvadorian death squads were created by the C.I.A. during the Kennedy Administration) killed roughly 70,000 people, often after hideous torture, the vast majority of them civilians. Nonetheless, after reading a newspaper article about a priest in El Salvador who had joined the guerrillas, Smith characterized the situation as follows: "So the priest is going to bless the people who are killing the people for the good of the people. The usual." He neglects to point out that the people were the ones who

took up arms to protect themselves against death squads created by Smith's government in Washington, and that the priest was therefore blessing these efforts at self-defense, not exercises in wanton killing, as Smith's "spiritual" distortion would have us believe.

"I ought never to initiate force against another person to get something I want," writes Smith in his book, *The Man Who Saw His Own Liver*. He seems not to realize that this precept has no application in the lives of the hundreds of millions or perhaps billions of people who do not have the luxury of wondering what a "want" is, so preoccupied are they with securing that which they desperately need to keep death at bay for themselves and their children. (Recall that psychologist Abraham Maslow's famous hierarchy of human motivation deals with needs, not wants.) If they pick up a gun to protect themselves against the imperial armies and C.I.A. goon squads sent to repress and kill them, in Smith's eyes they are just as guilty of "violence" as their enemies in Washington. But this is like saying that the surgeon who cuts you open to remove a diseased organ is no better than the gangbanger who knifes you in order to steal your wallet. In fact, given the vastly greater killing carried out by imperial armies as compared to guerrilla forces, it's a lot worse than saying this.

Smith states that "the Holocaust story increasingly reads like the greatest, most successful PR campaign of the 20th century." If this is true, and it is not difficult to credit, then belief in Communism as a satanic and even more murderous force than Nazism has to be a close second. After all, from the moment of its triumph the Bolshevik revolution was hysterically smeared, ac-

cused by the capitalist press of engineering deliberate starvation, massacre, sexual communism, and hideous refinement of unspeakable torture. Bolshevik leaders were denounced as assassins and lunatics, human scum, criminals by nature, and beasts. The fledgling Soviet Union was depicted as a land of raving maniacs forcing hapless peasants to fight over carrion with dogs.

At the same time, in the eagerness to equate Marxism with Satanism, Communist social gains have been routinely screened out of capitalist news coverage.

Testifying before the Congressional Overman Committee in 1919 U.S. Ambassador to Moscow David Francis claimed the Bolsheviks were killing everyone "who wears a white collar or who is educated and who is not a Bolshevik." Madame Katherine Breshkovskaya, a famous anti-Bolshevik militant, testified that in one year of Bolshevik rule twice as many Russian men, women, and children had been killed as Russian soldiers were lost at the front during all of World War I. Other witnesses swore the revolutionary army was made up of criminals and Jews transplanted from New York's Lower East Side. Still others insisted promiscuity was running amok, with women nationalized and roped into "free love" bureaus. The bed-hopping Bolsheviks were also alleged to be roasting their political enemies in furnaces, scalding them with steam, dismembering them on racks and hacking them to pieces with axes. Sound familiar?

The following year (1920) Charles Merz and Walter Lippmann published their study of *New York Times* coverage of the Bolshevik Revolution, characterizing it as "nothing short of a disaster." Far from basing its views on fact, the Newspaper of Record had shamelessly promoted stories "dominated by the hopes of the men who composed the news organization." Accordingly, the Bolsheviks schizophrenically appeared in the Times' coverage as both "cadaver and world-wide menace," depending on the imperialist needs of the moment.

"The news about Russia is a case of seeing not what was, but what men wished to see," observed Merz and Lippmann. "The chief censor and the chief propagandist were hope and fear in the minds of reporters and editors." Fabrication was routine: The *Times* cited fictional atrocities, repeatedly claimed the Bolshevik government was at the point of collapse, and spread panic about an imaginary threat of armed revolution inside the United States.

The *Times'* newsmen were guilty of a "boundless credulity, an untiring readiness to be gulled, and on many occasions a downright lack of common sense." Their contributions to public understanding at a time of world crisis have been "about as useful as that of an astrologer or an alchemist."

"For subjective reasons," Lippmann and Merz went on, the staff "accepted and believed most of what they were told" by the U.S. government and "the agents and adherents of the old regime." With the USSR reduced to starvation and ruin they mocked Soviet leaders' peace offers as Bolshevik subterfuge designed to "concentrate their energies for a renewed drive to-

ward world-wide revolution," starting with a "Red invasion of Europe" that somehow never materialized.

At the same time, in the eagerness to equate Marxism with Satanism Communist social gains have been routinely screened out of capitalist news coverage. The dramatic gains in literacy, industrial wages, health care, and women's rights that characterized the Stalin period are very rarely mentioned when the USSR is being discussed. It is considered axiomatic that "socialism doesn't work," so the idea that revolutionary communism actually created a better life for the mass of people (in Eastern Europe, Russia, China, Mongolia, North Korea, and Cuba) than the miserable existence that preceded it under feudal lords, military bosses, foreign colonizers, and Western capitalists, simply cannot be entertained no matter what the facts are.

In China, where the 1949 revolution unified the country and ultimately ended mass starvation, the social gains of the Communist period were quite marked. According to work published by Nobel Prize-winning economist Amartya Sen (and his associate Jean Dreze) in 1989, "Chinese efforts have been quite spectacular," but dramatic gains in raising life expectancy and quality of life levels came abruptly to an end in 1979 when market-based reforms were implemented and "the downward trend in mortality [in China was] at least halted, and possibly reversed." The results were "particularly severe" for women and female children. After 1979, there was "a steady decline in the female-male ratio in the population" and a two year decline in female life expectancy, after a period of steady growth in the pro-reform period.

Meanwhile, in neighboring capitalist India, Sen and Dreze reported, Indian death rates were even higher than in China during the famine attending the Great Leap Forward, an event that resulted in somewhere between 16.5 million and 29.5 million people starving to death, the authors conclude. Nevertheless, "as far as morbidity, mortality, and longevity are concerned, China has a decisive lead over India." Between 1949 (the year of the revolution) and 1979 "China . . . achieved a remarkable transition in health and nutrition," while "no comparable transformation has occurred in India." Therefore, as of 1979, "the life of the average Chinese has tended to be much more secure than that of the average Indian." If India had adopted China's social programs, "there would have been about 3.8 million fewer deaths a year around the middle of the 1980s." The authors do not shy away from the obvious conclusion: "That indicates that every eight years or so more people in addition die in India—in comparison with Chinese mortality rates—than the total number that died in the gigantic Chinese famine." In short, India in its experiment with democratic capitalism starting in 1947 caused more deaths than all those attributed to Communist states in the whole world after 1917—over 100 million by 1949—and tens of millions more in the last three decades.

How often does this conclusion reach a mass audience in the United States? Has it ever reached Bradley Smith? And where are the *New York Times* headlines screaming of a capitalist murder machine running amok?

The point is that claims about tens of millions of people being

deliberately murdered are very often ideological exercises designed to demonize or otherwise discredit selected enemies of capitalist empire. Therefore, stories of Communist "gulags" and deliberate Marxist mass-murder campaigns should be taken with a very large grain of salt. They are all too similar to stories of soap made from Jewish cadavers and lampshades made of human skin.

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--Michael K. Smith is the author of *Portraits of Empire and The Madness of King George* (illustrations by Matt Wuerker), from *Common Courage Press*.

This article was first published at **legalienate** <http://legalienate.blogspot.com/>

THE CAMPUS PROJECT

The online edition of the *Volante*, the student newspaper at University of South Dakota, has been running a CODOH banner ad for the last week. The ad reads:

The Gas Chamber of Sherlock Holmes
by Samuel Crowell.
Full text of the book is *here*.

The ad appears on the front page of the *Volante* and the front page of each of the other sections to the paper, including News, Sports, Opinion, Blogs and Verve, a cultural “magazine.” As it states in the ad, one click of the mouse and you have the entire book.

Sherlock is remarkable, in a class by itself. It is very hard for Blind Believers, especially those in academia, to address Crowell. The text is online at <http://www.codoh.com/incon/inconshr123.html>

An ad with a different text is running in the *Titan* at California State University-Fullerton. This ad reads:

The Irrational Vocabulary of the Professorial Class ...

The two lines together are a link, taking the reader to the talk I gave in Tehran on 06 December 2006 titled “The Irrational Vocabulary of the Professorial Class with Regard to the Holocaust Question.”

The same ad began running today at U California-San Francisco in the *Synapse* as a text link. This is the same very small format that was in place in the *Badger Herald* at U Wisconsin-Madison and caused such a fire storm of con-

demnation and publicity for revisionist arguments.

And only today we learned that the online edition of the *Maroon*, University of Chicago, will begin running “The Irrational Vocabulary ...” as a banner.

In short, this is a rather brilliant tack we have taken here (how did it happen to me?). Working with a technology that tens of thousands of students and others—not just at specific university campuses but anywhere in the world—can access revisionist arguments that are breaking through the taboo meant to destroy us. The taboo that allows the Holocaust narrative to be exploited to morally justify a politics and a cultural establishment based on fraud, conformity, and a crazy greed for influence and money.

In one sense it is the same story over and over again. The taboo against a free exchange of ideas regarding the Holocaust question, the effort to pierce the taboo. The successes, the failures, repeating themselves year after year. I can understand how it would become boring to some.

Then there are the statistics. When I Google “Holocaust revisionism” on the Internet I find 233,000 references. Goggling “Holocaust denial” I find 580,000 references. When I first got into this business (which is not a business, unfortunately) such figures were beyond the imagination of any of us. It is the everyday work, much of it repetitious and ineffective, that has produced these numbers, everyday work that so many of us are committed to, are willing to stay

with, no matter that a good part of it is mere drudgery, trench work.

This in turn suggests a question. Why am I still interested in this work? What’s wrong with me? I don’t have the space to work it out here, but I think I am going to think about it. Maybe it will make an interesting story.

Meanwhile, here I am. There are the expenses. The everyday expenses, the exceptional expenses. The expenses. For all of you who continue to support me and this work—your reward will be in heaven (to coin a phrase).

Thank you.

Bradley

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The Student Newspaper and the Question of Taboo at Cal State U Fullerton

by Bradley R. Smith

This is the text of the talk I gave at California State University, Fullerton, on 06 May 2010. Following this text is an account of the issues we faced with the Campus Project during March, April and May and how going on campus at CSU Fullerton came about. If you have been following Smith's Report for any time at all, you will be familiar with what I say here. If you were a student at Cal State Fullerton on 06 May, however, it is most likely that you will not have been familiar with any of it.

The Student Newspaper and the Question of Taboo

Good afternoon. I'm glad you're here.

This afternoon I will suggest that the American professorial class, as a class, plays an integral role in supporting a taboo against a free exchange of ideas regarding the Holocaust Question. And that this taboo places the student journalist, and in fact the entire student

body, in an impossible predicament with regard to the issue of intellectual freedom on the university campus.

That in so doing the professorial class compromises the ideal of a free exchange of ideas throughout the university, and in the student press particularly. Any student journalist who goes against this taboo places her entire career in jeopardy, not merely at the newspaper where she works, not merely in the university where she studies, but for her entire public life.

I will demonstrate how this taboo against a free exchange of ideas functions, particularly in the student press, using the vocabulary of the professoriate itself as it appears in student newspapers.

The student papers I will reference here are:

The *Daily Titan* here at CSU Fullerton.

The *Badger Herald*, at U Wisconsin-Madison.

The *Daily Northwestern*, Northwestern U, twice.

The *Harvard Crimson* was a good story a couple months back, but I'll have to let it go for now.

The *Daily Titan* at Cal State University Fullerton

Last month the *Daily Titan* ran a banner ad in its online edition submitted by my office titled "The Irrational Vocabulary of the American Professorial Class ..."

By clicking on the banner the reader was taken to one of the pages on my Web site where she would find the text to a talk I gave at the International Holocaust Conference in Tehran, Iran, in December 2006.

The title of my talk in Tehran was: "The Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question." The entire text of the talk, some 4,500 words, is there to be read.

Our ad ran in the *Daily Titan* from 05 April to 16 April when, although we had a contract to run

for 30 days, it was unilaterally removed.

Five days later, on 21 April, the *Daily Titan* published a column signed by the *Titan* editorial board, titled “Free Speech vs. Moral Obligation.” There were a number of minor errors of fact in the piece, which I pointed out in a letter to the *Titan*. No need to go over them here.

The column signed by the editorial board was very carefully written. With regard to the text of the Tehran talk, the *Titan* says “Smith makes a number of claims in this speech, most of which are questions of what society has come to accept as fact in reference to the Holocaust.” That’s true.

The *Titan* does not quote or question one specific claim in the Tehran talk. There are some 2,000 professors at CSU Fullerton. The *Titan* has not printed one communication by one of them addressing one claim that I made in the Tehran talk.

The *Titan* notes that when you purposely break a taboo there are consequences and that it is commonplace in society that you are punished when you do that. In the end, the Editorial Board decided to not risk being punished. In a sense, I don’t blame them. It is my guess that there is not one professor at CSU Fullerton who would defend a student journalist who attempted to write about the “other side” of the orthodox Holocaust story.

The *Titan* Board wrote: “If any of our readers saw the ad before it was removed and were offended by its content, we sincerely apologize, as it was not our intent to upset or anger any member of our community.”

The editorial board does not quote anything in the text of the Tehran talk that might offend, up-

set, or anger any *Titan* reader. The board wrote: “We ultimately decided to remove the ad from our website because we believed we have a responsibility to the sensibilities and sense of decency of our readers.”

When I spoke in Tehran there were Muslims in the audience from all over the world. Not one appeared to be offended, upset, or angry. Not one told me that anything in my talk was indecent or that it offended her sensibilities. What is the *Titan* talking about then? Who is the *Titan* talk about?

Really?

The *Titan* wrote: “The story of what happened at the Badger Herald [at U Wisconsin-Madison] is particularly instructive.”

And indeed it is.

What happened at the Badger Herald demonstrates how the taboo functions that protects the Holocaust question from a free exchange of ideas. What happened at U Wisconsin would cause any *Daily Titan* journalist to pause. To wonder what would happen to her if she were to address the question objectively.

The Badger Herald at University of Wisconsin-Madison.

The ad we ran in the online edition of the *Badger Herald* at U Wisconsin-Madison was not the ad we ran in the *Daily Titan*. The *Badger Herald* ad was a tiny text link with only seven words. In a tiny font it read:

The Holocaust Question: THE POWER OF TABOO.

That’s it. Seven words and a link to our CODOH homepage.

The ad started running on 19 February, and on 25 February the

editor of the *Badger Herald*, Jason Smathers, wrote a column titled “UW Community Strong Enough to Face Ad, Reject it.” In this one column Smathers wrote: “The seven-word ad masks itself as an attempt to challenge conventional wisdom.” Well, yes. Does it make sense for journalists to not challenge conventional wisdom if the facts of conventional wisdom regarding any particular set of circumstances appear, to some, to need challenging?

There was a time in America when conventional wisdom argued that Black Americans did not deserve the full rights of American citizenship. In a number of American states it was taboo to suggest that they did. In the end, that conventional wisdom was challenged and shown, shall we say, to not be very wise.

But here is what I want to get to. Let’s take a look at the vocabulary Mr. Smathers uses in his column discussing the seven-word text link that leads to my homepage. And let’s speculate on where he picked up this vocabulary.

Mr. Smathers writes that what I assert is “wildly and obviously false, foolish, reprehensible, painful and wrong, without truth, a wholesale rejection of truth, lies, an affront to objective truths, absolute incompetence, completely vacuous in nature, and rotten goods.”

What I want to emphasize here is that Mr. Smathers does not address one argument made on our Website. He does not display any familiarity with one revisionist text, with one revisionist author, or with one revisionist argument. He only condemns the messenger. Where did the editor of that student newspaper pick up this vocabulary, this approach to a historical question? An approach that focuses on attack-

ing the messenger while ignoring the message?

Well, let's turn to the Chancellor of U Wisconsin-Madison, Ms. Bid- dy Martin, the campus where Mr. Smathers edits the *Badger Herald*.

In the few days since the *Badger* editorial was published, essentially apologizing for running our text link, the story grew from the appearance of a seven-word text link in a student newspaper to academic round tables condemning revision- ist arguments, to charges of anti- Semitism by the Anti-Defamation League of B'nai B'rith and Hillel: the Jewish Student organization, to Wisconsin media state-wide.

Someone has appeared in their midst saying that there are ques- tions that need to be asked about the orthodox Holocaust story. There is not one instance where one of these folk addresses the content of one revisionist text.

And then on 02 March the *Badger Herald* published a column by UW chancellor Bid- dy Martin. Her article is titled: "Truth and scholarship greatest tools in com- bating falsehood."

Chancellor Martin writes that what I write is "offensive," "a se- rious breach of the academic prin- ciples," "an effort to deny hundreds of millions of planned deaths," "shrill ideological and partisan claims," "lies and distortion," "reckless claims," "encourages a sense of outrage ..." and so on.

Chancellor Martin does not ad- dress anything I have written. She does not address one revisionist text on our Website. If you do not like the message you bury it, you snuff it out, you suppress it, you censor it, you kill it. And you do all you can to destroy the messenger. Content is to be evaded. The mes- senger is to be destroyed.

Mr. Smathers, the editor of the *Badger Herald*, has absorbed the vocabulary of the professorial class at the university where he is study- ing. That of the professors who teach there. Why would the student editor of the *Badger Herald* not think that it is right and correct to use a defamatory vocabulary to attack the revisionist messenger while making certain that no spe- cific revisionist text is mentioned, much less examined? Can we really expect a student journalist to for- ward the ideal of intellectual free- dom on a campus where her own professors do not forward it? In fact, betray it?

I don't think so. The *Badger Herald* student editorial staff is overwhelmed by what is effectively the academic and media taboo against an open debate on the Ho- locaust question.

Chancellor Martin suggests I deny the Holocaust. I do not. I find that there are questions that remain to be asked about the Holocaust, and that there is a taboo against asking them. The irrational support of intellectual taboo on a university campus goes against the first prin- ciples of the university and of edu- cation itself.

Chancellor Martin writes that the facts about Nazi genocide have been established by the historical record. If this is so, doesn't it fol- low that any question that might be asked about the Holocaust by a stu- dent journalist, or asked by any student, could be answered to her satisfaction? Why not? Do univer- sity Chancellors actually need ta- boo to protect them from questions they find dangerous?

Chancellor Martin writes: "De- nials of the Holocaust are offensive to everyone who elevates fact over ideology." Her concern with re- peating the newspeak term "denial"

demonstrates that she is arguing from an ideological perspective against those who plead only for a free exchange of ideas.

Chancellor Martin writes that "the facts" of the Holocaust are established and to question these established facts is "outrageous." What is outrageous is the Chancel- lors' dependence on authority and taboo to protect these established facts. No one at the *Badger Herald* feels safe to ask questions about any of this.

Chancellor Martin writes that she hopes *Badger* readers will combat lies and distortion with education. I would caution all stu- dent journalists, including those here at Cal State Fullerton, to be- ware the Holocaust ideologue who, with an outrageous disregard for the university ideal of a free ex- change of ideas, will argue not for education, but for the subjugation of intellect.

Chancellor Martin represents a professorial class that has chosen ideology over education—there can be no education when no questions are allowed. She represents a prof- essorial class that with regard to the Holocaust question expresses an insatiable appetite to control the thought of others.

Chancellor Martin is willing to ignore First Principles with regard to the current view of the Holocaust story. Ask only approved questions. Read only approved books. Give only approved answers. If you do anything else, you have broken the established taboo against question- ing one historical event.

The American professorial class, represented here by Chancellor Bid- dy Martin, is in the grip of a cultural ideology, one which she appears to support absolutely, that dictates that no one can question the orthodox Jewish Holocaust sto-

ry without risking her career, her income, her good name. Without risking everything. Only authority, used with real gravity and the power to punish, can forward such a taboo.

That's the primary characteristic of the ideologue—the need to be in absolute control. Have absolute authority. And therein lies the real value of the taboo against free inquiry that is so clearly supported at so many American campuses, and defended everywhere by the professorial class.

It is my view that it is right and good to question authority, to question vigorously precisely those matters that authority tells you are unquestionable.

A fundraiser for the U.S. Holocaust Memorial Museum

I thought that after the editorials, letters to the editor, academic round tables, public demonstrations, print press and television coverage that took place state-wide in Wisconsin, the story at U Wisconsin was over.

I'm an innocent guy.

On 13 March I found that Sara J. Bloomfield, the director of the United States Holocaust Memorial Museum in Washington D.C., had taken up the U Wisconsin *Badger Herald* story to use it as a fundraiser for the Museum.

In the fundraiser Ms. Bloomfield writes about a “deplorable ad campaign currently running on the Web site of a major U.S. university student newspaper (she means the U Wisconsin-Madison). Paid for by a Holocaust denial group, the ad links to a hate-filled Web site (she means CODOH.com) designed to manipulate young minds.”

She writes: “These days it's easy and cheap to propagate hate:

the ad cost a mere \$75 to run for 30 days. We cannot afford to be silent in the face of such offensive and dangerous rhetoric. Please help the United States Holocaust Memorial Museum continue to disseminate the truth about the Holocaust by making a generous gift today.”

She writes: “While we can't stop haters, we can minimize their impact. But we need your help.”

Ms. Bloomfield writes: “Spreading hate and lies is cheap: it cost only \$75 for one Holocaust denial group to reach tens of thousands of students. Today, I ask you to take a stand against those who spread such venom by making a \$75 gift of your own. While *their* \$75 goes to promoting anti-Semitism and hate, *your* \$75 will combat denial by preserving and presenting the truth.”

So here we have the same irrational vocabulary I've been talking about being used to raise money. “Deplorable,” “hate-filled,” “lies,” “venom,” “anti-Semitism,” “designed to manipulate young minds,” “to propagate hate,” “offensive, dangerous rhetoric”: combat denial, **send money!**

No text of mine or of CODOH.com is referenced. No venom. No hate. No nothing. Only an irrational condemnation of unexamined charges and the pitch for funds.

To repeat: a seven-word text link produces leads to:

Student editorials (there were more than one) attacking Smith personally.

Faculty roundtables and demonstrations attacking Smith personally.

Statewide media repeating attacks on Smith personally.

An editorial by the university chancellor attacking Smith personally.

The Director of the USHMM attacking Smith personally

Nothing I have written, nothing that we have published on CODOH.com is examined, or even referenced.

The *Daily Northwestern* at Northwestern University

Here I will turn to the *Daily Northwestern*, the student newspaper at Northwestern University in Evanston, Illinois. To demonstrate how things can change over time, I will relate two stories from *Daily Northwestern*.

I published my first full-page revisionist essay-advertisement in the *Daily Northwestern* on 04 April 1991. It was titled “The Holocaust: How Much is False?” The text was some 2,700 words.

For the first time on an American university campus, core revisionist arguments challenging the orthodox Holocaust story were outlined in a university publication. Every observation we made reflected a commonplace revisionist argument. No student had ever read such arguments, and no professor had ever discussed them publicly. In the ad we informed our readers that:

It cannot be demonstrated that 6 million Jews were “exterminated” during WWII.

Or that homicidal gas chambers existed in any camp in Europe which was under German control.

It cannot be demonstrated that the awful scenes of the dead and emaciated inmates captured on newsreel footage at Dachau, Bu-

Continued on page 10

The Unexploded Ordnance of Wartime Propaganda

By Jett Rucker

During wars, people are encouraged, even forced, to kill other people—individuals about whom the killers know nothing specific, not even their names, much less their particular crimes or reprehensible intentions. It is declared, by persons of authority in such matters, that doing this is one’s duty—a noble, if distasteful, undertaking. This being the case, the practice of inventing and spreading lies about those people it is (every)one’s duty to kill seems comparatively mild and, indeed, it is engaged in even by some people who might refuse to engage in the actual killing. Just as war is “diplomacy by other means,” propaganda is war by other means.

In peacetime, by contrast, it is not supposed to be virtuous or dutiful to kill masses of otherwise unidentified people simply on the basis of where they live, the language they speak, or their nationality. And one isn’t supposed to create or tell false stories about such groups. Of course, there are those, including governments, that sneak about doing just these things during nominal peacetime, but that is merely the covert conduct of war where the attacker hopes that the targets won’t realize they are at war until too late.

The subject here, rather, is what might be called the lethal “residues” of the very special (trampled) ethics of wartime hostility—the activities that are officially pro-

scribed in peacetime, and are mandatory demonstrations of patriotism in war. Both the dropping of bombs and the publication of calumny implant the body of human society with deposits of latent poison that can explode decades after the cessation of hostilities, spreading fear, death and—yes, recrudescing war—against innocents who weren’t even born when the original war was fought.

Like unexploded ordnance, these caches of fear and hatred can lie dormant until either they are inadvertently stumbled upon, or some brave discoverer undertakes to defuse them, or some brutal fresh combatant commandeers them and redeploys them against new targets in a new war that may or may not be a reprise of the original. All this is true of the ordnance of a thousand mostly forgotten wars, lying in millions of dormant booby traps throughout the lands and waters frequented by unsuspecting humans. And it is equally true of the atrocities of a thousand wartimes, lying in millions of books, articles, diaries, legends, and mendacious imaginings now migrating to NEW books, periodicals, and Web sites.

The inadvertent and unintended discovery and detonation of unexploded ordnance—and unexploded lies—is itself a tragic echo of the malign depredations of war, but this article concerns the other two situations: the one where the effort is made to discover and defuse the

hazard, and the other where the opportunity is seized and exploited to spread future mayhem and panic. Both activities can lead to explosions—consciously risked but unintended in the first case, but sought-for and deliberately applied in the second. Ironically, those seeking only to defuse sources of future hatred and mistrust are often subjected, upon discovery by parties of the second sort, to accusations of seeking to forward hatred and mistrust.

Such is the situation with inquiry into historical fact that moves into terrain hitherto commanded by the exigencies of wartime propaganda and the propaganda spread by victors after each and every war. The unexploded ordnance lies everywhere—in every crevice that can be plumbed by minds that are mad with fear, inflamed by hatred, brutalized by loss, weary with grief, engorged by greed and the lust for power.

The threat posed by wartime propaganda, however, is far more persistent, and therefore far more lethal, than that of mines, bombs, and artillery shells. The legacy of propaganda can be, and is, *fought over* in ways that don’t equally apply to a bomb found in the basement of an apartment building fifty years after the bomb was dropped.

If an inquirer employing traditional standards of historiography happens upon a matter emphatically attested to by postwar propaganda—say, the purported killing of

six million European Jews by the German government during the Second World War—and undertakes to confirm or refute the point with (otherwise) accepted evidentiary methods, the matter blows up in his face. There are no historians of note who undertake such inquiries, for the simple reason that all who have are no longer historians (e.g., David Irving), at least so far as those that the organized profession deigns to recognize. This and related unexploded ordnance have been appropriated, and are being deployed, by forces in possession of the “high ground” of academia, publishing, and thus public opinion.

This gives rise to a catch-22 of “self-verifying marginalization” in which the work of inquirers into the actual history of the Holocaust and other tales supporting today’s dominant power elites is rejected by

“respectable” publishing houses, periodicals, and Web sites. They can publish their findings only with “specialty” publishers, of which the Web site on which this article is offered is almost certain to be an example. As a consequence of this marginalization, the very agents who enforced this marginalization are then able to discredit our hapless inquirers as “self-published,” and “obscure.” “Self-published” is, indeed, the *samizdat* of publishing in the Western world of the Twenty-first Century, though it does not as yet enjoy the respect accorded the clandestine publications that brought down the Soviet Union.

The situation, then, imparts a very genuine, if ironic, heroism to those few who devote themselves to the perverse, career-destroying line of inquiry that intrudes upon the fiercely defended armamenta-

rium of the army covertly waging a war in the present day on the noxious residue, the malevolent mythology, produced seventy years ago to motivate and justify the torrent of mines, bombs, and shells poured down on the people of Germany (and Japan) in their homes and places of work. The prize, control of the narrative of who did what to whom in Europe from 1935 to 1945 and why, is today pernicious contraband in the hands of a racist, imperialist regime in the Middle East that perpetrates upon the indigenous populations there an ethnic cleansing and occasional “massacre” that bear an eerie, and profoundly reminiscent, similarity to the practices of which they accuse the German regime that provided their genesis.

An “Amazing” Letter from Treblinka

By Thomas Kues

In 2005, historians Eric Johnson and Karl-Heinz Reuband published a volume entitled *What We Knew: Terror, Mass Murder and Everyday Life in Nazi Germany* (John Murray, London). The book contains a number of recent interviews with Germans as well as Jews of German nationality deported to ghettos and “death camps”. One of the latter is Ernst Levin, born in Breslau (present Wroclaw) in 1925. In January 1943 he was deported to Auschwitz, where he worked in the Buna-Werke in Monowitz (Auschwitz III). The most interesting part

of the Levin interview, however, does not concern Mr. Levin himself, but a friend of his in Breslau (pp. 74-75):

“Just about four weeks before I went on my transport, there was one transport before mine and a friend of mine named Helmut went on that transport. That transport wound up in Treblinka. In a place near Treblinka, there was also a contingent of Germans working, one of whom we had known. Helmut wrote a letter and gave it to this man and said: ‘Send it to my Ernst.’ I got this letter. I never

knew who sent it or how they got it out. He told me in this letter that he was near Treblinka and ‘*hier ist ein Lager, wo die Menschen chemisch behandelt warden.*’ [here is a camp where the people are being treated with chemicals.] It is amazing that even at that time he wouldn’t say that they were gassed. Isn’t that amazing? I was thinking, ‘what the heck does he mean?’ I guess he eventually was gassed. He certainly didn’t survive.”

Amazing indeed! What is especially striking about the letter’s reported content is the wording

“chemisch behandelt” (“chemically treated”). According to official historiography, the alleged mass killings at Treblinka were carried out using engine exhaust gas. Obviously no layman would connect exhaust gas with chemicals. The early war-time and post-war claims about killings with steam and vacuum on the other hand are impossible to connect with the concept of “chemical treatment”. From Levin’s statement it is clear that his friend Helmut did not write that the deportees died from the “chemical treatment”—otherwise Levin would have easily drawn the conclusion that the phrase referred to mass killings using some chemical agent!

Since the reported message from the Breslau Jew Helmut is only fragmentary, it is as good as impossible to draw any conclusions from it. It is possible, though, that “*chemisch behandelt*” is a reference to a part of a delousing procedure. The *Ostarbeiter* (Eastern European deported to Germany for work) Galina K., who worked in a transit camp near Hannover during the war, has testified that she and the other worker prisoners “smeared heads, armpits and genitalia [of the *Ostarbeiter* deportees] with a chemical solution” (Janet Anschutz, Irmtraud Heike, “Medizi-

nische Versorgung von Zwangsarbeitern in Hannover: Forschung und Zeitzeugenberichte zum Gesundheitswesen”, in: Gunter Siedburger, Andreas Frewer, *Zwangsarbeit und Gesundheitswesen im Zweiten Weltkrieg. Einsatz und Versorgung in Norddeutschland*, Georg Olms Verlag, Hildesheim, Zürich, New York 2006, p. 52). It is well worth noting in this context that an Israeli-Polish archeological team during a survey at the site of the former Sobibór "extermination camp", and more precisely at the site of the "death camp proper" or Lager III, discovered—besides a complete lack of remains of the alleged homicidal gas chambers—“larger jars, some (...) produced in the Netherlands, [which] could contain disinfectants” (Gilead et al., “Excavating Nazi Extermination Centres”, in: *Present Pasts*, Vol. 1, 2009, p. 30).

That Helmut managed to hand over the letter to the German acquaintance who worked “near Treblinka” appears more than a little curious in the light of the orthodox Treblinka narrative. Oddly enough Levin seems to contradict himself when he states that “I never knew who sent it or how they got it out”. Did he not himself just say that Helmut gave the letter to the unknown German man? From the

testimony of Israel Cymlich we know, however, that prisoner details from Treblinka II frequently worked outside of the camp (Israel Cymlich & Oskar Strawczynski, *Escaping Hell in Treblinka*, Yad Vashem, New York/Jerusalem 2007, pp. 45-46). It is therefore entirely possible that Helmut and the German man met at a common place of work.

Soccer matches between guards and inmates (at Belzec, cf. testimony of W. Dubois), photographs taken within camp limits and developed outside of the camp by Polish civilians, local villagers employed near the “gas chambers” (cf. Tregenza on Belzec), films taken of “fake” weddings (at Sobibór, cf. testimony of K. Wewryk), prisoners returning voluntarily after a mass escape (at Sobibór, cf. testimonies of E. Wullbrandt and F. Suchomel), postcards sent by prisoners (“Helmut” at Treblinka)... the deeper one digs in connection with the Aktion Reinhardt “extermination camps”, the more dumbfounding details one finds, details which reveal that the SS personnel stationed there did not have much to hide. After all, why bother with security measures when one had only a top secret extermination program to run!

"Holocaust" Debate in Hungary.

In March 2010 the Hungarian parliament adopted an anti-revisionist law making it illegal to dispute the orthodox version of the “holocaust”. At the same time, Hungarian nationalist and revisionist Otto Perge suggested a debate on the topic. One of the country’s most prominent “holocaust” schol-

ars, Dr. Laszlo Karsai, accepted the challenge.

Having learned this, our old friend Jürgen Graf contacted Mr. Perge and offered his assistance, which Perge accepted. Graf then sent Perge 17 questions for his opponent, in English. Dr. Perge translated them into Hungarian and had them published on a web site sup-

portive of the nationalist Jobbik party (<http://kuruc.info>). Having read them, Dr. Karsai told Perge that he did not intend to answer these questions.

However Dr. Karsai attempted to refute the revisionist point of view by making 15 statements, which he sent to Otto Perge, who has a sound knowledge of the sub-

ject but is not a specialist. Perge translated these statements into English and forwarded them to Graf. As some of Karsai's arguments are often adduced by revisionism's adversaries, Graf took great care to answer them in detail. Beginning on 24 April, Graf's answers to the arguments were published on the kuruc.info web site, in both Hungarian and English.

One of Hungary's best known historians, Dr. Krisztian Ungvary, offered Dr. Karsai his help and prepared eight questions for Otto

Perge. As we go to press, Perge is translating the eight questions into English. Graf intends to answer them when received, and the Hungarian translation will then be published on the above-mentioned web site.

Graf's detailed account of these developments is being continually posted on his web site (<http://juergen-graf.vho.org>), in English and German.

As for the Jobbik party, Jews showed consternation in April when it gained about 12% of the

386 seats in parliamentary elections, the *Jerusalem Post* bewailing that "the ruling Socialist Party was dethroned, falling from 190 to just 59 seats while its coalition partner, the Liberal Party, which enjoyed strong Jewish support, lost its parliamentary presence altogether."

Let us hope that the new Hungarian anti-revisionist law is still-born.

Can't Stop the Signal

by John Weir

Twenty years ago the politics of the world was in transition. The Berlin Wall was history, but German reunification had not been formalized. The economies of Eastern Europe were exhausted and the men to become known as oligarchs began buying up the formerly state-owned mineral and production assets of the collapsing communist states.

