

Inconvenient History

A Quarterly Journal for Free Historical Inquiry

VOLUME 1 · 2009

INCONVENIENT HISTORY

VOLUME ONE · 2009

Inconvenient History

A Quarterly Journal for Free Historical Inquiry

VOLUME 1 · 2009



ARMREG

Academic Research Media Review Education Group Ltd

April 2024

Inconvenient History: A Quarterly Journal for Free Historical Inquiry

Volume 1, 2009, Numbers 1 through 3

Volumes 1 through 6, 2009 to 2014, were originally published by *History Behind Bars Press*. Since Volume 7 (2015), the Committee for Open Debate on the Holocaust (CODOH) has been responsible for the journal's online publication at www.codoh.com, www.inconvenienthistory.com (until 2023), and www.inconvenienthistory.org (since 2024).

Lead editor for Volumes 1 through 9: Richard A. Widmann.

Lead editor since Volume 10: Germar Rudolf

Editorial Contact:

CODOH, PO Box 2355, Healdsburg, CA 95448, USA

www.codoh.com

Current print editions are distributed by:

Academic Research Media Review Education Group Ltd

86-90 Paul Street, London, EC2A 4NE, UK

<https://armreg.co.uk>

This present print edition was issued in April 2024

ISBN: 978-1-83640-001-1

ISSN: 2324-7231

© of each contribution is with the respective author(s)

Set in Times New Roman

Table of Contents

Volume 1 · Number 1 · 2009

EDITORIAL

- The Challenge to Revisionism 11
Richard A. Widmann

PAPERS

- Freedom, Democracy and ‘The Conquering of Evil’ 15
Mark Turley

- A Chronicle of Holocaust Revisionism, Part 1: Early Doubts
(1945-1949)..... 34
Thomas Kues

- Christianity and the Holocaust Ideology: Reflections on the
Bishop Williamson Affair 48
Paul Grubach

REVIEWS

- After the Reich: The Brutal History of the Allied Occupation..... 60
reviewd by Joseph Bishop

- In Defense of Internment: The Case for ‘Racial Profiling’ in
World War Two and the War on Terror 66
reviewd by David Wilson

- Human Smoke: The Beginnings of World War II, the End of
Civilization 73
reviewd by Chip Smith

PROFILES IN HISTORY

- James J. Martin..... 85
Richard A. Widmann

Volume 1 · Number 2 · 2009**EDITORIAL**

Totalitarian Liberalism	91
<i>Richard A. Widmann</i>	

PAPERS

The Prohibition of Holocaust Denial.....	96
<i>Joseph P. Bellinger</i>	
The “Nazi Extermination Camp” of Sobibor in the Context of the Demjanjuk Case.....	104
<i>Paul Grubach</i>	
Tree-felling at Treblinka.....	143
<i>Thomas Kues</i>	
David Irving and the “Aktion Reinhardt Camps”	158
<i>Jürgen Graf</i>	

REVIEWS

The Chief Culprit: Stalin’s Grand Design to Start World War II..	185
<i>reviewd by Joseph Bishop</i>	
The Myth of Natural Rights and Other Essays	192
<i>reviewd by Martin Gunnels</i>	

COMMENT

Timothy Snyder’s Limited Vision of Unity	197
<i>David Wilson</i>	

Volume 1 • Number 3 • 2009**EDITORIAL**

- The First Casualty 207
Richard A. Widmann

PAPERS

- Genocide at Nuremberg..... 212
Mark Turley
- Adolf Hitler's Armed Forces: A Triumph for Diversity? 238
Veronica Clark
- The Einsatzgruppen and the Holocaust 255
Joseph Bishop
- A Chronicle of Holocaust Revisionism, Part 2: Confronting
Ulysses (1950-1955)..... 263
Thomas Kues

REVIEWS

- Why American History Is Not What They Say: An Introduction
to Revisionism..... 275
reviewd by L.A. Rollins
- A Lucky Child 285
reviewd by Thomas Dalton
- Outbreak! The Encyclopedia of Extraordinary Social Behavior... 291
reviewd by Chip Smith

Inconvenient History



A Quarterly Journal for Free Historical Inquiry · Published by CODOH

VOLUME 1 · NUMBER 1 · 2009

EDITORIAL

The Challenge to Revisionism

Richard A. Widmann

With the launch of a new historical journal, one devoted specifically to inconvenient history, history that challenges and at times may make us uncomfortable, we must look back at that first generation of self-named revisionist historians and their intellectual victories and challenges. Although the case has been made that revisionist history is as old as history itself, for at its heart it means nothing more or less than to reveal the truth about historical matters—ripping off the veil of “official” history and government spun propaganda, the term really took root in the years following the First World War.

The revisionists were aptly named, as they sought to revise the harshest elements of the Treaty of Versailles and specifically the German-sole-war-guilt clause. This movement became immensely popular among liberals and progressives of the time. Although it was understood that the principal objective of the earliest generation of revisionists was to establish historical facts about the origins and methods of the First World War, it was also believed that with such understanding future wars could be prevented. The revisionists believed that the popular acceptance of the true causes of the horrible conflict that came to be known as ‘The Great War’ would generate a public reluctance to be lied into a subsequent conflict. The revisionist movement was a peace movement.

With the publication in 1935 of Walter Millis’s *Road to War: America 1914-1917*, the revisionists believed that they had won the intellectual war for historical accuracy. Such a judgment proved to be premature however. Although many revisionists were drawn to and otherwise supported anti-interventionist groups in the years leading up to Pearl Harbor, the events of that day virtually eliminated any popular acceptance of revisionism.

Before the 1940s would come to an end, revisionists began to challenge various aspects of the origins and conduct of the Allies in

the second great conflict of a generation. John T. Flynn, F.J.P. Veale, Freda Uthey, Leonard von Mural, and George Morgenstern wrote scholarly volumes that shattered many popular myths of war-time developed propaganda.

By the 1950s Harry Elmer Barnes, a revisionist of the First World War, came to be the epicenter of a new generation of revisionists who sought to get a proper understanding of the British role in the events of September 1939 and to establish whether Franklin Roosevelt lied us into the Second World War through the “back door” at Pearl Harbor. The revisionists were fearful of the treatment of enemy combatants in war crimes trials for the moral of the day appeared to be no greater than “might makes right” and that the great crime of any modern conflict was now to be on the losing side. The revisionists were also fearful of the new terrible weapons that were part of the world’s arsenals including the nuclear bomb. It was thought that a third world conflict would result in mutual annihilation of both sides.

Despite the depth of historical research and the number of volumes which were written in the 1950s, the revisionists of the Second World War found that popular acceptance of their theories was going to be far more difficult than in the years following World War One. In what Barnes would call the ‘historical blackout’ publishers would simply reject revisionist writings. The liberal and left-wing magazines which led the charge in the 1920’s wanted nothing to do with an accurate portrayal of the Fascist, Communist or National Socialist regimes.

For the most part, the revisionist volumes of the 1950s were published by two small publishers, Henry Regnery of Chicago and Devin-Adair of New York. When noticed by reviewers, the comments were almost always negative.

In 1966, Barnes summed up the situation for World War Two revisionism up to that time in an article, “Revisionism: A Key to Peace” that he wrote for the *Rampart Journal*. He declared that “the historical and factual battle of revisionism has been won.” But Barnes also recognized, “the extensive revisionist literature on which this has been based and that which will be presented later on must be regarded for the time being as existing mainly for the record, prior to the time when historical facts can reach the public, unimpeded by censorship, mendacity, favoritism, and fraud.”

Barnes developed the term “historical smotherout” to explain the technique and strategy to prevent revisionist writing from gaining mass acceptance. Identifying its origins at the Eichmann trial of 1961, Barnes described the smotherout strategy “the fundamental aim has now become to emphasize the allegation that Hitler and the national socialist leaders were such vile, debased, brutal, and blood-thirsty gangsters that Great Britain had an overwhelming moral obligation to plan a war to exterminate them, and the United States was compelled to enter this conflict to aid and abet this British crusade because of a moral imperative that could not be evaded to engage in a campaign of political, social, and cultural sanitation.”

Barnes argued that revisionist theories were smothered by a campaign of unceasing inflammatory exaggerations of Nazi savagery. In light of the incessant tales of the murder of six million Jews and the use of terrible weapons of mass destruction including gas chambers that killed by the thousands in a matter of minutes, some might even say seconds, the details of backroom politics and diplomatic failures were hardly the things that would fire the public’s imagination. Barnes wrote, “To expect the public to listen to sober revisionist scholarship in the face of the current avalanche of violent vituperation against prewar and wartime Germany is like imagining a housewife whose home is on fire and the flames threatening her small children, being eager or even willing to open her door to a Fuller Brush salesman and listen intently to his sales talk.”

Barnes recognized that revisionism faced its greatest challenge from the overwhelming smotherout of atrocity tales and what would eventually come to be known as the Holocaust story. The Holocaust story over the past 50 years has developed into mythical proportions and is defended by an entire industry that has developed around it as well as a legal system which persecutes those who question any aspect of what has come to be the “official” account.

Barnes properly identified the Holocaust story as the true barrier to the acceptance of revisionist arguments and thereby the true barrier to peace, security and prosperity among nations. The specter of the Holocaust is marched out to justify every modern military intervention. The media and the government depict our ‘enemies’ as modern day Hitlers intent on committing genocide and planning to use their secretive arsenals of weapons of mass destruction.

Cutting through the exaggerations, lies and propaganda of the Holocaust story has to be the starting ground for any contemporary revisionist. The territory is plagued with the minefield of charges of “Holocaust denial,” “racism,” “anti-Semitism,” and “neo-Nazism.” Despite the persecution and insults, revisionists understand that the myths of the Holocaust have smothered out a proper and accurate understanding of the Second World War.

Far from attempting to rehabilitate any totalitarian regime, we seek to emerge in a society that is freer than the one we live in today. We seek to reveal the facts in an effort to avoid foreign wars and interventionist crusades that leave tens of thousands dead. Over forty years ago, Barnes was frustrated by the smothering out of revisionism, we intend to pick up his banner from where it fell and continue the struggle. *Inconvenient History* is not for the squeamish and may not leave you feeling very comfortable, but if you believe as Barnes did and as we do, that revisionism is the key to peace, you’ve come to the right place.

PAPERS

Freedom, Democracy
and 'The Conquering of Evil'*Mark Turley*

*"Why, of course, the people don't want war [...] Why would some poor slob on a farm want to risk his life in a war when the best he can get out of it is to come back to his farm in one piece [...]. But after all, it is the leaders of the country who determine the policy and it is always a simple matter to drag the people along. [...]. All you have to do is tell them they are being attacked and denounce the pacifists for lack of patriotism. [...] It works the same in any country."*¹

—Hermann Göring, April 18th, 1946

The Trial of the Major War Criminals before the International Military Tribunal at Nuremberg, (1945-6) indicted twenty-four Germans, of whom twenty-one ultimately sat in the dock.² Plucked from a shattered nation, interrogated constantly and largely held in solitary confinement, they represented those whom the victorious Allies deemed to be the most culpable remaining members of the National Socialist state. The prosecution of such a diverse range of men—from political figures to military personnel, to economic and industrial leaders—was an awkward task. International law was created and bent to suit purpose and the woolly charge of 'Conspiracy' was introduced to bind the cases together. Ultimately, after nearly a year of proceedings and a barrage of evidence from all four of the Allied nations, eleven men were sentenced to death³, three received life sentences, two received twenty years, one fifteen and one ten. The other three defendants, Hjalmar Schacht, Hans Fritzsche and Franz von Papen were acquitted, although all were immediately rearrested and convicted by German denazification courts, receiving sentences of various lengths. At Nuremberg, there were no innocent men.

By the time the messy business of execution and disposal of remains had been concluded, the Trial of the Century presented the



Defendants at the Nuremberg Trials, 1946. This image is a work of the U.S. federal government; the image is in the public domain.

world with eleven dead Germans and three major conclusions. First of these was that it had punished aggression. The Nazis were aggressive. The Nazis were expansionist. The Nazis were to blame for World War Two. Secondly, it had punished tyranny. Nazi Germany had been a dictatorship, in which no recourse was made to the views of the people. It had assumed and consolidated power and imprisoned opponents. It had been totalitarian, ruthless and oppressive. Finally, the tribunal had punished 'racism'. The Nazis had subscribed to racial ideology. They wanted to secure a future and land for the Nordic people. And rather than just moaning about it, like many before them, they had actively sought an answer to the 'Jewish question', through increasingly extreme means.

Or at least, those are the conclusions the world was supposed to believe.

The first of these stated aims of the Nuremberg lawmakers—to show that the waging of aggressive war had no place in the modern world, would need someone or something to arbitrate in such matters from that point on.

The United Nations, established in 1942 by Churchill and Roosevelt, officially became this arbiter. It is worth remembering that the organisation's origins were in a collective term for the Allied na-

tions—the ‘United Nations’ were initially the US, the UK, the USSR and France. Of the fifteen members of the UN Security Council these four, along with China, have remained the only permanent members.

A quick glance at the UN Charter shows some very *Jacksonesque* rhetoric, as its very first sentence, ‘We, the United Nations,’ it declares, ‘determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind...’⁴

Just like so much of the posturing at the trial, it gives the impression that everything is being done from a high sense of altruism. Yet when one looks at the history of the last sixty-two years, since Göring *et al*’s ashes were thrown into a river, the UN’s influence on this matter is seen to be a dismal failure. It may be true that we have avoided lapsing into conflicts as catastrophic as World Wars One and Two and that Europe (or Central to Western Europe at least) has managed to live in relative peace but this would seem to be something of a smokescreen. We came perilously close to nuclear oblivion several times during the sixties and seventies, yet even setting this to one side, one nation in particular, with certain hangers-on has managed to repeatedly invade, bomb and commit a variety of civilian atrocities, sometimes involving chemical weapons, since the time the United Nations was formed. This leads us to open our eyes—and the perception of rather a grim reality.

With the defeat of Nazi Germany, the British Empire achieved its primary long-term aim, in maintaining the European balance of power. However, it did so at enormous cost to itself. Britain has had to stand by, helpless, as its Empire has been dismantled. The UK has been thoroughly usurped as the world’s leading power by the United States, to whom it has become nothing more than an irrelevant ally.

Preperata’s Russo-German ‘Eurasian Embrace’⁵ had been prevented from coming to fruition, but it was clear, that for the new western imperial power, more work would be needed to ensure stability at the top of the global hierarchy. Having thoroughly defeated Germany and criminalised its former regime, placing compliant satraps in charge of the nation, who were eager to please and only too happy to enforce the denazification purges expected of them, (Japan, shattered and demoralised by nuclear attack, was placed in a similar position of on-its-knees contrition) their attention turned to the Sovi-

et Union and its influence. Suddenly, the great evil of Nazism began to fade into memory, only to be revived at such a time when it would again become useful. Communism took over as the spectre at the window. ‘The Red Menace’ was everywhere.⁶ In reality, this was nothing more than history repeating itself.

The western Allies, now firmly led by the United States, with the UK in a state of disrepair almost equalling that of the defeated powers, saw their only challenger on the world stage as Soviet Russia, who had been allowed to annexe most of Eastern Europe post war (not quite the Eurasian Embrace, but not far off) and had the potential to spread its influence into Asia and beyond. American foreign policy during the immediate post war years was formed with the sole purpose of limiting the spread of Communism as far as possible. This, of course, had nothing to do with ideology. They cared not a jot for the validity or otherwise of Marx’s theories, just as they cared nothing for the pros and cons of National Socialism. It was a simple matter of seeing off dangerous competition—the potential for an empire to challenge theirs.

As a result, we saw the occupation of South Korea between 1945 and 1949, following a Communist uprising. During the same period US Marines were garrisoned in China as a protective force, as Communism threatened to take hold there too. From 1950–1953 American entanglement in Korea’s business evolved into the Korean War, in which, having seen China readily succumb to Mao’s cultural revolution, despite their presence, they responded to the attack of Communist North Korea against the South, eventually ensuring that half of Korea at least did not become a possible Soviet ally.

The infamous Vietnam War, which stretched from 1959–75 began, like Korea, as a reaction to attacks on US forces of occupation that had been there since 1955, who were trying to limit the spread of Communism filtering down from the North. Linked to the Vietnam conflict, we also saw the US engage in Laos between ‘62 and ‘75, supporting anti-communist forces there. Less well known, but undertaken for the same reason, was the invasion of the Dominican Republic in 1965, in which US troops were sent in to act as a counter-revolutionary force against communist insurgents on the island.

Activity continued in Laos and Cambodia in 1968, with an American bombing campaign along the Ho Chi Minh trail. This tactic, heavily employed by the Allies in World War Two in the Pacific

Theatre and against Germany, was to be used time and time again as the century progressed.

The propaganda picture became more complicated in 1967, with the Arab/Israeli Conflict, when the ghost of Fascism, Nazism and the Holocaust was revived having receded into the recesses of the international consciousness. In 1973 this ghost was used to assist in the facilitation of Operation Nickel Grass, in which the United States came to Israel's aid in the 'Yom Kippur' war. According to Norman Finkelstein, this was a key period in the birth of what is described in certain quarters as, 'the new anti-Semitism'. This new anti-Semitism essentially refers to any form of criticism of the Zionist state of Israel, an important ally for the United States, within the volatile, mainly hostile, but oil-rich, Middle-East.⁷

Having stabilized the position with regard to their global superiority and with Soviet strength on the wane, direct economic concerns, never too far down the list of priorities of any great empire, began to take precedence. Oil, which in a very real way had replaced Gold as the trading currency of the world, was soaring in value. America's attention thus turned to the 'Libyan Socialism' (not really Communism, but with some similarities) of Colonel Gadaffi, whose military coup had inconveniently disposed of oil-friendly King Idris. In 1981 there were several small incidents with Libya, as the United States took it upon themselves to enforce Libya's contentious naval boundaries. This attempt at provocation failed, so in 1986, with one of the most transparent excuses in the history of international politics, President Ronald Reagan claimed that Gadaffi was responsible for a terrorist bomb attack at a German disco that killed two U.S. soldiers. Anyone who has followed world events in the last ten years will see familiarities in this story. Here, for the first time was a Muslim nation and accusations of them nurturing and encouraging terrorism, which they may have been doing, but their potential threat to world peace was propagandised out of all proportion. This led to Operation El Dorado Canyon on April 16th, 1986, when U.S. air and naval forces conducted bombing strikes on alleged 'terrorist facilities' and military installations in the Libyan capital of Tripoli. The action was roundly condemned by most of the world, with its only support coming from the UK, Australia and Israel. Unsurprisingly relations between these nations and Libya were frosty for many

years but have recently healed to the point of Gadaffi agreeing to reopen Libyan oil to the west.

After Libya, international incidents of aggression continued unabated. In 1988 the USS *Vincennes* shot down an Iranian airliner and in 1989 the United States invaded the state of Panama in 'Operation Just Cause' to depose General Noriega who had, previously been on the payroll of the CIA, working to advance US interests in Central America. These were to prove to be only the preliminaries for the final aggressive acts of the twentieth century which would spill over into the twenty-first.

1991 saw the first Iraq or Gulf war. This oil-rich region was crucial to a western world thirsting after dwindling reserves. After its climax, US troops were stationed in Iraq with the official reason of counteracting 'oppression of Kurdish people'. Yet Saddam Hussein's regime remained in place and oppression continued, while American bombing of the region went on intermittently.

In 1998 President Clinton ordered military strikes against alleged terrorist sites in Afghanistan and in 2003, after the jolt provided by 9/11 in which a small band of mostly Saudi Arabian⁸ extremists managed to live up to every line of US/Israeli 'Islamofascist' propaganda, the invasion of Afghanistan and then the second Iraq war were waged on the premise of harbouring terrorists and the possession of weapons of mass destruction. This happened despite mass protests in both the UK and the USA, disagreement within the international community and dissenting views within both national governments. Speaking in 2004, President Bush likened the 'War on Terror' to the fight against Nazism, saying, 'Like the US involvement in World War II, the war on terror began with a surprise attack on the US. Like the murderous ideologies of the last century, the ideology of murderers reaches across borders.'

Yet, as is now well-known, weapons of mass destruction were never found and are now believed not to have existed. US and UK leaders blamed this mistake on poor intelligence, but the second conflict in Iraq was still ongoing as this article was being written, five years after its beginning. Estimates as to casualties vary. A report published in the British Medical Journal, 'The Lancet' in October 2006, said that up to that point, 654,965 Iraqis had met violent death as a result of coalition occupation. Over half of these, the study claimed, were women and children. A more recent survey, conduct-

ed by the British research group ORB stated that by September 2007, the figure was 1,220,580.⁹ Other studies suggest lower figures. As a result of the war, some two million Iraqis have become refugees. Some analysts question the numbers, but even if they are wrong by a factor of two, which few believe, they are still highly significant. Remember too that this is only since 2003. The region has undergone sustained attack, largely through air strikes, since 1991. Total deaths are very difficult to calculate. A report by an organization called Medact, led by Beth Daponte, a research professor at Carnegie Mellon University, estimated over 150,000 civilian Iraqi deaths¹⁰ either during or caused by the first Gulf War. A total figure for the intermediate period could not be found, although the investigative journalist, John Pilger, asserted that a 1999 report by UNICEF calculated half a million Iraqi children who had, by that point, met their deaths through starvation or disease as a direct result of sanctions.¹¹

Even if the figures can be quibbled with, it is clear that the human cost of the last sixteen years of action in Iraq has been enormous. The only purposes of this tragedy that are apparent are the establishment of American bases near the last world sources of easy-to-pump, high quality, surface oil, an attempt to create another oil-friendly regime in the region and the related matter of increased security for the state of Israel as it continues on its path to being the dominant nation of the Middle East.

One wonders, if at any point in the future this may be referred to as an Iraqi Holocaust? What, we might ask, have the ordinary people of Iraq done to deserve this slaughter? To which side of the conflict can we truthfully apply Mr Bush's terminology of the 'ideology of murderers'?'¹²

In the face of sixty years of sustained aggression from the USA (the above events are only a small selection of their military endeavours since 1945) the United Nations has become a secondary factor in world affairs. Perhaps not even that. There is little they can do when a powerful nation chooses to pursue its own path.

It is impossible, after seeing what the main player behind Nuremberg has been doing since, to believe in the sincerity of their expressed aims at the trial. A nation which claimed it wanted to save the world from the scourge of war and which gave death sentences to eleven men it deemed to be guilty of starting one has had a for-

eign policy based on little other than aggression and the rule of force ever since.

Another stark contradiction of Nuremberg and the United Nations's professed yearnings for peace can be found in a state it was instrumental in helping to create. Since its inception in 1948, the State of Israel has provided the 'homeland for the Jewish people' that Wise, Weizmann, Untermyer and others had been campaigning for many years. Conversely, the time between then and now is referred to by the Palestinian people as the *Naqba* (tragedy). The development of this tragedy has implications when analysed in the wake of Nuremberg. Repeated British statements in both the White Papers on Palestine (1922 and 1939) established initial plans for accommodating Zionist demands.¹³

“Unauthorized statements have been made to the effect that the purpose in view is to create a wholly Jewish Palestine. Phrases have been used such as that Palestine is to become ‘as Jewish as England is English.’ His Majesty’s Government regard any such expectation as impracticable and have no such aim in view. Nor have they at any time contemplated, as appears to be feared by the Arab delegation, the disappearance or the subordination of the Arabic population, language, or culture in Palestine. They would draw attention to the fact that the terms of the Declaration referred to do not contemplate that Palestine as a whole should be converted into a Jewish National Home, but that such a Home should be founded ‘in Palestine.’ In this connection it has been observed with satisfaction that at a meeting of the Zionist Congress, the supreme governing body of the Zionist Organization, held at Carlsbad in September, 1921, a resolution was passed expressing as the official statement of Zionist aims ‘the determination of the Jewish people to live with the Arab people on terms of unity and mutual respect, and together with them to make the common home into a flourishing community, the upbuilding of which may assure to each of its peoples an undisturbed national development.”

Initially then, the idea of the British Mandate was for the Jewish population already in the region, together with Jewish immigrants from Europe, to become part of a Palestinian state in which both Arabs and Jews would coexist. This vision met with agreement from both sides. By 1948 however, following the events of the war and

repeated agitation from Zionist leaders like Weizmann, who apparently found the idea of living alongside Arabs distasteful, and the withdrawal of the British who were suffering from attacks on their troops from both sides, this had become a two state solution. The representatives of the Palestinian people did not agree to this partition of their territory and this resulted in the Israeli war of independence, in which the new state of Israel occupied even more of the region than had been originally proposed. During the occupation of this territory, the Palestinian communities of the area simply disappeared, either killed or forcibly ejected from their homes and turned into refugees. Norman Finkelstein described this process as one of ethnic cleansing and stated that it was not a matter that could be under dispute 'the scholarly debate now focused on the much narrower, if still highly pertinent question of whether this cleansing was the intentional consequence of Zionist policy or the unintentional by-product of war.'¹⁴ Bearing in mind that what is being described is an occupying power murdering and mistreating civilians, it would seem that Finkelstein is outlining something similar to the 'intentionalism v functionalism' debate which for many years dominated academic discourse about the Holocaust. Add to this the numerous allegations of torture and mistreatment of Palestinian prisoners in Israeli hands and Israel's brutal put-downs of Palestinian uprisings, where youths throwing stones are met with machine guns and tanks, and it can be seen that the victims of Nazi evil, just like its conquerors, are more than prepared to create their own atrocities, to act aggressively and to commit violations of human rights when it suits them.

Nuremberg's other conclusions fare little better. Issues related to the practice of modern, representative democracy are too numerous to be dealt with in this article. For now it will suffice to say that there is much about it that is very undemocratic. The media, wealthy elites and special interest groups all wield subversive influence. The ideal of rule by the people, for the people is as distant as ever. It is not necessarily a system that the west should be exporting to the rest of the world, especially when such export seems to be largely conducted via guns and bombs. If there is a genuine moral obligation to force other nations to adopt representative democracy through violence, then it is not one that is readily apparent.

Racism too, is a sticky topic for the victorious powers. Although the American Jewish community have thrived, post war, to the point

where despite only comprising two percent of the population, nearly fifty percent of the nation's billionaires are Jewish¹⁵, other minorities do not fare so well. Twenty Four percent of blacks live below the poverty line in the States, for example, as opposed to eight percent of whites.¹⁶ Three percent of the black male population of the United States is in prison, as compared to less than half a percent for whites.¹⁷ Tokenistic, yet powerful evidence of America's racial divide was also provided by the pictures of the aftermath of Hurricane Katrina in New Orleans in 2005. The scenes, broadcast worldwide, showed a form of economic apartheid, whereby the black underclass found themselves bereft and stranded, while the rest of the population escaped. As, apparently, race is only skin deep and theories of racial difference are *evil* and automatically lead to exterminating millions in death camps, we cannot ascribe any of this to racial difference. These kinds of discrepancies can only be the result of an utterly racist American society. It should be remembered too that immediately after Nuremberg and until the 1960s, racial segregation was still official policy in the southern states.

This means that when looking at the aftermath of Nuremberg, we are faced with a situation in which the three great evils of Nazi Germany, for which it was put on trial before the world, were all conducted, for years afterwards, to varying degrees by the main prosecuting power and its closest allies. There is a word for this sort of thing. And it is 'hypocrisy'.

It is clear that the real result of Nuremberg was a world order built on moral hypocrisy. The victors glossed over their war crimes and socio-political shortcomings and continue to do so, while overplaying those of the enemy. They did this, a la Göring, to sway public opinion in favour of their imperial agenda. And it has worked. A few examples from recent history will suffice to show how readily people have accepted this ethos as their own.

In his State of the Union Address before Congress on January 29th 2002, President George W Bush famously described North Korea, Iran and Iraq as an 'Axis of Evil.'¹⁸ 'States like these, and their terrorist allies,' he said 'constitute an axis of evil, arming to threaten the peace of the world. By seeking weapons of mass destruction, these regimes pose a grave and growing danger.' Just over a year later, in March 2003, the war in Iraq began.

On the 24th of September, 2007, one of Bush's Axes of Evil, President Mahmoud Ahmadinejad, of Iran, arrived at Columbia University in New York to speak to the students and faculty. His visit provoked a full day of intense protest from massed crowds who believed that giving a platform to the man who denied the Holocaust and said 'Israel should be wiped off the map' was to provide him with credibility. It should be pointed out here that these views, falsely attributed to Ahmadinejad by the media, result more from alarmist editing and misquotation than a genuine attempt to engage with his statements. Ahmadinejad's repeated line on the Holocaust is that it should not be regarded as immune to examination and re-interpretation, which is an eminently reasonable standpoint. He has never actually denied it. The Arab news network, Al Jazeera, quoted the Iranian President as saying:¹⁹

"they [the governments of the west] have fabricated a legend under the name of the Massacre of the Jews, and they hold it higher than God himself, religion itself and the prophets themselves. [...] If somebody in their country questions God, nobody says anything, but if somebody denies the myth of the massacre of Jews, the Zionist loudspeakers and the governments in the pay of Zionism will start to scream."

The idea of the Holocaust being a 'myth' or a 'legend' is one that he has often expressed, but this does not necessarily mean he believes the whole narrative is pure invention. After all, most 'myths' or 'legends' contain a core of fact.

In a 2006 interview with the German newspaper *Der Spiegel*, he further defined his position:²⁰

"If the Holocaust took place in Europe, one also has to find the answer to it in Europe. On the other hand, if the Holocaust didn't take place, why then did this regime of occupation (Israel) [...] come about? Why do the European countries commit themselves to defending this regime? Permit me to make one more point. We are of the opinion that if a historical occurrence conforms to the truth, this truth will be revealed all the more clearly if there is more research into it and more discussion about it. [...] We don't want to confirm or deny the Holocaust. We oppose every type of crime against any people. But we want to know whether this crime actually took place or not. If it did, then those who bear the responsibility for it have to be punished, and not the Palestinians."

Why isn't research into a deed that occurred 60 years ago permitted? After all, other historical occurrences, some of which lie several thousand years in the past, are open to research [...]"

It is clear that Ahmadinejad is not making statements of Holocaust denial, but rather is expressing doubts and asking questions of the obelisk which has been constructed around it, in particular its effect on the people of Palestine. This leads on to his line on Israel, which has been similarly misrepresented. According to Juan Cole, the Professor of Modern Middle East and South Asian History at the University of Michigan, Ahmadinejad really said, in Farsi, that 'the regime occupying Jerusalem must vanish from the page of time,'²¹ still an anti-Israel statement, which should surprise no-one, but hardly as exciting as 'wiping Israel off the map' with its obvious whiff of (nuclear?) obliteration. It clearly has occurred to few commentators that if Iran launched a nuclear attack on Israel, they would also be killing the Palestinian people there, whom they are seeking to defend. There is therefore no logical basis for this belief, at all. Yet this faulty translation has been repeated ad nauseam around the world and used by American neo-Conservatives to justify the escalation of hostile rhetoric towards Iran. When it is borne in mind that Iran has huge oil reserves, confirmed at 135 billion barrels and one of the world's largest supplies of natural gas,²² this antagonistic process takes on an eerily familiar air.

Based on this misrepresentation of his public statements, the crowd at Columbia shouted slogans and waved placards. One student handed out flyers of the Saudi Arabian terrorist leader, Osama Bin Laden, with the caption 'Too bad Bin Laden is not available.'²³ In response to these protests, the Columbia University President, Lee C. Bollinger decided to play to the gallery by taking to the lectern just before Ahmadinejad and saying, 'Mr President, you exhibit all the signs of a petty and cruel dictator,' adding, to cheers from the audience, 'You are either brazenly provocative or astonishingly uneducated.'

Ahmadinejad responded with considerable dignity, saying, 'In Iran, tradition requires when you invite a person to be a speaker, we actually respect our students enough to allow them to make their own judgment, and don't think it's necessary before the speech is even given, to come in with a series of complaints to provide vac-

cination to the students and faculty...Nonetheless, I shall not begin by being affected by this unfriendly treatment.'

This episode has not been reported here as an attempt to offer support to Ahmadinejad or the Iranian regime but to demonstrate how the Nuremberg-created culture of political correctness and our childish reactions to what we regard as political evil are stifling the breadth of discourse in western society. Another recent example of this took place at Oxford University on November 27th 2007, when the historian, David Irving and the leader of the British National Party, Nick Griffin, were scheduled to appear in debate at the Union Building. The level of protest at their appearance was such that the debate could not proceed as planned and the two speakers had to be diverted into separate rooms to conduct isolated 'mini debates'.

In an article in which Irving was nonsensically described as 'a historian who denied the Holocaust ever happened'²⁴, the BBC confirmed that hundreds of protestors blocked the entrance to the Union building and at one point fifty gained entry and prevented whatever debate was taking place from continuing.²⁵ Comments from some of the protestors indicated the reasons for their anger. They chanted 'Go home Nazi scum!' and 'BNP—off our streets!' 'This has nothing to do with free speech,' said one, bizarrely, 'it's about giving credibility to fascists, making them appear to be part of the mainstream.' For such illogic to work, we would need to infer that those responsible for organizing the chamber debates at the Oxford Union have some kind of pro-fascist agenda.

When reading about these occurrences, one has to force oneself to remember that this is not starving mobs, rallying against oppressors in some desperate third world dictatorship we are talking about, but crowds, mostly comprised of young academics, at two of the foremost seats of learning in the world. Yet these individuals, rather than investigating the people they are attacking, rather than engaging them in discussion and countering their arguments with their own views, would prefer to simply see them silenced. The irony, lost on most of them, is that they feel able to do this in one breath and decry 'fascism' in the next. What is silencing of political opponents and stifling of controversial views if not fascistic?

What is even more worrying is that these people, comprising what could be described as our future intellectual elite, are happy to shout and scream and denounce from a position of ignorance. They

have simply bought into the image of the evil enemy painted for them by the media.

Such knee-jerk condemnation is also evidenced by the attitude of colleagues and students to Arthur Butz, one of the world's most notorious 'Holocaust deniers,' and author of *The Hoax of the Twentieth Century: The Case against the Presumed Extermination of European Jewry* (1974). Butz also happens to be a tenured Professor of Electrical Engineering at Northwestern University in Illinois. As a result of his published work, which obviously has nothing to do with his teaching position, he has been subjected to a sustained campaign to have him sacked. According to a letter printed in the Chicago Tribune, on February 17th 2006, Sixty-one of Butz's colleagues in the Department of Electrical Engineering and Computer Science published a petition in which they called for Butz to 'leave our Department and our University and stop trading on our reputation for academic excellence.' None of them however, were prepared to offer any details regarding Butz's book and where, precisely they felt he was in error or guilty of falsification. Students at the University followed suit by starting the 'Never Again' campaign, which, on the 30th November 2007, had 10,032 signatures. The campaign described Butz as 'offensive and historically inaccurate' and stated, 'The goal of students, faculty, alumni, and others offended by Arthur Butz's denial of the Holocaust should not be to prove him wrong. Debating Mr Butz in any type of forum would dignify his claims. Lending credibility and dignity to Arthur Butz by engaging him in debate would be equally offensive as his views are to begin with.'²⁶

Obviously, in the minds of his attackers, something about Butz's work makes him worthy of this sort of vilification. But by the kind of specious reasoning outlined above, whereby Butz is claimed to be 'historically inaccurate', yet no specifics are ever mentioned, the campaigners avoid ever having to address any particular claim in the book, in any way. One wonders how many of them have even read it.

The bottom line, as it applies to all three situations described above, regardless of where anybody may stand on the memory/denial continuum, is that University is simply not meant to work on that level. It is supposed to be about investigation, honest analysis, intellectual freedom and open debate. That's how we learn.

But political correctness has put an end to that.

Probably the most striking evidence of the hypocritical culture that Nuremberg created is contained within the treatment of those still pursued for their guilt on its charges. The chain of trials triggered by the IMT has continued into the very recent past, with possibilities of more in the near future. Operation Last Chance, a joint project of the Simon Wiesenthal Center and Targum Shlishi Foundation, was launched in July 2002 as 'a campaign to bring remaining Nazi war criminals to justice by offering financial rewards for information leading to their arrest and conviction.'²⁷ They give an example of the kind of individual they are targeting, by writing, on their home page, in November 2007, 'If he is still alive, former SS medical officer Aribert Heim is 93 years old, but his age will not protect the alleged Nazi war criminal from justice...'

It goes on to relate that a bounty of nearly half a million dollars has been placed on Heim, a Mauthausen doctor who was first indicted in 1962 and fled Germany for South America. There are, obviously, question marks over the legitimacy of trying a 93-year-old for alleged crimes committed more than sixty years ago. However, under international law, there is no statute of limitations allowed by *any* state on Crimes against Humanity.²⁸ Strictly speaking then, although perhaps many might doubt the value of rounding up nonagenarians, it would seem it does have a legal basis and therefore cannot be questioned. The state of Israel has been something of a prime mover on the matter, as one might expect, as shown by the farcical goings on surrounding John Demjanjuk, a Ukrainian/American auto-worker from Cleveland, who was accused of being the sadistic Treblinka guard 'Ivan the Terrible'.

When evidence came their way regarding Demjanjuk's wartime activities, the Israeli government argued forcibly for deportation and Demjanjuk was extradited and tried in Israel, in 1993, where he was positively identified by five former Treblinka inmates, who swore they had seen him in the vicinity of the camp's gas chamber. He was found guilty and sentenced to death by hanging. After spending five years on Israel's death row, he was eventually exonerated when it emerged that the American Justice department had 'fraudulently withheld evidence...to curry favour with Jewish organizations.'²⁹ The judges concluded that the Office for Special Investigation (a section of the Justice department especially set up to investigate Nazi war criminals) and the prosecutors had 'acted with reckless disre-

gard for the truth.³⁰ A Treblinka Nazi identity card, supposedly his, was, quite simply, a forgery. Demjanjuk had never even been to Treblinka. What this says about the quality of eyewitness testimony speaks for itself.

His ordeal looks set to repeat itself however, as continued pressure has seen him indicted again, in 2007, this time not for being 'Ivan the Terrible' but for being a regular guard at several other Nazi camps. (He was actually captured while fighting for the Red Army and conscripted by the Nazis as a camp guard. Perhaps he is doubly evil therefore, having managed to be both a Commie and a Nazi.) At the time this book was being written, Demjanjuk, now 87 and having already served five years in Israel on false charges, was appealing extradition for another trial in the Ukraine.

To gain a full picture of the legal climate created by Nuremberg, however, we probably ought to compare Demjanjuk's case to one that is similar, to see if any conclusions can be drawn.

Salomon Morel was a Polish Jew who emigrated to Israel. During the expulsions that occurred post-war, when twelve million Germans were forced from their homes, via camps, to the newly diminished German state, Morel was the commandant of the Zgoda concentration camp in Świętochłowice, Poland. While in charge there it is alleged that Morel maintained an utterly brutal regime, in which food and medical supplies were provided to him, but purposely withheld from the inmates and conditions were contrived to be as unsanitary as possible. It is also alleged that he personally tortured and murdered prisoners. Estimates vary, but usually range from between one and a half to two thousand people killed by Morel during his time in charge. Several thousand more suffered horribly under his regime. The inmates were predominately civilians, including women and children. Like Heim, Morel fled when it became clear that Polish authorities intended to prosecute him, (to Israel in 1992) but at this point, his and the other stories mentioned above diverge.

Astonishingly, Israel refused to extradite Morel, despite repeated requests from Poland, the last of which was made in 2005.³¹ In a bizarre piece of justification, their first refusals were based on a claim that the statute of limitations on War Crimes had run out. Poland then tried again, having redefined Morel's charge as Crimes against Humanity. With complete disregard for international law and the precedent set on many occasions by themselves, Israel refused

again, suggesting even that Morel's prosecution was part of an anti-Semitic conspiracy. The Polish Institute for National Remembrance then issued a terse statement in which they reminded the Israeli government of the pressure they and the Simon Wiesenthal Centre had applied to foreign governments to extradite aged Nazis and promised to revisit the matter. The whole affair recently drew to a close with Morel dying quietly in his bed in Israel, safely cocooned from legal harassment. This can be contrasted with recent developments in the Demjanjuk case,³² in which the decrepit Ukrainian lost his appeal against extradition to Germany in April 2009, amidst a barrage of negative publicity, meaning that he will shortly be flown to Europe to stand trial once again.

The double standard here is clear to any but the most blinkered of observers and is illustrative of Nuremberg's influence on the post war world. The gilded, pseudo-moralistic rhetoric employed by the prosecution, referring time and time again to the defendants' wickedness and depravity in order to justify the actions of their own states, has spawned a culture in which America and its close allies call the shots and are the ethical arbiters.

Good guys and bad guys. White hats and black. And those who have cast themselves as the heroes (or victims) believe they can do no wrong, provided they do so under the guise of 'fighting evil.'

Mark Turley is a writer from London, UK. In 2008, he published his second full-length work, From Nuremberg to Nineveh, from which this article is drawn. He is currently working on another project, about Anglo-American imperialism, to be published by the Progressive Press. Extracts from his books and other writings can be found at www.markturley.com.

Notes

¹ G. Gilbert, p. 278

² Gustav Krupp von Bohlen und Halbach, Martin Bormann and Robert Ley did not appear because of ill health, disappearance (or death) and suicide, respectively.

³ Bormann was also sentenced to death in absentia.

⁴ United Nations Charter <http://www.un.org/aboutun/charter/index.html>

⁵ The political economist Guido Giacomo Preperata described a possible union between Russia and Germany, either by alliance or conquest as the

- 'Eurasian Embrace'. From the 19th century it had been a priority of Anglo-America to prevent this from happening as such as an alliance would have carte blanche to rule the world. Preperata, Guido Giacomo. *Conjuring Hitler, How Britain and America Made the Third Reich* (Pluto Press 2005) pp. 8-15
- ⁶ This is the title of a movie made in 1949.
- ⁷ Finkelstein, Norman. *Beyond Chutzpah, On the Misuse of Anti-Semitism and the Abuse of History*, (Verso, 2005), p. 24.
- ⁸ It is worth remembering that oil-rich Saudi Arabia is an American ally.
- ⁹ Halinan, Colin, *The Casualties of Iraq*, Foreign Policy in Focus, October 17th 2007; <http://www.fpiif.org/fpif.txt/4649>
- ¹⁰ Medact, Collateral Damage
<http://www.ipnw.org/ResourceLibrary/CollateralDamage.pdf>
- ¹¹ Pilger, John. *Iraq, Paying the Price*
<http://www.johnpilger.com/page.asp?partid=11>.
- ¹² Selected details of US military action since 1945 taken from Blum, William. *Killing Hope: Military and CIA Interventions since World War Two* (Zed books, 2003) and Allman, TD, *Rogue State: America at War with the World*, (Nation Books, 2004).
- ¹³ British White Paper of June 1922 on Palestine
<http://www.yale.edu/lawweb/avalon/mideast/brwh1922.htm>.
- ¹⁴ Finkelstein, *Beyond Chutzpah*, p. 3.
- ¹⁵ Ginsberg, Benjamin. *The Fatal Embrace* (University of Chicago Press 1993) p. 1.
- ¹⁶ US Census Bureau News, August 26th 2004
http://www.census.gov/Press-Release/www/releases/archives/income_wealth/002484.html.
- ¹⁷ US Department of Justice Prison Statistics, December 31st 2006
<<http://www.ojp.usdoj.gov/bjs/prisons.htm>>.
- ¹⁸ The importance of the word 'Axis' here should not be downplayed. Remember that the 'Axis' powers of World War Two were Japan, Italy and of course, Nazi Germany.
- ¹⁹ "Ahmadinejad: Holocaust a Myth." *Al Jazeera*, English section, Dec. 15th 2005,
<<http://english.aljazeera.net/English/archive/archive?ArchiveId=17019>>
- ²⁰ Spiegel Interview with President Ahmadinejad, *Der Spiegel*, May 30th 2006
<<http://www.spiegel.de/international/spiegel/0,1518,418660,00.html>>
- ²¹ Cole, Juan (May 03, 2006). *Hitchens the Hacker; And, Hitchens the Orientalist And, 'We don't Want Your Stinking War!*
<<http://www.juancole.com/2006/05/hitchens-hacker-and-hitchens.html>>
- ²² del Giudice, Marguerite. "Ancient Soul of Iran, the Glories of Persia inspire the modern nation," (*National Geographic*, August 2008), p. 64.
- ²³ Cooper, Helene. "Ahmadinejad at Columbia Parries and Puzzles," *New York Times*, 25th September 2007
<<http://www.nytimes.com/2007/09/25/world/middleeast/25iran.html?ex>

[=1348372800&en=1855db4aa3b90a29&ei=5088&partner=rssnyt&emc=rss>](#).

- ²⁴ The statement is either ignorantly or deliberately misleading. Irving denied the existence of gas chambers at Auschwitz, nothing else. He even accepts the existence of other gas chambers at Treblinka, Sobibor and Majdanek. He is therefore, in no way, a ‘denier’. Such repeated inaccuracy of reporting is symptomatic of the sheer tonnage of misinformation that surrounds this subject.
- ²⁵ ‘Angry Scenes Greet Oxford Debate’ *BBC News*, 27th November 2007
<<http://news.bbc.co.uk/1/hi/england/oxfordshire/7114343.stm>>
- ²⁶ <<http://www.neveragaincampaign.org>>.
- ²⁷ <<http://www.operationlastchance.org>>.
- ²⁸ Baasiouni, Cherif “Crimes against Humanity” in Gutman, Roy, David Rieff and Antony Dworkin, eds. *Crimes of War*. (W.W Norton, 1999).
- ²⁹ Labaton, Stephen. “Judges Assail US handling of Demjanjuk”, *New York Times*, 18th November 1993.
- ³⁰ *ibid*.
- ³¹ “War Crime Suspect Stays in Israel”. *BBC News*, 7th July 2005
<<http://news.bbc.co.uk/1/hi/world/europe/4659985.stm>>
- ³² “Demjanjuk Loses Appeal to Prevent Deportation to Germany”. *Haaretz*. 28th April 2009
<<http://haaretz.com/hasen/spages/1082544.html>>.

A Chronicle of Holocaust Revisionism, Part 1: Early Doubts (1945-1949)¹

Thomas Kues

In a series of articles, I will attempt to chronicle the history of Holocaust revisionism, from the end of World War II up till today. For each year, I will provide some relevant details of historical background, such as Holocaust-related trials, major developments in research etc. I will also append a brief outline of general historical events. The main part of each entry will be devoted to the major events of that year as directly related to Holocaust revisionism. Historical revisionist works will be mentioned only insofar as they touch upon the fate of European Jewry during the Second World War. Skeptical responses to mass-killing allegations made prior to 1945 have been omitted in Part One since they are too numerous to mention.² The author wishes to thank Jean Plantin³ and Richard Widmann for the invaluable assistance they have provided in locating some of the sources quoted below. It should be kept in mind that this article series constitutes a history of Holocaust revisionism, and that the texts quoted may contain arguments that have later been found to be erroneous. Thus, I will generally not evaluate the validity of quoted or summarized arguments.

1945

Background

On November 20, the International Military Tribunal in Nuremberg begins. Two months before this, in September, the Bergen-Belsen trial against Josef Kramer and others is conducted.

Events

April. German-born Swedish-Jewish business man Norbert Masur is sent to Berlin as a representative for Hillel Storch, delegate of the Jewish World Congress. Early in the morning of April 21, Masur met with Himmler at Hartzwalde, the countryside manor owned by Himmler's personal doctor and masseur Dr. Felix Kersten. Their two

hour conversation was recounted in the book *En Jude talar med Himmler (A Jew speaks with Himmler)*, which was published later that year—after the end of the war—by Stockholm publishing company Albert Bonniers. According to Masur, Himmler stated the following in regards to the concentration camps:

“The war brought us into contact with the proletarianized masses of Eastern Jewry, something which caused us entirely new problems. We could not tolerate having such an enemy behind our backs. The Jewish masses were infected with severe diseases, in particular Flecktyphus. I myself have lost thousands of my best SS men to these epidemics. Also, the Jews helped the partisans. (...) The Jews passed on information to the partisans. Besides that they shot at our troops in the ghetto. (...) In order to contain the plagues we had to construct crematories, where the corpses of the innumerable people who had fallen victims to these illnesses could be incinerated. And on account of this they want to tie a noose for us! (...) These camps got their bad reputation from their unfortunately chosen name. (...) They should have been called reeducation camps. Not only Jews and political prisoners were interned there, but also criminal elements, who were not released after serving their sentences. As a result of this Germany in 1941, that is, during a war year, had the lowest crime rate seen in decades. The prisoners had to work hard, but so did the entire German people. The treatment in the camps was harsh, but just.”