At that time the gatekeepers of the major avenues of mass communication were still in control. For revisionists, particularly those researching the fate of Europe's Jews under Nazi occupation from 1940 to 1945, the gates remained closed.

Archives in Eastern Europe, however, were being opened at the same time some of those in Central Europe were being closed to those researchers who lacked the right intentions.

The official death toll for Auschwitz had been reduced from 4 million people to around 1.5 mil-

lion people by the Polish government in 1990. The original Soviet number included at least 1.5 million gentiles. The Polish government had resurrected nearly all of them.

Around that same time the Polish state also issued a report countering the Leuchter report. Though it confirmed the chemical tests done by an independent lab for Leuchter, the authors of the report decided the absence of Prussian blue in the samples tested proved nothing.

Soon thereafter, the Holocaust revisionists were pretty excited by a major reply to the perceived growing threat to orthodoxy they represented in the form of a book published by the Beate Klarsfeld Foundation. Jean-Claude Pressac's *Auschwitz: Technique and Operation of the Gas Chambers* had been published the year before. Pressac's book was a massive reply to the 30-page report of Fred Leuchter,

which was a product of the Zundel trial in Canada a couple years before. Revisionists, it seemed, were no longer being ignored, or simply denounced, by orthodoxy. At least some of them were actually replying to what the revisionists were doing. The "Battleship Auschwitz," David Irving declared, had been scuttled by its infighting crew.

During the early '90s more revisionist reports were published confirming Leuchter's: An Austrian engineer, Walter Luftl, published a study debunking the gas chamber story and Germar Rudolf, a chemistry student at the Max Planck Institute, made a field trip to Auschwitz. His study confirmed Leuchter's findings.

By then, however, any dialogue between revisionists and orthodox, if such ever existed, was coming to an end. "In a general way," wrote Robert Faurisson in 1992, "I am pessimistic for the future of revisionists. But I am optimistic for the

future of revisionism: the work initiated by Paul Rassinier and crowned by the brilliant work of the American Arthur Robert Butz, *The Hoax of the Twentieth Century*, has known, thanks to Ernst Zündel, such a great expansion that no obstacle will be able to impede its course.”

Kabbala student and a defender of orthodoxy, Professor Deborah Lipstadt published a book which essentially attributed evil motives to the revisionists and declared there is nothing to debate. Debate with revisionists is immoral. The new “rules of engagement” were established along with a new pejorative, “denier.” Blocked from the gatekeepers, revisionists were quick to embrace the new technology for mass communication. The Internet and the advent of the World Wide Web changed the game entirely. The orthodox remain in control of old established institutions, but the walls are coming down. It was no longer necessary to get permission from the establishment to communicate with the masses.

Small circulation revisionist paper newsletters and magazines sent through the government snail mail have since been largely replaced with email communication and internationally accessible web sites. People can anonymously view revisionist articles and books. They can participate in forum discussions dealing with Holocaust trivia.

After initial attempts to block revisionists, such as Ernst Zündel, from using the Web failed, revisionist web sites began to proliferate. More and more revisionist information became available to people with computers connected to the Internet. As this occurred, the numbers of people getting connected exploded.

With the fall of the Iron Curtain, many documents dealing with the fate of Europe’s Jews during World War II became available to researchers, and with that revisionists had more material to post to the Internet. Entire books are now available at no cost. They are free for download.

While the orthodox continued to make pilgrimages to the sites of Nazi labor camps, revisionists continued making field trips. The Auschwitz myth having been largely destroyed for anyone with enough initiative to become familiar with the revisionist literature, Richard Krege of Australia led a team to the Treblinka site. Using ground penetrating equipment, his team spent about a week searching for the location of the grave that at one time held hundreds of thousands of corpses. He reported he was unable to locate it. In the subsequent decade, it remains unlocated.

The orthodox have not taken this lying down. Dr. Faurisson’s pessimism has proven correct. Whenever possible, revisionists have been dragged to venues where the “orthodox” are still in control. The courts and countries with laws protecting establishment dogma have put men who have committed no crimes into prisons for months, and years. Hans Schmidt, David Irving, Ernst Zündel, Dr Fredrick Töben, Germar Rudolf, and many others have been imprisoned in Europe, or Australia, for what they have said or written about the Holocaust during the last twenty years.

On the other hand, Faurisson’s optimism has also been validated. No obstacle has been able to impede revisionism’s course. Attempts to discredit revisionist research have been disappointing to its critics. Michael Shermer’s 2000

book titled *Denying History: Who Says the Holocaust Never Happened and Why Do They Say It?* was superficial and unconvincing. As the title indicates, what those who say the Holocaust Never Happened actually say was not the topic of the book. The focus of book was who said it and their imagined evil motives.

With the Internet hole in the wall to mass communication, few revisionists, except Bradley Smith, even knock at the gate any longer. Knowing their treatment will be both harsh and irrational, unless the idea is to get the establishment upset, there is no point because the guards at the gate control little that is important to most revisionists. Revisionists now can and do self-publish articles, books, magazines, videos. These are available to most of the world via computer and the World Wide Web.

Last year Austrian economist and libertarian writer Gary North, in a column titled “Wikipedia and Google Will Bring Down Establishments All Over the World,” wrote the following:

THE GATEKEEPERS’ DILEMMA

The gatekeepers can no longer control the flow of information. This has never happened in man’s history. Gatekeepers still control the gates. But the walls have holes in them. These holes are widening.

The gatekeepers control accreditation. They no longer control content except where it is very expensive to do primary research, such as nuclear physics. In the social sciences and humanities, it’s just about over.

When I think "Establishment," my mind goes back to Rocky III. Mr. T's character tells Apollo Creed, "You're going down."

If you find something worth posting, post it. Call this "post-it notes." It beats armed revolution every time.

Make a free online YouTube or Blip.tv course out of your favorite controversial topic. Imitate Salman Khan: www.KhanAcademy.org.

(Note: Khan graduated from MIT and the Harvard Business School.) He did it with these low-cost or free tools.

In short, if you find something evil that wobbles, push it.

Revisionists? Push!

Cal State Fullerton—Continued from page 4

chenwald and Bergen-Belsen—were the victims of intentional killing and intentional starvation.

It cannot be demonstrated that there are "tons" of captured German documents which prove the mass murder of Jews and others in homicidal gas chambers.

Or, as was claimed during war crimes trials, that Jews were cooked to make soap from their fat, or skinned to make lampshades from their hides.

It cannot be demonstrated that during the war the Red Cross, the Pope, humanitarian agencies, and prominent figures such as Roosevelt, Truman, Churchill, and Eisenhower all knew about "gas chambers" but kept quiet about them.

There it was. For the whole world to see. Nothing in those claims was original with me. They were all standard Holocaust revisionist arguments.

One week after our advertisement appeared in the *Daily Northwestern*, the student paper printed a 1,250-word letter from a professor of history and German on that campus. His name was Peter Hayes. He taught a course on Holocaust studies. I believe he still does. If anyone at Northwestern University was capable of disputing

any claim made in our ad, Professor Hayes was that man.

This was a milestone for revisionism. The first time a real Holocaust revisionist text was printed in any university publication that I am aware of, and the first time that a professional scholar had the opportunity to demonstrate in public where at least one serious revisionist assertion was wrong and why it was wrong.

What did Professor Hayes do?

Professor Hayes ignored the published text of the ad and in one modest column in a student newspaper, the *Daily Northwestern*, charged me with "manipulation," "deception," "distortion," "ignorance," "intimidation," " nastiness," "dishonesty," "duplicity," "maliciousness," "tastelessness," "browbeating" academics like himself, "conspiracy mongering," "implausibilities" and "disinformation."

That was almost 20 years ago. Twenty years.

If, in 1991, Professor Hayes were to have proven to be an exception to the rule, his performance in the *Daily Northwestern* would not have been noteworthy. But that was not to be the case. What Professor Hayes demonstrated 20 years ago would prove to be the rule in the years following, not an exception to it.

Throughout the 1990s I ran essay-advertisements in student newspapers at hundreds of university and college campuses from one end of America to the other. Typically, each academic year or two I would write a new text. The response by the professorial class to these texts, year after year, was substantially the same. The texts would be ignored, while their author would be attacked with an irrational vocabulary of insult, hysteria, and innuendo. All through the 90s. It was remarkable.

The few exceptions to this rule were typically written by student editors. None argued that any particular revisionist argument was sound, none had been introduced to revisionist texts by their professors, but a good number of student editors did argue that the Holocaust question should be open to a free exchange of ideas, just like any other historical question. And it is worthy of note, in this context, that a solid percentage of those student editors who did stand for intellectual freedom on the Holocaust question, were students whose families were Jewish.

But now, to demonstrate how the professorial class at Northwestern has changed its perceptions of the last 20 years, I will address a story that appeared in the *Daily*

Northwestern in 2006. The story begins on 01 February 2006, 20 years after the shameful behavior of Professor Hayes. This story took place in the wake of the international uproar that arose in response to Iranian President Ahmadinejad's contention that the Holocaust is a "myth": that's his word.

The Iranian news agency Mehr interviewed Professor Butz and published the interview.

Briefly, this is what Professor Butz told the Iranian news agency Mehr:

"The alleged slaughter of millions of Jews by the Germans during World War II did not happen.

"The extermination allegation is properly termed a hoax, that is to say, a deliberately contrived falsehood.

"The hoax had a Zionist provenance and motivation.

"That in 1976, when *The Hoax* was first published, there were two developments that he did not foresee:

"Western countries undertook a massive repression of revisionism, including imprisonment for thought crimes of those who questioned the story.

"That the cognizance of the Holocaust in the West had been transformed into what can only be interpreted as religious in nature."

Then Professor Butz congratulated President Ahmadinejad on becoming the first head of state to speak out clearly on these issues, and regretted only that it was not a Western head of state. He wrote that there could be "no question that I endorse President Ahmadinejad's remarks in those respects." He was careful to say, "in those respects." He was not talking about anything else.

The Mehr interview with Professor Butz was distributed all over the world. All of us who work with this material were delighted. Now, certainly, the light of day would break through the obscurity to which Butz had been relegated at *Northwestern*.

Holocaust revisionist Professor Arthur R. Butz and the President of Iran. A dynamic duo.

Certainly there would be some professors in American academia who would now take a sober look at *The Hoax of the 20th Century* and revisionist arguments generally.

Alas! I am a hopeless romantic.

On 06 February, five days after the Mehr interview was distributed, the president of *Northwestern University*, Henry S. Bienen, issued a statement about it. President Bienen said nothing about any specific assertion of fact in anything Professor Butz has ever written, in the Mehr interview, on his Web site, or in *The Hoax of the 20th Century*.

President Bienen, making a deliberate decision to not communicate, wrote only that Professor Butz's opinions are "reprehensible" and "a contemptible insult to all decent and feeling people."

On 09 February the Religion Department at *Northwestern University* published a letter in the *Daily Northwestern* in which it did not address any assertion of fact in anything Professor Butz has ever written. Rather, the Religion Department charged Professor Butz with "fraud," "lying," "abuse," "hateful speech," "faking data," and "moral and intellectual failure."

Ten days following, sixty-one faculty members of *Northwestern University's* Department of Electrical Engineering and Computer Science—Professor Butz's own

department—published a letter denouncing him. Not one of these professional scholars addressed the text of anything Professor Butz has ever written.

His department colleagues wrote that they "utterly disavowed" and "condemned" Professor Butz. They charged that he is an "extreme embarrassment" to his colleagues, that his views are an "affront to their humanity" and beneath their "standards as scholars." They "repudiated" him and urged him "to leave" the Department.

With regard to "change" then: during the last 20 years there has been no change whatever within the professoriate at *Northwestern University* with regard to the public examination of revisionist texts. No revisionist text is to be examined in the light of day. The individual who writes such a text is to be condemned.

More distressing, and I want to say an even more disgusting fact, is that while there are some 1,800 professors employed at *Northwestern University*, not one stood up in public to argue that Professor Butz's *The Hoax of the 20th Century* should be examined before it is condemned, that at least one paper should address his book, after more than 30 years of condemnation, and that that address should be published in a peer-reviewed journal where Professor Butz would have the right to reply.

Not a chance. We're talking about the American professorial class here. The American professorial class is in moral crisis over this issue and does not have enough character to see it for what it is.

To sum up then:

The American professorial class exploits an irrational vocabulary to respond to revisionist arguments

questioning the orthodox Holocaust story.

The decision of the American professorial class to exploit this irrational vocabulary is a deliberate decision to avoid communication.

The purpose in deliberately choosing to not communicate as scholars to either students or colleagues is to, effectively, nurture and protect an academic environment in which it is taboo to question the “unique monstrosity” of the Germans during World War II.

To question the “unique monstrosity” of the Germans would necessarily suggest that the history of the 20th century would have to be rewritten, and the nature of the role of the United States in that war and in world affairs since would have to be reevaluated.

The professorial class has created a moral dilemma for itself which, out of a secret guilt, a secret shame, it is unable to address openly. If it were to address the orthodox Holocaust story without fervor, without passion, and allow others to address it in the same light, it might be found—it just might—that the unique monstrosity of the Germans is not what we have insisted it was, that it can no longer be used by the U.S. Government to morally justify the invasion of Palestine by European Jews, that it cannot be used to morally justify the ensuing U.S. alliance with Israel, and that it cannot be used to morally justify the endless hypocrisy that is associated with both and which has been a catastrophe for Americans.

Now — I want to say that I am willing to be convinced that I am wrong about anything I say here.

Thank you.

And the talk was over.

I asked for questions. The usual. You give a talk, you follow it with a Q&A. But something happened then that I have never encountered before.

The audience in the classroom at that moment was maybe 25 persons, a mix of students and professors. When I asked if there were any questions, they sat there without speaking, without moving, looking at me. If some had gotten up and left without speaking, that would have been normal. If a couple hands had gone up to ask a question, that would have been normal. But no one moved. No one said anything. They sat silently, without moving, just looking at me. It was as if they were posing for a Norman Rockwell painting. Utter stillness, utter quiet. Looking at me. It lasted for several very long moments. Then one person broke the ice by getting up and leaving silently. Then others followed suit. But it was a very strange few moments. I still do not know what to make of it.

Over the next half hour or so there were a number of questions, and I was interviewed at length by a reporter for the *Daily Titan*, the young Muslim lady whose story was published the following Monday, 10 May. I will quote from her story further on.

This talk at CSU Fullerton was not an event that occurred out of the blue. It’s difficult to make clear how much time and trench work is involved in creating even a small revisionist event in the real world. In February/March we had created a big story at U Wisconsin at Madison with the placement of a seven-word ad in the online edition of the *Badger Herald*. The story had reached all the way up the Holocaust marketing food chain to the

director of the U.S. Holocaust Memorial Museum. It was only natural to want to repeat this kind of outreach in the online editions of other student newspapers. The process was simpler than submitting ads to the print editions. What we were to learn is that while it was easier for us to reach the papers online, it was easier for those dedicated to censoring revisionist arguments, particularly the ADL and Hillel, to reach student newspapers as well.

It’s difficult to make clear how much work, plain ole trench work, there is in pulling off one story, either online or on the ground. During April and early May alone we had a back and forth with 21 (twenty-one!) student newspapers which at first expressed interest in running one or another CODOH ad. Then, when they understood what we were talking about, they also understood they did not want to face the heat. They backed out. Tracking the back and forth with some two dozen advertising desks via telephone and email, in a small office like this one, is very time consuming.

And then there were the papers that accepted one of our ads, only to pull it because of complaints from the usual perps. As you go through the calendar below, keep in mind that at the same time we were dealing with more than twenty other desks not mentioned here.

31 March: We were running a banner ad in the online edition of the *Volante* at U of South Dakota that read:

“The Gas chambers of Sherlock Holmes by Samuel Crowell. The full text of the book is *here*”.

The reader could click on the link and would have *Sherlock* there

before her, a unique and beautifully written book. This ad was to run the month of April. The editor of *Volante* pulled the ad after the second week. Hernandez was not able to reach either the ad manager or the Editor in Chief.

05 April: The online edition of the *Daily Titan* at Cal State Fullerton accepted our banner ad that read “The Irrational Vocabulary of the American Professorial class...” When the reader clicked on the ad she was taken to the Founder’s Page on CODOH.com which features the full text of the talk I gave at the Holocaust conference in Tehran in December 2006. This ad would rotate all over the *Titan’s* online site. It was to run 30 days.

07 April: The *Synapse* at U California-San Francisco accepted a text link for its online edition of the paper where the link read: “The Irrational Vocabulary of the American Professorial Class with regard to the Holocaust ...” It ran in the opinion section of the newspaper. It was to run for 60 days, through the end of May. The second week in April the managing editor of the *Synapse* emailed Hernandez:

“The link you purchased recently on the *Synapse* web site came to my attention yesterday. I have had the link pulled off our site, because it violates *Synapse* advertising policy, which states *Synapse* and its editorial board reserve the right to decline advertising promoting false or misleading claims, known health risks, or content deemed by the editors to be antithetical to the interests of UCSF students or the UCSF community. Since your ad violates that policy in several particulars, we should never have accepted it in the first place. You will not be

charged for the time your link was on our website.

“We do not wish to hear from you ever again.

“Tim Neagle, Managing Editor, *Synapse*.”

Hernandez called and emailed the *Synapse* to find out which of the *Synapse* policies the ad violated but could get no answer.

14 April: The *Chicago Maroon* at the University of Chicago began a run of our ad titled “The Irrational Vocabulary of the American Professorial Class with Regard to...” It was a small variation of the ad that was running in the *Daily Titan*. It ran in the *Maroon* on 14 and 15 March, and on the 16th we received an email from the ad manager that read:

“Hey Roberto: Your banner ad only appeared once. When we clicked on the sentence it directs you to information about the Holocaust. The *Chicago Maroon* can’t accept advertising that has any reference or opinions concerning the Holocaust. Thanks, Judy”

No “opinions” then permitted about the big H. No opinions by whom?

21 April: The *Daily Titan* ran an editorial explaining why it had pulled our ad. It was pulled because the *Titan* felt it had a “moral obligation” to its readers to do so.

22 April: I submitted a letter to the editor of the *Titan* pointing out some errors of fact in their editorial, and questioning their perspective on moral obligation versus a free exchange of ideas. I thought the letter, if it were to be published at all, would appear the following Monday, April 26.

23 April: The *Minnesota Daily*, U of Minneapolis St. Paul, agreed to run our ad as a link in a rectangular block that in five lines would read: “Why is it Taboo? Is it a thought crime? Why? I spoke in Tehran. Here is what I said. Decide for yourself.” The *Daily* surprised us and formatted the ad beautifully. In this instance the ad was handled by a senior marketing consultant for the *Daily*. We felt certain that it would run. The next day we got an email from the young man.

“Roberto. Given the nature of Smith’s website and its borderline content, it was the decision of the *Minnesota Daily* to take the advertisement down. When originally posting the online advertisement I was unaware of the potentially offending messages Mr. Smith’s website advocates, and we do not feel it is in the best interest of the *Minnesota Daily* to condone such advertisements. In light of this, the *Minnesota Daily* will be refunding Mr. Smith’s credit card the full amount paid for the advertisement and we do apologize for any confusion or inconvenience.

“Brian J. Bruggeman
“Senior Marketing Consultant
“The *Minnesota Daily*”

26 April: My letter to the editor of the *Daily Titan* had not yet been published. We had some kind of story there and it was going to disappear. I think it was the next day here in the office when it came to me that we should just do it. We should go to CSU Fullerton, give a talk and tape it. It had to happen quick. The semester was ending. Exams were already in progress. Hernandez got on it.

30 April: The negotiations with CSU-Fullerton were signed, sealed, and delivered via email and fax. I

would speak on campus on 06 May.

03 May: When we already understood that we were going to be at CSU-Fullerton on the afternoon of the 6th, we found that the *Daily Titan* had published my letter to the editor. Together with a long letter using what appears to be a daughter-of-survivors vocabulary or that of a Hillel functionary. This time, after repeated phone calls, Hernandez was able to interview the *Titan* editor, Sergio Cabaruvias. Cabaruvias was not particularly communicative, but he did mention that the faculty advisor for the *Titan* was part of the discussions that led to the ad being pulled, and that they were concerned that what happened at U Wisconsin-Madison when the *Badger Herald* had run one of our ads might happen at CSU-Fullerton. No one connected with the *Daily Titan* wanted that to happen.

When I had first asked Hernandez to set up the talk at Fullerton it was in my mind to use the talk I had given at the Tehran Holocaust conference in 2006. It was titled “The Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question.” That is a primary message I want to get over to students and the press generally. That academics as a class use an irrational vocabulary when they treat with the Holocaust question. That talk was done, it was good, and it would work for a new audience. On Monday, 03 May, as I went over the text, I realized I was mistaken. I had to prepare a talk specifically for Fullerton.

The Friday before, when I was signing and faxing papers to the Titan Student Union, I’d had to provide a title for the talk. It was part of the contract. We decided on

“The Student Newspaper and the Question of Taboo.” Okay. Now I had to work out a talk that was relevant to and focused on that title.

Saturday and Sunday, 01 and 02 May, I was occupied with family matters. There’s work, and then there’s family work. On Monday I was busy with office work. I wasn’t worried. The talk would write itself. I wasn’t giving a lecture at Harvard to the Alan Dershowitzes.

On Tuesday, 04 May, I had to get started. I didn’t have to write much, but I found I had structural issues with what I had been planning to do. I had too much information. It wasn’t organized right. For some reason I found it difficult going. I was surprised. I worked all day into the evening before getting a sense that I was on the right track.

Wednesday morning it was all sorted out in the brain, at last. I put together the whole enchilada on Wednesday, 05 May. I finished at five in the afternoon. At 6pm we were scheduled to begin our drive north. We had to get across the border to Chula Vista before the stores closed. We needed extra memory for the little camera, extra batteries. We would then continue on to Fullerton, another hour or so drive, stay the night, and be ready for the next day at 2pm.

I chose to not advertise the time and place of the talk in the *Daily Titan*. That would appear odd, but to do so might put the affair in jeopardy. The wrong people, all the heavyweights on or near the campus would besiege the Titan Student Union threatening, cajoling, doing what they could to see that the event was cancelled. Rather, on 05 May, Wednesday, the day before the talk was to take place and I was still here working on the text, Hernandez sent an alert to student organizations on the campus, the

staff of the *Titan*, and the local press. We could get an audience of fifty, or one of five. No way to know. But the important thing was to be there and to have *Titan* staff there. Maybe the paper would report something that I actually said.

06 May: We got to the campus at 1pm, used half an hour to find and figure out how to park the car, then walked over to the Titan Student Union (TSU). It took me a while to find a copy of that day’s issue of the *Titan*. When I found the paper I discovered that I shared the front page with Arnold Schwarzenegger. Arnold was swearing that he would increase funding for education. The headline for the other front-page story read: “Holocaust to be Questioned at TSU Today.” Arnold and me. I could go with that. The headline was not quite accurate, but sharing the front page with Arnold was a pick-me-up.

When I found the meeting room where I was to speak, Hernandez was there setting up the camera and there were a handful of people waiting. During the talk students and professors would continue to arrive and depart, maybe 40 in all, a modest audience but one that under the circumstances I was satisfied with

And then that was it. I gave the talk that you find on the front page of this issue of *SR*. I fumbled around here and there, but it went all right. There were three things that I found unusual. One, during the talk itself the audience was quiet and appeared to be interested. Two: they were willing to laugh when I made a wisecrack. And three—and this is the one I still do not understand—when I finished the talk I said “Thank You,” and I asked for questions.

After the very long several moments of silence and immobility that I described above, the audience began to stand up and move out, some nodding to me as they left, or saying a simple good-bye, and a couple stopped at the podium to ask questions. One was a very polite Jewish student. One was a reporter from the *Titan*. She turned out to be from India, but a Muslim. She interviewed me carefully. After the event Hernandez told me she was wearing a recording device on her wrist.

10 May: The *Daily Titan* published an article headlined “Holocaust Revisionist speaks at the Titan Student Union” It was written by Zam Anwar, the young Indian-Muslim lady who had interviewed me after my talk. It is the most objective, fair-minded and accurate news story to ever be printed about me in the American press. Perhaps about any revisionist. There are 32,000 students at CSUF, and a couple thousand academics. Here are a few passages from Ms. Anwar’s article.

The purpose of Smith’s appearance was to argue that the American professorial class, allied with special interest organizations, supports a taboo over the free exchange of ideas regarding the Holocaust question, and that student journalists who do not cooperate put their careers at risk.

Smith said: “It is my guess that there is not one professor at CSU Fullerton who would stand up in public to defend any journalist or the newspaper itself if they proceeded to publish anything that questioned the orthodox Holocaust story.”

“If you do not like the message on the American campus with re-

gard to this subject, you bury it, you snuff it out, you suppress it, you censor it, you kill it and do all you can to destroy the messenger. That’s how it works.”

“If facts (of the Holocaust) have been established, then there should be no risks associated with students asking questions about the Holocaust,” Smith said.

“It is my view that it is right and good to question authority,” Smith said. “And to question vigorously, precisely those matters that authority tells you are unquestionable.”

Summing up, Smith claimed that the American professorial class exploits an irrational vocabulary to respond to revisionist’s arguments questioning the orthodox Holocaust story. “The decision of the American professorial class to exploit this irrational vocabulary is a deliberate decision to avoid communication with peers, students and campus newspapers,” Smith said.

“I’m willing to be convinced that I’m wrong about any of this, but for some reason, I’m not willing to be convinced that I should shut up,” Smith said.

Rabbi Drew Kaplan, who serves for Hillel, was at the event after a student informed him about the speaker. Kaplan said that the Holocaust is a huge part of the Jewish story and to hear someone talk about it in such a way was disturbing.

“At least he didn’t say he was denying the Holocaust, he said he was revising it. But even though he didn’t deny the Holocaust, it’s bizarre that he denies the gas chambers in spite of all the evidence for them,” said Kaplan, adding that it is still disturbing to the Jewish psyche because the Holocaust was not only bad in the numbers of

people who were systematically murdered but also in terms of the destruction of European Jewish culture.

“It remains in the Jewish memory,” Kaplan said.

Grant Deering, chair of the TSU governing board, said that most people at the talk expected a ‘crazy’ guy, but Smith actually stuck to the topic that he said he would.

It’s so simple, really. You just report what the revisionist actually says, and let the reader do what she will with it. It’s an idea that has been beyond the grasp of the American professorial class, beyond the grasp of chancellors of American universities, and beyond the reach of journalists in the American press for more than half a century now. Except for one young Muslim reporter and her Hispanic editor at the *Daily Titan*.

Is it possible that there is an idea embedded in this turn of events that can be expanded on?

10 May: The same day that the *Daily Titan* published the above article, the University of Delaware Review accepted a CODOH banner ad titled “Ignore the Thought Police, Read the Evidence, Judge for Yourself.” This ad led to Introductory Essays on CODOH.com.

11 May: *The Review* pulled the above banner ad.

13 May: *The Eastern Echo* at Eastern Michigan University in Ypsilanti began to run a text link that reads: “Speaking to Muslims.” Clicking on the link the reader is taken to the talk I gave in Tehran in 2006.

YOUTUBE VIDEOS

The day after the Fullerton talk, back here in Baja, we set about making YouTube videos using segments of the talk. We did not have the right equipment at Fullerton but we did okay. I will have to invest in a good camera and some lighting if I am going to give this talk again on other campuses. It'll cost somewhere around \$1,000 to \$1,200.

Our YouTube videos online have been viewed more than 17,000 times.

THE BRADLEY SMITH HERESY AND BEYOND

The lead article in the last issue of *SR* by Michael K. Smith occasioned a number of impassioned negative responses from readers. The core reactions focused on his "revisionist" ideas about the communist experiment in the Soviet Union and China. For my own part, M.K. Smith made me aware that while I have referred to the monstrous crimes of those two communist states, in reality I know (know) little about the matter and am repeating charges made by others. While I remain a "true believer" in the monstrous nature of these two regimes, I had meant to discuss what is, nevertheless, the carelessness of some of my own vocabulary with regard to these matters here in *Smith's Report*. But as you see, I won't get around to it this month.

NOAM CHOMSKY, AGAIN.

On 16 May Noam Chomsky, the famed MIT linguist and radical political writer was denied entry into Israel where he was to speak to Palestinian students at Bir Zeit University on the West Bank. He

was banned for having expressed opinions about history and American/Israeli policies that the Israeli government does not approve. Among his statements regarding history are those he made in the 1970/80s. Chomsky has said publicly, and never recanted:

"I see no anti-Semitic implications in denial of the existence of gas chambers, or even denial of the holocaust. Nor would there be anti-Semitic implications, per se, in the claim that the holocaust (whether one believes it took place or not) is being exploited, viciously so, by apologists for Israeli repression and violence."

"I objected to the founding of Israel as a Jewish state. I don't think a Jewish or Christian or Islamic state is a proper concept. I would object to the United States as a Christian state."

"The Hebrew press is much more open than the English language press, and there's a very obvious reason: Hebrew is a secret language, you only read it if you're inside the tribe."

"Of course [suicide bombers are] terrorists and there's been Palestinian terrorism all the way through. I have always opposed it...But it's very small as compared with the US-backed Israeli terrorism."

He told *Le Monde* on January 19, 1981, that he was "agnostic" about the Nazi massacres. He did not want people "to have religious or dogmatic positions about the existence of the Holocaust."

Reflecting on these matters, I am aware that I am taking Noam Chomsky's own message to the American campus. Am I in good company or what?

A final thought. Uncertain that he would be able to address his

Palestinian audience in person, Chomsky gave his talk from Amman using a video feed. The audience in Bir Zeit U amounted to about 100 persons. It was not the size of the audience then, but the significance of the situation that mattered. That took the story into headlines around the world.

This is what I can do, with your continued support. I can continue to take the "Chomsky/Smith" (forgive me, Noam) message on the Holocaust question into the American university campus and thus to the world. Without you, it won't happen. There is no one else.

Bradley

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"Holocaust" Debate in Hungary *A Prefatory Note*

by Arthur Butz

In March 2010 the Hungarian parliament adopted an anti-revisionist law making it illegal to dispute the orthodox version of the "holocaust." Hungarian nationalist and revisionist Otto Perge suggested a debate on the topic. One of the country's most prominent "holocaust" scholars, Dr. Laszlo Karsai, accepted the challenge. Having learned this, our old friend Jürgen Graf contacted Mr. Perge and offered his assistance, which Perge accepted. Graf then sent Perge 17 questions for his opponent, in English. Dr. Perge translated them into Hungarian and had them published on a web site supportive of the nationalist Jobbik party (<http://kuruc.info>). Having read them, Dr. Karsai told Perge that he did not intend to answer these questions.

However Dr. Karsai attempted to refute the revisionist point of view by making 15 statements, which he sent to Otto Perge, who has a sound knowledge of the subject but is not a specialist. Perge

translated these statements into English and forwarded them to Graf. As some of Karsai's arguments are often adduced by revisionism's adversaries, Graf took



Jürgen Graf

great care to answer them in detail. Beginning on 24 April, Graf's answers to the arguments were published on the kuruc.info web site, in both Hungarian and English.

One of Hungary's best-known historians, Dr. Krisztian Ungvary, offered Dr. Karsai his help and prepared eight questions for Otto Perge. Perge is translating the eight questions into English. Graf intends to answer them when received, and the Hungarian translation will then be published on the above-mentioned web site.

Graf's detailed account of these developments is being continually posted on his web site (<http://juergen-graf.vho.org>), in English and German.

As for the Jobbik party, Jews showed consternation in April when it gained about 12% of the 386 seats in parliamentary elections, the *Jerusalem Post* bewailing that "the ruling Socialist Party was dethroned, falling from 190 to just 59 seats while its coalition partner, the Liberal Party, which enjoyed strong Jewish support, lost its parliamentary presence altogether."

Let us hope that the new Hungarian anti-revisionist law is still-born.

Hungarian Holocaust Debate: Otto Perge vs. Dr. Laszlo Karsai

by Jürgen Graf

In March 2010 the Hungarian parliament adopted an anti-revisionist law making it illegal to dispute the orthodox version of the “holocaust.” At the same time, Hungarian nationalist and revisionist Otto Perge suggested a debate on the topic. One of the country’s most prominent “holocaust” scholars, Dr. Laszlo Karsai, accepted the challenge. Having learned this, I contacted Mr. Perge, who fortunately knows English (I neither read nor speak Hungarian) and offered him my assistance, which he accepted. Thereupon I sent him 17 questions for his opponent. Dr. Perge translated them into Hungarian and had them published on the website Kuruc.info. Having read them, Dr. Karsai told Perge that he did not intend to answer these questions, and it is indeed highly improbable that he will.

Questions to Dr. Laszlo Karsai

1) In August 1944, a few weeks after the liberation of the Majdanek concentration camp by the Red Army, a Polish-Soviet commission wrote an “expert report” about the camp in which they claimed that no fewer than 1.5 million prisoners had been murdered there.[1] This document was presented by the Soviets as evidence at the Nuremberg trial.[2] As early as in 1948, Polish historian Zdzislaw Lukaszkiwicz reduced the Majdanek death toll to 360,000.[3] A further reduction took place in 1992

when Polish historian Czeslaw Rajca spoke of 235,000 victims.[4] Another 13 years later, in 2005, Thomas Kranz, director of the research department of the Majdanek museum, stated that 78,000 prisoners had perished in the camp.[5] For a comparison: In their 1998 book *KL Majdanek: Eine historische und technische Studie* the revisionist authors Jürgen Graf and Carlo Mattogno came to the conclusion that approximately 42,200 people died at Majdanek.[6] So the new figure of the Majdanek museum is still higher by 35,800 than the revisionist one, but lower by 1,422,000 than the one claimed at Nuremberg and lower by 157,000 than the official figure of the Majdanek museum until 2005. – Any comment?

2) In its English-language edition, the Israeli newspaper *Ha’aretz* reported on 18 April 2004 that 687,000 Jews who had lived in the countries under German control during the Second World War were still alive at that moment. Consequently, there must have been several million Jews in the same countries in May 1945. How does this figure square with an extermination policy?

3) If the National Socialists had really intended to exterminate the Jews, almost no Jewish concentration camp inmates would have survived. But the “survivor reports” fill whole libraries. Many of these

former Jewish prisoners had been transferred from one camp to the other without ever being exterminated. An extreme case is the Polish Jew Samuel Zylberstain who survived ten camps: the “extermination camp” Majdanek, the “extermination camp” Auschwitz and eight “normal concentration camps” into the bargain.[7] The Austrian Socialist and Jew Benedikt Kautsky spent six years in the camps (Dachau, Buchenwald, Auschwitz, and again Buchenwald) before being liberated in spring 1945.[8] The Jew and anti-Nazi resistance fighter Arno Lustiger is “a survivor of the concentration and extermination camps” (*Frankfurter Allgemeine Zeitung*, 27 April 1995). The newspaper did not reveal which “extermination camps” Lustiger had been interned in, but he cannot have been exterminated in any of them, because he was still very much alive in 1995. These examples can be multiplied. How does this square with the assertion that the aim of the German leadership was the physical annihilation of the Jews?

4) According to the “Holocaust” story, from spring 1942 at Auschwitz all Jews unable to work were gassed upon arrival without previous registration. If this assertion were true, no names of old Jews or Jewish children would figure in the *Sterbebücher* of Ausch

Continued on page 7

New CODOH Website to Challenge Elie Wiesel on Auschwitz Tattoo and Other Identity Issues

by Carolyn Yeager

I Con the World

Elie Wiesel has conned the world (no small achievement) into seeing him as the next best thing to God, as someone who has risen above it all, who is capable or *has earned the right* to pass judgment on the rest of humanity. What has earned him this right is clearly his suffering during the year he was held in German camps and his “powerful prose” in describing it.

Venerated and billed as “the world’s most famous Holocaust survivor,” a Nobel Peace Prize Laureate earning hundreds of thousands of dollars a year in speaking fees (at \$25,000 a pop it might be close to a million), and holding a prestigious but undemanding six-figure professorship in Humanities at Boston University, Elie Wiesel has never been asked to show proof that he is what he says he is.

Everything written about Elie Wiesel that this writer finds skims over the details and dwells on the emotionality of Holocaust, humanity and hate. Among the many unnerving quotations from Elie concerning the H-word is this one, which appeared in an essay in the *Jewish Daily Forward* of June 9th by Anita Epstein, titled “Why I Cannot Forgive Germany:” (1)

“I cannot and I do not want to forgive the killers of children; I ask God not to forgive.”

Ms. Epstein is influenced (or inspired?) by Wiesel to hold on to hate by holding on to holocaust legends such as the one about “Germans” throwing babies off of balconies.

Another famous statement made by Elie is:



Elie Wiesel
(and his questionable arm)

“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. To do otherwise would be a betrayal of the dead. ”

However, Elie’s actual presence in the Auschwitz “death camp” and the Buchenwald concentration camp during 1944-45 rests solely

on the claims of the *New York Times* and his well-promoted books, the most famous being his first one, *Night*, published in 1955 in Buenos Aires. That’s an interesting story in itself, but here I will limit myself to a chronology of *NYT* features on Elie that coincide with his advancing fortunes.

On **May 6, 1945**, the *New York Times* published the now famous photograph of the “Crowded Bunks in the Prison Camp at Buchenwald” without identifying anyone in the picture. Further use of the picture follows.

* **October 1983**, it was published again in the high circulation Sunday *NYT Magazine* with this caption: “On April 11, 1945, American troops liberated the concentration camp’s survivors, including Elie, who later identified himself as the man circled in the photo.”(2) (Wiesel says he is the last one on top row in this cropped version of the picture)

Wiesel had not claimed to be in this picture before, and this face is not the face of a 16-year-old boy, nor does it resemble an existing portrait of Elie before he was deported. But, the article included the statement: “His name has been frequently mentioned as a possible recipient of a Nobel Prize, for either peace or literature.” So we suspect it was part of the campaign being waged to win him a Nobel Prize.

As David O’Connell has written in “Elie Wiesel and the Catholics,”(3) the *NYT* had manufactured

history by declaring erroneously that Wiesel is seen in the picture, even though Wiesel had stated over the years that he was in the sick bay at Buchenwald on April 16, the day the photograph was taken.

* **October 14, 1986.** The Nobel award was announced.

* **November 2, 1986.** The *NY Times* again published a severely cropped version of the Buchenwald photo with the caption: “Elie Wiesel, the winner of the Nobel Peace Prize (at far right in the top bunk) in the Buchenwald concentration camp in April 1945, when the camp was liberated by American troops.” (4)

* **January 4, 1987.** The *NYT* erroneously claimed that Wiesel had been “freed from Auschwitz” during the war. (5)

* **January 18, 1988.** The *NYT* wrote on the occasion of his trip to Auschwitz: “Mr. Wiesel was a prisoner at Auschwitz and witnessed the killing there of his father and one of his sisters.” (6) But, according to Wiesel’s account (no records), his father died in Buchenwald. The *NYT* of course knew that Auschwitz was a familiar Holocaust “keyword” to its readers, while Buchenwald was not.

More confusion:

* **June 3, 1987,** the *Chicago Tribune* published a photo of Wiesel, accompanied by two other men, standing in front of a blown-up version of the picture and pointing to himself in it. The caption read: “Nobel Prize winner Elie Wiesel points to a picture of himself, taken by a German at the Auschwitz death camp in 1945. The photograph is part of the Holocaust Memorial in Lyon, France.”(7)

* **April 21, 1995,** Wiesel told the German weekly *Die Zeit* that the picture had actually been taken the day after the liberation, that is, on April 12, 1945, not on April 11, as he had always implied. (It was actually taken on April 16.) He also said, “On the day after the liberation the picture was taken in the Children’s Block at Buchenwald by an American soldier. It shows old men. But these old faces are the faces of men who, in truth, were 15 or 16 years of age like I was.” (8)



Myklos Gruner

There is much more to the story of that photograph, but this must be sufficient for now.

Counter Claims

In March 2009, fellow Hungarian Jew Myklos (Nikolaus) Gruner’s accusation that Elie Wiesel is an imposter broke onto the Internet, mainly via an article (9) on Henry Makow’s website that he picked up in turn from a Hungarian website. (10) Naturally, it didn’t get much coverage in the media, even though Gruner had documents from both Auschwitz and Buchenwald to back him up, including undisputed records that show him registered as a prisoner in both camps. Back in January 2003, Gruner had issued an “international press release to the world” from his home in Sweden:

“Elie Wiesel A-7713 has never existed, and the man claiming himself to be ‘Elie Wiesel’ with the concentration camp number A-7713, knowing full well that this number belonged to someone else, is an imposter of the worst kind. For this statement, I, Nikolaus Gruner A-11104, have certified and written knowledge of.” (11)

In a press release of 2006, Gruner states: “I [...] take full responsibility in revealing that the 1986 Nobel Peace Prize winner ‘ELIE WIESEL’ has been impersonating Lazar Wiesel A-7713 who was born 1913 in Marmaros, Hungary. Furthermore I also state that the archives in Auschwitz and Buchenwald are missing evidence to prove that ‘ELIE,’ known as A-7713, was ever registered as a prisoner in any German concentration camp at all.” (12)

The evidence Gruner presents is compelling, and can be found in an organized fashion in two articles written by Carlo Mattogno and posted at Inconvenient History Revisionist Blog (13) on Feb. 24 and March 26 of this year. One small piece of this evidence is that Elie Wiesel was born on Sept. 30, 1928, and another is that the ID number A-7713 was given out on 24 May (the same day Gruner received his number), but Elie Wiesel says in his book *Night* that he wasn’t deported from Sighet (Marmaros) until after May 28, and possibly not until June 3, 1944.

But the most persuasive evidence to me is registration cards and *other official documents* from the Auschwitz Museum archives that show Lazar Wiesel, b. Sept. 4, 1913 received number (and tattoo) A-7713 and *his brother, Abraham*, b. Oct. 10, 1900 was given A-7712.

A-7712 is the number Elie claims belonged to his father Shalom, who was with him. There are no such records for Elie and his father. Nor for his two sisters who supposedly survived Auschwitz too.

The situation at Buchenwald is similar and the evidence against Elie Wiesel being a survivor of Auschwitz and Buchenwald at all continues to build, evidence that will be graphically presented and archived at our a website that is now under construction and will be open this month.

Where's the tattoo?

Our new website will carry the theme "Where's the tattoo?" – an idea originally suggested by a poster on the CODOH forum. We present this to viewers as a worldwide challenge and to encourage an investigation to find answers. We

will ask for independent efforts by diverse groups to work with film, Youtube videos, petitions and letter-writing campaigns to universities, especially Elie's employer, Boston University.

We will challenge those in the "mighty mainstream media" to report on this issue and how it develops. Everyone—you—can act as an individual entrepreneur, make use of the information we will provide, contribute information to I Con The World, coordinate with us. Our spotlight on Elie Wiesel and the issue of who he really is will be intense and unrelenting. We are not talking here about speaking in riddles, but of producing evidence that is *in-your-face* ... or *in-his-face*. We urge your participation, we urge you to recruit others by bringing I Con The World to their attention, by encouraging others to contribute in whatever way they can.

Watch for us. Get ready to help.

Endnotes:

- 1) *Jewish Daily Forward*, June 9, 2010. <http://tinyurl.com/27u9fz3>
- 2) Samuel G. Freedman, "Bearing Witness: The Life and Work of Elie Wiesel," *NYT*, October 23, 1983.
- 3) "Elie Wiesel and the Catholics," *Culture Wars*, November 2004.
- 4) Martin Suskind, "A Voice from Bonn: History Cannot Be Shrugged Off," *NYT*, November 2, 1986.
- 5) "A Survivor's Prize," *NYT*, January 4, 1987.
- 6) "Wiesel and Walesa Visit Auschwitz," *NYT*, January 18, 1988.
- 7) "Elie Wiesel and the Catholics," *ibid*.
- 8) "1945 und Heute: Holocaust," *Die Zeit*, April 21, 1995.
- 9) <http://tinyurl.com/clc4qn>
- 10) <http://kuruc.info/r/6/36390/>
- 11) Nikolaus Grüner, *Stolen Identity*, Stockholm, 2005-06.
- 12) Grüner, *ibid*.
- 13) <http://www.revblog.codoh.com>

Richard Dawkins: Hardcore Atheist -- Holocaust Theologian

by Paul Grubach

Distinguished biologist and widely admired author 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. No matter what you might think of him personally, there is no doubt that he is a persuasive and gifted writer, so much so that the *Wall Street Journal* said his

"passion is supported by an awe-inspiring literary craftsmanship." Clearly, his works are important contributions to the field of evolutionary science.

No one to fear controversy, Dawkins has in the past demonstrated intellectual courage, for he has dared to critique one of the most powerful political entities in the world today, the Jewish-Zionist power elite. He once said that Jews "more or less monopolize American foreign policy." Religious

Jews may be a relatively small group, but they "are fantastically successful" in lobbying the US government, he added. As was to be expected, he was verbally attacked by prominent Jewish leaders.

Unfortunately, his courage and intellectual acuity comes to an end when it comes around to the Holocaust religion. Dawkins is the world's most prominent hardcore atheist. In his popular books he comes off as an implacable oppo-

ment of religion and the idea of God. Yet, in his most recent book, as we shall soon see, Dawkins joined the ranks of the Holocaust faithful, as he can now be rightly labeled a “Holocaust theologian.”

In *The Greatest Show on Earth: The Evidence for Evolution*, Dawkins compares “Holocaust deniers” to “Evolution deniers.” He writes that “Holocaust-deniers really exist.

They are vocal, superficially plausible, and adept at seeming learned. They are supported by the president of at least one currently powerful state, and they include at least one bishop of the Roman Catholic Church. Imagine that, as a teacher of European history, you are continually faced with belligerent demands to ‘teach the controversy,’ and to give ‘equal time’ to the ‘alternative theory’ that the Holocaust never happened but was invented by a bunch of Zionist fabricators. Fashionably relativist intellectuals chime in to insist that there is no absolute truth: whether the Holocaust happened is a matter of personal belief; all points of view are equally valid and should be equally ‘respected’” (p. 4).

If I understand him correctly, Dawkins is attempting to establish two points. First, he is claiming that “Evolution denial” is just as absurd as “Holocaust denial.” Second, just as schools should not devote “equal time” to the claims of those who deny the Holocaust, so too, they should not give “equal time” to those who deny Evolution. Space limitations will enable me to deal only with the first proposition.

In defense of this proposition, Dawkins make this most outlandish statement: “The evidence for evolution is at least as strong as the evidence for the Holocaust, even allowing for eye witnesses to the Ho-

locaust” (p. 8). At the dawn of a new age of reason, this will be looked upon as one of the most absurd statements Richard Dawkins ever made.

Dawkins’s comparison of “evolution denial” to “Holocaust denial” (Holocaust revisionism) is an excellent example of the fallacy of faulty analogy. The fallacy of faulty analogy is committed when the compared or analogous things have more important differences than similarities. Evolutionary theory is based upon a large body of physical



Richard Dawkins

and scientific evidence from botany, zoology, embryology, ecology, comparative anatomy, paleontology and genetics. By way of contrast, as far back as the late 1970s Holocaust historian Leon Poliakov admitted that there are no authentic German documents that prove the Nazis had any plans to exterminate all of Europe’s Jews. Furthermore, the late premier Holocaust historian, Raul Hilberg, admitted as far back as 1985 at the first Zundel trial in Toronto that scientific evidence for the Holocaust is missing. Most recently, in December 2009, the widely recognized Holocaust expert on the Auschwitz concentration camp, Robert Jan van Pelt, admitted that there is no physical evidence to prove 99 per cent of what is alle-

gedly known about the Auschwitz extermination story: our knowledge of the “truth” of the “Auschwitz gas chambers” is based almost exclusively upon eyewitness testimony.

The evidence for evolution is the physical data from the biological and geological sciences: the “evidence” for the Holocaust is for the most part just eyewitness testimony. There is no scientific evidence to prove that Jews were ever gassed in homicidal “gas chambers.” Thus, one cannot compare the traditional Holocaust doctrine to the theory of Evolution.

Ironically, Holocaust theologian Dawkins, who claims that the Holocaust is just as much of a fact as evolution is, goes on to discredit the very type of evidence that the Holocaust doctrine is based upon—eyewitness testimony! Dawkins wrote: “Moreover, ‘actual observation or authentic testimony’ can be horribly fallible, and is over-rated in courts of law.” He cites a famous scientific study of “eyewitness testimony” carried out at the University of Illinois. In this study, participants were told that their powers of observation were being tested. In a complicated scenario, they had to count the total number of times that basketballs were passed from person to person. During the film a man in a gorilla suit postures in front of the camera for more than one-third of the test period. And yet, the majority of witnesses never see him. Dawkins concludes: “Eye-witness testimony, ‘actual observation,’—all are, or at least can be, hopelessly unreliable” (pp. 14-15).

Dawkins concludes: “Sadder and wiser after my second viewing of the film, I shall never again be tempted to give eyewitness testimony an automatic prefer-

rence over indirect scientific inference” (p. 15). Yet, Holocaust theologian Dawkins contradicted himself. He originally said that the Holocaust is just as much a fact as evolution is: then, he goes on to discredit the very type of evidence that the Holocaust doctrine is based upon—eyewitness testimony!

Dawkins’s statement regarding the “truth” of the Holocaust religion may very well have been some

form of “penance” for “sinning” against one of today’s “gods” of the Western World—the Jewish-Zionist power elite. After severely criticizing the Jewish-Zionist lobby, he may have inserted this logically foolish *mea culpa* into his latest book as a sort of “religious apology” for daring to say that “Jews more or less monopolize American foreign policy.” Dawkins is not stupid: he realizes that if

he wants to continue to have his books published in the United States, where Jewish sources wield enormous power over the mainstream publishing industry, he had better make sure that he is a part of the “Holocaust faithful” and does not make the Jewish lobby too angry. [Copyright 2010]

Jurgen Graf: Hungarian Holocaust Debate:

witz. But a study of these documents, which were published in printed form in 1995, [9], reveals that many old Jews and Jewish children were registered at Auschwitz:

- 2 Jews over 90 years of age;
- 73 Jews from 80 to 90 years of age;
- 482 Jews from 70 to 80 years of age;
- 2,083 Jews from 60 to 70 years of age;
- 2,584 Jews from 0 to 10 years of age.[10]

Considering these statistics, how can one seriously claim that Jews unfit to work were gassed without registration at Auschwitz?

5) The documents of the Auschwitz camp administration show that there were 85,298 inmates at the Auschwitz-Birkenau concentration camp on 31 December 1943. No fewer than 19,699, i.e. more than 20%, belonged to the category “unfit to work.”[11] Why were these “useless eaters” not exterminated, as the “Holocaust” legend claims?

6) On 27 July 1944 the administration of the Auschwitz camp compiled a statistics about the pris-

oners “temporarily quartered in the camp of the Hungarian Jews.” The document shows that until that date



Miklos Nyiszli

3,138 Hungarian Jews had received medical treatment at the camp hospital. 1,426 of them had undergone surgical operation.[12] According to the “Holocaust” story, a huge number of Hungarian Jews were gassed at Auschwitz between 15 May and 9 July 1944. While not one of these alleged gas chamber murders is confirmed by a German document, the medical treatment of 3,138 Hungarian Jews at Auschwitz until 27 July is indeed

documented. What conclusions will a logically thinking person draw from these bare facts?

7) As Polish historian Henryk Swiebocki has documented, 11,246 prisoners underwent surgical operations at Auschwitz between 10 September 1942 and 23 February 1944.[13] What kind of “extermination camp” was this where more than 11,000 prisoners were not only not exterminated, but operated on in a period of just 18 months?

8) Mainstream “Holocaust” historians are unable to present even a shred of documentary evidence for the alleged “gassing” of Hungarian Jews between May and July 1944. The whole accusation rests on “eyewitness testimony.” Two of the most prominent “witnesses” to these alleged mass murders are the Hungarian Jew Miklos Nyiszli and the Slovak Jew Filip Müller. In his book about Auschwitz, which first appeared in Hungarian in 1946[14] and later was translated into German, English, and French, Nyiszli claims that 20,000 people were gassed and burned every day in the Auschwitz crematoria, and that another 6,000 people were shot or burned alive every day in the nearby forest. In

his 1979 book *Sonderbehand lung*, [15] Filip Müller describes how he had to undress the bodies of the gassed Jews in the gas chamber.

Once he found a piece of cake in the pocket of one of the victims, which he devoured greedily. As Müller cannot have devoured this cake with his gas mask donned, we cannot but conclude that he was immune to Prussic acid. Müller states furthermore that three bodies were simultaneously burned in a crematoria muffle within 15 minutes. In 1975 a group of British cremation experts came to the conclusion that the minimum duration of the cremation of an adult corpse in a crematoria muffle is 63 minutes, [16] so Müller's figure is nine times too high. Do you consider Nyiszli and Müller credible witnesses? If you don't, could you please name a credible witness to the gassing of the Hungarian Jews, and could you quote his testimony, so that we can analyze it?

9) According to the French Jew Georges Wellers, the number of Hungarian Jews gassed at Birkenau between May and July 1944 amounted to 409,640,[17] while leading Jewish "Holocaust" historian Raul Hilberg contents himself with "over 180,000." [18]

Where were the bodies of the victims cremated? In order to clarify this question, we have to take into account the following facts:

a) At the time, there were four crematoria in Birkenau (Krema II, III, IV, and V; crematorium I at the main camp Auschwitz I had been inactive since July 1943).

b) Crematoria II and III had 15 muffles each, crematoria IV and V 8 muffles each. So the 4 crematoria had altogether 46 muffles.

c) If we assume that the incineration of a body in a muffle took 60

minutes, that the crematoria were active 20 hours per day, and that they functioned perfectly during the whole period (a rather unrealistic assumption!), they could thus burn 920 corpses a day. In order to allow for the presence of children's bodies, we will increase this figure to 1000.

On 2 February the Soviet daily Pravda published an article by the well-known Soviet-Jewish war correspondent Boris Polevoi entitled "The Death Factory at Auschwitz." In this article, Polevoi spoke of a conveyor belt on which prisoners were killed by means of electric current.

d) In the 55 days between 15 May and 9 July, the crematoria could thus *theoretically* incinerate 55,000 bodies. If Wellers' figure of murdered Hungarian Jews is correct, there were therefore (409,000 – 55,000 =) 354,000 unburned human bodies at Birkenau after 9 July. If Hilberg's figure is accurate, there were still (180,000 – 55,000 =) 125,000 unburned corpses. The "Holocaust" historians cannot claim that these bodies were burned after 9 July, because according to them, the gassings continued until late October 1944, albeit on a lesser scale. Furthermore, the bodies of prisoners who had died from natural causes at Auschwitz-Birkenau had to be incinerated too. So how did the Germans make these mountains of corpses disappear?

10) Based on the declaration of "eyewitnesses," such as Filip Müller and Szlama Dragon, the

"Holocaust" historians claim that the corpses of the gassed Hungarian Jews were partially burned in huge ditches near the crematoria. During that critical period Birkenau was photographed several times by allied planes. None of these pictures show any "incineration pits" or large open fires.[19] How do you explain this fact?

11) Two German wartime documents quoted by Carlo Mattogno in one of his articles [20] definitely prove that the morgues of the Birkenau crematoria were not used as homicidal gas chambers, as the official historians claim. On 20 July 1943 SS physician Dr. Wirths asked the Central Construction Office of Auschwitz to set up provisional morgues in several sectors of the Birkenau camp. At that time, the bodies of prisoners who had died in the camp were stored in wooden sheds before being taken to the crematoria. As Birkenau was infested with rats, these rodents were attracted by the bodies and feasted on them.

In his letter Dr. Wirths stated that the rats were the carriers of fleas which could spread plague, and an outbreak of this disease would have dire consequences for the staff and the prisoners. On 4 August 1943 Karl Bischoff, chief of the Central Construction Office, answered that no provisional morgues were needed, as the corpses of deceased prisoners would henceforth be taken to the crematoria twice a day.[21] This proves that the morgues of the crematoria could be used as such any time and were not used as homicidal gas chambers.

In May 1944 the problem arose again. On the 22th of that month the new chief of the Central Construction Office of Auschwitz, Jo-

thann, wrote a letter in which he stressed that the corpses of prisoners who had died in the camp would be removed every morning, so that there was no need for the construction of provisional morgues.[22] Jothann did not state explicitly that the corpses would be taken to the crematoria, but the context allows for no other explanation. The date of this letter is especially important. According to Danuta Czech's *Kalendarium*,[23] 62,000 Hungarian Jews were deported to Auschwitz-Birkenau between 17 and 22 May 1944; 41,000 of them were "gassed without registration," which means that the morgues of the crematoria must have been used as gas chambers day and night during the whole period. How could any bodies of prisoners who had died from natural causes during the same time be stored in these same morgues?

12) On 27 January 1945 Auschwitz was liberated by the Red Army. The Soviet soldiers found 8,000 prisoners whom the Germans had left behind, because they were too weak to be evacuated with the others. On 2 February the Soviet daily *Pravda* published an article by the well-known Soviet-Jewish war correspondent Boris Polevoi entitled "The Death Factory at Auschwitz." In this article, Polevoi spoke of a conveyor belt on which prisoners were killed by means of electric current. This conveyor belt was never heard of again. Polevoi also mentioned "gas chambers," but located them neither at Birkenau nor at the main camp Auschwitz I, but in the "east" of Auschwitz, where nobody has located them either before or after him. How do you explain that:

a) the Germans had not killed these 8,000 weak prisoners as "useless eaters";

b) that the Germans, who allegedly destroyed the evidence of their genocidal crimes, allowed 8,000 witnesses to survive so that they could tell the world what they had seen;

c) that the witnesses did not tell Polevoi about crimes they had seen but about crimes they could not have seen, as there was neither an electrified conveyor belt at Auschwitz, nor were there gas chambers in the eastern sector of the camp?

13) Can you adduce any documentary evidence proving that even a single Jew was killed in a gas chamber in any National Socialist concentration camp? If your answer is yes, please quote this document and publish a copy in the internet, so that we can analyze it together.

14) Are you ready to sign an appeal for an international expert commission, consisting of historians, architects, engineers, chemists, cremation experts, and air photo specialists, to evaluate the evidence for the alleged mass murders at Auschwitz and to publish their results in a detailed report? If your answer is yes, let us formulate the text of this appeal together!

15) According to the official version of the events, Belzec, Sobibor, and Treblinka were extermination camps where a huge number of Jews were murdered by engine exhausts. But during the war and in the immediate post-war period completely different reports were spread about what transpired in these camps. Here is a concise (and incomplete) list of the extermination techniques allegedly used in these camps:

Belzec: – Quicklime in trains[24]

– An electrified plate in a huge underwater basin [25]

Sobibor: – A black substance poured into the chamber through holes in the ceiling [26]

– Chlorine [27]

Treblinka: – A mobile gas chamber moving along mass graves, discharging corpses into them [28]

– Lethal gasses with a retarded effect allowing the victims to walk to the mass graves before swooning and falling into the graves [29]

– Pumping the air out of the chambers [30]

– Steam [31]

Any comment? (Please do not argue that it was impossible during the war to ascertain how the victims were killed; as late as December 1945, more than half a year after the end of the war, it was claimed at the Nuremberg trial that steam had been used at Treblinka to kill "hundreds of thousands" of Jews.[32])

16) According to "Holocaust" literature, the Sobibor "extermination camp" had a "gassing building" containing first three and later six gas chambers. This building was about 18 m long and was made of concrete.[33] How do you explain that two teams of qualified archeologists, the first one headed by Prof. Andrzej Kola of the University of Torun,[34] the second one by Israeli archeologists I. Gilead and Y. Haimi and Polish archeologist W. Mazurek,[35] were unable to find any trace of this building despite extensive digging and drilling on the territory of the former camp of Sobibor?

17) When the Germans found the bodies of over 4,000 Polish of-

ficers murdered by the Soviets at Katyn, they invited experts from several countries to inspect the site of the crime and to carry out autopsies. They then published a detailed forensic report about the massacre.[36] They did the same thing after discovering the bodies of over 8,000 Ukrainians shot by the Bol-

shevists at Vinnitsa before the war.[37] Do you know of any similar forensic reports published by the Soviets about mass graves containing the bodies of Jews who had been murdered by the Germans on the Eastern front? (I do not claim that no such reports exist, I simply do not know any, and I would like

you to help me. In his enormous three-volume study *The Destruction of the European Jews* Raul Hilberg does not quote a single such report, which ought to make us pause, to say the least.)

Soviet Mouthpiece Journal in Late 1944: Only Some 3 Million Jews Exterminated

By Thomas Kues

In November 1944 the “Holocaust” was practically over. Himmler had supposedly ordered the gassings stopped, the alleged “gas chamber” of Auschwitz-Birkenau had ceased operating, Majdanek had been liberated and figured prominently in Soviet atrocity propaganda, the area containing the few remains of the Treblinka “extermination camp” had been occupied by the Red Army. By this point in time at least 95% of the mythical 6 million Shoah victims had already perished.

In this context it is interesting to take a look at what a Soviet mouthpiece published in the West, the American Communist monthly *Soviet Russia Today* (previously published under the title *New World Review*), had to say about the number of Jewish losses in its issue of November 1944. This publication regularly featured writings of Ilya Ehrenburg and Vassili Grossman as well as commentaries on the progress of the war from Soviet generals.

Under the heading “Rehabilitation of the Jews in the USSR,” Theodore Bayer writes (p. 28):

“Almost four-fifths of the Jewish population of the USSR lived in the war area. Almost three million of the Soviet Jews lived in the Ukraine and Byelo-Russia which were occupied by the Germans and another million in the Baltic countries, Bessarabia and the Crimea and other parts of the RSFSR reached by the Germans. [...] Realizing the special danger facing the Jews under the German yoke, Soviet authorities put the task of evacuating them second only to the evacuation of women and children. Thus, with super-human effort, the Red Army men and officers and civil authorities managed to *evacuate about fifty per cent of Russian Jews as well as Jews who fled from Poland into Russian territory.* Counting the Jews remaining in the liberated Soviet regions including Bessarabia, Bukovina and the Baltic countries, the present Soviet Jewish population may be esti-

mated at *between three and one-half to four million people.* Before the war the total Jewish population of the world was estimated to be about 15,500,000 people. About two-thirds were in Europe and the Asiatic part of Russia. The other one-third was mainly in the United States, with the rest scattered in Canada and Latin America and about 400,000 in Palestine. Subtracting the tragic figure of *over 3,000,000 Jews exterminated by the Nazis,* this would leave about 3,000,000 Jews in Europe outside of those in the USSR, England and the two or three neutral countries. The Soviet Union in liberating Romania and Hungary from the Nazi invaders is setting free areas with large Jewish populations. Some estimates place the number of Jews surviving at a much lesser figure. However, according to the above calculations, the Jewish population of the world will amount to a little over 12,000,000 people—a *loss of about 3,500,000* including deaths in the armed services, partisan armies and the underground of

the United Nations.[?] According to these figures, a third of world Jewry will be citizens of the USSR.” (emphasis added)

Only a month after the above quoted article was published, the Soviet-Jewish chief atrocity propagandist Ilya Ehrenburg stated in the Soviet foreign-language press that the Jewish victim figure amounted to 6 million (cf. J. Hoffmann, *Stalin's War of Extermination 1941-1945*, Theses & Dissertations Press, Capshaw (AL) 2001, pp. 189, 402f), and the previous calculations referred to by *Soviet Russia Today*—which which must have been recent ones, since Bessarabia was taken by the Red Army in late August 1944 and the Baltic offensive began on September 14—were thrown down the memory hole.

The figure of nearly 5 million Jews living in the USSR at the beginning of Operation Barbarossa, whereof approximately 4 million Jews were in the territories later occupied by the Germans, is at least partially backed up by the *American Jewish Year Book*. In volume 43 (1941-1942) we read on p. 663:

”On the date of the invasion, June 22, 1941, half the Jewish population on the continent of Europe, estimated at well over 9,000,000, resided in Russia and Russian occupied areas, while the other half lived in Germany and in countries and territories occupied or dominated by her. Figures for Russia published in October, 1940 showed a total Jewish population of 4,600,000 divided as follows:

Old Russia... 3,000,000
Polish Areas... 1,000,000
Lithuania (excluding Vilna)...
200,000

Latvia... 100,000
Bessarabia... 200,000
Northern Bukowina... 100,000”

These figures are given in round numbers and we must, therefore, assume them to be approximations. A more likely figure would be 4,700,000, which would account for the Jews in Vilna and Estonia as well as for the additional 20,000 Jews in Old Russia as enumerated in the census of January, 1939.

It should be noted that it is not made explicitly clear by Bayer whether the 4 million mentioned included the Jews in the eastern part of Poland annexed by the Soviet Union in 1939, but given that we are dealing with a Soviet mouthpiece, it seems likely that this part of Poland was regarded as part of the USSR. As for the number of Jews originally present in the parts of the USSR not reached by the Germans (no doubt included in the figure for “Old Russia” presented by the *AJYB*), it is well known that they were far outnumbered by the Jews in the western parts. According to the 1926 census, the Jews in the Asian part of the RSFSR, the Transcaucasian Republic, Turkmenistan and Uzbekistan totaled merely some 152,000, while there were some 171,000 Jews in the eastern part of European Russia (cf. *AJYB*, vol. 40, 1938-1939, p. 546, 548). The 4 million figure therefore appears to be sound.

Bayer writes that the Soviet authorities managed to evacuate “about fifty per cent” of the Jews in the western part of the Soviet Union. This would mean a total of some 2 million evacuees. As German historian A. Hillgruber writes,

“The estimates of the number of Jews in the Soviet Union in 1941 vary with a difference of over one

million. This is foremost due to the unanswered (and now hardly answerable) question of how many Jews were able to escape before the Germans [arrived in] the unoccupied territories of the Soviet Union. The estimates range between 2.655 million to 1.6 million” (Gerd R. Ueberschär, Wolfram Wette (eds.), *Unternehmen Barbarossa*, Schöningh, Paderborn 1984, p. 228, note 6).

Wilfried Heink has brought together a number of estimates made by Holocaust historians and Jewish authorities: “Raul Hilberg 1.5 million, Yitzak Arad 1 to 1.1 million, Solomon Michoels (of the Jewish Antifascist Committee, the JAC) 2 million, Yisrael Gutmann and Michael Berenbaum estimate 1.5 million” (W. Heink, “Well, where are they then?”, online: <http://www.tinyurl.com.au/bcw>). Thus while the number of evacuees implied by *Soviet Russia Today* is very high and might have been exaggerated in order to put the Soviet regime in the best light possible, it is more or less within the same magnitude as the figures espoused by prominent Holocaust historians such as Hilberg, Gutmann and Berenbaum. All this of course indicates that the calculations referred to were not conjured up out of nothing by Soviet propagandists, but based on actual statistics. The origin of the estimates presented by Theodore Bayer, however, remains an enigma. Undoubtedly they were relayed to the journal from some official Soviet source, like the bulk of its contents, but from where exactly? Were the same calculations presented in more detail elsewhere? Clearly more research is needed on this issue.

I Tried to Place a Holocaust Denial Ad

by Mike Smith

Producer, "One Third of the Holocaust"

I watched as Bradley Smith pulled two major public relations coups in the 2009/10 school year. The first was publishing his ad in the *Harvard Crimson*, which alerted the entire Harvard University community, and via CNN a national audience, to revisionism. The second was this spring via a 75-dollar, seven-word ad Bradley ran in the *Badger Herald* at University of Wisconsin at Madison. This ad created a huge brouhaha with front page articles and numerous editorials, including one from the Chancellor of UW-Madison, Biddy Martin, and following her, the director of the US Holocaust Memorial Museum itself, Sara J. Bloomfield.

I decided I would submit my own ad in the online edition of the *Badger Herald*. The *Badger* had posted a video of a UW forum where Bradley's "holocaust denial" ad was criticized, and from that I understood that there would be new guidelines, a new framework for how the paper deals with controversial ad submissions.

From the gist of the video, I felt that the ad I had in mind would easily pass their new guidelines. The paper's editor, Jason Smathers, had stated that they had looked at Codoh's website and that it does not rise to the level of "inciting violence." There was a suggestion in statements he made that with the new guidelines being worked out, Bradley's ad might still have been

published. In other words, Smathers stated that they let Bradley's ad in without any structured guidelines, but the future guidelines might be structured in such a way where his ad would have been published anyway. <http://www.tinyurl.com/au/bco>

My idea was to place an ad in the *Badger Herald* that did not promote Holocaust denial. That if anything, it would give the appearance of putting down Holocaust denial. My ad was to run three days in the print edition at a total cost of \$750. It solicited rebuttals to my video "One Third of the Holocaust."

Here's the text of the ad:

Refute Holocaust Denial Lies!

Seeking Rebuttals to a Holocaust Denial Video.

We are seeking rebuttals to a 30 chapter video called "One Third of the Holocaust" found at our website at holocaustdenial-videos.com. We are looking for tenured professors at UW to choose a single episode and write a rebuttal. All rebuttals will be published unedited in their entirety in the rebuttals section at holocaustdenial-videos.com

Rules: At least half of the essay must focus on refuting the specifics of the chosen episode. Suggested chapters for areas of expertise: Chemistry: chs. 2,4,10; Law: chs. 1,5,8,22; Physics: chs. 4,10,11,20; History: chs. 1,5,9,17; Biology: chs. 2,4,7,23. Engineering: 6,10,15,18. We'll publish the text or link to rebuttal text on your website. Email rebuttal to emaildeleted@yahoo.com. We rank in the top 10 at Google for searches for "holocaust denial" and your rebuttal gives people who find us this way access to an opposing view from a qualified professor, who heeds:

"I hope you will combat lies and distortion with education."

-- Biddy Martin in Op Ed in this paper on 3/2/2010.

Biddy Martin, a professor of German, is the Chancellor of U. Wisconsin-Madison.

So that was the ad I submitted. I got the runaround for a month but finally got my answer from their display ad department after it went through their new review process. The email stated:

"I'm sorry that your ad does not meet our standards and we will not be running it."