To Masur’s question whether he denied that “grave misdeeds” had been carried out in the camps, Himmler replied: “I must admit that some such things took place, but on the other hand I have seen to it that the guilty were punished.”⁴

In his journal *The Protestant Vanguard*, Scottish activist Alexander Ratcliffe speaks of the “stupid stories about millions of massacred Jews”.⁵

April-May. Former commandant of the Auschwitz and Bergen-Belsen concentration camps Josef Kramer is captured by British forces on April 17 and interned on the following day. Sometime between April 18 and May 21 Kramer made a first statement on his role as camp commandant. In it, we read:

“I have heard of the allegations of former prisoners in Auschwitz referring to a gas chamber there, the mass executions and whip-



Irma Grese and Josef Kramer standing in the courtyard of the Prisoner of War cage at Celle. Kramer said that the gas chamber story was "untrue from beginning to end." Both were convicted of war crimes and sentenced to death. Aug. 8, 1945. Source Imperial War Museum collection: unrestricted access.

pings, the cruelty of the guards employed and that all this took place either in my presence or with my knowledge. All I can say to all this is that it is untrue from beginning to end."

In a later, second statement Kramer retracted this, stating that he had seen one gas chamber in Auschwitz, which was under the command of Rudolf Höss. In court Kramer explained the gas chamber denial of his first statement by claiming that he had felt bound by his word of honour as long as Hitler and Himmler were still alive (Himmler died, allegedly by his own hand, on May 21, 1945).

May. British writer George Orwell (Eric Blair) writes in his essay "Notes on Nationalism" (published in *Polemic*, No. 1, October 1945):

"Indifference to objective truth is encouraged by the sealing-off of one part of the world from another, which makes it harder and harder to discover what is actually happening. There can often be a genuine doubt about the most enormous events. For example, it is impossible to calculate within millions, perhaps even tens of millions, the number of deaths caused by the present war.

The calamities that are constantly being reported—battles, massacres, famines, revolutions—tend to inspire in the average person a feeling of unreality. One has no way of verifying the facts, one is not even fully certain that they have happened, and one is always presented with totally different interpretations from different sources. What were the rights and wrongs of the Warsaw rising of August 1944? Is it true about the German gas ovens in Poland? Who was really to blame for the Bengal famine? Probably the truth is discoverable, but the facts will be so dishonestly set forth in almost any newspaper that the ordinary reader can be forgiven either for swallowing lies or failing to form an opinion.”

May 30. In his article “Trials for War Criminals,” James Morgan Read speaks of the necessity of an impartial investigation of atrocity allegations.⁶

June 29. Former Auschwitz staff member SS *Hauptsturmführer* Hans Aumeier states in his first declaration to his British captors: “I have no knowledge of gas chambers and during my time no detainee was gassed.” Following this statement, Aumeier is given a questionnaire asking him to provide testimony on “Gassings (with all details), numbers of daily and total victims” as well as a “Confession about own responsibility in case of gassings.”⁷

Historical Context

Churchill, Roosevelt and Stalin meet at the Yalta Conference in early February. Hitler commits suicide in Berlin on April 30. Alfred Jodl signs unconditional surrender terms on May 7. Atomic bombs dropped on the Japanese cities of Hiroshima and Nagasaki in early August. Japanese capitulation and the end of World War II on August 15. In September, US forces occupy the southern half of the Korean peninsula, while Soviet forces occupy the northern half, marking the beginning of the Korean conflict. In December, American General George S. Patton dies in car accident. Zionist terrorist strikes against British military bases in Palestine.

1946

Background

The 24 accused at IMT Nuremberg are handed down their sentences. Twelve of them are condemned to death by hanging. Reichsmar-

schall Hermann Göring commits suicide prior to execution. On May 11, 58 members of the Mauthausen concentration camp staff are sentenced to death by the U.S. Military Court at Dachau.

Events

February 17. Hermann Göring remarks in a conversation with prison psychologist G.M. Gilbert that the newsreels depicting heaps of emaciated corpses at the concentration camps could have been fabricated by anyone, and also expresses doubt in the six million figure.⁸

April 29. During his interrogation at IMT Nuremberg, Julius Streicher states:⁹

“I first heard of the mass murders and mass killings at Mondorf when I was in prison. But I am stating here that if I had been told that 2 or 3 million people had been killed, then I would not have believed it. I would not have believed that it was technically possible to kill so many people; and on the basis of the entire attitude and psychology of the Fuehrer, as I knew it, I would not have believed that mass killings, to the extent to which they have taken place, could have taken place.”

Later during the same interrogation, he added:¹⁰

“To this day I do not believe that 5 million were killed. I consider it technically impossible that that could have happened. I do not believe it. I have not received proof of that up until now.”

May 11. British advocate of monetary reform C.H. Douglas requests proof for the alleged figure of six million killed Jews, while noting the “enormous numbers” of Jewish survivors in Germany.¹¹

May 22. American scholar Austin Joseph App in a letter to *Time* magazine questions their assertion that 6.5 million Jews lived in Europe excluding Russia at the time of the outbreak of World War II. App found this claim exaggerated and reminded of the high number of Jews still present in Germany by the end of the war as well as the flow of 3 million refugees, most of them presumably Jews, into the United States prior to and during the war years, concluding that “What we have heard regarding the Jewish population of Europe and its treatment is not substantiated fact”.¹²

May 27. Hermann Göring states the following during an interview with Nuremberg psychiatrist Leon Goldensohn:¹³

“I think that the atrocities, if they existed—and mind you, I don’t believe they were technically possible, or if they were, I don’t believe Hitler ordered them—it must have been Goebbels or Himmler.”

June 13. Swiss newspaper *Basler Nachrichten* carries as its headline “How high is the number of Jewish victims?” (*Wie hoch ist die Zahl der jüdischen Opfer?*). Quoting official statistics on the Jewish populations of Europe, the article argues that the number of Jewish victims could not exceed 3 million, and most likely amounts to less than 1.5 million. The unnamed writer of the article puts the term “extermination of the Jews” within quotation brackets, implying skepticism towards the allegations of a systematic extermination of European Jewry, but does not discuss the gas chamber issue.¹⁴

Undated. British writer George Bernard Shaw in his pamphlet *Geneva* criticizes the Allied bombing campaign against Germany and the nuclear destruction of Hiroshima and Nagasaki. While claiming that Hitler wrongly believed the Jews to be “an accursed race who should be exterminated as such” Shaw also writes:¹⁵

“They [the Germans running the camps] were not fiends in human form; but they did not know what to do with the thousands thrown on their care. (...) They could do nothing with their prisoners but overcrowd them within any four walls that were left standing, lock them in, and leave them almost starving to die of typhus. When further overcrowding became physically possible they could do nothing with their unwallied prisoners but kill them and burn the corpses they could not bury. And even this they could not organize frankly and competently: they had to make their victims die of ill usage instead of by military law. (...) Had there been efficient handling of the situation by the authorities (...) none of these atrocities would have occurred. They occur in every war when the troops get out of hand.”

Nowhere does Shaw mention the infamous gas chambers.

Historical Context

Austria is divided into four occupation zones on January 7. IMT Tokyo commences on April 29. Irgun bomb attack against King David Hotel in Jerusalem on July 22. On December 12, a socialist government is formed in France by Jewish socialist and former Buchenwald inmate Léon Blum.

1947

Background

Between April and August the Buchenwald Trial is conducted by the U.S. Military Court at Dachau. On August 20, the verdict of the so-called Doctors' Trial is announced in Nuremberg. The Auschwitz trial in Kraków, Poland, where former camp commandant Rudolf Höss is sentenced to death, is held between November 24 and December 22. The first edition of Anne Frank's diary, *Het Achterhuis*, is published in The Netherlands.

Events

April. American far-right activist Elizabeth Dilling claims the six-million figure to be false.¹⁶

Undated. In the 1947 edition of *Encyclopaedia Britannica*, American-Jewish historian Jacob Marcus describes the fate of the European Jews under National Socialist rule and occupation in the following way (in the article "Jews"):

"In order to effect a solution of the Jewish problem in line with their theories, the Nazis carried out a series of expulsions and deportations of Jews, mostly of original east European stock, from nearly all European states. Men frequently separated from their wives, and others from children, were sent by the thousands to Poland and western Russia. There they were put into concentration camps, or huge reservations, or sent into the swamps, or out on the roads, into labour gangs. Large numbers perished under the inhuman conditions under which they labored. While every other large Jewish center was being embroiled in war, American Jewry was gradually assuming a position of leadership in world Jewry."

No mention of gas chambers or an extermination policy targeting Jews is made in this edition, leaving the reader with the impression that Marcus, one of the foremost contemporary experts on Jewish history, either did not put credence in the mass gassing allegations or was reluctant to mention said claims in print. The text quoted above was retained in the 1952 and 1956 editions of the encyclopedia.

Historical Context

On January 31, communists take power in Poland. March 12, Truman Doctrine proclaimed. On August 31, communists take over Hungary. CIA created on September 18. On November 29 the United Nations General Assembly votes to partition Palestine between Arabs and Jews.

1948

Background

Verdict of the Einsatzgruppen Trial pronounced on April 10. Sentences in the I.G. Farben Trial handed down on July 30.

Events

February. American neo-Fascist ideologue and political activist Francis Parker Yockey, who in 1946 had been assigned to work in Wiesbaden, Germany, as a prosecutor in war crime trials, publishes the book *Imperium* using the pseudonym Ulrick Varange. On page 533 of its original edition we read:

“These fact-creations [concerning the Pearl Harbor incident] were as nothing, however, to the massive, post-war, ‘concentration-camp’ propaganda of the Culture-distorting regime based in Washington.

This propaganda announced that 6,000,000 members of the Jewish Culture-Nation-State-Church-People-Race had been killed in European camps, as well as an indeterminate number of other people. The propaganda was on a world-wide scale, and was of a mendacity that was perhaps adapted to a uniformized mass, but was simply disgusting to discriminating Europeans. The propaganda was technically quite complete. ‘Photographs’ were supplied in millions of copies. Thousands of the people who had been killed published accounts of their experiences in these camps. Hundreds of thousands more made fortunes in post-war black markets. ‘Gas chambers’ that did not exist were photographed, and a ‘gasmobile’ was invented to titillate the mechanically minded.”

Unfortunately, Yockey did not clarify further in writing how he had come to his revisionist conclusions.

October. French fascist writer Maurice Bardèche publishes the book *Nuremberg ou la Terre promise* (“Nuremberg or the Promised Land”, Les Sept Couleurs, Paris) in which he criticizes the International Military Tribunal and its verdict, especially focusing on claims made by the French trial delegation that the German occupation forces had sought to “exterminate” the French population. The book, however, does not dispute the Holocaust per se, *i.e.* the allegations of a German extermination plan for the Jews and mass killings in gas chambers (“concerning this there are numerous pieces of evidence”, Bardèche writes). On the other hand, he notes that contemporary German documents shows “the solution of the Jewish problem” to have “consisted only of an assembling of the Jews in a territorial zone which one called the Jewish Reserve”. According to Bardèche, the defendants at Nuremberg

*“could maintain that they had been unaware during the whole war of the massive executions which took place at Auschwitz, at Treblinka and elsewhere, that they had learned about them for the first time by listening to their accusers, and no document of the trial enables us to affirm that Göring, Ribbentrop, or Keitel lied by saying that; it is very possible, indeed, that the policy of Himmler was a totally personal policy, discreetly carried out, and for which he alone bears the responsibility.”*¹⁷

A similar view would be expounded nearly three decades later by the British war historian David Irving in his book *Hitler’s War*.

October 9. Austin J. App writes a letter to the *Philadelphia Inquirer* criticizing the treatment of Ilse Koch. The letter mentions the abuse of captured Dachau guards, as well as the torture and deceptions used to extract confessions from them. It also contends that the discovery at Buchenwald of lampshades made of human skin is an “unproven allegation”. In regards to the alleged criminal use of human remains, App draws a parallel to events in the Pacific War where US soldiers fashioned souvenirs out of the bones of fallen Japanese.¹⁸

Historical Context

On February 25, Communists seize control over Czechoslovakia. April 9, Deir Yassin massacre in Palestine. Israeli declaration of independence on May 14. In June the Berlin Blockade begins, marking the start of the Cold War. September 17, Stern Gang assassinates

UN mediator Count Folke Bernadotte. On New Year's Eve, the Arab-Israeli War breaks out.

1949

Background

No Holocaust related events of significance.

Events

July 16. Austin J App, at the time doing research in Europe, once again writes to *Time* magazine, which had offered to him as proof for the alleged extermination of 6 million Jews the November 26, 1945 testimony of Wilhelm Hoettl, pointing out the absurdity in offering witness statements as proof of genocide:

“Surely the fact that even you could quote no better authority than that of a frightened, hysterical Obersturmbannfuhrer, testifying four years ago, must make you suspect that if his figures could have been substantiated those who repeat the charge in order to persecute Germans would have long ago have done so.”

App further notes the role the extermination allegation played in the creation of the Israeli state the previous year. According to App's own estimate, less than 1.5 million European Jews had lost their lives due to Nazi persecution.¹⁹

Undated. Swiss far-right philosopher and writer Gaston-Armand Amaudruz in his book *Ubu Justicier au premier procès de Nuremberg* criticizes the judicial foundations of the Nuremberg trial as well as questions the extermination allegation without going into details.

Historical Context

In March, more than 90,000 Baltic nationals are deported to remote areas of the Soviet Union. In May, the Federal Republic of Germany is established. George Orwell's novel *Nineteen Eighty-four* published in June. In August, the Soviet Union tests its first atomic bomb. In October the communist controlled Democratic Republic of Germany (East Germany or DDR) is officially established.

Commentary

During the first half decade following the end of the war a number of war-crime trials, spectacles orchestrated by the victorious powers in cooperation as well as separately, set up the foundations of the Jewish extermination narrative that was much later to be called “The Holocaust”. While a number of critical voices, many of them American, were raised against the proceedings at Nuremberg, only a few people living through this chaotic period made the effort to scrutinize the plausibility of the claims of genocide. We can find at least three possible explanations for this. First of all, most of the accused at the trials were either Third Reich bureaucrats and “small fish”, or had simply not had any significant insight into the handling of the “Jewish problem”. The majority of the key movers behind the “Final Solution” were either missing or had already met their death, sometimes in suspicious fashion.²⁰ Confronted with the powerful newsreel footage of skeletal concentration-camp inmates and corpses piled in heaps, many of the accused apparently came to believe that Himmler and the SS had carried out a secret policy of extermination behind their backs. Their reactions, and especially the declaration of guilt made by “The Hangman of Poland”, Hans Frank, might have dissuaded suspicions regarding the truth of the allegations in the minds of many. Secondly, the claim of an attempted extermination of European Jewry was given relatively little time at IMT Nuremberg as well as at the subsequent NMT trials. Especially little court time was devoted to the alleged mass gassings, with virtually no relevant details discussed by the court and no technical evidence displayed. Further, the number of gas chamber witness accounts publicly available in the West at the time was rather few in number. This relative lack of interest in the details of the alleged genocide would be reflected in the scarcity of texts criticizing the same allegations. On the other hand, we see that the more general question of German war guilt was addressed by a number of writers, many of them American revisionist historians. The political circumstances in turn make up the third reason. The vanquished Germany was under occupation, its press and publishers placed under severe censorship. In central and eastern Europe, country after country was taken over by communists with the support of Stalin’s Soviet and its Red Army. In western European nations that had been occupied by Germany, such as France and Denmark, suspected collaborators were killed without much

ado. It is no wonder that few critical voices were raised, and that those few emanated from countries that either had a strong tradition of free speech, such as the United States, or that had been neutral during the war, such as Switzerland.

In the texts quoted or referred to above, we notice that only two postwar writers, neo-fascist Francis Parker Yockey and socialist George Orwell, explicitly bring into question the existence of the gas chambers. The rest of the texts mainly focus on the alleged death toll of six million Jews, suggesting that it must be exaggerated since there were not enough potential victims within the grasp of Hitler's regime. The reason for this is rather easy to explain. While the issue of the number of victims could be scrutinized, at least to a certain level, using publicly available sources, the former German concentration camps housing the remains of the alleged gas chambers were out of reach for critical observers, occupied as they were by detachments of the Red Army or the Western Allies. In addition, very little "information" was yet available on the details of the alleged killing agents. Not knowing how exactly the gassings were carried out, or what the gas chambers were supposed to have looked like, most individuals otherwise inclined to skepticism would have assumed that the alleged mass gassings likely were feasible. As will be seen in the next part of this chronicle, it would take a skeptic who had himself been a concentration camp inmate to start unraveling the gas chamber narrative.

Notes

- ¹ The present article is a revised version of a text which originally appeared on the CODOH Revisionist Library website on February 8, 2009.
- ² Some notable passages are found in the wartime works of Douglas Reed. In *A Prophet at Home* (London, March 1941), p. 94, we read: "The most fantastic feats of exaggeration were performed in this field [of propaganda]; to them belong the titles 'The Annihilation of German Jewry' (...) and 'The Extermination of the Jews in Germany' (given to a book which carried an introduction by the Bishop of Durham). I should like anybody with a memory to bear these titles in mind and recall them when this war is over; he will find that the Jews in Germany have neither been annihilated nor exterminated, but that the great majority of them are still there, trading and practising (...)." In *All Our To-morrows* (London, June 1942) is described (p.299) how Allied newspapers printed stories on alleged massacres of Jews with "anonymous informants" as the only sources. In *Lest We Regret* (London, September 1943) Reed notes (p.240) Goebbels's March 14, 1943 statement that Germany "is not op-

- posed to the creation of a Jewish State” and contrasts this with the insistent claims made in British press that the Jews were being “exterminated”. Reed also remarked that no reliable evidence existed for such an “extermination” having been ordered (*ibid.*, p.254ff).
- ³ Mr. Plantin has kindly provided me with a copy of his invaluable article “Anthologie chronologique de textes révisionniste des années quarante et cinquante”, published in the now-out-of-print *Études révisionnistes*, vol. 2, Cercle antitotalitaire, Saint-Genis-Laval 2002, pp.118-235.
 - ⁴ cf. Graf, Jürgen. “Ein Jude spricht mit Himmler. Heinrich Himmlers nächtliches Gespräch mit Norbert Masur im April 1945”, *Vierteljahrshefte für freie Geschichtsforschung* 9(3) (2005), pp.301-309.
 - ⁵ Ratcliffe, Alexander. “Atrocities not German!”, *The Protestant Vanguard*, No. 331, p.9.
 - ⁶ Read, James Morgan. “Trials of War Criminals”, *The Christian Century*. pp.651-653; quoted in Robert W. Ross. *So It Was True! The American Protestant Press and the Nazi Persecution of the Jews*. University of Minnesota Press, Minneapolis 1980, pp. 237-8.
 - ⁷ cf. Mattogno, Carlo. *The Bunkers of Auschwitz. Black Propaganda versus History*, Theses & Dissertations Press, Chicago 2004, pp. 133-136.
 - ⁸ Gilbert, G.M. *Nuremberg Diary*, Da Capo Press, Cambridge MA. 1995, p. 152.
 - ⁹ *IMT Proceedings*, Vol.XII, p. 322.
 - ¹⁰ *ibid.*, p. 374.
 - ¹¹ Douglas, C.H. *The Social Crediter*, May 11, 1946, p. 4.
 - ¹² The full text of this letter is available at:
<https://codoh.com/library/document/jews-in-europe-how-many-slain-1946/>.
 - ¹³ Gellately, Robert, ed. *The Nuremberg Interviews: An American Psychiatrist’s Conversations with the Defendants and Witnesses*. Vintage House, 2004, p. 127.
 - ¹⁴ The full text of this article is available at :
<https://codoh.com/library/document/how-high-is-the-number-of-jewish-victims-1946/>.
 - ¹⁵ Shaw, George Bernard. *The Works of Bernard Shaw. Geneva, Cymbeline Refinished, Good King Charles, Constable and Company*, London 1946 pp.17-18.
 - ¹⁶ *Bulletin*, April 1947; referenced in Jeansonne, Glen. *Women of the Far Right: The Mother’s Movement and World War II*, The University of Chicago Press, Chicago 1996, p.166.
 - ¹⁷ My quote here is lifted from the AAARGH online translation of *Nuremberg or The Promised Land* (<https://codoh.com/files/downloads/livres7/BARDECHEnureng.pdf>), p. 64.
 - ¹⁸ The full text of the letter is available online at
<https://codoh.com/library/document/ilse-koch-and-the-alleged-lampshade-1948/>.

-
- ¹⁹ The full text of this letter is available online:
<https://codoh.com/library/document/the-six-million-we-want-proof-1949/>
- ²⁰ *cf.* my article “A Brief List of the Conveniently Deceased”, *Smith’s Report*, No. 151, 2008, pp. 5-7.

Christianity and the Holocaust Ideology: Reflections on the Bishop Williamson Affair

Paul Grubach

In January of this year, Pope Benedict XVI lifted the ban of excommunication on four Bishops from the traditionalist Society of St. Pius X, who had been excommunicated in 1988 after being ordained against Vatican orders by the late Archbishop Marcel Lefebvre. This would have generated very little news had it not been for the fact that one of them, Bishop Richard Williamson, gave an interview on Swedish television in which he rejected the orthodox Holocaust story. Williamson said historical evidence “is hugely against 6 million Jews having been deliberately gassed in gas chambers as a deliberate policy of Adolf Hitler.” He agreed with Holocaust revisionists who he said concluded that “between 200,000-300,000 perished in Nazi concentration camps, but not one of them by gassing.”¹

Under pressure from Jewish groups and their Gentile supporters, the supreme Catholic hierarchy condemned Bishop Williamson’s beliefs, and he eventually offered an ambiguous apology. On January 26, the Vatican proclaimed any rejection of the traditional Holocaust story violates the teachings of the Catholic Church.² In March, the Vatican’s envoy to Israel asserted that “Holocaust deniers” could not be considered Catholic.³ Another Vatican spokesman even claimed it is a “sin” to reject the orthodox version of the Jewish experience during WWII.⁴

A significant portion of the world’s Christians already accept the orthodox Holocaust story due to decades of indoctrination from both governmental and media sources. The Catholic Church’s recent warning that to reject the Holocaust dogma “violates Catholic teachings” and is to “engage in sin” may well keep many well-meaning Catholics from even considering that there is another side to the Holocaust story.

The important question at this time is this. Does Christian morality really demand an acceptance of the traditional version of the Holocaust?

The Orthodox Holocaust Story and Christianity

One of the standard claims of the orthodox Holocaust story is that Western Christendom created the climate of opinion that made the alleged mass murder of six million Jews possible.⁵ Accordingly, European Christianity is to a large extent responsible for this horrendous massacre. Bishop Brian Farrell, vice president of the Pontifical Commission for Religious Relations with the Jews, expressed this sentiment when he stated the Holocaust is a religious concern because it “took place in the heart of what was the supposedly Christian continent of Europe.”⁶

These are serious charges leveled against Western Christianity. In order to evaluate the accusation—“Western Christendom is to a large extent responsible for the Holocaust.”—it must first be determined if the mass murder of six million Jews actually occurred.

This is not the only manner in which the Holocaust doctrine affects Christianity. There is a way in which it affects world Christianity, and not just European Christendom. A quite popular school of philosophy claims that “God died with Auschwitz.” According to this line of thought, a morally perfect, omnipotent God that deeply loves all mankind would never allow something as horrendous and monstrous as the Holocaust to take place. But the Holocaust did occur. Hence, the God of Judaism and Christianity does not exist.

Jewish theologian Amos Finkelstein expressed this philosophy with the following statement:⁷

“The admission that God—or ethical theism—died in Auschwitz because Auschwitz defies all meaning calls, we are told, for a radical change in the most fundamental premises.”

The Christian theologian, Robert McAfee Brown, reluctantly agreed (somewhat) with Finkelstein:⁸

“This is the crisis of belief that the Holocaust forces on us. For who, whether Jew or Christian, can believe in a God in whose world such things take place? The perennial mystery of evil, the source of our greatest vulnerability as believers, reaches unique expression in the Holocaust. No theodicy can encompass this event so that its wounds are closed or its scars healed. It forever precludes easy faith in God or humanity. Both are placed under judgment, and a verdict or acquittal may not be lightly rendered, if at all, to either party.”

The pro-Zionist Catholic theologian Harry James Cargas, drew a similar conclusion:⁹

“The Holocaust is, in my judgment, the greatest tragedy for Christians since the crucifixion. In the first instance, Jesus died; in the latter, Christianity may be said to have died.”

In the wake of the Bishop Williamson affair, Jesuit Father Federico Lombardi, a papal spokesman, echoed these sentiments when he said that to deny the Holocaust is to deny “the most obvious manifestation” of the presence of evil in the world. He added:¹⁰

“A religious person, a Christian must face the challenge of faith represented by this fact, by the evil in the world.”

The religious doubts of McAfee Brown, Cargas and Lombardi can be summarized as follows. It is almost inconceivable that a religion which is directly inspired by God could be responsible for something as monstrous as the Holocaust, the meticulously planned mass murder of millions of Jews. But the Holocaust did occur, and Christendom is largely responsible for it. Hence, Christianity may not be inspired by a morally perfect, omnipotent Being, or this Supreme Being may not even exist.

Clearly then, the whole Holocaust ideology represents a direct challenge to the credibility and existence of Christianity and a belief in God, as a significant number of theologians and churchmen have given serious consideration to this “God-died-with-Auschwitz” theology. In order that Christians may successfully deal with the crisis of faith that the Holocaust ideology has created, it is necessary to first answer the most obvious question: Did the Holocaust actually occur? In order to answer this in a truthful way, one must evaluate both the traditional and revisionist views of the Holocaust in a fair and objective manner.

However, in mainstream Western society this is not possible. The Holocaust can be used to discredit and disprove God’s existence, and attack and undermine the Christian religion. (Elie Wiesel has done just that when he claimed that “the sincere Christian knows what died in Auschwitz was not the Jewish people but Christianity.”¹¹) Yet, it is not acceptable to debunk the traditional Holocaust story. According to the prevailing mores, it is “evil and immoral” to reject it. This prevailing “moral judgment” was expressed when Vatican spokesman Lombardi said that “denying” the traditional version

of the Holocaust can be “a serious sin of lying mixed, in addition, with components of racism and anti-Semitism.”¹²

But is it really morally wrong for a Christian to reject the traditional Holocaust story?

To put the Holocaust beyond the realm of rational critique, to make it sinful and immoral to debunk it, is tantamount to elevating it to the status of a sacred dogma. Yet, the traditional Holocaust story is a human interpretation of history created by human historians, and is propagated by human institutions. There is nothing “sacred” about the Holocaust ideology, as it was not in any way sanctioned by the Supreme Being. God did not hand down the doctrine of the Holocaust to Moses on Mt. Sinai along with the Ten Commandments. The orthodox version of the Holocaust is only as good as the evidence that supports it. One could cogently argue that to endow this humanly created doctrine with an aura of holy, religious sacredness is, according to Christian morality, to engage in idolatry. How so?

In Exodus 20:1-7, idol worship is explicitly condemned. We read: “I am the Lord your God. [...] You shall have no other gods before me. [...] you shall not bow down to them [the ‘other gods’] or serve them.” In contemporary Western society and mainstream Christian circles, the Holocaust is before the concept of God. You can use the Holocaust ideology to “disprove” and discredit the concept of God and Christianity (as the popular “God-died-with-Auschwitz” theology shows), but it is “evil and immoral” to attempt to disprove the Holocaust ideology. You can use it to critically examine and question the very existence of God, as the “God-died-with-Auschwitz” theologians do. Yet, one cannot critically evaluate this “other god,” the Holocaust. You must only bow down and serve it. That is to say, just uncritically accept it.

Even the bitter opponent of “Holocaust denial,” Israeli historian Yehuda Bauer, admits the Holocaust is now viewed as “a mysterious event, an upside-down miracle so to speak, an event of religious significance in the sense that it is not man-made as that term is normally understood.”¹³ The Holocaust is the secular religion of the Western world, complete with punishment and prison sentences for heretics who reject it. It is an “other god” that has been raised above all other religions, including the Christian religion and the concept of God itself, and in this sense it truly is a form of anti-Christian idol worship.

The Vatican's Promotion of Holocaust Falsehood and the Search for Truth

In regard to the traditional Holocaust story, the Papacy has a documented track record of piously promoting a Holocaust falsehood. Herewith.

At the postwar Nuremberg Tribunal, the Allies charged that the Germans exterminated four million people at Auschwitz. Until 1990, a memorial plaque at Auschwitz read: "Four Million People Suffered and Died Here at the Hands of the Nazi Murderers Between the Years 1940 and 1945."¹⁴ During a 1979 visit to the camp, Pope John Paul II stood before this memorial and blessed the alleged four million victims.¹⁵

In July 1990, the Polish government's Auschwitz State Museum, along with Israel's Yad Vashem Holocaust center, conceded that the four million figure was a gross exaggeration, and references to it were accordingly removed from the Auschwitz monument. Israeli and Polish officials announced a tentative revised toll of about 1.1 million Auschwitz dead.¹⁶

Around September of 1989, mainstream Holocaust historians began admitting that the four million figure was a deliberate myth. According to Israeli historian Yehuda Bauer, the Poles wanted to create a "national myth," so this "required" that a large number of both Poles and Jews lost their lives at Auschwitz. Polish propagandists intentionally exaggerated the figures, and told the world that 1.5 million Poles and 2.5 million Jews were murdered at Auschwitz concentration camp.¹⁷ Dutch-Jewish historian Robert Jan van Pelt noted the four million falsehood was originally established by the Soviets, and then later used by the communist rulers of Poland for their own political goal of laying claim to formerly German territories.¹⁸

In regard to the politically inspired falsehood that four million people were murdered at Auschwitz, the late Pope John Paul II proposed it should be used as a "religious inspiration." We let the *New York Times* pick up the story here about his June of 1979 religious service at the Auschwitz concentration camp:¹⁹

"His voice going hoarse on the sixth day of the visit to his native Poland, the Pope asked that all his listeners commit themselves to the care of human beings and the oppressed, in testimony for the four million—including two and a half million Jews—who died in the camps he could see from the raised altar platform."

Here we have a clear example of John Paul II lending his immense moral authority to a propaganda lie. How many millions of Christians believed the four-million falsehood because the Pope himself lent his moral power to it?

In his defense, there are those who will say that John Paul II was not aware that the four-million figure was a deliberate myth. He did not willfully mislead people; thus, he is not guilty of any wrongdoing. Even if we assume this is correct, it still remains that he instructed his followers to accept this falsehood and use it as an inspiration to action.

If Pope John Paul II had real moral integrity on this issue, he would have publicly apologized for lending his moral authority to a falsehood and misleading his flock. At the very least, he should have shown moral integrity by publicly admitting that the Auschwitz death toll of four million is a gross exaggeration.

But he never did this. Nor has any official of the Catholic Church ever publicly apologized for the Papal wrong of lending moral credence to the propaganda lie that four million people were murdered at Auschwitz.

Let us look at this from another angle. In Exodus 20:16 it is written: "You shall not bear false witness against your neighbor." Now, this false claim that the Germans murdered four million people at Auschwitz is in fact an example of various political elites (the Soviets, Polish communists, the Allies) bearing false witness against their German neighbors.

Pope John Paul II never publicly apologized for helping these political elites to "bear false witness against their neighbor." This shows that even the so-called "moral conscience" of the West had questionable moral integrity on this Holocaust issue.

Let us further consider some other implications of the Vatican's proclamations. On February 12, Benedict XVI claimed that "it is clear that every negation or minimization of this terrible crime [the Holocaust] is intolerable and at the same time unacceptable."²⁰

According to the Pope's pronouncement, the Auschwitz State Museum and the Israel's Yad Vashem Memorial to the Holocaust have already committed an "intolerable act." They down-sized the number of people allegedly killed at Auschwitz from 4 million to 1.1 million. How come Pope Benedict did not specifically condemn them for their "intolerable act" of "minimizing the Holocaust?"

The Christian and the Search for Truth

There is no commandment in the Bible that says: “You shall believe in the Holocaust ideology.” However, there are statements in the New Testament that command the Christian to search for truth. So it is written in Mark 10:19: “You know the commandments: [...] You shall not bear false witness.” In John 3:21, we read: “But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God.” In John 8:31-32, it is stated: “If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free.” In 1 John 2:21, this theme of finding truth is again stated: “I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth.” Finally, to illustrate the point, let us quote Exodus 20: 16: “You shall not bear false witness against your neighbor.” These statements clearly imply that followers of the Bible’s teachings will search for truth and reject lies.

Herein lies the ultimate lesson of Pope John Paul II’s promotion of the “four-million-murdered-at-Auschwitz” falsehood. A Christian does not find the truth about the alleged Holocaust by blindly accepting what the mass media and various political elites tell him to believe. For if he did, he could end up like Pope John Paul II who accepted and promoted the propaganda falsehood that four million people were murdered at Auschwitz.

The real Christian strives for the truth. He gives the revisionist and traditional view of the Holocaust a fair hearing, and then attempts to determine where the truth really is. The “Holocaust” is an ideological interpretation of history that is propagated world wide by various power elites. It is to be evaluated with the same set of rational-scientific methods that historians and political scientists apply to other doctrines of this nature.

Bishop Williamson correctly expressed this viewpoint when he stated in an interview: “I must now review the historical evidence [for the Holocaust doctrine] once again. I said the same thing in my interview with Swedish television: Historical evidence is at issue, not emotions. And if I find this evidence, I will correct myself. But that will take time.”²¹

Did a Vatican Bishop “Bear False Witness” about Holocaust Evidence?

In the wake of the Williamson affair, Bishop Brian Farrell, vice president of the Pontifical Commission for Religious Relations with the Jews, defined the Vatican position on the Holocaust. He said the testimony of the survivors of the Nazi death camps, the remains of the camps themselves and the meticulous documentation kept by the Nazis prove that the Holocaust and the death of 6 million Jews is a historical fact that can be denied “only through ignorance or prejudice.”²² As we shall soon see, it is Bishop Farrell who speaks through ignorance or prejudice, and thus, may be guilty of violating the Christian command: “Thou shall not bear false witness.”

Does the testimony of the survivors of the “death camps” prove the Holocaust? If Bishop Farrell really believes this to be so, he should read, *Assassins of Memory*, which was written by mainstream Holocaust historian Pierre Vidal-Naquet.

In various passages and footnotes, Vidal-Naquet briefly discusses eyewitnesses who claimed they “saw gas chambers” where there were none.²³ He admits “there were imaginary gas chambers.”²⁴ That is, many Holocaust survivors gave false testimony, claiming there were “homicidal mass gassings” where it is now known that they never happened. He cites the false testimony “of a Protestant theologian, Charles Hauter, who was deported to Buchenwald, never saw any gas chamber, and who went on to rave about them.”²⁵ (Even Christian theologians can tell lies about the Holocaust, Bishop Farrell.)

In a paraphrase of Dr. Robert Faurisson’s Holocaust revisionist argument, Vidal-Naquet’s translator states the dilemma in the form of a question: “Moreover, since numerous eyewitness reports [about the “homicidal gas chambers”] had already been discredited, on what basis could anyone accept any such testimony?”²⁶

Bishop Farrell should ask himself this question. How can the testimony of survivors of the “death camps” prove that the Holocaust and the death of six million Jews is a historical fact when so many of these testimonies have been shown to be unreliable?

Bishop Farrell says the “meticulous documentation kept by the Nazis proves that the Holocaust and the death of six million Jews is a historical fact.” Once again, this is a statement that is grounded in either ignorance or prejudice.

Mainstream Holocaust historian Leon Poliakov pointed out decades ago that there are no documents to prove that the Nazis ever had any plan to exterminate the Jews of Europe:²⁷

“[T]he campaign to exterminate the Jews, as regards its conception as well as many other essential aspects, remains shrouded in darkness. Inferences, psychological considerations, and third- or fourth-hand reports enable us to reconstruct its development with considerable accuracy. Certain details, however, must remain forever unknown. The three or four people chiefly involved in the actual drawing up of the plan for total extermination are dead and no documents have survived; perhaps none ever existed.”

In short, the “evidence” that “establishes” the existence of an alleged Nazi plan to exterminate the Jews is simply the guesswork of Holocaust historians. Contrary to what Bishop Farrell said, there is no meticulous documentation kept by the Nazis that proves the orthodox Holocaust story is a historical fact.

Bishop Farrell says that the remains of the camps themselves prove the Holocaust and the death of six million Jews is a historical fact. But is this so?

In winter/spring of 2000, British historian David Irving sued Jewish historian Deborah Lipstadt and her publisher, Penguin Books, in the High Court in London, claiming that he was libeled in her anti-revisionist tome, *Denying the Holocaust: The Growing Assault on Truth and Memory*. Lipstadt and company’s defense attorneys assembled a team of world-renowned Holocaust experts as part of their campaign to discredit Irving and validate Lipstadt’s claims. The presiding Judge, Charles Gray, was presented with the most powerful evidence and arguments in favor of the traditional view of the Holocaust. Certain conclusions of Judge Gray falsify Farrell’s claim that physical evidence at the Nazi concentration camps proves the orthodox Holocaust story correct.

As the British magistrate noted, there is next to nothing remaining at the German camps to substantiate the traditional Holocaust story. He wrote:²⁸

“What is the evidence for mass extermination of Jews at those camps? The consequence of the absence of any overt documentary evidence of gas chambers at these camps, coupled with the lack of archeological evidence, means that reliance has to be placed on eyewitness and circumstantial evidence [...]”

Judge Gray further pointed out that even the mainstream historians of the Holocaust admit the remains of Auschwitz offer little evidence for the mass extermination claims:²⁹

“[The team of Holocaust experts] accept that the physical evidence remaining at the site of Auschwitz provides little evidence to support the claim that gas chambers were operated there for genocidal purposes.”

The questionable testimony of the survivors of the “death camps,” the miniscule remains of the camps themselves, and the very little documentation left by the Germans falsify Bishop Farrell’s claim that these forms of evidence prove the traditional view of the Holocaust and the death of six million Jews.

Once again, we quote Mark 10: 19: “You know the commandments: [...] You shall not bear false witness.” Why is Bishop Farrell possibly guilty of “Bearing False Witness?” He falsely claimed (either because of ignorance or prejudice) that the traditional version of the Holocaust is an etched-in-stone fact, when in reality it is very questionable.

The Vatican: An Impediment to Truth?

The Vatican has a past history of condemning non-conformist theories that in the end turned out to be the truth. In 1616 and again in 1633 the Holy Office of the Roman Inquisition condemned as formal heresy the then novel scientific finding that the earth revolves about the sun. The Popes Paul V and Urban VIII sanctioned this condemnation. At the dawn of a new age of reason, the Catholic hierarchy was perceived as an obstacle in the way of finding scientific truth.

The Pope is again repeating a similar error in regard to the Holocaust ideology. By bowing to pressure from international Jewish-Zionist organizations and elevating the Holocaust ideology to the status of an unquestionable dogma, the Vatican has inserted religious belief into a debate that should be based on historical documentation and research. By taking the path of least resistance, the Vatican has neither served the Christian world that looks to it for guidance nor the cause of truth in history.

Notes

- ¹ Winfield, Nicole. "Pope's rehabilitation of Holocaust denier sparks Jewish outrage," *Associated Press* release, 27 January 2009. Online: www.thestar.com/News/World/article/577773
- ² *ibid.*
- ³ Hasson, Nir. "Vatican envoy: Holocaust deniers can't be considered Catholic," *haaretz.com*, 10 March 2009. Online: www.haaretz.com/hasen/spages/1069995.html
- ⁴ Wooden, Cindy. "Remembering the Holocaust: A scientific fact, a religious obligation," *Catholic News Service*, 6 February 2009. Online: www.catholicnews.com/data/stories/cns/0900582.htm
- ⁵ Hilberg, Raul. *The Destruction of the European Jews: Student Edition* (Holmes & Meirer, 1985), *passim*.
- ⁶ See Wooden, footnote 4.
- ⁷ Furet, Francois, ed. *Unanswered Questions: Nazi Germany and the Genocide of the Jews* (Schocken Books, 1989), p. 296.
- ⁸ Dimensions of the Holocaust: Lectures at Northwestern University (Evanston, Ill., 1977), p. 49.
- ⁹ Cargas, Harry James. *A Christian Response to the Holocaust*. (Denver, Colo., 1981), p. v.
- ¹⁰ See Wooden, footnote 4.
- ¹¹ Quoted in Cargas, p. 31.
- ¹² See Wooden, footnote 4.
- ¹³ Quoted in Kershaw, Ian. *Hitler, the Germans, and the Final Solution* (International Institute for Holocaust Research, Yad Vashem, Jerusalem. Yale University Press, New Haven & London, 2008), p. 237.
- ¹⁴ Nuremberg document 008-USSR; IMT "blue series," Vol. 39, pp. 24-25. Gutman, Yisrael and Michael Berenbaum, eds. *Anatomy of the Auschwitz Death Camp* (Indiana University Press, 1994), pp. 61-62; Lipstadt, Deborah. *Denying the Holocaust: The Growing Assault on Truth and Memory*. (The Free Press, 1993), pp. 188f.
- ¹⁵ See photograph at <http://zundelsite.org/english/antiprop/plaques/pope.jpg>
- ¹⁶ Gutman and Berenbaum. Lipstadt, p. 188f.
- ¹⁷ Bauer, Yehuda. "Auschwitz: The Dangers of Distortion," *Jerusalem Post* International Edition, week ending 30 September 2009; Steinfelds, Peter. "Auschwitz Revisionism: An Israeli Scholar's Case," *New York Times*, 12 November 1989.
- ¹⁸ van Pelt, Robert Jan. *The Case for Auschwitz: Evidence from the Irving Trial* (Indiana University Press, 2002), p. 109.
- ¹⁹ Vinocur, John. "Pope Prays at Auschwitz: 'Only Peace!,'" *The New York Times*, 8 June 1979, p. A1.
- ²⁰ "Bishop Williamson Apologizes for Holocaust Comments: Expresses Regret for Harm to Church and Victims," *ZENIT: the world seen from Rome*, 26 February 2009. Online: <http://www.zenit.org/article-25207?l=english>

- ²¹ “Spiegel Interview with Bishop Williamson: I Will Not Travel to Auschwitz”. *SPIEGEL ONLINE INTERNATIONAL*, 9 February 2009. Online:
<http://www.spiegel.de/international/world/0,1518,606323,00.html>
- ²² See Wooden, footnote 4.
- ²³ Vidal-Naquet, Pierre. *Assassins of Memory: Essays on the Denial of the Holocaust* (Columbia University Press, 1992), pp.14, 181fn44.
- ²⁴ *ibid.*, pp. 44f, 181.
- ²⁵ *ibid.*, p. 14.
- ²⁶ *ibid.*, p. xii.
- ²⁷ Poliakov, Leon. *The Harvest of Hate: The Nazi Program for the Destruction of the Jews of Europe* (Holocaust Library, 1979), p.108.
- ²⁸ See Judge Gray’s “Judgment” in the Irving-Lipstadt libel trial, online: www.focal.org/judg.html, paragraph 7.118.
- ²⁹ *ibid.*, paragraph 6.80.

REVIEWS

After the Reich: The Brutal History of the Allied Occupation

reviewd by Joseph Bishop

After the Reich: The Brutal History of the Allied Occupation, by Giles MacDonogh. Basic Books, New York, 2007. 618pp., illustrated, with notes, bibliography, indexed.

A recent work with some refreshing angles on the post-WW2 occupation of defeated Germany is always welcome, minimally at least as a small antidote to the continued appearance of Holocaust-related works which seem to endlessly exhaust and over-exhaust every minute aspect—real or imagined—of that ‘footnote’ to the Second World War. This work by Giles MacDonogh is not perfect, and no one should expect it to be so when so much that is historically ‘inconvenient’ surrounding that period is still hidden today or is ignored or pressured into a ‘memory hole’ oblivion. In fact, overall, this book is quite useful and informative and is recommended to all revisionists and others interested in this period of our history.

As a brief aside, I sometimes wonder if book reviewers actually read the works they comment on. The rear panel citation from Thomas Burleigh insists that MacDonogh ‘never loses sight of the fact that this was an occupation that the western powers got right’. Actually a careful reading of the book reveals that a central thrust of the author is to point out how very badly **all** of the allies administered defeated Germany, even to the point at which a great many Germans were regaining sympathy for National Socialism because of years and years of post-1945 occupation in which starvation, pillaging, demontage, rape, murder, requisitioning of a high percentage of surviving homes, etc. reflected the misery of so many average Germans. The purported goal of persuading the occupied to embrace the social and political systems of the USA, Britain, France, or the USSR was being torpedoed by the very occupiers themselves in their

consistent policies of continuing to regard the defeated population as ‘the enemy’ who must needs be ‘punished’.

This ‘punishment’ is ably catalogued by the author in all important regards, detailing the crimes committed against the vanquished by the victors and even adding a few new categories which other historians typically have under-emphasized.

Geographically Germany was radically reduced in size as Austria was made independent again, the Sudetenland was returned to a reconstituted Czechoslovakia, and whole provinces were torn away and handed to a newly emergent Poland—from the German entity of Prussia which was made to cease to exist entirely. France took the provinces of Lothringen-Elsass, Luxembourg was broken off, and the German South Tyrol went to Italy (again).

The German people themselves were physically punished. All of the victor powers kept food away from the population, reducing it to well below daily nutritional requirements and unintentionally but unavoidably forcing into existence a black market economy to enable sheer survival. The Russians routinely raped German women, and not just in the immediate takeover. It actually went on as a daily experience for several years in many areas, and even men were raped. Beatings, torture, deprivation of medical treatment and of shelter, were fairly routine too. The French deliberately brought in black colonial troops from Morocco and elsewhere and unleashed them upon the helpless German civilian communities. The Americans did something similar with a high proportion of black American troops. The British were slightly more restrained but inflicted ‘punishment’ in other ways—especially with absurdly reduced daily rations for the occupied and which resulted in mass starvation—especially for infants and small children.

Industrially, the Soviets, French, and British practiced the dismantlement-theft of whole industries and dragged same off to their own homelands. The western Allies eventually woke up to the reality of how counter-productive this was and put a stop to it, but the Soviets took a bit longer to end the practice. The Americans had little in the way of industrial needs or desires and tended instead to make off with whatever seemed eminently lootable—although all the victors did this of course. Masses of Germans were literally enslaved to run mines in Poland and stolen industrial concerns taken to France. German scientists (and many others) were spirited off to the

USSR and to the USA. While these enslavements and forced deportations were occurring, individual Germans were on trial in victor 'war-crimes' courts for doing the same thing—an irony not lost upon the author.

If not for the tragedy of it all, the practices of the Russians were almost comical. As the Soviet forces entered modern Germany, they found themselves unable to comprehend all that they had at their feet. Even the flush toilet was something new and amazing to most of them, and much of what was looted was not understood or served them no practical purpose.

Culturally, socialists and communists—including a very high number of Jewish internees recently released from concentration camps or importing themselves into Germany from the USA, Britain, or elsewhere—were given virtual control of a revamped German cultural life, including theatre, music, publishing, newspapers, etc. The population was deprived of anything remotely National Socialist or nationalist in nature, and were instead fed on an imposed internationalist-socialist intellectual life. Almost literally in fact, as the starving population thirsted for music, books, etc. to take their minds off their hunger and other deprivations. MacDonogh explores the development of postwar Germany's literature in particular, as well as the various disputes between exiles and anti-Nazis who stayed in Germany throughout the war.

Politically the punished received an imposition similar to that of the cultural realm, as fairly quickly the Russians and Americans granted the 'freedom' to the Germans to choose their own representatives and government—up to a point, that is—and so long as it: (a) excluded National Socialism; (b) closely resembled the systems practiced by the victors; and (c) remained under the overall control of the Allied military governors and their troops. This strange form of self-government was formalized with the formation of the Adenauer government in 1949, and the author provides a number of interesting insights into Adenauer's own goals and how the Allies viewed and used him. The author details the formation of the various new political parties, their goals, and the extent to which they were controlled or directed by the victors. He cites the failure of Soviet policy in which their own sponsored candidates failed dismally in early elections, largely because of German women voters who saw a vote for Soviet sponsored candidates as a vote for rape.