Intellectual Cleansing at the Mises Institute

by Bradley Smith

The elegant and brilliant N. Joseph Potts began contributing to *Smith's Report* in January this year (issue 168) with his “Free-Riding on the Juggernaut of Conscience.” He followed that with “Fighting Hatred One Lie at a Time” (issue 169) and “‘Intellectual Cleansing’—The Tyranny of Opinion” (issue 170). Then, alas, I lost him. The culprit behind this loss appears to be some repressive soul/s at the Ludwig von Mises Institute of Auburn, Alabama, which is disappointing in itself as the Institute displays the motto “Proceeding ever more boldly against evil” on the home page of its blog.

Joe began his (third) “career” as a political commentator on the Web site (<http://tinyurl.com/y5ahrqp>) of the Mises Institute in 2003 at the ripe old age of 58 with a review of a book that questioned whether democracy was consistent with individual freedom. From there he went on in further articles to assault any number of “sacred cows,” including global warming, US (military) foreign policy, foreign aid, the war on drugs, and even “fair-trade” coffee. All these attacks were sanctioned—even promoted—by the Mises Institute,

And then—he touched the “third rail” of political commentary—not anywhere near the Mises Web site, mind you, but ‘way over here, on CODOH, on amazon.com, and on Wikipedia, where he advanced the cause of fair, dispassionate discussion of the historical questions regarding the Holocaust. He did this,

as his idol Ludwig von Mises would have done, under his *own name*, and that was his undoing.

Someone who does not use his own name, on the Web site Holocaust Controversies, devoted a good deal of skill and time to cataloging all the efforts conducted openly under the name N. Joseph Potts and misrepresenting them under a post (<http://tinyurl.com/y62uzwm>) titled “‘Mises Daily’ Columnist Is a Holocaust Denier.” The “D” word! The poster (no need to cite his fake name) presented Potts’s article in *Smith's Report* for January, “Free-Riding on the Juggernaut of Conscience,” as “hateful,” omitting to mention that the hatred it did promote was directed against frauds and fakes horning in on the sympathy and support we all do feel toward actual victims of World War II. He even quoted a passage about Rudolf Höss’s having been executed for the alleged misuse of a disinfection fumigant (Zyklon-B) supplied to his camp for the welfare of its inmates as denial. That and other quotes in the amply documented post give the lie to the post *on the face* of the quotations themselves, but most won’t read them closely enough—they will just read the rabid ranting of the discoverer of yet another (they’re everywhere) Holocaust Denier.

Such would seem to be what Jeffrey Tucker, Editorial Vice President of the Mises Institute, or someone (a large donor) who could get to him, did. On March 31 an unsuspecting Potts posted on the

Mises Blog a commentary on a book about global warming. Tucker quashed that post a short time after it appeared, and sent Potts, who had been blogging (<http://tinyurl.com/y5kn5dc>) on Mises without incident since January 2005, a message explaining that his blogging privileges had been lifted because of the “public profile” he had acquired in connection with a matter that was “just not our issue.” The matter was *not* global warming, on which the Institute had happily carried Potts’s articles and blog posts for half a decade. It was ... you know.

When we carried Potts’s first article on *Smith's Report* (mentioned and quoted at length in the post that “outed” him), I asked him whether he wanted to use a pseudonym for his byline. Not a word of it—Potts said he stands by his positions and takes personal responsibility for them. Earlier, to find out whether he was being punished personally or just suffering the suppression of his name as associated with “that issue,” he asked Tucker if he might continue blogging on mises.org under a pseudonym. Nope. He himself is the *persona non grata*, no matter whether others know it is he. It’s clear that Potts didn’t anticipate the buzz saw he was walking into with our subjects and our adversaries.

His failure to appreciate the viciousness of some of our opponents is especially ironic in view of the articles in *Smith's Report* for February and March with which he followed up “Juggernaut.” The first reviewed the totally uncalled-for

accusations made on the Nizkor anti-revisionist Web site against someone who correctly quoted one of the two sets of figures presented in the World Almanac for 1949 for the Jewish population of the world. The second article virtually told the larger story of which Potts's sad tale forms a part: "Intellectual Cleansing—the Tyranny of Opinion," in which, ironically, he compared Holocaust revision with global warming, the very subject on which he became practically the dominant voice on mises.org.

As may already be evident, Potts has had many interests in his long life, and typically has pursued them extensively, and often concurrently. Most have a whiff of controversy about them. Take Corvairs, the air-cooled, rear-engine cars produced by now-government-owned General Motors from 1960 to 1969. Ralph Nader exposed the near-genocidal tendencies GM wantonly engineered into that death trap in his 1965 best-seller, *Unsafe at Any Speed*. Almost two million Corvairs were made, and in them, thousands of people, even whole families of innocents died tragic deaths, all for the enrichment of GM, as Nader explained it in his book. And where does our man Potts stand in the face of this hideous carnage? Why, in his own 1966 Corvair Corsa, wantonly driving it about the streets of his home town, endangering himself, members of his family, and the motoring public that shares the road with him.

All the while, Potts has authored numerous articles in the national Corvair magazine advocating the preservation and, yes, the *driving on the public road* of this monster machine, furthermore expressing admiration for the people who do this and the machine itself! If Potts

has been outed for this on Ralph Nader's blog, either the Mises Institute hasn't taken note of the atrocity, or perhaps acquiring a "public profile" as one who owns,

Rothbard, like Mises, was a non-practicing Jew, and his remark upon meeting me clearly showed that he knew who I was and that I was a Holocaust revisionist. As I sat down next to him in a booth at a gathering in a restaurant and was introducing myself, Rothbard cut me short with a smile and his proffered hand saying: "I know who you are, Bradley."

drives, and works on a most disreputable automobile nonetheless accords with the Institute's otherwise notably narrow definition of acceptable behavior on the part of its bloggers.

With his recent experience, Potts has confided to me a new fear that keeps sleep, even emotional calm, far outside his grasp: that he'll receive an e-mail from the editor of the Corvair magazine that Holocaust revisionism—or Austrian economics—or both of them, are "just not our issue," and barring him after 15 years of driving and writing about Corvairs from ever contributing again to the sacred pages of the magazine. Censorship, once accepted as a pre-emption of discourse, has a way of spreading, like cancer.

The Ludwig von Mises Institute has come a long way from its origins in California in the 1980s. It adopted as its motto a quotation from Virgil that Mises himself supposedly adopted early in his embattled, iconoclastic career. In English, it comes out as, "Do not give in to evil, but proceed ever more-boldly

against it." That same motto, obviously, would serve CODOH well—indeed, better than it now serves the Mises Institute. Perhaps because I lived in California at the time, I happened once to meet the man who was then the leading light of the Institute, Murray Rothbard. Rothbard, like Mises, was a non-practicing Jew, and his remark upon meeting me clearly showed that he knew who I was and that I was a Holocaust revisionist. As I sat down next to him in a booth at a gathering in a restaurant and was introducing myself, Rothbard cut me short with a smile and his proffered hand saying: "I know who you are, Bradley."

Although I don't know Rothbard to have written specifically about the Holocaust, he is known to all as a keen revisionist of economic history, and everything about his behavior on this occasion expressed to me his full respect for what I was then, as now, promoting. He, unlike the crew that has succeeded him at the Mises Institute, clearly understood, and lived, Virgil/Mises's motto for which we at CODOH have so much regard.

Our former writer is reluctant to continue his contributions to *Smith's Report*. I don't blame him. Like many another hostage, he is stayed by considerations of the welfare of the innocent members of his family, who he now understands would likely be made to suffer because of this work. His older son is just starting out in the entertainment field in Chicago, while the younger aspires to a career in journalism on the West Coast. Continuing to expose himself here would only lead, sooner or later, to the exposure of his family elsewhere.

I wish him well.

Inconvenient History: A Quarterly Journal for Free Historical Inquiry. Volume 2, Number 2 is now online.

In this issue:

Thomas Dalton wraps up his two-part series on Joseph Goebbels.

Carlo Mattogno takes a revealing look at the origin and functions of the Nazi concentration camp at Birkenau.

Thomas Kues introduces a new series that will look at the evidence for the presence of allegedly gassed

Jews living in the occupied Eastern Territories.

And we can announce the addition of two new columnists.

Michael K. Smith, author of "Portraits of Empire" and "The Madness of King George," joins us with a consideration of David Irving 10 years after the now infamous Lips-tadt libel trial.

Jett Rucker, our new assistant editor, compares the trial of Captain Wirz, who ran the Civil War camp at Andersonville, with Rudolf Hoess, the commandant of Auschwitz.

This issue is rounded out by a look at the Katyn Forest Massacre, Chip Smith on Literary Hoaxes, and L.A. Rollins's Profile of John T. Flynn.

Richard A. Widmann, Editor

Smith on YouTube

Most of you know, but some may not, that YouTube facilitates the uploading of videos and other filmed material onto the Internet. According to Wikipedia it is now the third most visited website on the Internet, behind [Google](#) and [Face book](#).

In May 2010 it is reported that YouTube was serving more than two billion (billion) videos a day, "nearly double the prime-time audience of all three major US television networks combined."

YouTube makes it possible for anyone with an Internet connection to post a video that a worldwide audience can watch within a few minutes. Because of the range of topics covered by YouTube, it has turned video sharing into one of the most important parts of Internet culture.

Well, this being the case, though we have no experience working with YouTube, we have now uploaded 29 videos with Smith addressing this and that. They range in length from two to ten minutes each. Each links to CODOH.com

and specific revisionist documents. This isn't something I would have planned to do, not something that I really look forward to doing, it's another responsibility, more work, but it does appear to have value with regard to the forwarding of revisionist arguments. So, I feel obligated to do it.

To date our videos have been viewed 19,000-plus times. Not much in the great scheme of things, considerably better than a stick in the eye.

Following is the text to the notes I used for my last YouTube video titled: "The Palestinians are Doing it all Wrong."

I want to say up front here that I'm aware of the fact that what I understand is always a lot less than what I don't understand.

Which leads me, oddly enough, to the Gaza flotilla story.

But first, I want to read a couple three paragraphs of an opinion piece I wrote in 2001 titled "The Palestinians Are Doing It All Wrong." It was during a time of much fighting and cruelty between Palestinians and Israelis. I argued

then that it might be well if Palestinians were to replace suicide bombings and mortar attacks with some kind of non-violent action.

I wrote:

"Everyone with a heart in his breast sympathizes with the Palestinian people in their struggle against Israeli power, influence and brutality.

"The courageous, self-sacrificing young Palestinians who volunteer to make bombs of themselves to kill Israelis are celebrated as heroes by Palestinians. In a traditional sense they are. Once upon a time we had a man ourselves who regretted that he had but one life to give for his country.

"The U.S. Congress has bank-rolled the entire enchilada from the beginning and is still at it. Don't kill Palestinians with your own hands. Fund Israelis with another hundred billion dollars and they'll kill everyone who gets in their way. They'll do it for themselves, and they'll do it for the money men too. As Americans, what are we thinking of?"

Those young Palestinians who are willing to die as human bombs would certainly be willing to risk

their lives – and that is what it would amount to – by just marching, just sitting down, just saying no to the deliberate killing of civilians, no to the initiation of violence, and no to their own inner rage.”

Today then—today—we have the Gaza Flotilla story. We all know the outline of the story.

On 31 May the Israeli military intercepted the Gaza Flotilla killing, perhaps murdering, at least nine of those on board. It cannot be demonstrated that the flotilla was transporting any arms. The Israelis were armed to the teeth, thanks to the U.S. Congress.

The global reaction to this event was to highlight the unending victimization of the Palestinians at the hands of a brutal Israeli State.

It was one more demonstration of how Israel itself has become the primary source for anti-Semitism throughout much of the world.

And now, what do we have? We have Gaza Flotilla follow-ups.

According to news reports, one Iranian ship has already left for Gaza on 12 June.

Two other Iranian ships organized by Iran's Society for the Defense of Palestine are scheduled to depart shortly.

Two Lebanese organizations—Journalists without Borders and Free Palestine—are sponsoring a ship with at least 50 journalists and 25 European volunteers on board, including European parliament members, to challenge the heartless Gaza blockade.

The Turkish "humanitarian relief fund" (IHH), one of the backers of the original Gaza flotilla, says it will send six more ships to Gaza in July.

A German organization called Jewish Voices for a Just Peace is

sponsoring a ship with 14 activists aboard, scheduled for departure in mid-July.

Free Gaza, the group that sponsored the original flotilla, and Viva Palestina, a UK-based group, are planning another convoy of 10–15 ships, slated to leave for Gaza by October. And that is the point.

The Gaza Flotilla has created a new public environment internationally. The victimization of the Palestinians by the Israeli State is being publicly acknowledged on a level that it never has been before. All over the world the brutality of the Israeli State is publicly acknowledged even beyond where it was acknowledged before. All over the world the contempt for human justice by the Israeli State is publicly recognized on a scale never before acknowledged.

All of this accomplished, for the moment, without killing one man, women or child. Without destroying one building or one tree. Without attempting to destroy a free exchange of ideas, without which every culture becomes a toxic affair.

This time we hear hardly a whisper of Israeli functionaries trying to morally justify Israeli behavior by referencing the Holocaust story. Even the most passionate Exterminationists do not believe such references can function in the scenario created by the unarmed Gaza Flotilla.

I think ten years ago, then, I understood something about the value that non-violent protest might hold for the Palestinians. At the same time, I am aware that what I understood then was less than what I did not understand.

We'll have to watch as the Gaza Flotilla scenario plays itself

THE DEATH OF THE HOLOCAUST?

In the aftermath of the Gaza Flotilla debacle, Israeli intellectual Uri Averbach writes that nobody in Israel seems to have noticed until now “the death of the Holocaust.”

“In all the tumult this affair has caused throughout the world, the Holocaust was not even mentioned.”

Codoh.com, the Forum, *Inconvenient History*, *Smith's Report*, and now Youtube. It all adds up. It's not always a pleasure, sometimes it's burdensome, but the obligation remains what it is.

Thanks much for your support.

Bradley

Smith's Report

is published by
**Committee for
Open Debate
on the Holocaust**

Bradley R. Smith, Founder

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THE POWER TO DEFINE IS THE POWER TO DENY

by Jett Rucker

First among the several false accusations made against Holocaust revisionists by opponents who eschew argument in favor of defamation is the charge of “Holocaust Denial,” something no one addressing the history of German racial policy during the Nazi regime does. What we do that brings on this charge, however, is inquire as to exactly *what* was done, to *whom*, *why*, *when*, *where*, and *how*. In the course of these nefarious activities, we who do these things often find ourselves seeking, in place of nebulous but inflammatory terms such as “genocide,” “extermination,” and the like, actual, detailed *descriptions* of acts, experiences, and even intentions.

This, in turn, leads us into further offenses such as seeking, assembling, qualifying, analyzing and interpreting not only tangible evidence (or the lack thereof), but also testimony, and applying to it forensic analysis not unlike that to which we subject the tangible manifesta-

tions of events now over sixty years ago. The findings emerging from these processes occasionally yield implications that oppose what “everyone knows” about the places and people involved at the time.

In today’s news arising from practices in the “War on Terror” of the United States CIA and of the

To a mere inquirer into the particulars of the historical events in Europe of sixty years ago, the power to issue such definitions of the words others might accuse them with is breathtaking. Who needs to trouble himself with denial when you can define your crimes away?

equivalent agencies of various allied—and not allied—governments engaged in their own wars on their own special terrors of interest, the term “torture” has attracted controversy.

Thus, from the seemingly authoritative declaration of the US government that its practices, such as “water boarding,” do not constitute torture, revisionists such as Salon columnist Glenn Greenwald present us with certain logical conclusions that flow irrefutably from that definition, to wit, that war hero and sometime presidential candidate John McCain, during the almost six years he was a prisoner of war of the North Vietnamese, was not <http://tinyurl.com/2d6x9eg> tortured! Here is the definition Greenwald quotes the US government as having provided us with:

“Physical pain amounting to torture must be equivalent in intensity to the pain accompanying serious physical injury, such as organ failure, impairment of bodily function, or even death. For purely mental pain or suffering to amount to torture (under U.S. law), it must result in significant psychological harm of significant duration, e.g., lasting for months or even years.”

To a mere inquirer into the particulars of the historical events in Europe of sixty years ago, the power to issue such *definitions* of the words others might accuse them with is breathtaking. Who needs to trouble himself with denial when you can define your crimes away? It almost invites the as-yet-unheard-of crime of Holocaust *Definition!* Webster's *Third International Dictionary* defines it, in fact, as a "burnt sacrifice" in its edition of 1971, a time when "holocaust" almost always appeared with the modifier "nuclear" prefixed.

It turns out, Greenwald continues, that being a government seems to be the qualification that one needs to have to issue such definitions. And enforce them—none of the statutes on the books of many countries around the world criminalizing "Holocaust denial" has set forth an explicit "authorized" version of the Holocaust against which one might vet one's intended expression on the subject, but all seem to sanction significant departures from some (legally) undefined customary, dominant, respectable rendition of the matter. How courts rule on such unstated standards, fining offenders and sending them to jail, leaves one pondering the methods by which the Inquisition's judges decided who was to get the rack, and who the wheel.

Greenwald notes that if the Chinese government swears that it never tortures (and it does so swear), then journalists may not, and respectable ones do not, write that this or that dissident incarcerated by said government was ever subjected to treatment calculated to intimidate or demoralize said dissident. The same goes even for the Vietnamese government, which says of its practices when it was the government merely of North Viet-

nam, that it never tortured anyone. My, how the times do change!

So much for denying (and defining) torture. As for "Holocaust denial," it also helps to be a government, but in that arena, it may take more than just being a government . . . much more. Certain governments have already been mentioned as Torture Deniers (or Definers, which is the same thing). All these governments, except for Vietnam's, have nuclear arsenals, and Vietnam in its short history has already faced down concerted armed incursions by, as it happens, the other two governments (the US and China) listed among the Torture Deniers, both of whom have well-known nuclear capabilities. The governments that enforce laws against announcing certain findings from inquiry into the realities of the Holocaust have already been referred to as a group. Some of them (France) have nukes, while the others don't, except for one (Israel) that denies having nukes (Nuclear Denial).

Of course, Germany's government undertook to deny that it was conducting a Holo-whatsis during the hostilities during which the charges arose, but that government was (depending on your definition of the word) "exterminated." The puppet regimes installed by the powers that exterminated it—and much of its population—were among the first (after Israel's) to criminalize inquiry into the historical events in question.

Governments like China and US don't have laws explicitly about Holocaust denial, though one of them has erected a huge, costly memorial to the event, which occurred on another continent and did not involve its citizens, on the Washington Mall. But there is one government whose head, Mo-

ammed Ahmadinejad, stands accused of Holocaust Denial. And the country that is governed by that government is squarely in the crosshairs of the bombsights of the America-Israel World Enforcer, ostensibly because it's trying to develop . . . a nuclear arsenal.

Now, what really came first, here? The official, governmental "Holocaust Denial," culminating in a 2006 conference in Tehran attended by a number of, shall we say, peripheral luminaries including our own Bradley Smith, or the drive to develop nuclear capabilities that seems to have first become evident shortly after that conference? The term Weapons of Mass Destruction (WMD) has curiously passed out of usage since the US and its co-conspirators were shown to have falsely used it to justify their invasion and conquest of Iraq in 2003, but nuclear capabilities surely can be described as WMDs, can't they? Or have they been defined, by some government somewhere, otherwise so that they can't, at least if they are in the possession of Israel?

OK, let's say that Iranian nukes, like Chinese nukes and American nukes (and Israeli nukes) are Weapons of Mass Destruction, or will be, or would be. Indeed, this is heavier than accusations against Iraq, which was falsely portrayed as shopping in Africa for uranium ore. Iran, we are told, has *cyclotrons*, as presumably Iraq did not yet have when Israel launched its 1981 air attack on the nuclear reactor installation in Osirak, near Baghdad. By the time American troops took possession of the ground in question in 2003, no WMDs were to be found, perhaps because they were destroyed by

[Continued on page 12](#)

BLOG NOTES

Bradley Smith

I've been encouraged more than once to publish a monthly feature where I would report on the work I reported on that month ten years before.

"Ten Years Ago Today."

A nice idea. Even a good idea. I decided to do it. I pulled out a couple issues of *SR* from our files that I published during the summer of 2001. Issues 82 and 83. What I discovered first was a nice irony.

The lead article in *SR 83* noted that I had been named as one of the "Top Ten Extremists" in America by the Jewish Anti-Defamation League of B'nai B'rith. The 3,000-word ADL article where this charge was leveled was prefaced by a short statement reading:

"Since 1983, Bradley R. Smith has effectively functioned as the Holocaust Denial movement's chief propagandist and outreach director in the United States. Smith was the first director of the Media Project of the Institute for Historical Review, he took Holocaust denial to TV and radio stations across the Nation. He achieved his greatest notoriety, however, as the director of the Committee for Open Debate of [sic] the Holocaust, whose mission is to disseminate denial to students on college campuses."

For these last ten years that followed then (ignoring for the moment the previous 30 years) the ADL and the rest of the Holocaust Marketing Industry (HMI) have been working to put an end to revisionist arguments. At the same time those of us who are interested in

getting the history of the Holocaust story into accord with the facts worked to forward revisionist arguments.

The first part of the irony mentioned above is that this past September, just in time for the 2009 / 2010 academic year, the ADL partnered with Hillel, The Foundation for Jewish Campus Life, to publish a 10,500-word, 33-page document titled: "Fighting Holocaust Denial in Campus Newspaper Advertisements: A Manual for Action." (*See SR 167*)

This manual, which was made available to campus newspaper editors and the mainline press across America, reports that I ask why:

"prominent historians do not answer his request to provide, with proof, the name of one person who was killed in a gas chamber at Auschwitz. In one ad he claims to have asked this question to more than 2,000 scholars [it's now about 4,000] and that none provided a satisfactory answer [I wrote "no" answer]. He implies that there is no answer and that the Holocaust is a fraud.

"In one of Smith's early ads from 1992, he dismissed eyewitness testimony as 'ludicrously unreliable,' claimed Nazi confessions were obtained through coercion, intimidation and even physical torture. In 2006, Smith attended [actually he spoke there] the infamous Iranian Holocaust denial conference, where he claimed that American professors are purposely obfuscating the issue of the 'Holocaust Question.'"

The Manual goes on for another 10,300-plus words but we'll let that go for now. Here is the irony.

This is what can be seen as the irony of the affair. It is plain that

the HMI is growing ever more successful every year, marketing its Holocaust story to Government, media, the universities and the citizenry. At the same time it is demonstrable that revisionism is growing more successful every year, its arguments being forwarded via the Internet to Government, media, the universities and the citizenry of every nation on earth.

Somewhere these two movements, each growing on its own, are going to meet in some kind of public confrontation which I cannot yet imagine. Where, when, how—it's all up in the air. But each is on a growing trajectory, and somewhere up there in the sky they are going to meet, confront each other face to face. The irony is compounded by the fact that the David in this scenario is looking forward to the confrontation, while the Goliath fears it.

** In addition to the irony/s noted above, when I went through the two issues of *SR* from the summer of 2001 (ten years ago), a number of things caught my attention. The first was to be reminded that for years I published a "Notebook" column in each issue of *SR*. Notebook was something of a journal/diary treating with the work and the life both. I immediately felt it to be a loss in the last few years of *SR*. Some of you would dispute that. Nevertheless, here I am.

** Michael Savage on the Jeep radio telling stories. When his father was 13 and living in the Bronx he had a laundry route where he picked up and delivered washing using a horse-pulled cart. That was in the 1920s. Listening to the tale memory recalls how when I was a kid in South Central Los Angeles in

the 1930s the rag and junk dealers came clopping past our house every week or so in their horse-drawn wagons, yelling out to us that they would take our rags, our junk. I hadn't thought about that for a long time.

And then there was the morning in the fall of 1956 when I was staying in a cheap hotel on Broadway in the Bowery in New York City. I'd hitch-hiked from Los Angeles to New York thinking to get a ship to somewhere in the Middle East and find a way to cover what we call now the Sinai War. The way it worked out was that the war was over about the time I got to New York.

Anyhow, one morning I was standing at the window of my room looking up Broadway when I saw a horse-drawn wagon coming down the street loaded with ice. A horse-drawn wagon on Broadway in New York City in 1956! I was seeing something from another age. I stood there at my window, watching the horse and wagon. I remember the morning sky being overcast.

** I've been talking to Eric Hunt, who was 22 years old when he grabbed Elie Wiesel's sleeve in a San Francisco hotel and challenged him to start telling the truth about his Auschwitz and Buchenwald experiences. I had in mind doing a profile on Eric for *Smith's Report* and we did begin work on it. However, the story kept growing, getting more complicated, more interesting, and I had to give it up for the moment.

Meanwhile, I will publish a brief email back and forth between Hunt and Professor Kenneth Waltzer of Michigan State University where he is director of Jewish studies. I think this brief exchange is telling in a couple ways. One, a 25-year

old independent researcher is challenging a 68-year old historian with a Harvard Ph.D. and more than holding his own. Example: here he writes to Dr. Waltzer:

"Anyone who teaches kids of German heritage that their people made a little old lady eat shit-covered diamonds for a year and a half is a sick individual. I will debate *The Fifth Diamond* anytime, anywhere."

** As those of you who have contributed to the work over the last couple months already know, not having had your contributions acknowledged, I am very far behind the curve with office work. Some of it is that I am not well enough organized, some of it that I probably try to do more than I should try to do, and between the two. . . .

There is the work on the Blog, work for YouTube, work on Face Book, work with this newsletter, and just plain ole work. And then there is the fact that I allow myself to pay too much attention to news and stuff related to news. I find myself too often getting lost in it. I get anywhere from 100 to 300 emails every day. I delete most of them, but sometimes I allow myself to get lost in what's left over. That is the key thing to note. I *allow* myself to get lost in them.

So this morning checking my email, determined to not get lost in it, I found an article by the Israeli musician and journalist Gilad Atzmon. Atzmon is traveling about the U.S. giving talks and interviews. I couldn't let it go.

Atzmon writes: "This set of [six video clips](#) covers an almost taboo controversy to do with freedom of speech. In the discussion, I stress the ethical and logical need for history to be open to revision."

A Jewish Holocaust revisionist who is not quite out of the closet yet. He has a strong character, is a good journalist, and I expect him to go forward with what he has initiated.

** Contracted a cold a few days back but didn't pay much attention to it. Colds come and go. Lil Brad had had a cold, we hold hands when we walk at night, and I figured I had gotten it from him. He's over it, I'd be over it in a few days. I didn't wake up to the fact that I have been too weak to go for my evening walk the last four days. Mucho phlegm in the lungs. So this afternoon it was around the corner to our local family doctor. There's an infection in the nose and throat. The lungs are clear. Cost \$142 for doctor and the drugs. Not good.

** On July 13, **SocialistWorker.org** published an interview with jazz musician and anti-Zionist writer **Gilad Atzmon**. After the interview's publication, it was brought to the attention of these socialist workers that Atzmon "has associations with deniers of the Nazi Holocaust of the Jews." This shocked the moral sensibilities of these folk so they disappeared the interview from their site. The usual.

** **List Universe** is a Web site that produces the "ultimate Top Ten" lists of everything under the sun, or moon. It serves over 4.5 million pages a month to more than 1.5 million readers. The page is focused on lists that intrigue and educate, specializing in the bizarre or lesser-known trivia. List Universe has been featured on BBC Radio, Radio Scotland, BBC Television World News Interna-

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LES MISERABLES

The Tragic Death of a Night Porter

In Memoriam

by J. P. Bellinger

On June 11, 2010, a badly decomposed body was discovered wedged in between the seats of a parked vehicle in a shopping center located in Karolinka, Opole, in Poland. The cadaver was decomposed beyond recognition, and DNA tests turned out to be inconclusive in establishing the identity of the victim. However, papers and documents discovered inside the vehicle led police to conclude that the deceased individual was Dariusz Ratajczak, a professor of history who formerly taught at the University of Opole. He was 48 years old at the time of his death. Family members confirmed the fact that the decedent was indeed Dariusz Ratajczak. After being questioned, a number of witnesses told the police that the car had only recently been parked there. In fact, just prior to his demise, Ratajczak had been planning a business trip to Holland, where he had been hired to work as a translator.

In fact, Dariusz Ratajczak's troubles began with the publication of his booklet, *Dangerous Topics*, in March 1999. The treatise was self-published and limited to only 320 copies, but gave credence to the old maxim that "the pen is mightier than the sword." Ratajczak's essay provoked a firestorm of criticism among his contemporaries. In the month following the

book's publication, a rather surprised Ratajczak was summoned to the editorial offices of the *Gazeta Wyborcza*, a leading Polish newspaper, where he was sneeringly told, "We'll trample you into the ground for the little book, and the little sub-chapter on the Holocaust."



Dariusz Ratajczakjczak

True to their word, the editor of the newspaper proceeded to do just that. The *Gazeta Wyborcza* instituted a smear campaign of harassment and intimidation calculated to ruin the man's life and livelihood—and it succeeded beyond their wildest expectations. Ratajczak was charged under Poland's "Holocaust denial" law, which had been passed by the legislature as a result of pressure from the Jewish lobby.

Even though the court eventually dismissed the charges against him, the smears, lies and libels emanating from the media continued to dog him with the fanatical persistence of an Inspecteur Javert. Instigated by the media assault, others joined the chorus to expel Ratajczak from his teaching position.

The director of the Auschwitz Museum referred to him as a "Nazi," and the spokesman for the Israeli embassy in Poland, Michael Sobelman, publicly expressed his "surprise" that "such a man works at a Polish university." Unsurprisingly, the Simon Wiesenthal Center joined in the chorus, accusing Ratajczak of being an "anti-Semite," to which the professor responded rather phlegmatically:

"At present, the charge of anti-Semitism has become a sort of exceptionally brutal weapon, which the 'Establishment' uses ruthlessly against independent-thinking men (for the greater fun of it, also against Jews, such as Dr. Israel Shahak). Write, in accordance with truth, about the almost racist character of the state of Israel, and you will be an anti-Semite. Point to Simon Wiesenthal, his errors of the past, or rub Mr. Adam Michnik and his *Gazeta Wyborcza* up the wrong way, and you will be an anti-Semite. Write a few words of truth about all those Wiesels, Kosinskis,

or a few anti-Polish Australian liars of Jewish extraction, and you will be an anti-Semite, of course... And so on, on, on. Sheer paranoia, or—and here we are going back to the source—an important element of political correctness.”

Perplexed by the ferocity and persistence of the attacks launched against him, Ratajczak commented:

“What hurts me most is that I found myself in a group of historians who have been muzzled. After all, please see: from 45 years to now the number of Jews murdered in Auschwitz-Birkenau has dropped from six million to less than one million. It's official data. Indeed, even if they had killed one man, that would be a tragedy. But how is it that some historians may legitimately question the numbers of the Holocaust, and others can not? How is it that some people can reduce the six million to less than a million and nothing bad is happening to them? How is it that some people are not allowed to examine this subject and even be wrong, while other historians are allowed all this?”

Expelled from his teaching position at the University of Opole on charges of “denying the Holocaust,” he was compelled to seek work as a menial laborer. Prior to being dismissed, Ratajczak suffered the indignity of being ordered by his superiors at the University to submit to psychiatric treatment for presuming to question any aspect of the holocaust. A colleague advised him that the only option available to him would be to move out of Opole and change his identity. The slander campaign became so unbearable that it alienated his spouse and destroyed his marriage,

and the once celebrated professor was reduced to penury and destitution. Wherever he applied for work, prospective employers would receive telephone calls from “yellow” journalists informing them that the applicant was a “holocaust denier,” and that hiring him would be “bad for business.” The hint alone sufficed to induce employers to subtly drop his application into the nearest wastebasket.

In the weeks preceding his death, Dariusz Ratajczak turned into a phantom of his former self, abandoned and shunned by family, friends, and former colleagues alike. The disturbing news of Ratajczak's death shocked traditionalist and patriotic organizations in Poland, whose spokespersons lambasted Ratajczak's detractors as people having the blood of an innocent man on their heads.

For them, Professor Ratajczak's death prompts a serious moral dilemma: Is questioning the holocaust, or holocaust “denial,” of more intrinsic worth than the life of any human being?

In a moral sense, what possesses greater intrinsic value? Maintaining the mainstream version of the Holocaust at any cost, or the life of a single human being whose only offence was to engage in historical research in a quest for the truth? Disturbingly, there are those who would stop at nothing to silence any and all independent inquiries into the historical event known to historians as the Holocaust, a fact best illustrated by the response of those who supported the willful and malicious persecution of a man for exercising his God-given right of intellectual freedom. Unfazed by the news of his death, Ratajczak's detractors gloated over his demise, intractable in their cynical hatred for the man. One critic mockingly

commented that he “lived off his wife and could not find a better job than a waiter and a night porter. He lied, and had mental health problems, and led a miserable life and had a miserable death.” As if lying, personal misfortune and mental health problems warrant a miserable death for anyone!

Moreover, the obvious point was deliberately overlooked: The man was once gainfully employed, and highly respected, and his “mental problems” did not exist until the usual merchants of sleaze and smear sank their hooks into him, but by resorting to this process of vilification, the victim is dehumanized and condemned, and the assassins are cheered and comforted.

The reader may catch a glimpse of Professor Ratajczak's profound insights and spontaneous genius as revealed during the course of an interview where he proffered an assessment of “politically correct” establishment historians:

“It is they who, deliberately, convert history into a handmaid of current political interests of equally morally and intellectually cheap ruling elites. Finally, it is they who decide which fact or historical figure to make prominent, and about which to keep silent to the death. Of course, they do it from the angle of current political usefulness....

“Everywhere half-truths, lies, propaganda. But it is not at all madness, but a method leading to the destruction of historical consciousness, to the cutting off from the truly Polish historical heritage, without which the nation cannot exist. A nation is, after all, past, present, and future generations. If we break the first element of the triad, the whole starts making no sense. And that is where the ‘crea-

tivity' of the politically correct correctors of history is leading.

"If there is an uninvestigated historical fact, I investigate it, whether somebody likes it, or not. If there is a problem which requires at least reporting about, or expounding, I report about and expound it. Regardless of whether they accuse me, for instance, of breaking the law. Because of this, I am an easy target for attacks. Such is the lot of a man not caring about censorship (the communist one before, and the politically correct one today). Good God, I didn't become a historian to write between lines. A historian has one basic role to perform. It is to reach the truth. In essence, truth is a historian's only friend. A historian ought to know that truth has no hues; truth is always clear, and one."

Professor Ratajczak's death was ruled a "suicide," but skeptical

people, perhaps bearing in mind the recent arrest of a Mossad assassin operating in Poland, are asking how a person in an advanced stage of decomposition was able to drive to a public parking lot and park a car?

In the preface to his prescient treatise, *Dangerous Topics*, Professor Ratajczak opined:

"Writing about Polish-Jewish relations is a risky activity. Especially for the Pole, who believes that these relations should be presented on the basis of truth. It's easy then—paradoxically—to be exposed to charges of extreme nationalism, xenophobia and Anti-Semitism. The consequences are often sad: a social boycott (everyone has those friends they deserve), racial and publishing blacklisting. In the end—occupational death."