The treatment of captured German POWs is covered, in which MacDonogh cites their re-categorization from POWs into 'DEPs' (disarmed enemy persons) and thus airily (and illegally) erasing their Geneva Conventions protections; he minimizes the numbers of their fatalities under the new acronyms, resultant to starvation and deprivation of shelter and medical care. Millions of POWs—now 'DEPs'—living in holes dug out of the mud in sub-zero temperatures and without sufficient food and no medical care did not afford much of a life expectancy, all the more so as their captivity dragged from months into years. But the author's own politics intrudes, as indeed he indulges a common practice of that period in which the Cold War began, by attributing or shifting responsibility for the huge numbers of 'missing' German prisoners to the Russians.

Revisionist authors who have done outstanding work in this area are mostly ignored. James Bacque, for example, is mentioned briefly, but only to be dismissed without argument, his detractors' assumptions and criticisms being apparently blindly accepted. An exception is that of the several citations of Victor Gollancz's books and his central argument that starving and mistreating the civilian population of Germany did nothing to advance the moral or political agendas of the Allies and instead merely created new enemies and the possibilities of new conflicts.

The consequences of the Holocaust are presented by MacDonogh with a few rather revealing snippets. He repeatedly cites the amazing reappearance of improbably large numbers of Jews as Nazi power collapsed, they emerging both from the opened camps as well as from all over Germany itself—this being rather strange in view of the received history of a Nazi system efficiently exterminating them all. Many of these Jews were almost immediately re-established into positions of power and influence along with their co-religionists who had been resident in Britain and America during the war. Unfortunately the author jumbles some fiction with fact, for example when citing human lampshades as a reality at Buchenwald, or stating that the German military men mass-murdered at Dachau after the Allied takeover in 1945 were SS guards (actually they were ordinary military who had nothing to do with the camp administration), or as he mentions the former Auschwitz commandant Rudolf Höss's testimonies as reliable (when in fact they were often false and resultant to beatings and torture).

The great deal of material he presents about the crimes against German civilians by Poles and Czechs seems to lack any knowledge of John Sack's work *An Eye for an Eye*. Sack pointed out that many 'Jewish avengers' who ran the concentration camps filled with German civilians after the war, in which beatings, torture, murder, etc. were routine, used Polish, Czech, etc. names to hide their own ethnicity and/or misattribute it to that of others. MacDonogh seems to be wholly unaware of this aspect.

Disagreements amongst the victors are explored in this book in several very interesting regards. The French desired to seize huge areas of western Germany but the British and Americans blocked this. The British and Americans combined their zones into 'Bizonia' but the French long resisted the formation of 'Trizonia' as they fought hard to prevent any form of German unification. Most interesting of all is the fact that the Soviets wanted **all** of Germany reunified—but of course under their own sponsored communist system and control; it was the United States that pushed forward 'Trizonia' and the independence of West Germany, dividing it from the eastern zone which the Soviets were belatedly forced to re-work into the 'German Democratic Republic'.

The Berlin Airlift is given a great deal of space, especially with regard to its origins within a failed Soviet political stratagem embarked upon in angry response to the American alteration of the German currency in the USA zone of occupation.

The somewhat intricate politics of Austria and the South Tyrol is discussed, including a few surprises such as how and why the latter was returned to Italy. The fiction, or self-serving ploy, of the Austrians posing (or being presented as) 'victims' of 'Nazi aggression' and how the victors reacted to this theory is treated: the Russians rejecting it consistently, the western Allies usually pretending to its reality for their own political purposes.

MacDonogh practices some of the expected moral equivalencing of Nazi crimes with postwar victor crimes, *i.e.* since the Russians, Poles, Czechs, et al suffered this or that at the hands of the Nazis, then it was only to be expected that revenge would be practiced. Interestingly, he cites an observation that of all the avengers, the Americans were not directly victimized by the Nazis and that the American hatred of Germans and a thirst to punish them was somewhat irrational. He does not mention, but hints, that this is was in

consequence of the virulent Germanophobic propaganda of the war years. In connection with this, he provides an interesting history of the Morgenthau Plan and how it was ultimately rejected by Truman and the American military governors. Not out of sympathy for the defeated, but as something impractical as well as inimical to new 'Cold War' goals and requirements in which the German people would be required as a re-strengthened (but carefully controlled) bulwark against the new enemy in the form of the Soviet Union.

Denazification and the 'war crimes' trials are covered in some depth. He points out that the denazification process was uneven, impractical, and often pursued without much enthusiasm, the process itself eventually being quietly abandoned. The trials he correctly sees as without much legal basis and being little more than 'show trials' in pursuit of vengeance. He cites Paget's work on the von Manstein experience; interesting from a revisionist perspective, he discusses Paget's conclusions about the exaggerations and falsehoods re 'war crimes' in wartime Russia—which is itself of supreme importance given the strange new pseudo-reality of the huge majority of the alleged six million said to have perished in those vast domains at the hands of the *Einsatzgruppen* and others, instead of via the once ubiquitous gas chambers. This is a little-understood and rarely mentioned part of the Holocaust story, but one of supreme importance given the numbers-juggling that has occurred after revisionist researchers have torn so many giant holes in the Auschwitz and 'gas chamber' legends.

This important book has an impressive Notes section in which a great many little-known works are cited; Giles MacDonogh is fluent in German and relied heavily on original source materials in that language, most of which have not seen English publication.

© 2008 by Joseph Bishop. All rights reserved.

In Defense of Internment:
The Case for ‘Racial Profiling’ in World War
Two and the War on Terror

reviewd by David Wilson

In Defense of Internment: The Case for ‘Racial Profiling’ in World War Two and the War on Terror, by Michelle Malkin. Regnery, Washington, DC, 2004. 376pp.

Michelle Malkin is a conservative columnist and blogger who, since 9-11, has become a strident advocate of enhanced scrutiny of foreigners in the United States, particularly those of Muslim background. She has also advocated stringent measures against illegal aliens of all kinds, a repudiation of American citizenship by birth (the phenomenon of so-called “Anchor babies”), and, most notoriously, the racial profiling of Muslims in the United States, regardless of their citizenship status. There is a certain irony to her red-meat xenophobia: she herself is the “anchor baby” of Filipinos who were in the US on student visas when she was born, and her husband is an American Jew.

According to her introduction, while pursuing her *jihad* to racial-profile Muslims, she found her opponents constantly pushing back by referencing the Japanese Internment of World War Two. Hence, she makes it clear that she wrote this book primarily to knock that argument out of her opponents’ hands: in the process, she has produced a legitimate, not to say high-quality, revisionist history, and has also provided some useful points of comparison with other, more controversial, aspects of World War Two revisionism.

The story of the Japanese Internment is fairly well known. Following President Franklin Roosevelt’s Executive Order 9066 of February 19, 1942, some 120,000 Japanese nationals and Japanese Americans were forced to leave their homes on the West Coast and were re-settled in various concentration camps in Wyoming, Utah, Arizona and the deep interior of California. Although Japanese and Japanese Americans were theoretically allowed to settle freely beyond the Sierra Nevada and Cascade mountain ranges, the fact is that the urgency of the implementation of EO 9066 meant that many



Japanese civilians were uprooted and delivered by train cars to American internment camps. April 5, 1942. This is a work of the United States Department of the Interior and is in the public domain.

of the deportees were forced to sell their homes, farms, and businesses in short order, and at tremendous economic loss, and were then loaded onto trains and sent to such camps as Manzanar, Heart Mountain, Tule Lake, and several others. Young Japanese who could attend college in the interior of the country were allowed to do so, young Japanese men were conscripted into the armed forces and distinguished themselves by their heroism, but, in the main, over a hundred thousand Japanese and Japanese Americans spent on the average of two to three years in the drab barracks of the internment camps, behind barbed wire.

Malkin's basic thesis is that the internment of the Japanese was "justifiable". True, this is a moral, rather than a historical, judgment, and as such is weak. A better way to frame her thesis would be to say that the internment of the Japanese was, at least primarily, the result of legitimate national security issues, *i.e.*, that Japanese and Japanese Americans constituted a real threat to the United States during the Second World War. As such her thesis is revisionist in the basic sense, since the typical interpretation is that the confinement of

Japanese Americans in concentration camps was primarily due to anti-Japanese racism and general war hysteria rather than national security concerns.

To support her thesis Malkin makes extensive use of materials that have been developed in recent years from “Magic”, which was the program that deciphered Japanese codes throughout the war, and even before; indeed her book provides many pages of “Magic” decodes. The substance of these materials is meant to show that, among other things, the Imperial Japanese Navy planned, and sought, to play on the loyalties of Japanese and Japanese Americans to recruit spies. Unfortunately, the materials presented in the book, while interesting and valuable as primary source material, really do nothing to describe any significant Japanese espionage in the United States, and, moreover, there were no successful prosecutions during or after the war.

Malkin, however, uses the Magic decodes as such to argue for the necessity of the deportations, claiming that Roosevelt’s awareness of the decodes persuaded him to promote the internment. She also uses ignorance of the Magic decodes to explain away the impressive number of highly placed officials who objected to the internment overall: including J. Edgar Hoover, director of the FBI, and Attorney General Francis Biddle, who would go on to be the lead American judge at the International Military Tribunal at Nuremberg.

When describing the actual process of rounding up and incarcerating 120,000 human beings in camps, or when describing their lives in the camps, Malkin predictably glosses over the downsides. If the Japanese were kept in stables, she reminds the reader that those same stables would later house GI’s. She breathlessly describes the amenities of camp life: apparently, the women were allowed to get their hair done, there were lots of books to read, and, indeed, some internees in one camp wanted the barbed wire fence to be higher! (The reason for this was that the internees were afraid of mobs attempting access to the camps, which points to racism and war hysteria, but Malkin just walks on by.) At one point, she even launches into a detailed description of the delightful menus that were offered the internees: Lamb roast with gravy, potatoes, green beans, fresh pears, bread and coffee.

There are other defects. Malkin goes out of her way to downplay the existence both of anti-Asian and anti-Japanese prejudice as well

as the existence of war hysteria, omitting the long history of anti-Asian, and specifically anti-Japanese sentiment. For example, she makes much of the fact that about one-third of the deportees were not American citizens. Yet she omits the fact that this was largely because of the 1924 Exclusion Act, which specifically targeted Japanese nationals and sought to prevent them gaining citizenship. (The Japanese Americans, who comprised two thirds of the total, were the second generation, or “Nisei”, and were American by birth.)

In the end, Malkin is not really successful in proving her thesis, however it is framed: there is no convincing evidence that the national security threat posed by Japanese Americans was a sufficient reason for the draconian nature of the deportations. What her book does present, however much she may wish to downplay it, is a situation in which war hysteria, fueled by Pearl Harbor and a hatred of non-Whites and specifically Japanese, led to a situation in which local and federal governments approved the deportations as a way of maintaining public order. In plain English, the Japanese were interned to placate a potentially angry mob. More interesting than her argument is the reaction her book received, as a form of historical revisionism, as well as how it ties into the much more notorious internment policies of Nazi Germany.

Upon its release, the Japanese American Citizens League condemned the book as “a desperate attempt to impugn the loyalty of Japanese Americans during World War II to justify harsher governmental policies today in the treatment of Arab and Muslim Americans”: Harsh words, but also a fair summary of the book’s contents. An *ad hoc* group of academics, the “Historians’ Committee for Fairness” also criticized the book, claiming that *In Defense of Internment* represented “a blatant violation of professional standards of objectivity and fairness,” which is a fairly pointless criticism, in that Malkin is not a professional historian and makes no claims in that direction. However, it is more interesting that Malkin, in writing a book that hurt the feelings of a distinct minority, and sought to justify the maltreatment of that minority, was not subjected to any further sanctions.

Naturally, part of the crosstalk when the book was released led into the validity of comparisons with the concentration camp systems in Europe, principally in Nazi Germany. And we should say straight off that such comparisons are totally inappropriate in terms

of the results: the death rate among the Japanese internees was on the order of 1.5%, the vast majority of these being “natural” deaths, while births over deaths continued at a rate of about 3.5:1. This has to be contrasted to a situation in which hundreds of thousands of people lost their lives in the Nazi German camp system, to say nothing of the depredations of Nazism further on in Eastern Europe.

Yet a comparison and contrast of the two concentration camp systems does shed light on some factors that might help explain how these imprisonments came about. For example, economic competition between white and Japanese farmers appears to have played a large part in anti-Japanese prejudice, particularly in Central California. In the same way, Jewish dominance in many areas of post-Imperial Weimar Germany had a lot to do with making anti-Semitism a popular ideology in Germany.

There is little indication that German Jews, or other Jews, were incarcerated to protect them from mob violence: such mob violence as occurred in Germany, as in *Kristallnacht*, appears to have been choreographed by government officials. This has to be contrasted to the several references to potential lynchings and vigilantism that helped spawn the Japanese internment. On the other hand, there is evidence, and especially pertinent to the deportation of the Hungarian Jews, that the evacuation of Jewish populations was done not only to further a racialist agenda but also due to national security and military concerns, since it was assumed throughout the Nazi hierarchy that Jews would betray the war effort “just because they were Jews.”

It is precisely on this point, the idea of intrinsic evil based on ethnicity, that one finds a strong point of contact not only with the Nazi agenda towards Jews but also the American agenda against its Japanese residents. For example, the Niihau incident in early December 1941, in which a Japanese pilot landed his plane on a small Hawaiian island and received succor from three resident Japanese Americans, was widely ballyhooed at the time and taken as evidence of the susceptibility of Japanese Americans to treason, at least by the advocates of internment.

For example, General John DeWitt, widely considered one of the main architects of the internment, was quoted in congressional testimony as follows:

“I don’t want any of them [persons of Japanese ancestry] here. They are a dangerous element. There is no way to determine their loyalty... It makes no difference whether he is an American citizen, he is still a Japanese. American citizenship does not necessarily determine loyalty... But we must worry about the Japanese all the time until he is wiped off the map.”

There were even racial criteria involved, 1/16 of Japanese blood was sufficient to make the bearer subject to deportation, a criterion—this would mean one great-great-grandparent of Japanese ancestry—many times more stringent than even the Nuremberg Laws, and hearkening back instead to the hysterical racism of “one drop of blood” laws of the *ante bellum* South.

Meanwhile, for further context, the *Los Angeles Times* channeled *Der Stuermer*:

“A viper is nonetheless a viper whenever the egg is hatched—so a Japanese American, born of Japanese parents—grows up to be a Japanese, not an American.”

Malkin scarcely addresses any of these issues—none of the above quotes come from her book—and instead seeks to argue around them. For example, she points out that German and Italian nationals were also incarcerated in some cases, so racism could not have been a factor. She further argues that it would not have been possible to incarcerate all Americans of German or Italian descent, which, she claims, was originally envisioned, since that would have required the imprisonment of approximately 38% of the American population. She also uses the argument of magnitude to explain away the fact that the Japanese American population of Hawaii was not relocated or locked up: there were just too many of them. The lesson appears to be that, in war, one can in fact persecute and deport a given minority, providing they are small and sufficiently outnumbered. However, selective application of racial criteria for national security purposes weakens the national security argument as such, and all that remains is war hysteria, racism, and the economic self-interest of those who profited from the deportations.

In Defense of Internment has some strengths. Malkin is a fine writer; when she describes such things as the Niihau incident she writes with vigor and color. On the other hand, she also has a tendency for arch overstatement, typical of her blogs and newspaper columns, when describing the overall nature of the internment, the

war on terror, and in her endless references to the “political correctness” that prevents her views from being more widely accepted.

She also deserves credit for using the Magic decrypts and other materials associated with Japanese espionage in the United States. This material is interesting and its dissemination makes a solid contribution. On the other hand, as we have already discussed, none of this material really helps her argument that the internment was driven by legitimate strategic considerations.

In Defense of Internment meets the general requirements of historical revisionism in that it seeks to revise our understanding and reassess our judgments about past events, and, in addition, because it employs source material that has only recently come to light and has been little used in other works. On the other hand, her book is also a reminder that revisionism is no guarantee of either greater fairness or value than the lazy prevailing wisdom.

The best way to understand Malkin’s book is to follow the subtitle, not the title, for the underlying argument throughout the book is that the United States government, in time of war, can, and should, abridge civil liberties for the sake of the safety of its citizens, with the rather large caveat that citizens who belong to the target group *du jour* will be excluded from such protections. Certainly, in the wake of 9-11, and the beginning of an undeclared and therefore potentially endless war, we have seen significant enlargement of federal powers, including extensive wiretapping and email snooping, an effective suspension of *habeas corpus*, and the implementation of a torture regime against suspected terrorists. We would expect Malkin, channeling Orwell, to applaud the way these big rough men protect her while she sleeps in her bed. On the other hand, this enlargement of federal powers must be alarming to anyone who, looking across the expanse of 20th Century history, concludes that such growth is inimical to the sanctity of individual freedom.

Human Smoke: The Beginnings of World War II, the End of Civilization

reviewd by Chip Smith

Human Smoke: The Beginnings of World War II, the End of Civilization, by Nicholson Baker. Simon & Schuster Inc., New York, 2008. 576 pp. bibliography, indexed.

Nested near the end of Nicholson Baker's first book, *The Mezzanine*, is an oddly memorable scene. Set apart from the novel's famously annotated escalator ascent, the scene finds Howie—the first-person narrator—seated on a preciously described neo-Victorian bench in the plaza adjoining his office building. Whiling away the remaining minutes of his lunch hour, Howie turns to a marked page from a Penguin Classic edition of Marcus Aurelius's *Meditations*. And is stung by an aphorism:

“Observe, in short, how transient and trivial is all mortal life; yesterday a drop of semen, tomorrow a handful of spice and ashes.”

The appearance of this “brutal stoicism,” treated however incidentally, is suggestive. Cast in stark relief against the novel's delicately imbricated tapestry of miniaturist cerebration, it rattles a different chord. Howie's demurral is curiously emphatic:

“Wrong, wrong, wrong! I thought. Destructive and unhelpful and misguided and completely untrue!”

Like *The Mezzanine*, Nicholson Baker's *Human Smoke* is trained to a precise timeline. But where the minutely recounted lunch hour in Baker's youthfully spirited novel evoked a sense of ascendant vitality, the kaleidoscopic study of “The Beginnings of World War II and the End of Civilization” charts a long and arduous descent. It is a story that collapses rather than unfolds, in darkening newsreel edits that recede to a flicker. In such a world, the moral ember of Howie's leisure-enabled clash with a dead Roman emperor is inflamed with strange urgency.

As critics are quick to point out, *Human Smoke* is not a work of methodical history. It entertains no explicit counterfactual specula-

tion, and it is not, except in the broadest conception, a revisionist text. Nor, strictly speaking, is it polemical—though it does advance a qualified argument—and a coronach, perhaps—for pacifism. It may be best understood as a kind of literary-historical pastiche, or gestalt. The author has described *Human Smoke* as “a swarm of images and memories,” and so it is.

Drawn in refined strokes from newspaper and magazine stories, from speeches and diaries and memos, from contemporaneous sources once widely available, a fragmented chronology of events is drip-fed. Baker’s trademark flourishes of style are largely absent. The prose is spare and focused, and there is a palpable emphasis on the human experience of war. Removed military decisions are set in counterpoint to the words of those who experienced events from a more abject vantage. In January of 1941 Harry Hopkins and Winston Churchill discuss the tactical merits of the food blockade and Churchill expresses his “hope that we would not go too far in feeding any of the dominated countries.” A few pages and days later, we find an ailing German Jewish diarist, Victor Klemperer, cowering in Dresden where he records his “impossible wish”—to “drive around the United States in his own car, speaking English, reading newspapers and magazines, and going to movies.” The contrast is manipulative. It is also fair.

Human Smoke opens in August 1892, when Alfred Nobel proffered to a pacifist correspondent his hope that, “perhaps my factories will put an end to war even sooner than your congresses”—a succinct and germinal expression of the modern theory of deterrence that slyly parallels the emergence of modern attritional warfare, with its unprecedented toll on civilian life. The curtain closes on December 31, 1941, when a terrible momentum had enveloped the world’s great nations and the worst of it yet loomed. The argument that emerges, in contravention of deliberative narrative form, resides in the space of forgone possibilities, and in the words of moral actors, some of them warriors on the world stage, some of them marginalized pacifists, who tried in vain to avert catastrophe.

To say that reviewers have been uncharitable toward Baker’s opus is a bit like saying that Churchill liked his martinis with a splash of gin. Emmett Tyrell of the *American Spectator* called *Human Smoke* the product of a “brute mind” and christened it “worst book of the year.” “If Baker really believes that we should have nev-

er fought the Second World War,” wrote a *USA Today* columnist, “then *Human Smoke* is terribly, even monstrously wrong.” A reviewer for London’s *Daily Mail* described it as “misleading propaganda that Dr Goebbels himself might have been proud of.” “[A] self-important, hand-wringing, moral mess of a book,” sniffed the *New York Times*. You get the idea.

Aside from such fits of spleen, Baker’s detractors do highlight a few areas of legitimate criticism and debate. First, there are those who take issue with the book’s open-ended literary strategy, which has been characterized as a kind of artful dodge, allowing Baker to imply without being implicated. There have been the inevitable charges of contextual and narrative omission (the Hitler-Stalin pact is mentioned only tangentially, and Versailles is left to the background). There has been some possibly constructive tooth-gnashing over Baker’s less than conventional interpretive spin on key events, concerning, for example, British foreknowledge of the raids on Coventry; or more broadly concerning Roosevelt’s imputed provocation of Japanese aggression through military aid to China, naval fleet expansion into the Pacific, and the fuel embargo.

Historian John Lukacs may have been the first to spot a real doozy, however—and right in the title. The reference to “Human Smoke,” attributed to Franz Halder (“one of Hitler’s restive but compliant generals”), is claimed in Baker’s epilogue to refer to the “flakes of smoke” that blew into Halder’s cell when he was imprisoned at Auschwitz. But as Lukacs notes, Halder was imprisoned at Flossenbürg and Dachau, but never Auschwitz. This revelation will of course come as no surprise to more-intrepid revisionists, who are well familiar with such conflation. It’s best to move on, really.

Because in any event, these are peccadilloes, contretemps. A more angrily focused strain of criticism attaches to Baker’s myth-shattering portrait of Winston Churchill. A great man comes off badly, and there must be reasons.

“Bombing was, to Churchill, a form of pedagogy,” Baker writes in a rare editorial clip, “—a way of enlightening city dwellers as to the hellishness of remote battlefields by killing them.” That Churchill held to such a doctrine is not controversial. The substance of it is articulated freely and frequently in statements public and private, sometimes in cadences of dark humor (confronted with the matter of killing German children, there is his repeated quip that, “Duty must

come before pleasure”); sometimes in the spirit of a high romance (“Death stands at attention,” he wrote in a coda to his history of the Great War). And sometimes, as witnessed by the Prime Minister’s call for “an infinity of sacrifice,” with brutal stoicism. Writing about the naval blockade instituted under his admiralty during the First World War, Churchill would brag to have “treated the whole of Germany as if it were a beleaguered fortress,” to have “avowedly sought to starve the whole population—men, women, and children—into submission.”

Faced with the shards of what may fairly be construed as an indictment, Baker’s critics have been of two minds, often expressed in the same paragraph. On the one hand, Baker’s imputed “humorless monomania against Churchill” is attributed to an obtuse failure to apprehend the true meaning of a grandiloquent leader’s penchant for mordacious turns of phrase. Under this line, Baker simply fails to get the joke. So many jokes. Baker’s dark spell is manipulative, say the apologists, to the point of mendacity. And when words turn to deeds, guardians of myth are left to rejoin with the convinced insistence that the grim litany of particulars amounts to so much old business, anyway—all justified through the vicissitudes of a difficult tactical skein, all necessitated by dire circumstance, all well explained by trusted historians to whom readers are referred by way of corrective.

Such assurances ring false. Emphatically, it is not commonly known that the RAF’s aerial bombardment of German cities predated the Battle of Britain. Nor is it commonly known that Churchill locked up thousands of German-Jewish refugees for the duration of the war. Nor is it commonly known that Canadian Mounties, under Royal command, sent citizens of Italian descent to detention centers after Mussolini’s declaration of war, as the British did as well. Nor is it commonly known that Allied food blockades, faithfully endorsed and shepherded by the British Bulldog, starved civilians, or that relief efforts were thwarted by Allied executive powers at virtually every turn. Such matters are known to historians, to whom they are a source of abiding discomfiture. The traditional telling is thus draped in emollient inflections, in grasping contextual qualifications, and in lies. The heroic narrative must be preserved.

From the famous if misremembered “Blood, Sweat and Tears” speech, Baker cites Churchill’s solemn promise to wage war on a “monstrous tyranny, never surpassed in the dark, lamentable cata-

logue of human crime,” and there is irony. Decisions trace to actors. And Winston Churchill was an actor on the world stage whose decisions brought death and misery to many. In the “dark, lamentable catalogue of human crime” he was a perpetrator. His sweeping oratory extolled valorous ideals to justify the burning of children, in places like India, like Palestine, like Germany. He is exalted as a bulwark against illiberal forces, a bully for democracy whose recalcitrance was a grand virtue. But Baker’s account permits us to see what is more likely—that a man of formidable presence and impetuous temperament often acted out of a tragic fealty to festering nostalgia. Churchill wrote of “a white glow, overpowering, sublime, which ran from our island from end to end.” These are the words of a delusional man locked in a tragic romance with the remnants of Empire. These are the words of a man who followed the logic where it would—to where death stands at attention.

Churchill cared not a whit for the plight of European Jews, or for innocent Germans (“the Huns”) in whose suffering he languished, as words reveal. When context permitted, he spoke fondly of fascist mettle, and he spoke harshly, in the conspiracist’s argot, of Jewish machinations. He was a glutton, who celebrated starvation under the banner of strategy. To such a man, mortal life cannot have been but “transient and trivial.”

Early on in *Human Smoke*, Baker frames his portraiture with a revealing anecdote credited to a writer well known to revisionists:

“Baron Ponsonby, author of Falsehood in Wartime, remembered something that Winston Churchill had said to him years before. ‘I like things to happen,’ he had said, ‘and if they don’t happen I like to make them happen.’ It was March 11, 1929.”

And so he did.

Defenders of myth will labor in faith to restore the stained likeness of this grand and shallow creature, and they will succeed for a time. But *Human Smoke* chips at the edifice; it lays out plain and damning evidence in contrapuntal volumes not easily ignored or patched with historians’ gleam and gloss. Dissident voices have, of course, made essentially the same argument for decades. We have the words of Neilson and Charmley, and of David Irving, before his fall. Yet the case has always been fashioned in a manner that befits the historians, and to stir the usual suspicions. Baker’s audience is

different, and so is his form. Critics are wise to difference. Thus they are shrill.

Immoral Equivalencies

Of course, the rattling of hagiographers is to be expected. A more telling feature of the animadversions against *Human Smoke* may be noted in the incessantly hurled charge that Baker is guilty of something fashionably understood to be “moral equivalence.” This tack, taken most explicitly by David Pryce-Jones in his *Commentary* review, “Immoral Equivalence,” is implicit in the haughtily dismissive tone of nearly every negative appraisal yet filed.

Whatever its intellectual pedigree, the business of “moral equivalence” has assumed a cloying ring of late; like “American exceptionalism,” it has come to be a muddled watchword, a shibboleth thrown up to stifle rather than advance debate. Observe how the embedded presumption of moral superiority—or moral asymmetry—is never tested, is never justified through the rigors of disinterested ethical analysis. Out of cathexis to a cherished narrative, critics are loath to engage in such heavy lifting. Executive military conduct by great men of favor is simply withheld from moral criticism. The taboo is strong. The triumphal snort is easier. Harry Truman may have been guilty of monstrosities that far outweigh the crimes for which Charles Manson was imprisoned, but decorum reigns. If this is your view, hold your tongue. Lest you be cast into outer darkness. There is no analogy between conscription and slavery, said a judge.

And yet, the shoe doesn’t even fit. When Baker provides inconvenient accounts of the genteel anti-Semitism indulged by beloved textbook heroes, he is clearly not suggesting some crude equivalence to Alfred Rosenberg’s stunted philosophy. This is true even when Churchill’s rhetoric lapses close enough to the virulence fairly understood and condemned in Nazi vernacular, as indeed it does. The reality, too easily lost in lore, is shaded by facts, shaded by degree. When Franklin Roosevelt effectively blocked legislation that would have permitted thousands of mostly German-Jewish children entrance to the United States, Baker tempts us to recall the sentiments of the selfsame young lawyer who years before bemoaned the ostensible overrepresentation of Jews at Harvard University, and who sought to do something about it. The same Winston Churchill who in

1920 condemned a “sinister confederacy” of Jewish-Bolshevism would later order the forced confinement of “enemy aliens and suspect persons,” resulting in the incarceration of as many as 11,000 Jews for the duration of the war. And we are likewise invited to wonder.

This is at least as fair as Baker’s treatment of the Nazis. Adolf Hitler is seen as an emotionally volatile militarist, which he was. He is depicted as a man consumed with mad passions and bristling hatreds; a man prone to stentorian tantrums, who was probably mentally ill, and who was yet amenable to reason. In Baker’s chronology, it is clear that Hitler sought to avoid conflict with Britain. It is clear that his rise was purchased in the ashes of Versailles, and that his power was at times tenuous. He was dangerous and distrusted, and human. Hitler too was an actor on the world stage whose decisions brought death and misery to many. But of course, this is never disputed.

Goebbels appears as a seething romantic, an odd mix of melancholic disposition and cold reserve. Early in *Human Smoke*, Baker quotes diary entries that reveal how he relished his friendship with Hitler in a manner that recalls the pining of a fatherless child. Later, in 1941, Goebbels would write: “the world war is here, and the annihilation of the Jews must be a necessary consequence.” Is this disputed? Certainly not by Nicholson Baker.

Moral ambiguity is not moral equivalence. A continuum is not a slope. Evil is a word. That Baker’s mature and searching study should be met with such hostility is not merely unfortunate; it betrays an acute apprehension that in turn masks a deeper need for assurance. Scored in the human condition is a marrow-deep craving for the solace of a Manichean duality that never existed, and never will. To slake this need, a story is repeated, rhetorical snares are set. A refuge is erected. Those who are troubled are given cover.

The End of Civilization

Which brings us to the screamingly obvious subtext behind the “moral equivalence” that is so confidently projected onto Baker’s patchwork. To wit, that it is a byword, meant to evoke the infinite moral weight of a singular event—an event conceived with theological precision to counter every imagined asymmetry. “It takes a fair

amount of audacity to challenge the conventional wisdom about World War II,” wrote Richard Cohen in a *Washington Post* column critical of Baker’s thesis. “This is especially the case since the war has become conflated with the Holocaust, the evil of which cannot possibly be argued.”

Here it should be emphasized that at no point in *Human Smoke* nor in supplementary interviews and commentaries does Nicholson Baker evince the slightest trace of doubt or qualified skepticism concerning any part of the standard Holocaust narrative. Yes, a few critics have attempted to cast suspicion, sometimes with coy reference to Baker’s allegedly credulous treatment of Himmler’s doomed Madagascar Plan, or with the hanging intimation that there is something “curious” behind his unexpected project. But such is the noise that comes. With a few taut references to Wannsee, intoned with requisite foreboding, Baker’s good faith is affirmed.

There are two references to Zyklon B in *Human Smoke*. The first recounts the agent’s intended insecticidal use at Auschwitz in early 1941. That vignette is signed in a plaintive, ominous drumbeat: “The lice died.” The second comes later in the same year and is derived from Rudolf Hoess’s problematic confessions. That serious and decent people could be moved to doubt the latter event would scarcely occur to Baker. That the Wannsee minutes might be subject to a less nefarious interpretation than what is allowed is a possibility withheld from consideration. Baker sincerely believes what most good people believe.

The argument that remains is simply that there were real chances to avert the enormity of what came. Baker has cited the historian Shlomo Aronson for his view that the British bombing raids against German population centers—to “cut Germany at its tap root,” as Churchill put it—served only to unify the populace behind Hitler’s regime. In a response appending an online discussion forum devoted to *Human Smoke*, Baker provides some tentative clarification:

“I can’t help wondering whether some sort of negotiated cease-fire late in 1939 or in mid-1940 might have reopened western escape routes for Jews (shut down by England and France as soon as war began) and even possibly allowed for the recrudescence of more moderate factions within Germany. (I keep remembering what pacifist Frederick Libby said in his congressional testimony: that the Jews stood ‘a better chance of winning their rights at

the conference table with Great Britain and the United States as their champions than they do on the battlefield.’) Also, I can’t help suspecting that the stepped-up British bombing campaign of 1940 and 1941—‘Keep the Germans out of bed, and keep the sirens blowing,’ as Lord Trenchard put it—was a gift outright to Hitler’s government, in that it helped a rage-prone, mentally ill, murderous fanatic hold onto power through five years of hell.”

Let us stipulate that the presumed Nazi genocide of European Jewry is, to whatever extent, rationally contestable; that the “moral equivalence” trump card may one day be taken out of play, or at least removed from the top of the deck. Even if revisionists are vindicated on every foundational particular, the reality of Jewish persecution under Hitler’s iron hand will remain resonant, both as a cultural signpost and as an historical fact. We can never know if Baker is correct about opportunities forgone. But we do know something of what came to pass, in the immediate years following Baker’s chronology, and in the long aftermath of Allied victory. We know about Dresden. We know about Hiroshima and Nagasaki. We know about the camps where so many met their fate. We know about the totalitarian states that would emerge in the wake of what was—is—justified. There would be a Gulag and a Five Year Plan. And there would be millions of innocent lives ground to spice and ashes. Mao and Uncle Joe were surely enabled by democratic powers, as Saddam Hussein’s regime would be in time. Interlacing narratives present questions without answers. Questions that Baker is right to ask.

Some readers of *Human Smoke* have expressed confusion over Baker’s sub-titular reference to “the End of Civilization.” Such confusion is telling; it lays bare a runted incuriosity. To the man experiencing the painful throes of advanced starvation, who is driven to cannibalism, there can be no such confusion. To the mother crouched in a Dresden basement who lives to tend her child’s mortal wounds, the end of civilization has already come.

Pacifist Traces

And so it circles back to Alfred Nobel’s earnest missive, and to the ironically provocative matter of pacifism. Listen as Baker recounts a telling exchange between two men of letters:

“Christopher Isherwood had tea in Palos Verdes, California, with his friend Wystan Auden, the poet. Auden had by now abandoned his antiwar position. He told Isherwood that he disliked Sanskrit words—the sort that Gandhi used. ‘The truth is,’ Auden said, ‘I want to kill people.’ It was August 3, 1940.”

It has been observed that much of Baker’s literary career is animated by a desire to rescue from oblivion the evanescent traces of moments, and so it is no surprise that his treatment of sweeping events should be chorused with the forgotten voices of those strange idealists (glibly dismissed by David Pryce-Jones as “loners and egoists”), who sought to shunt the tides of war, or simply to alleviate suffering. Threaded throughout *Human Smoke* are the often eloquent words of avowed pacifists, cornered humanitarians, and stolid champions of non-intervention.

There are the stories of conscientious objectors, imprisoned by the Allies, shot in Germany. There are the words Catherine FitzGibbon of the Women’s International League for Peace and Freedom, who testified in opposition of U.S. military conscription, drawing analogy to “a totalitarian pattern” that mimicked Hitlerism. There are the words of Dorothy Day, editor of *The Catholic Worker*, who called war “The Folly of the Cross.” There is the story of Jeneatte Rankin, a Montana Congresswoman who said “you cannot have war and liberty.” When Congress declared war on Japan in the feverish atmosphere that prevailed in the wake of what FDR would call “an unprovoked and dastardly attack,” Rankin stood alone in voting “no.” When she attempted to speak on the House floor, she was shouted down.

Then there are the stories of differently motivated opponents of the war, like Sir Oswald Mosley and other British fascists, who were incarcerated without hearing. And of men like Charles Lindbergh, who professed sympathy and admiration for the Nazi state. Baker discusses the efforts of the America First contingent as well. Contrasted with “genuine pacifists,” these were, as he contends, the “isolationists”—many of paranoid and selectively militaristic temperament—who “wanted the United States to lay off Germany because Germany was the bulwark that held back Stalin.”

Prominence, however, is given to the efforts of men like Clarence Pickett, the executive secretary of the American Friends Service Committee, who along with another Quaker, Rufus Jones, and the

celebrated anti-war preacher Harry Fosdick, fought to lift food blockades and lobbied unsuccessfully for legislation that would have allowed child refugees passage to U.S. shores. "We can do no less than give every aid possible to help those who come to us to make a new and fruitful start," wrote Pickett in 1938.

That the stories of these men and women are little known is no surprise. They were cast as pariahs, more so as the war bore on and the full weight of what Harry Elmer Barnes described as a "black-out" descended. *Human Smoke* rescues them, at least for a moment, from the footnotes.

As the Churchill cultists fulminate and the Holocaust cultists register their special pique, the echo remains comfortably partisan. It is Baker's rehearing of the pacifist's appeal that rouses a more visceral—and more ecumenical—shade of contempt. Confronted with Gandhi's unavailing entreaties "to fight Nazism without arms," to bow to slaughter rather than profess false allegiance, Christopher Hitchens declared "that everything in me declines to be addressed in that tone of voice." He later decries the pacifist position, sympathetically investigated though never unconditionally embraced by Baker, as "fatuous." Other critics have dismissed Baker's perceived capitulation to white-flag-waving sentimentality in telling terms—as "incredulous" as "naïve" as "simplistic," or just inarguably, meretriciously wrong.

In an interview with James Mustich for the *Barnes and Noble Review*, Baker is given to reflect on the situation. "I think that some of the pacifists looked goofy," he says:

"It was sort of humiliating to be a pacifist in England in 1939 or 1940. The newspaper Peace News—the printer refused to print it. Pacifism was almost taboo. And the people who continued to say that airplanes shouldn't be taking off from England and flying deep into German cities and dropping firebombs were really looked at as pariahs."

It's one of those things; it makes sense until you give it a moment's thought. Yet it is possible, is it not, to at once harbor doubt about Gandhian absolutism and yet kick against the fundament of what is tacitly assumed? The Rorschach aversion to pacifism must arise from somewhere, after all. Indeed, Auden's frank admission seems to be rooted at the quick. Like the human predilection for religion or patriarchy, it fairly reeks of biology, an instinct toward conflict. Leo

Rosten famously observed that “men like war.” That an there is an inverse corollary might be inevitable. *Human Smoke* stirs many demons. This one is restive.

In rejoinder to Baker’s easily caricatured hope, the warfaring mind may seek comfort in one of Churchill’s magisterial proclamations. “It would be better far,” said Winny, “that the civilization of Western Europe with all its achievements should come to a tragic end than that the two great democracies should linger on, stripped of all that made life worth living.”

Concerning that which makes “life worth living,” an avowed killer’s grandly phrased presumption reveals rank arrogance. To borrow Hitch’s line, everything in me declines to be addressed in that tone of voice.

It’s a safe bet that the oppressed existentialists at Vichy found time for a drink, or even a laugh. There was a theater at Auschwitz, and a swimming pool. Surely there was music as well, until there wasn’t. Life is made of fragments. Time is everything. In the space of time, shoelaces can break, and treaties can be signed. In time, possibilities can be tested against an invitation to apocalypse. To understand this is to see what Churchill—and what Marcus Aurelius—could never see.

Wrong, wrong, wrong, Nicholson Baker thought. This time aloud, in the dim hope that someone might listen.

PROFILES IN HISTORY

James J. Martin

Richard A. Widmann

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 History” 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. Martin wrote:¹

What the late Harry Elmer Barnes described in detail over the years as the ‘historical blackout’ with respect to World War Two revisionism has been the fate of other historical diversions from accepted convention in other areas. A venerable ploy of the attackers of inconvenient history has been to ridicule the limited or often make-shift nature of its production, to decry its lack of pretentious supporters, or to launch sly, malicious innuendo against its producers, but avoiding if at all possible coming to terms with substance.

James J. Martin was born on September 18, 1916. A trained historian, Martin graduated from the University of New Hampshire in 1942. He also studied at the University of Michigan, where he earned a Master’s degree in 1945, and a doctorate in history in 1949.²

While completing work on his dissertation, he received a mailing from the most prominent revisionist of the day, Harry Elmer Barnes. Barnes wrote to Martin just as he had written to graduate students and faculty in history departments all across the United States to advertise his latest booklet: *Revisionism and the Historical Blackout*. Intrigued by Barnes’s mailing, Martin ordered a copy. This momentous decision led to frequent written communication between the two men and the establishment of a friendship that would last for the rest of their lives.³

Martin was also well known in Libertarian circles. He wrote *Men against the State: The Expositors of Individualist Anarchism in America*, in 1953. This volume gained widespread international re-

spect. It focused on the philosophy and activities of anti-statist libertarian voluntarism in the United States from 1825 to 1910. Despite its success and acclaim, this dissertation turned out to be the last book he would ever write on intellectual history. Barnes's writing and thought had a very powerful effect on him. As Martin became his close friend and protégé, he, like Barnes, turned his attention to the two major wars of the 20th Century.⁴



James J. Martin

Often identified as his most important work, *American Liberalism and World Politics, 1931-1941*, is a two-volume classic published in 1964 by Devin-Adair. Murray Rothbard commented that these volumes reveal “the transformation of Liberal opinion from a policy of peace and neutrality to one of intervention and war—and from support of peaceful revision of the Versailles treaty to armed defense of the status quo it had imposed.”⁵ Harry Elmer Barnes called this work “the most formidable achievement of World War II Revisionism.”⁶

Martin was also the author of three volumes of collected essays: *Revisionist Viewpoints: Essays in a Dissident Historical Tradition*, first published in 1971; *The Saga of Hog Island and Other Essays in Inconvenient History*, in 1977; and *Beyond Pearl Harbor: Essays on Some Consequences of the Crisis in the Pacific in 1941*, in 1983.

Martin became associated with the Institute of Historical Review throughout the 1980s and became a member of the Editorial Advisory Board for their publication, *The Journal of Historical Review*. He spoke at several of the IHR's annual revisionist conferences. His *The Man Who Invented Genocide: The Public Career and Consequences of Raphael Lemkin*, was published in 1984. This was Martin's most significant work on the Holocaust. In this volume he analyzed the story of the evolution of the legal and political concept known as the “Genocide Convention” and its relation to the career and inventor of the word, Raphael Lemkin.

His final book, *An American Adventure in Bookburning in the Style of 1918*, released in 1989, addressed the American govern-

ment's attempts during World War I to prevent citizens from reading certain books about the war's origins and conduct. Martin's treatment certainly carries a warning for today as well as many books and articles are impacted by both outright censorship and the quiet censorship of what Barnes would call the "historical blackout."

In all, Martin authored more than 200 articles, reviews, and essays, which appeared in dozens of periodicals. He contributed to the *Encyclopaedia Britannica* and was a three-time contributor to the *Dictionary of American Biography*. His teaching career spanned 25 years, included teaching posts at Northern Illinois University (DeKalb), San Francisco State College, Deep Springs College, and Rampart College.⁷

In an interview with *Reason* magazine in 1976, Martin described the relevance of revisionism:⁸

Revisionism could be of relevance to almost anybody who's interested in the record, who's interested in some kind of faithful reproduction of events. In other words, my interest in this is not necessarily activated by ideological considerations. It's more of a technical interest in getting the record straight.

It is that interest that typified this rare scholar's career and achievements. It is a standard that all historians should strive for. James J. Martin died on April 4, 2004 at age 87, at his home in Colorado Springs, Colorado.

Notes

¹ Martin, James J., *The Saga of Hog Island and Other Essays in Inconvenient History*, Ralph Myles, Colorado Springs, Colo. 1977, p. xii.

² Weber, Mark. "James J. Martin: The Passing of a Great Historian," *The Revisionist* 2(2) (2004), p 216.

³ Riggenbach, Jeff., "James J. Martin: 1916 – 2004," online: <http://www.antiwar.com/orig/riggenbach.php?articleid=2593>

⁴ *ibid.*

⁵ Martin, James J., *American Liberalism and World Politics, 1931-1941*, Devin-Adair, New York, 1964, back cover.

⁶ *ibid.*

⁷ Weber, p. 216.

⁸ "Introducing Revisionism: An Interview with James J. Martin," online: <http://tmh.floonet.net/articles/revintro.html>

Inconvenient History

A Quarterly Journal for Free Historical Inquiry · Published by CODOH

VOLUME 1 · NUMBER 2 · 2009

EDITORIAL

Totalitarian Liberalism

Richard A. Widmann

Margaret Chase Smith became a member of the House of Representatives in 1940 when her husband Clyde died. She served four terms in the House and then was elected to the United States Senate in 1948. She is remembered for having been the first woman elected to both houses of Congress. Smith today is most remembered, however, for her defiant stand against Joseph McCarthy.

In Smith's now famous "Declaration of Conscience" speech of June 1, 1950, she defined the basic principles of Americanism as: the right to criticize, the right to hold unpopular beliefs, the right to protest, and the right of independent thought. She added, "The exercise of these rights should not cost one single American citizen his reputation or his right to a livelihood nor should he be in danger of losing his reputation or livelihood merely because he happens to know someone who holds unpopular beliefs." She went on:

"The American people are sick and tired of being afraid to speak their minds lest they be politically smeared as 'Communists' or 'Fascists' by their opponents. Freedom of speech is not what it used to be in America. It has been so abused by some that it is not exercised by others."

Pioneering revisionist historian Harry Elmer Barnes commented that, "Senator Margaret Chase Smith has accused Senator McCarthy of having unloosed 'the Four Horsemen of Calumny—Fear, Ignorance, Bigotry and Smear.'" He explained however in his "The Chickens of the Interventionist Liberals have come home to Roost" that such techniques had long been practiced by what he dubbed the "totalitarian liberals." The principal attacks noted by Barnes were those *against* any who opposed American entry into the Second World War. Barnes complained that even the iconic Franklin Roosevelt smeared anti-interventionists by comparing them to revolutionary war traitor Benedict Arnold.



Margaret Chase Smith, 1943. United States Library of Congress. This work is in the public domain.

The passing of nearly 60 years since Smith’s speech and Barnes’s retort have been witness to a terrible erosion of the basic principles that both sought to uphold. Americans have sacrificed their right to hold unpopular beliefs on the altar of political correctness. Freedom of speech has been so abused that many fear to exercise it today.

“Totalitarian liberals” and “Totalitarian conservatives” in Congress are quick to use fear, ignorance, bigotry and the smear against those who hold unpopular beliefs. The smear is not only used against those who write inconvenient histories of the Second World War but against any who don’t talk the new “official” party lines of political correctness.

Certain topics have become taboo to historical investigation. Chief among these is the Holocaust. This topic has become so politically charged that open investigation is prohibited in many countries around the world with free thinkers and investigators facing criminal

charges, incarceration and censorship which remind one more of Torquemada than McCarthy.

While any critical analysis of the events that comprise the Holocaust may be prohibited or simply avoided, the Holocaust itself is at the center of the tornado that is “liberal totalitarianism” today. There is such a strong desire to find and teach the lessons of the Holocaust that a central point appears to be lost. The lesson of the Holocaust has evolved into one that suggests that all people of good conscience must stand opposed to all forms of intolerance and hatred at all costs. Failure to do so will allow future or present-day Hitlers to rise to power once again.

This message however, has been used to launch “pre-emptive” military strikes; strikes which can be launched at any nation deemed an enemy. Sadaam Hussein was portrayed as a Middle-Eastern Hitler who was bent on domination of the region, building weapons of mass destruction (WMD’s), terrorizing his own people and even using poison gas. In the spring of 1991, in the Wiesenthal Center World Report *Response* a front-page story claimed that Germans were producing Zyklon B in Iraq and even featured a photograph of “Iraq’s German-made gas chamber.” While no one accepts these outrageous claims today, the Simon Wiesenthal Center is above reproach by traditional media sources due to its namesake’s connection with the Holocaust story.

Today similar propaganda stories circulate about the Islamic Republic of Iran. Much of it is centered on President Mahmoud Ahmadinejad, who is a target of hatred due to his statements which have been cast as “Holocaust denial.” Ahmadinejad is not alone however. Recently the case of Bishop Richard Williamson resulted in a firestorm of media coverage because the Pope had lifted the excommunication of a Bishop who did not believe the orthodox Holocaust story.

Those smeared by organizations, media and individuals who claim to be defending some form of tolerance have extended to national political and media figures on the American scene including Patrick Buchanan, Ron Paul and even CNN’s Lou Dobbs, who frequently runs stories opposed to illegal immigration.

The so-called Anti-Defamation League has smeared professors John Mearsheimer and Stephen Walt for publishing a book critical of the activities of the Israel lobby in the United States. Former Pres-

ident Jimmy Carter has been assailed as an anti-Semite for having written a book which identified Israel as an Apartheid state. Even Jewish authors Tony Judt and Norman Finkelstein have found themselves assailed for their incorrectness.

Today criticism of Israeli foreign policy, pro-Palestinian writings and even criticism of Israeli military excesses can be smeared as anti-Semitism.

At the foundation of these smears is a profound misunderstanding and misuse of the true lesson of the Holocaust. If any lesson can be learned it should be one of tolerance. But that tolerance must extend to all people and all ideas. To limit the topics or the ideas that can be discussed is to enforce a totalitarian method that is little different from a methodology standpoint than that of any other totalitarian regime—whether the Nazis, the Fascists, or the Communists.

Foreign regimes, even enemy regimes need to have their policies and our relations established through diplomacy and not war. Uncomfortable topics in today's political arena ranging from immigration to the plight of the Palestinians and America's relationship with Israel must be able to be discussed without fear of reprisal.

Finally the issue of inconvenient history, the topic which is most relevant to our journal, must be able to be discussed, researched and written about without fear of persecution. In Germany today, questioning aspects of the Holocaust or publishing even scientific studies which vary from the orthodox position can be classified as "race hatred" and result in five-year prison sentences. The German government even went so far as to order the burning of the revisionist anthology, *Grundlagen zur Zeitgeschichte*.

Burning books. Imprisoning those with whom you disagree. Blacklisting individuals for their ideas. The new totalitarianism comes from both sides of the political aisle. It demonstrates the worst in human instincts. It is an idea which is opposed to the true values of Americanism: the right to criticize, the right to hold unpopular beliefs, the right to protest, and the right of independent thought. It is a demonstration of the complete and utter failure to understand the most critical lesson of the Holocaust. It is an idea which would be opposed by Harry Elmer Barnes and Margaret Chase Smith alike.

The lead article of this issue of *Inconvenient History*, Joseph Bellinger's "The Prohibition of Holocaust Denial," addresses the

legislative assault against intellectual freedom around the globe while Paul Grubach considers the legal case against John Demjanjuk in his “The ‘Nazi Extermination Camp’ of Sobibor in the Context of the Demjanjuk Case.” These and the accompanying articles and reviews reaffirm our commitment to providing a forum for authors to present dissident opinions on historical matters regardless of how inconvenient those opinions may be for those in power or those who choose to cling to mythologized views of recent history.

PAPERS

The Prohibition of Holocaust Denial

Joseph P. Bellinger

Once any idea is expressed... no matter how repugnant it may be to some persons or, simply to everybody, it must never be erased by the Government. —Kurt Vonnegut

On 8 July, 1981, the sovereign nation of Israel became the very first country in the world to specifically outlaw “Holocaust denial.” The Israeli Knesset passed the bill, entitled “Denial of Holocaust [Prohibition Law], 5746-1986” by majority vote, thereby setting a precedent which subsequently influenced European legislators to follow in suit.

The Israeli law stipulates:¹

“A person who, in writing or by word of mouth, publishes any statement denying or diminishing the proportions of acts committed in the period of the Nazi regime which are crimes against the Jewish people or crimes against humanity, with intent to defend the perpetrators of those acts or to express sympathy or identification with them, shall be liable to imprisonment for five years.”

This law was recently strengthened by a controversial bill introduced into the Knesset by MK Aryeh Eldad of the National Union Party on 20 July, 2004, which in theory enables the state of Israel to demand the extradition of any ‘Holocaust denier’ anywhere in the world to face prosecution in Israel. Critics of the law opined that the bill might never have gathered enough support to pass muster in the Knesset were it not for the unswerving support of former Israeli Justice Minister and Holocaust survivor Yosef ‘Tommy’ Lapid. Expressing his satisfaction with the bill to a journalist representing the widely read Israeli newspaper *Am Haaretz*, Lapid averred that denial of the Holocaust

“is a clearly neo-Nazi crime. Anyone involved in this belongs to the group of criminals whom our arm must reach anywhere in the world. This is essential even if the law remains declarative. We

will not hunt them, but they should know that they are on our list of criminals. [...] What I want is that if a Holocaust denier publishes a book in England, he will be considered a criminal in Israel."

Lapid concluded the interview by expressing his joy and 'satisfaction' that Holocaust deniers will now be added to Israel's list of criminals.²

As of November, 2006, twelve European countries have followed Israel's precedent—Spain, Romania, Germany, Austria, Lithuania, Poland, France, Switzerland, Slovakia, the Netherlands, Belgium and the Czech Republic have all enacted similar legislation which legally proscribes any person from questioning the mainstream version of the Holocaust under pain of prosecution. Aside from widely publicized high-profile cases, it is impossible to definitively state the number of innominate victims who have fallen under the punitive arm of Holocaust denial legislation since these laws were first enacted. It has been estimated that over 58,000 individuals in Germany alone have been prosecuted for various thought crimes during the period 1994–1999. During the course of one year, [1999], Germany's aggressive policy of enforcing these repressive laws accounted for 11,248 convictions. Of this number, 8,968 cases were 'right-wing' violations, 1,015 were categorized as "leftist," and the remaining 1,525 cases primarily involved foreigners or other non-German-related issues.³

Further complicating matters is the fact that human rights organizations ostensibly committed to monitoring governmental violations of basic human rights, such as Amnesty International, routinely ignore and distance themselves from the plight of convicted 'Holocaust deniers' who continue to languish in Cimmerian gaols throughout the continent of Europe. Publicly branded as 'Holocaust deniers,' dissident historians are thus relegated to the status of outcasts, "neo-Nazis," outlaws and pariahs, exposed to public contempt by an unsympathetic media and "politically correct" politicians.

The social stigmatization normally associated with 'Holocaust denial' has become so pervasive and all-encompassing that only the most committed advocates of free speech will publicly risk an unfettered defense of the right to unrestricted expression of opinion for revisionist historians and independent researchers. The courageous defense of such advocates and assorted literati is especially com-

mentary in view of the fact that their statements of conscience are sometimes published at considerable risk to themselves and their own reputations. One of the few organizations that actively campaigns in defense of free speech issues for revisionists is the Institute for Historical Review, in Costa Mesa, California, which closely monitors the carefully orchestrated, well-organized and highly-financed attempts by special-interest groups to stifle free inquiry, research and open debate.

As will presently be seen, individuals and special-interest groups concerned with stifling freedom of expression constantly test, suggest, update and introduce novel and legally questionable methods designed to curtail free speech and inquiry. Additionally, a number of libraries and organizations such as Steven Spielberg's Survivors of the Holocaust Visual History Foundation and the Wiener Institute of Contemporary History in London openly restrict access to their materials in respect to independent researchers unable to provide acceptable 'credentials' or referrals.

Nevertheless, to date jurists have been unable to unanimously agree upon a precise, legally acceptable definition of just what constitutes "Holocaust denial" or provide any satisfactory reason as to why an act of denial or questioning of an historical event warrants special legislative and judicial attention.

In response to the question, what is Holocaust denial; it is difficult to provide an exact definition due to the legal complexities surrounding the issue, as legislative definitions vary from country to country just as they vary from one individual to another.

Overall, current laws pertaining to Holocaust denial appear to be loosely interpreted, vaguely worded and erratically applied, each case being adapted as circumstances warrant.

In those countries which have enacted laws restricting freedom of expression, citizens live under a pervasive sword of Damocles. In the present dystopian age, a casual remark uttered in jest may lead to denunciation, arrest and prosecution in scenes reminiscent of George Orwell's prescient novel, *1984*.

Thus the term "Holocaust denier" is misleading, nebulously defined and a misnomer in view of the fact that there exists no consensus of opinion even among mainstream historians or revisionists in respect to a uniform definition of the Holocaust. Nevertheless, this elusive, nebulous definition of the Holocaust and Holocaust denial is

precisely what animates and facilitates the job of prosecutors whose primary task appears to be limited to an arbitrary application of the law directed against those deemed politically undesirable.

In his *Essay on Tolerance*, Voltaire had written:⁴

For a government to have the right to punish the errors of men it is necessary that their errors must take the form of crime; they do not take the form of crime unless they disturb society; they disturb society when they engender fanaticism; hence men must avoid fanaticism in order to deserve toleration

It is precisely this logic which appears to motivate those individuals who argue for legal remedies to address the issue of ‘Holocaust denial.’ The “error” of “denying the Holocaust” is invariably defined as a ‘crime’ which ‘disturbs the public peace,’ because “deniers” are perceived as engendering ideological or racial fanaticism. That the “Holocaust” is not denied, but redefined according to the evidence or how it may be variously interpreted and applied, offers no legal loophole for those deemed to have transgressed the substance of the law. Furthermore, it is not ‘society’ in general which is disturbed, but those who seek to impose their beliefs on others by suppressing opinions with which they are at variance. It is by these means that “deniers” are deemed “unworthy of toleration.”

Among the ranks of those who advocate harsh legal measures against ‘deniers,’ any pretext will often suffice to advance their agenda. Thus, as laws are reformulated, revised and amended, stiffer penalties and charges are appended to existing law in order to snare greater numbers of ‘deniers’ within the legal net. Rather paradoxically, the legal definitions are in revision just as surely as the facts of the Holocaust are being revised by individuals falling within the orbit of legal retribution. Harsh sentences are expected to serve as a deterrent to other prospective ‘deniers.’ Out of sheer necessity, Holocaust denial laws invariably become more elastic in order to assure the maximum number of convictions with the least amount of publicity or trouble. Clearly, minatory decisions are being made in intramural ‘star chambers’ disembodied from public purview, where harsh judgments are subsequently applied and meted out to suspect individuals. Thus, in an attempt to circumvent orthodox legal procedures and avoid any possible legal ramifications, accused “deniers” are charged by prosecutors with ‘defaming the dead,’ although the laws fail to specify precisely how the dead are any more defamed

than the living if the statements considered to be defamatory happen to be true and factual. In actuality, what the system seeks to punish is the perceived ‘intent’ of the accused. However, since the ‘dead’ cannot face the accused, state prosecutors and interested agencies such as the World Jewish Congress, the Anti-Defamation League [ADL] and the British-based Institute for Jewish Policy Research [IJPR] promote themselves as self-appointed proxies supposedly acting on behalf of the dead.

In respect to the latter-mentioned agency, the IJPR offers a rather formulaic assessment of Holocaust denial, opining:⁵

“Holocaust denial is [...] not the expression of good faith of a legitimate interpretation of history; it is designed to engender hostility against Jews, and is insulting and offensive to Jews, other victims of the Holocaust and all who value truth and the lessons we can learn from history.”

The definition offered by the IJPR is in fact misleading at best and begs the question, “Shouldn’t those who “value truth” also value the right of individuals to tell the truth as they perceive it, whether their views and interpretations turn out to be right or wrong over time? If it is indeed possible to ‘learn from history,’ the best preventive to repeating the mistakes of the past might consist of education, dialogue, open debate and reconciliation, but according to Rabbi Marvin Hier, dean of the vaunted Simon Wiesenthal Center in Los Angeles, California,⁶

“[...] it is not in the power of people living now to forgive [...] the only people who have a right to forgive are the victims, and they are not here [...].”

If, in Rabbi Hier’s opinion, it is impossible for the present or any other generation to forgive, how can it ever be possible for the healing process to begin? At what point and with what living generation can the spiritually rejuvenating process of reconciliation begin, if not here and now?

Another school of thought opines that the Holocaust is so unique that it supersedes and surpasses all other historical episodes of racial or religious persecution, and as such the Holocaust is deserving of special status and recognition. The advocates of censorship vigorously defend these and similar views, perceiving revisionist histori-

ans as a threat to public order, whose research and published statements constitute “incitement to hatred.”

Rather paradoxically, it would seem that the “Holocaust deniers” have only succeeded in inciting hatred against themselves!

While penal codes may vary from nation to nation, most are based upon commonly accepted legal norms which have been universally applied from generation to generation. Holocaust denial laws, by way of contrast, are designed to punish unpopular thoughts and ideas deemed pernicious by self-appointed watchdogs for special-interest groups who evidently feel that any criticism of the Holocaust by individuals whose motives are politically suspect demeans people through insensitivity.

Yet historical events are hardly a matter for the criminal courts to decide, for the revision of history is a legitimate function and exercise associated with responsible scholarly research. Moreover, even criminal law allows for the overturn of previous convictions whenever new evidence surfaces which exonerates the accused. Why, then, is only the Holocaust considered to be exempt from all normative applications of law?

In attempting to deny revisionists and “Holocaust deniers” legitimate status, denigrators conveniently attempt to equate them with racists and neo-Nazis. Marginalized and consigned to the “lunatic fringe,” revisionists struggle to achieve parity with non-suspect historians and researchers. Reminiscent of the McCarthy era, revisionists are suspected of harboring politically incorrect opinions. The fact that Holocaust denial laws purposefully target individuals prejudged as holding unorthodox political views or individuals suspected of anti-Semitic tendencies underscores the discriminatory basis for such laws. Thus, as the laws now stand, it is impossible for revisionist historians to profess their belief in the Holocaust *per se*, simply due to the fact that they, unlike “accepted” authors such as Arno Mayer, Raul Hilberg, Jean-Claude Pressac, Robert Jan van Pelt, etc., are considered to be politically suspect or in some way ideologically motivated. Nevertheless, it may be considered an established fact that Holocaust revisionists are not necessarily ‘Holocaust deniers.’

Although criticism of “deniers” appears to be momentarily socially acceptable, it may prove to be a daunting task for proponents of censorship to explain or justify how or why the published views

of men such as Daniel Goldhagen and David Ketzer, both of whom authored polemical books in which Christianity is equated with virulent anti-Semitism, deserve to be accorded special status over and above the published writings of men like David Irving or Germar Rudolf.⁷ For the law to be truly equitable, it must apply equally to everyone, without favor or exemption, with none deserving of special status.

An innovative idea that seems to be gaining momentum throughout the world media is that a sovereign nation is 'outside the family of respectable nations' if it fails to adopt Holocaust Denial laws or expresses solidarity with nations where such laws are already a *fait accompli*. For example, Holocaust Denial is routinely used as a pretext for inciting public hostility and contempt toward the nation of Iran and its recently re-elected President, Mahmoud Ahmadinejad.

Thus, at the present moment, any revision or repeal of Holocaust Denial laws seems out of the question as more countries fall meekly into line with the majority nations, enacting laws designed to punish, ostracize and relegate skeptics to the 'lunatic fringe' of society. The recent violent attack upon the Holocaust Museum in Washington by a crazed sociopathic personality merely adds fuel to the existing fire. Moreover, legislators appear to be of the opinion that enactment of such laws provides 'legitimate status' to nations desiring recognition, and/or 'parity' with the great powers of the occident. Cynics, on the other hand, perceive their performance in more prosaic terms as jumping on the bandwagon.

Concomitantly, organizations supposedly dedicated to safeguarding human rights consistently refuse to serve as advocates for persecuted revisionists or free thinkers. The right to be able to think freely and express one's thoughts without fear of retribution has been irretrievably compromised. If the current and dangerous trend continues, there will not exist one square inch of free soil among the western nations where an individual accused of violating the nebulous 'Holocaust Denial' laws will find refuge or elude the heavy arm of retribution. Free-thinkers will have 'nowhere to run, and nowhere to hide.' In ages past, the Catholic Church served as a place of sanctuary for those unjustly branded by an intolerant society, but even this boon has been effectively neutralized. The widely publicized ostracism of Bishop Williamson underscores the enormous pressure that is being placed on the Pope and the Vatican as it struggles to defend

itself against a formidable array of relentless critics who unscrupulously accuse it of being the ideological precursor of ‘Nazism,’ the author of ‘theological anti-Semitism,’ and ‘refusing to save the Jews of Europe from extermination.’ Thus, compassion and mercy have been neutralized to feed the Holocaustian Moloch.

The subject of Holocaust Denial continues to permeate and suffuse nearly every organ comprising the body politic of the Western world, and nary a day passes by without this topic being raised somewhere in the international media as it increasingly assumes inordinate world-wide significance with world-wide consequences and repercussions. It has, in fact, become an international obsession—an unhealthy fixation in a visibly hurting and ailing society tremulously awaiting the *coup de grace* to our civil liberties.

Notes

- ¹ The full text of the law is published in *Sefer HaChukkim*, Number 1187 of Tammuz 9, 5746 (July 16, 1986), p. 196.
- ² Ilan, Shahar. “The long arms of Rabbi Elyashiv and of the Knesset”. *Haaretz*, November 4, 2004.
<http://www.haaretz.com/hasen/pages/496841.html>.
- ³ *Journal of Historical Review*. Vol. 19, Number 3, May/June 2000, p. 7.
- ⁴ http://oll.libertyfund.org/Texts/Voltaire0265/OnToleration/0029_Bk.html#hd_1f029.head.009
- ⁵ http://www.jpr.org.uk/Reports/CS_Reports/no_3_2000/main.htm
- ⁶ Rabbi Abraham Cooper, “Editor’s Column,” *Response—The Wiesenthal Center’s World Report*, May, 1990, Vol. 11, No. 2, p. 2.
- ⁷ Daniel Goldhagen’s two books, *Hitler’s Willing Executioners*, published in 1997, and *A Moral Reckoning: the Role of the Catholic Church in the Holocaust and Its Unfulfilled Duty to Repair*, published in 2004, have been deemed by many critics to have crossed the line of what is considered to be responsible historiography. Similarly, David Kertzer’s *The Popes against the Jews: the Vatican’s role in the rise of modern anti-Semitism*, published in 2001, prompted similar criticisms.

The “Nazi Extermination Camp” of Sobibor in the Context of the Demjanjuk Case

Paul Grubach

Introduction

Claiming he spent most of the Second World War as a prisoner of the Germans, John Demjanjuk gained entry to the United States in 1952. In 1977, he was first sought out by US Federal Prosecutors, who insisted he was a war criminal who murdered Jews during WWII. Years later, in 1986, the former autoworker was extradited to Israel where he stood trial, accused of herding Jews into “gas chambers.” In 1988, he was sentenced to death for crimes against humanity after former concentration-camp inmates identified him as the notorious “Ivan the Terrible”, a guard at the purported death camp of Treblinka.

In 1993, the Israeli Supreme Court acquitted Demjanjuk with regard to the allegations that he was “Ivan the Terrible,” and his United States citizenship was restored shortly thereafter. Unfortunately, the travails of the hapless Seven Hills, Ohio resident did not end here.

The Justice Department’s Office of Special Investigations (OSI) revived his case in 1999 by bringing a new legal complaint against the Ukrainian-born retiree. They maintained Demjanjuk was a guard in other Nazi concentration camps and he lied about his wartime activities. After losing a long legal battle to stay in the US, John Demjanjuk was deported to Germany on May 12, 2009 to stand trial for alleged war crimes. German prosecutors formally charged him in July with helping to murder 27,900 Jews at the Sobibor camp.

Eli M. Rosenbaum, director of the US Justice Department’s Office of Special Investigations (OSI), summed up the US and German governments’ stance on Demjanjuk: “Thousands of Jews were murdered in the gas chambers of Sobibor, and John Demjanjuk helped seal their fate.”¹

The original charge against John Demjanjuk—that he was a brutal guard who operated the “gas chambers” of Treblinka—was shown to be unfounded. Could it be that this new charge against Mr.

Demjanjuk—that he herded Jews into the “gas chambers” of Sobibor—is even more baseless than the original one?

The reader should take note of this oddity. In 1962, SS man Erich Bauer mentioned a Ukrainian who had been on duty at the alleged gas chambers of Sobibor, who went by the name of Iwan and was nicknamed “The Terrible.” Holocaust historian Jules Schelvis suggested that perhaps Bauer was referring to John Demjanjuk.² The Israeli Supreme Court already acquitted Demjanjuk with regard to the allegations that he was the notorious “Ivan the Terrible” of Treblinka. Will the international Holocaust lobby attempt to make Demjanjuk into a new mythological character, “Ivan the Terrible” of Sobibor?

The Traditional Sobibor Extermination Story and John Demjanjuk

Camp Sobibor was located in a sparsely populated, wooded and swampy area of eastern Poland. According to the orthodox Holocaust story, the first stage of the extermination operation went on for three months, from the beginning of May to the end of July 1942, during which 90,000 to 100,000 Jews were allegedly murdered. The second stage of the purported murder operation ran from October 1942 to September 1943, which brought the total number of Jews killed to approximately 250,000, the official etched-in-stone Sobibor statistic. At first, the bodies were buried in trenches. At the end of the summer of 1942, the burial trenches were opened and the burning of the victims’ corpses was begun. A prisoner revolt broke out on October 14, 1943, and some three hundred prisoners managed to escape, but most were later killed. In the aftermath of the uprising, the Germans destroyed the camp. By the end of 1943, the official story says that no trace of Sobibor was left.³

In 2002, US District Court Judge Paul R. Matia claimed in his ruling that John Demjanjuk served as a guard at Camp Sobibor, circa March 27, 1943 to October 1, 1943. In regard to this alleged extermination camp, Matia asserted that the guards “assigned to Sobibor met the arriving transports of Jews, forcibly unloaded the Jews from the trains, compelled them to disrobe, and drove them into gas chambers where they were murdered by asphyxiation with carbon monoxide.” Matia charged Demjanjuk with a specific crime:⁴

Handwritten: Größe 175 cm
 Haarfarbe dunkelblond
 Augenfarbe Braun
 Besondere Merkmale: Narbe auf dem Rücken
 Familienname: Demjanjuk
 Vor- und Vatersname: Iwan/Nikolaj
 geboren am: 3. 8. 20
 geboren in: Dubowitsch, Saporoscha
 Nationalität: Ukrainer
 Abkommandiert am: 22. 9. 42
 Abkommandiert am: 27. 3. 44

Handwritten: Bekleidungsgegenstände

Empfangene Ausrüstungsgegenstände:	
Mütze: /	Koppel: /
Mantel: /	Schlange wehr- tasche: /
Fluse: /	Handschuhe: /
Hose: /	Unterhemd: /
Stiefel: /	Unterhosens: /
Schnurschuh: /	Wollwäster: /
Socken: /	Badehose: /
Festlappen: /	Br. Hut: /
Essgeschür: /	
Brotbeutel: /	
Trinkbecher: /	
Feldflasche: /	
Wolldecken: /	
Gewehr Nr.: /	
Seitengewehr Nr.: /	
Ausgegeben: /	Richtig empfangen: /

Illustration 1. The famous ID card showing Demjanjuk being transferred to Sobibor. Much has been written about this card including the charge that it is a forgery. It has no date of issue, the SS symbol was entered by hand, and it has been asserted that the photo of Demjanjuk was added after the fact. Photo: US Department of Justice.

“In serving at Sobibor, Defendant [John Demjanjuk] contributed to the process by which thousands of Jews were murdered by asphyxiation with carbon monoxide.”

The Holocaust affirming Judge further claimed that the “guards assigned to Sobibor also guarded a small number of Jewish forced laborers kept alive to maintain the camp, dispose of the corpses, and process the possessions of those killed.”⁵

Further on in his ruling, Matia made this most important statement:⁶

“This [case against John Demjanjuk] is a case of documentary evidence, not eyewitness testimony.”

Here, what Matia wrote is misleading. The current case about Demjanjuk allegedly serving at Sobibor is based upon purportedly authentic documents. But what Matia asserts about Sobibor being an

“extermination camp” is based exclusively upon eyewitness testimony.

No Physical or Forensic Evidence to Prove Traditional View of Sobibor

Professor Christopher Browning is considered one of the world’s foremost authorities on the WWII concentration camps of Treblinka, Belzec and Sobibor, collectively known as the Operation Reinhardt Camps. In his formal statement for the David Irving vs. Deborah Lipstadt and Penguin Books libel trial in London in 2000, Browning admitted that documents relating to mass gassings at these camps are scant. The same holds true for the material evidence (the mass graves and remains of the camps themselves): it is scarce.⁷

Holocaust historian Robert Jan van Pelt also conceded the evidence for the mass killings of Jews at Treblinka, Sobibor and Belzec—where allegedly millions were murdered—is very meager. In reference to these three camps, he wrote:⁸

“There are few eyewitnesses, no confession that can compare to that given by [Auschwitz commandant Rudolf] Höss, no significant remains, and few archival sources.”

The statements by Sobibor researcher and former inmate of the camp, Thomas Toivi Blatt, harmonize with Professor van Pelt, for he admitted: “Sobibor was the most secretive of the extermination camps, and very little official documentation survives. Most of what was written in the camp or by [German officials in the Lublin district of Poland] was destroyed.”⁹

Israeli and Polish archeologists who investigated the Sobibor site found no physical/archeological evidence to prove the Sobibor “gas chambers” existed, or that 250,000 people were murdered there. To date, archeological science cannot determine the site of the “gas chambers” or even if they existed. The reader is strongly encouraged to read the forensic study to see that this is indeed the case.¹⁰ For sure, these forensic scientists (who are firm believers in the traditional Holocaust extermination story) find it difficult to imagine how 250,000 *could have* been murdered there.¹¹ This allegation was first made by the Central Commission for Investigation of German Crimes in Poland in 1946-1947.¹²

Clearly, the only support for the traditional Sobibor extermination story is the testimony of former inmates and the postwar statements of German officials who were on trial for alleged war crimes.

How Were the Jews Allegedly Murdered at Sobibor?

Judge Matia and the mainstream historians claim that Jews were murdered in gas chambers at Sobibor, and carbon monoxide was the death-gas. Yet, there are former prisoners who have claimed that chlorine was the death-gas.

Sobibor witness Hella Fellenbaum-Weiss told the story of how Jews on their way to Sobibor were gassed with chlorine:¹³

“The arrival of another convoy distressed me in the same way. It was thought to come from Lvov, but nobody knows for sure. Prisoners were sobbing and told us a dreadful tale: they had been gassed on the way with chlorine, but some survived. The bodies of the dead were green and their skin peeled off.”

The allegation that Jews were gassed on their way to Sobibor with chlorine has been quietly discarded by the Holocaust promoters—an implicit admission that it must be false.

In his thorough study of Belzec concentration camp, *Belzec in Propaganda, Testimonies, Archeological Research, and History*, Revisionist historian Carlo Mattogno cited Sobibor inmates who specifically stated that chlorine was a gas used to asphyxiate Jews at Sobibor. Inmate Zelda Metz recounted:¹⁴

“They [the alleged ‘gas chamber’ victims] entered the wooden building where the women’s hair was cut, and then the ‘Bath’, i.e., the gas chamber. They were asphyxiated with chlorine. After 15 minutes, they had all suffocated. Through a window it was checked whether they were all dead. Then the floor opened automatically. The corpses fell into the cars of a train passing through the gas chamber and taking the corpses to the oven.”

The mainstream historians of Sobibor have abandoned the “chlorine death gas” and “trap-door-in-the-gas-chamber” stories—once again, an implicit admission that they are both false.

Leon Feldhendler also declared chlorine was a “death-gas,” although he also claimed the Germans experimented with other gases. Alexander Pechersky alleged that some type of “heavy, black sub-

stance” was the death-gas.¹⁵ However, chlorine is a greenish-yellow gas.

Stanislaw Szmajzner believed the Germans used exhaust fumes, but also Zyklon B gas.¹⁶ Dr. Joseph Tenenbaum, a well known author and renowned Jewish civic leader, went on a fact-finding tour of Poland in April to June 1946. He too “discovered” the “fact” that Jews were murdered with Zyklon B gas at Sobibor. In his own words: “The Germans used Cyclon [sic] as the lethal medium.”¹⁷

Alterations in the story abound. In 1943, one Sobibor witness even claimed the Jews were killed with electricity and gas.¹⁸

The chlorine gas, Zyklon B gas, “other un-named” gas, and electrocution stories have clearly been discreetly dumped by the “official history” of the Holocaust—an implicit admission that they are all false. At this point Judge Matia should ask himself this question: since the stories of Jews being murdered with electricity, chlorine, Zyklon B and other un-named gases at Sobibor are false, isn’t it also possible that the “official truth” that Jews were murdered with carbon monoxide is also false?

I again call the reader’s attention to Matia’s precise wording about the alleged method of murder at Sobibor. He claims the guards “drove them [the Jews] into gas chambers where they were murdered by asphyxiation with carbon monoxide.” Notice that Matia did not mention the specifics of the murder weapon, because he does not know what the alleged murder weapon really was. Did the Germans use a diesel engine or a benzene engine to generate the carbon monoxide?

The pre-eminent historian of the Holocaust, the late Raul Hilberg, claimed that a diesel engine supplied the deadly gas to “gas chambers.”¹⁹

This is supported by Israeli historian Arad, as he published a large portion of the post-war testimony of Kurt Gerstein, a German officer who was allegedly deeply involved with the extermination of Jews in the Operation Reinhardt camps. In the Gerstein testimonial, it is stated that a diesel engine was used at Sobibor, and also at Majdanek, Treblinka, and Belzec. More specifically, Gerstein quotes SS and Police Leader Odilo Globocnik, who gives Gerstein his alleged instructions: “Your other duty will be to improve the service of our gas chambers, which function on diesel engine exhaust.”²⁰ According to the traditional Holocaust story, Globocnik was a major super-

visor of the alleged mass exterminations at Sobibor, and he should have most certainly known the exact nature of the “gas chamber” weapon.

Arad then undermines this “evidence” by quoting the testimony of SS soldier Erich Fuchs, a German official who supposedly operated the engine that supplied the death gas to the “gas chamber,” and was subsequently put on trial for alleged war crimes committed at Sobibor. He “identified” the engine that supplied the deadly gas as a “heavy Russian benzene engine (presumably a tank or tractor motor) at least 200 horsepower (V-motor, 8 cylinder, water cooled).”²¹ A diesel engine is not a benzene engine.

The exact identity of the engine is further complicated by the testimony of SS man Erich Bauer, an alleged “operator of the gas chambers” who was nicknamed “the Gasmmeister.” He identified the engine in question as follows: “In my opinion it was a petrol engine, a big engine. I think a Renault.” Renault is a French-built engine, and not Russian as claimed by Fuchs.²²

Another German who allegedly operated the “gassing engine” at Sobibor, Franz Hödl, offers us another problematic “identification” of the murder weapon. Here is his description of the “gassing engines” that serviced the “gas chambers”:²³

“In the engine room there were indeed two engines. There was a petrol engine, probably from a Russian tank, and a diesel engine. The latter was never used, however.”

The instructions from an alleged supervisor of the gassing operations at Sobibor and the other Operation Reinhardt camps, SS leader Odilo Globocnik, described the engine that supplied the deadly gas as a diesel engine. Yet, Franz Hödl, who allegedly operated the engine, says that the diesel engine was never used.

Even mainstream Sobibor expert Christopher Browning admits that the type of engine used to generate the death gas cannot be determined, for he wrote:²⁴

“Gerstein, citing Globocnik, claimed the camps used diesel motors, but witnesses who actually serviced the engines in Belzec and Sobibor (Reder and Fuchs) spoke of gasoline engines.”

We repeat the statement of Judge Matia. He claims that the Sobibor guards “drove [the Jews] into gas chambers where they were murdered by asphyxiation with carbon monoxide.” Notice that Matia’s

wording is vague and imprecise; he failed to mention the exact identity of the murder weapon. Matia did not mention the exact nature of the “murder engine” that generated the carbon monoxide, because if he did, he would have involved himself in another dilemma that casts serious doubt on the traditional Sobibor extermination story. The reader is reminded that this is no “trivial inconsistency” in the testimony. In any murder investigation, the exact nature of the murder weapon is very important.

By the mere fact that the men who allegedly directed this “gas chamber” process and operated the engines that generated the carbon monoxide contradict each other on the important issue of what type of engine was used, is consistent with the Revisionist hypothesis that these testimonies are unreliable. By the mere fact that these “eyewitnesses” produced such divergent testimony on a murder weapon that they should have known about, witnessed, observed and examined very closely for an extended period of time, lends further credence to the Revisionist view that their testimonies on this matter are false, and these “gas chambers” never existed.

At the very least, this divergent testimony should give a true believer in the Holocaust, such as Judge Matia, a reason to be skeptical of the traditional Sobibor extermination story.

The Number, Dimensions and Capacities of the Sobibor “Gas Chambers”

Holocaust historian Leon Poliakov claimed there were five gas chambers, fifty square meters each, and built to hold approximately 2,000 people. Each chamber was packed with 400 victims.²⁵ He may have taken this from the Central Commission for Investigation of German Crimes in Poland inquiry, where they allege that there were probably five chambers that could hold 500 victims each.²⁶

Holocaust historian Miriam Novitch gives a different story on the number, dimensions and capacities of the “gas chambers.” She claims that each “original” gas chamber (three of them) were ten square meters and could hold 50 people.²⁷ Later, she says that new gas chambers were built: there were now five gas chambers, each 4 x 12 meters (48 square meters), with a capacity of 70 to 80 people. Thus, 400 victims could be put to death at the same time, if children were included.²⁸

This is all contradicted by another “expert” on the Sobibor camp, Yitzhak Arad. He insisted there were originally three gas chambers, each 4 x 4 meters and able to hold about 200 people.²⁹ In the autumn of 1942, Arad claims the Germans added three new gas chambers, to make a total of six gas chambers. They were of the same dimensions as the old gas chambers, 4 x 4 meters (sixteen square meters). This information was published in 1987.³⁰ In a 1990 article in *The Encyclopedia of the Holocaust*, Arad changed the capacity of the gas chambers. He said that each chamber could hold 160 to 180 victims, not 200.³¹

Franz Hödl, an alleged operator of the Sobibor “gas chambers,” put forth another problematic testimony. He stated:³²

“In Lager 3 [the area of the camp that had the ‘gas chambers’] a concrete building, 18 to 20 meters long with about 6 to 8 gas chambers, had been erected. The gas chamber had either 4 or 6 chambers on either side of the central corridor, three on the left, three on the right.”

So, were there 3 chambers on each side of the central corridor as Arad claimed, or were there 4 on each side? Were there a total of 6 chambers as Arad claimed, or were there 8 chambers?

These discrepancies on the number, dimensions and capacities of the “gas chambers” are not trivial. As stated earlier, in any murder investigation the nature of the murder weapon is of prime importance. Indeed, even the official mainstream historian of Sobibor, Jules Shelvis, finally admitted that the capacities of the chambers cannot be determined:³³

“It is virtually impossible to deduce from the various witness examinations and documents how many people were actually killed at any one time in the gas chambers; the numbers given by the SS men and one Ukrainian are too divergent.”

The mere fact that the dimensions, capacities and the number of the Sobibor “gas chambers” cannot be resolved is consistent with the Holocaust revisionist hypothesis that these “murder devices” never existed, and what these “eyewitnesses” are claiming is false. Once again, at the very least this is one more reason for the hardcore Holocaust believer to doubt the traditional Sobibor extermination story.

What Were the “Gas Chambers” Made Of?

Serious contradictions in the traditional Sobibor extermination story are seemingly endless. Operation Reinhardt expert Arad says this: “The first gas chambers erected in Sobibor were in a solid brick building with a concrete foundation.”³⁴ This is challenged by Sobibor historian Schelvis, who writes that “[T]he first gas chambers of Sobibor had been constructed of wood.”³⁵ Let us delve into this very important issue in more detail.

In the aftermath of the war, the inquiry of the Central Commission for Investigation of German Crimes in Poland found that the alleged gas chambers “were situated in a building with stone inside walls and wooden outside walls.” They did admit, however, that their data is imprecise because none of their witnesses were actually employed in the “gas chamber” area.³⁶

Franz Stangl, who oversaw the last phase of the camp’s construction and served as commandant from March to September 1942, described the first installation as a “brick building” in his interview with British journalist Gitta Sereny.³⁷ On the other hand, he told a German court a different story. Arriving at Sobibor in early April 1942, he said:³⁸

“I noticed a stone construction on a partially wooded site which had not yet been fenced off. This building had not been included in the plans. After some days I began to suspect that gas chambers were being built.”

Were the first “gas chambers” made of brick or stone? Stangl apparently changed his story.

Erich Fuchs, who supposedly installed the gassing engine and also participated in the first trial gassings, implied in 1963 that the chambers were housed in “a concrete structure.”³⁹ Historian Schelvis “corrected” Fuchs, for he wrote: “Because he [Fuchs] had put into place so many installations over the course of time, he did not remember that the first gas chambers at Sobibor had been constructed of wood.”⁴⁰

Erich Bauer was supposedly nicknamed “The Gasmeister of Sobibor”. In 1950 he was sentenced to death (later commuted to life imprisonment) by a West German court for operating the “Sobibor gas chambers.” According to a “confession” penned by Bauer while

in prison, the first gas chambers were in a “wooden building on a concrete base.”⁴¹

Revisionist historian Thomas Kues sums up the dilemma: “While, on the one hand, Sobibor’s first commandant, Franz Stangl, testified that the first gas chambers were housed in a brick building, ‘Gasmeister’ Erich Bauer on the other hand penned a ‘confession’ which described the same building as made of wood. To confuse things further, former SS *Unterscharführer* Erich Fuchs stated in his 1963 testimony that the first Sobibor gas chambers were in a ‘concrete structure.’”⁴²

Kues rightly asks a most important question:⁴³

“How is it that Stangl and Bauer, two men who both should have been familiar with this building, produced such divergent testimony?”

Kues then makes a very important point. Stangl and Bauer are two men who would have been intimately familiar with the “gas chambers,” as they were in charge of supervising and carrying out the alleged gassings. By the mere fact that these two important “eyewitnesses” produce such divergent testimony on a structure that they should have witnessed, observed and examined very closely for an extended period of time, lends further credence to the revisionist view that their testimonies on this matter are unreliable. Their testimonies on this matter undermine each other and tend to cancel each other out.⁴⁴

How Long Did It Take to Asphyxiate the Victims in the “Gas Chambers?”

The Israeli and Polish archeologists who excavated Sobibor made this claim about the Sobibor “gas chambers.”: “When the gas chambers were filled with victims, the gas that was vented into the rooms asphyxiated the victims in about 20-30 minutes.”⁴⁵ They provide no source for this claim.

Nevertheless, this is contradicted by The Central Commission for Investigation of German Crimes in Poland, where they “found” something different in 1946-7, about the operation of the Sobibor “gas chambers.” They wrote:

“According to the statements of witnesses it did not take more than some 15 minutes to kill a group of about 500 persons.”

They admit that their data is imprecise because none of their witnesses was actually employed in the “gas chamber” area.⁴⁶

Once again, here we have a major discrepancy about the alleged murder weapon. The archeologists say it took 20-30 minutes to asphyxiate the victims. Yet, the Central Commission for Investigation of German Crimes in Poland claimed it did not take more than about 15 minutes to do the same. And might I add, Erich Fuchs, an alleged gas-chamber operator, declared he witnessed a “trial gassing” in which 30 to 40 women were killed in about ten minutes.⁴⁷

Once again, this is no trivial inconsistency. How the murder weapon operated is a very important issue in any murder investigation.

How Were the Corpses Removed from the “Gas Chambers”?

The next logical question: how were the bodies removed from the “gas chambers?” Historian Arad says that the victims entered through one door and their dead bodies were extracted through the other.⁴⁸

This is contradicted by Sobibor inmate Moshe Bahir. He claimed that after the conclusion of a mass gassing, when all of the victims were dead, the “gas chamber operator” Bauer would open the “trap doors” in the floor of the gas chamber (the “bathhouse”) and the bodies would fall into wagons positioned below. In his own words:⁴⁹

“At his [Bauer’s] order the machinery which opened the floor of the ‘bathhouse’ was activated, and the corpses fell into small carts which took them at first to mass graves and, later when time was short, to cremation ovens instead.”

This is sustained by Sobibor survivor Chaim Engel, who also claimed that the bodies fell through trap doors.⁵⁰

According to Arad, however, when three new gas chambers were added in autumn of 1942, they were the same size as the “old” gas chambers, 4 x 4 meters. He made no mention of any “trap doors” through which the bodies fell into carts positioned below.⁵¹

The “gas chamber-trap door” story of Bahir and Engel has been quietly abandoned by the mainstream Sobibor historians. Historian Schelvis even implies that it is false.⁵² Keep in mind that Bahir’s testimony was considered by the German legal system to be very credible, so much so that he testified at the Sobibor trial in Hagen, West Germany in 1965.⁵³

Let us move on to the next logical question: how were the dead bodies transferred from the gas chambers to the mass graves, where they were allegedly burned?

According to Sobibor expert Arad, the bodies were originally put in carts, which were horse-drawn or pushed by prisoners. Eventually, this inefficient system was replaced by a narrow railway trolley that ran to the burial pits.⁵⁴

Yet, even here, the testimony of Bahir is substantially different from the story presented by Holocaust expert Arad. Toward the end of July 1942, the Germans supposedly installed giant cranes to transport the bodies from the “gas chambers” to a crematorium. In Bahir’s own words:⁵⁵

“After a few days, two giant cranes were brought to camp and set up near the gas chambers. These cranes worked unceasingly, three shifts a day, taking the bodies out of the chambers and transferring them to the new crematoria which had been built nearby.”

This “giant crane” story of Bahir has also been abandoned by the mainstream Sobibor historians—again, an admittance that it is false. The reader should again note that Sobibor inmate Bahir was considered by the German legal system to be an accurate witness, as he testified at the Sobibor trial in Hagen, West Germany in 1965.

Was the Site of the Sobibor “Gas Chambers” Found?

In a 1972 visit to Sobibor, British journalist Gitta Sereny claimed she identified the site of the “gas chambers.” British Holocaust historian Martin Gilbert identified a different location for the “gas chambers” in a 1997 book. The Israeli and Polish archaeologists who are investigating the camp now say that both are wrong, and the exact site of these Sobibor “gas chambers” has not been scientifically determined.⁵⁶

Was Judge Matia aware of all of these false claims in the Sobibor extermination story when he declared in his ruling that the orthodox Sobibor extermination story is true?

How Did the Germans Dispose of the Hundreds of Thousands of Corpses?

I call attention to Judge Matia's statement about what allegedly happened to the bodies of the murder victims. He wrote that the guards "assigned to Sobibor also guarded a small number of Jewish forced laborers kept alive to maintain the camp, [and] dispose of the corpses [...]."

Notice how vague Matia's wording is. He only refers to the "disposal of corpses." By failing to note that the "official history" claims that 170,000 to 250,000 bodies were all eventually burned in open air mass cremations, he avoids entering into all of the problems associated with this allegation.

So, how did the Nazis dispose of the bodies of the Jewish murder victims? Holocaust expert Hilberg claimed that no crematoria ovens were ever installed; the bodies were burned in mass graves.⁵⁷ Nevertheless, Dr. Joseph Tenenbaum, the Jewish leader who carried out a fact-finding mission in Poland from April to June 1946, "established" a different and contradictory version of events. He wrote:⁵⁸

"The crematorium [at Sobibor] was fenced in. After the gassing, the victims' bodies were tossed into pits and sprinkled with chlorine powder. The pits were open and the stench escaped into the air. This fact compelled the Germans to build a modern stench-free crematorium."

This information was gleaned from Sobibor inmate Leon Feldhendler, who was said to have been chosen by the Germans for "special work." This could mean that he was chosen to work around the "gas chambers."

Hilberg says no crematoria were ever installed. Tenenbaum "established" that the Germans built a "modern stench-free crematorium." The "official truth" about Sobibor has stuck with Hilberg's versions of events. No crematoria were ever installed at Sobibor, as the bodies were burned in mass graves—rendering Tenenbaum's "established fact" that the Germans built "stench-free crematoria" at Sobibor as untrue.

Sobibor survivor Stanislaw Szmajzner's map of Sobibor supports Tenenbaum's falsehood. On his map, a building is drawn in where the crematorium was allegedly housed.⁵⁹ Israeli historian Arad's map points out that there were no crematoria housed in a building. Szmajzner's claim of a crematorium housed in building is just another falsehood to add to the long list of other Sobibor falsehoods.⁶⁰

The official history now says the bodies were burned in open air mass burnings. It is said that rails were used for the cremation pyres on which the bodies were burned. Nevertheless, the Israeli and Polish archeologists who are investigating the camp admit:⁶¹

"To the best of our knowledge, no rails used for cremation have yet been found at Sobibor."

What substance was used to burn the bodies? One Sobibor survivor, Kurt Thomas, claims the bodies were burned with coal.⁶² Yet, this is conflicts with Sobibor historian Jules Schelvis, who says that wood was used.⁶³ Another, Thomas Toivi Blatt, also says that wood was used, but the funeral pyres were sometimes doused with kerosene.⁶⁴ Still another, Alexander Pechersky, says the bodies were burned with gasoline.⁶⁵ Unsubstantiated alterations in the traditional Sobibor story are seemingly endless—another good reason for believing that the orthodox extermination story is a historical falsehood.

An important source of information about Sobibor was the SS man Franz Suchomel, who worked with Sobibor Commandant Franz Stangl. "In Sobibor," Suchomel stated, "one couldn't do any killing after the snow thawed because it was all under water. It was very damp at the best of times, but then it became a lake."⁶⁶

Yet, the official history of Sobibor states that the killing of Jews started at the beginning of May 1942 (after the snow thawed) and went to end of July 1942: all total, 90,000 to 100,000 Jews were allegedly buried in mass graves, and the burial trenches were not opened and the bodies were not burned until the end of the summer of 1942.⁶⁷

Judge Matia and the mainstream historians never figured out how the Germans buried tens of thousands of bodies in an area that was like a lake.

The burning of bodies leaves behind a large amount of *unburned* bones and teeth, as the official historians of Sobibor are clearly aware.⁶⁸ Holocaust historian Arad declares that the bones of the hundreds of thousands of alleged murder victims at Chelmno were

“destroyed with a special bone-crushing machine.”⁶⁹ Yet, on the next page, he quotes Sobibor survivor Leon Feldhendler, who declared: “The bones were crushed into ashes with hammers [at Sobibor...]”⁷⁰ This allegation is highly improbable, if not downright ridiculous.

Why did the Germans use a special “bone-crushing machine” at Chelmno, and then resort to inefficient manual hammering at Sobibor? And if they did use a special bone-crushing machine at Chelmno, where is the physical proof that such a device even existed? Did Israeli historian Arad ever think that the story of the “special bone-crushing machine” is another concocted Holocaust tale, like the “steam chambers” of Treblinka and the “soap factories” that utilized the bodies of dead Jews?⁷¹

Furthermore, Arad never considers the enormous problems associated with crushing the charred teeth and bones of hundreds of thousands of victims into ash with hammers. There were the charred bones and teeth of 200,000 to 250,000 victims. Imagine how long it would take the small number of Sobibor inmates who allegedly worked in the “gas chamber area” to manually crush into ash with hammers the millions of bones and teeth from these hundreds of thousands of victims!

Holocaust researcher Thomas Dalton discussed the enormous problems in regard to the unburned bones and teeth of the corpses. The ash from the burnt corpses would have to be sifted every day for bones and teeth. Imagine how long it would take to find and smash millions of bones and teeth with hammers! If not found and ground to ash, they are still in the earth, waiting to be discovered.⁷²

The “Top Secret” Extermination Camp Sobibor: Another Contradiction

According to the official US government position on Sobibor, as contained in Judge Matia’s ruling on the Demjanjuk case, Sobibor was a top-secret camp. In his own words:⁷³

“The extermination camp [Sobibor] was a secret operation, not well-known during World War II.”

This is congruent with the orthodox Sobibor saga, as historian Schelvis points out that the camp “was surrounded by very sparsely populated marshland, as far as possible from prying eyes to prevent

the outside world from ever discovering the camp's secret purpose."⁷⁴

Schelvis then provides evidence that undermines this orthodox Sobibor saga. Even though he too claimed that Sobibor was a "top secret" extermination camp, he still wrote:⁷⁵

"[B]y September or October of 1942, when the Germans had started to burn rather than bury the bodies after gassing them, virtually everyone in the surrounding area soon realized precisely what was going on at the camp. The glow from the fire was clearly visible for miles around, especially by night, while the foul stench of burning human flesh also polluted the air over a wide area."