Unfortunately, and certainly unforeseen by Professor Ratajczak,

"occupational death" transformed into physical extinction.

Prior to his unforgivable transgression, Professor Ratajczak was feted as one of Poland's most brilliant historians, and highly regarded by his students. He leaves behind a wife and two fatherless children. His funeral was held in secret, without notifying the public, and the results of a mandated autopsy are said to be forthcoming.

What may be said as his epitaph? Dariusz Ratajczak shall most likely be remembered as the victim of a cruel, relentless fate at the hands of cruel, relentless people who used his book, *Dangerous Topics*, to drive the nail into his coffin. On the day Dariusz Ratajczak died, free speech in Poland died with him.

1 Bibula pismo niezalezne,
<http://tinyurl.com/2ff4v5q>

News Notices Relating to the *Einsatzgruppen* and the "Holocaust" in the Soviet Union from *Judisk Krönika*

presented by Thomas Kues

In the recently published study *Sobibór: Holocaust and Propaganda* co-authored by Jürgen Graf, Carlo Mattogno and myself, a subchapter (pp. 361–363) of our discussion on the fate of the allegedly gassed Jews is devoted to a number of quotes from war-year issues of the Swedish-Jewish periodical *Judisk Krönika* (Jewish Chronicle) which contradicts the established historiography on this most important is-

sue. Jewish-American historian Steven Koblak, who has specialized on Sweden's war-time relationship with Germany and the "Holocaust" has the following to say about the journal in question:

"One center of activity was within the pro-Zionist groups. They had a journal, *Judisk Krönika*, founded in 1932, that publicly tried to change the official congregation policy and influence the larger Swedish community. The journal

developed close contacts in Eastern Europe, especially Poland, and provided some of the best information on the extent of the Final Solution found in any Western publication. The journal also became a source of information for other non-Jewish publications."

In my survey of the war-year issues of this journal—which is still the most important Jewish publication in Sweden—I came across also a number of news notices relating

to the activities of the Einsatzgruppen in the occupied Soviet territories, as well as Soviet evacuations of Jews to the Russian interior and Central Asia. I present them here in chronological order accompanied by a few brief comments.

- **Vol. 10 Nr 9** (November 1941), p. 141: "50,000 Lithuanian Jews, who initially had been brought to the interior of Russia, have now been allocated to Mongolian farms. About 100,000 Jews from Ukraine have found a haven of escape in Birobidzhan." The number of evacuated Lithuanian Jews given here is vastly higher than those presented by mainstream sources, who generally state that approximately 10,000 of these Jews escaped or were evacuated to the Soviet Union before the German invasion (Jim G. Tobias, "Die Massenexekutionsstätte Ponary bei Vilna 1941-1944" in: R. Margolis, J. G. Tobias (eds.) *Die geheime Notizen des K. Sakowicz*, Antogo, Nuremberg 2003, p. 14, note 12).

- **Vol. 10 Nr 10** (December 1941) p. 156: "News of the most terrifying sort have reached us from the Ukraine. There are reports of thousands of killed Jews, among them 15,000 Galician Jews, who had been expelled from Hungary. Also in Odessa thousands of Jews are said to have been executed as punishment for a time-bomb which exploded in the city hall and buried in its ruins 200 Romanian soldiers with their staff. Similar reports also come from Kiev and other Russian cities." (The journal consistently used "Russian" to denote "Soviet", thus the reason why Kiev in the Ukraine is called a "Russian city").

- **Vol. 11 Nr 1** (January-February 1942) p. 12: "In occupied

Ukraine, the violent German anti-Jewish persecution has not been able to destroy the Ukrainian population's good relationship with the Jews. As far as it is possible, the local government takes care that also the Jews are given normal rations of food. The destitution, however, is enormous, and a large part of the population does not have a roof over their heads, since the houses have been destroyed during the fighting. [...]. According to *Deutsche Zeitung im Ostland* [an official German newspaper published in Riga] the Russians evacuated 30,000 Jews from Lithuania, 24,000 Jews from Latvia and 1,000 Jews from Estonia at the beginning of the German-Russian war." The figure of 30,000 evacuated Lithuanian Jews is three times that held by mainstream historiography (see above). It should be noted in passing that the number of Jews evacuated from Latvia by the Soviets is consistent with that found in the general report of the Einsatzgruppe A from 16 October 1941 to 31 January 1942 (23,479).

- **Vol. 11 Nr 2** (March 1942) p. 27: "In Minsk, Berditshev, Schitomir and Mohilev there are no longer any Jews. Their houses have been confiscated to be used as winter quarters for German soldiers. All the Jews of Kharkov [Kharkiv] were brought to a concentration camp soon after the German conquered the city. The Jews in the occupied territories are being strongly decimated by epidemics and hunger." In the Minsk ghetto there lived in fact tens of thousands of Jews at the time. It seems unlikely that the well-informed journal would be so grossly mistaken on this point. It is possible that what was meant was that there were no longer any Jews outside of the

ghettos—the second sentence hints in this direction. As for the Jews of Kharkov, mainstream historiography claims that 15,000 of them were shot in the nearby ravine Drobitsky Yar on 15 December 1941.

- **Vol. 11, Nr. 6** (July-August 1942), p. 91: "From Uzbekistan it is reported, that the Soviet government has prepared for the creation of permanent housing for the one million Jews which have been evacuated there. (...) After several months on the march, the evacuated Jewish colonists from Crimea have reached their destination, the Siberian territory of Krasnojarsk. [...]. Part of the Jewish farmers from the Ukraine have travelled to Saratov in the Volga district, where they have been given new soil. [...] In Taschkent, where thousands of Jews from Poland find themselves, there have been opened three offices for the registration of the refugees."

- **Vol. 11 Nr. 7** (September 1942), pp. 101-102: "The latest reports to the Polish government in London are concerned with this ['the horrible blood bath'] and according to them, 400,000 Poles, half of them Jews, have been massacred. A report which reached London even states the number of Jews exterminated in Poland alone to 700,000. This figure is so enormously high, that one finds it hard to believe in. [...]. Berlin radio has explained, that the message about the killings of 700,000 Jews is not true. Only executions due to actions of sabotage have taken place." While this quote does not concern the USSR, it is nevertheless worth mentioning here, as it shows that German authorities addressed and explicitly denied the mass killing allegations, while ac-

knowledging executions of (Jewish) partisans (and possibly also reprisal shootings). On page 102 we find a list of a "horrible series of mass executions": 9,000 Slonim Jews are claimed to have been killed at the beginning of November 1941; 50,000 Vilna Jews from November 1941 onward; another 60,000 Vilna Jews in May 1942; undated mass killings are listed for Lodz (35,000 victims), Lwow (30,000), Stanislawow (15,000), Pinsk (8,000) and Brzesc (6,000). Massacres are also claimed for Czyzew, Szlachecki, Hancewicze and Tarnopol, but neither dates nor victim figures are given. It is further stated that 25,000 Latvian Jews fell victims of pogroms (supposedly carried out by the local population, in contrast to mass shootings carried out by the Germans).

As for the alleged Vilna massacre of May 1942, it is clearly invented. No other known source claim a mass killing of even remotely this size during 1942, and moreover the figure of 60,000 victims is numerically impossible: In January 1942 there lived some 15,000 Jews in the Vilna ghetto, while according to a census carried out at the end of May the same year, the inhabitants of the Vilna ghetto numbered 14,545 (cf. J. Graf, C. Mattogno, *Treblinka: Extermination Camp or Transit Camp?*, Theses & Dissertations Press, Chicago 2004, p. 209, 212).

- **Vol. 11 Nr 8** (October 1942). On p. 122 we are informed that 76,000 Jews were evacuated from Vitebsk at the beginning of Operation Barbarossa, while 24,000 stayed in the city. We are also told that 200 Jews were shot in Kujbysjev as a result of partisan activity, 600 Jews were machine-gunned in the same town the fol-

lowing week. The remaining 15,000 Jews of Kujbysjev were then supposedly massacred during the next following weeks. The Jews in Jelsk were supposedly put on a barge in the Pripjet river which was then made to capsize (!). 5,000 Jews are stated to have been shot in Kersh. A witness, a fisherman named Josef Weingarten, crawled out of the mass grave and escaped. On pp. 122-123 we learn that "The result of the Nazis inhuman actions against the Jews is that they—men and women alike—have joined the guerillas, since they prefer to die in combat rather than be butchered like animals." That this would in turn result in more Jewish men—and women—being shot as partisans, as well as more Jews being targeted in reprisal shootings ordered due to the activity of the same—increasingly Jewish—partisan groups, goes without saying.

- **Vol 11 Nr 9** (November 1942). On pp. 142-143 we find reported massacres of Jews in Belarus (Delchitzi: 1,000 victims; Velizh in the Vitebsk district: 1,400 victims; Vaulino near Pskov: 1,000 victims) and in Lithuania (Ponevezh district: 11,000 victims; Kovno (Kaunas) in 1941: 800 victims). It should be noted here that according to the so-called Jäger Report, a total of 23,175 Jews had been shot in Kovno up until 1 December 1941. None of the individual Kovno shootings allegedly listed by Jäger are in the vicinity of the figure 800. The nearest ones are 463 and 534. There is mentioned, however, for 18 August, among a total of 1,811 Jewish victims, a shooting of "711 Intelligentsia Jews from the ghetto as reprisal for an act of sabotage." But if the journal was in fact referring to this particular group of killed Jews, how come that it was

unaware of all the other shootings in Kovno?

- **Vol. 12 Nr 1** (January-February 1943), p. 6: "It is estimated that at the beginning of 1942 approximately 250,000 Jews were serving [as Red army soldiers] in the Russian battle zone. With the later instituted mobilization of reserve forces the number is likely to reach up to 400,000 in the end." That the latter estimate was reached, or even surmounted, is indicated by the fact approximately 200,000 Jews are stated to have fallen as soldiers in the Red Army (cf. W.N. Sanning, *The Dissolution of Eastern European Jewry*, IHR, Costa Mesa 1990, p. 108). War-time Soviet reports state that 600,000 Jews served in the Red Army (ibid., p. 111f).

- **Vol. 12 Nr 4** (May 1943), p. 63: "Since October 1942 more than 10,000 Jews have been killed by German special troop units only in the Brest-Litovsk district. Thousands have been poisoned with gas in hermetically sealed barns and others have been shot in groups of 60 in the forests in the vicinity." The claim that barns were turned into improvised gas chambers is, to my knowledge, not found elsewhere.

- **Vol. 13 Nr 4** (April 1944), p. 53: "It is yet impossible to say, how many of the Jews living in western Russia and the Ukraine managed to escape when the Germans occupied those territories in 1941 and 1942, and how many of these refugees really managed to find a safe haven after surviving the horrors of war, the starvation and the epidemics. It has been calculated, that between 1,000,000 and 1,500,000 Jews were able to reach

the Russian interior during this period of time. It is thus likely that, despite the German invasion troops' massacres on the Jewish population there are about 4,000,000 Jews in Russia. [...]. In fact, more than half of Russian Jewry are at the present living in Ural and beyond this area." It should be noted here that it is unclear whether evacuated Belarus and Baltic Jews are included in this figure. The 4 million figure is consistent with statements made later that year by a Soviet source, according to which

the number of Jews in the world after the end of the war would amount to "little over 12,000,000," whereof one third would be "citizens of the USSR" (see my article "Soviet Mouthpiece Journal in Late 1944: Only Some 3 Million Jews Exterminated," *Smith's Report*, No. 173, pp. 10-11).

- Vol. 16 Nr 5 (May 1947), p. 94: "In the Ukraine there live once more one million Jews. They have returned from the eastern parts of Russia to their old homes. Kiev and

Odessa once more have 125,000 Jews [each?]. In Moscow there live 250,000." According to the Soviet census of 1959, there lived 154,000 Jews in Kiev, 102,200 in Odessa, and 239,246 in Moscow. The 1970 edition of the *Encyclopaedia Judaica* estimated the Jewish populations of the same three cities at, respectively, 200,000, 180,000 and 500,000 (W.N. Sanning, *The Dissolution of Eastern European Jewry*, op.cit., p. 119).

TRUE IMAGINATION: FROM ROSENBLAT TO ZISBLATT

by Eric Hunt

I got back into Holocaust Denial shortly after viewing the YouTube video of Herman Rosenblat on *Good Morning America*. He was being interviewed after his Holocaust memoir "Angel at the Fence" was proven to be a hoax.

"It wasn't a lie," Herman Rosenblat told *Good Morning America*. "It was my imagination. And in my imagination, in my mind, I believed it. Even now, I believe it, that she was there and she threw the apple to me. ... In my imagination, it was true."

I couldn't believe how Rosenblat and Wiesel used the same doublespeak. Wiesel had written: "Some stories are true that never happened."

Very shortly after viewing the Rosenblat interview I stumbled upon the story of Irene Weisberg Zisblatt. She claims to have es-

caped from inside a gas chamber, had a tattoo removed by Mengele, and brought General Patton to tears in an army hospital. But her most



Eric Hunt
(snowboarding)

outrageous claim is to have repeatedly swallowed and defecated diamonds for a year and a half while in Auschwitz and on various "death marches."

The title of her memoirs is *The Fifth Diamond* and I sought to debunk it as "Angel at the Fence" was debunked. After reading it and uncovering camp documents and video which proved Zisblatt to be a fraud, I emailed Harvard-educated Kenneth Waltzer, Ph.D., director of Jewish Studies at Michigan State University, who takes credit for debunking Herman Rosenblat's story.

Here are the transcripts (my spelling errors are due to sending out emails via my cell phone).

From: Eric Hunt (EricHunt25@gmail.com)

To: Kenneth Waltzer (Waltzer@msu.edu)

Subject: Another Holocaust Memoir Hoax

I saw that you are taking credit for exposing Herman Rosenblatt

because it's impossible to throw apples over the concentration camp fence.

How about a woman who claims she was thrown over the Auschwitz fence after escaping from inside a gas chamber, and repeatedly swallowing and defecating four diamonds?

Seems you missed another phony Holocaust memoir released in 2008. This Academy Award winning woman is being sued in Florida Circuit Court along with Steven Spielberg for her phony story. Can you refute or back up my research, conducted in Stanford as well as other major archives?

<http://tinyurl.com/25pus7y>

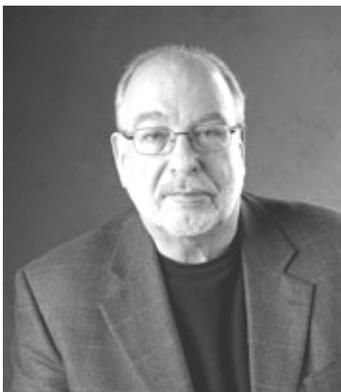
Waltzer: You have no standing to sue. You also are wrong about the memoir — it's rooted in real evidence. She was in Auschwitz-Birkenau, no question; she was experimented on, and there are records of this too; and she lost her entire family. Shame on you.

Hunt: I don't deny she was at Auschwitz, I do have standing to sue, maybe not for libel, but shame on you for supporting, for instance, that she met Patton in Pilzen when the World Jewish Congress as well as other records prove otherwise. Shame on you for not policing your own.

Waltzer: Did I say she was liberated at Pilzen? I said she was at Auschwitz-Birkenau; she was experimented on; and she lost her entire family. This is not a fabricated story — this is a real memoir (basically accurate, some things "off"). You cause harm to a person who already suffered harm and has written a basically true memoir as she can recall. The records basically back her up.

Hunt: No, you're wrong again. First, her main calling card, repeatedly eating and defecating four diamonds is a lie, and causes me and the children forced to read her book tremendous harm. It's stolen from her Passover dream.

She didn't escape from inside a gas chamber, and wasn't then thrown over the fence by a boy, that is a lie and causes harm to the good men and women in prison in Europe for questioning lies like hers. She wasn't chosen to become a lampshade because of her smooth skin, either.



Professor Kenneth Waltzer

I have no idea what records you say back her up, the records I've found prove she was not in Pilzen, with General Patton visiting her at an "American" hospital but Volary, and stole the Pilzen tale from the book Heroes of the Holocaust.

Her claims of Germans draining blood, giving her phony lethal injections, and removing her tattoo are repulsive. I will protect the children forced to accept her lies since people like you continue to promote more outrageous Holocaust memoirs as your "hate laws" protect your lies.

I don't deny she was in Auschwitz, after all she describes the orchestra in vivid detail.

Hunt: Oh by the way, I have evidence that proves she didn't lose her entire family.

Waltzer: I don't recall a description of the orchestra. But the experimentation records are available.

Hunt: Once again, I haven't denied she was "experimented" on, yet. I am proving she did make up her diamond defecating lie, as well as a variety of other claims, such as escaping from inside a gas chamber and getting thrown over the fence onto a train. Please stop picking and choosing points I don't even argue.

Hunt: Oh and please tell me how to get the experimentation records, because her tattoo removal, phony lethal injection, lampshade selection stories make my BS detector go off.

Waltzer: You are picking on a survivor who was in Auschwitz, who was experimented on by Mengele, who was part of a group of youths experimented on by Mengele the results of which were sent back to Berlin — and this will come back to haunt you. You will be seen for what you are.

Waltzer: Given what you do, I would think your BS detector would ring full time.

Hunt: I'm exposing a woman who claimed to crap and eat diamonds for a year and a half as what she is, a liar who mocks the memory of everyone who died in that war. She spun a fictional tale based on her stay in Auschwitz. You have no idea what additional information I have, and once again, I haven't found written evidence to

deny the “experimentation” claim other than her fine physical health. You apparently don’t care about the truth, just promoting Jewish propaganda. Your side giving an Academy Award to the diamond defecating lady will haunt you, that’s for sure.

Waltzer: I repeat: you are picking on a survivor of atrocity, someone who was medically experimented on by Mengele at Auschwitz. It will haunt you. You also are not interested in truth but in assisting the opposite of truth — falsehood — to usurp its place. All this masquerading as a truth seeker by you is bullshit of the first order. You are a sick individual.

With this note, I cut off all communication with you. ”Jewish propoganda” — “your side” — you try to elevate yourself into something respectable by fantasizing sides — your side, my side — and by fantasizing that you are doing historical research. But there are no “sides.” It’s all in your warped

mind. And what you do is not history but anti-history.

Hunt: Anyone who teaches kids of German heritage that their people made a little old lady eat shit covered diamonds for a year and a half is a sick individual. I will debate The Fifth Diamond any time, anywhere. It’s Jews like you who would say the same thing about a Gentile who denied Rosenblatt’s relatively harmless story in comparison.

Your continued support for Holocaust survivors writing fictional, scatological stories based on their being kept alive for years at a time by the Germans is what leads to Anti-Semitism. I actually am in contact with Jews and a Holocaust survivor who feel like I do, that clowns like Zisblatt, propped up by religious mythmakers like you, must be exposed and must stop tormenting children with their lies.

Hunt’s Conclusion I posted these emails to Holocaust Promoter

and Reality Denier Kenneth Waltzer mostly because he wouldn’t show me documents that he claimed proved Zisblatt “was experimented on by Mengele, or who was part of a group of youths experimented on by Mengele, the results of which were sent back to Berlin.”

As a result of posting these emails, Joachim Neander, Ph.D., apparently contacted Kenneth Waltzer and obtained the documents Waltzer claims are proof of Mengele experimenting on Irene Zisblatt. Kenneth Waltzer either does not understand the documents he received or he is lying about them. There was no evidence of experimentation by Mengele. The document Waltzer claims is proof Irene Zisblatt was experimented on are the results of—get this—a stool sample. Incredibly, it would seem, the Nazis did not find evidence of diamonds in Zisblatt’s stool.

Dr. Neander’s Essay, “Irene Zisblatt, the ‘Diamond Girl’: Fact or Fiction?” is here:

<http://tinyurl.com/23kqpmw>

The Power to Define -- Jett Rucker

Continued from page 2

Israeli and then American air attacks prior to occupation. Of course, Syria came in for the same treatment in 2007. And neither country’s head of state had “denied the Holocaust,” for that matter. Maybe they would have, once they had nuclear arsenals to protect them and their countries from the repercussions.

As for torture, it’s still a much better situation than the Holocaust has become, or even possession of nuclear arsenals, for that matter.

Not only does it seem that such as Glenn Greenwald and other non-governments are free to discuss the term and its applicability to cases both current and historical, but we even have the benefit of a government pronouncement as to what may and may not be termed torture—a definition that practicing journalists of the mainstream media seem inclined to honor for whatever reason (patriotism?).

If we had such authorized definitions for such terms as the (a)

Holocaust, would things be better? They might be, for now, in the US, China, and a few other places.

But in the “civilized” countries of Europe, and Israel, they wouldn’t do any good at all. You’d still end up in jail if you suggested that any particular history is different than you once thought it was.

When buying and selling are controlled by legislation,
the first things bought and sold are legislators." - P. J. O'Rourke

Elie Wiesel Cons the World

Carolyn Yeager has put together her new CODOH-affiliated page devoted to exposing the fraud in the Elie Wiesel story. The structure/design has been formalized and the site is already online. Yeager is promoting a populist style of activism and research, writing that today, with the

Internet, “Everyone can research these issues, and we encourage each one of you to join in this work. If something intrigues you, or you would like an answer to a question in your mind, go after it. You may go down a rabbit hole and come up with gems no one else has discovered. There is so much mys-

tery, so much confusion, so many contradictions, unknowns, surrounding Elie Wiesel, it is still largely unexplored territory for researchers.”

You will find the page here: <http://tinyurl.com/2cybhof>

French Revisionist Vincent Reynouard Imprisoned

[A rough translation edited at SR.]

Via the Internet we learn that Vincent Reynouard was imprisoned on July 9th in Brussels, Belgium. He expects to be extradited to France where in June 2008 he was sentenced to one year in prison for publishing revisionist work.

He tells us that the idea of prison in France does not frighten him. That it would be an honor to be associated with such as “a Robert Faurisson, a Paul Rassinier, a Henri Roques, Pierre Marais or a Pierre Guillaume.”

He writes that he sees revisionism as like a “foetus which develops ceaselessly.” That it is a serious

mistake to see revisionism as the simple questioning of the existence of “gas chambers” in the German



Vincent Reynouard

camp. If that were all that it is about, the debate would have been ended.”

He writes that the stakes in the debate exceed the historic question. And it is because the other side is perfectly conscious of that fact that “Big Brother” mercilessly pursues Holocaust deniers wherever they are.

“As for me, the judges know that I shall never give in. I shall pursue the fight, whatever are the risks and the consequences. For the Palestinians, for Germany and, especially, for the young generations of Europe so that they are freed of this incapacitating myth which kills our Old Continent.”

For background on Reynouard see: <http://tinyurl.com/27aqhpb>

The Monkey, the Donkey, and the Holocaust Story

Yann Martel is the author of the *Life of Pi* published in 2002 and which has since sold some 7 million copies. He has now published a novel titled *Beatrice and Virgil*. It tells the story of a blocked writer who meets a taxidermist who in turn is writing a play about ‘the horrors’ and who is probably a former Nazi seeking some sort of

catharsis. Complicating the matter for Martel is his allowing his taxidermist to suggest that the monkey and the donkey, which feature in his novel, are representative of Jews in that they embody the “mental nimbleness and stubbornness” of Jews.

I don’t get the monkey part, but the donkey?

Martel also rejects the idea that the Holocaust should be “sacred.”

“It’s the specialism of the artist to go where other people don’t go,” he says. “I don’t think the Holocaust gains by having artists staying on the edges. It’s always represented in the same way, in a non-fictional way, so the archetypal figures are people like Primo Levi

and Elie Wiesel, or the historians. They've all done essential work, but I can't think of any other historical event that is only represented by historians and survivors. Most other historical events will be taken on by artists."

"The tragedy of the Holocaust wasn't exclusively Jewish," he says. "It was non-Jews who did it. It was an act of two groups, so it's

not just for Jews to be expert on the Holocaust." I've been saying that for a long while. Jews and Germans are in it together, forever. We have to be honest, just, with each of them.

"In any case, we're in dialogue with history," Martel says, "and you no more own a historical event than people own their language. The English don't own the English

language; the Jews don't own the Holocaust; the French don't own Verdun."

Martel is already working on his next novel, set in Portugal and featuring three chimpanzees. He may still be working on his "monkey" problem.

BLOG NOTES, Bradley Smith

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tional, and in the *New York Times*. It is regularly featured on the front pages of social networking sites Fark and Reddit.

In 2008 List Universe published a list of the top 10 Most Controversial Non-Fiction Books. The number one title on the list was *The Hoax of the 20th Century* by Professor Arthur Butz. In the 2010 List Universe of the top ten most controversial non-fiction books, *The Hoax* is no longer listed.

Probably too controversial.

** The videos we did for **You Tube** have been viewed more than 20,000 times now.

I've been distracted with the work on Face Book, a project that Hernandez is taking care of, but which like everything else around here has to be talked about, planned, and decisions made and put into action. So far, we have 1,271 subscribers, or "friends." Face Book here serves as an introduction to CODOH, which in turn introduces people to the CODOH Forum, to the Library, to Inconvenient History, and to the Founder's Page (me). I think Face Book is worth doing but

have no way yet to determine how much time should be put into it.

** **Robert Faurisson** points us to an article by Professor **Nick Kollerstrom** on the problems of Auschwitz, Zyklon B, and the chemistry of "gas chambers," which he has come to see as an "imposture." The title of the article is: "Chemical evidence relating to the 'gas chambers' at Auschwitz/ Birkenau." It is on the site of the Historical Review Press at <http://tinyurl.com/2fw5s2e>

Faurisson writes: "On the historical and scientific level—but not, of course, on the media and religious level—the magical gas chamber continues to survive only in the comatose state in which Jewish doctors still keep Ariel Sharon."

And then adds a tantalizing note: "In 2011 a French historian will take charge of disconnecting the semi-corpse of the Nazi gas chamber from its life-support."

** U.S. Secretary of State **Hillary Clinton** has announced that the U.S. intends to help fund a 120 million euro en-

dowment to preserve and safeguard the remains of Auschwitz-Birkenau with an initial \$15-million contribution. The camps buildings and other artifacts are in serious danger of irreversible deterioration.

Clinton made the announcement at the Schindler Factory Museum in Krakow, Poland, where Oskar Schindler, the German entrepreneur, saved hundreds of Jewish factory workers during the Holocaust.

The State Department on Saturday said Clinton's announcement of the anticipated contribution demonstrates the U.S. administration's commitment to Holocaust remembrance and education. The contribution is subject to Congressional authorization, but if approved it will begin in 2012.

The Story grows ever larger. The revisionist challenge to it grows ever stronger. One day, somewhere up there in the sky. . .

** I post stuff on my CODOH Blog that I seldom publish here. I don't want to repeat myself for those of you who are online. Of course many of you

are not online, and some of you who do not have time to follow my Blog, and that it will be okay to copy some of that work here. Following are a couple posts from that Blog. I suppose they are what we used to call "slices of life."

Hummus, Volkswagens, and Dirty Diamonds

Was on the other side with my wife doing errands, shopping and so on. At Henry's Market I found a new brand of hummus. I always buy hummus when we shop at Henry's. The brand name of the new hummus is "Sabra." Sabra Dipping Co LLC. A New York company. I hesitated. Did I want to support with my purchase folk who represent a folk who are foursquare against intellectual freedom? After a moment I put two of the little 10-ounce plastic containers in my basket.

Yesterday, while eating the hummus with a tortilla, the brain recalled (it's as if the brain has nothing really important to do) standing in the little kitchen of Merle Edelman and Joan Sitzer's house in Hollywood with half a dozen other guys drinking beer and talking about Volkswagens. That was in the early 60s. In the 50s and 60s the Volkswagen was all the rage in California. These guys, we were all Jews I think except me, were talking about how they would never buy a car manufactured by Germans. The Holocaust and so on. While I saw a certain lack of reason in the argument, I didn't think much about it.

Today I was telling Hernandez about the hummus this week and the Volkswagens of 50 years ago and his response was that not buying a product manufactured by folk who do things you do not approve of was a "civilized" way to protest. Sounds right. So far as Volkswagens and hummus go, the Volkswagen is gone, while the Sabra hummus is exceptionally creamy, just like it says on the lid.

-- Talking to Eric Hunt about his work with the Zisblatt lady and how she ate, defecated, and ate again her family diamonds at Auschwitz, and how in an **email thread** the story is defended by a Harvard PhD in history, **Professor Kenneth Walzer**, who is now director of Jewish Studies at Michigan State University. What is most noticeable is how the "kid" more than holds his grounds with the grown-up Harvard Ph.D. guy.

What's Laughter Yogurt?

Well, Laughter Yogurt probably does not exist. I received an email from Dr. Andrew Weil and the subject line, which I misread, actually read: "Laughter Yoga." Okay. I can live with the idea of Laughter Yoga, though I would confess that yogurt is more to my taste than yoga. So I'm a vitamin freak, as we used to say, and Dr. Weil is one of the vitamin guys I read occasionally.

--- Sunday my wife did not go to church because Mexico was playing Argentina in the

World Cup and she was going to stay in bed and watch it. I said it was going to be a sad day in Mexico. She didn't laugh. I was going to make coffee, as I do every morning, and asked if I could bring her coffee to her in bed. She said she would like that.

"It's going to be a sad day," I said. I asked her if she would like a handkerchief. She said no. She said she would use the sheet. What a woman. In the end, Mexico lost three to one.

--- I'm oftentimes struck by the folk on television who talk about how in America you can be anything you want. The Glenn Beck, Sean Hannity folk. American patriots. All you have to do is dream it, to work at it, to strive for it. About sixteen centuries ago a school of Chinese intellectuals challenged that idea, suggesting that no matter how much you dream of it, work and strive for it, you could not become even a dog. I'm probably somewhere in the middle there.

Of course, those old Chinese were talking about life.

And then, speaking of the Chinese: Mencius is thought to have written about the goodness of man four centuries before Christ, a point of view that I have never paid close attention to.

"If today men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. This will not be as a way whereby to gain the favor of the child's parents, nor whereby they may seek the praise of their neighbors and

friends, nor are they so because they dislike the reputation [of being unvirtuous].”

That is, in the first instance, Man is by nature fundamentally good.

I was struck by this passage, it seemed right to me, that in the first instance that is how we would react to seeing a child in danger. The brain was picturing a Chinese child more than two thousand years ago perched on the edge of a well, about to tumble over.

And then, faster than a speeding bullet, the brain replaced that image with that of the mezzanine of the hotel in Los Angeles that evening in 1979 when I first heard of Professor Robert Faurisson and his views about the gas chambers of Auschwitz. The purpose of the brain in recalling that image, the recollection of which I personally played no role in, appears to have been to suggest that my reaction to the Faurisson article that evening 30 years ago originated in innocence, that it was not intended to gain favor, or praise, or to appear virtuous. It was to suggest that my response was spontaneous, without thought, without desire.

So it's not my fault then.

BUSINESS

Information Clearing House (ICH) is one of the most important news services on the World Wide Web. It appears to be run by a man named Tom Feeley who is headquartered in Imperial Beach, just over the border in California. I cannot praise his work too highly. For

some time now he has had funding problems. Today for example I find him writing in part:

“Please help. Our Situation is Beyond Critical. Of the more than 67,000 people who receive our newsletter each day and over one million people who visit our website each month, 182 people have responded to our appeal for financial support.”

Remarkable! Of the 67,000 people who receive the *ICH* newsletter each day, on average six people each day feel it worth their while to contribute to *ICH* and the important work it does. What can Feeley do to help himself? Wondering, thinking about Feeley, the brain turns to my own situation. What can I do to help myself?

It occurred to the brain—I was not thinking about it—that I do not know what the budget is for *ICH*. I don't know how much money *ICH* has in the bank. I don't know how much its contributors are contributing. What if all that was known? Would that make a difference? And then the brain turned to where it's real interest lies.

Would it be good for me to make that information known? I do not have the numbers that *ICH* has produced. The *niche* I work in is tiny because it is unmentionable, because it is condemned, because it is taboo and so on and so on. Would it help if my business figures, such as they are, were out in the open?

Should I tell my supporters—you—what my budget is? How much money is in the bank? What the operating costs are for the work? Maybe the

beginning and ending bank balance for the current month? For those who would consider making a substantial contribution, should we have an agreement about how that money will be used? Should I make my bank statements available to some contributors? To all?

I think I'm going in the right direction here. I'm a little late in the game for this issue of *SR*, but. . .

Does any of this make sense? To you?

Bradley

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Wartime Radio Talks of Thomas Mann and the Genesis of the Mass-Gassing Allegations

Thomas Kues

Thomas Mann (b. 1875) is one of the best known German writers of the 20th century, famous for, among others, the novels *Buddenbrooks*, *Tonio Kröger*, *Death in Venice* and *The Magic Mountain*. In 1905 he married Katia Pringsheim, a Jew. In 1929 he was awarded the Nobel Prize in Literature. Already before the rise of the National Socialists to power Mann had been a vocal opponent of their politics, and in 1933 he went into exile. From 1938 until 1952 he lived in the United States, from where he moved to Switzerland after having been accused of being a Stalin apologist and summoned to testify before the House Committee on Un-American Activities. Mann died in Zürich in 1955.

From 1940 to the end of the war Mann recorded a number of speeches in German which were sent to the BBC and broadcast from London in order to reach German radio listeners. The first 30 speeches were published in book form in 1943, and after the end of the war a second edition of the book was

published containing the texts of all 55 radio speeches (*Deutsche Hörer! 55 Radiosendungen nach Deutschland*, 2nd edition, Bermann-Fischer Verlag, Stockholm 1945). For most of the printed



Thomas Mann

speeches only the month of broadcasting is indicated; only in some cases are exact dates given. Below I will present Mann's statements on alleged mass gassings of Jews in

chronological order and comment on their significance.

In his speech from September 1941 Mann stated that (p. 38) "... the idea of exterminating peoples [*Völkervernichtung*] is a Nazi idea, it has no place in the thinking of the democracies." Thus Mann is implying that genocide was on the National Socialist agenda from the beginning, and this no more than three months after the beginning of the Soviet-German war. This plan apparently did not encompass only the Jews, because in his next broadcast, from October 1941, Mann spoke of "the systematic race murder which Hitler is committing against the French" (p. 41)!

In the speech for November 1941 Mann named not only Jews but Poles and Serbs as well as victims of genocide (p. 44): "Three hundred thousand Serbs have been killed, not *during* the war with this country [Germany], but *after*, killed by you Germans on the orders of those wicked blackguards who rule over you. The unspeakable [*Unausprechliche*] which has happened

and is happening in Russia, with the Poles and Jews is known to you, but you would rather not know for the understandable terror you feel for the likewise unspeakable, ever growing hatred which will fall upon you the day your forces and machines loses their momentum.” By this point in time, the supposed genocide against the Jews was still “unspeakable”, i.e. the propagandists had yet to invent the *modus operandi* to ascribe to the Germans. This was to change soon enough, however.

Two months later, in the speech from January 1942, Mann had an astounding tale to tell his listeners (p. 48):

“The news sounds implausible, but my source is good. In numerous Dutch-Jewish families in Amsterdam and other cities, so I have been informed, one mourns deeply for sons, who have suffered a horrible death. Four hundred young Dutch Jews were brought to Germany to be used as guinea pigs for poison gas. The virulence of this chivalrous and through and through German weapon of war, a true weapon of Siegfried, has proven itself against the young sub humans. They are dead, dead for the sake of the New Order and the military ingeniousness of the Master Race. At least for that they were good enough. After all, they were Jews.” A bit later in the text Mann refers to the above alleged event as “the trial gassing [*Probevergasung*] of four hundred young Jews” (ibid).

In his speech from June 1942 Mann returned to the subject of the gassed Dutch Jews (p. 62):

“In one of my earlier broadcasts I made myself guilty of a regretta-

ble mitigation of the truth. I spoke of Nazi atrocities and mentioned that 400 young Dutchmen of Jewish blood had been brought to German to be killed with poison gas. Now I hear via indirect channels from Holland, that the number of victims mentioned by me was nearly half that of the actual figure. It was almost 800 people who were arrested at that time, brought to Mauthausen and gassed there. The exact figure has meanwhile been published by the Dutch government [in exile?], but since I do not believe that this report has yet reached you, I do well to pass on to you this privately received information.”

The reality behind this allegation is described by Raul Hilberg as follows: In early February 1941 German Security Police men were attacked by Jewish members of the resistance. On 25 February the Higher SS and Police Leader Rauter proclaimed that 400 Jews in the age group 20-35 had been sent to a German concentration camp. A total of 389 youths were in fact sent to Buchenwald, where a tenth of them perished in the next months. The survivors were sent on to Mauthausen. In June another 291 Amsterdam Jews were sent there directly. The Dutch Jews in Mauthausen were set to carry out heavy work in a stone quarry, and many who did not perish from exhaustion or illness reportedly committed suicide. Following concentration camp routine, the Mauthausen command sent death notices to the families of the deceased (R. Hilberg, *The Destruction of the European Jews*, 3rd edition, Yale University Press, New Haven / London 2003, vol. II, p. 613f).

No Holocaust historian has ever asserted that the Dutch Jews deported to Mauthausen in 1941, or even part of them, were killed with poison gas. According to the foremost defender of the Mauthausen gas chamber legend, Hans Marsalek, the alleged homicidal gas chamber of that camp was not put in operation before May 1942, and of the either 526 or 726 victims supposedly gassed (on a total of five occasions) up until 9 September 1944, all were either Soviet, Czech or Polish citizens (cf. H. Marsalek, *Die Geschichte der Konzentrationslager Mauthausen*, Vienna 1974, p. 227; *Giftgas in Mauthausen*, Vienna 1988, p. 15). Thus none of the approximately 640 Dutch Jews sent to Mauthausen in 1941 could have been gassed there, even from an exterminationist viewpoint.

In the most exhaustive (2253 pages) Mann biography to date, that of Klaus Harpprecht (*Thomas Mann: Eine Biographie*, Rowohlt 1995), which otherwise makes many references to the radio speeches, the remarkable fact that the famous novelist was one of the first known persons, perhaps even *the* first, to speak of mass gassings of Jews is passed over in silence, and we find no hints as to what Mann's source could have been.

On 16 February 1942 the Romanian-Jewish Bucharest physician Emil Dorian entered into his diary (E. Dorian, *The Quality of Witness: A Romanian Diary 1937-1944*, The Jewish Publication Society of America, Philadelphia 1982, p. 197):

“We have learned that a German industrial plant has developed a particularly powerful poison gas.

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BLOG NOTES

Bradley Smith

** Neil writes from Washington: “Your latest issue of *SR* brought troubling news for me. The Polish former professor who died is the brother of a good friend of mine. In 1994 or so, when his brother was serving as my logic professor, I shared some literature with him (certainly to include one of your pamphlets) that he quickly forwarded to his brother in Poland, precipitating the former's decade-long nightmare.

“They are both very interesting guys; the brother with whom I am friends was, before he defected to the US, one of the top Solidarity intellectuals and remains a friend of Lech Walesa. He is an extremely charismatic and sharp catholic monk who could just as well have been a stand-up comic. After he left for China, I discovered via facebook that he is also a homosexual, something I never suspected in his discussion of his marriage and parenthood.

“I feel an eerie sense of guilt for being a necessary element in his brother's death.

“To answer the main question in your email, the one suggestion I can make is that you do whatever it takes to produce an indie-documentary film. Revisionists spent decades dreaming of the media opportunities they now refuse to pursue.”

Neil will be pleased to learn that Eric Hunt is working on such a documentary now.

** It's 4:30am and Irene and I are asleep in the front seat of the

Jeep in the parking lot of the Veterans Hospital in La Jolla. The appointment with my new oncologist is for 9am but I have to do blood work first and get the port in my chest irrigated. The alarm clock from our bedroom is on the dashboard and is set for 7:15. Next time I will not forget that I am to reserve a bed at the hospital the night before these little affairs.

Christopher Hitchens is being treated for throat cancer. He has developed an imaginative vocabulary to describe the experience and place himself in a histrionic struggle. In *Vanity Fair* he writes:

“Myself, I love the imagery of struggle. I sometimes wish I were suffering in a good cause, or risking my life for the good of others, instead of just being a gravely endangered patient. Allow me to inform you, though, that when you sit in a room with a set of other finalists, and kindly people bring a huge transparent bag of poison and plug it into your arm, and you either read or don't read a book while the venom sack gradually empties itself into your system, the image of the ardent soldier or revolutionary is the very last one that will occur to you. You feel swamped with passivity and impotence: dissolving in powerlessness like a sugar lump in water.”

That's how a professional writer works. Of course, it helps if you have those kinds of feelings to begin with. With me, the same process didn't seem to add up to all that much.

At 7:15 when the alarm goes off in the Jeep it interrupts the dream where I am salmon fishing with my bare hands in a narrow river. In the final flashing scene I fish out a young boy with skinny white legs. In the Jeep the morning air is chilly washing in off the ocean.

The new oncologist is a young man with a French name. When he gets the blood work into his computer he sits there a few moments looking at it and then begins smiling. He isn't looking at me, but at the computer screen and it becomes something of a laugh.

“Stone-cold normal” he says happily. “Stone-cold normal.”

** The purpose of Smith and CODOH being on Facebook is to promote CODOH and all the Web pages that CODOH supports. We want to put as much revisionist material on Facebook as possible where it can be seen by as many people from as many places on the globe as possible. I didn't realize it at first, but this Facebook page is like a small, stand-alone Web site in and of itself.

Facebook has become the grandest social networking site on the Internet with some 500 million (500,000,000) active users worldwide. Some 1,200 of these users have chosen to be “friends” of Smith and CODOH over the last six weeks. The hope is that we will get a lot more, and that a couple handfuls (to begin with) will become revisionists and supporters. Hernandez manages the page. I appear to be busy with other stuff.

** A new account of the unique monstrosity of the Germans is now available. Just published: *The Kaiser's Holocaust* by David Olusoga and Casper W Erichsen:

Between 1904 and 1909 the Kaiser and his subalterns liquidated the indigenous [Herero](#) and [Nama](#) peoples of modern-day Namibia. This was done in the name of acquiring "living space" for German settlers, and foreshadowed the murderous racism inflicted half a century later by the Nazis on Jews and other "asocials".

According to the authors, the "killing fields" of Namibia pre-saged not only Hitler's genocidal madness, but served as inspiration for the dictator's hoped-for empire in the European east, where Jews and Slavs were seen as "subhuman".

In the previous century, German settlers had been encouraged by the Kaiser to scorn the Judaeo-Christian morality of compassion for the weak and view the African tribes in their midst as metamorphosed apes. ("Exterminate all the brutes!" exclaims Conrad's European trader Kurtz.) From this it was a short step to advocating the racial supremacy of Aryans in Nazi Germany. Nazism was not an isolated instance of human infamy, then, but part of an earlier behavior that went back to Imperial German Africa.

** Lady Ga-Ga is on the cover of *Vanity Fair*. I had always thought she was a guy. Transvestite maybe. Guess not.

** Reading *A Short History of the Chinese People* by Goodrich. The text is so dense with 2,500 years of historical fact that it is impossible to absorb in a first reading.

I truly had no idea of the immense complexity of Chinese history. Several times I think to put the book aside, that it is too much for me. But I am caught by the sheer vastness of the story, one that for absolute horror, violence, accomplishment, brutality and thoughtfulness makes of the history of the West perhaps a lesser story. We are too focused on the last three, four centuries to have a sound idea of what is to become of us, the violence and breaking apart of what we are drifting into. Ideas, ideals such as intellectual freedom, will likely play little or no role in what develops.

** "New Website Challenges Elie Wiesel Story." That's the subject line and headline we are using to announce the new Website created and managed by Carolyn Yeager called "I Con the World." We are using an email list of some 100,000 German-Americans I bought several months back. Hernandez is taking care of the sends, twice or three times a week, 14,000 names at a crack. It's not complicated, but it costs time.

** We've been eating tacos at a six-table café on the Boulevard called *Taco Loco* for the last ten, twelve years. Owned by a man now in his early 60s. We were not friends but we always had a little something to talk about. About three months ago I found him working with towels wrapped tightly around his neck and shoulders. He moved stiffly. He didn't want to talk. About one month ago *Taco Loco* was boarded up, remodeled, and a couple weeks ago opened under new ownership. Today I stop by for a taco and ask about the missing owner. He's

dead. Brain cancer. There is a moment when my own brain is empty.

The new tacos are not the same as the old, but they're not bad.

** The last few days on Facebook we have posted an introduction to issue 174 of *Smith's Report* featuring Jett Rucker's "The Power To Define Is The Power To Deny" as the lead story. This issue also includes J.P. Bellinger's "The Tragic Death of a Night Porter," "News Notices Relating to the Einsatzgruppen" by Thomas Kues, and Eric Hunt's observations on "True Imagination: From Rosenblat to Zisblatt." All this material will be new to the 500 million or so Facebook users. It's there. I understand that it's a game of tiny, tiny percentages. But what is a tiny, tiny, and even tiny percentage of 500 million? No way to know without taking a run at it.

We also posted Chapter One of my *Confessions of a Holocaust Revisionist* (this one was rather a surprise, but after the fact, it seemed to me a good idea). Perfect for new folk, the young, students. It has a nice innocence to it. And then Hernandez also uploaded the introduction to the interview I did with Robert Faurisson more than 20 years ago while working in the garage in Pinehurst Canyon in Hollywood: "Smith Interviews Robert Faurisson."

It was [Robert Faurisson's](#) paper on "The Rumor of Auschwitz" that introduced me to Holocaust revisionism. The night I read it was a milestone in my life. In 1983 Faurisson flew to Southern California from France to give a talk to a conference sponsored by the Institute

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The Führer Furor

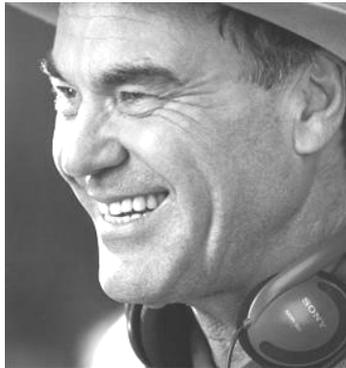
Oliver Stone: A One-Man Conspiracy against Censorship?

by Jett Rucker

Artillerists learn a principle that seems perverse: if you bombard a trapped enemy too intensely, you may force the enemy to launch a “suicide” attack so desperate that it overwhelms your positions. The artillerists who protect the tissue of historical lies supporting the continual atrocities committed by Israel may finally have pushed things to this point. Mounting the assault on their works is director Oliver Stone. Stone has produced a 10-part television series for Showtime titled “A Secret History of America” that he has warned (advertised? See <http://tinyurl.com/2cgy7ub>) presents Hitler in a light that conveys—stripped of distorting, partisan wartime propaganda—the reasons why Germans and others supported him. Such a “sympathetic” portrayal of Hitler could strike at the cornerstone of the edifice of retribution that excuses or conceals the apartheid, expansionist policies of Israel of the past four decades. As such, it had to be suppressed and Stone, at age 63 has “been around the block” enough times to know this very well—and he’s half-Jewish to boot!

So how could Stone protect his work from this predictable—nay, inevitable—threat to its ever seeing

the light of day? The subtlety and power of Stone’s tactic shows a fine “*Yiddishe kop*” (“Jewish head” in Yiddish). Always a compliment on his shoulders! Only the frontal assault he launched in an interview that appeared in the *London Times* for July 25 had any chance of working, and as it has come off, it seems as though it must succeed.



Oliver Stone

Unlike Mel Gibson, who delivered a scathing anti-Semitic tirade when stopped on a freeway by a highway patrolman, Stone was presumably cold sober when giving his interview for the *Times*. He knew exactly what he was doing when he stated that the Zionist cabal in Hollywood and elsewhere censors any and all revisionist material ruthlessly and even went on to include the

Holocaust, noting that the censorship stifled all possibility of open discussion of the historical events.

He also knew, I submit, that he would, within 24 hours, recant the bulk of these remarks and apologize for them in a way that would be notably elegant if composed in less than a day by a person who was entirely surprised by the need to do so. This is protocol—the only permissible way to say such things publicly. The end effect was a reasonable facsimile of sincerity.

But it doesn’t matter if the censors believe Stone or not. Their situation is a catch-22: if they don’t believe Stone, or otherwise reject the retraction, they may censor Stone’s work. And what would that show with regard to Stone’s original (retracted, but still remembered) charges? Stone’s retraction, sincere or not, simply doubles down the dare. If he’s censored, then the censors are vindictive and unforgiving as well as mendacious about their censorship. The maneuver is brilliant.

Rushing headlong into the trap (<http://tinyurl.com/2cgsuxq>) is Haim Saban, a major, if publicly obscure mover and shaker in Hollywood and, of course, Jewish. He has called for Stone to be relegated to the same limbo to which Mel

Gibson has been relegated for his own anti-Jewish remarks. Saban didn't mention the more recent cases of Helen Thomas and Octavia Nassr, but possibly he didn't want to emphasize how the list of Zionism's victims is getting so long, so fast. Or he didn't want to show that the censorship reaches, as Stone intimated, across all media rather than being limited to, say, films. Or books. Or journalism. Or history. Or anything and everything that can depict, convey, enforce, or influence opinion or knowledge concerning their special subject.

The question of whether (and how) Stone's work may see the light of day is now more fascinating than ever. The great danger I see is that the work will be edited in this, that, or the other covert way so as to "defang" Stone's message. Stone would obviously have to have knowledge of this, and have to keep quiet about it, too, in order to comply with the censorship. I know of no way to detect this without Stone's courageous or stubborn cooperation—if he caves, it may never get out.

Much of it depends on Stone's determination and the exact nature of his motivations, which are as surely mixed as they are ultimately unknowable to anyone but him. Does he want to set the historical record straight and overthrow the monstrously distorted lies that now dominate popular "understanding" of the times and events? Of course he does. Does he want to exploit the shock value of his discoveries and reap fame and fortune from popular reaction to the sensation? Yes, with equal confidence, we may presume. In this quest for fame and fortune, is he prepared to compromise in his disclosures and their presentation in order for some version of his work to see the light of day?

Here also, we must answer "yes," but so answering produces a new round of crucial questions as to whose sensibilities he is willing to accommodate, in what ways, and for what reasons. Obviously, he must consider what audiences are willing to receive and how they react to it—he wouldn't have had his brilliant career without keenly honed abilities in this line. But he

must also consider what his financiers are willing to finance and what his distributors (Showtime in this case) are willing to distribute. It's an infinitely complex balancing act to which today Stone brings his towering reputation as a multiple-Oscar-winning director. His reputation does not make the balancing easy—it merely enables him to address it with some hope, through it all, of arriving at a rewarding outcome.

Will those interested in historical truth rank among those rewarded by the outcome? That will be hard to tell even after everyone has seen the results, and it may be argued about for as long as the provenance of *The Protocols of the Learned Elders of Zion* has been argued about. As in the case of that argument, many will take their positions motivated by considerations well afield from those of accurate history. Such agents may outnumber those motivated by the desire to learn and disseminate accurate history, and they will surely, as before, far outweigh the latter group in vociferousness and their willingness to suppress their opponents.

A Petition on Behalf of Vincent Reynouard

Paul-Eric Blanrue

Blanrue, Founder of the research group Cercle Zététique, and author of Sarkozy, Israël et les Juifs, is circulating the following petition on behalf of Vincent Reynouard

Those who wish to sign this communiqué along with me can send me their names and contact information at the address eugenie.blanrue@laposte.net.

blanrue@laposte.net. It is not a question of supporting Vincent Reynouard's religious, political or historical ideas but of defending his right to express them. To challenge them, an open, democratic, fair and honest debate will suffice.

In France, a writer, father of eight, is in prison for his historical

research. And the so-called free press says nothing about it!

With a wife and eight children, the Frenchman Vincent Reynouard, aged 41, is a chemical engineer by training, a graduate of the ISMRA ("Institute of sciences of atomic matter and radiation") in Caen (Normandy). He readily presents himself as a traditionalist Catholic

and does not hide his ultra-conservative political opinions. But, most important, he publicly disputes, in his DVDs and writings, the conventional version of Second World War history. He is one of those researchers who declare themselves to be "revisionists" and who are called "deniers" by others because they do not believe in the existence of homicidal gas chambers in the wartime German concentration camps.

In 2005, Reynouard wrote and sent to numerous tourism offices, museums and town halls a 16-page brochure entitled "*Holocaust? Here's what's kept hidden from you...*", in which he took a view altogether opposite to that of academic history. French justice immediately pounced upon him.

His trial in 2007 at the criminal court in Saverne (Alsace) resulted in a sentence of one year's imprisonment, a fine of 10,000 euros and an order to pay damages of 3,000 euros to the antiracist league "LICRA". In June 2008 the court of appeal in Colmar upheld the prison sentence and ordered him to pay a total of 60,000 euros (a 20,000 euro fine, damages, mandatory publication of the ruling and court fees). Severity as never seen before.

Since he resides in Belgium, France launched a European arrest warrant for Reynouard in order to make him serve the prison sentence ordered by the Colmar court. On July 9th he was imprisoned by the Belgian police, pending his extradition to France. All of which leads him to say: "When people can think of no other way but imprisonment to get rid of a verbal opponent, it's because they have no arguments."

Conclusion: A 41-year-old father of eight is currently in prison

for his historical research, because of the Gayssot Act.

This Act of the French parliament ("article 24bis" of the law governing the press), having come into effect upon publication in the *Journal Officiel* on July 14th 1990, prohibits the "disputing (...) of the existence of one or more crimes against humanity as defined by Article 6 of the Charter of the International Military Tribunal [known as the Nuremberg Tribunal] in annex to the London Agreement of August 8th, 1945."

In my book *Sarkozy, Israël et les Juifs* (Oser Dire publishers, [Belgium], 2009), I recall that this freedom-killing law has been



Paul-Eric Blanrue

strongly criticized in the past by such personalities as the French academician Simone Veil; the Permanent Secretary of the French Academy, H el ene Carr ere d'Encausse; the government ministers Jean Foyer, Jacques Toubon, Alain Peyrefitte; the historians Henri Amouroux, Pierre Vidal-Naquet, Annie Kriegel, Francois Furet, Alain Besan on, Jacques Willequet and Fran ois B edarida; the founder of the Hannah Arendt Research Institute, Chantal Delsol; the 1988

Nobel laureate for economics, Maurice Allais; the writers Michel Tournier, Louis Pauwels, Michel Houellebecq, Philip Murray, Jean Daniel, Vladimir Volkoff, Michel Rachline and Alain Robbe-Grillet; the judges Philippe Bilger, Alain Marsaud and Raoul B eteille; the legal scholars Olivier Duhamel, Anne-Marie Le Pourhiet, Emmanuelle Duverger, Andr e Decoq and Guy Carcassonne; the lawyers Jacques Verg es and John Bastardi Daumont; the philosopher Paul Ric eur; the comedian Bruno Gaccio; defenders of the freedom of expression like the founder of Reporters Sans Fronti eres Robert M enard (who denounces it as a "thought police") and Gabriel Cohn-Bendit; the journalists Dominique Jamet, Delfeil de Ton, Alain Rollat, Albert du Roy, Philippe Tesson, Jacques Julliard and Ivan Rioufol; also by the former president of the Ligue des droits de l'homme, historian Madeleine Reb erioux. Abroad, the American linguist Noam Chomsky has declared himself an absolute opponent of it. For the Belgian physicist and intellectual Jean Bricmont, "the Gayssot Act is a legal regression of several centuries". As for Presidents Hugo Ch avez and Mahmoud Ahmadinedjad, they have strongly condemned the repression resulting from this law.

Henceforth it falls to us to defend free expression in deed and not just in theory. Why is no one heard publicly denouncing the present fate of Vincent Reynouard? What are Reporters Sans Fronti eres, Amnesty International and Human Rights Watch doing? No organ of the media, either French or foreign, has informed public opinion of this case. Such silence is abnormal.

Personally, I have decided to act as a historian and as a citizen, and to make it known, through this press release, how appalled I am at the fact that, in our country, we have a man thrown into prison for his opinions, however unusual, shocking and controversial they may be. Such treatment is not worthy of France or her intellectual tradition. It is not for the law to say how historical truth is set down: in a free country, that is the task of historians. The Gaysot Act, which restricts the historian's freedom, is unworthy of a democratic State; it

is a wicked law. I therefore ask for its immediate repeal.

I hope to be joined soon by dozens, hundreds, thousands of other people unable to remain indifferent in the face of a scandal that seriously harms the image of France and flouts the spirit of the Republic. It is not a question of supporting Vincent Reynouard's religious, political or historical ideas but of defending his right to express them. To challenge them, an open, democratic, fair and honest debate will suffice.

We shall go over the results of this request for signatures towards the end of September. Meanwhile, thank you for circulating this text to the utmost extent.

Paul-Eric Blanrue
Founder of the research group Cercle Zététique,
Author of *Sarkozy, Israël et les Juifs* (Oser Dire publishers, [Belgium], 2009)

To sign, please send a message to the author of this communiqué,
eugenie.blanrue@laposte.net

The Inquisitional Torture of Jehovah's Witnesses

Ed Edman

Until 1975 the word 'holocaust' was used in Watch Tower Society literature simply to describe the horrors of WWII felt by both sides and by all peoples. Before 1975 the Holocaust, as suffered exclusively by Jews, is essentially denied by the Watch Tower Society and Jehovah's Witness testimony from inside the camps. According to the Watch Tower Society, the Holocaust was suffered almost exclusively by Jehovah's Witnesses. Beginning in 1975 the Watch Tower Society ignored the testimony from Jehovah's Witnesses who lived in the German camps during the war and begins teaching current Holocaust doctrine, as in the following paragraph.

"Jehovah's Witnesses were imprisoned because of their faith. Repeatedly they were promised release from the camps if they would

only sign a declaration renouncing their beliefs. The SS did everything in their power to entice or force the Witnesses to sign such a declaration. Above all else, this was what they wanted. All but a few of the Witnesses proved unbreakable in their integrity. But they did more than suffer because of their loyalty to Jehovah and their devotion to the name of Christ. They did more than endure the inquisitional torture that was inflicted on them. They maintained strong ties of spiritual unity." (Objects of Hatred by All the Nations, *Proclaimers of God's Kingdom*, 1993, pg. 663.)

According to the Watchtower Society 1974 Yearbook, Part 3

From a letter that Himmler wrote to his closest associates, the top SS leaders Pohl and Müller.

This letter, stamped "Secret," includes the following passages:

"Enclosed is a report about the ten Bible Students (*Note: JWs*) that are working on my doctor's farm. I had an opportunity to study the matter of the Earnest Bible Students from all angles. Mrs. Kersten made a very good suggestion. She said that she had never had such good, willing, faithful and obedient personnel as these ten women.

"... These people do much out of love and kindness. One of the women once received 5.00 RM as a tip from a guest. She accepted the money since she did not want to cast aspersions upon the home, and gave it to Mrs. Kersten, since it was prohibited to have money in the camp. The women voluntarily did any work required of them. Evenings they knitted, Sundays they were kept busy in some other way.

“During the summer they did not let the opportunity pass to get up two hours earlier and gather baskets full of mushrooms, even though they were required to work ten, eleven and twelve hours a day. These facts complete my picture of the Bible Students. They are incredibly fanatical, willing people, ready to sacrifice. If we could put their fanaticism to work for Germany or instill such fanaticism into our people, then we would be stronger than we are today. Of course, since they reject the war, their teaching is so detrimental that we cannot permit it lest we do Germany the greatest damage....

“Nothing is accomplished by punishing them, since they only talk about it afterward with enthusiasm. . . . Each punishment serves as a merit for the other world. That is why every true Bible Student will let himself be executed without hesitation.... Every confinement in the dungeon, every pang of hunger, every period of freezing is a merit, every punishment; every blow is a merit with Jehovah.

“Should problems develop in camp in the future involving the Bible Students, then I prohibit the camp commander from pronouncing any punishment. Such cases should be reported to me with a brief description of the circumstances. From now on I plan on doing the opposite and telling the respective individual: ‘You are for-

bidden to work. You are to be better fed than the others and you do not have to do anything.’

“For according to the belief of these good-natured lunatics merit ceases then, yes, to the contrary, previous merits will be deducted by Jehovah.

“Now my suggestion is that all of the Bible Students be put in work—for example, farm work, which has nothing to do with war and all its madness. One can leave them unguarded if properly assigned; they will not run away. They can be given uncontrolled jobs, they will prove to be the best administrators and workers.

“Another use for them as suggested by Mrs. Kersten: We can employ the Bible Students in our *Lebensbornheime*, not as nurses, but, rather, as cooks, housekeepers, or to do work in the laundry or similar jobs. In cases where we still have men serving as janitors we can use strong women Bible Students. I am convinced that, in most cases, we will have little difficulty with them.

“I am also in agreement with suggestions that Bible Students be assigned to large families. Qualified Bible Students who have the necessary ability should be found and reported to me. I will then personally distribute them among large families. In such households they are not to wear prison garb, however, but civilian clothes and their

stay should be arranged in a similar way to the free and interned Bible Students in Harzwalde.

“In all these cases where prisoners are partially free and have been assigned to such work we want to avoid written records or signatures and make such agreements with just a handshake.

“Please send your recommendations for initiating this action and a report on it.”

“Another work crew composed of forty-two brothers, all good craftsmen, was taken to Lake Wolfgang in Austria to build a house for a top SS official. Although the work on the mountain-side was not easy, the brothers otherwise had it much better. For example, Erich Frost, who belonged to this group, was given permission to have his accordion sent from home. After receiving it he and the other brothers were often permitted to go out onto the lake evenings, where he would play folk songs and concert pieces, which were enjoyed, not only by his brothers, but also by those living along the lake, including the SS, under whose supervision they were working.”

*I welcome corrections. I intend this to be a starting point for further research. You can contact me at: Ed Edman
<christianfreedom@live.com>*

War-time Radio Talks of Thomas Mann

Continued from page 2

Its efficiency was tested on four hundred Jewish youths picked up from a concentration camp. All of them died, of course.” Soon afterward, Thomas Mann spoke on American radio, denouncing this

shameful crime and placing responsibility “on the entire German nation (...).” The unnamed “particularly powerful poison gas” and the concentration camp are not mentioned in Mann's January speech, at

least not as printed, suggesting that other sources as well were spreading the gassing allegation by this time. From this we may conclude that Allied intelligence or Jewish organizations had begun to disse-

minate mass-gassing allegations by January 1942 at the very latest. To determine when and where the allegation originated would no doubt require research into the clandestine publications of the Dutch resistance.

In his speech from August 1942 Mann returned to the French, stating that the Germans aimed to reduce the population of France to twenty million (p. 69). Since the population of France in 1939 was approximately 41.7 million, this implies that the Germans were planning to kill or cause the death of more than 20 million French! In reality, the French casualties during the war amounted to 567,600, whereof 217,600 were military deaths. This figure includes 83,000 real or alleged "Holocaust" victims (http://en.wikipedia.org/wiki/World_War_II_casualties). Considering that the number of other deaths amounted to 267,000—most undoubtedly due to bombings, killings of resistance fighters etc.—the notion that Hitler was waging a campaign of extermination against the French is patently ridiculous.

On 27 September 1942 Mann claimed that Goebbels had made the following statement in a recent radio speech (p. 72): "It is our goal [...] to exterminate [*auszurotten*] the Jews. Regardless if we win or lose the war, we must, and will, reach this goal. Should the German army be forced to retreat, it would on its way back eliminate [*vertilgen*] the last Jews from the face of the earth."

The author of this article has not been able to find a preserved speech of Goebbels from the period in question which corresponds to the "quote" presented by Mann. Moreover, two things immediately

strike one as odd about the contents of the alleged speech: Would Goebbels, in a public radio speech in 1942, have mentioned the possibility of defeat, even in the most hypothetical terms? And how would the retreating German army have been able to "eliminate the last Jews from the face of the earth" when the majority of the world's Jewish population lived outside the German-controlled sphere?

In the same speech Mann repeated the well-known propaganda figure of 700,000 murdered Jews, "70,000 alone in the region of Minsk". He then provided his listeners with two mass-gassing stories (p. 73):

In his speech from January 1942 Mann warned his listeners that "the tendency to view such stories as atrocity propaganda [Greuelmärchen] remains widespread, to the benefit of the enemy" (p. 48). As Mann proceeded to declare, the reports on mass killings of Jews were not simply "stories," but history in the making.

"In Paris 16,000 Jews were herded together within a few days, loaded onto cattle cars and sent away. Where to? One who knows is the German train engineer who has been reported about in Switzerland. He fled there after several times having to drive trains filled with Jews, which were halted on an open stretch of track, hermetically sealed and then gassed through [*durchgast*]. The man could not stand it anymore. Yet his experience is far from exceptional. A

precise and authentic report is available on the killing of not less than 11,000 Polish Jews with poison gas. They were brought to a special execution site [*Exekutionsfeld*] near Konim [sic] in the Warsaw District, put inside vans [*Wagen*] which had been sealed airtight, and transformed into corpses within fifteen minutes. We have a detailed description of the whole process, of the screams and pleas of the victims and the merry laughter of the SS Hottentots, who took fun in performing their task."

This description of gassings of Polish and French Jews is actually remarked on by Mann biographer Harpprecht (*Thomas Mann*, p. 1313), though he refrains from mentioning how exactly the gassing of the French Jews was allegedly carried out. It is a documented fact that the transports of Paris Jews which Mann refers to were sent to Auschwitz, which means that the story of the anonymous train engineer must be completely fictitious. As for the fate of these deportees, Holocaust historians maintain that most of them were gassed after their arrival in Auschwitz, but there is good reason to believe that these "gassed" Jews were in fact sent on from Auschwitz to the Ukraine. On 15 August 1942 the aforementioned Emil Dorian entered into his diary (*The Quality of Witness*, p. 221):

"There are persistent rumors about trains passing through the northern part of Moldavia, carrying Jews from occupied France sent by the Germans to the east. It is known that 20,000 Jews in occupied France have been recently deported from there, but no one could guess where they were sent. There are

details: Sealed cars, dreadful thirst, no food.”

Trains from the west passing through northern Moldavia would likely end up in the Ukraine. This fits well with the report published in the underground newspaper *Notre Voix* in April 1944 that 8,000 Jews from Paris (which was in the occupied part of France) had been liberated at an unnamed location in the Ukraine by the advancing Red Army. Other allegedly gassed French Jews were sent to Minsk and to Latvia, as is shown in the upcoming second part of my article “Evidence for the Presence of ‘Gassed’ Jews in the Occupied Eastern Territories.”

While it is correct that the Chelmno “extermination camp” was located not very far from Kolin, which however was not in the Warsaw District but in the Warthegau, it seems odd that one was aware of these alleged 11,000 victims, while apparently remaining unaware of the more than 120,000 other Jews who had supposedly been killed in the Chelmno camp by that point in time (cf. C. Mattogno, *Il Campo di Chelmno tra Storia e Propaganda*, Effepi, Genoa 2009, chapter 12.2.). The description of the killing process as related by Mann further bears all the hallmarks of black propaganda.

On 27 June 1943 Mann told his listeners that “almost a million have been executed or murdered” (p. 93). It is not made clear whether this refer to only Jews or to Non-Jews also. Considering the 700,000 figure previously reported by Mann this would mean that less than 300,000 people (Jews?) had fallen victim of the Germans during the preceding nine months.

Finally, on 14 January 1945, Mann devoted a large part of his speech to Majdanek and Auschwitz. The former camp he describes as containing “the largest crematorium in the world” (p. 118). Curiously, he gives the number of Majdanek victims as “more than half a million”, despite the victim figure propagated by the Soviets at the time (and later at the Nuremberg Trial) being 1.5 million (the current official estimate is 78,000). Perhaps this was simply an error on Mann’s part. Even more curious is Mann’s claim that the Majdanek victims were poisoned in gas chambers with chlorine. This alleged murder weapon is found nowhere else in Majdanek-related propaganda.

On the other hand it was claimed by several early Sobibór witnesses that gassings had been carried out at this “extermination camp” using chlorine (cf. J. Graf, T. Kues, C. Mattogno, *Sobibór: Holocaust Propaganda and Reality*, TBR Books, Washington DC 2010, pp. 71-72). Mann’s description of Auschwitz is clearly based on the Vrba-Wetzler report, but either the famous author had not read the report itself, or he was consciously “improving” on it, for here the alleged victim figure is presented not as the “informed” estimate of the report’s author, but as an exact figure revealed by the unexplained discovery of the “Registry of Death” (*Man hat die Registratur des Todes gefunden*; *ibid.*). Further, one had discovered “hundreds of thousands of passports and personal documents belonging to members of no less than twenty-two European nationalities”, and not only that: “These lunatics had also kept books on the bone meal,

the fertilizer produced by this operation.” How any such discoveries were possible remains a complete mystery, considering that Auschwitz was liberated by the Red Army on 21 January 1945, i.e. one week after Mann’s speech! What may point to Mann relying on second-hand information on the Vrba-Wetzler report is the fact that the (Jewish) Auschwitz victim figure is given in the text of the speech as 1,715,000 instead of 1,765,000 as per the report.

Not surprisingly, Harpprecht has no comment to offer on the bizarre description of the “death factories” other than a pious reflection on the undoubtable fact that the alleged genocide on the Jews is the lowest point in the history of mankind, and that Auschwitz was “the Hell on Earth” to which the mass murders of Stalin or Mao cannot possibly be compared (p. 1458).

In his speech from January 1942 Mann warned his listeners that “the tendency to view such stories as atrocity propaganda [*Greuelmärchen*] remains widespread, to the benefit of the enemy” (p. 48). As Mann proceeded to declare, the reports on mass killings of Jews were not simply “stories,” but *history* in the making. This is highly ironic, considering that most of the supposedly authentic and reliable reports on mass killings relayed by Mann to his listeners have since been quietly thrown down the memory hole. The speeches made by Mann during the war years are actually *mythology in the making*, and reading them gives us more insight into how and when the mass-gassing allegations arose and provides us with leads to follow up in future research into this issue.