Again, Schelvis claims that:⁷⁶

"The mass cremations resulted in huge fires, which flared so high they could be seen far and wide, especially at night. [...] They were visible even [...] in the village of Zlobek, three kilometers to the north-west [...]."

According to Erich Lachmann, a German "eyewitness" who was put on trial for war crimes, what was allegedly going on in Sobibor was well known:⁷⁷

"Any child in Poland could tell you that these were extermination camps. It was obvious that Jewish transports kept arriving at the camp and that no Jews ever came back out."

The Jews were being deported elsewhere; this is why they were never seen again.

Consider the testimony of Sobibor survivor Zelda Metz. She claims the village in which she lived was only fifty kilometers from Sobibor, and Polish peasants were well aware that it was an extermination center for Jews; they "saw evidence" of this with their own two eyes. She recalls:⁷⁸

"Polish peasants told me that Jews came to Sobibor in all directions, and that they were murdered. 'We see the flames of the crematoria from a distance of fifteen kilometers,' they used to say. We lived in terror."

If Sobibor was the most secretive of the extermination camps, why was the surrounding population well aware of the mass murders that were allegedly taking place there? If Sobibor was this ultra-secretive extermination center as Judge Matia and historian Schelvis state,

why did the Germans call mass attention to the killings by allowing the flames, glow and smoke of the mass burnings to be seen from a distance of fifteen kilometers? Directly contradicting what they claim, there was nothing secret about the alleged exterminations at Sobibor. Rumors of mass exterminations of Jews at Sobibor were widely circulated.

Perhaps the earliest reference to Sobibor as an “extermination camp” is in the *New York Times* of Nov 25, 1942 (p.10). They quote from a report by the Polish Government in exile in London:

“Wherever the trains arrive half the people are dead. Those surviving are sent to special camps at Treblinka, Belzec, and Sobibor. Once there the so-called settlers are mass-murdered.”

So Sobibor obviously wasn’t top secret after that!

What is the significance of all this? That is, the official history alleges that Sobibor was a top-secret extermination camp. Yet, we have cited “evidence” from those same “official histories” that shows that the alleged exterminations and mass burnings at Sobibor were well known and not top secret.

Bizarre contradictions like this are exactly what one should expect from a historical falsehood. The official history says that Sobibor was a top-secret extermination camp. Yet, the eyewitnesses—upon whom the official history is based—claim that the mass exterminations were well known and not top secret. If the official history is correct, then the eyewitnesses are wrong. But if the eyewitnesses are correct, the official history is wrong. The official history and the eyewitnesses undermine each other, and tend to cancel each other out.

Here is my most important point. If a true believer in the orthodox Sobibor extermination story simply consults academically acceptable sources, even he will find enough evidence to be very skeptical of the Sobibor “gas chamber” claim. The contradictions and falsehoods that I’ve enumerated here are exactly what one should expect from a historical myth.

How Many Were Allegedly Murdered at Sobibor?

In the aftermath of WWII, the Commission for the Investigation of German Crimes in Poland asserted that 250,000 people were mur-

dered at Sobibor.⁷⁹ This is the official, etched-in-stone truth still promoted by the Polish authorities.

In the climate of anti-German hatred that followed WWII, wild and irresponsible exaggerations and distortions about the number allegedly killed at Sobibor abounded. In his 1948 book, Jewish civic leader and author Dr. Joseph Tenenbaum wrote that from May 1942 to October 1943, a half a million human beings were murdered at the site.⁸⁰ This is twice the estimate made by the Commission for Investigation of German Crimes in Poland in 1946-1947. This example shows how easy it was in the aftermath of WWII to openly promote outright falsehoods about Sobibor.

In March 1972, British journalist Gitta Sereny noted what was stated on a Sobibor memorial, very near the camp site:⁸¹

“In this place from May 1942 until October 1943 there existed a Hitler extermination camp. At this camp 250,000 Russian, Polish, Jewish and Gypsy prisoners were murdered [...]”

The “official truth” about Sobibor now claims that this is false.

On the road to the camp in present day Poland, there are five plaques along the road by the camp, which read:⁸²

“At this site, between the years 1942 and 1943, there existed a Nazi death camp where 250,000 Jews and approximately 1000 Poles were murdered.”

The reader should take note of the variation in the propaganda. In 1972, when Poland was under Communist rule, it was 250,000 Polish, Russian, Jewish and Gypsy prisoners who were murdered—so claimed the memorial plaque. The Communists refused to “recognize” that mostly Jews were supposedly targeted for death by the Germans. Yet, in present-day Poland, with the disappearance of Communism, now it is 250,000 Jews and 1000 Poles who were allegedly murdered at Sobibor. The Sobibor extermination story has evolved in a way that reflects the propaganda needs of the moment and the interests of political elites.

Even so, the Israeli and Polish archaeologists who investigated the site and are firm believers in the “reality” of the Holocaust admit that it is hard to imagine how 250,000 could have been murdered there. In their own words:⁸³

“The camp was destroyed by the Germans after the prisoner revolt, so it is very difficult to imagine that the killing of 250,000 people took place here.”

The pre-eminent Holocaust authority, the late Raul Hilberg, engaged in “Holocaust denial.” He denied that 250,000 people were murdered at Sobibor. In the 1985 edition of his magnum opus, he reduced this figure by twenty percent, as he claimed that up to 200,000 people were slaughtered. In the final 2003 edition, his “Holocaust denial” reached new heights of outrage. He says the number supposedly murdered was “over 150,000.”⁸⁴

Sobibor historian Jules Schelvis, who wrote the definitive mainstream history of the camp, also engaged in a serious form of “Holocaust denial.” He too denied that 250,000 people were slaughtered there! He minimized the number of alleged Sobibor deaths down to 167,000.⁸⁵

How Come Hilberg and Schelvis Were Never Put on Trial for “Holocaust denial?”

Sobibor expert Christopher Browning recommended Miriam Novitch’s, *Sobibor: Martyrdom and Revolt*, as an “authoritative source” for the history of the alleged extermination process at Sobibor.⁸⁶ What do we learn from one important witness account in this “authoritative source”? Sobibor witness Moshe Bahir claimed that Heinrich Himmler visited the camp for the second time in order to celebrate the completion of the *first* million Jews murdered at the camp.⁸⁷

German soldier Erich Fuchs’s estimate of the number of victims was 650,000 less than Bahir’s, as he estimated the total number of Sobibór victims to have been 350,000.⁸⁸ This is still 100,000 more than the official estimate of 250,000 made by the Commission for Investigation of German Crimes in Poland, and more than twice the estimate given by Sobibor expert Schelvis.

I repeat: Polish forensic scientists cannot imagine how 250,000 people could be murdered at Sobibor. Nevertheless, Moshe Bahir, whom the German legal system believed to be a credible witness, claimed that four times 250,000 were murdered at the site! Fuchs claims that 100,000 more than the wild exaggeration of 250,000

were killed at Sobibor. Erich Fuchs is looked upon as an important source for the “facts” about Sobibor.

Such is the quality of the “eyewitnesses” upon which the traditional Sobibor extermination story is based.

A Question for Judge Matia

Since Judge Matia effectively sealed John Demjanjuk’s fate, I would like to ask him this pointed question. Since we cannot determine how many “gas chambers” there were, nor their dimensions and capacities; what the exact death gas really was; what type of engine was used to generate the death gas; what the chambers were made of; where these structures were located; how long it took for the victims to be asphyxiated; how the corpses were removed from the chambers; how the bodies were buried in a lake-like area; what substance was used to burn the bodies; how the millions of unburned bones and teeth were disposed of; and how many were killed: how then can Judge Matia rule with any confidence that John Demjanjuk “contributed to the process by which thousands of Jews were murdered?”

The Testimony of Thomas Blatt: A Witness against Demjanjuk?

After John Demjanjuk was deported to Germany, German television reported that a survivor of the Sobibor camp could help confirm Demjanjuk’s identity. The witness, 82-year-old Thomas Blatt, is a somewhat well-known Sobibor survivor and researcher who authored a book about his experiences at the camp during WWII. He described the state of affairs at Sobibor as akin to a death factory.

Here is what Blatt told the German magazine *Spiegel*.⁸⁹

“They abused us. They shot new arrivals who were old and sick and could not go on. And there were some who pushed naked people into the gas chambers with bayonets. [...] Sobibor was a factory. Only a few hours passed between arrival and the burning of a body.”

The official history of the camp calls Blatt’s claims into serious question. The late Holocaust historian Gerald Reitlinger explains.⁹⁰

“Only sixteen women and three men returned after the war to Holland from Sobibor, where the chance of avoiding immediate death in the gas chamber was not one in four, but less than one in forty. From most trains about 40-80 young men were picked for the services of the death camp, but they lasted only a few weeks.”

Blatt provides one with a very obvious reason to be skeptical of his story. It says on the back cover of his book that Blatt survived a total of six months at Sobibor.⁹¹ If what Blatt says is true—that Sobibor was a death factory where people were murdered and their bodies burned within a few hours of arrival—then it is logical to infer that Blatt himself should not be around to tell his story. How did Blatt survive a whole six months in the camp? Blatt makes it perfectly clear in his memoir that he never worked in the area that housed the alleged “gas chambers.” Since he was never needed for this job, why would the Germans allow him to survive a half of a year in the camp if “only a few hours passed between arrival [of Jewish prisoners] and the burning a body?”

If the official history is correct—in that a Jew could survive only a few weeks at most—then isn’t Blatt’s claim that he survived six months untrue? But if Blatt’s story is true—that he survived six months in the camp—then this calls into question the traditional Sobibor extermination story.

The mere fact that Blatt was allegedly at Sobibor for six months and was not murdered, is consistent with the Revisionist hypothesis that Sobibor was not an extermination center for Jews, but rather a transit camp where Jews were deported further east.

Just as important, one is led to conclude that his most important claims about the “gas chambers” are just “hearsay” or word-of-mouth gossip. Blatt claims that inmates were not allowed to see inside the “top-secret” area of Sobibor that contained the “gas chambers.” In his own words:⁹²

“Prisoners from the other lagers [areas that did not have ‘gas chambers’] were never allowed to see the inside of Lager III [the area of Sobibor that harbored the ‘top secret gas chambers’].”

His friend who did peek inside the “gas chamber” area was presumably killed.⁹³ According to the Polish and Israeli archeologists who investigated the camp, prisoners who survived Sobibor never saw the “gas chambers,” because “seeing it implied instant execution.”⁹⁴

Thus, if Blatt would have actually seen “naked people being driven into the gas chambers,” he should have been killed by the Germans—according to the official story.

Elsewhere Blatt says the Nazis made it difficult to collect “any direct evidence” of the alleged mass exterminations in gas chambers. After the war, the information about the “gas chambers” allegedly came from inmates who spoke with other inmates who worked around the gas chambers or from “limited observations” of the extermination area from a different area of the camp. The testimony of Ukrainian and German guards filled in the rest of the story.⁹⁵

Nevertheless, Blatt offers some “detailed knowledge” of the Sobibor “gas chambers.” He says they were “decorated with flowers, a Star of David, and the inscription ‘Bathhouse.’”⁹⁶ How did he get this “information?” Did he actually see the “gas chambers?” If he did, then how come he was not killed by the Germans, as “seeing” implied instant execution? Or did he get these “facts” by word of mouth from other prisoners or from former guards?

Nowhere in his 1997 book does Blatt claim he actually saw, with own two eyes, “naked people being pushed into the gas chambers with bayonets.”

Finally, another of Blatt’s claims is inconsistent with the official layout of Sobibor. We let Blatt pick up his story here:⁹⁷

“Our job in this section done, SS Oberscharführer Karl Frenzel randomly chose four prisoners, myself included, and led us to the hair-cutting barrack, less than twenty feet from the gas chambers.”

Notice what Blatt is saying: the barracks where the hair of the female victims was cut (before they went to the gas chambers) was less than twenty feet (6.1 meters) from the gas chambers. Elsewhere he again states that the special barrack where the women’s hair was cut before entering the gas chambers was “just steps away from the gas chambers.”⁹⁸

Yet, Sobibor historian Yitzhak Arad claims the path (the “tube”) that led from the reception area for Jews (Lager II) to the extermination area (Lager III) was 150 meters long. Arad adds: “Halfway through the ‘tube’ was the ‘barber shop,’ a barrack where the hair of the Jewish women was cut before they entered the gas chambers.”⁹⁹

If the path from Lager II to the gas chambers was 150 meters long, and the “barber shop” was halfway through the “tube,” then

the “barber shop” was 37.5 meters from the gas chambers, not 6.1 meters from the gas chambers. The “barber shop” was not, as Blatt says, just steps away from the gas chambers.

If Blatt is correct, in that the “barber shop” was just steps away (6.1 meters) from the gas chambers, then Arad’s official story that the “barber shop” was 37.5 meters from the “gas chambers” is false. But if Arad is correct, then this calls into question the veracity of Blatt’s testimony.

Once again, inconsistencies like this should make even the most hardcore believer in the Sobibor extermination story somewhat skeptical.

Did the Germans Destroy Evidence of Mass Murder?

In Sobibor historian Schelvis’s own words:¹⁰⁰

“Very few documents relating to Sobibor and the other death camps had actually survived. After the uprising, Globocnik wrote to Himmler that ‘the evidence should be destroyed as quickly as possible, now that all else has been destroyed,’ and virtually all of the incriminating documents were burnt soon thereafter.”

First, I will assume the document in question—a Globocnik-to-Himmler letter of 5 January 1944—is authentic and accurately translated, and not an altered document or outright forgery. (It is in the Bundesarchiv Koblenz, Germany.)

Even if it is authentic and accurately translated, it does not necessarily support the view that exterminations of Jews were taking place at Sobibor. There is a non-criminal interpretation one could give to the document. As Holocaust historian Gerald Reitlinger pointed out in his *The Final Solution: The Attempt to Exterminate the Jews of Europe*, SS leader Himmler told a representative of the World Jewish Congress toward the end of the war:¹⁰¹

“In order to put a stop to the epidemics we were forced to burn the bodies of incalculable numbers of people who had been destroyed by disease. We were therefore forced to build crematoria, and on this account they are knotting a noose for us.”

The German leadership was well aware of the false atrocity tales of the First World War, and they were just as aware of the false atrocity tales of the war then in progress. Mainstream Holocaust historian

Richard Breitman points out that in September 1942, Rabbi Stephen Wise, president of the American Jewish Congress, related to American Undersecretary of state Summer Welles the story that the Nazis were making soap from the flesh of gassed Jews and artificial fertilizer from their bones. This news ultimately leaked back to Himmler. Breitman then admits that this particular rumor was a false atrocity tale:¹⁰²

“Himmler knew that no one was supposed to be manufacturing fats or artificial fertilizers from corpses (in fact, it turned out that this part of the report was erroneous).”

Schelvis wants the reader to believe that Globocnik and Himmler wanted to destroy “evidence of exterminations.” Quite the contrary. The Germans were aware of the false atrocity tales of the Allies and Zionists, and they may have wanted to destroy Camp Sobibor so that its remains could not be used to create propaganda lies that could ultimately be used against them.

Sobibor Archeology: Religion Masquerading as Science?

Israeli and Polish archeologists, whose forensic investigations of Sobibor are ongoing, made this statement:¹⁰³

“We regard the extermination process as a past reality, a series of historically established events, which do not need to be proven by archeological excavations. Archaeology, in our case, has the role of supplementing and filling gaps, especially in terms of site layout, structures and artifacts.”

Evolutionary Biologist, atheist, and prominent critic of religion Richard Dawkins explains what he believes to be characteristic of religious fundamentalism:¹⁰⁴

“Fundamentalists know they are right because they have read the truth in a holy book and they know, in advance, that nothing will budge them from their belief. The truth of the holy book is an axiom, not the end product of a process of reasoning. The book is true, and if the evidence seems to contradict it, it is the evidence that must be thrown out, not the book.”

On this issue of religious faith, again, here is what Dawkins writes:¹⁰⁵

“Faith is evil precisely because it requires no justification and brooks no argument.”

According to the Sobibor archeologists, the physical evidence is not to be used to test the entire Sobibor extermination story, to see if it is true or false. Rather, the physical evidence is to be used to “corroborate” and “support” the “official truth” about Sobibor. The official extermination story of Sobibor is thus a non-scientific axiom, because it cannot be falsified. It is just assumed to be true—just like a religious dogma. The Sobibor “gas chamber” story has only eyewitness testimony to support it—just like a religious dogma.

What the Sobibor archeologists say fits the pattern of Dawkins’s description of religious fundamentalism. These Holocaust fundamentalists regard the extermination process as “historically established,” and it does not need to be proven by forensic investigations. The extermination process is an axiom—it is not the end product of scientific evidence. Their belief in the extermination process needs no scientific evidence to prove it, and they simply refuse to honestly evaluate the Revisionist critique of the traditional Holocaust story.

Why Did German Soldiers “Confess” to “Nazi Gas Chamber” Crimes at Sobibor?

Long before the enactment of the present laws in Germany that criminalize any “denial” of the Holocaust, there were still social and political pressures that induced German officials on trial for alleged war crimes to “confess” to the “truth” of the extermination of the Jews.

The “Nazi extermination camp” mythology was declared “historical truth” at the Nuremberg trials, and it was then used as an ideological cornerstone for the Allies-installed governments in postwar Germany. Since the German government is based upon the “Nazi gas chamber” ideology, to dispute it in a German court is virtually impossible.

Indeed, in April 1999, the German Federal Foreign Minister Joschka Fischer stated:¹⁰⁶

“All democracies have a basis, a cornerstone. For France it is 1789, for Germany it is Auschwitz.”

In the highly respected German daily *Frankfurter Allgemeine Zeitung*, Patrick Bahners put forth a founding belief of the present German government. If one “denies the murder of the Jews, he repudiates the legitimacy of the Federal Republic.”¹⁰⁷

It is any wonder that former German soldiers who served at Sobibor “confessed” that there were “gas chambers” at the camp? From a legal standpoint they had no choice but to give credence to this legend. The tribunals that these German military men and National Socialist officials faced were committed to the dictum that there was a Nazi plan to exterminate the Jews, and it was done with the use of “gas chambers.” It was out of the question for them to contest this in court, so they simply built their defense strategies accordingly. In a word, it was simply in their best legal interests to simply “admit” the “truth” of the orthodox Jewish extermination story and then build their defense strategy around it—thus falsifying the historical record along the way.

The late Dr. Wilhelm Stäglich, a former judge who was punished by the German government for his “Holocaust denial,” expressed this dilemma when he stated:¹⁰⁸

“From the outset, the defendants in the ‘Nazi Crimes of Violence’ trials knew that it was utterly pointless to dispute all or part of the picture of the ‘mass murder of the Jews’ in which they were accused of having taken part, since that picture had been inculcated into the public mind long before the trials began. To the defendants it must have seemed the most expedient course not to dispute that the alleged murders occurred, only that they were involved in them. Particularly if they lacked an airtight alibi, the defendants had to secure the goodwill of the court. In short, they had but one aim in mind: their own acquittal.”

Evidence in favor of this view is provided by Holocaust expert Christopher Browning. One of Browning’s key pieces of evidence for alleged mass exterminations at Belzec is the postwar testimony of former SS Sergeant Josef Oberhauser. Browning provides us with a reason (buried in a footnote) to be skeptical of Oberhauser’s testimony. He accuses Oberhauser of falsifying the dates of events in order to create an adequate defense at the “Belzec trial” in Germany in the 1960s. Specifically, he writes that Oberhauser is guilty of “clearly falsifying chronology to give the impression that until August 1942—*i.e.*, for the period for which he was on trial—only a

small number of test gassings were being carried out in a single gas chamber capable of holding 100 people.”¹⁰⁹

Why didn't Oberhauser claim that until August 1942 (the period for which he was on trial) he never witnessed or operated any homicidal gas chambers? This would have been the best defense, would it not? No, because of the nature of the German legal system that he was entrapped in, it would have been hopeless to attempt to repudiate the Belzec gas chamber story. So, it was simply in Oberhauser's best legal interests to “confess” to the existence of “gas chambers,” and then claim that there were only a small number of “gassings” while he was in the camp.

Professor Browning also admitted that even the memoirs of Adolf Eichmann contain “calculated lies for legal defense.”¹¹⁰ This would not be the first time that a German officer in a postwar statement falsely claimed that there was a Nazi policy to exterminate Jews in order to create a defense at his upcoming trial. Browning's colleague, Final Solution Historian Ian Kershaw, pointed this out in his latest book.

Kershaw concedes that some post-war court testimony of German military officers about the existence of an order from Hitler to exterminate the Jews is bogus:¹¹¹

“The early postwar testimony of Einsatzkommando leaders about the prior existence of a Führer order [to mass exterminate the Jews] has been shown to be demonstrably false, concocted to provide a unified defense of the leader of Einsatzgruppe D, Otto Ohlendorf, at his trial in 1947.”

We see a similar legal-defense strategy in regard to the Germans who stood trial for alleged crimes committed at Sobibor. Karl Werner Dubois, who was sentenced to three years' imprisonment at the 1966 Sobibor trial for his alleged involvement in mass murder, explained an overall defense strategy:¹¹²

“What should be taken into account is that we did not act on our own initiative, but in the context of the Reich's Final Solution to the Jewish problem.”

British journalist Gitta Sereny interviewed Franz Stangl, a former commandant of Sobibor, while he was in prison and his sentence was on appeal. Sereny was aware that Stangl would attempt to make his case in way that would be in his best legal interests. It simply

was not in Stangl's interests to contest the Sobibor "gas chamber" claim. Indeed, it was in his best legal interests to simply "go along" with the Sobibor extermination ideology, and then attempt to mitigate his alleged guilt.¹¹³

At the present time, it is impossible for anyone (including John Demjanjuk) to contest the traditional extermination story in a German court. Revisionist historian Robert Faurisson profiled the situation perfectly when he pointed out that "Holocaust denial" is "an offense which is punishable with up to five years imprisonment. In Germany, no exonerating evidence may be introduced in such trials, since the same evidence would constitute 'denial' as well and would merely lead to another criminal indictment of the defendant *and* his lawyer."¹¹⁴

In such a judicial climate, is it any wonder that German officials on trial for alleged war crimes "confessed" to the existence of the Sobibor "gas chambers?"

Does Browning's Convergence of Evidence Prove the Sobibor Extermination Story?

In a court document prepared for the Irving-Penguin Books/Lipstadt trial in London, Professor Browning put forth his argument as to why human testimony "proves" that the mass extermination of Jews took place at the Operation Reinhardt camps. He admitted that "eyewitness" reports of mass exterminations at Sobibor and other camps are contradictory and somewhat unreliable, but nevertheless, we should believe them anyway. He wrote:¹¹⁵

"Once again, human testimony is imperfect. The testimonies of both survivors and other witnesses to the events in Belzec, Sobibor, and Treblinka are no more immune to forgetfulness, error, exaggeration, distortion, and repression than eyewitness accounts of other events in the past. They differ, for instance, on how long each gassing operation took, on the dimensions and capacity of the gas chambers, on the number of undressing barracks, and on the roles of particular individuals. Gerstein, citing Globocnik, claimed the camps used diesel motors, but witnesses who actually serviced the engines in Belzec and Sobibor (Reder and Fuchs) spoke of gasoline engines. Once again, however, without exception all concur on the vital issues at dispute, namely

that Belzec, Sobibor, and Treblinka were death camps whose primary purpose it was to kill in gas chambers through carbon monoxide from engine exhaust, and that the hundreds of thousands of corpses of Jews killed there were first buried and then later cremated."

Browning is mistaken. His claim—that without exception all witnesses concur on the vital issue that Jews were murdered in gas chambers using carbon monoxide from engine exhaust—is demonstrably false. There are Sobibor survivors who claimed that Jews were murdered en masse with chlorine gas, Zyklon B gas, “unnamed gases” and electricity at Sobibor, and not with the use of “carbon monoxide/engine exhaust chambers.” Browning failed to inform his readers of the serious problems such false eyewitness testimony raises.

Just because some of the “eyewitnesses” do concur on some points, it does not follow that their claims are therefore true. A series of false testimonies can converge on a falsehood. Let it suffice to say that even false testimony can be “corroborated” by other false testimony; a series of false and lying testimonies can “corroborate” and “vindicate” each other, for even historical lies can develop a certain consistency.¹¹⁶ Browning fails to take this into consideration. For example, consider the false story of the phony “homicidal steam chambers” at Treblinka, or the bogus claim that the Germans manufactured soap from the bodies of dead Jewish corpses.¹¹⁷ Both lies have a chain of “evidence” with a certain logical coherency to “corroborate” them.

Why Should We Reject the Traditional Extermination Story?

The traditional extermination story at Sobibor has no authentic wartime documentation to support it, nor does it have any forensic or physical evidence to prove it. It is based exclusively upon the testimony of former Sobibor inmates and the postwar testimony of former German and Ukrainian soldiers who served at Sobibor.

There are good reasons for even the most hardcore believer in the Holocaust to be very skeptical of the Sobibor extermination story. As the Scottish philosopher David Hume pointed out centuries ago, the veracity of human testimony is undermined when “the witnesses

contradict each other; when they are but few, or of a doubtful character; when they have an interest in what they affirm; when they deliver their testimony with hesitation, or on the contrary, with too violent asseverations, etc.”¹¹⁸

As we have shown here, the “eyewitnesses” to Sobibor do contradict each other; they are of a doubtful character, and they do have an interest in what they affirm.

The German officials who “confessed” to the existence of the Sobibor “gas chambers” had a vested legal interest in promoting this falsehood. They could not do otherwise in the judicial system they were entrapped in. Former Sobibor inmates had a burning desire for revenge. For sure, former Sobibor inmate Zelda Metz admitted that: “We [Sobibor inmates] all wanted to escape and tell the world the crimes of Sobibor. We believed that if the people knew about it, Nazi Germany would be wiped out. We thought that if mankind knew of our martyrdom, we would be admired for our endurance, and revered for our sufferings.”¹¹⁹

Many of these Jewish survivors from Sobibor put forth testimony that is truly doubtful, and they did have an interest in promoting horrendous atrocity stories about Sobibor. This would help to defeat and forever degrade their hated enemy, National Socialist Germany, and they would come away as heroes in the eyes of the world. These former Sobibor inmates were embroiled in the German-Jewish hatreds of the war, and their testimonies must be evaluated with this in mind.

A Rebuttal to Judge Matia’s Ruling

Judge Matia charged Demjanjuk with a specific crime:

“In serving at Sobibor, Defendant [John Demjanjuk] contributed to the process by which thousands of Jews were murdered by asphyxiation with carbon monoxide.”

Even if it is proven that Demjanjuk served as a guard at Sobibor, there is no evidence he ever contributed to the process by which Jews were murdered in “gas chambers”—because there is no credible evidence the “gas chambers” of Sobibor ever existed. And for those hardcore believers in the traditional Sobibor extermination story, who still insist that the “gas chambers” existed, it is up to

them to provide the physical proof of their assertions, something they cannot do.

As Judge Matia wrote, the current case against Demjanjuk is based upon purportedly genuine documents that allegedly show that he served as a guard at Sobibor. At his trial in Israel, however, the late forensic expert Dr. Julius Grant claimed there is good reason to believe that certain documents used against Demjanjuk were forgeries. Matia dismissed at least some of Grant's testimony in Israel as "not reliable or credible."¹²⁰ Yet, Demjanjuk's former Israeli attorney, Yoram Sheftl, discussed the evidence that suggests Grant's claims very well may have been correct.¹²¹

We don't have possession of the documents in question, so we cannot subject them to a thorough examination to determine if they are genuine. But even if it is proven that Demjanjuk served as a guard at Sobibor, there is no credible evidence that he ever harmed a single person. Recently, a Canadian court ruled in a case similar to Demjanjuk's that Ukrainian-born Wasyl Odynsky's citizenship should not be revoked, even though he served at the German forced-labor camp of Tranwiki. Odynsky served as a perimeter guard, and the Federal Court of Canada ruled there is no evidence he harmed a single person.¹²² The same could be true for John Demjanjuk.

We now give the reader one of Judge Matia's most important conclusions in regard to his ruling against John Demjanjuk: "This is a case of documentary evidence, not eyewitness testimony. It is not at all unusual sixty years after an event that eyewitnesses are not available. Indeed, if they were, their testimony would be subjected to close scrutiny because of the effect of time and the ravages of age upon memories and eyewitness identifications. The defendant's successful defense against the 'Ivan the Terrible' charges shows the unreliability of eye witness testimony so long after the event."¹²³

Once again, what Matia wrote is misleading. The current case about Demjanjuk allegedly serving at Sobibor is based upon purportedly authentic documents. But what Matia and the official history assert about Sobibor being an extermination camp is based upon the grossly unreliable testimony of former Sobibor inmates and the equally unreliable testimonies of German soldiers that were given years after the events in question and in grossly unfair courts. Indeed, it was not possible for the Germans who were put on trial for alleged crimes at Sobibor to contest the official extermination story

Judge Matia rightly pointed out that Demjanjuk's successful defense against the 'Ivan the Terrible' charges shows the unreliability of eyewitness testimony so long after the event. Now it is time for Judge Matia to admit the "eyewitness testimony" that the Sobibor "gas chamber" story is built upon is equally as unreliable as the "eyewitness testimony" that the original "Ivan the Terrible" charges were built upon.

Hunting Demjanjuk: Injustice, Double Standards, Ulterior Agendas

The late historian and journalist John Sack documented how Jewish officials in Poland persecuted and murdered large numbers of German prisoners in the aftermath of World War Two in his book, *An Eye for an Eye*. After committing such dastardly deeds, many of these Jews came to America.¹²⁴ If it is right and just that alleged non-Jewish war criminals like Demjanjuk be legally hounded and deported, then Jewish war criminals should meet with the same fate. If the U.S. government devotes resources to the rooting out of non-Jewish war criminals, then they should devote resources to the rooting out of Jewish war criminals. To concentrate only upon non-Jewish war criminals is selective justice. And selective justice is in fact injustice. Why the hypocritical double standard? What really lies behind this campaign?

Holocaust revisionism, the theory that the traditional view of the Jewish Holocaust contains lies, exaggerations and other falsehoods, is a serious threat to Zionist power and the German government that is subservient to Israeli/Zionist interests. Various governments have resorted to "war-crimes trials" to combat its phenomenal growth. Indeed, Israel's former Attorney General, Yitzhak Zamir, publicly admitted that this was one of the major purposes of the Israeli Demjanjuk trial.¹²⁵

"At a time when there are those who even deny that the Holocaust ever took place, it is important to remind the world of what a fascist regime is capable of [...] and in this respect the Demjanjuk trial will fulfill an important function."

In 1993, as the case against Demjanjuk was falling apart, an Israeli prosecutor close to the case acknowledged a political motive for continuing the campaign.¹²⁶

“So the important thing now is at least to prove that Demjanjuk was part of the Nazi extermination machine [...] otherwise [...] we will be making a great contribution to the new world-wide movement of those who deny the Holocaust took place.”

It is not just the international Jewish-Zionist lobby that wants to benefit from another Demjanjuk “Holocaust” trial. The government of Germany, imposed upon a prostrate German people by the victorious Allies, believes it gets the imprint of legitimacy from these Holocaust trials. As mainstream historian of Jewish-German relations Jeffrey Herf noted:¹²⁷

“The Auschwitz trial conducted in Frankfurt-am-Main in 1964, as well as trials of those who had participated in murders in the Einsatzgruppen and at the extermination camps in Belzec, Treblinka, Sobibor, Chelmo, and Maidanek, offered further details to the West German public about the Holocaust and the death camps in Poland.”

As French Revisionist Robert Faurisson so rightly pointed out, one of the reasons that Ernst Zündel was deported from Canada to a prison cell in Germany is because the Canadian authorities believed his Holocaust revisionist views destabilize the government of Germany.¹²⁸

The reader should keep this in mind during the upcoming German trial of John Demjanjuk for the crime of “helping to lead Jews to the gas chambers.” Indeed, this is among the ulterior reasons for the further prosecution of the unfortunate Demjanjuk. The promoters and the beneficiaries of the Holocaust ideology—International Zionism, Israel and the current German government—want to use a Demjanjuk show trial to fight the phenomenal growth of Holocaust revisionism, a movement that poses a dire threat to the Zionist government in Israel and the government subservient to Zionism in Germany.

© 2009, by Paul Grubach. All rights reserved.

Notes

- ¹ Caniglia, John. “Demjanjuk’s family vows to keep fighting,” *The Plain Dealer*. (Cleveland, Ohio), 30 December 2005, p. B.3.
- ² Schelvis, Jules. *Sobibor: A History of a Nazi Death Camp*. (Berg, 2007), p. 35.
- ³ Arad, Yitzhak. “Sobibor,” *Encyclopedia of the Holocaust*, vol. 4, Israel Gutman, ed., (Macmillan, 1990), pp. 1373-1378.

- 4 See page 27 of Judge Paul R. Matia's Ruling on the Demjanjuk case. United States of America (Plaintiff) v. John Demjanjuk (Defendant). Case No. 1: 99CV1193. Online: <http://f11.findlaw.com/news.findlaw.com/nytimes/docs/demjanjuk/usdemjanjuk022102jud.pdf>
- 5 *ibid.*
- 6 *ibid.*, p. 97.
- 7 Browning, Christopher R. "Evidence for the Implementation of the Final Solution: Electronic Edition." Online: www.hdot.org/browning_toc/
- 8 van Pelt, Robert Jan. *The Case for Auschwitz: Evidence from the Irving Trial*. (Indiana University Press, 2002), p. 5.
- 9 Blatt, Thomas Toivi. *From the Ashes of Sobibor: A Story of Survival*. (Northwestern University Press, 1997), pp. 227-228.
- 10 Gilead, I.; Haimi, Y.; Mazurek, W., "Excavating Nazi Extermination Centres," *Present Pasts*, North America, 110 05 2009, vol. 1, no. 1, 2009. Online: <http://www.presentpasts.info/articles/10.5334/pp.12/>
- 11 See the "News and Reports" section of <http://www.undersobibor.org/>
- 12 Central Commission for Investigation of German Crimes in Poland, *German Crimes in Poland: Volumes 1 and 2*. (Howard Fertig, 1982), vol. 2, p. 103. This was first published in English in 1946-1947.
- 13 Novitch, Miriam, ed. *Sobibor: Martyrdom and Revolt*. (Holocaust Library, 1980), p. 50.
- 14 See Mattogno, Carlo. *Belzec in Propaganda, Testimonies, Archeological Research, and History* (Theses & Dissertations Press, 2004), p.10. Online: <https://holocausthandbooks.com/book/belzec/>
- 15 *ibid.*
- 16 *ibid.*
- 17 Tenenbaum, Joseph. *In Search of a Lost People: The Old and the New Poland* (The Beechhurst Press, 1948), p. 285.
- 18 Shelvis, p. 215.
- 19 Hilberg, Raul. *The Destruction of the European Jews: Student Edition* (Holmes & Meier, 1985), p. 229.
- 20 See Gerstein's testimony in Arad, Yitzhak. *Belzec, Sobibor, Treblinka: The Operation Reinhard Death Camps* (Indiana University Press, 1987), p. 101.
- 21 Arad, *Belzec, Sobibor, Treblinka*, p. 31.
- 22 Schelvis, p. 102.
- 23 *ibid.*, p. 104.
- 24 Online: https://www.hdot.org/browning/#browning_5_D See "Eyewitness Testimony concerning Gassing at Belzec, Sobibor, and Treblinka: Fifth Category."
- 25 Novitch, p.12.
- 26 Central Commission for Investigation of German Crimes in Poland, vol. 2, p. 100.
- 27 *ibid.*, pp. 24, 26.
- 28 *ibid.*, p. 26.
- 29 Arad, *Belzec, Sobibor, Treblinka*, p.31.

- ³⁰ *ibid.*, p. 123.
- ³¹ Arad, "Sobibor," *Encyclopedia of the Holocaust*.
- ³² Schelvis, p. 104.
- ³³ *ibid.*, p. 102.
- ³⁴ Arad, *Belzec, Sobibor, Treblinka*, p. 31.
- ³⁵ Schelvis, p.114 n17.
- ³⁶ Central Commission for Investigation of German Crimes in Poland, vol. 2, pp. 100-101.
- ³⁷ Sereny, Gitta. *Into That Darkness: An Examination of Conscience*. (Vintage Books, 1983), p. 109.
- ³⁸ Schelvis, p. 33.
- ³⁹ *ibid.*, p. 100.
- ⁴⁰ *ibid.*, p. 114 n17.
- ⁴¹ *ibid.*, p.101.
- ⁴² Kues, Thomas. "The Alleged First Gas Chamber Building at Sobibor." Online: <https://codoh.com/library/document/the-alleged-first-gas-chamber-building-at-sobibor/>
- ⁴³ Kues, Thomas. "Sobibor Strangeness—A small compendium." Online: <https://codoh.com/library/document/sobibor-strangeness/>
- ⁴⁴ Kues, "The Alleged First Gas Chamber Building at Sobibor."
- ⁴⁵ Gilead, et al.
- ⁴⁶ Central Commission for Investigation of German Crimes in Poland, vol. 2, pp. 100-101.
- ⁴⁷ Schelvis, p.101.
- ⁴⁸ Arad, *Belzec, Sobibor, Treblinka*, p. 31.
- ⁴⁹ Novitch, p. 147.
- ⁵⁰ Schelvis, p. 68.
- ⁵¹ Arad, *Belzec, Sobibor, Treblinka*, p. 123.
- ⁵² Schelvis, p. 68.
- ⁵³ Novitch, p. 152.
- ⁵⁴ Arad, *Belzec, Sobibor, Treblinka*, pp. 32, 123-124.
- ⁵⁵ Novitch, p. 155.
- ⁵⁶ Gilead, et al.
- ⁵⁷ Hilberg, p. 229.
- ⁵⁸ Tenenbaum, p. 285.
- ⁵⁹ See map in Sereny, p. 94.
- ⁶⁰ Arad, *Belzec, Sobibor, Treblinka*, pp. 34-35.
- ⁶¹ Gilead, et al.
- ⁶² Novitch, p.78.
- ⁶³ Schelvis, p.112.
- ⁶⁴ Blatt, p. 232.
- ⁶⁵ See Mattogno, p. 10.
- ⁶⁶ Sereny, p.115.
- ⁶⁷ Arad, "Sobibor," *Encyclopedia of the Holocaust*, vol. 4, pp. 1373-1378.
- ⁶⁸ Schelvis, p.112.
- ⁶⁹ Arad, *Belzec, Sobibor, Treblinka*, p.171.
- ⁷⁰ *ibid.*, p.172.

- ⁷¹ See Weber, Mark and Andrew Allen, "Treblinka," *The Journal of Historical Review*, Summer 1992, pp. 133-158. Online: http://www.ihr.org/jhr/v12/v12p133_Allen.html. Mark Weber, "Jewish Soap," *The Journal of Historical Review*, Summer 1991, pp. 217-227. Online: http://www.ihr.org/jhr/v11/v11p217_Weber.html.
- ⁷² Dalton, Thomas. *Debating the Holocaust: A New Look at Both Sides* (Theses & Dissertations Press, 2009), p. 122.
- ⁷³ See Judge Matia's Ruling, p.27.
- ⁷⁴ Schelvis, p.28.
- ⁷⁵ *ibid.*, p.38.
- ⁷⁶ *ibid.*, p.112.
- ⁷⁷ *ibid.*, p.34.
- ⁷⁸ Novitch, p.130.
- ⁷⁹ Central Commission for Investigation of German Crimes in Poland, vol. 2, p. 103.
- ⁸⁰ Tenenbaum, p.285.
- ⁸¹ Sereny, pp. 114-115.
- ⁸² Schelvis, Plate 28.
- ⁸³ See the "News and Reports" section of <http://www.undersobibor.org/>
- ⁸⁴ Hilberg, p. 338. See also the 2003 (3rd) edition of *The Destruction of the European Jews* (Yale University Press, 3 volumes), p. 1320.
- ⁸⁵ Schelvis, back cover. On page 1, he says that approximately 170,000 were gassed at Sobibor.
- ⁸⁶ Browning, Christopher R. "Implementation of the Final Solution." Footnote 151. Online: https://www.hdot.org/browning/#browning_3
- ⁸⁷ Novitch, p.156.
- ⁸⁸ Klee, Ernst; Willi Dressen, Volker Reiss. *The Good Old Days: the Holocaust as Seen by Its Perpetrators and Bystanders*. (Free Press, 1991), p. 232.
- ⁸⁹ "Demjanjuk vows to fight death camp charges," *The Local: Germany's News in English*, 12 May 2009. Online: <http://www.thelocal.de/national/20090512-19237.html>
- ⁹⁰ Reitlinger, Gerald. *The Final Solution: The Attempt to Exterminate the Jews of Europe: 1939-1945* (Jason Aronson, Inc, 1987), p.337.
- ⁹¹ Blatt.
- ⁹² *ibid.*, p. 103.
- ⁹³ *ibid.*
- ⁹⁴ Gilead, et al.
- ⁹⁵ Blatt, p. 232 n7.
- ⁹⁶ *ibid.*, p. 231 n2.
- ⁹⁷ *ibid.*, p. 101.
- ⁹⁸ *ibid.*, p. 230 n2.
- ⁹⁹ Arad, p. 33.
- ¹⁰⁰ Schelvis, p. 2.
- ¹⁰¹ Quoted in Reitlinger, p.480.
- ¹⁰² Breitman, Richard. *The Architect of Genocide: Himmler and the Final Solution* (Alfred A. Knopf, 1991), p. 6.

- ¹⁰³ Gilead, et al.
- ¹⁰⁴ Dawkins, Richard. *The God Delusion* (Houghton Mifflin Company, 2006), p.101.
- ¹⁰⁵ *ibid.*, p.308.
- ¹⁰⁶ Quoted in Rudolf, Germar. *The Rudolf Report: Expert Report on Chemical and Technical Aspects of the 'Gas Chambers' of Auschwitz*. (Theses & Dissertations Press, 2003), p. 325. Online: <https://holocausthandbooks.com/book/the-chemistry-of-auschwitz/>
- ¹⁰⁷ *ibid.*, p.326.
- ¹⁰⁸ Stiglich, Wilhelm. *The Auschwitz Myth: A Judge Looks at the Evidence* (Institute for Historical Review, 1986), p. 224.
- ¹⁰⁹ Browning, Christopher R. with contributions by Jürgen Matthäus. *The Origins of the Final Solution: The Evolution of Nazi Jewish Policy, September 1939-March 1942*. (University of Nebraska Press, Lincoln, Nebraska. Yad Vashem, Jerusalem, 2004), p. 543 n163.
- ¹¹⁰ Browning, Christopher R. *Collected Memories: Holocaust History and Postwar Testimony*. (The University of Wisconsin Press, 2003), pp. 3-4, 8-9.
- ¹¹¹ Kershaw, Ian. *Hitler, the Germans, and the Final Solution*. (Yale University Press, 2008), p. 258.
- ¹¹² Schelvis, p. 246.
- ¹¹³ Sereny, pp.22-23.
- ¹¹⁴ See Leuchter, Jr., Fred A., Robert Faurisson, Germar Rudolf, *The Leuchter Reports: Critical Edition* (Theses & Dissertations Press, 2005), p. 19. Online: <https://holocausthandbooks.com/book/the-leuchter-reports/>
- ¹¹⁵ Online: https://www.hdot.org/browning/#browning_5_D See “Eyewitness Testimony concerning Gassing at Belzec, Sobibor, and Treblinka: Fifth Category.”
- ¹¹⁶ See Paul Grubach, “Convergence of Evidence: Reflections on the Irving-Lipstadt Affair.” Online: <http://www.codoh.com/revisionist/tr09irving.html>
- ¹¹⁷ See Mark Weber and Andrew Allen, “Treblinka,” *The Journal of Historical Review*, Summer 1992, pp. 133-158. Online: http://www.ihr.org/jhr/v12/v12p133_Allen.html. Mark Weber, “Jewish Soap,” *The Journal of Historical Review*, Summer 1991, pp. 217-227. Online: http://www.ihr.org/jhr/v11/v11p217_Weber.html.
- ¹¹⁸ J.C.A. Gaskin, *Hume’s Philosophy of Religion* (Barnes & Noble Books, 1978), p. 113.
- ¹¹⁹ Novitch, p. 131.
- ¹²⁰ See Judge Matia’s Ruling, p. 4, *passim*.
- ¹²¹ Yoram Sheftel, *Defending Ivan the Terrible: The Conspiracy to Convict John Demjanjuk* (Regnery Publishing, Inc, 1996), *passim*.
- ¹²² Yahoo News! Canada, By the Canadian Press, “Judge rejects Jewish groups bid to oust former SS guard,” 19 June 2009. Online: http://ca.news.yahoo.com/s/capress/090619/national/nazi_citizenship
- ¹²³ Judge Matia’s Ruling, p. 97.

¹²⁴ *An Eye for an Eye: The Untold Story of Jewish Revenge Against Germans in 1945* (Basic Books, 1993), p.150.

¹²⁵ See *Cleveland Jewish News*, March 21, 1986, p. 16.

¹²⁶ Quoted in Sheftel, p. 402.

¹²⁷ Jeffrey Herf, *Divided Memory: The Nazi Past in the Two Germanys* (Harvard University Press, 1997), pp. 337-338.

¹²⁸ See Leuchter, Faurisson, Rudolf, p. 19.

Tree-felling at Treblinka

Thomas Kues

1. Introduction

It is commonly alleged that a small (approximately 14 hectares large) camp in eastern Poland, usually denoted Treblinka II, served as a “pure extermination camp” for Jews between the end of July 1942 and August 1943. It is further alleged that at this camp somewhere between 700,000 and 900,000 Jews were killed with engine exhaust fumes in gas chambers, and that until March 1943 the victims were buried in huge mass graves. After this date, the hundreds of thousands of buried bodies—at least 713,555 corpses—were allegedly disinterred and incinerated, together with thousands of “fresh” victims, on cremation grates made of concrete blocks and railway-track rails, with wood used as fuel.¹

It has been pointed out by several revisionist historians, among them Mark Weber, Andrew Allen, Arnulf Neumaier, Jürgen Graf and Carlo Mattogno, that the alleged cremations would have required an immense amount of firewood which could not have been procured easily. There exists no documentation of transports of wood to Treblinka, by truck or train, and neither have eyewitnesses spoken of such transports. This implies that the firewood required for any cremation carried out at Treblinka would have to have been procured from forests in the vicinity of the camp. In the following article I will analyze the Jewish witness Richard Glazar’s account of tree-felling at Treblinka and compare it to relevant maps and aerial photographs as well as to what is known about the nature of the woods surrounding the former camps and the efficiency of wood-fuelled open-air incineration.

2. The Testimony of Richard Glazar

2.1. Glazar’s Description of Tree-felling at Treblinka in 1943

Richard Glazar’s published account of his alleged experiences in Treblinka II, *Trap with a Green Fence*, was originally published in German in 1992.²

In this book, Glazar has described the felling of trees for the purpose of fuel procurement for cremations as follows:³

“To clear the woods around the perimeter of the camp—that’s our main task now. Felled trees are hauled into camp and chopped into firewood. As spring becomes summer without transports, the greatest concentration of activity in the first camp moves down to the grounds behind the Ukrainian barracks, to the lumberyard. Those of us from Barrack A work there, along with other commando units who had previously worked at the sorting site. Idyllic mounds of freshly sawn and split firewood grow up and shine out from among the towering pines that have not been felled. A path runs along one side of the lumberyard and leads up to the main gate of the second camp. Though it is some seventy meters away, the gate is clearly visible from our work site. Here we deliver what wood is needed in that part of the camp. No one from over there is allowed out to work by the SS. The main work in the second camp still consists of digging up and incinerating the bodies from the old transports.”

2.2. The Subdivision of the Camp and Its Significance

Before we continue it is important to note some alleged features of the Treblinka camp structure. As per eyewitness testimony, Treblinka was divided into two main sections: the “lower camp” where the deportees were received and where their deposited clothing was sorted, and the smaller “upper camp” which supposedly contained the gas chamber buildings as well as the mass graves and the “grills” for the cremation of the corpses. The two sections were separated by a camouflaged wire fence and a huge sand rampart. In general the Jewish prisoner workers of these two camp sections were kept separated from each other.⁴ Richard Glazar was part of the Jewish work commando in the lower camp and thus not a witness to the alleged extermination and incineration process per se. He therefore provides no information regarding the construction or fuel consumption of the cremation pyres.

2.3. Summary of Glazar’s Statements

Let us reiterate the essentials of Glazar’s testimony. First of all, he tells us that the task of the Jewish inmate workers was to “clear the woods around the perimeter of the camp.” Because the trees are

felled around the camp's perimeter they are "hailed into" the camp, not taken there by trucks or other vehicles. Next we are told that the trees, which are identified as pines, are sawn and split at a lumberyard in the lower camp before delivered at a nearby gate to the "second camp" (= upper camp). It is apparent that not all wood is taken to the upper camp, since Glazar writes that he and the other workers delivered "what wood [was] needed in that part of the camp."

3. Wooded Areas at Treblinka 1936-1944

3.1. The Sources

What happens if we compare Glazar's statement to known facts? As sources for comparison I will use: a) a detailed map of the area drawn in 1936, six years previous to the construction of the camp;⁵ b) two air photos taken of the former camp site in 1944 (May 15 and an unknown date in November respectively); c) various ground photos from the "Kurt Franz album" showing trees surrounding the camp during its period of functioning; and d) various ground photos of the camp site as it looks today.

3.2. The Perimeter of the Camp

As a starting point for our comparison, we need to mark out the perimeter of the Treblinka II camp on the 1936 Polish map. This is most easily done by consulting the Luftwaffe air photo of the Malkinia-Treblinka area that was taken on May 15, 1944.⁶ In this photograph the former Treblinka II camp area is clearly visible as a whitish field, except for the northern part of the camp which has not been razed and still contains five or possibly more buildings. A quick comparison of the map and the photo reveal that the small unpaved road or path which crosses the railway side spur just to the west of the northernmost part of the camp is visible in both, even if it is more apparent in the November 1944 air photo.⁷ As further points of reference we have the small road or path leading straight south-south-east from an open rectangular field just to the north-east of the camp. As visible on the map, this road later bends in a more eastern direction and ends in the nearby village of Wólka Okraglik. We can also use the main railroad (visible to the upper right on the air photo) and the railway side spur (running in direction of the Treblinka I labor camp, located approximately 2 kilometers to the south

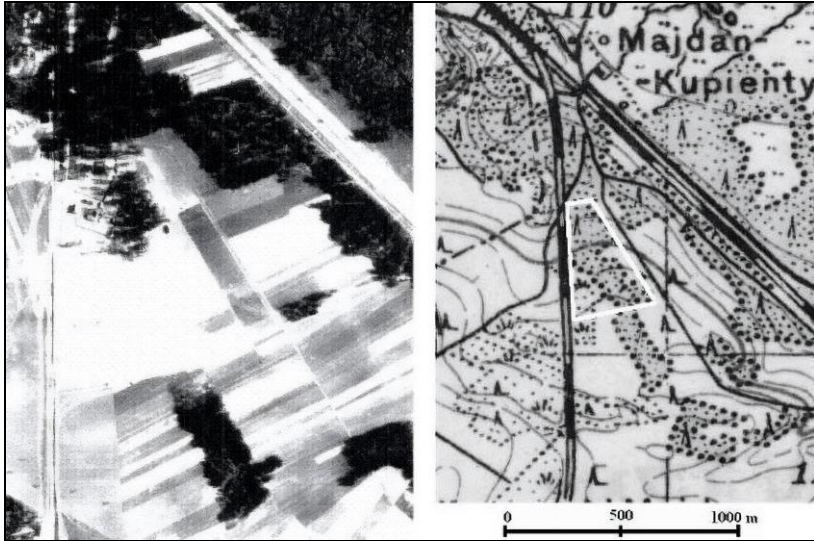


Illustration 1: The air photo of May 15, 1944 compared with the 1936 map (scale bar for the map added). The approximate future camp perimeter has been drawn in white.

of Treblinka II) to determine where on the map we should draw in the future perimeter. The result is presented below in Illustration 1.

3.3. Wooded Areas inside the Future Camp Perimeter

A quick glance at Illustration 1 reveals that a large portion of the future camp site was wooded in 1936. On the 1944 air photos we see that only the northernmost and the north-eastern part of the wooded area still remains. It is obvious that most, if not all, the other trees—corresponding to approximately 6 hectares—were felled during the construction of the camp.

Could the wood from these trees have been used for the cremations? This seems unlikely given that the order to cremate the corpses in the Aktion Reinhardt camps (Bełżec, Sobibór and Treblinka) allegedly was not given until autumn 1942,⁸ whereas the construction of the Treblinka “death camp” was begun in May the same year.⁹ The felled trees would thus not have been saved for this purpose. It is more likely that the resulting wood was used in the construction of the camp or sent away.

3.4. Evidence of Tree-felling in the Areas Surrounding the Perimeter

From looking at Illustration 1 we can draw the conclusion that, besides the trees felled at the construction of the camp, the wooded areas in the immediate vicinity, *i.e.* just to the north and north-east of the camp perimeter, were left intact in 1944, as their outlines on the air photos are virtually identical with those marked out on the 1936 map. But how about the forests further away from the camp?

By looking at a larger section of the 1936 map (Illustration 2) we see that there are large wooded areas to the north of the future camp site. If one continues further north, the terrain turns into a mix of meadows and marshland, due to the proximity of the Bug River. South of the camp there are mainly tilled fields. The wooded areas located within a 2 km radius of Treblinka II amount in total to less than 4 square kilometers.

In Illustration 3 we see the portion of the November 1944 air photo showing the woods north of the liquidated Treblinka II, again compared with the 1936 map. The zones showing traces of deforestation are very limited. One may estimate their total area to be 10 hectares at the very most. There is no guarantee, however, that parts of this tree-felling were not done after the liquidation of Treblinka II, *i.e.* in late 1943 or early 1944.

The argument that the SS might have replanted the felled forest, thus covering up the traces of deforestation, is not valid for two reasons. First, it is only alleged that the camp site itself was camouflaged with lupins and pines.¹⁰ Second, if new trees were planted in mid-to-late 1943, they would still be no more than saplings in 1944, and thus the deforested areas would still be clearly visible as white or light grey zones on the air photos, with the recently planted trees appearing as small black dots at best.¹¹



Illustration 2. The Treblinka-Wólka Okraglik area in 1936.



Illustration 3. Left: the wooded areas north of the former camp site in November 1944 (the northernmost part of the former camp site is visible at the bottom). Possible denuded areas are indicated with white arrows. Right: the wooded area shown on the 1936 map.

4. The Amount of Firewood Needed for Outdoor Cremations

4.1. Characteristics of the Woods near Treblinka

Ground photos taken at the former Treblinka camp site during the present era show the woods surrounding the meadow where the camp once stood to consist dominantly of fir trees and pines, with only smaller amounts hardwoods (leaf-bearing trees).¹² This is confirmed by contemporary ground photos taken by *SS-Untersturmführer* Kurt Franz and showing trees standing within the camp perimeter.¹³

Jewish witness Samuel Willenberg, who worked in the *Tarnungsskommando* (camouflage commando), repeatedly describes the trees felled in the nearby woods as pine trees. In one passage he describes hauling “newly felled pines, each about 6 meters long” into the camp to be used as parts of the fence.¹⁴

4.2. The Difficulty of Outdoor Cremations

To cremate a human body using firewood as primary fuel is nothing easily accomplished. Criminal Inspector and Technician Lennart Kjellander of the Swedish *Rikskriminalpolisen* has made the following comment on incineration of human corpses outside of crematory ovens:¹⁵

“Large amounts of fuel, several cubic meters of wood, are necessary in order to cremate the body. [...] High temperatures and access to large amounts of dry wood is a must. And it takes time. It is nothing that can be done in a few hours.”

Kjellander’s statement is confirmed by data we have on the firewood consumption of traditional Hindu funeral pyres: according to these, between 300 and 600 kg of firewood is required to cremate a single body.¹⁶ Those funeral pyres are very primitive constructions where the dead is simply placed on top of a stack of wood. However, the slightly more advanced method of placing a grate on top of the pyre, like in the “grills” reportedly used at Treblinka, is not much more fuel efficient, as will be seen in the next paragraph.

4.3. The Amount of Firewood Required at Treblinka

According to the calculations of revisionist historian Carlo Mattogno, a desiccated corpse with an average weight¹⁷ of 45 kg requires approximately 160 kg of seasoned wood to incinerate, since 3.5 kg of wooden fuel (plus 0.1 liter of ethyl alcohol) is needed to burn 1 kg of flesh.¹⁸ Those figures, based on Mattogno's own experiments with animal tissues, are confirmed by data derived from cremations of human corpses on pyres with metallic grills carried out in India.¹⁹

The number of Treblinka victims is usually stated as 870,000. This is the figure given by the *Encyclopedia of the Holocaust*²⁰ and which appears most commonly in reference works. To incinerate this number of bodies a total of $(870,000 \times 160 =)$ 139,200,000 kg or 139,200 tons of firewood would be required. As Mattogno further notes, a 50-year-old fir forest yields approximately 500 tons of wood per hectare,²¹ which means that $(139,200 \div 500 =)$ 278.4 hectares of forest or nearly 2.8 square kilometers would have to be cut down, corresponding to approximately 75% of the wooded areas north of Treblinka.

4.4. The Importance of Wood Seasoning

It is important to note that Mattogno is calculating with *seasoned* wood, as this is crucial for estimating the heating (calorific) value of the fuel. We should also recall Inspector Kjellander's statement that "large amounts of dry wood" are required to incinerate a corpse.

Wood seasoning is essentially a drying process, where a large percent of the watery content of "green" (*i.e.* fresh) wood is reduced, usually to between 10 and 20%,²² either by letting it air dry in a place where it is stacked with spaces inbetween the individual pieces of lumber and sheltered from moisture, or by drying it in a kiln. As air-drying is very slow in cold or humid weather, it usually requires that the wood is left out over a summer (hence "seasoning"). Since it is difficult to remove the moisture from whole logs, the timber is usually split or sawn up before it is left to dry.²³

I must point out here that no witness and no historian has ever claimed that Treblinka II had drying kilns, and repeat the fact that there exists no evidence whatsoever, whether documentary or testimonial, for transports of firewood to the camp. If the trees felled around Treblinka were indeed seasoned, then the method used would

have been air-drying. According to Glazar, trees were “sawn and split” and stacked in “mounds”. But would it really have mattered much if the wood was left to dry, or if it was used more or less directly? An old agricultural article has the following to say on the use of green wood as fuel:²⁴

“Wood seasoned or dried at a temperature of 100° [Fahrenheit] weighs about one-third less than green wood; for while some kinds will lose only about 25 per cent, there are others that will lose 50 per cent. As a cord of green wood will weigh on an average more than 4,000 pounds, every cord will contain some thirteen hundred pounds of water, or about one hundred and seventy gallons. This water must be raised to the boiling heat, and expelled by evaporation before the wood containing it can possibly burn. All the heat required for this purpose passes off in the latent state, and is lost to all useful purposes. The man, therefore, who burns green wood, loses precisely as much caloric, or in other words, of his wood, in every cord, as would be required to boil away 170 gallons of water. What part that would be, he can estimate for himself.

‘But,’ says the advocate of green wood, ‘all the fluids of the living tree are not water. The sap holds in solution sugar, gum, starch, resin, &c., all of which are inflammable substances, or will burn.’ This is true, but none of these substances are lost when green wood is dried; all remain for the benefit of the fuel; on the contrary, none of these will burn until free from the water holding them in solution, and much of them is driven off by the heat required for that evaporation. View the matter then as we may, there is a loss in burning green wood.”

Green wood from softwoods (conifers)—such as pine trees and fir, the predominant trees in Treblinka area—typically contain approximately 55% water by weight, which is, generally speaking, higher than the moisture content of hardwoods.²⁵ The time required for complete seasoning varies from 1 to 4 years depending upon the type and cross-sectional area of wood.²⁶ Air drying hardwoods generally takes 6-12 months, provided that the felled trees are sawn into boards with a thickness of 2.5 cm.²⁷ Given the higher moisture content of softwoods, and the fact that firewood usually is sawn into pieces much thicker than 2.5 cm, it is reasonable to assume that the

wood felled at Treblinka would have taken at minimum 1 year to season.

Glazar on the other hand writes that the clearing of “the woods around the perimeter of the camp” began during the period when the final transports from the liquidated Warsaw ghetto arrived,²⁸ *i.e.* in April 1943.²⁹ According to Holocaust historian Yitzhak Arad, all interred corpses had been exhumed and cremated by the end of July 1943.³⁰ Arad concurs that the cremations at Treblinka began in earnest in April,³¹ so that the wood could have been air-dried for at maximum 4 months, which corresponds to a not even half-seasoned state. Since it is alleged that on average 7,000 corpses were cremated daily,³² the felled wood would have had to be used almost immediately, so that the cremation at Treblinka of allegedly more than 800,000 corpses was “in fact” carried out using green wood as fuel. It follows that significantly more than 2.8 square kilometers of forest—perhaps 4 or even 5—would have had to be cut down to fill the fuel requirement. The wooded areas north of the camp would therefore have been completely cleared at the time the 1944 air photos were taken.

4.5. The Real Number of Cremated Bodies

Since the felling of 1 hectare of forest would produce the fuel needed to cremate ($870,000 \div 278.4 =$) 3,125 bodies, but significantly fewer if the wood was not seasoned, it follows that the air photos, rather than confirming the claims of 870,000 incinerated gas chamber victims, indicate a number of cremated bodies in the range of some ten thousands. It is likely that out of the at least 713,555 deportees sent to the camp in trains, a small percentage perished en route due to exhaustion, dehydration, illnesses, and trauma or suffocation caused by panicking fellow deportees. It is claimed that an especially large number of en route deaths, caused by loaded deportation trains being delayed at way stations, took place during Dr. Irmfried Eberl’s time as camp commandant.³³ In late August 1942, Eberl was fired for incompetence and replaced by Franz Stangl.

5. Other Witnesses to Tree-felling and Cremations at Treblinka

In his book *Surviving Treblinka*, witness Samuel Willenberg never mentions firewood in connection with the cremations in the “upper camp.” He speaks of a “woodcutter commando” working inside the camp, splitting tree trunks with axes, and also describes himself and another prisoner having a conversation behind “a large pile of cut logs,” but no deliveries of wood to the “upper camp” are mentioned.³⁴ Likewise, Willenberg does not report on any transports of wood fuel to Treblinka II from the outside, despite describing in detail transports of other material to the camp.³⁵ The only kind of fuel mentioned by Willenberg in connection with the cremations—which he did not witness firsthand—is fuel oil.³⁶

It is worth noting that Glazar and Willenberg contradict each other when describing how the rails used for the “grills” (cremation grates) were procured. When interviewed by Gitta Sereny, Glazar stated that prisoners, possibly including him, were sent “into the countryside to forage for disused rails.”³⁷ Willenberg on the other hand writes that the rails were delivered to the camp with a train.³⁸

Yankiel Wiernik, in his 1944 pamphlet *A Year in Treblinka* describes constructing frame houses and fences from trees apparently felled in the vicinity of the camp, but never mentions any tree-felling activity in connection with the cremations, which he claims to have witnessed firsthand. Wood is not even mentioned as a fuel by Wiernik.³⁹

No tree felling in order to procure wood fuel for cremations is mentioned in Sereny’s book *Into That Darkness*, which contains alleged transcripts of interviews with Treblinka commandant Franz Stangl as well as statements by the Jewish witnesses Richard Glazar, Berek Rojzman, and Samuel Rajzman.

I have managed to find no testimonial evidence contradicting Glazar’s statement that the firewood used for cremations at Treblinka II was taken from wooded areas in the vicinity of the camp.

6. Summary and Conclusion

We know from documents that more than 700,000—probably around 800,000—Jewish deportees were sent to Treblinka II during its period of operation 1942-43. According to established historiog-

raphy—which in this case is based almost exclusively on eyewitness testimony—this was a “pure extermination camp” where all Jews who arrived at the camp were killed in homicidal gas chambers within only a few hours, except for a handful of Jews selected to carry out work related to the killing process. The victims were initially buried, but starting March 1943—or possibly on a smaller scale in November 1942—they were instead burned on cremation pyres. The buried victims were then exhumed and incinerated on the same pyres. This work was supposedly completed by the end of July 1943. The Treblinka II camp was completely dismantled in September 1943.

The witness Richard Glazar claims that the wood used to fuel the pyres was taken from “the woods around the perimeter of the camp.” Using real-life data from experience with open-air incineration we can estimate with a high degree of certainty the amount of firewood that would be needed to incinerate the alleged number of corpses. This corresponds to approximately 3 square kilometers of forest. Realistically, however, this area would be much larger, as it follows from the chronology of Glazar’s testimony as well as established historiography that there would have been no time to season the wood. The cremation pyres would therefore have had to use “green” wood as fuel, which is less efficient than seasoned wood due to its higher moisture content.

By comparing a detailed 1936 map of the Treblinka area with air photos taken by the Luftwaffe in May and November 1944 we are able to estimate the scope of contemporary deforestation in the area. If 870,000 bodies had really been burned at Treblinka, then the procurement of the required fuel would have denuded the entire wooded area north of the camp site. The air photos show that this is clearly not the case. Rather, the visible possibly deforested areas—amounting to less than 10 hectares—indicate the cremation of at most some ten thousands of bodies.

The argument that perhaps the witnesses are wrong, and only a fraction of the corpses were burned, does not hold up, since the Soviet and Polish forensic examinations carried out in the period 1944-1945 would then have discovered hundreds of thousands of unincinerated corpses at the former camp site and the examiners would have subsequently announced their findings to the world as the ultimate proof of “German-Fascist” barbarism. Needless to say, they didn’t.⁴⁰

There only remains the conclusion that a small percentage of the Jewish deportees died *en route* to the camp and that the remainder were sent somewhere else, most of them likely to occupied USSR territory. The witness Richard Glazar has thus inadvertently helped confirm the revisionist hypothesis that Treblinka II was a transit camp.

Notes

- ¹ cf. Arad, Yitzhak. *Belzec, Sobibor, Treblinka. The Operation Reinhard Death Camps*, Indiana University Press, Bloomington/Indianapolis 1987, p. 42, 81, 173-177. The so-called Höfle telegram discovered in 2000 reveals that 713,555 Jews had been deported to Treblinka up until December 31, 1942.
- ² Richard Glazar, *Die Falle mit dem grünen Zaun. Überleben in Treblinka*, Fischer Verlag, Frankfurt am Main 2002.
- ³ Richard Glazar, *Trap with a Green Fence*, Northwestern University Press, Evanston 2005, p. 115.
- ⁴ Y. Arad, *Belzec, Sobibor, Treblinka. The Operation Reinhard Death Camps*, op.cit., pp. 41, 112.
- ⁵ The map is entitled “Mapa Taktyczna Polski 1:100 000” and was issued by the Polish Wojskowy Instytut Geograficzny. This map is viewable online as a large image file: http://www.mapywig.org/m/wig100k/P38_S34_MALKINIA.jpg. More information on this map (in Polish) can be found at: <http://igrek.amzp.pl/details.php?id=4263> and at www.mapywig.org
- ⁶ United States National Archives, Ref. No. GX 120 F 932 SK, exp. 125.
- ⁷ United States National Archives, Ref. No. GX 12225 SG, exp. 259.
- ⁸ Arad, *Belzec, Sobibor, Treblinka. The Operation Reinhard Death Camps*, op.cit., p. 171.
- ⁹ *ibid.*, p. 37.
- ¹⁰ *ibid.*, p. 373.
- ¹¹ The possible counterargument that the SS could have planted already-grown trees does not hold up either, as this would have required a simply ridiculous amount of transportation and transplantation work.
- ¹² Mattogno. *Treblinka—Extermination Camp or Transit Camp?*, op.cit. pp. 339-340, 342.
- ¹³ Some of them are viewable online at <http://www.deathcamps.org/treblinka/photos.html>
- ¹⁴ Willenberg, Samuel. *Surviving Treblinka*. Basil Blackwell, Oxford 1989, p. 110.
- ¹⁵ “Svårt bränna upp lik”, *Aftonbladet*, Stockholm, February 16, 2006.
- ¹⁶ Neumaier, Arnulf. “The Treblinka Holocaust”, in Rudolf, Germar, ed. *Dissecting the Holocaust. The Growing Critique of ‘Truth’ and ‘Memory’* 2nd edition. Theses & Dissertations Press, Chicago 2003, p. 495. The Indian Teri company gives the fuel consumption for the crema-

- tion of one body using the “traditional system” as 400-600 Kg; Mattoigno, Carlo. “Belzec or the Holocaust Controversy of Roberto Muehlenkamp”, online: <https://codoh.com/library/document/belzec-or-the-holocaust-controversy-of-roberto/>.
- ¹⁷ This average weight is based on the assumption that one third of the alleged victims were children, and that the average weight was reduced from 58 to 45 kg through desiccation caused by the decomposition process.
- ¹⁸ C. Mattoigno, “Combustion Experiments with Flesh and Animal Fat”, *The Revisionist* Vol. 2 No. 1 (February 2004), pp. 68-70; Mattoigno. *Treblinka. Extermination Camp or Transit Camp?*, op.cit., p. 149.
- ¹⁹ Calculated from data provided by the Teri company on cremations utilizing an “improved open fire system using a metal grate”; C. Mattoigno, “Belzec or the Holocaust Controversy of Roberto Muehlenkamp”, op.cit.
- ²⁰ Gutman, Israel, ed. *Encyclopedia of the Holocaust*, MacMillan, New York, 1990, vol. 4, p. 1486.
- ²¹ More precisely 496.
- ²² cf. Mukherjee, D. *Fundamentals of Renewable Energy Systems*, New Age International, New Delhi, 2004, p. 65.
- ²³ Miller, Rex. *Audel Carpenter’s and Builder’s Math, Plans, and Specifications*, 7th edition, John Wiley & Sons, New York 2004, pp. 44-47.
- ²⁴ “Dry or green wood for fuel”, *The Cultivator* (published by the New York State Agricultural Society), Vol. 1, No. 1 (January 1844), p. 21.
- ²⁵ Payne, F. William. *Advanced Technologies: Improving Industrial Efficiency*, Fairmont Press, Lilburn (GA) 1985, p. 46
- ²⁶ Bawa, H.S. *Workshop Practice*. Tata McGraw-Hill, New Delhi, 2003, p. 106.
- ²⁷ Law, Ben. *The woodland way: a permaculture approach to sustainable woodland management*, Permanent Publications, East Meon 2001, p. 101.
- ²⁸ Glazar, *Trap with a green fence*, op.cit., pp. 114-115.
- ²⁹ Arad, *Belzec, Sobibor, Treblinka. The Operation Reinhard Death Camps*, op.cit., p. 127.
- ³⁰ *ibid.*, p. 177.
- ³¹ “In this camp the entire cremation operation lasted about four months, from April to the end of July 1943”; *ibid.*
- ³² *ibid.*, p. 178.
- ³³ *ibid.*, pp. 84-88.
- ³⁴ Willenberg. *Surviving Treblinka*, op.cit., p. 140.
- ³⁵ *ibid.*, pp. 107, 137.
- ³⁶ *ibid.*, p. 107.
- ³⁷ Sereny, Gitta. *Into That Darkness. An Examination of Conscience*, Vintage Books, New York, 1983, p. 220.
- ³⁸ Willenberg, *Surviving Treblinka*, op.cit., pp. 107-108.
- ³⁹ Wiernik, Yankel. *A Year in Treblinka*, American Representation of the General Workers’ Union of Poland, New York, 1944.

⁴⁰ Mattogno. *Treblinka. Extermination Camp or Transit Camp?*, op.cit., pp. 77-90.

David Irving and the “Aktion Reinhardt Camps”

Jürgen Graf

A Brilliant Author and Historian

English historian David Irving has several admirable qualities:

1. He is a tireless researcher who has spent thousands of hours in the archives.
2. He is an excellent historian of the Second World War. Some of his books, such as *Hitler's War* and *Churchill's War*, will be read as long as there will be people who are interested in this dark and dramatic period of history.
3. He is a master of the English language, both as a writer and as an orator.

In the sixties and the early seventies, Irving's brilliance was widely recognized. While many establishment historians disliked the young maverick, few of them denied his talent. He was so good that the media grudgingly forgave him for what was perceived as covert sympathies for Adolf Hitler and the Third Reich. Even in Germany, he was repeatedly invited to television discussions where he impressed the public with his historical knowledge and his fluency in the German language.

With regard to the “Final Solution of the Jewish Question,” Irving accepted the official version as a matter of course; he never wrote a book or even an article about the subject.

“Hitler's War”

During his work on *Hitler's War*, David Irving studied a significant number of German wartime documents. With growing amazement he realized that none of these countless documents proved that Hitler had ordered the extermination of the Jews. More amazing was the fact that the documents contained no evidence that Hitler was even aware of a plan to exterminate Europe's Jews.

At that time, Irving must have been aware that there were researchers who disputed the official version of the Jews' fate during

World War Two. Arthur Butz's *The Hoax of the Twentieth Century* had come out in 1976, a year before *Hitler's War*. It seems unlikely that Irving was not aware of this book and its thesis. At any rate, Irving failed to draw the only logical conclusion from the total lack of documentary evidence for the "Holocaust," and concluded instead that the extermination of the Jews had been ordered and organized by the *Reichsführer* SS Heinrich Himmler without Hitler's knowing. In *Hitler's War*, Irving wrote:¹

"By 1942, the massacre machinery was gathering momentum—of such refinement and devilish ingenuity that from Himmler down to the ex-lawyers who ran the extermination camps perhaps only seventy men were aware of the truth."

To this wildly implausible thesis, Robert Faurisson raised the following objection:²

"Borrowing a comparison from David Irving, I can certainly believe that Menachem Begin could have been unaware of the massacre of the Sabra and Shatila camps in Lebanon at the time it was taking place. Over a period of several hours, several hundred civilians were massacred. I do not know when Begin learned of the massacre, but I do know that, like everybody else in the world, he learned about it very quickly. If, however, instead of several hundred men, women and children being massacred in a few hours, we are considering the massacre of millions of men, women and children over a period of three or four years in the very heart of Europe, by which miracle could that heinous crime have been hidden from Hitler, Stalin, Churchill and Roosevelt, as well as Germany and all of Europe, except for perhaps only seventy men?"

Today, in 2009, this argument is as sound as it was in 1983!

The Leuchter Report

In April 1988, during the second Zündel trial in Toronto, David Irving learned that an American execution technologist, Fred Leuchter, who had been contacted by Ernst Zündel's advisor Robert Faurisson, had flown to Poland with a small group of helpers in order to examine the alleged homicidal gas chambers at Auschwitz I, Auschwitz-Birkenau and Majdanek. Upon his return, Leuchter had

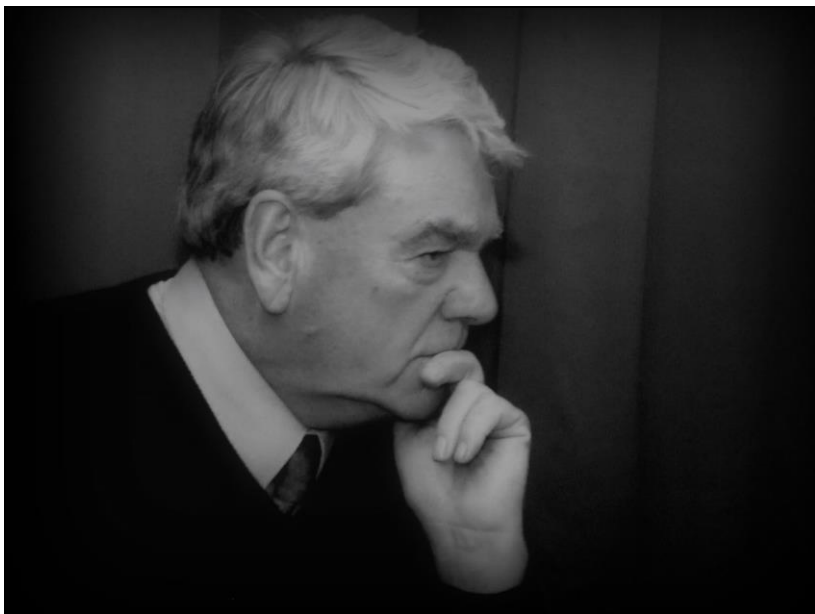
written a report in which he concluded that these rooms could not have been used as gas chambers for technical reasons. More importantly, Leuchter and his team had taken samples from the walls inside the alleged gas chambers of Auschwitz I and Birkenau where, according to official historiography, huge numbers of Jews had been killed with Hydrogen Cyanide gas (Zyklon B). The samples were subsequently analyzed in an American laboratory. The tests revealed either no detection of traces of cyanide or extremely low levels, while a control sample taken from Delousing Facility No. 1 at Birkenau contained an exceedingly high percentage of cyanide.³

The Leuchter report confirmed what David Irving must have suspected: The Auschwitz gas-chamber story was a hoax. Irving now believed that the Holocaust story would collapse in the near future, and he decided to jump on the revisionist bandwagon. He, David Irving, whose genius the narrow-minded court historians stubbornly refused to acknowledge, would put them all to shame; he would be the first prominent historian to pillory the Auschwitz fraud. Towards the end of the Zündel trial, Irving appeared as a witness for the defense. He endorsed the Leuchter report, which he called a “shattering document.” In 1988 and 1989, he made several speeches disputing the existence of homicidal gas chambers at Auschwitz: one of these speeches, which he delivered on Austrian soil in 1989, would lead to his arrest and incarceration in Austria sixteen years later.

Irving’s hope that the Leuchter report would lead to the immediate collapse of the Auschwitz gas-chamber story did not materialize. Irving was viciously smeared by the media; his books disappeared from the bookshops; he sustained huge financial losses and ultimately was branded a “Holocaust denier.”

David Irving vs. Deborah Lipstadt

After a particularly obnoxious representative of the Holocaust lobby, Deborah Lipstadt, had reviled Irving in her book *Denying the Holocaust*⁴, he sued her for libel. The trial took place in London in early 2000. Although it was unlikely that Irving would win this case, he could have scored a tremendous moral victory by making mincemeat of Lipstadt and her experts. It goes without saying that this would have required serious preparation, but Irving, who was insufficiently acquainted with the “Holocaust” subject, did not deem it necessary



David Irving, December 13, 2008. Photo by Acacio Luis Fiera published with permission.

to study the revisionist literature before the trial. I vividly remember my dismay when I read in the Swiss Jewish newspaper *Jüdische Rundschau Maccabi* that Irving had “admitted the existence of the gas vans”. It was quite true: confronted with the so-called “Just document”⁵ which Lipstadt’s team had presented as documentary proof for the mass murder of Jews in gas vans, Irving had declared it to be authentic, although it is a crude forgery teeming with linguistic and technical absurdities. This fake had been analyzed in detail by two revisionist researchers, the German Ingrid Weckert⁶ and the Frenchman Pierre Marais.⁷ Since Irving can read both German and French with the greatest of ease, he had no excuse for not being familiar with these exceedingly important studies.

His limited knowledge of the subject forced Irving to make several spectacular, but totally unnecessary concessions to his adversaries. In his verdict, Judge Charles Gray correctly stated:⁸

“In the course of the trial, Irving modified his position: He was prepared to concede that gassings of human beings had taken place at Auschwitz, but on a limited scale.”

To Irving’s credit, it should be pointed out that he made very efficient use of Faurisson’s “No holes, no Holocaust” argument. Ac-

ording to the “eyewitness evidence” on which the official version of the events is based, *Leichenkeller* (morgue) 1 of *Krematorium II* at Auschwitz-Birkenau was used as a homicidal gas chamber where, according to Lipstadt’s expert Robert Jan van Pelt, about 500,000 Jews were murdered in 1943/1944. During the trial, Irving demonstrated that the openings in the roof of *Leichenkeller* 1, through which the SS allegedly dropped pellets of Zyklon B, did not exist, which means that the alleged crime could not possibly have been perpetrated. In this point, Irving scored a major triumph. Even the judge Charles Grey, who was quite hostile to Irving, honestly admitted in his verdict:⁹

“I have to confess that, in common I suspect with most other people, I had supposed that the evidence of mass extermination of Jews in the gas chambers at Auschwitz was compelling. I have, however, set aside this preconception when assessing the evidence adduced by the parties in this proceeding.”

In Jail in Austria

In November 2005, David Irving imprudently visited the once-free Austria, where he was promptly arrested for a “Holocaust-denying” speech he had made in 1989. At his trial, Irving said certain things for which we have no right to blame him: He wanted to be a free man again as soon as possible and to be reunited with his family. In his situation, many people would have done the same thing. For his cooperative attitude, the Austrian kangaroo court sentenced Irving to three years’ imprisonment. In December 2006, after serving one third of his prison term, he was released and allowed to return to England.

David Irving’s Trip to Poland

In March 2007, I received an e-mail from Irving who informed me that he was in Poland, where he was visiting the “Aktion Reinhardt camps.” According to German wartime documents the purpose of “Aktion Reinhardt” was the confiscation of Jewish property. Without a shred of documentary or material evidence, the orthodox historians claim that the real purpose of this action was the physical liquidation of the Jews of Eastern Poland and that between 1.5 and 2

million Jews were killed with carbon monoxide from diesel engines in three camps: Belzec, Sobibor and Treblinka. Traditional history has it that these camps were pure extermination centers where all Jews, regardless of age and health, were gassed upon arrival without registration: only a handful of strong young Jews were temporarily spared because they were needed to keep the camps running.

In his e-mail (which I unfortunately deleted) Irving must have asked me a question about Belzec because I distinctly remember that in my reply I asked him if he had read Carlo Mattogno's book *Belzec in Propaganda, Testimonies, Archeological Research, and History*.¹⁰ He answered that he would read it later.

In addition to Belzec, Sobibor and Treblinka, Irving also visited Auschwitz and Majdanek. Apparently he did not visit the sixth alleged "extermination camp," Chelmno (Kulmhof). On his Web site¹¹, he published an account of his trip to Poland which struck me with its superficiality and its vagueness. It was impossible to deduce from this account whether Irving believed that homicidal gassings had taken place at Auschwitz and Majdanek. As far as the three "Aktion Reinhardt" camps were concerned, he seemed to endorse the "extermination camp" version; on the other hand, he spoke of the "alleged gas chambers" of these camps. In other words: He avoided making clear and unequivocal statements.

My Questions to David Irving and his Reply

In March 2009, I learned that David Irving had given advice to a fellow "Holocaust denier," Bishop Richard Williamson, and I received a message from an irate French lady who castigated Irving's statements about Treblinka. On 2 April, I sent Irving a message, asking him the following four questions:

- Did he believe that a mass murder of Jews had taken place at Treblinka, Sobibor and Belzec?
- If he believed that such a mass murder had indeed been committed, what was his evidence?
- In this case, how was the massacre carried out?
- Had he, David Irving, read Carlo Mattogno's book about Belzec and the book *Treblinka: Extermination Camp or Transit Camp*?¹², written by Carlo Mattogno and me?

On the very same day, I received the following reply from David Irving:

“1. Ich bin der Auffassung, dass in besagten drei Lagern Massenvernichtungen stattgefunden haben (‘durch Gas’ lässt sich nicht beweisen, ist ja sehr umstritten).

2. Beweismaterial:

- Bekannter Briefwechsel Wolff/Ganzenmüller betr. Malkinia/Treblinka.*
- Himmlers Anordnung, in Treblinka nichts auffindbar zurückzulassen, anschliessend einen Bauernhof darüber entstehen zu lassen [...].*
- Persönliche Befragung zweier Zeugen [...] betr. Belzec, falls Echtheit nachweisbar.*
- Höfle-Decode vom Januar 1943 und in Zusammenhang damit der Korherr-Bericht.*

3. Für das Jahr 1942: Das Höfle-Dokument spricht von 1.274.166.

Für 1942 und 1943 haben wir aus Himmler-Akten die Beuteziffer Reinhardt—Schmuck, Uhren, Münzen. Daraus lässt sich ungefähr eine Ziffer für das Ergebnis für 1943 zusammenreimen bzw. hochrechnen, und zwar mehr als 1 Million—Himmler spricht dem Mufti gegenüber von ‘3 Millionen’.”

Translated:

“1. In my opinion, a mass extermination took place in the aforementioned three camps (it cannot be proved that it was carried out by means of gas; as you know, this is highly controversial).

2. Evidence:

- The well-known correspondence between Wolff and Ganzenmüller concerning Malkinia/Treblinka.*
- Himmler’s order not to leave any traces at Treblinka and later to build a farmhouse there.*
- Personal interrogation of two witnesses [...] about Belzec, if the authenticity [of their statements] can be proved.*
- The decoded Höfle radio message from January 1943 and in this connection the Korherr report.*

3. For 1942: The Höfle document mentions a figure of 1,274,166.

For 1942 and 1943, Himmler’s documents reveal the extent of the Reinhardt loot—jewels, watches, coins. Based on this information, it is possible to guess or to calculate an approximate fig-

ure for 1943, to wit more than one million. To the Mufti Himmler speaks of 'three million'."

The Case of the Missing Answer to the Fourth Question

While David Irving gave clear answers to my first three questions, he did not care to answer the fourth one: Had he read *Treblinka—Extermination Camp or Transit Camp?*, written by Carlo Mattogno and me, and Mattogno's book about Belzec? At the time of Irving's journey to Poland, both books had been online for more than three years, and the British historian, who is highly computer-literate, could easily have convinced himself of their value. The bibliography of *Treblinka* contains over 200 titles, about two dozen of them in Polish. As many of these Polish sources are of vital importance, one merit of our book is to make them accessible to researchers who, like Irving, do not understand the Polish tongue. Furthermore, *Treblinka* contains numerous references to documents from Russian archives which were never before published in any Western language.

While *Belzec* is much shorter than *Treblinka*, its bibliography still comprises 80 titles, 18 of them in the Polish language. The most important chapter is the third one, where Mattogno analyses the results of the forensic drillings and excavations which were performed on the territory of the former camp in the late 1990s.

If David Irving did not consider it necessary to read these two books, this shows he is not in the least interested in what really happened at Treblinka and Belzec. Of course, it is quite possible that he has indeed read them, but is reluctant to admit this, because otherwise he would be forced to respond to the revisionist arguments, especially the technical ones.

David Irving's Evidence for the Mass Murder of Jews at the Three Reinhardt Camps

In his answers to my questions, David Irving mentioned seven reasons for his belief that the three Reinhardt camps had been extermination centers. Five of these reasons are based on documents, the remaining two on hearsay. We will examine the documents first.

“The well known correspondence between Wolff and Ganzenmüller concerning Malkinia/Treblinka.”

On July 28, 1942, Albert Ganzenmüller, Secretary of State in the *Reichsverkehrsministerium* (Imperial Ministry of Transport), stated in a letter to *SS-Gruppenführer* Karl Wolff:¹³

“Since July 22, a train with 5000 Jews makes a daily trip from Warsaw to Treblinka via Malkinia, in addition to a train with 5000 Jews traveling twice a week from Pryemyśl to Belzec.”

On August 13, Wolff replied:¹⁴

“I have noted with especial pleasure that a train with 5000 members of the chosen people has already been running for 14 days to Treblinka every day, and we are thus in a position to carry out this movement of population in an accelerated tempo.”

Neither Ganzenmüller nor Wolff stated that the Jews were being killed at Treblinka; Wolff spoke of a “movement of population” which clearly shows that he regarded Treblinka as a transit camp.

“Himmler’s order not to leave any traces at Treblinka and later to build a farmhouse there.”

As I do not know this order, I asked David Irving to send me a copy. On April 9, he answered that he would do so later. Since I have yet to receive the document, I am unable to comment on it, however, I am absolutely sure that it does not contain any reference to mass murder, for if this were the case, it would be quoted in every traditional study of the Holocaust.

“The decoded Höfle radio message from January 1943 and in this connection the Korherr report.”

In his well-known 1943 report,¹⁵ Richard Korherr wrote that by the end of 1942 1,274,166 Jews had been moved through the camps in the General Gouvernement. The Höfle radio message¹⁶ confirms Korherr’s figure of 1,274,166 and specifies that 24,733 of the deportees had been sent to L. (Lublin/Majdanek), 434,508 to B. (Belzec), 101,370 to S. (Sobibor) and 713,355 to T. (Treblinka). Neither of the two documents states that the deportees were killed.

“For 1942 and 1943, Himmler’s documents which reveal the extent of the Reinhardt loot: Jewels, watches, coins.”

The fact that the Germans robbed Jews of their jewels, watches and coins does not prove that they murdered them.

Thus, none of the documents mentioned by Irving provide proof that the Reinhardt camps were extermination centers.

The last two “proofs” belong to the category of hearsay. What the Mufti of Jerusalem claimed to have heard from Himmler, or what somebody claimed the Mufti had claimed to have heard from Himmler, has little historical value. Even more preposterous is the reference to the “personal interrogation of two witnesses about Belzec”. Imagine the following dialogue:

Hiroshima denier:

“I do not believe for a moment that the Americans really dropped an atomic bomb on Hiroshima in August 1945. That’s just silly Japanese atrocity propaganda.”

David Irving:

“I think you are wrong. Two years ago, I went to Hiroshima where I personally interrogated two old Japanese who had witnessed the bombing as children. If their statements are true, they prove that the Americans indeed dropped an atomic bomb on Hiroshima.”

If hundreds of thousands of Jews had been murdered at Belzec, we could do without “eyewitness evidence.” Irving’s argument reminds me of “Belzec expert” Michael Tregenza who wrote about the pyres of Belzec:¹⁷

“There is much disagreement on the subject of the number of pyres at Belzec. Witnesses from the village state that up to five pyres were in use, whereas SS personnel spoke of two pyres during the judicial proceedings in Munich in 1963/1964. Assuming that a minimum of 500,000 corpses were burned on two pyres, one has to assume, for five pyres, a much higher figure—possibly twice as high—than the 600,000 persons officially assumed so far.”

So Tregenza “proves” the murder of up to 1,200,000 Jews at Belzec by means of gossip he has heard from some old people several decades after the war!

David Irving's Death Toll for the Reinhardt Camps

In his standard work about the "Holocaust," Raul Hilberg claims that 750,000 Jews were murdered at Treblinka, 550,000 at Belzec, and 200,000 at Sobibor¹⁸, which means that according to Hilberg, the total death toll for the three Reinhardt camps was 1.5 million. This figure is lower by 900,000 than the one peddled by David Irving (1.274 million for 1942 plus more than a million for 1943 = about 2.4 million).

Consider the following:

- Hilberg's figure of 550,000 Belzec victims is impossible because according to the Höfle document (which was not yet known in 1985 when Hilberg published the second and "definitive" edition of his book) 434,508 Jews were deported to Belzec until December 31, 1942. Since everybody agrees Belzec was closed at the end of 1942, no deportations to this camp can have occurred in 1943.
- In view of this fact, the total death toll for this camp cannot possibly have exceeded 434,508, even if every single Jew deported to Belzec was killed there (as both Hilberg and Irving assume).
- If Irving is right, and if 2.4 million Jews were indeed exterminated at the three Reinhardt camps, but "only" 434,508 of them at Belzec, the remaining 1,965,492 victims must have been murdered at Treblinka and Sobibor. This would mean that Hilberg's combined figure for these two camps (750,000 +200,000 =950,000) is too low by more than one million!

The Case of the Missing Murder Weapon

In his reply to my questions, David Irving stated that it is not proven that the (alleged) extermination at the Reinhardt camps was carried out by means of gas. Since Irving did not mention any alternative killing method (e.g. shooting), this implies that the murder weapon is unknown.

We know exactly how the victims died in Hiroshima and Nagasaki: They were killed by the explosion of the atomic bombs, or later succumbed to radioactivity. We know exactly how the victims died in Dresden: They were burned alive, or suffocated under the debris of their houses. We know exactly how the victims died at Katyn: They were shot by Stalin's henchmen. We know exactly how the

victims died at Eisenhower's Rhine meadow camps: They were deliberately starved to death.

According to David Irving, 2.4 million people were murdered at the three Reinhardt camps—far more than in Hiroshima, Nagasaki, Dresden, Katyn and the Rhine meadow camps combined. But we do not know how they were killed!

Let us sum up: David Irving is unable to produce any documentary evidence for the alleged mass murder at Belzec, Sobibor and Treblinka. He implicitly admits that there is not a single trustworthy witness. But if there are no documents and no trustworthy witnesses, what evidence are his claims based upon?

Does he claim that there is forensic evidence, *i.e.* huge amounts of human remains found at the site of the three Reinhardt camps? No, he does not. He does not even mention the Kola report which, according to the orthodox historians, proves that Belzec was an extermination camp. (We will discuss this report later.)

The Diesel-Gas-Chamber Story

According to the official Holocaust literature, the (alleged) mass murders at Treblinka, Sobibor and Belzec were carried out with diesel exhaust. But as engineer Friedrich Berg has shown in his carefully researched article “Diesel Gas Chambers: Ideal for Torture, Absurd for Murder”¹⁹, diesel engines are an extremely poor murder weapon because they put out very low quantities of CO, but contain a high percentage of oxygen. Any gasoline engine would be infinitely more suitable for mass murder than a diesel. Berg's arguments were so iron-clad that the Holocaust lobby made no attempt to refute them. In *Debating the Holocaust*, Thomas Dalton states:

“The [diesel engine] topic is almost completely avoided by every anti-revisionist writer. [...] This is a strong implicit admission that traditionalism has no reply to Berg and the revisionists. [...] Most recently the bloggers have attempted to address this issue. After admitting that ‘it is simply not feasible to use diesel engines for gassings [...] when one has access to petrol engines’, Romanov^[20] claims that the diesel issue is ‘irrelevant’ because, in his view, anyone who claimed that the gassing engine was a diesel was simply mistaken. He argues that the ‘most knowledgeable’ witnesses mentioned gasoline, but he can cite only two: Fuchs

(for Sobibor only), and Reder, who said the exhaust gas was sent into the open air!”²¹

Let me add that the argument of anti-revisionist blogger S. Romanov (“The diesel issue is irrelevant”) reveals the queer mindset of this individual: There is neither documentary nor material evidence for the “Aktion Reinhardt” holocaust, and there are no trustworthy witnesses either (for what credit can be given to witnesses who “were simply mistaken” as to the murder weapon?), but nonetheless the Aktion Reinhardt holocaust is a proven and indisputable fact! In other words: The pillars on which the edifice once rested are gone, but the edifice is still standing, or rather hovering in the air! A major miracle!

David Irving is certainly aware of the absurdity of the diesel-gas-chamber story. At the 1983 revisionist conference, which Irving attended, Friedrich Berg presented a paper which already contained nearly all the arguments adduced in his 2003 article²². Irving, who delivered his speech on the same day as Berg, stated:²³

“I must say that I have been deeply impressed by Mr. Friedrich Berg’s lecture earlier this afternoon. I have found a great deal in his lecture which was greatly impressive.”

So as early as in 1983, Irving knew that the diesel-exhaust story is untenable. That is why he is now compelled to state that it is unproven that the (alleged) mass murder was carried out by gas, and that this issue is “highly controversial.”

The Evolution of the Extermination Legend

Almost immediately after the three Reinhardt camps had been put into operation, Jewish and Polish groups started spreading fantastic rumors about mass killings in these camps. The knowledge of these stories is of vital importance for an understanding of how the currently dominant historical version of these camps came about and what level of credibility can be ascribed to it.

Let us begin with Belzec. According to the self-styled “eyewitness” Jan Karski, Jews were exterminated at Belzec by means of quicklime in trains²⁴. However, most “witnesses” mentioned killing by electricity. On July 10, 1942, the Polish government in exile in London received the following report:²⁵

“According to information from a German who is employed there, the place of execution is at Belzec, near the station. [...] Once discharged, the men go into a barrack on the right, the women into one on the left, to undress, supposedly for taking a bath. Then the groups go together into a third barrack with an electric plate, where the execution occurs.”

In a book published in Stockholm in 1944 and translated into English a year later, the Hungarian Jew Stefan Szende described how million of Jews had been killed at Belzec by electricity in “the underground premises of the execution building”.²⁶

“When trainloads of naked Jews arrived they were herded into a great hall capable of holding several thousand people. This hall had no windows and its flooring was of metal. Once the Jews were all inside, the floor of this hall sank like a lift into a great tank of water which lay below it until the Jews were up to their waists in water. Then a powerful electric current was sent into the metal flooring and within a few seconds all the Jews, thousands at a time, were dead.”