The Last Days of Steven Spielberg

Eric Hunt

Steven Spielberg runs the Shoah Foundation housed now at University of Southern California in Los Angeles. He was an executive producer of the “documentary” *The Last Days*, which won an Academy Award in 1999 for the “Best Documentary Feature.” This was also the year that such Holocaust/Nazi-themed films as *Life Is Beautiful*, *American History X*, and *Saving Private Ryan* were nominated for, and won, many awards. Although the tagline for *The Last Days* is “Everything you are about to see is True,” the film is a microcosm of the Big Lie.

The Last Days features a Jewish woman, Irene Zisblatt, who claims to have swallowed, defecated, retrieved from her stool and swallowed again and again her mother’s

diamonds for the year and a half she was interned at Auschwitz and on “Death Marches.” Zisblatt claims that Dr. Mengele removed her tattoo (she cannot demonstrate that she had one), and she claims to have escaped from inside a Nazi gas chamber, another tale she cannot demonstrate to be true.

The Last Days features an American soldier who claims to have seen the horrific conditions at Dachau at the liberation of that camp. Too bad this soldier, Paul Parks, was Black. It has been established that no Black soldiers were present at the liberation of Dachau. According to *The Boston Globe*, former Education Secretary of the State of Massachusetts, Paul Parks, was some 200 miles distant at the time Dachau was liberated.

The Last Days features the testimony of another woman who also claims to have escaped from inside a Nazi gas chamber, Alice Lok Cahana. Neither Cahana nor Zisblatt’s lies (can they be shown to be anything else?) are featured in the film itself. But they are there in the companion book to Spielberg’s “documentary feature.”

The Last Days features many other lies, too many to convey properly with words in this brief text. I’m working on a documentary video debunking this Steven Spielberg Holocaust Hoax, *The Last Days*. If this work interests you, please help. You can see a brief portion of what I am working on at my site, “Spielberg’s Hoax.” <http://tinyurl.com/2arbev>

Austrian Gerd Honsik Refuses to Recant

On 20 July Gerd Honsik stood by his claim in an Austrian court that there were no gas chambers in Germany during World War II. “There was not a single gas chamber anywhere in the area of Greater Germany. I stand by that.”

Honsik, 68, was found guilty in April 2009 of denying the Holocaust and the existence of gas chambers in a number of publications between 1987 and 2003. He served four years in prison in the 1960s on the same charge. In 1992 he was sentenced to eighteen months following the publication of his book *Freispruch fuer Hitler?*



Gerd Honsik

(*Acquittal for Hitler?*).
He fled to Spain where he lived

15 years, continuing to publish, before he was extradited back to Austria in 2007. The most recent charges against him related to his magazine *Halt (Stop)* and two books *Schelm und Scheusal (Rogue and Monster)* and *Der Juden Drittes Reich (The Jews' Third Reich)* published between 1987 and 2003.

In March this year an Austrian appeals court ruled that the latest five-year sentence was “too much” and cut it to four years, a decision that is being appealed by his prosecutors.

For Historical Review. I was so taken by the perfect order of his talk and the drift of his character that I knew I wanted to know him, to understand something of his personal story, about how he had gotten into revisionism and so on. So one afternoon that autumn Faurisson visited me in Hollywood. Tom Marcellus and Keith Stimely drove him over.

We sat out on the little wood porch along the side of the narrow old house and drank lemonade and beer and cold duck while the hot afternoon air moved down through the canyon through the trees. There were some flies and a couple cats and dust in the air and a lot of laughing. I made a cassette recording of some of the talk. The transcript of the conversation is about 3,000 words and over the years I interviewed Faurisson again in Toronto and other places and through an exchange of letters. - BRS

** Finish Richard Currey's *Fatal Light* this evening in McDonald's. Fine book. Excellent. First parts stronger than the last parts. The young man has been to Vietnam, was wounded, recovered, returned to the field, caught malaria, was cured, returned to the field and now he's back home in West Virginia staying overnight with his grandfather with whom he has always been close. The first morning, at breakfast, the grandfather asks:

"Is it hard coming back?"

There is a moment when the young man is quiet, then he says:

"Yes. It is."

My own eyes tear. When I came back it was 1951—fifty-nine years

ago. I wonder about the particular form of sentimentality this represents.

** Some of the responses to my question: "What do you think I should do?" About my financial situation. There were a good number of suggestions, some of them easy and practical.

Keep better track of the contributions I do receive, be more orderly in the office.

Keep in better contact with people who have special projects they are working on.

Take COQ10 and Ribose each day for energy, and get eight hours of sleep.

Publish fewer pages of *SR* so that it costs less to print and mail.

Publish *SR* less often. Hello? It's available on the Web.

At the same time I am urged to do considerably more than I am doing now.

I should get the Revisionist view out every day. CODOH needs to have a near daily presentation of commenting/reviewing/criticizing.

Organize a posse of Revisionists to write on behalf of CODOH to papers, magazines, etc. with comments on the errors of Holocaust Belief.

Develop an organized polemic, a simple picture that can be drawn upon to present a daily "presents."

Develop an appropriate rhetoric to the smears and labeling by the Believers that all can use.

Develop more research ability. An example given: It turns out that very few (less than 5%) of French Jewish citizens were deported by the Germans. Most of the Jews deported from France were immi-

grants from Central Europe stuck in France. It appears that official German policy was NOT to deport French/Jewish citizens. This is a huge blow to the Believers in a plan of total Extermination but it is almost never mentioned by Revisionists.

Create publicity stunts of the kind that McCalden was so good at.

The ads I run in student newspapers are good but getting a bit old.

I need to be able to engage in the debates that follow successful stunts.

All together—and these are only a portion of the suggestions I have received—it would appear that it is being suggested by some that I act as an "institute."

** Talking to Ted. He thinks the "Institute" idea is good. An "organizational" issue more than a "work" issue. I don't know. He also likes the idea of making audio recordings of my talks, using a still camera, and putting them together for YouTube.

** In *Historian's Fallacies* David Fischer writes: "Every historian must learn to live within the limits which his own freely chosen assumptions impose upon him." The danger of assumption for those who believe, and the danger for those who doubt. For exterminationists yes, and for revisionists as well.

** Brad and I are out walking the Boulevard at sunset. He's coming five years old. As we walk south he asks me if I have looked at the sky. Not certain. I look up over

the hills and it is thick with immense pink and white cotton clouds against a clear blue universe. “*Bien bonito*” I say.

Now we are walking back on the other side of the Boulevard and Brad points to the sky out over the ocean. It’s slatted with rays of red and orange slices against the darkening air. This time I had seen it. I try to recall when I was four years old, if I ever looked at the sky. Can’t remember.

I can’t walk the way I have always walked. It’s been going down the last two, three years. The pain in an arthritic left knee is the primary problem, the extra weight I carry around a contributing factor. A big contributing factor. If I can’t walk, there is the tendency to gain weight. As I gain weight, it puts a bigger load on the knee. Catch 22. And then exercise is good for the health in any number of ways. And so on.

I use supplements for the knee pain, and use 800 mgs of Ibuprofen every second evening when I walk half, three-quarters of a mile Not much, but better than nothing. I would buy a supplement program from Bruce West’s Health Alert, the company specializes in supplements from “whole foods,” but for a three-month trial it costs \$550. No use trying it for less than 90 days. Technically, I have the \$550. But I don’t want to spend it on that.

** On Facebook we post “James J Martin” written by Richard Widmann for Inconvenient History, its Profiles in History series. Widmann writes: “Just over 30 years ago James J. Martin, one of the most important and prolific revisionist historians of the twentieth century, coined the term ‘Inconvenient His-

tory’ with his collection of essays, *The Saga of Hog Island*. Long before Al Gore would speculate on the ‘Inconvenient Truth’ of global warming, James Martin was already a veteran.” It is an interesting introduction to a revisionist historian who cannot be dismissed out of hand by any honest intellectual.

Memory recalls two trifles about “Jim.” We met the first time at an IHR conference in the 1980s. I remember that during one talk he commented on the use of “an” before the word “historian.” He would not use it, but would use “a.” I had always thought it should be “an.” I don’t recall why he mentioned the “a-an” issue, or what his logic was. He thought it amusing.

The other was one afternoon when four or five of us were standing near a podium, loafing, talking about this and that, when the issue of “capitalism” came up, the success of capitalist over “communist” economics. Martin was amused. “Capitalists use capital, communists use capital. We’re all capitalists.” I understood the implication of the remark was that it was not “capital” that was the issue.

Such slight recollections add pretty much nothing to Widmann’s profile of James J. Martin. I may not even be remembering right.

** Received an email from a lady who claims to be the wife of a rabbi in reply to the new Elie Wiesel Website announcements. She writes:

“You know, you really should try doing some honest investigation instead of trying to constantly rewrite history so that you can deny what the Nazi Regime did to us. Now, if you don’t mind, I think I will just let my husband, the Rabbi, read this.”

“Thank you,” I replied.

The next day I received a second message using the same email address as the above lady.

“Oh you sad and delirious, almost-thinking, diseased offspring of a diseased, mindless neophyte. It has to really be difficult for you to function in the real world, where fact and proof are so copious. You must have some serious mental conditions. Maybe in the future modern medical discoveries will find a drug that will help you keep your head out of your tuchas.

“(signed) HaRav Abraham Ben Zion ben Avruham Avenu va Sarah Emanu HaIsrael Jernigan.”

I wonder if that’s a real name or two (it’s a wonderful name/s) or if someone is putting me on.

** In Richard Currey’s *Wars of Heaven* a young man with a damaged brain asks his mother if she can tell him what her dream was the first time she ever dreamed. His mother is not sure. The first dream I remember was me flying in racing circles and grand loops around the top of a neighbor’s banana tree. The Schmidts. The grandfather had been an infantryman in the German army during World War 1. It was an exalting dream. Can I put it that way? I was maybe eight years old.

** We got Chapter Three of *Confessions* onto Facebook. Then the “Petition on Behalf of Vincent Reynoaurd.” We put up a couple posts from my CODOH Blog, “Greta Garbo, Julius Caesar, and Holocaust Revisionism” and “The Internet and Wikipedia: Their Turf.” I’d meant to print Garbo here but will most likely have to cut it for lack of space. Maybe I should put some of the CODOH Blog stuff together for those who

are not Online. There would be a time issue getting it done. There's always a time issue.

** Kathleen has been sick with ear and throat infections. She's coming around. Anthony at one and a half had to be given cold baths for two days to get his temperature under control. Last night Brad, who is coming five, had a fever and was vomiting. Sally, our mixed German Sheppard, vomited in the patio and is moving around uncertainly. Two new parakeets are out of the nest and this time it looks like the others are not going to kill them.

** Finished sending "New Website Challenges Elie Wiesel" page to the German-Americans. Very light click-in response. Now we will turn to some 40,000 doctors and dentists. Fishing. Again, 14,000 in a send.

Uploaded onto Facebook Thomas Kues article from the on Inconvenient History Blog, "New Memorial Center Planned for the Sobibor 'Death Camp.'"

** Lost the best part of the last three days here. Exhaustion. Good one day, excellent as a matter of fact, and the next afternoon the brain is full of cheese and I can barely walk. Of course I wonder if it's something to do with the cancer. But it's too sudden for that to make sense. I lie down on top of the bed (where else?) and I'm more or less there for a day and a half, not eating, and I'm about to go around the corner to the family doctor when the fog starts to lift. It lifts a bit hour by hour, the appetite returns (a mixed blessing for a guy like me), and I see I am going to come out of it.

The next morning I talk it over with Hernandez, who went to med school a couple years. We both have the same suspicion. The sleeping pills I get from the VA, at my request. Zolpidem Tartrate, 10 mgs each night. It's a generic of Ambien. Dr. Singh prescribed 5mgs for me but after a couple months I told her it didn't work so she reluctantly prescribed 10mgs. This morning Hernandez said that I had probably accumulated enough Zolpidem Tartrate in the body to drug myself. I'd suspected as much. I recognized the fact that a couple months back I had gone through the same thing. Okay. Five mgs it is from here on out.

** Couldn't be simpler. The new approach to the Campus Project this academic year. We liked what happened at Cal State Fullerton at the end of May. We did everything at the last minute, I did not deliver the talk really well, but it went fine and I liked being there. I liked being with the students. The new angle this time is that we will try to set up one talk every week at a campus in San Diego County. Geographically focused. Inexpensive. We'll start with the most important campuses and work our way down. Focus local media. Book the room for the early afternoon. Drive across the frontier in the morning, do the talk, drive back in the evening.

No need to invent the wheel at each campus. Use the talk I used at Fullerton, bringing it up to date each time. Focus in each instance on the irrational vocabulary of the American professorial class. The heart of the talk I gave at the Tehran Holocaust conference. I reworked it for Fullerton. It's the core text, the core idea. I've never

tried this before. Focusing on "local" campuses, developing local appearances into a "regional" story. No airplanes. I can drive everywhere. Costs are way down. We are both very pleased with the turn this has taken.

** Received an email with a subject line that read: "The Power of Suicide."

Blinking, looking again, I see it actually reads: "The Power of Solitude."

We won't read too much into this.

** The "New Website Challenges Elie Wiesel" sends are producing too few click-ins. We've decided to change the send in two ways. We worked with the view that we would start with the first 14,000 names on a list, send to the next 14,000 on that list and so on until the list was finished, then begin with a new list. We realized, I don't know the specific moment, that we have to approach one group of 14,000 more than one time. One time is nothing. We are not marketers, or we would have understood this from the get-go. Internet "marketing" is based on repeated contact. Then it occurred to Hernandez that we promote Smith for awhile, rather than Wiesel. To that point, the next send was titled "*Confessions of a Holocaust Revisionist*, Chapter One." It went to the 14,000 we had previously sent the Elie Wiesel announcement to. We have had some 250 click-ins, up a bit from Wiesel. Now we are sending Chapter Two of *Confessions*. Find something that works.

** I was good with the blanket-ing-San-Diego-County-with-talking-dates approach for about

three days. Then there was something wrong. Something. We knew exactly what the program was, Hernandez was already working on it, but now something was wrong. We'd had to make a decision. We had made it. I was good with it. Now I wasn't. I didn't say anything, but on the third day something was still wrong. And the fourth day. And then that night in bed, not able to let it go, the brain messing, messing with it, I see an image of Che Guevara. It's the rakish, smiling photo of Che wearing a beret on a red poster, the image that is sold here on posters, T-shirts, that is painted in oil and framed for tourists.

I have no time to think about Che because in the next instant there are two words: "student masses." Out of the blue. Out of the blackness of the night. Student masses. And then the broad understanding that I need to address students, not faculty. It was just there. That understanding. That students should be my primary audience, not faculty. I have always addressed faculty and copied to students. I should do the opposite. Go directly to students and copy faculty and administration. A simple twist on the standard operating procedure. There are no specifics before me here, only the implications of "student masses."

I believe most of us would agree that we are fighting a guerrilla war where tiny forces are dedicated to probing the defenses of a monolithic intellectual tyranny. It is not a question of inventing new tactics, new objectives, new weapons, new anything. We need only to find a fresh approach this academic year to use what we have had for decades now, a mind willing to listen

so that it remains free of cant, and a willingness to challenge the tyranny of the intellectual and administrative class in the American university and take revisionist arguments to the student masses.

The Professorial Class, together with Administration, make up the Ruling Class at the university. It can be defined as a Ruling Class because it acts as the controller of mind over students, allowing students to contemplate publicly only that which is approved by the Ruling Class itself. The "masses," the students, are held in intellectual bondage by a Statist University, a Statist Media, and in the end the State itself.

I don't want to take this too far, but it can be argued that Che was seen by many to embody the revolutionary ideal of solidarity with oppressed peoples struggling to achieve their emancipation from the tyrannical State. If there are any in our universities who can be identified as an "oppressed people," it is clearly those among the masses of students who are eager to participate in the world of mind, free of proscriptions imposed on them by an academic Ruling Class that does not identify with mind that is free, but with mind that is organized to exploit the positions of its own class.

** Learn from Fredrick Tobin that Vincent Reynouard now has a mailing address:

Vincent Reynouard
N° 33034
Mais d'arrêt de Valenciennes
BP 80 455
F-59322 VALENCIENNES
Cedex France

** Eric Hunt has got hold of two interviews filmed in the 90s with Hilda Wiesel, one of Elie Wiesel's sisters. I didn't know it was extant. We're having it translated now. First segment is a little boring on first reading of the transcript, but we have good reason to suspect that the two together will be interesting and valuable.

** This issue of SR is a little late. Life in Baja has a tendency, if not a habit, of getting in the way of the work. You will hear from me here again in about three weeks. The new academic year.

Bradley

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is published by

Committee for Open Debate on the Holocaust

Bradley R. Smith, Founder

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Post Office Box 439016
San Ysidro, CA 92143**

Desk: 209 682 5327

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bradley1930@yahoo.com

Smith's Report



No. 176

Challenging the Holocaust Taboo Since 1990

November 2010

International Conference on Anti-Semitism and Holocaust Denial

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

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

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



Ruairi Quinn

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

--The Holocaust as a metaphor in public discourse

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

--Holocaust scholarship in the wake of Holocaust denial

--Contemporary forms of denial

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

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

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

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

14 October 2010

Dr. Quinn:

Greetings from California:

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

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

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

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

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

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

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

Sincerely,

Bradley R. Smith, Founder

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

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

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

that you would like to be included in the article?

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

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

Sincerely,

"Fiona Sheils."

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

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

"Just do it."

BLOG NOTES

Bradley Smith

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

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

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

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

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

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

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

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

“Best wishes. RF”

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

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

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

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

Charles Hicks, Opinion Editor The New University UC Irvine

14 October 2010

For Publication

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**

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

She writes:

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

"Yours sincerely,

*"Lynn Jackson
Chief Executive*

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

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

Face Book pages are used primarily by students.

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

Continued on page 15

An Appeal to Students at Boston University

Bradley Smith

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

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

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

Re: Prof. Elie Wiesel

Dear President Brown:

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

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

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



Carolyn Yeager

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

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

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

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

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

Respectfully yours,

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

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

September 27, 2010

Dear Ms. Yeager:

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

Sincerely,
Robert A. Brown

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

We Appeal to Students at Boston University

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

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

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

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

Kevin Käther's August 2010 Trial

By Kevin Käther

Translated from the German by J M Damon

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

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

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

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

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

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

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

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

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

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

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

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



Kevin Käther

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

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

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

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

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

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

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

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

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

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

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

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

Benjamin Franklin

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

Bertholt Brecht

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

are prosecuted for submitting exculpatory evidence.

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

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

Kevin Käther, Berlin, 8th September 2010

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

James Damon can be reached at Jamesmdamon@yahoo.com

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

Elie Wiesel: The Silence of the Sham

by Jett Rucker

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

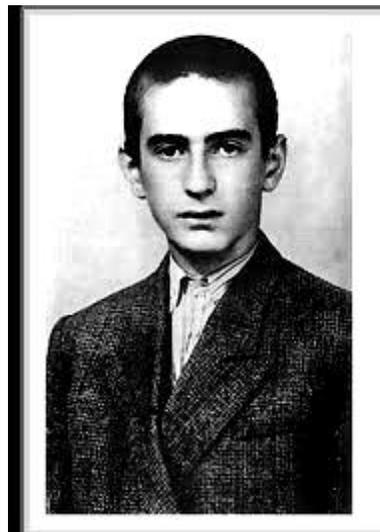
This prodigious feat, he says, produced a book in Yiddish whose title in English was *And the World Remained Silent*. Silence again, though that was all over for Elie Wiesel, whose many and moving words have since propelled him through a Nobel Prize all the way to speaking fees of more than \$25,000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

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

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

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

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



Elie Wiesel

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Message from Vincent Reynouard Regarding Freedom of Expression.

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

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

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

and also, in certain societies, blasphemy and heresy.

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

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

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

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

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

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



Vincent Reynouard

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CONFESSIONS OF A HOLOCAUST REVISIONIST

By Bradley R. Smith

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

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

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

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

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

Where's the tattoo Elie?

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

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

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

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

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

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

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

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

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

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

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

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

Anyhow . . .

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

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

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

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

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

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

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

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

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

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

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

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

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

Bradley

Smith's Report

is published by

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Smith's Report



No. 177

Challenging the Holocaust Taboo Since 1990

December 2010

The Phenomenon of Holocaust Denial: The New Challenge for Us All!

By Bradley Smith

It makes you wonder. Today, throughout the Western world, scholarly revisionist arguments regarding the Holocaust question are being developed by maybe half a dozen individuals working out of their homes or here and there from a small office. That's it. You can count these revolutionary scholars on the fingers of one or two hands.

It makes you wonder—about the immense effort being made by State and State-sponsored organizations with budgets of tens of millions of dollars and thousands of employees and associates to smother and punish these few men and women. Every punishing instrument imaginable is used, every vicious slander conceivable, every flagrant and pervasive form of censorship that law allows, including the imprisonment of simple writers for thought crimes against the State.

Makes you wonder.

One sign of the failure of this frantic, phobic effort at disappearing revisionists and revisionism is

that there are 728,000 references on the Internet to “Holocaust denial,” with some 223,000 to “Holocaust revisionism.” It will soon add up to some 1,000,000 references to revisionism and revisionists on the Internet alone, to a subject and to individuals that these obsessed people want to be “disappeared” from the face of the earth.

The soon-to-be one million references to “Denial” and Revisionism on the Internet illustrates the wide-ranging interest in what we are doing with this question.

Affirming up front that the greater part of these references will be negative, that they are intended, simply, to destroy revisionism and revisionists, the question remains: Why is there such immense alarm expressed over this modest body of revisionist work on the part of the most influential figures and institutions throughout Europe and North

America? It's bizarre. A handful of solitary citizens working alone has gotten the presidents of nations, of universities, of media conglomerates fuming. And it has them alarmed.

They are so alarmed that they are willing to subvert every relevant cultural norm under which we live as Americans and Europeans. Something important is at stake. Revisionists know that, and those who want to destroy revisionists and revisionist work know that. But in their hysteria these incipient destroyers of intellectual freedom are unable to understand that we no longer live in a culture where revolutionaries depend on typewriters, postage stamps, and fax machines. Every move the destroyers make to destroy revisionism is recorded on the Internet in full public view.

Here we are then, performing a modest labor, but one that is not restricted to a few people reading leaflets and proclamations in a community here and there. A modest labor that via the Internet becomes immense, one that reaches

all across the world to those who want to encourage a free press as well as to those who would destroy a free press. Each side is able to observe the actions of the other, and because it is the Internet entire societies can view the back and forth and come to their own conclusion about whether to encourage a free press or destroy it. The soon-to-be one million references to “Denial” and Revisionism on the Internet illustrates the wide-ranging interest in what we are doing with this question. Our labor here is meant to increase that soon-to-be

one million references to ten million. For starters.

Here we are then.

On 14 October I wrote to the HETI International Conference on Anti-Semitism and Holocaust Denial proposing that I be allowed to attend the conference, if not speak at it. I copied the letter to a number of persons at Trinity College and the Dublin press and posted it on my Blog. I reported on this in *SR 176*. Permission to attend the conference was denied me.

While we were addressing the issue of anti-Semitism and Denial

at Trinity College in Dublin, we were running text links to my *Confessions of a Holocaust Revisionist* in several of the online editions of student papers at campuses in Southern California. This effort now took an interesting turn. The ad had run in the *Daily Bruin* at UCLA for close to a month when I wrote a congratulatory letter to the editorial staff of the *Bruin*.

All the original letters that are copied here have full contact information for Smith and for CODOH. I won't repeat them here.

LETTER TO THE STAFF OF THE UCLA DAILY BRUIN

24 October 2010

I want to thank, or better congratulate, the *Bruin* staff for allowing me to present my book, *Confessions of a Holocaust Revisionist*, via a text link along with others at the bottom of the *Bruin* page. It's a tiny ad, it has only five (5) words, “Confessions of a Holocaust Revisionist,” yet there are other student newspapers in Southern California universities where publishing this simple text is prohibited. Forbidden. Taboo, if you will.

Confessions is autobiography, my confession, a form where we are expected to tell the truth about our personal experience/s in the real world. I'm reminded here of

what happened only this week with Juan Williams, the National Public Radio reporter, who risked everything to confess, simply, that it has made him feel apprehensive to find himself on an airplane with folk dressed in Muslim garb.

I understand that if any reporter working at the *Bruin* reveals that she has read some revisionist argument that might, just might, make sense, she risks everything.

At UC San Diego the *Guardian* was about to run my ad for *Confessions* when, at the last moment, I was informed that because the administration would not support running the ad, the *Guardian* would not publish it.

At UC Irvine we are told that the *New University* would not run any ad that has “any association whatever with Bradley Smith.” No association whatever?

But at UCLA the *Daily Bruin* can publish an ad for my book, my *Confessions*. Congratulations! As Martin Luther King noted: “I read somewhere about the right to a free press.” I think you guys deserve one.

The entire text of *Confessions* is there on line. It's free. Tell me what you think of it. Tell me why you think of it that way. And good luck to all of us.

Bradley Smith

What follows will be the text of the ADL “Alert” to the *Daily Bruin* at UCLA warning them to stop publishing a link to my *Confessions of a Holocaust Revisionist*. Then there are CODOH letters to the Iranian Ambassador to Ireland, to Professor Robert J. van Pelt re gas chambers, to the Irish press about the bigoted nature of the Conference, and another addressing the editor of the United Nations Outreach Department of Public Information: News and media division. There are also key excerpts from the recent Ottawa Protocol on Combating Anti-Semitism (Holocaust Denial), and the newly announced Shoah Project in Brussels.

All of these communications in the original include full contact information to reach Smith and/or CODOH both online and down here on the ground.

Continued on page 10

Fraud Begets Fraud (and More Victims)

by Jett Rucker

Every day, throughout Germany and Austria, the Holocaust that “ended” 65 years ago claims new victims, and continues to enslave previous victims who hadn’t even been born in 1945. Part of every year, at least since 1951, every German and Austrian labors involuntarily in a concentration camp whose beneficiaries are—not a country fighting to the death to repel foreign invaders from all directions—but instead, “victims of war crimes of the National Socialist regime.” Most Germans and Austrians alive today have been so enslaved to accusations against their parents and grandparents *for their entire working lives*.

On November 9, the media in the United States brought numerous reports (<http://tinyurl.com/2cu7312>) of an organized fraud said by the FBI to have mulcted two funds operated by the Conference on Jewish Material Claims against Germany of over \$42 million. The key operatives, employees of the Conference, recruited immigrants from Russia (“Free Soviet Jewry”) of whom many have settled in Brooklyn, New York, convenient to the Conference’s headquarters in Midtown Manhattan (which was established there before the immigrants from the Soviet Union arrived, but after the arrival of Jewish immigrants from many other places).

The reports of this scam don’t say who its ultimate victims are, but convey a disgust with the exploitation of the misfortune of the

true victims (whoever they still may be today) of the true Holocaust (whatever it may really have been) not inconsistent with that expressed in this newsletter almost a year ago by N. Joseph Potts in his article “Free Riding on the Juggernaut of Conscience.” “Free riding” doesn’t quite capture the essence of fraudulent applications for reparations, of course—it’s anything but free to those paying for it.

What is happening now is the inevitable, long-anticipated Death of the Holocaust.

And who might those unfortunate payors be? Answer: the hard-working, overtaxed children and grandchildren of a generation of Germans and Austrians accused of crimes of which most of them were in the first place innocent and ignorant, and further of which even the perpetrators were not guilty to the extent to which they (and many total innocents) were held accountable in show “trials” such as the Nuremberg International Military Tribunal. A peculiar aspect of recent events is that a law-enforcement agency of the United States is indicting people for fraud against, ultimately, a foreign government—that of Germany. One wonders if Germany might request that the Conference be moved, say, to Berlin, where no doubt the *Bundesrepublik* would provide it with very adequate accommodations.

What is happening now is the inevitable, long-anticipated Death of the Holocaust. It is predicted by astronomers that, as the Solar System’s sun runs out of its hydrogen “fuel,” it will turn red and grow to many times its present size, probably engulfing and incinerating the planet (Earth) on which the astronomers and the rest of us currently live, and shortly thereafter, collapse into a cold, dark cinder. The death of the Holocaust, or of the reparations programs instituted after the total military extinguishment of the German state, also a highly predictable event demographically, may bear some comparison to this process.

Like Elie Wiesel and other promoters of the Holocaust mythology, the conspirators at the Jewish Conference are grasping at generations of “victims” too young to have fallen directly victim to any atrocity committed by any Nazi, the last of whom shucked his armband by May of 1945. Wiesel, of course, explicitly invokes the sensitivities of “children of Holocaust survivors” (the quote from a Toronto forum on May 31, 2010 used to be shown at <http://tinyurl.com/28xg5pw>, Canada’s *National Post*, but you’ll get nothing now except their Web site), while the Conference conspirators must actually falsify the birth dates of applicants who increasingly are just too youthful to pass muster as the octogenarians they must at a minimum be.

Meantime, the entire affair is fraught with geopolitical implica-

tions: the whole thing must be seen as “friendly,” if only in a fiscal way, to Germany, and perhaps “unfriendly” to that segment of Jewry inclined to free riding, and/or to the standard-bearer of World Jewry, the sovereign state of Israel. Could the setbacks of the Obama administration in the recent mid-term elections have influenced the timing of the indictments on which, obviously, the FBI has been working for many years? Well, everything is political, so the answer would seem to be “yes” to this and any other similar question.

The available scope for fraud in the many Holocaust-reparations programs instituted over the past 65 years is vast. Reporters of the present scam emphasize that “only two” programs were involved in the present detections—out of how many, and how large, is not stated. As for those two programs, it is emphasized that “less than 1%” of the programs’ funds were involved, which leaves us with *over \$4.2 billion* not yet proven fraudulent in

just those two programs. If I were a German . . . well, I’m an American, and I’m already as outraged over expenditures of my own government as I would be over these expenditures if I were a German or Austrian.

Fraud, of course, is the handmaiden of government giveaways, especially those forced upon one government by other governments that bombed and shelled and starved and beat the populations of the payor governments into submission. Holocaust reparations are, ultimately, nothing but a “Manhattan bus accident,” in which a city bus with three passengers aboard collides with a truck and is disabled. By the time investigators arrive, the damaged bus is full of “injured” passengers, every one of which is writhing and moaning with pain from injuries that some liable party will be forced to pay for, and pay for very handsomely for a long period of time.

Any cohesive group will ineluctably collude among its members to

take advantage of such a situation, particularly if they are able to do so under cover of a culture or language (Russian in this case) that isn’t widely understood among the victim population, which may, as in this case, be thousands of miles away to begin with. Investigations that will probably never be conducted might disclose recruitment advertisements similar to the Russian-language ones the FBI adduces, in Yiddish, Hebrew, Polish, Czech . . . the list goes on and on. Reparations are inherently unjust as to who has to pay them, even when the recipients of the payments are truly the victims of . . . in all cases, someone else.

In this case, the recipients—or, according to N. Joseph Potts, growing proportions of them—aren’t even victims.

The injustice is not just at the beginning of these payments, nor even just as the end.

It’s everywhere in between, as well.

More on Mauthausen and the Genesis of the Mass Gassings Allegation.

By Thomas Kues

In my article for SR#175 I discussed the monthly radio broadcasts in German that the famous novelist Thomas Mann made during the war and the mentions of mass gassings of Jews made in them. Most significantly, in his speech from January 1942 the Nobel laureate in exile claimed

that “Four hundred young Dutch Jews were brought to Germany to be used as guinea pigs for poison gas”. As far as I was able to determine, this was the first occurrence of the allegation that the Germans were carrying out mass gassings of Jews. In his speech from June 1942 Mann again spoke of the gassed

Dutch Jews, stating that the victims numbered not 400, but 800, and that the Jews in question had been “brought to Mauthausen and gassed there”. Comparison of the contents of the January speech with a diary entry written on 16 February 1942 by a Romanian-Jewish Bucharest physician named Emil Dorian

strongly implies that the allegation did not originate with Mann, and that it had been spread also by other channels.

As for the background to the allegation I summarized the documented facts, as set out by Raul Hilberg, concerning two small convoys of young Dutch Jews who, as retaliation for underground activities, were deported to German concentration camps. The first convoy, consisting of 400 Jews, were sent first to Buchenwald in late February 1941, where a tenth of them perished during the following months. In the spring of 1941 the survivors were transferred to Mauthausen. In June a second convoy of 291 Amsterdam Jews was sent directly to Mauthausen. The deported Dutch Jews were set to carry out heavy work in quarries and mines, and many who did not perish from exhaustion or illness reportedly committed suicide. No "Holocaust" historian, including the foremost defender of the Mauthausen gas chamber legend, Hans Marsalek, has ever alleged that any of these Dutch Jews were "gassed" in Mauthausen. In conclusion, I wrote that Allied intelligence or Jewish organizations must have begun to disseminate the gassing allegation by January 1942 at the latest, and that the origin of the allegation no doubt required research into the clandestine publications of the Dutch resistance.

I have not yet had the opportunity to review any Dutch sources, but on the other hand I have found a number of news items from the Jewish press that sheds more light on the issue. Below I will present these items and briefly discuss their implications.

On 28 November 1941 the German-Jewish exile weekly *Auf-*

bau, published in New York, carried the following item on p. 3:

"From London comes the report that up to now at least 400 of the 680 young Dutch Jews sent to the concentration camp Mauthausen in Austria earlier this year have died. They perished due to deficient nutrition, hard labor and cruel treatment. Their families were forbidden to send food parcels to them in



Hans Marsalek

the camp." As shown by a notice in the American-Jewish bimonthly *Contemporary Jewish Review*, vol. 5 no. 2 (February 1942, p. 87), this information was based on a news dispatch of unstated origin (possibly the Dutch government in exile) dated 17 November 1941. Thus by late November the Jewish press in the West was aware of the fact that most of the deported Dutch Jews had perished, but in line with postwar historiography their deaths were described as being due to "natural" causes, not gassing.

On 5 December 1941 *Aufbau* presented under the title "The Secret of Mauthausen" two letters to the editor (on p. 6) which I will give here full in translation. The first letter, signed "Carl van Hester", reads:

"In no. 48 [the 28 November is-

sue] you carried a notice entitled 'Dutch Jews in concentration camps' which—as terrible as its contents are—do not by far do justice to the facts. Since we are dealing here with one of the worst crimes committed by the Nazi murderers I wish to submit to you the true facts for publication.

"It is the question here of some 680 young Jews between 18 and 35 years of age, about half of them of Dutch nationality and the rest German emigrants to Holland, among them several former members of the well-known agricultural training camp of Wieringen. One half of them were singled out during a veritable manhunt on the streets of Amsterdam, carried out in retaliation for a demonstration calling for a general strike. This demonstration had in turn been spontaneously orchestrated by the population as an answer to the first German attempts to incite pogroms in the old Jewish quarters. This group first arrived in Buchenwald, where within a month perhaps 10 percent of them perished due to the 'normal' mortality. Then in summer the rest of them were sent on to Mauthausen.

"In the meantime a second manhunt had taken place in Amsterdam resulting in the arrests of 300 to 350 young Jews. This time it was a reprisal for an alleged bombing attempt against an apartment building which housed German officers. These young folks were given careful medical examinations and a certain number of them with bodily deficiencies were sent home. Initially one assumed that this was because [only] human material useful for the labor service was needed. As it now turns out, it was obviously because only perfect 'material' can be used for laboratory experiments.

“Also this group was transported to Mauthausen, and already some ten days later death notices began to arrive by the dozens, conveyed to the unhappy parents by the Gestapo in the rudest manner: By postcards they were summoned to the office [of the German administration] where they had to receive the terrible news. One father, who had both of his sons in Mauthausen, was summoned one Monday to report to the office the following Friday. Expecting the worst, he asked, first on his own and then through a Christian Dutchman, if he could receive the news earlier. This was dismissed with the following words: 'The Jew is scheduled for Friday and has to wait until then.'

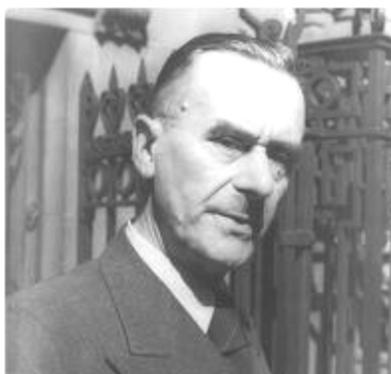
“When Friday came the official informed him briefly that one of his sons was dead. The father asked: I have another son there, how is he? The official leafed through his papers: 'Oh, he died eight days ago.'

“An American reader would hardly believe this story, but it is true, it is true, so help me God.

“Whether any of the unlucky [deported Dutch Jews] are still alive I do not know. I would not hope for it. Of the fifteen close, personal acquaintances which I had among them, not a single one is left alive.

“How then did they die? A higher foreign dignitary has personally made the effort to request from higher circles in Berlin the release of a certain young person, whose parents he had befriended. Various authorities, who thought it was a question of an ordinary concentration camp inmate, promised him assistance and their endorsement. However, as soon as the dignitary mentioned that he was speaking of one of the young Dut-

chmen in Mauthausen, he was met instead with icy rejection. Finally, a high-ranking Nazi openly told him: 'No-one leaves Mauthausen alive, and even if the war ended tomorrow the last of them would be bumped off [*umgelegt*] already today. They are killed by poison gas [*Die gehen an Giftgas zu Grunde*].' (Except for myself there are several other reliable witnesses here in the Netherlands?) to whom he [the foreign dignitary] has told of this personally.)



Thomas Mann

“I don't write to you about all this because there is still a chance to save these poor. However, when the day comes for the world to judge Germany, one must recall such dreadful things and remind the world of them, so that no feeble pity clouds the eye.”

The second letter, signed "R. Pisk (New York City)", is apparently published only in part:

"...do you not find it remarkable, that out of 680 young, fresh, strong people 400 should have lost their lives due to overwork or malnutrition? Regrettably I personally have indications [*Anhaltspunkte*] that these poor youths have been subjected to poison gas experiments, which have killed them in

droves..."

These two letters prove that the gassing allegation was invented at the very latest in November 1941, i.e. prior to the alleged first mass gassings in the Chelmno camp. As for now, the identities of the letter writers remain a mystery. The letter signed "Carl van Hester" gives the impression of having been written by a Dutchman, probably one involved in the resistance movement, but if this person was still residing in the occupied Netherlands at this time, it seems obvious that he must have used a pseudonym. One must further assume that "R. Pisk" did not spell out his evidence for the gassings, or else the newspaper would certainly have published his letter in full, instead of devoting the remaining space to seven other letters concerning everything from savings and insurance to refugees on Mauritius.

On 10 April 1942 *Aufbau* again wrote of Mauthausen in a brief notice titled "Death Camp Mauthausen" (p. 2):

"The Dutch government in London has announced 740 out of 1,200 Jews sent to forced labor in the salt and sulfur mines of Mauthausen have died. Without even the slightest protection they were abandoned by the Nazis to the poisonous fumes [*den giftigen Dämpfen preisgegeben*]."

This announcement from the Dutch government in exile in London is almost certainly the one Mann is referring to in his speech from June 1942 ("It was almost 800 people who were arrested at that time, brought to Mauthausen and gassed there. The exact figure has meanwhile been published by the Dutch government, but since I do not believe that this report has yet reached you, I do well to pass on to

you this privately received information"). It seems clear from the *Aufbau* notice, however, that the announcement in question did not attribute the deaths to any "poison gas experiments", but to exposure to poisonous fumes in mines where the Jews reportedly had to work without protective gear. It is tempting to speculate that the people who made up the gassing story were "inspired" by real deaths or accidents involving such poisonous fumes and then combined this real element with the gas warfare paranoia carried over from World War I (cf. Samuel Crowell, *The Gas Chambers of Sherlock Holmes*).

In the *Aufbau* issue of 12 June 1942 we find the following brief article on page 5:

"The news of the poison gas experiments first brought to a horrified world by *Aufbau* has now been confirmed by a high American official, who previously was stationed in Czechoslovakia and in the last week arrived in New York on the [Swedish] diplomat ship 'Drottningholm'. Also he knows of events which have taken place in this camp, located 20 miles north of Linz. What is new is not that hundreds of the Jews arrested in Holland have been killed in these gas experiments or that some 1,200 of them have died in the mines near the camp—that is an allegation which the Dutch government already has made on its own—but that this newly arrived official attests that also several hundreds of Jews from Prague, robbed of all their papers and other signs of identification, have been brought to Mauthausen. According to the statements of the authorities in the Protectorate these deportees were sent to ghettos in Poland. Now it

can be confirmed, however, that in reality they were sent to Mauthausen.

"As has been reported to *Aufbau* by a reliable source, there has since some time existed a second Mauthausen in the former nunnery Liebenau in Württemberg, to where the Nazis brought feeble-minded young men—or whoever they classified as such—for purposes similar to those of Mauthausen. The prisoners in this camp were Jewish as well as non-Jewish. Later these experiments in Liebenau were discontinued and the nunnery transformed into an internment camp for foreign women."

According to postwar historians, mental patients housed in Liebenau were sent to be gassed at the Grafeneck euthanasia center, but there were no gassings at Liebenau itself (cf. <http://tinyurl.com/2fjqx4y>). The alleged poison gas experiments at Liebenau were reported also by the *Contemporary Jewish Review*, but in their report the victims had changed from mental patients to "hundreds of Jewish and Russian war prisoners" (vol. 5 no. 4 (August 1942), p. 426). The same journal also reported on the mysterious American dignitary (vol. 5 no. 5, p. 524):

"Several hundred others [of Czech Jews] were sent to the Mauthausen concentration camp, near Linz, where they are being used as 'guinea pigs' in Nazi poison gas experiments, an American official returning on the 'Drottningholm' revealed Aug. 10."

Could this "high American official" have been the same as the "higher foreign dignitary" mentioned in the letter of "Carl van Hester"? Any help with identifying this person would be most

welcome.

On 3 July 1942 *Aufbau* again wrote of the Mauthausen gassings (p. 10):

"According to reliable reports 700 young Jews have been killed by the Nazis through criminal poison gas experiments in the camp Mauthausen. As already announced in a previous issue we plan to draw up a list of the victims, partly in order to make contact with friends and relatives of the unlucky ones, partly out of historical-documentary reasons.

"A publication of the names will not take place during the war and because of requests not in the future, either.

"We have already received many notifications. Since many names still are missing we hereby renew the appeal to our readers."

I have not yet been able to locate the referred-to first appeal.

When the Mauthausen gassing allegation appeared for the last time in *Aufbau* on 9 October 1942 (p. 2) the number of gassing victims had been changed to encompass all Dutch Jews sent to the camp according to the April 1942 announcement of the Dutch government in exile:

"These treat with Nazis sending [Dutch] Jews to the concentration camp Mauthausen are all the more upsetting if one considers the atrocities which they have carried out in this camp located 20 miles north of Linz. As the first newspaper *Aufbau* reported earlier this year, the Nazis had conducted poison gas experiments on Dutch Jews, of whom some twelve hundred met their death."

From the available evidence I conclude that the allegation of mass killings of Jews with poison gas was concocted, or at least first

disseminated, by Dutch (or Dutch-Jewish) resistance members, possibly in cooperation with American government agents,

sometime between July and November 1941. Hopefully further research will reveal more about when and how this happened, and

who was involved in the process.

One More Thought Criminal

Norwegian Holocaust Denier Introduces Himself

Robert Baxter

I do not have the very tense relationship with Nazi Germany and the Holocaust that many people have, but there was a time when I did more or less believe in the official story on the basis of what we know about totalitarian regimes and the human capacity for evil.

Gas chambers? Sure, I believed in them. Until sometime in the spring of 2005 when I quite by chance downloaded and watched a movie with the interesting title “The truth behind the gates of Auschwitz.” A documentary you may have seen. This was a shocker to me as I hadn’t believed that the story could possibly be such a shameless hoax: *There’s just no evidence!*

How can you exterminate 6 million people in gas chambers and leave no proof? How can you have gas chambers that aren’t air-tight and lack all the other characteristics of real gas chambers? How can you subtract 2.5 million from the Auschwitz death toll and still end up with 6 million? And why all the documented lies and falsifications? Why the persecution of so-called “deniers”? Why the silence in the media about real facts that are

known about the concentration camps and what went on there?

Now I understood that I had to study more about all of this.



Why do we see well-fed, well-clothed and seemingly healthy children in a "Nazi death camp"?

The last few years I have studied the issue and have come to the conclusion that it’s all a lie. I have very little doubt, if any. There were no gas chambers and no Nazi program to exterminate the Jews in the literal meaning of the word. And much to my surprise I’ve discovered that the countless tales of extraordinary Nazi sadism and bloodlust don’t seem to correspond to the available evidence. I am not saying the German Nazis limited their activities to helping old ladies cross

the street and sing lullabies for children. Of course the Nazis did bad things as well, but in comparison with the Allies, the Nazis don’t really stand out as the bad guys. This I did not expect to discover.

War history and politics are not a specialty of mine. My interests tend more toward psychology. One thing I immediately noticed when bringing up my Holocaust doubts to friends and acquaintances was the fierce aggressive response that people manifest when they meet a “denier.” I understood why very quickly: The reason is what we call brainwashing. Brainwashing and a kind of by-proxy induced trauma. It starts already in primary school when we read the Diary of Anne Frank and the teacher starts telling us about *The War* and *The Nazis*.

Then we go home and ask mom and dad about it, and more likely than not, they’ve heard the same stories and confirm their validity. Then we watch the Hollywood movies which teach us to hate Nazis and sympathize with history’s greatest victims of human evil, the Jews. And we read more books, read newspapers, listen to the radio, watch TV programs (which *program us*) and maybe even get a visit from a real Holocaust survivor

to our school. It's a done deal: We've come to know the Holocaust and the terrible War started by the Nazis so well, like we were in it ourselves. Lampshades from human skin? What horrors! I recall being told the lampshade story by a friend while a young boy.

We've become traumatized. We identify strongly with the Holocaust and the version of WWII we've been given. We have invested so much emotion into it that when someone challenges this Great Truth we react with rage at such a shameful thing. You *defend* the Holocaust? You *like* the Nazis? You *hate* Jews? It's such an emotional thing that it's hard to reason with people about it. This is the power of brainwashing. This is the spell which must be broken.

Still, day-to-day, I know I must be careful or I'll get in trouble. I'll lose good friends, ruin my relations with people generally. I imagine how someone in North Korea must feel who has doubts about The Great Leader. He must think before he speaks and be careful who he speaks to. Once upon a time people had to whisper to each other about the possibility that the earth is not flat.

War is a human problem. It's difficult to understand a human problem without putting a human face on it. The victims. The soldiers. The idealists and the crooks. My grandfather fought in a forgotten episode in WWII called the "Winter War", which took place in Finland and the area around the

Finnish/Russian border. He fought on the *wrong side*—a Norwegian volunteer for the German SS in the [Norwegian Legion](#). For this he paid dearly when he returned from war expecting to be greeted as a hero, but was met with a trial and prison.

The Norwegian war trials were among the largest in modern history in proportion to the low population. A lot of people were severely punished and there are still today great wounds that aren't healed. My grandfather didn't fit the Nazi stereotype. He was a good man who did what he thought was right: help defend Norway against the Russian communists. He did what he felt was his duty, like those young German men who came to Norway in what's called the German occupation. The so-called Nazis were humans too.

I'm not a national socialist. I'm neither a nationalist nor a socialist. I don't care about politics. But I do care about truth and justice (*the opposite of politics, is it not?*), so I feel it's unjust and unacceptable that the German people and nation shall be blamed and punished for a gigantic inhuman crime which in reality probably never took place.

It is wrong to brainwash people to believe that the Germans were/are evil sadists. It is wrong to lie and cheat for selfish reasons like Zionists and their helpers have done, and continue to do, about the Holocaust. It is wrong to "celebrate" the deaths of 6 million Jews which cannot be shown to have happened, while consistently ignor-

ing the fate of the millions of others who really did die in WWII. To say nothing of the millions that suffered and died in other tragic episodes of the 20th century. Not to mention the people who are suffering *today*. It is estimated that *more than 6 million* have died in Congo since 1997.

See: <http://tinyurl.com/29bjj8y>

What to do about it? Well, it's not much, but I started a website ([holocaustinfo.net](#)) which takes a critical look at the Holocaust, and tries to present a view of WWII which is more objective than the view we are indoctrinated with from our educational system, media, political leaders and Zionist-led organizations. Please visit my website. It's not completed yet, and maybe it never will be, as the Holocaust/WWII is such an enormous subject, but there's already quite a lot on the site for you to delve into.

The website has IP-based redirecting so people in Norway, Sweden and Denmark get the Norwegian language edition, and everybody else the English language site. Finally, I'd like to recommend my American web host ([invisihosting.com](#)) which has anonymity servers and a strict free speech policy. It's deal for people who have something controversial to say and want to say it on the internet.

And now a Merry Christmas to all of you—from Norway.

ADL ALERT REGARDING HOLOCAUST DENIAL AD

This is an Alert published by the ADL itself.

October 26, 2010

College Newspaper Website Removes Holocaust Denial Ad in Response to ADL Alert

ADL asked a local college newspaper to remove an ad surreptitiously placed by Holocaust Denier Bradley Smith.

In a letter to the editor-in-chief, ADL explained that Holocaust denial is an anti-Semitic conspiracy theory that alleges that Jews invented a myth that six million Jews were killed by Nazis during World War II. The letter stated that while the campus newspaper has the right to publish any advertisement it

wishes, it is not obligated to accept every ad it receives.

The editor-in-chief responded that the ad would be removed immediately and that the newspaper will do everything possible to prevent this type of ad from appearing in the future.

Fighting Holocaust Denial in Campus Newspaper Advertisements: A Manual for Action, is provided to Hillels, student groups and campus newspapers.

End

For the record: the ADL Alert hides the name of the “college” in which our ad was running—University of California at Los An-

geles (UCLA). ADL does not reveal the text of the ad. It reads in full: “Confessions of a Holocaust Revisionist.” ADL uses the word “surreptitiously” falsely. The ad was run with a signed contract and payment in full (\$100).

There is not a word in this ADL Alert that addresses the text of *Confessions* itself. And one cannot understand from the ADL alert that the “Manual for Action” provided to Hillels, student groups and campus newspapers is obsessed with our Campus Campaign and dedicated to the mischaracterization, suppression, and censorship of revisionist arguments about one historical question.

LETTER TO IRANIAN AMBASSADOR TO IRELAND

Embassy of Iran, Ireland
72 Mount Merrion Ave.,
Blackrock Co.
Dublin, Ireland

30 October 2010

Esteemed Ambassador;

On November 18th and 19th the "International Conference on Anti-Semitism and Holocaust Denial" will be held in Dublin, organized by the Holocaust Educational Trust of Ireland.

One of the key speakers at the Conference will be Prof Meir Litvak, Center for Iranian Studies, Tel Aviv University. His speech is titled, "Antisemitism in Iran and

Holocaust denial." Litvak is known for, among other things, his 2003 claim that, "a short war with and the quick removal of Saddam Hussein could greatly improve the peace process."

I am a Revisionist and Founder of Committee for Open Debate on the Holocaust (CODOH). I spoke at the 2006 Iranian "International Conference to Review the Global Vision of the Holocaust" where I focused on the "Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question."

I have asked permission to attend the HETI Conference and perhaps deliver a short paper on com-

paring the Iranian and the Israeli attitudes toward the matter of intellectual freedom and a free exchange of ideas regarding the Holocaust question. Unfortunately, the Conference organizers do not want to associate themselves with any question that might possibly place Iran in a better light than Israel on this specific issue.

I would hope to encourage the Iranian Mission to consider taking an interest in this matter, which certainly will focus a light on Iran that will not be focused on Israel or any of the dozen European nations which presently prosecute and imprison men and women for saying

what I said openly and freely in Tehran four years ago.

Respectfully yours,

Bradley Smith, Founder
Committee for Open Debate on
the Holocaust (CODOH)

My request to attend the HETI Conference is here: <http://tinyurl.com/2b3lj76>

The text of the talk I gave at Tehran is here: <http://tinyurl.com/299d2d9>

On 02 November we shot a video addressing ADL censorship and emailed it to student organizations at UC San Diego. A couple days later we shot another to begin addressing ADL censorship in student newspapers in Southern California. We are sending these videos to 3,000-plus student organizations in the ADL's regions in Southern California. We'll be able to do better than that. Hernandez is telling me we should put some of these videos on a DVD for readers of *SR*. It's a good idea and we'll do it after the first of the year.

At the same time that we are addressing the "student masses" in Southern California (for starters), it was necessary to keep on top of the Trinity College Conference in Dublin. Here we address the work of the star expert at the Conference on Auschwitz, Robert J. van Pelt. Of course we copy the Irish press and students at Trinity. The idea with this brief article is to suggest that the work of the resident specialist on Auschwitz at this Conference might need to be vetted.

PROFESSOR ROBERT J. VAN PELT: FOOLISH IS AS FOOLISH DOES?

by Bradley R. Smith

09 November 2010

In 1999 Prof. van Pelt wrote an expert report on behalf of Deborah Lipstadt's defense during the libel trial which British historian David Irving initiated. Van Pelt subsequently testified during that trial as an expert witness, and some two years later he published a revised and expanded version of his expert report as a book: *The Case for Auschwitz*. All his major arguments follow perfunctorily the earlier publications by French researcher Jean-Claude Pressac – including all of Pressac's errors, but without once referencing Pressac.

By education and profession, Prof. van Pelt is neither a technician nor an engineer. How he was allowed to pose as an expert in cremation technology and other engineering questions during the above-mentioned London trial is a mystery, or should be. Even though blissfully ignorant of these matters

himself, he criticized Fred Leuchter for that limitation (p. 383).

Although cremation technology is one of the core issues of the Auschwitz problem, van Pelt



Robert J. van Pelt

quotes only one source about that issue (on his page 544)—but not to prove anything about the capacity of the Auschwitz crematories! He uses that one source to distort the

relevant issue. In short, to demonstrate that multiple corpses could be cremated in the Auschwitz ovens in 1943, van Pelt refers to a news report about multiple cremations in the 1990s! Who would try to claim that a two-liter diesel engine of 1943 could have 100 HP because such an engine could be found in 1994?

How foolish van Pelt really is becomes clear when reading the following passage of the London court transcript. Urged to explain why crematories usually need about 35 kg of coke per corpse, but in Auschwitz they are said to have needed only 3.5 kg, the following exchange ensued (9th day, Jan. 25, 2000, pp. 150f.):

Van Pelt: [...] In Auschwitz, actually, the ovens – the difference between the ovens is that one element which is used in normal ovens is with a heat kind of regenerator in Auschwitz was replaced by com-

pressed air which was blown into the oven. Now...

Irving: Would this account for the drop of normal coke usage from 35 kilograms in the crematorium Gusen concentration camp per body to 3.5 in Auschwitz, in your opinion?

Van Pelt: Yes [...].”

To begin with, the “regenerator” van Pelt refers to is actually known as a recuperator. Its purpose is to recuperate the heat contained in the cremation exhaust gases. Dropping the recuperator, as was indeed done for the cheap Auschwitz ovens, inevitably must have led to an increase—not a decrease—in fuel consumption, since the heat losses were much bigger. The “compressed air” was a blower which was standard for the ovens at that time, although it was actually omitted in two of the four Auschwitz crematories. This blower fanned

cold air into the oven, but had no effect on the coke consumption per cremated corpse.

It is a riddle how van Pelt came up with this technical nonsense. It is clear, however, why he came up with it. He had to explain the technically absurd claims by the witnesses he relies on.

Van Pelt does not criticize witness testimonies in the light of technical possibilities.

Van Pelt ignores the massive amount of technical literature available on the topic.

Van Pelt also ignores facts and opinions refuting his claims. He does not quote a single paper written by the foremost expert on the Auschwitz crematories, Carlo Mattogno.

Van Pelt invents things without any factual basis.

Finally, van Pelt distorts facts in order to support the claims of his witnesses.

In spite of all this, van Pelt is to speak at the HETI International Conference on Anti-Semitism and Holocaust Denial. Why?

For Background see: Carlo Mattogno, *Auschwitz: The Case for Sanity: A Historical and Technical Study of Jean-Claude Pressac’s “Criminal Traces” and Robert Jan van Pelt’s “Convergence of Evidence”* {publication data?}. See especially chapter 12, “Van Pelt and the Crematorium Ovens of Auschwitz,” vol. 2, starting at p. 441. And see in particular subchapter 12.6, “Multiple Cremations,” pp. 459-468. FOR YOUR REFERENCE, this book is available as a FREE PDF download at <http://holocausthandbooks.com/22>

Your comments are invited.

THE OTTAWA PROTOCOL ON COMBATING ANTISEMITISM

While we are addressing the Trinity College International Conference on Denial, representatives from in and beyond Europe step up the State’s work in censoring revisionist writings and jailing revisionist dissidents. You will note that members of this Parliament take special notice of “working with universities” to combat anti-Semitism, a major form of which is any public challenge to the orthodox Holocaust story.

10 November 2010

Preamble. [Excerpts] We, Representatives of our respective Parliaments from across the world, convening in Ottawa for the second Conference and Summit of the Inter-parliamentary Coalition for Combating Antisemitism, note and reaffirm the London Declaration on Combating Antisemitism as a template document for the fight against antisemitism.[...]

We are appalled by the resurgence of the classic anti-Jewish libels, including:

The double entendre of denying the Holocaust—accusing the Jews of fabricating the Holocaust as a hoax—and the nazification of the Jew and the Jewish people.

We reaffirm the EUMC—now Fundamental Rights Agency (FRA)—working definition of antisemitism, which sets forth that:

Denying the fact, scope, mechanisms (e.g. gas chambers) or

intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).

Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.

Members of Parliament meeting in Ottawa commit to: Working with universities to encourage them to combat antisemitism with the same seriousness with which they confront other forms of hate. ...

NEW BOOK ON AUSCHWITZ BY CARLO MATTOGNO

On 17 November, the day before the Conference on Anti-Semitism and Holocaust Denial kicks off at Trinity College in Dublin, we send the participants, the Irish press, and students and faculty at Trinity an ad for the just-published *Auschwitz: The Case for Sanity* by Carlo Mattogno. This is a follow-up to the article they received calling Van Pelt's expertise into question. This brief description of the book was included with the ad:

"For ten years now, [Prof. Jan van Pelt](#) has been spoken of as the foremost expert on Auschwitz.

With his [2002 book](#) he claimed to have refuted revisionist arguments on Auschwitz. Yet here comes Carlo Mattogno, arguably the world's most knowledgeable expert on the Holocaust, with his two-volume analysis of van Pelt's study. Its conclusions are devastating: van Pelt ignores crucial counter-arguments, exhibits complete technical incompetence, is highly inconsistent, uses deceptive argumentative techniques, presents conflicting sources, abstains from source criticism, deforms sources to serve his foregone conclusions, and reveals a shockingly threadbare

knowledge of the history of Auschwitz.

"Now available at the new [CODOH Bookstore:](#)"

This was most likely appreciated greatly by those who were about to speak at the Conference, and by van Pelt himself.

Still, it was a busy day. CODOH is busy with Trinity College and the Conference, and with students and the ADL in Southern California, but the rich and powerful found a new project, fully funded with some 8 million dollars to kick it off.

EUROPE LAUNCHES A NEW SHOAH PROJECT IN BRUSSELS

17 November 2020

[Excerpts] This initiative spanning 13 countries aims to facilitate Holocaust research by improving access to documentation. A new European archive and research project about the Holocaust, aimed at enabling easier access to dispersed and unconnected documents, was launched in Brussels. Education Minister Gideon Sa'ar and Yad Vashem Chairman Avner Shalev joined European Council

President Herman Van Rompuy and European Commissioner for Research Innovation and Science Maire Geoghegan-Quinn to mark the establishment of the European Holocaust Research Infrastructure (EHRI).

The four-year, €7 million project will bring together 20 partner organizations from 12 European countries and Israel. "Accompanying the industry of death was the industry of concealing evidence: following the murder –

burning the bodies. And then – scattering the ashes," Sa'ar said at the event Tuesday. Shalev added that "the nature of the events of the Holocaust, and the chaotic state of Europe in the immediate post-war [period], coupled with the Nazis' effort to destroy not only the Jewish people, but all memory of them, has meant that information about the Holocaust is spread all over the world."

"THE NEW BLASPHEMY"

This letter was sent to the Irish press following the end of the HETI Conference on Denial, and copied to the participants of that Conference and to students and faculty at Trinity College.

By Bradley Smith

20 November 2010

The Holocaust Education Trust of Ireland has held what was supposedly a public conference on "Anti-Semitism and Holocaust

Denial" on November 18th and 19th at Trinity College, Dublin. Not only did the organizers not invite any "Deniers" to participate in

the conference on "Denial," but they effectively banned Revisionists from attending the Conference. This from an assortment of individuals who claim to advocate "tolerance."

This Conference appears to have been what other such get-togethers have proven to be, platforms for advocating the blacklisting and censorship of Revisionists. Revisionist views are consistently distorted and misrepresented in objectionable ways, but not those of Revisionists alone. Arabs, Islam, and Iranians are all sermonized about without a single representative of any of those groups being invited to speak.

To understand the tenor of this "Conference," consider a couple of the speakers:

Mark Weitzman of the Simon Wiesenthal Center recently testified that "In Holland, the home of Anne Frank, a ceremony commemorating the Second World War was dis-

rupted by students who chanted "Hamas, Hamas, Jews to the gas" (<http://tinyurl.com/2e6zy3h>). Weitzman cannot demonstrate that this charge is true. The Anne Frank House denies that it is true.

Professor Meir Litvak, famous for advocating an attack on Iraq in 2003, is quoted: "Litvak said a short war with and the quick removal of Saddam Hussein could greatly improve the peace process" (<http://tinyurl.com/2aw4kz7>).

There have been some 1,400,000 Iraqi war dead since the beginning of Litvak's "short war and peace process." Is Litvak going to advise us about a "short war" with Iran?

There were interesting and important topics to be discussed at this Conference, but an honest discussion of those topics was not invited, and one was not wanted, as the exclusion of Revisionist attendees on principle is a forthright example. This Conference appears to have been little more than a sa-

cred Dog and Pony Show being carried out to demonize others, with Revisionism treated as a new blasphemy.

The organizers sought governmental involvement and scheduled the Minister for Foreign Affairs Micheál Martin T.D., to speak. If the Minister intended to act in good faith and in support of the ostensibly laudable purposes of the Conference, why would he cooperate with the banning of a free exchange of ideas on a historical question, rather than cooperate with those who support intellectual freedom on such matters?

Important issues were at stake at this International Conference on Anti-Semitism and Holocaust Denial. Please, we all need to speak out to the Irish government to promote peace and a truthful, multi-sided discussion of these historical and political questions.

LETTER TO EDITOR OF UNITED NATIONS OUTREACH

Department of Public Information: News and media division

Written by David Merlin, this letter was copied to the Irish press and all those associated with Trinity College and its Conference.

Kimberly Mann, Editor
United Nations Outreach
Department of Public Information •
News and Media Division
New York

22 November 2010

Hello Ms. Mann-

I am writing to you because I asked to attend the Conference in Dublin on "Denial" and was denied admission. Since I am a Revisionist, I wanted to hear what was being said about people like me. I under-

stand that other Revisionists were refused attendance as well.

First I would like to protest the exclusion of decent, serious men and women from the Conference because of their position with regard to one historical question.

Secondly, I would like to comment on the statements of three politicians who addressed the Conference. From what I have heard second hand, it seems that much unpleasant and inaccurate misinformation was spread about Revisionists, Iranians, and Islam.

Minister for Foreign Affairs Micheál Martin said, "Denial of the Holocaust is a reprehensible effort to belittle the brave survivors of the brutal Nazi regime."

I don't want to belittle anyone. Revisionists have demonstrated that much of the history of World War II that we are taught today was originally influenced by Soviet, British and American wartime propaganda which exaggerated and exploited real tragedies for self-serving propaganda purposes. This concerns not just Jews but Slavs,

Roma, Jehovah's Witnesses and, in some versions, Gays.

What belittles survivors is the propagandistic exploitation of their tragedies for self-gain. What would honor them would be the accurate and honest history of what they experienced. Revisionism is dedicated to that honorable work.

Minister of State for Equality and Human Rights, Mary White, is quoted as saying: "It is said that the measure of any democratic society can be seen through the way in which we treat our minority groups." Yes, like not banning them from public conferences, or censoring their books, or imprisoning them for thought crimes.

Maybe Ms. White was unaware that "Deniers" were banned from this Conference on Denial or that her fellow Conference speakers have advocated banning a free exchange of ideas, effectively burning books and jailing scholars.

So I also suggest that Minister White add a few words to what she has already said about free speech. Free Speech is the cornerstone of other human rights. Is it not?

Finally, Under-Secretary-General Kiyo Akasaka, sent a message to the Conference stating, "Holocaust denial is anti-Semitism."

That is incorrect. Revisionism is a process; one of reviewing the tales that pass as "History" and correcting errors. George Santayana wrote that "History is always written wrong, and so always needs to be rewritten." This is particularly true in times of war. There is a Revisionist saying that Truth is the first causality of War. With all due respect, one wonders if Mr. Akasaka is suggesting that we are not allowed to review history.

He appears to be unaware of the profound changes in the orthodox history of the Holocaust that have taken place the last few years. Fur-

ther scholarship and research should be encouraged, not discouraged and repressed by law and taboo.

There were important questions to be discussed at the Conference relating to history, free speech, minority access to public forums, and peaceful relations with Iran and Arab nations and peoples. All were missed, or replaced with biased platitudes. That was an unfortunate waste.

I hope that the next United Nations conference will not ban individuals who do not conform to rigid historical and political orthodoxies, and that a wider, more representative group of speakers will be allowed to participate. Thank you for your consideration of these questions.

David Merlin,
for CODOH

CONFESSIONS OF A HOLOCAUST REVISIONIST ON YOUTUBE

While we were working with the HETI Conference on Anti-Semitism and Holocaust Denial we were, at the same time, doing two videos for YouTube. I say "for YouTube" as that is where they are shown, but they were really done to reach the student masses. In one I addressed the editorial staff of the *Guardian* at UC San Diego. Essentially I asked the staff if anyone there had read *Confessions*, or one chapter of it, before acquiescing to the ADL in censoring my ad linking to the full manuscript of the book online. If they had, I would

like to know what they had found in the book that was so dangerous that students there should not be allowed to access it.

The video was fine, we were good with it, but I was aware of two things. I was addressing the staff at one paper, and that each time I addressed the editorial staff of a new paper over the censoring of one of my ads, I would necessarily say more or less the same thing. Realizing that caused me to have a brilliant (he says) idea. I would do a "public" reading from *Confessions*, just as if I were at a literary gathering, or a bookstore event.

The idea is that this one reading, of one chapter of *Confessions*, could be sent to student organiza-

tions and newspapers everywhere, with a simple message: what is there in this simple text that is so dangerous for American students that they should be denied access to it via their own newspaper?

I had never performed a "public" reading from any of my books, we were up to our ears in work, but I wanted to do it now. I wanted to take the campaign to reach the student masses to a new level, using a format and a content that many would be able to relate to. My performance was acceptable in an informal way—I may do it again to get it better—and there we were.

This is the time when the best-laid plans of mice and men go all to hell. Our bulk mailer, Topica, sus-

pended our mailing service. We could not send anything to anyone. After some back and forth, service was reinstated, then after a bulk mailing of the *Confessions* reading to some 3,000 student organizations throughout Southern California we were suspended again. In the end we were simply suspended.

After the first suspension, we paid for an account with Go-Daddy to do bulk mailings. When we sent my YouTube reading of the first chapter of *Confessions* to some 700 student organizations at UCLA, Go-Daddy suspended service.

Next I heard from PayPal, the service that allows us to pay bills and accept donations online. PayPal is a core program which accounts for some 20 percent of the donations I receive. Service was suspended. It appeared at first I was being charged with falsely claiming to operate as a 501-c non-profit. The charge was baseless, I don't make any such claim and never have. Service was reinstated.

And then I was contacted by PayPal a second time. During the brief back and forth I heard the word "holocaust," and later I think the word "revisionist" came up. It was sort of out of context, but I understood. I was going to be told that CODOHWeb is a "hate" site. Before the afternoon was over I was informed that I could no longer use the services of PayPal.

It looks like our probing of the Elie Wiesel story at Boston U, the HETI Conference in Dublin, and the sends to student organizations (the student masses) in Southern California and then getting Chapter 1 of *Confessions* on video has been a bit too much for the Exterminationist community.

with such persistence, and there is more to the story than I can get in here, and our new outreach with *Confessions*, the Exterminationists are increasingly concerned. One interesting thing about the Dublin Conference is that the Irish press published nothing about it, that the university press published nothing about it. Typically, a great deal would have been made of such an affair, at least in Dublin itself. Does that suggest that the work we did caused the Dublin press, and the Irish press generally, to treat the affair with real caution? I think it can be argued that that is so.

For myself, the next programs that will be at risk are our Facebook and YouTube pages. Have to wait and see. Have to stay one step, a few steps, ahead of the bad guys. We're in competition for the student masses. The bad guys have all the money, all the position, all the media. All the *old* media. They don't have the new media. The Internet, the new media, is up for grabs. Ten million references to denial and revisionism are on the horizon. And people all over the world will have access to all of it. It's out of control, as is everything in a really free market.

YAD VASHEM AND THE PHENOMENON OF HOLOCAUST DENIAL

Ephraim Kaye, director of the International School for Holocaust Studies at *Yad Vashem*, is to give a talk at Rhode Island College titled "The Phenomenon of Holocaust Denial: The New Challenge for Us All." <http://tinyurl.com/2d93djo>.

What could be a more perfect? Kaye has coordinated and led over 200 international seminars with

participants from over 25 countries in 10 different languages.

The Phenomenon of Holocaust Denial: The New Challenge for Us All!

Mr. Kaye has it just right. We (WE!) are a phenomenon! It is so perfect that I am going to use his language as the headline on page one of this issue of *SR*. And Kaye is right. This phenomenon is a challenge for us all. Not just the phobics he represents. It's a challenge for all of us. It's up to us to meet it.

Bradley

Smith's Report

is published by

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For your contribution of \$39
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