In its official report on the German crimes in Poland, presented by the Soviets at the Nuremberg trial, the Polish government wrote the following about Belzec.²⁷

“In the early months of 1942, reports came in that in this camp, special installations for the mass execution of Jews were being built. Under the pretext that they were being taken to a bath, they were undressed completely and pushed into the building. A strong electric current passed through the floor of this building.”

The horror stories about Sobibor were quite different. While the Jewish witness Zelda Metz claimed that at this camp the Jews were “asphyxiated with chlorine”²⁸, the Soviet witness Alexander Pechersky depicted the alleged mass murder in the following way.²⁹

“As soon as they all have entered, the doors are closed with a heavy thump. A heavy black substance comes down in swirls from openings in the ceiling. One hears frantic screams, but not for very long because they change to gasping suffocating breaths and convulsions.”

The case of Treblinka is even more instructive. While some of the earlier witnesses indeed mentioned gas chambers, none of them claimed that the murder weapon was a diesel engine. On August 17,

1942, the Polish underground newspaper *Informacja bieżąca* told of a mobile gas chamber which moved along the mass graves.³⁰ Three weeks later, on September 8, the same paper described the alleged gassings as follows: The victims were exposed to a gas with retarded effect, whereupon they left the gas chambers, walked to the mass graves, fainted and fell into the graves.³¹ However, the main killing method depicted by the witnesses was hot steam. On November 15, 1942, the Resistance Movement of the Warsaw Ghetto published a long report in which it stated that between late July and early November, two million Jews had been exterminated at Treblinka in steam chambers.³²

In August 1944, the Red Army conquered the area around Treblinka, and a Soviet commission questioned former inmates of the camp. What murder weapon would it opt for—gas or steam? As a matter of fact, it chose neither, but claimed in its report that three million people had been killed at Treblinka by pumping the air out of the execution chambers!³³ In September 1944, a professional atrocity propaganda monger, Wassili Grossman, honored Treblinka with his visit. In his pamphlet *The Hell of Treblinka* Grossman confirmed the figure of three million victims; as he could not know which of the three killing methods (steam, gas and pumping the air out of the chambers) would finally prevail, he prudently mentioned all of them in his booklet.³⁴

At the Nuremberg trial, Germany's accusers chose the steam version. On December 14, 1945, the Polish government issued a document which was presented by the Soviets in Nuremberg and according to which "several hundreds of thousands" of people had been exterminated at Treblinka by means of steam.³⁵ By 1946, the official version had already changed. As it was simply not credible that the Germans would have used such varied killing methods in the three Reinhardt camps, the steam chambers, electric killing installations etc. were relegated to the dustbin of history and replaced by diesel engines. The reason for this choice was undoubtedly the Gerstein report. In early 1946, this report—which decades later was brilliantly analyzed by French revisionist Henri Roques³⁶—had monopolized the attention of the historians, and Gerstein, who claimed to have witnessed a gassing of Jews at Belzec, had identified the murder weapon as a diesel engine.

It would be quite interesting how blogger S. Romanov would react if presented with the statements of all these eyewitnesses. Most probably he would argue that the witnesses had actually seen a gasoline engine, but unfortunately failed to identify it correctly. The first witness had identified it as a train wagon the floor of which was covered with quicklime, the second as an electrified plate in a barrack, the third as an electrified plate in a huge subterranean basin, the fourth as a ceiling with openings through which a black liquid was poured, the fifth as a mobile gas chamber moving along mass graves, the sixth as a steam-generating boiler, the seventh as a pump by means of which the air was pumped out of the chambers, and the eighth as a diesel engine! But these minor differences were entirely irrelevant, as the Aktion Reinhardt Holocaust was a proven historical fact!

Is David Irving familiar with these eyewitness reports? If he has not read the revisionist literature, it is unlikely that he knows them as they are never mentioned in the official literature. In his “standard work” about the Reinhardt camps, Yitzhak Arad quotes an excerpt from the report of the resistance movement of the Warsaw Ghetto, but shamelessly distorts the text by replacing the embarrassing “steam chambers” with “gas chambers”!³⁷

The Results of the Excavations at Treblinka (1945)

It is universally admitted that none of the three Reinhardt camps had crematoria. According to Holocaust historians, the bodies of gassed Jews were first buried in mass graves, then in 1943 they were exhumed and burned in the open air. This fact alone is sufficient to make the official version highly improbable. All “normal” concentration camps, such as Dachau and Buchenwald, for which no mass killings are claimed, had crematoria, so why wouldn’t the Germans have built crematoria at the “extermination camps” where they would have been a hundred times more necessary?

Based on several cremation experiments, Carlo Mattogno assumes that 160 kg of wood are necessary to cremate a human body with a weight of 45 kg.³⁸ He calculates that the burning of 870,000 corpses would have left 1,950 tons of human ashes, plus 11,100 tons of wood ashes. The total volume of ashes would have amounted to approximately 48,000 cubic meters. Since human teeth and bones

cannot be completely destroyed through open-air cremations, myriad teeth and bone fragments would have been scattered at the site of the former camp.

Had the Soviets and the Poles found but 10% of these ashes, teeth and bone fragments, they would have had a very serious case against the Germans. They would have summoned an international commission—just as the Germans had done after discovering the mass graves at Katyn—and presented the results of the forensic investigations at the Nuremberg trial.

In November 1945, a Polish team headed by the judge Zdzislaw Lukasziewicz carried out an excavation on the area of the former camp Treblinka and subsequently wrote a report which was published thirty years later (!).³⁹ On the first day of the excavations, the diggers found “a large amount of Polish, Soviet, German, Austrian and Czech coins, plus fragments of pots and pans”, but no human remains. On the second day they discovered “all kind of tableware, different household objects, shreds of garments, a large amount of more or less seriously damaged Polish documents, the badly damaged identity card of a German Jew and more coins”. On the third day, they found “a considerable amount of human ashes and human remains”. On the fourth day, they discovered “fragments of all kinds of cutlery, a large number of rags, Greek, Slovak and French coins, plus the remainders of a Soviet passport”. On November 13, Lukasziewicz ordered the excavation to be stopped, because he considered the discovery of further graves “improbable”.

That the Poles found any human remains at all will come as a surprise to nobody. According to the Höfle document, 713,355 Jews were sent to Treblinka in 1942, and the deportations continued until August 1943, albeit at a much slower rate. Under these circumstances, one cannot but assume that several thousand deportees must have died at the camp.

The Results of Archeological Drillings at Belzec (1997-1999)

In 1997, the United States Holocaust Museum and a similar Polish organization decided to undertake archeological drillings and diggings within the area of the former camp at Belzec. The work was conducted by a team of archeologists led by Professor Andrzej Kola

who published the results in 2000.⁴⁰ In his aforementioned book about Belzec, Carlo Mattogno performs a very detailed analysis of the Kola report, which I will presently summarize.

It goes without saying that the only rational method would have consisted in digging up the whole territory of the former camp, but this is precisely what Kola and his team did *not* do. They proceeded in the following way: Drilling was conducted in the designated area at 5 m intervals with a manual drill 8 m long and with a diameter of 65 mm. Altogether 2,277 drillings were sunk, and mass graves were identified by 236 of them. The earth samples taken in this way were then analyzed to determine their contents. The research resulted in the discovery of 33 graves in two separate areas of the camp. The 32 graves had a total surface of 5,919 square meters and a total volume of 21,310 cubic meters.

Although Kola and his team discovered not only human ashes and bone fragments, but also a certain number of unburned corpses, they inexplicably failed to excavate them. Their book contains photographic documentation of objects found in the area of the camp. The photographs show the most insignificant junk: horseshoes, keys and padlocks, pots and scissors, combs, coins and bottles, but not a single photograph shows a corpse or part of a corpse!

On the basis of experimental data, the maximum capacity of a mass grave can be set at 8 corpses per cubic meter (m^3), assuming that one third of them are children. Theoretically, the surface area of the Belzec graves would thus have been sufficient to inter 170,000 corpses. If this had been the case, the revisionists would be forced to admit that Belzec had indeed been an extermination camp, for 170,000 people could not possibly have died from "natural causes" in a camp which existed only for nine and a half months. On the other hand, Belzec could not have been a total extermination camp: According to the Höfle document, 434,000 people were deported there, and if 170,000 of them had been killed there, the other 264,000 would have left the camp alive.

As a matter of fact, the capacity figure of 170,000 corpses is based on two entirely unrealistic assumptions: A maximized surface/volume of the graves and a maximum density of corpses in them. As to the first point, Kola remarked:⁴¹

"In the first zone, as we can suppose, the connecting of smaller neighbouring graves into bigger ones by the destruction of the

earthen walls separating them was observed. [...] Additional disturbances in archeological structures were made by intensive dig-ups directly after the war while local people were searching for jewelry. This fact makes it difficult for the archeologists to define precisely the ranges of burial pits.”

Already in 1946, the prosecutor of the town of Zamosc had stated that the camp site had been “completely dug up by the local population in their search for valuables”.⁴²

As to the second point, of the 236 samples taken in connection with the graves, 99 contained no human remains at all, while more than half of the remaining 137 show a very thin layer of human ashes. Carlo Mattogno concludes:⁴³

“Although it is impossible to establish the number of the deaths, it is nonetheless possible to infer, from what has been discussed above, an order of magnitude of several thousands, perhaps even some tens of thousands.”

Personally, I consider the latter figure (“some tens of thousands”) extremely unlikely, although I cannot exclude it with absolute certainty. Probably several thousand Jews died at Belzec.

Sobibor or the Scientific Report that Never Was

About the third Reinhardt camp, Sobibor, a young and talented revisionist, Thomas Kues, furnishes the following information:⁴⁴

“In an article published in The Scotsman on November 26, 2001, we read that Polish archaeologist A. Kola and his team had discovered seven mass graves at the Sobibor site. [...] Despite seven years having passed since the drills and diggings were reportedly made, not a single article, paper or scientific report has appeared on them, neither in English, Polish, nor in any other language.”

Why was “not a single article, paper or scientific report” published about the result of the drillings and diggings, “neither in English, Polish, or any other language”? The answer to this question is all too obvious!

Two Important Documents Irving Deliberately Ignores

In light of the above-mentioned facts, the Reinhardt camps cannot possibly have been extermination centers. They cannot have been labor camps either because they were much too small to accommodate the enormous number of people deported to them. This leaves but one possibility: Treblinka, Belzec and Sobibor were transit camps. This conclusion squares with the numerous German wartime documents which speak of the “evacuation” or “expulsion” of the Jews to the east. It also squares with two important documents about Belzec and Sobibor which David Irving deliberately ignores because they contradict his thesis.

On March 17, 1942, Fritz Reuter, an employee in the Department of Population and Welfare in the Office of the Governor General for the District of Lublin, made a note in which he referred to a talk on the previous day with the SS *Hauptsturmführer* H. Höfle, the delegate for Jewish resettlement in the Lublin district. Reuter wrote:⁴⁵

“It would be expedient to divide the transports of Jews arriving in the Lublin district at the station of origin into employable and unemployable Jews. [...] All unemployable Jews are to come to Bezec [sic], the outermost border station in the Zamosz district. Hauptsturmführer Höfle is thinking of building a large camp in which the employable Jews can be registered in a file system according to their occupations and requisitioned from there. [...] In conclusion he [Höfle] stated that he could accept 4-5 transports of 1,000 Jews to the terminal station Bezec daily. These Jews would cross the border and never return to the General Gouvernement.

There can be no doubt whatsoever about the meaning of this document: Jews unable to work would be expelled from the General Gouvernement and deported to the occupied eastern territories. The sentence that Belzec was “the outermost border station in the Zamosz district” makes sense only in connection with an expulsion beyond the border. Like Sobibor, Belzec was situated in the extreme east of the General Gouvernement, close to the Ukrainian frontier.

David Irving could claim that Reuter had used a code language and that “cross the border and never return to the General Gou-

vernement” was a code expression for “will be killed at Belzec”, but there is no objective evidence to support such a position.

On 15 July, 1943, Heinrich Himmler ordered:⁴⁶

“The transit camp Sobibor is to be converted into a concentration camp.”

So Sobibor was officially called a transit camp (*Durchgangslager*).

The Three Reinhardt Camps Were Transit Camps

On July 31, 1942, the Reichskommissar of Byelorussia, Wilhelm Kube, sent a telegram to the *Reichskommissar* for the occupied Eastern territories, Henrich Lohse, in which he protested against the deportation of 1000 Warsaw Jews to Minsk.⁴⁷ As the deportation of Jews from the Warsaw ghetto had commenced eight days before, and as everybody agrees that at that time all Warsaw Jews were deported to Treblinka, the 1000 Jews mentioned by Kube must by necessity have been deported to Minsk via Treblinka. On August 17, 1942, the illegal Polish newspaper *Informacja Biezaca* reported that 2000 skilled Jewish workers had been deported from Warsaw to Smolensk on August 1.⁴⁸ On September 7, 1942, the same paper informed that two transports with 4000 Warsaw Jews had been sent for labor at installations important for the war effort in Brzesc and Malachowicze.⁴⁹

I am aware that these figures represent but a small part of the Jews transported to Treblinka, and that the anti-revisionists will claim that these cases were “exceptions”. But every single Jew who left Treblinka, or one of the two other Reinhardt camps, alive deals a blow to the official version according to which they were “pure extermination centers” where all Jews, regardless of age and health, were gassed on arrival. If the anti-revisionists call the aforementioned cases “exceptions”, we are entitled to ask them how many other such “exceptions” there may have been.

A certain number of Jews were sent from the Reinhardt camps to Majdanek and to Auschwitz. A Polish historian who can hardly be suspected of revisionist sympathies, Zofia Leszczynska, reports that in October of 1942, 1,700 Jews left Belzec for Majdanek.⁵⁰ This fact is amply sufficient to shatter the official version according to which less than ten Jews survived Belzec.

In an article about “Jews at Majdanek” the Jewish historians Adam Rutkowski and Tatiana Berenstein state:⁵¹

“Some of the transports from Warsaw reached Lublin by way of Treblinka, where the selection of the deportees took place.”

For the official historiography, this fact is simply lethal! On 30 April 1942, a transport with 305 Jews arrived at Majdanek from Treblinka. One of these Jews, Samuel Zylbersztain, later wrote a report about his plight.⁵² After the “extermination camp” Treblinka and the “extermination camp” Majdanek, Zylbersztain had survived eight “normal concentration camps”. He is thus a living proof that the Germans did not exterminate their Jewish prisoners.

The author of the most detailed book about Sobibor,⁵³ the Dutch Jew Julius Schelvis, was himself an inmate of this camp. He naturally presents Sobibor as a death factory, but his description is solely based on what he has heard from others or read in books, for he only spent a few hours at the camp. From Sobibor, he was deported to Lublin and later to Auschwitz whence he finally returned to the Netherlands. Schelvis was not an isolated case: At least 700 other Dutch Jews were moved from Sobibor to labor camps, and some of them returned home via Auschwitz—another “extermination camp” where the Germans apparently forgot to “gas” them.⁵⁴

The case of Minna Grossova is particularly significant: born in September 1874, she was deported to Treblinka on October 19, 1942. Although Treblinka was allegedly a “pure extermination camp” where even able-bodied Jews were gassed on arrival, Mrs. Grossova was not gassed, but transferred to Auschwitz—where, according to Holocaust lore, all Jews who were unable to work were immediately sent to the “gas chambers” without previous registration. Again, Mrs. Grossova was not gassed, but duly registered. She died on December 30, 1943.⁵⁵ From the point of view of the orthodox Holocaust story, the fate of this woman is absolutely inexplicable.

The fact that relatively few transports of Jews from the Reinhardt camps to other destinations are documented can be explained quite easily. As early as in 1945, the victors of the Second World War decided to perpetuate the Jewish extermination legend, and we may safely assume that countless documents contradicting the official truth were either hidden or destroyed. Some people might accuse me of resorting to the same trick as the orthodox historians who claim

that there is no documentary evidence for homicidal gas chambers because “the Germans destroyed the documents”, but such an accusation would be groundless, since my position is much more solid. If there were but one document proving the gassing of Jews, I would readily admit that there might have been others, but although 64 years have elapsed since the end of the war, no such document has emerged. On the other hand, we have seen that there are documents proving that Jews were sent from the Reinhardt camps to other destinations—and for each such document there may have been a hundred others.

Once a “Holocaust Denier”, Always a “Holocaust Denier”!

David Irving is an extremely intelligent man, but unfortunately, he is totally amoral. For him, truth is negotiable. He is prepared to say anything if he thinks it might enhance his career.

Irving is longing for the good old days when he was invited to television discussions, when his books were favorably reviewed and sold well. He wants these good old days to return. On the other hand, he knows that he will be treated as an outcast as long as he is labeled a “Holocaust denier”, so he wants to get rid of this label at any cost.

At the heart of his problem is Auschwitz. He has never contested any of the other aspects of the Holocaust story. He has always maintained that the Germans shot a huge number of Jews on the Eastern front (in the eighth chapter of *Treblinka—Extermination Camp or Transit camp?* he could find compelling evidence that the reports of the *Einsatzgruppen*, which allegedly prove such a gargantuan slaughter, are highly suspect because they are contradicted by other German documents and not corroborated by forensic evidence). He has never disputed the alleged mass murders at the Reinhardt camps, or Majdanek. He has explicitly admitted the existence of the “gas vans” allegedly used at Chelmno and in the occupied Soviet territories. But he has so often and so vociferously defended the revisionist position on Auschwitz that his pride forbids him to back down in this one question; he is at best willing to concede the possibility that some gassings took place at Auschwitz on a limited scale.

According to Raul Hilberg, one million Jews perished at Auschwitz.⁵⁶ As it is unlikely that the number of Jews who died at Ausch-

witz from so-called “natural causes” (disease, exhaustion etc.) could have exceeded 100,000, this implies that about 900,000 Jews must have died in the “gas chambers” of that camp). So what does David Irving do? He claims that 2.4 million Jews, rather than Hilberg’s 1.5 million, were murdered at the three Reinhardt camps Belzec, Sobibor and Treblinka, thus replacing the roughly 900,000 “Auschwitz gas chamber victims.”

By questioning the Auschwitz story, Irving has, from the Jewish point of view, committed the worst of all sacrileges, because Auschwitz is the heart of the Holocaust story, although, according to Hilberg, it accounts for less than one fifth of the Holocaust victims. The Holocaust lobby will never forgive David Irving this sacrilege. Even if he suddenly claimed that the Germans gassed one million Jews at Majdanek, plus two million at Chelmno, plus three million at Sobibor, plus five million at Belzec, plus ten million at Treblinka, and that they shot twenty million Jews on the Russian front, this would be of no avail: he would continue to be branded a “Holocaust denier”.

A Warning to David Irving

I do not know when David Irving’s long-announced book about Heinrich Himmler will be published, but I fear that I already know the gist of it: Yes, the Holocaust did indeed happen; millions of Jews were exterminated, but only an insignificant number was gassed at Auschwitz. Upwards of two million Jews were killed by some unknown means at Treblinka, Sobibor and Belzec; between one and two million were shot, or murdered in gas vans, on the killing fields of Russia. For this crime Adolf Hitler bears no responsibility whatsoever. It was ordered and organized by the *Reichsführer* SS Heinrich Himmler, who somehow managed to hide this gigantic massacre from his Führer.

As Heinrich Himmler has few admirers even among avowed National Socialists, Irving obviously regards him as the ideal scapegoat. I warn David Irving that the only effect of such statements will be to ruin what little credibility he still has. Heinrich Himmler may be guilty of many things, but nobody, not even David Irving, has the right to accuse him of ordering and organizing a monstrous slaughter

he cannot possibly have ordered and organized for the simple reason that it did not take place.

Advice to David Irving

Like other brilliant men before him, David Irving has fallen hard and fallen far, but who has fallen can rise again. I advise David Irving to remember the old adage: "Facts are tyrants, they tolerate no dissent." Let us hope that David Irving will muster the necessary courage to face the facts and to draw the inevitable conclusions. There is simply no other way he can save his honor and restore his credibility.

Notes

- ¹ Irving, David. *Hitler's War*, Wiking Press, New York 1977, p. 393.
- ² Faurisson, Robert. "A Challenge to David Irving", *Journal of Historical Review*, Volume 5, 1984.
- ³ Leuchter, Fred. *An Engineering Report on the Alleged "Gas Chambers" at Auschwitz, Birkenau and Majdanek, Poland*, Samisdat Publishers, Toronto 1988.
- ⁴ Lipstadt, Deborah. *Denying the Holocaust*, Free Speech Press, New York 1994.
- ⁵ Bundesarchiv Koblenz, R. 58/871.
- ⁶ Weckert, Ingrid. "'Massentötungen' oder Desinformation?", *Historische Tatsachen*, Nr. 24, Verlag für Volkstum und Zeitgeschichtsforschung, Vlotho 1985. Weckert, Ingrid. „Die Gaswagen“, in: Gauss Ernst, ed. *Grundlagen zur Zeitgeschichte*, Grabert Verlag, Tübingen 1994.
- ⁷ Marais, Pierre. *Les camions à gaz en question*, Polémiques, Paris 1994.
- ⁸ England and Wales High Court (Queen's Bench Division), Decision David Irving v. Penguin Books Limited, Deborah E. Lipstadt, 7.11.
- ⁹ *ibid.*, 13.71.
- ¹⁰ Theses and Dissertations Press, Chicago 2004.
- ¹¹ <http://www.fpp.co.uk/>
- ¹² Mattogno, Carlo; Jürgen Graf, *Treblinka—Extermination Camp or Transit Camp?* Theses and Dissertations Press, Chicago 2004.
- ¹³ Hilberg, Raul. *Sonderzüge nach Auschwitz*, Dumjahn, Munich 1981, p. 177.
- ¹⁴ *ibid.*, p. 181.
- ¹⁵ NO-5194.
- ¹⁶ Peter Witte, Stephen Tyas, "A New Document on the Deportation and Murder of the Jews during 'Einsatz Reinhardt' 1942", in: *Holocaust and Genocide Studies*, no. 3, Winter 2001, pp. 469 f.
- ¹⁷ Michael Treguenza, "Das vergessene Lager des Holocaust", in: I. Wojak, P. Hayes (eds), „*Arisierung*“ im Nationalsozialismus, Volksgemein-

- schaft, Raub und Gedächtnis*, Campus Verlag, Frankfurt/Main, New York 2000, p. 253.
- ¹⁸ Raul Hilberg, *Die Vernichtung der europäischen Juden*, Fischer Taschenbuch Verlag, Frankfurt a. M. 1997, p. 946.
- ¹⁹ In: Germar Rudolf (Ed.), *Dissecting the Holocaust*, Theses and Dissertations Press, Chicago 2003.
- ²⁰ S. Romanov, “Why the diesel issue is irrelevant”.
www.holocaustcontroversies.blogspot.com
- ²¹ Thomas Dalton, *Debating the Holocaust*, Theses and Dissertations Press, Chicago 2003, p. 110, 111.
- ²² Friedrich Berg, “The Diesel Gas Chambers—Myth within the Myth”, *Journal of Historical Review*, Volume 5, 1984.
- ²³ David Irving, “On History and Historiography”, *Journal of Historical Review*, Volume 5, 1984.
- ²⁴ Jan Karski, *Story of a Secret State*, Houghton Mifflin Company, Boston 1944.
- ²⁵ Carlo Mattogno, *Belzec...*, p. 12.
- ²⁶ Stefan Szende, *The Promise Hitler Kept*, V. Gollancz, London 1945, pp. 159 f.
- ²⁷ URSS-93, pp. 41 f.
- ²⁸ N. Blumental (ed.), *Dokumenty i materialy*, vol. I, Lodz 1946, p. 211.
- ²⁹ Yuri Suhl, *Ed essi si ribellarono. Storia della resistenza ebraica contro il nazismo*, Milan 1969, p. 31.
- ³⁰ K. Marczweska, W. Wazniewski, “Treblinka w swietle Akt Delegatury Rządu RP na Kraji”, in: *Biuletyn Głownej Komisji Badania Zbrodni Hitlerowskich w Polsce*, volume XIX, Warsaw 1968, p. 136 f.
- ³¹ ibidem, p. 138 f.
- ³² ibidem, p. 139-145.
- ³³ State Archives of the Russian Federation, Moscow, 7021-115-9, p. 108.
- ³⁴ Wassili Grossman, „Die Hölle von Treblinka”, in: *Die Vernichtungslager Maidanek und Treblinka*, Stern-Verlag, Vienna 1945, p. 33. PS-3311.
- ³⁵ PS-3311.
- ³⁶ André Chelain (Ed.), *Faut-il fusiller Henri Roques?*, Polémiques, Paris 1986.
- ³⁷ Yitzhak Arad, *Belzec, Sobibor, Treblinka. The Aktion Reinhard Death Camps*, Indiana University Press, Bloomington and Indianapolis 1987, pp. 334, 335.
- ³⁸ Carlo Mattogno, Jürgen Graf, *Treblinka—Extermination Camp or Transit Camp?*, chapter 4.
- ³⁹ Stanislaw Wojtczak, “Karny oboz pracy Treblinka I i osrodek zagłady Treblinka II”, in: *Biuletyn Głowney Komisji Badania Zbrodni Hitlerowskich w Polsce*, Warsaw 1975, volume XXVI, pp. 183-185.
- ⁴⁰ A. Kola, *Belzec: The Nazi Camp for Jews in the light of archeological sources: Excavations 1997-1999*, The Conclil for the Protection of Memory and Martyrdom, United States Holocaust Museum, Warsaw and Washington 2000.
- ⁴¹ ibidem, p. 65 f.

- ⁴² Zentrale Stelle der Landesjustizverwaltungen, Ludwigsburg252/59, vol. I, p. 1227.
- ⁴³ Carlo Mattogno, *Belzec...*, p. 91.
- ⁴⁴ <https://codoh.com/library/document/the-ground-water-level-at-sobibor-1942-1943/>
- ⁴⁵ Jozef Kermisz, *Dokumenty i materialy do dziejow okupacji niemieckiej w Polsce*, vol. II: "Akce" i "Wysiedlenia", Warsaw-Lodz-Krakow 1946, p. 32 f.
- ⁴⁶ Reproduction of the document in: Tovi Blatt, *Sobibor. The forgotten revolt*, H. E. P., Issaquah 1998, documentation without pagination.
- ⁴⁷ State Archives of the Russian Federation, Moscow, 7445-2-145, p. 80.
- ⁴⁸ Hoover Institute Library and Archives, Stanford, "Report on conditions in Poland", Annex No. 7, Box 29.
- ⁴⁹ K. Marczewsk, W. Wazniewski, „Treblinka w swietle akt Delegatury...”, p. 137.
- ⁵⁰ Z. Leszczynska, „Transporty wiezniow do obozu na Majdanku”, *Zeszyty Majdanka*, IV, 1969, p. 184.
- ⁵¹ Tatiana Berenstein, Adam Rutkowski, „Zydzi w obozie koncentracyjnym Majdanek (1941-1944)”, *Biuletyn Zydowskiego Instytutu Historycznego w Polsce*, no. 58, 1966, p. 16.
- ⁵² Samuel Zylbersztain, „Pamietnik wieznia dziesieciu obozow”, *Biuletyn Zydowskiego Instytutu Historycznego w Polsce*, no. 68, Warsaw 1968.
- ⁵³ Julius Schelvis, *Vernichtungslager Sobibor*, Metropol Verlag, Berlin 1998.
- ⁵⁴ Carlo Mattogno, Jürgen Graf, *Treblinka...*, pp. 259-288.
- ⁵⁵ Terezinska Pametni Kniha, Terezinska Iniciativa, Melantrich 1995, p. 393.
- ⁵⁶ Raul Hilberg, *Die Vernichtung der europäischen Juden*, Fischer Taschenbuch Verlag, Frankfurt a. M. 1997, p. 946.

REVIEWS

The Chief Culprit: Stalin's Grand Design to Start World War II

reviewd by Joseph Bishop

The Chief Culprit: Stalin's Grand Design to Start World War II, by Viktor Suvorov, Naval Institute Press, Annapolis, 2008, 328pp., illustrated, with notes, bibliography, indexed.

The post-1945 war crimes trials in Nuremberg are underway and the international press excitedly covers the proceedings. The tribunal itself consists of justices not from victor powers but from wartime neutrals—Switzerland, Thailand [...] in order to ensure fairness and justice.

The accused are called forth—

The Soviet Union is first. Their political and military leaders face serious prosecutions for plotting and waging aggressive war against Finland, Latvia, Lithuania, Estonia, Rumania, and Poland. They face accusations of enslaving and working to death many hundreds of thousands, even millions, of captured German and Japanese prisoners of war. The new postwar word 'genocide' is used, coupled with more and greater accusations of having worked to death scores of millions of their own citizens in their GULAG system of labor camps, a veritable holocaust within their own borders. They are additionally charged with responsibility for the genocide in which somewhere between 6 and 12 million German civilians perish from forced population transfers from their own ancestral homelands into a now truncated postwar Germany—transfers in which rape, torture, murder, and complete dispossession are more the rule rather than the exception.

The British come next, facing a well-prepared case of the mass murder of German civilians through a vengeful bombing campaign. Their defense case of '...to break German morale' quickly collapses as the prosecution demonstrates that it was sheer mass murder motivated by hatred, and not a 'morale' campaign that in fact merely

strengthened German willpower and morale. The British also face charges of plotting and waging aggressive war against Norway in 1940, thus extending the war into neutral Scandinavia. They next face angry denunciation for having attacked the neutral Vichy French fleet in 1940 in which hundreds of French sailors died—this being another crime of plotting and waging aggressive war. Finally the charge of deliberately starving the entire civilian population of their zone of occupation is levied against them, in which many thousands perish and others suffer permanent ill health effects.

The French are trotted in after the British. They face charges of the mass murder of German prisoners of war following war's end, by enslaving and working them to death, through casual executions, and deliberately depriving their prisoners of food, shelter, and medical care. They also face the accusation of deliberately bringing African colonial troops into occupied Germany and giving them a free hand to rape, loot, and murder the helpless civilian population.

Finally, the Americans enter the dock. They are charged with much the same genocidal bombing campaign as the British waged, along with a far greater case regarding the mass murder of German POWs through the same means as waged by the French against their own prisoners: starvation, exposure, denial of medical care, murder, etc., and here the number of victims jump to well over a million and closer to two million. And that is not all. The Americans are also accused of mass rape, large scale looting, the enslavement or semi-enslavement of POWs...

There is also the formulation of 'crimes against peace' charges brought against Britain, France, and especially the United States, in their pre-war behind-the-scenes political campaigns of pressuring the Poles towards intransigence in their negotiations with the Germans over Danzig and a corridor to East Prussia—which intransigence led directly to the 1939 war.

The total of those murdered by the eastern and western Allies reach into the scores of millions and ludicrously dwarf the alleged 'six million' figure laid on the Germans...

Of course, such trials did not happen. Yet this is the justice that should have prevailed after the war if war-crimes trials and prosecutions were conducted fairly. The point is that the very nations who stood as the victor powers and whose representatives prosecuted and judged the defeated nation Germany for crimes against peace and



Stalin's Mug Shot. The information card on Joseph Stalin, from the files of the Tsarist secret police in St. Petersburg. This document shows that Stalin was being searched by the secret police in Russia since early 1900's. This work is in the public domain in Russia according to article 1256 of the Civil Code of the Russian Federation.

plotting aggressive war, were themselves at least as guilty and very likely far more so.

And none so guilty as Joseph Stalin.

Viktor Suvorov in his latest book *The Chief Culprit* especially brings forth the question of why Joseph Stalin and his political and military underlings were not prosecuted for plotting aggressive war against all of Europe.

This book represents a synthesis of the author's published works following his landmark *Icebreaker*, works which have not seen English editions but have appeared in French and Russian. The focus of *Icebreaker* was mainly that of the military preparations which Stalin had undertaken prior to his invasion of Europe planned for July 1942. Suvorov there had shown that weapons, training, and positioning of the Red Army were entirely predicated upon aggressive war.

Culprit has more of a political and strategic focus. Suvorov demonstrates the fundamental Leninist-Stalinist long-term strategy of bringing the entire world into the Soviet Union, one 'republic' at

a time; some peacefully perhaps, but most others through war. In Marxist jargon, 'just wars' are wars in which the goal is to bring a nation into the 'Socialist' camp, while 'unjust wars' are wars of any other type.

The Soviet economy was already a shambles by the late 1930s, its resources having been consumed in massive military spending and buildup. Suvorov points out that the only way in which the USSR and its Marxist-Leninist system could survive would be through the conquest and absorption of successful capitalist nations. The proposed construction of the magnificent 'Palace of Soviets' in Moscow was meant to be a sort of reception structure for each new 'Soviet republic'—*i.e.* Germany, France, Spain, Sweden, England, and all the rest—admitted one by one after their conquest. However, following the German invasion of June 1941 and the rapid advance of Hitler's armies, the construction was abandoned.

Suvorov takes us into the mind of Stalin and presents a very intelligent, cunning, but also eminently criminal master of grand strategy. A hero to the faithful in that he made a relatively backward country into a semi-modern industrial and military giant, he would have been an even greater hero to them if he'd succeeded in incorporating all of Europe into the Soviet colossus. But it was not to be, as Hitler's invasion pre-empted that of Stalin's.

The German defendants at Nuremberg presented the invasion of the USSR as a pre-emptive war. They were aware of the Soviet buildup on their borders and their intelligence services knew perfectly well of the pending invasion by the Red Army. In 1945 no one believed them. Even today Suvorov's thesis is generally rejected as absurd, even strange and the received mythology of an innocent Soviet Union being taken unawares by the Nazi aggressor persists.

Suvorov shows how Soviet propaganda rapidly shifted into this mythology soon after the German invasion. The Red Army's defeats in the initial period of conflict were highlighted and condemned, the leadership being frankly presented as asleep at the wheel, irresponsible, and having failed. The later defeats and huge encirclements were, however, not mentioned, as their relationship to a surprise invasion could not be sustained.

Stalin himself, in Suvorov's view, simply could not believe that the Germans would invade at all. Of course he knew of the German buildup, but he must have seen this as defensive. The Soviets were

so superior in masses of weapons and vehicles and aircraft and troops—all offensively trained and deployed of course—that it simply made a German invasion impossible, insane, even suicidal.

Suvorov firmly believes Hitler to be a creation or creature of Stalin. That Hitler could only have taken power in 1933 thanks to the powerful communist party there having failed to prevent it—and that failure he sees as something designed or ordered by Stalin. Why? Because Stalin planned to use Hitler as the man who would remake Germany's military and ultimately use it to rework Europe's frontiers and plunge the continent into war again—a war in which the capitalist powers would fight it out and exhaust themselves, and in their final state of exhaustion be overwhelmed by the massive Red Army. He convincingly demonstrates the heavy German reliance on Rumanian oil, and how easily Stalin could have seized the oilfields just beyond their border and effectively strangled the German war machine, ending the war at virtually any time he chose. But he did nothing in accordance with the aforementioned strategy of exhausting the capitalist West through prolonged conflict. This plan also went awry of course, as Germany's enemies were snuffed out in one lightning campaign after another. The oilfields themselves would be captured and protected by German troops.

Suvorov credits Stalin with these masterful long-range strategic plans, all in accordance with the Leninist plan to absorb the world into Socialism, but does not adequately explain how the Germans foiled them through rapid advances and superior tactical leadership. He does hint, however, at Stalin being out-manuevered by Hitler, in that as the Nazi victories in Russia piled up through the summer and fall of 1941, Stalin himself went into a deep depression and virtually disappeared into the Kremlin, alone, and fearing imminent arrest by his colleagues. But thanks to the 'cult of personality' into which Stalin had built himself in the mind of the citizenry, he was needed as a symbol of leadership, hope, and resistance. He thus escaped arrest and eventually returned to his role as generalissimo, hero, and savior of the motherland.

An interesting analysis made by the author is that of the Tukachevsky affair. A popular interpretation is that the German SS intelligence service had planted documents with the Soviets suggesting that this Soviet Marshal and many others in senior military positions were plotting against Stalin, this then leading Stalin's natural para-

noia into a huge purge of the Soviet military leadership, effectively eliminating most of the leading professionals and greatly weakening the USSR's ability to wage war. The author presents a strong case that Marshal Tukachevsky was nowhere near the effective leader most historians make him out to be, and that the Red Army was far from lacking in senior, experienced officers in mid-1941.

The purges themselves, the author asserts, were rational, albeit ruthless, measures taken by Stalin to 'tame' the Red Army into a force absolutely obedient to Stalin's will for the upcoming great war against Europe.

Chief Culprit shows a Soviet Union far better prepared for major conflict than Nazi Germany. Suvorov points out that the German forces were not really prepared for a war such as that against the USSR. They did not have enough tanks, most of their transport was that of antiquated horse-drawn wagons, the troops and vehicles were exhausted and worn down from earlier campaigns. And yet these forces destroyed one Soviet army after another until almost nothing was left and they were at the gates of Moscow and victory was almost within their grasp.

The standard German explanation for failure in 1941 talks of the severest Russian winter in decades, of oceans of mud, of vast spaces and lack of roads to cross them. There is also the issue of the six-week German delay of Operation Barbarossa due to the unanticipated campaigns in Yugoslavia and Greece thanks to Italian military issues in those countries.

Suvorov rejects these explanations as useful to German propaganda at the time but ultimately without merit as explanations; he shows the German forces as simply not sufficient to defeat the Soviet Union. And yet Germany had no choice but to invade, not only to pre-empt Stalin's own invasion plans and thus to prevent Germany and Europe from falling into his hands, but also that conflict was unavoidable given the increasing aggressiveness and escalating demands of the USSR. It ultimately came down to a question of who would strike first. While Stalin had a choice, Hitler did not. Thus while Suvorov convincingly presents both Hitler and Stalin as aggressors, Stalin clearly emerges as the 'chief culprit'.

Will historians come to accept this thesis, or will they continue to hide behind the myth that Adolf Hitler was the only aggressor of the Second World War in Europe? There does not seem to be much val-

ue placed upon historical truth these days. Nonetheless, Suvorov's work shines a ray of light into this otherwise politicized field.

© 2008 by Joseph Bishop. All rights reserved.

The Myth of Natural Rights and Other Essays

reviewed by Martin Gunnels

The Myth of Natural Rights and Other Essays, by L.A. Rollins Nine Banded Books, Charleston, W.Va., 2008. 304pp.

When I first read L.A. Rollins's *The Myth of Natural Rights and Other Essays*, I wasn't really sure how to react. As revisionists, we're not really used to people taking us seriously. Sure: we're used to getting harangued by little vigilantes, and we're used to a kind of fast, incestuous praise from our revisionist peers. But it is seldom that we get the sort of balanced treatment that Rollins serves up in his newly re-issued libertarian manifesto.

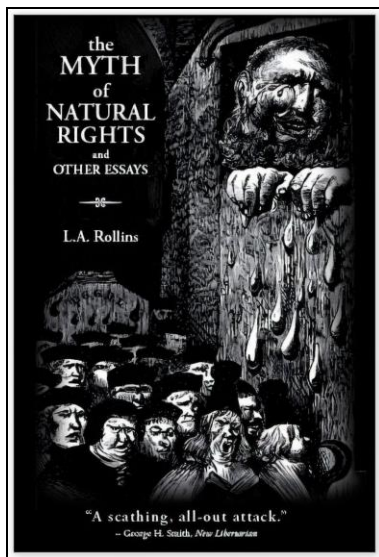
First published in 1983, *The Myth of Natural Rights* succeeded in confusing terribly its libertarian audience. As the introduction says, "Rollins soundly reduces hallowed libertarian axioms to phlogistons." According to Rollins, the "natural right" to liberty so fondly referenced in libertarian thought is an illusory sham. At its core, his argument is an attack on the convenient semantic elasticity of "natural." Like Roland Barthes, Rollins reminds us that what is momentarily considered "natural" is simply a product of cultural mythologization—or, as Rollins puts it, "Natural laws and natural rights are inventions intended to advance the interests of the inventors." In other words, culture tends to dictate what is "natural," and culture, of course, is subject to the whims of opinion, fad and fancy. For Scots, it's "natural" to cut out a sheep's heart, boil it inside its own innards, and then serve it up with whiskey. For libertarians, it's "natural" for men to be endowed with certain rights.

As one might expect, Rollins proves to be no less a contrarian when turning his sights on what he calls "the sacred cow" of the Holocaust: "To many people, the six million figure is not a fact, although they call it that; rather it is an article of faith, believed in not because of compelling evidence in its support, but because of compelling psychological reasons." Though the revisionist community has been saying this for years, it is refreshing to hear this perspective from an outsider like Rollins. To him, the Holocaust is a complex of social mythologies whose roots run as deep as any other cultural

preoccupation. It is easy, then, to see why he regards the traditional tale with such suspicion. He recognizes that any mythology which requires such reflexive orthodoxy has to be propped up by a powerful vested interest, what he calls an “inventor”: “Morality [...] is a myth invented to promote the interests/desires/purposes of the inventors. Morality is a device for controlling the gullible with words.”

In other words, the Holocausters prop up the myth in order to control our beliefs on a vast assortment of topics—for example, when they compel us, lest we should want another Holocaust, to drop a few more bombs on Lebanon, c/o Israel. Thus Rollins understands that the Holocaust is not simply the murder of six million Jews. If it were only a simple historical event, school kids would remember it about as well as they remember the capital of North Dakota. Their middle-school history teachers would have simply chalked it on the board before moving on to the Kennedy assassination. Yet the Holocaust has become a political, propagandized public memory campaign that affects people’s lives all across the world, not just wherever the Simon Wiesenthal Center maintains offices (LA, New York, Toronto, Paris, Buenos Aires, Jerusalem, and—you guessed it—Boca Raton). The American-Israeli alliance, which derives its impetus from the Holocaust campaign, inflames international relations on a global scale. After all, who could disagree with Alan Dershowitz when he argues that it is the long-suffering Jews’ “natural right” to have a tiny homeland carved out of the modern Middle East?

Like things that profess to be “natural,” the Holocaust wraps itself in an indignant unquestionability. This is what makes it so interesting to Rollins. He writes that “American academics have reacted to Holocaust revisionism with the same degree of open-mindedness as was displayed by the astronomers who refused to look through Galileo’s telescope but nevertheless ‘knew’ that he could not possi-



bly have discovered any new heavenly bodies with it.” Theirs is a tyrannical rationality, because they refuse to accept any conclusions other than those they concoct themselves. If a researcher’s findings fall outside their paradigm, they can simply write him off as a lunatic or a criminal or whatever. Because, as Rollins points out, the premise that “all reputable historians accept the six million figure smacks of a tautology. If [a professional Holocauster] defines ‘reputable historians’ to mean ‘historians who have accepted the six million figure,’ then what he says is, by definition, true, but also trivial because there is no reason why anyone else should accept such an obviously loaded definition.”

This is a pretty insightful remark, and it’s worth parsing out: if no reputable historian can make an unorthodox claim about the Holocaust and keep his reputation intact, the assertion that “no reputable historian rejects the Holocaust” is worthless. Of course, professional historians debate just about everything: they debate the Russian Revolution, the American Civil War, the Norman Conquest, and so on; yet, at the end of the day, these debating professors are allowed to keep their differing opinions *and* their badges of reputability. But the moment a historian ends up on the wrong side of the Holocaust, he finds his reputation tossed in the grinder. No matter how highly regarded he was before that moment, he is permanently banished from the club of reputability. Then, like magic, the Holocausters are right again: “All reputable historians accept the six million figure.” That their little club isn’t shrinking says less about the strength of revisionist arguments than it does about the courage of “reputable” historians.

Not one for dogma of any sort, Rollins addresses the need to “revise” Holocaust revisionism, calling himself “a skeptic regarding both the Holocaust and Holocaust revisionism.” As we might expect, he finds tons of egregious faults in James J. Martin’s revisionist appeal to libertarians, “On the Latest Crisis Provoked by Revisionism,” published in *New Libertarian*. Then, after flashing his revisionist credentials (Rollins published several articles and reviews in the *Journal of Historical Review* in the early eighties) he declares that Holocaust revisionists in general, and the IHR in particular, have been “spreading falsehood.” Rollins finds this a little ironic, charging that revisionists should be “setting the story straight,” not simply setting up another crooked tale.

Limb by limb, Rollins proceeds to hack apart respected works of nascent Holocaust revisionism: Udo Walendy's *The Methods of Re-Education*, Austin J. App's *The Six Million Swindle*, the works of Paul Rassinier, Richard Harwood's *Did Six Million Really Die?*, and selections from the *Journal of Historical Review*. Misquotes, mistaken identities, outright fabrications—these texts are alleged to be full with them. And, as subsequent analysis has borne out, Rollins was mostly right. Yet one wonders why, in this 1983 piece, Rollins does not attempt to revise Butz's *The Hoax of the Twentieth Century*. By this time, Rollins had obviously learned which school kids could be easily kicked around. But his revisionist readers keep waiting for the concessionary nod, the overt recognition that, despite some flaws in some revisionist texts, revisionist research had by the 1980s reached a maturity and depth not fairly represented by those few choice cuts. Unfortunately, he leaves us wanting.

But because of the scornful, precise attack Rollins then gives to the “dynamic duo” of Michael Shermer and Alex Grobman, I can easily forgive any of his text's other shortcomings. Rollins, who had been slighted by the Duo (“a self-proclaimed ‘professional skeptic’ and a professional Jew”) in their ridiculous 2000 book *Denying History*, proceeds to dismantle that text's claim to be an exhaustive critique of revisionists. After pointing out that credible, professional responses to revisionism have been published (his examples are Pressac, Vidal-Naquet, and van Pelt), he proves that Shermer and Grobman, on the other hand, are “a whole different kettle of gefilte fish.” After accusing the Duo of “hypocritical sniping,” he assures us that “almost all of the fallacies they attribute to revisionists—quoting out of context, selective quotation, selective use of evidence, the ‘snapshot fallacy,’ making unsupported assertions, engaging in speculation—are committed by Shermer and Grobman themselves in *Denying History*.” This, the most satisfying section of Rollins's work, is filled with the sharp humor for which I will most remember Rollins. Any revisionist who wishes to see jerks like Shermer and Grobman have their day in court will be very pleased by Rollins's hilarious retaliation.

Ending his section on Holocaust revisionism with a fair critique, Rollins concludes that, “The falsehoods I have pointed out suggest the possibility that some revisionists aim not to set the record straight, but to bring the record into alignment with their own pre-

conceptions. If 'revisionism' means bringing history into accord with the facts, as Harry Elmer Barnes put it, then some of what passes for revisionism is not revisionism at all." Fair enough. As a revisionist, I might say the same thing. But I wouldn't condescendingly aver that revisionists have intentionally duped "lovers of historical truth," like Rollins does. I am nonetheless grateful to Rollins, however, for conducting the kind of balanced, critical scholarship that revisionists must do in order to reestablish themselves as a credible alternative to the Holocausters. Indeed, he helps us clarify a goal: in order to refine our arguments and cultivate important new discoveries, we need an intelligent, critical venue in which revisionist scholars can further develop the field; like any other academic discipline, we need a medium through which we can revise old theories and explore new ones. With *Inconvenient History*, that's just what we're trying to do. And I'm sure Mr. Rollins would approve.

COMMENT

Timothy Snyder's Limited Vision of Unity

David Wilson

In a recent issue of the *New York Review of Books*, a lecture by Timothy Snyder of Yale University was reprinted under the title "Holocaust: The Ignored Reality". Clearly, the title, as well as the prominence accorded to this article, based on a lecture given in Riga earlier this year, suggests a new model for interpreting the Holocaust as well as all that went on in Eastern Europe during World War Two. Consulting Professor Snyder's website, we see that the lecture contains what will apparently be the main thesis of his forthcoming book, *Bloodlands: Europe between Hitler and Stalin* to be published late next year, and which will be followed by another large historical synthesis, *Brotherlands*, its title suggesting that it will show the bands of similarity and shared heritage among Germans, Poles, and East European Jews.

While we are always happy to entertain new theses concerning the Second World War, the Holocaust, and East European history generally, we would prefer to see such treatments be both accurate and methodologically and conceptually sound. If the forthcoming books, however, are as deficient as this article, then the books will be both incomplete and inaccurate. We offer these remarks, therefore, in the hopes that the finished product will have greater nuance than we have seen here.

Snyder's basic thesis is that millions, if not tens of millions, of people perished or were put to death in the region between the Bug and Volga rivers, with Belarus at the center of destruction, and that these people perished largely because of competition between Germany and Russia over the area's economic resources (chiefly agricultural), and that this is the larger context, or the "ignored" context, of the Jewish Holocaust.

In other writings, Snyder makes it clear that his understanding of the Holocaust is much more sensitive to detail and subtlety than most Holocaust historians provide. He recognizes that the persecu-

tion, death, and mass murder of Jews was due to a large variety of factors, including inter-group competition, Jewish involvement with communism, and even competition among Jews, as in terms of the Jewish police forces in the ghettos that enforced the confinement, deportations, and deaths of their co-religionists.

In the present article, however, while making a proper distinction about the inaccurate designation of Auschwitz as the demographic center of the Holocaust, and while correctly noting that the main Jewish victims were the *Ostjuden*, that is, Ashkenazi Jews who had not been assimilated into either West European, German or Hungarian cultures, he then goes on to repeat without examination the now fashionable thesis concerning the Reinhardt camps in which he argues that 1.3 million people were killed at these Bug River camps by the end of 1942.

The source of this particular interpretation with regard to Aktion Reinhardt is the short article by Peter Tyas and Stephen Witte published in 2001, and based on the discovery of the now well-known “Hoefle telegram” among the Enigma decrypts that were declassified in Britain in the 1990s. The telegram clearly indicates the number of Jews sent to the Bug-River camps, by the end of December 1942, as 1.274 million. This number also neatly ties into the total in the Korherr report, long known, which states that 1.274 million Jews had been sifted through the camps of the Gouvernement General of Poland by that date. Therefore, we know the Hoefle telegram is accurate, that it independently ties in with another official document, and we also know, according to Korherr, that these people are included in the number of 1.5 million transported “from the eastern camps to the Russian east.”

The problem is that everyone consulting this document—from mainstream Holocaust historians to David Irving—assumes that all of these people were killed by December 1942. Yet this is simply impossible. First, because the ghettos in the Russian East continued to grow and function even after this time, and so did the various forced-labor industries that the Germans used to employ these Jewish deportees, including Organization Todt, which among other projects was involved in precisely the road-building in the Soviet Union that was specified in the minutes of the Wannsee Conference.

The second reason why this calculation is impossible is because, even if we were to assume that these people perished by the end of

the war—not an unreasonable proposition—there is no way in which they could have been killed and buried in the three Bug River camps as usually described, even with the *deus ex machina* of the fabled engine-exhaust gas chambers. There simply was not enough space, nor time.

In this respect we note that Snyder's article contains a map which pinpoints the Bug River camps—Belzec, Sobibor and Treblinka—and includes as well some Soviet killing sites, for example, Katyn, Bykivnia, and Kuropaty. We might ask what forensics has determined about these death sites, and we notice a distinct contrast. Katyn, for example, contains the remains of about 4,400 Poles, according to a meticulous body count carried out by the Germans in 1943. The mass graves at Bykivnia and Kuropaty, on the other hand, which have only recently received the attention they deserve, contain, according to actual forensics, about 30,000 to 50,000 bodies apiece, although the initial estimates were ten times higher. These two sites, however, are enormous, especially compared to the Bug River sites, where the numbers of victims are alleged as being ten, or even twenty times higher, figures that are supported nowhere outside of the Hoefle telegram, and figures which are not even supported by the forensic analyses at these sites.

Sadly, once again, we see the Jewish Holocaust reduced to large numbers in small places, and usually for ideological rather than historical purposes, such that millions of Jewish lives are written off the ledger and ascribed to a simplistic calculation of Nazi, and then German, evil. A deeper analysis of the vicissitudes of the suffering of the Jewish people in Eastern Europe appears to be not only beyond Professor Snyder's ken, it remains so for all Holocaust historians.

However the most glaring problem with Snyder's analysis concerns the methods used to arrive at his death totals, a problem that is particularly disadvantageous to the Germans. There are basically two ways one can count the victims of 20th-Century European history: one is by a simple body count, and the other is by various population-balance methods. Population-balance methods, in turn, depend on the accuracy of census data, both in its reporting and its tabulation, a rarity in Eastern European history. In addition, more sophisticated methods, such as the technique of calculated "excess

deaths,” produce results that are heavily dependent on the integrity and consistency of the underlying statistical assumptions.

It goes without saying that most of the death totals in Eastern Europe in the 20th Century are achieved by population-balance methods; the records are often unavailable, corrupt or incomplete, and hard to interpret. As a result, population-balance methods are normally used in the following manner: if some area had, say, 500,000 persons of X group, but 20 years later, only 10,000, then the population-balance method arrives at a figure of 490,000 deaths. (I am omitting here the issue of excess deaths due to assumed birth over death rates, or other part-to-whole extrapolation techniques.)

Snyder relies on these estimates extensively. For example, his overall Holocaust death toll among Jews is entirely based on this methodology. (On the other hand, his reliance on the Tyas-Witte decode, and *Einsatzgruppen* reports, is an example of body-count methods, which goes to show that even these methods raise questions.) On the subject of the Holodomor, Snyder uses a total of three million, which is derived, as are all figures on the Ukrainian famine, from population-balance methods, and then goes on to rebuke the Ukrainian president for claiming ten million victims of the Soviet-induced famines, a total, however, which is also based on population-balance methods. In this way, Professor Snyder arrogates to himself an authority on statistical methodology that certainly deserves greater analysis than that given here. Yet the wide variance of numbers among estimates for the Ukrainian famine simply underscores how inexact and imprecise population-balance methods can be.

However, when it comes to the German civilian deaths in Eastern Europe, Snyder eschews population balances and suddenly reverts to the body-count method, deriving, in this way, a low total of fatalities for the German expulsions of only 600,000. True, Snyder makes a gratuitous and politically correct nod in the direction of the German women raped by the Red Army, but his treatment of German loss of life is for the most part bracketed off into a sidebar, and diminished in every way possible: blamed on Hitler (because he failed to evacuate these people; by which logic the Siege of Leningrad was Stalin's fault, but, never mind), blamed on aggressive war that began in Germany, and altogether described as a mere accident of history. On the other hand, had Snyder used the same population-balance meth-

ods he uses for everyone else, he could have easily achieved total German deaths from the expulsions of over two million.

Snyder's treatment of the German Question might easily be seen as typical 20th-Century Germanophobia, but it is not. Rather, he is leaving the Germans out of the picture because they don't fit in with his thesis, because the main thrust of his article is to promote Hitler's Germany and Stalin's Russia as equal millstones in the grinding down of all of the peoples who lay between. To a certain extent there is merit to this thesis, and it is not unknown in revisionist circles.

However, there are four elements that weaken Snyder's presentation. First is the time element: he wants to show two totalitarian regimes fighting over Eastern Europe for the purpose of controlling food production and thereby achieving economic autarky, so he limits himself to the 1930s and 1940s. But the struggle over Eastern Europe goes back much farther than that, and in the 19th Century involved not merely the securing of excess food supplies on which industrialization and modern prosperity could be built but also under whose auspices and control the necessary bureaucratic and civil infrastructure would be constructed. This is essentially the source of modern nationalism in this region.

By expanding the time frame just to the beginning of the 20th Century, Snyder could have gained a greater insight into the turmoil of the region, as well as the degree to which it was due, not so much to German and Russian economic competition, but to intergroup competition among many groups. He also could include, in this way, the large number of deaths due to the First World War, since the large battles of movement that took place here (Tannenberg, Gorlice-Tarnow, Lemberg, Brusilov Offensive) cost hundreds of thousands of lives, not to mention the Russian Civil War, the Polish invasion of the fledgling Soviet Union, and the post-First World War famines and typhus epidemics. These together probably cost many millions, perhaps tens of millions, of lives. Of course, we already know why Snyder does not include these things: as with the plight of the Germans, these killings underscore the degree to which competition and mass death in the region was not a function of totalitarian ideologies as much as group competition pure and simple, of which the German and Russian variants were merely the most powerful. In other words, these complexities are ignored because they would weaken the overall thesis.

A second point is related to the first, because Snyder in his wish to portray the German and Russian peoples as perpetrators conjures much anachronistic nationalism in the region. In the 21st Century, all people of good will are amenable to the idea of self-determination of nationalities. Thus, we may speak of Lithuanian, Latvian, Belarusian, and Ukrainian nationalities, or even Palestinian, Rusyn, Moldovan, or Lipka nationalities. But none of these things existed in any meaningful way 150 years ago, and many did not exist in any meaningful way until World War Two or thereafter. Therefore, to promote Belarusians as somehow a distinct ethnic group from the Great Russians from whom they, and their language, are practically indistinguishable, and during the examined period, is seriously anachronistic and makes for bad history. Indeed, "Byelorussia" as a distinct entity only came into existence in 1918, as a result of Germany's conquest of the region and the Bolshevik Revolution the previous fall.

Snyder's emphasis on Belarus as a distinct nation is also strongly at odds with the actual "pre-nationalist" mentality of Eastern Europe's social structure through most of its history. The triumph of nationalism, and nationalist historiography, tends to blind us to the fact that indeed most of European history is impossible to understand or explain by recourse to mere nationalist categories. Particularly in the East, the social structure was highly mixed, involving layer upon layer of communities that had evolved historically and which were neither unified nor permeable. The top tiers were normally dominated by the old nobilities: Poles, Germans, Russians, Balts, Hungarians. The middle tiers were occupied mostly by German or Jewish merchants, the latter of whose native dialect, Yiddish, is similar.

Only under these various layers did one find the local peasantry, who spoke the various languages and dialects from which the nationalist movements arose, and whose population growth and urban migration provided the push and the urgency of nationalism (it also provided the background to the creation of Esperanto and other artificial universal languages.)

This historical cross section of populations in Eastern Europe, however, underlines another defect of Snyder, which is his confusion of absence by mass murder with the more basic mere absence of ethnic diversity. In other words, at the beginning of the 20th Century

there were large Polish, German, and Jewish populations scattered throughout the region. These people were, simply by their typically noble or bourgeois status, the engine of change and the bearers of urban culture in the region. But by 1950, all of these peoples, whether by flight, assimilation, or mass murder, had disappeared, except to those states to which they had been assigned or had found refuge. These population dynamics, in an ethnic or cultural sense, have much more to do with the history, including the subsequent history, of the region, than mere body counts.

A fourth problem is that in his recitation of body counts Snyder is opening the door to endless mutual grievance. Setting aside German losses could have been one such source of criticism, however, Germany severely criminalizes any revanchism, so we can expect no repercussions there. However, already Snyder's article has fostered a "me too" response from representatives of the Belarusian and Romany communities, and we can look forward to more clamoring for victim status in the future. Moving Eastern Europeans away from the destructiveness of their recent past may be partly served by recognizing their common grave of suffering, but to the extent that such recognition panders to nationalist sentiment, as Snyder's article does, it only encourages the parochialism of the past.

Towards the end of his lecture, Professor Snyder invokes "the need for an ethical commitment to the individual" as a protection against faceless state policies that lead to mass death. On this point, I completely concur. Yet shortly before this, he notes that his minimizing of Great Russian deaths could, according to pending legislation in Russia, be, at some point, a criminal offense.

In this respect, Snyder seems to turn a blind eye to the fact that criminalizing historical interpretations of any kind violates precisely the ethical commitment to the individual that can only be the font and origin of human rights. And he also ignores the fact that in several European countries—Poland, Germany, France, and others—alternative interpretations of precisely some of the subjects of his talk are criminalized, enforced in a draconian fashion, and often lead to debilitating fines and lengthy prison terms. Unless Professor Snyder can bring himself to recognize that such dignity that he prizes should be extended even to Holocaust revisionists, his concluding encomium to human rights must be seen as flaccid and incomplete.

Inconvenient History



A Quarterly Journal for Free Historical Inquiry · Published by CODOH

VOLUME 1 · NUMBER 3 · 2009

EDITORIAL

The First Casualty

Richard A. Widmann

Ten years following the cessation of the First World War, Arthur Ponsonby, a member of British Parliament published his ground-breaking study, *Falsehood in War-Time: Containing an Assortment of Lies Circulated throughout the Nations during the Great War*. Ponsonby's book begins with several quotes, the most well-remembered being "When war is declared, truth is the first casualty." Although Ponsonby did not credit the author, most attribute the quote to US Senator Hiram Johnson who said in 1917, "The first casualty when war comes is truth." It is more likely however that Ponsonby was recalling Greek playwright Aeschylus who in the fifth century B.C. wrote, "In war, truth is the first casualty."

Ponsonby, with an eye to the next terrible conflict between nations, set out to prevent such bloodletting with his slim but powerful volume. He declared:¹

"None of the heroes prepared for suffering and sacrifice, none of the common herd ready for service and obedience, will be inclined to listen to the call of their country once they discover the polluted sources from whence that call proceeds and recognize the monstrous finger of falsehood which beckons them to the battlefield."

While Ponsonby recognized that most of the falsehoods of World War One had their origins in official propaganda, he also recognized the effect such propaganda had on the well-meaning masses. He wrote:²

"A sort of collective hysteria spreads and rises until finally it gets the better of sober people and reputable newspapers."

He points out that upon deciding for war, governments present one-sided justifications to support their actions. Ponsonby explains that while a moment's reflection by any thinking person would reveal

“such obvious bias cannot possibly represent the truth,” most people willingly delude themselves in order to justify their own actions.

Ponsonby identifies the principal methods of propaganda used during World War One. There is the deliberate lie, the lie heard but not denied, the mistranslation, the omission of passages from official documents, deliberate exaggeration, the concealment of truth, the faked photograph. Perhaps the most important element that Ponsonby considers is “the general obsession, started by rumour and magnified by repetition and elaborated by hysteria, which at last gains general acceptance.”³

Few would be so naïve to think that such falsehoods ceased with the armistice of 1918. In fact, recent discoveries have revealed that information provided to the public regarding Vietnam’s “Gulf of Tonkin” incident of August 1964 was falsified to make it appear that North Vietnamese gunboats had attacked an American destroyer patrolling international waters. This incident was the catalyst President Lyndon Johnson needed to escalate the Vietnam War.⁴

More recently during President George H. Bush’s Persian Gulf War of 1990-91, it has been revealed that a major public relations firm, Hill and Knowlton, headed by Craig Fuller, former chief of staff to Bush, helped package testimony about Iraq’s August 1990 invasion of Kuwait.⁵ A moving testimony during a Congressional caucus hearing by an “anonymous Kuwaiti refugee girl called “Nayirah” turned out in fact to be the daughter of Kuwait’s ambassador to the United States. Hill and Knowlton packaged the young girl and even rehearsed her on behalf of their client, Citizens for a Free Kuwait, an organization funded by the Emir of Kuwait.⁶

Another harrowing tale of Iraqi atrocities was related during a televised session of the UN Security Council on Nov. 27, 1990. While Fatima Fahed’s account of Iraqi crimes moved audiences, it was not revealed that this “refugee” was in fact the wife of Sulaiman Al Mutawa, Kuwait’s minister of planning. In addition, she was a well-known Kuwaiti television personality. During an interview with one of the leaders of Citizens for a Free Kuwait, the question as to why Fahed was chosen to speak to the UN was asked. Fawzi Al-Sultan replied, “Because of her professional experience, she is more believable.”⁷

In the more-recent Iraq war, the public has been considerably more skeptical of the official party line. The propaganda campaign

issued from the White House was initially unfocused and sloppy. It appeared that President George W. Bush was attempting to find the note that would resonate best with the American people. We were told of Saddam Hussein's brutality against his own people. We were told of alleged connections to Al Qaeda and international terrorism. Ultimately however, it was the vaguely defined Weapons of Mass Destruction (WMD) program which won the day. References to the 1988 gassing of Kurds stirred the collective memory of the American public recalling the gassing stories of the Second World War. Saddam Hussein was portrayed as a modern day "Hitler."

While it may appear that truth is ultimately revealed in matters of national conflict, one war, the costliest of the last century is rarely subjected to the historian's microscope. The Second World War remains "the good war." Those who fought during it or even lived through it are referred to as "the greatest generation." Here the one-sided accounts and obvious bias are embraced today as if that war were still in progress.

To be sure there has been investigation and debate over the events surrounding the attack on Pearl Harbor. While the official position has always been one of a sneak attack, a number of revisionist historians have amassed evidence that Roosevelt knew in advance of the attack and even maneuvered the Japanese into striking the first blow, so that he could use the event as a backdoor to the war in Europe. Likewise, revisionists from Harry Barnes to Gore Vidal have questioned the necessity of the two atomic bombings of Japan. To save hundreds of thousands of American lives by preventing a ground assault of Japan, Truman ordered the atom bombing of Hiroshima and Nagasaki, or so the court historians tell us. Revisionists counter that scenario by pointing out that the Japanese had already made peace overtures and that the strikes were a means of intimidating the Soviets.

The war against Nazi Germany, however, is rarely questioned outside orthodox parameters. Those who attempt to debunk any element of the official propaganda are subjected to all forms of ad hominem attacks. Today it is virtually impossible to say anything positive about the German military during the Second World War, or to call into question any of the tactics used by the Allies to defeat them. Even the Soviet army, known for its vast brutalities against civilian populations is rarely called into question in the United States.

The Second World War was of course no different from wars that came before or after with its one-sided propaganda designed to portray the Allied cause as just and the Axis cause as pure evil. People became what Ponsonby called “willing dupes,” accepting every crime, every outrageous charge without question. What remains unique is the general acceptance of this story even 60 years after the event. Ponsonby wrote:⁸

“In war-time, failure to lie is negligence; the doubting of a lie is a misdemeanor, the declaration of the truth a crime.”

Today, in an age of perpetual war, truth may be declared a crime at any time. Those who dare shine a light on inconvenient aspects of the Second World War are denounced viciously by those who remain emotionally blind, are willing dupes, or sometimes even lying benefactors.

Still there are those of us who believe that a proper understanding of the events of the Second World War is critical, certainly for our present, if not for our future. There are those of us who, paraphrasing Ponsonby, resent having our passions roused, our indignation inflamed, our patriotism exploited, and our highest ideals desecrated by concealment, subterfuge, fraud, falsehood, trickery, and deliberate lying by those in whom we have been taught to repose confidence and to whom we are enjoined to pay respect.

This issue of *Inconvenient History* will consider several lesser-known aspects of the Second World War including Veronica Clark’s examination of diversity within Hitler’s military and Joseph Bishop’s look at the *Einsatzgruppen* in the ever-evolving Holocaust story. Mark Turley takes a close look at the concept of “genocide” and its use during the Nuremberg Trials. Thomas Kues presents the second installment of his “Chronicle of Holocaust Revisionism” examining the years 1950 to 1955.

We also welcome L.A. Rollins and Thomas Dalton to our team of columnists with reviews of Jeff Riggenbach’s recent introduction to revisionism and Thomas Buergenthal’s *A Lucky Child*, respectively. Rounding out this issue are Chip Smith’s thoughts on Hilary Evans and Robert Bartholomew’s *Encyclopedia of Extraordinary Social Behavior*, a topic of particular importance for those interested in the history of the twentieth century.

Notes

- ¹ Arthur Ponsonby, *Falsehood in Wartime*, Institute for Historical Review, Costa Mesa, CA., 1991, p. 19.
- ² *ibid.*, p. 14.
- ³ *ibid.* p. 20.
- ⁴ “Tonkin Gulf Reports Cooked? Historian’s research finds intelligence errors covered up.” *San Francisco Chronicle*, October 31, 2005.
Online: <http://www.sfgate.com/cgi-bin/article.cgi?file=/c/a/2005/10/31/MNG99FGN521.DTL>
- ⁵ Morgan Strong, “Portions of the Gulf War were brought to you by...the folks at Hill and Knowlton.” *TV Guide*, February 22, 1992, pp.11-12.
- ⁶ *ibid.* p.12.
- ⁷ *ibid.*
- ⁸ *ibid.* p. 27.

PAPERS

Genocide at Nuremberg¹

Mark Turley

This is the site of the infamous Belsen Concentration Camp liberated by the British on 15th April 1945. 10,000 unburied dead were found here. Another 13,000 have since died, all of them victims of the German New Order in Europe and an example of Nazi Kultur.²

The genocidal underbelly of Nazism, most of which is now called the Holocaust, was outlined before the International Military Tribunal (IMT) in three main ways. Firstly, the Euthanasia *programme* (otherwise known as T4)³; secondly, the camp system, accompanied by its murder weapons, gas chambers and vans; and thirdly through the *Einsatzgruppen*, the teams of SS who followed behind the regular army on Operation Barbarossa, wiping out civilians as they went.

One of the most startling facts, to the modern eye, regarding the treatment of these Genocide claims by the Nuremberg prosecutors, is that in their drawing up of the indictment and indeed in the playing out of the trial in general, they seemed to give them comparatively little coverage. The prosecution case instead seemed to revolve around the charge of Crimes against Peace. This is problematic to explain.

It has been suggested that the Allied commanders felt guilt at their own lack of intervention. Laurence Rees, the British historian, promoted this view. 'If they were exterminating British prisoners of war, do we seriously think that we wouldn't have done all we could to stop it?' he wrote. Rees believes that as the Allies of the time avoided it, we must now address the question of 'why the Allies failed to do more to save the Jews from Nazi persecution.'⁴ It would not require an enormous leap of cognition to suggest that such an attitude, if it existed, would have filtered down to the legal team at Nuremberg.



Sign erected by the British liberators outside Bergen-Belsen. They burned the camp down in May 1945 while still combating a raging typhus epidemic. Photo circa 1945: Unrestricted access.

Such an explanation would be entirely unsatisfactory, however. If the Allies had felt in some way complicit in this crime and wished to brush it under the carpet, then surely it would not have been mentioned at all. The fact that the Holocaust did come up, in some form, in the indictment, but was a secondary issue, suggests other possibilities.

One of those is, of course, controversial, namely that the importance placed upon this great crime and perhaps even our view of the scope of it, has grown, for various reasons, since Nuremberg. This seems impossible to those of us below forty, who could be forgiven after switching on 'The History Channel', or reading the plethora of literature still devoted to it, (as this article was being written, three of the top-ten bestselling non-fiction books in Britain were about Auschwitz or other aspects of Nazi Jewish Policy) for thinking that the Holocaust was the defining event of the 20th century.

The view that Holocaust history has snowballed, gathering momentum and prominence, rather like a successful PR campaign (and largely for decidedly suspect reasons) was famously described by Norman G. Finkelstein in his provocative work, *The Holocaust Industry*. ‘Until fairly recently,’ he wrote, ‘the Nazi holocaust barely figured in American life. Between the end of World War Two and the late 1960s, only a handful of books and films touched on the subject.’⁵ He went on to state that, ‘everything changed with the Arab-Israeli war. By virtually all accounts, it was only after this conflict that the Holocaust became a fixture in American Jewish life.’⁶ A corresponding view was provided by Donald Bloxham, who wrote ‘[...] for decades the murder of the Jews impinged hardly at all on the post-war world.’⁷

Michael Marrus, a celebrated academic who has written about Nuremberg, (but only within the greater context of his main career focus of Jewish history)⁸, accepts that it did not receive top-billing at the trial. ‘The Holocaust was by no means the centre of attention’ he wrote, ‘Information about it easily could be drowned in the greater flood of crimes and accusations.’⁹ He struggled to explain this and settled eventually on an argument based on ‘the American leadership’s desire to justify the war to the United States public’ as a result of which ‘officials in Washington accented the first count against the accused, the common plan or conspiracy.’¹⁰ Marrus provided a quote from Jackson to support the USA’s backing for the Conspiracy charge above all others, but the quote mentioned nothing about popular support among the American public. As there are no other sources referenced in that section of the article, it would seem to be the case that Marrus is postulating. Unfortunately, as is so often the case with guesswork, this does little other than demonstrate his own subjectivity. He omits the fact that it was the conspiracy charge that had made the trial possible in the first place. Without the astute creativity of Bernays, it is unlikely that the trial would have happened at all, in the form it eventually took. It is only natural therefore for Jackson to emphasize the point of law on which all the others hang. As the leading force behind the trials, he had to demonstrate that his creation was legitimate. Accentuating the conspiracy element was the only way to do this—if the conspiracy charge had no credibility, then neither did the IMT, or himself. If, on the contrary, justifying entry into the war to the American public had, as Marrus supposes,

been Jackson *et al*'s prime motivation, surely the publication of the Nazis' genocidal actions would have served the purpose admirably. The between-the-lines sub-plot to Marrus' article is, of course, that this would not have convinced Joe America of the justness of the war because of the prevalence of anti-Semitic views across the Atlantic. The Germans' territorial demands of other Northern Europeans were a far more compelling argument to the average Yankee than six million murdered Jews. Such argumentation forms the basis of a sizeable chunk of what is called 'Holocaust Studies,' a field populated with subjective individuals and that is 'replete with nonsense, if not sheer fraud,'¹¹ according to Finkelstein.

Conveniently, within the very same article, Marrus readily exposes his personal bias. On page nine he launches into an overtly judgmental description of the leader of the World Jewish Congress, calling the figurehead of early 20th Century Zionism and eventual first President of the State of Israel 'the venerable Chaim Weizmann'. Either Marrus is very much an individual who knows on which side his bread is buttered or he may just as well have subtitled his article 'I am a Zionist sympathizer'. The fact that such a respected historian as Marrus feels able to display this kind of brazen subjectivity when writing on this topic is testament to everything that is currently wrong about the academic approach to it.

The substantial evidence for genocide before the IMT came from the Soviet government's 'Statements on Nazi Atrocities' and the testimonies and affidavits of five former members of the regime, Erich von dem bach Zelewski, Otto Ohlendorf, Dieter Wisliceny, Wilhelm Hoettl and Rudolf Höss. There were also eyewitness statements from camp survivors and Graebe's affidavit regarding the *Einsatzgruppen*.

From these, two linked claims were established. The first was that the Nazis were generally brutal towards all civilians within their area of occupation. Such claims are common when one country occupies another. In fact, historically, there are few occupations where such claims have not been made (Germany's 'occupation' of Austria being one). The second was that Jews in that area were singled out for treatment even more brutal than everybody else. In this way, the skeleton of the Jewish Holocaust was put together.

The problem that we have at the IMT is that both claims were forcibly promoted by the Allied powers and others prior to trial as

part of their propaganda efforts. They could not be said therefore to have emerged through the evidence. They were already prevalent, and evidence was produced to substantiate them. Significant parts of those claims—the existence of homicidal gas chambers,¹² for example—were never questioned by the court. They were regarded, as per the Charter, as ‘facts of common knowledge.’ We know this because nobody tried to disprove them. When it is remembered that every single defendant denied knowledge of homicidal gas chambers, yet not one lawyer tried a defense gambit based on questioning their existence, despite the fact that no physical evidence was provided for them at all, the reality becomes clear.

The number of victims, usually fudged to six million, which has remained broadly consistent within the dominant narrative ever since, had an interesting genesis. Richard Overy stated that ‘the World Jewish Congress supplied the tentative figure of 5.7 million dead and this was used by the prosecuting teams in drawing up the indictment.’¹³ Overy referred here to a meeting between the WJC and Jackson in New York on June 12th 1945. By reading the minutes of the meeting we see that not only did the WJC suggest that figure, based on estimates drawn from ‘official and semi-official sources’, but stated that, ‘the indictment should include leaders, agencies, heads of government and high command [...] Any member of these bodies will be considered guilty and subject to punishment, unless he can prove he was not a member or became a member under duress.’ In addition, they also emphasized that, ‘The Jewish people is the greatest sufferer of this war’ and they ‘stressed the magnitude of the Jewish tragedy which transcends the sufferings of other peoples.’¹⁴

What is remarkable is that established, respected historians like Overy can make this connection and then simply pass by without further comment. They do so through fear of being labeled ‘anti-Semitic’. It ought to be remembered that during the time with which we are concerned, the World Jewish Congress was the planet’s foremost Zionist organization and was heavily engaged in the process of recruiting Jews from Europe to populate Palestine, which had, by that point, been more-or-less obtained from the British, following prolonged negotiations since the Balfour Agreement of 1917. You do not need to be involved in the polemics of ‘memory’ versus ‘denial’ to see that the WJC would have had a clear motive to prop-

agandize and over-emphasize the treatment of European Jews at the hands of the Nazis.

Indeed, it is perfectly apparent, to anyone prepared to look at the subject with both eyes open, that the large Jewish organizations had been making exaggerated or even contrived statements of this kind for many years, going back to the time before the Nazis had even existed.

Following the 'World Conference of Jews' in 1933, the American delegate, leading Zionist Samuel Untermyer, addressed the American nation on WABC radio with regard to Germany and called for 'the nations of the earth' to 'make common cause against the [...] slaughter, starvation and annihilation, by a country that has reverted to barbarism, of its own innocent and defenseless citizens without rhyme, reason or excuse [...]' He went on to describe the Nazis' 'cold-bloodedly planned and already partially executed campaign for the extermination of a proud, gentle, law-abiding people' and called for a 'holy war' against a German nation which was, in his words, 'a veritable hell of cruel and savage beasts.'¹⁵ Untermyer's purposely alarmist speech was a continuation of similar propaganda and a follow-up on statements and mass demonstrations made by the World Jewish Congress in the same year, as evidenced by a *Daily Express* article written by a 'special political correspondent', which began with the following sentence. 'All Israel is uniting in wrath against the Nazi onslaught on the Jews in Germany.' Its headline was 'Judea declares war on Germany!'¹⁶

Yet 1933, the year when Hitler assumed control, is not as far back as such analysis can be taken. In an article entitled, "The Crucifixion of Jews must Stop!" which appeared in a magazine called *American Hebrew*, a former governor of the state of New York, Martin H. Glynn, described the plight of Eastern European Jews as a 'catastrophe in which 6 million human beings are whirled toward the grave [...]' He even went so far as to describe this as a 'threatened holocaust of human life.'¹⁷ His article was written not as a comment on events in Nazi Germany, but about anti-Semitism in Russia, in 1919, just after the end of World War One, thirteen years before Hitler would form any sort of government.

Even before then, references to the suffering of the six million had been made by Zionist figureheads. As early as 1900, while the Zionist movement was still in its youth, statements which sound

startlingly similar to those later made about Nazi Germany were already being declared. Rabbi Stephen S. Wise, later to become leader of the American Jewish Congress and at the time chairman of the Provisional Zionist Committee, spoke at a Zionist gathering. He talked of the suffering of Jews in and around Russia, describing them as 'six million living, bleeding, suffering arguments in favor of Zionism.'¹⁸

It is both striking and challenging to the historian to read these kinds of articles and statements. It is not good enough to simply write off such pointed historical evidence as being of interest only to right-wing extremists or conspiracy theorists. That is, in layman's language, a cop-out. History has to look openly at all the evidence and then attempt to provide a narrative that best fits that evidence.

Two things become clear to anyone prepared to think through the implications. Firstly, Nazi/Jewish propaganda was not a one-way street. It is well known and much documented that many National Socialist figureheads made anti-Semitic statements and speeches and the party involved itself in various other forms of anti-Semitic propaganda. However, what is far less well known is that this was returned in kind by some Jewish organizations and Zionist groups who distributed disinformative propaganda about the Nazis and Germany. It must also be acknowledged that some of these organizations wielded considerable influence in Allied circles, particularly in the USA and it was these organizations who were responsible for providing the first reports of Nazi anti-Jewish actions. Bearing in mind the anti-Semitism inherent in the Nazi program, overtly expressed by the party since its emergence on the political scene, the opposition of Jewish organizations to the regime was understandable, but this does not make their propagandistic claims true. History has to apply to them the principles of rational criticism.

Reflecting upon the authors and speakers of these statements, it is plain that they were made to further the cause of Zionism. That is not to suggest that there was no truth in them at all. The Nazis clearly discriminated against Jews from the earliest days of the regime and engaged in anti-Semitic rhetoric and intimidation even before achieving power, but it is also clear that this anti-Semitic activity did not approach the extremes that were suggested. Untermeyer's comments and the *Daily Express* article mentioned above were made nine years before the Wannsee Conference, two years even before

the Nuremberg Laws were passed and only months after Hitler had taken control, yet already described a process of extermination and annihilation which history now tells us did not begin until 1942. Would one modern-day, establishment historian agree with their claims? Similarly, Glynn's article demonstrates that the figure of six million victims and even the word 'holocaust' were in use in the circles of Zionist and Jewish speech and writing while Nazism was still little more than a notion in the minds of a few ex-soldiers in Munich bars. Not only that, but as the Wise quotation shows, the six million figure had been touted before, going back to the turn of the century.

Simply and plainly stated, this means that the belief in the six million figure and the concept of the 'holocaust' were not formulated, as most people believe, from analysis of events in the Nazi sphere of influence during World War Two, but evolved from Zionist propaganda dating back for half a century. What makes this awkward for historians is that the logical follow-through from this analysis would then be to doubt the information provided by the Zionists about Nazi Germany. After all, they had been making similarly alarmist claims, without foundation, for many years. This is dangerous territory for history, or at least establishment history, as it would cast a shadow over several of the major pillars of the Holocaust narrative, whose origin was from the Jewish organizations. Yet rather than confront these inconvenient facts, draw conclusions from them and attempt to place them within the wider context of the issue being discussed, historians prefer simply not to mention them. If they did, they might upset some influential people. Unfortunately, this suggests that historians, for the most part, are cowards.

Clearly, at the very least, caution should have been exercised in adopting the WJCs version of events. Was it not probable that their interpretation would have been influenced by their preconceptions? And what does it suggest about the partialities of the IMT that they would accept figures and adopt trial strategies suggested by such an openly subjective party? Not only that, but the entire community of establishment historians since have been perfectly happy to accept this six-million estimate and use it as the base marker for their own work, as if the WJC were the most judicious and unbiased source possible.

At the trial itself the six-million number was evidenced by the testimony of Wilhelm Höttl. (Hearsay evidence in Wisliceny's tes-

timony suggested five million). Höttl worked under Kaltenbrunner in the RSHA and provided an affidavit on the 25th November 1945. The affidavit (doc no. 2738-PS) was read to the court on Thursday 13th December. It was a recollection of a conversation Höttl had with Adolf Eichmann, in which he had apparently suggested the number of Jewish dead to be around six million. This piece of hearsay was the main substantiation used for the six-million figure at Nuremberg. Many courts, in various parts of the world, would not have accepted such evidence as valid. The IMT, however, in keeping with article twenty-three of their charter, deemed the evidence to have ‘probative value’ and so admitted it. If, during the course of the trial it had been corroborated by some other evidence, in particular a German document from the RSHA or the SS, detailing what they were doing, or a memo from one department to another in which the progress of the Holocaust was discussed, then the decision to admit the item would have been justified. But it was not. The six-million claim, first suggested by the World Jewish Congress, was upheld by the IMT and included in their final judgment and is still upheld by popular history today, on the basis of an affidavit, obtained by an American interrogator, (Frederick L. Felten), during a time when many such affidavits were obtained by dubious means. The relevant section of the document is transcribed below.

‘In the various extermination camps about four million Jews were killed, while a further two million met their deaths in other ways, the greater part through the *Einsatzkommandos*, the SD or through being shot in the fields of Russia.’¹⁹

Two defense lawyers asked for Höttl’s affidavit to be stricken from the record, primarily because, like so many other affidavit witnesses, Höttl was held in Nuremberg and therefore available for cross examination but not presented.²⁰ With the benefit of hindsight, we also see that despite the IMT’s willingness to accept Höttl’s figures and include them in their judgment, historians have not been so content to repeat them. Raul Hilberg stated that 2.9 million died in the camps and 2.2 million from other means, thereby lowering the total to 5.1 million. Gerald Reitlinger suggested the total Jewish losses to be around 4 million. Others have provided a variety of differing estimates, some of them higher than the IMT’s figures. Clearly therefore it is legitimate to challenge Höttl’s, or the WJC’s numbers; otherwise mainstream history would not have done so.

Finally, on the matter of the victim count, there is an obvious question to be raised regarding the interrogations at Nuremberg and other detention centers. If, as it seems clear that we should, we accept that the six-million figure had little to do with an attempt to count the actual numbers of Jewish dead, but stemmed instead from the propagandistic statements of Zionist groups dating back fifty years, why did it show up in this key witness statement? Although, in itself, not definitely further evidence of coercion or at least leading questioning, it is otherwise a remarkable coincidence. How does one explain the fact that Wilhelm Höttl just happened to include in his affidavit the exact same number mentioned first by Rabbi Wise in 1900, then by other Zionist figureheads throughout the first part of the twentieth century, even though that number is not thought to be particularly accurate by many leading Holocaust historians today? As we know that the WJC had already suggested the figure to Jackson, it only requires a modest leap of faith to propose that it may, in turn, have been passed on to the interrogators who would have used it to shape their interrogations.²¹

Another huge issue to be aired for the first time before the IMT was that regarding Nazi genocidal language. We are told, by semantically inclined historians like the extreme intentionalist Jeffrey Herf, that the words *vernichtung*, *liquidierung* and *ausrottung* which often appeared in speeches made by Hitler and other leading Nazis, also in articles in *Der Stürmer* in relation to the Jews, had only one meaning. Herf states that the ‘public language of the Nazi regime combined complete suppression of any facts about the Final Solution with a brutal, sometimes crude declaration of murderous intent. Two key verbs and nouns in the German language were at the core of the language of mass murder: *vernichten* and *ausrotten*. These translate as ‘annihilate, ‘exterminate’, ‘totally destroy’ and ‘kill,’ and the nouns *Vernichtung* and *Ausrottung* as ‘annihilation’, ‘extermination’, ‘total destruction’ and ‘killing.’ Whether taken on their own from the dictionary meaning or placed in the context of the speeches, paragraphs and sentences in which they were uttered, their meaning was clear.’²²

This issue, of whether or not these words have unequivocal meanings of murder, or not, has gone on and on and formed one of the central points of argument in the Lipstadt v Irving Trial of 2000.

It is, however, a matter easily resolved. All one needs is a German dictionary.

The translation website 'Babelfish' provides a useful starting point. On the 18th December 2007, *ausrotten* was translated only as 'exterminate'. '*Ausrottung*' was extermination. '*Vernichtung*' translated as 'destruction' and '*vernichten*' as 'destroy'. Anybody therefore seeking to verify the claims of the Nuremberg prosecutors and current academics like Herf on the internet would doubtless infer that the claims regarding *Ausrottung* were accurate. In the German language it unequivocally equates to killing. *Vernichtung*, as 'destroy', is not as clear – a statement of intent to 'destroy the Jews' does not necessarily mean mass murder. Modern paper dictionaries are similar. The Collins Pocket German Dictionary (2nd edition), printed in 1996, provides a decent indicator. The translations it lists for *ausrotten* are 'to stamp out' and 'to exterminate'. For *vernichten* we get 'to annihilate', 'to destroy'.

However, older dictionaries, going back to the time when the events were more contemporary, further muddy the waters. A German/English dictionary printed in Germany in 1955, the Schöffler-Weis Taschenwörterbuch, published by the Ernst Klett Company of Stuttgart, provides a slightly different picture. It gives the following translations of *ausrotten*: 'to root out', 'to destroy', 'to extirpate', 'to eradicate' and 'to exterminate'. For *Ausrottung* we get two translations, 'uprooting' and 'extermination'.

According therefore to a dictionary published in Germany in 1955, Nazis discussing the *ausrotten* of the Jews or how the Jews were undergoing a process of *ausrottung*, could have been talking about rooting Jews out or uprooting them. Neither of these terms necessarily have genocidal implications. It is interesting that the literal translation of *ausrottung*, which is 'uprooting' as one can tell simply from looking at the word in both languages, seems to have disappeared from the modern dictionaries.

With *vernichten* we get a similar picture. The 1955 German dictionary translates it as 'to annihilate', 'to eradicate', 'to do away with', to wipe out. '*Vernichtung*' is 'destruction', 'annihilation', 'extirpation'. Therefore, Nazis using these words could feasibly have been discussing 'doing away with' the Jews (or 'destroying them'). Again it is interesting that this most anodyne translation of the term is not to be found in the modern dictionaries.

Even if we accept that these words could only refer to murder, it seems rather contrary to all common sense to be attempting a secret genocidal program against a specific ethnic group while making speeches and writing articles for public consumption, in which you tell anyone who is listening or reading that you are doing exactly that. This is what Herf and others like him seem to be proposing. We therefore find ourselves confronting a problem. The meaning of these words is not as clear as Herf suggests. They could be referring to mass murder, but to determine that, their context would have to be carefully examined by somebody with expertise in German language usage of the period. Furthermore, there would appear to be a choice to make. Either the Nazis were engaged in a genocidal program against the Jews and were happy to have it known, or they wanted it to be a secret. If the former, then the whole argument regarding *sonderbehandlung* (special treatment) collapses, as the narrative presently holds that it was used as a code word on Nazi documents to keep the Holocaust a secret. If, on the other hand, the Holocaust was meant to be hidden, then the Nazis public use of *vernichten* and *ausrotten* in speeches cannot have referred to physical extermination. They must either have been intended with Streicher and Rosenberg's interpretation of the annihilation of Jewish power, or one of the alternative meanings from the 1955 dictionary, which Herf does not acknowledge even exist.

Very simply, it's one or the other. The guardians of the Holocaust narrative, like Herf, cannot have it both ways. They need to decide whether to drop *sonderbehandlung* or *ausrotten* and *vernichten*. In the opinion of this author, the evidence from the trial would point to the latter. Although *sonderbehandlung* may have had other uses, as Kaltenbrunner explained, several witnesses, including at least two defendants (Keitel and Kaltenbrunner) confirmed that it generally meant killing.

In discussing the Holocaust further, something else must be made clear, which those who have read popular history on the subject will not necessarily have considered. Like the Industrial Revolution or the Renaissance, or the Civil Rights Movement, the Holocaust is a construct. None of these events happened in the sense that the majority of people understand them to have. Their grandiose titles glibly encompass a multitude of incidents, enacted for complex and conflicting reasons over long periods of time, which in many cases bore

little or no relation to each other. Lithuanian partisan fighters killed during a skirmish with the SS near Kaunas in 1942 have very little in common with a Czech forced laborer at the Buna rubber plant in Monowitz or an elderly, bourgeois Austrian sent to Theresienstadt, for example. It is history and history alone that has grouped them all together and titled them.

As a result of this historical treatment, the title itself has become symbolic and invested with meaning through simplification and popular misunderstanding. The Holocaust has come to exist as much as a fable as a scholarly researched and documented occurrence. Authors like Nobel laureate Elie Wiesel do little to help this situation, by writing books which hover between classification as fiction or memoir. Some people read 'Night' and believe in it as an accurate record of life in a concentration camp. Others, who question some of its more bizarre details are told it has been partially fictionalized. In other words, anything goes, all bases are covered. As a fiction, the work is beyond criticism and if some choose to treat it as fact, they are not dissuaded from doing so. From the birth of the narrative, the Holocaust has existed like this—in rational, scientific, historical discourse but also in a feverish, victim-obsessed, fantasy world where even the most absurd claims are accepted. The recent example of Misha DeFonseca, who told a sorry tale of surviving the Holocaust as a child by walking five thousand miles across Nazi occupied Europe under the care and protection of a pack of wolves demonstrates this. She was initially supported by several luminaries, including Elie Wiesel, who described her book as 'very moving' and was invited to speak at a number of universities, before finally being outed as a fraud. She was merely the latest in a procession of similar cases. Within the unhealthy, noncritical culture that surrounds the Holocaust, distortions, exaggerations and manipulations are commonplace as historians and writers seek to make that which they are explaining easier for their readers to understand. In choosing to highlight certain aspects of the event and minimalizing or even ignoring others, which all writers must do, to avoid their works being exhaustively long, historians usually demonstrate nothing more than their own subjectivity; their own assumptions in approaching the issue formed through their own set of personal biases. Never has this been truer than in relation to the Holocaust at Nuremberg.

It was first presented, in piecemeal form, by the victorious powers as a (minor) part of the prosecution case. Following other trials, throughout the forties, fifties and sixties, it has since been seized upon by academics, often with clearly identifiable agendas, to the point where it has become a field of study in its own right and a welter of media output has developed around it.

The base of evidence on which the obelisk of Holocaust Studies has been constructed is entirely Allied generated. What is more, the primary sources of opinion and analysis regarding that evidence (and how it was gathered) are also entirely Allied generated. As a result the layers of secondary work that have been written since (with very few exceptions) have displayed only the Allied viewpoint, gaining strength with each wave of new 'research' due to its lack of challenge or counter-narrative, until it eventually became a grotesque caricature of itself as academics like Daniel Goldhagen projected their own points of view and refracted them through this giant, constructed prism of the Holocaust. If you could go back through time and approach Telford Taylor or Jackson, or Thomas Dodd at Nuremberg and ask for their thoughts on the Holocaust, they would have little idea what you were talking about. What we must face and accept is that the Holocaust has been fashioned since then.

The 1945-6 reality is that not only was the Holocaust a minor feature at Nuremberg, but with a few notable exceptions, the evidence that was presented for it was largely of insubstantial nature – either contained in affidavits or eyewitness testimony, much of which was in the form of hearsay. That is not to suggest that 'it' (whatever 'it' may be defined as) did not happen, it is clear that terrible civilian atrocities occurred, but simply that anyone who attempts to claim that the modern Holocaust obelisk was erected in any way during this first great trial at Nuremberg is demonstrating little other than their wearing of a large pair of historical blinkers.²³ At the Trial of the Major War Criminals before the International Military Tribunal (where one would have thought it would have had a prominent role to play) it could not be said, in any reasonable way, to have been factually demonstrated through evidence. Despite this it was stated in the IMT judgment in much the same form in which Historians describe it today. Its component parts had been deemed by the tribunal to be 'facts of common knowledge'.

The claim that no Nazis denied the crime, which is a common popular belief, needs also to be emphatically addressed. The stark reality is that in one way or another, all of them did. Richard Overy wrote ‘nothing was denied more vehemently in the interrogation rooms at Nuremberg than the persecution of the Jews.’²⁴ By careful analysis of the trial, a more complete picture emerges. The defendants admitted to anti-Jewish laws, anti-partisan activity (which would have included actions against Jews) and a deportation and resettlement program, but not one of them admitted to first-hand knowledge of an extermination plan or devices of mass execution. A few Nazi witnesses did, mainly via affidavits. Bearing in mind what has to come to light about Allied interrogation methods, we must adjust our views of such witness statements and affidavits appropriately.

The closest we came to any small admission of knowledge from defendants was Göring with his ‘isolated perpetrations’ and Kaltenbrunner with his Himmler ‘admitted it’ statement. Even with these, the latter is still nothing more than a piece of hearsay. As neither of these comments were followed up by probing enough questions (as one might have expected) we shall never know what these two men actually knew to have taken place and this leads us to a very important point – their narrative, which potentially may have challenged the Allied one, has been lost forever. All we are left with is the version provided by the Allies, their carefully selected documents, their eyewitnesses and their confessions stained with the blood of those who signed them. If we are being kind, this can only be described as ‘sloppiness’.

The picture that therefore emerges from straightforward analysis of evidence presented at the trial is one whereby suffering, particularly from hunger and disease, was common in Nazi occupied territory, as shown by the report written by Hans Frank, for the attention of Hitler, referenced by Lieutenant Baldwin in his presentation. The debate over how much of this was due to Nazi policy or was simply a symptom of war (or a combination of both) is worthy of discussion, but that will not be joined here. We also know that orders were passed to eliminate those in occupied areas deemed to be dangerous to the Reich, such as intellectuals, political leaders and obviously, partisan fighters. Such policies, when set within the context of the war make sense, despite their callousness. In addition, we also know

that Jews had been singled out by the regime as the arch enemy. It seems this was for three reasons. Firstly, a long-standing anti-Semitism, whereby the Nazis resented the Jewish domination of German life in certain spheres and wished to depose them from their alleged elite positions. Secondly, because of the repeated agitation of Jewish organizations and the public declarations of leading Zionists and international Jewish figureheads like Untermeyer and Weizman, who called for boycotts and war against Germany from the earliest days of the regime and thirdly, because once hostilities had begun, Nazis believed Jews to be forming a substantial part of the partisan and resistance movements. As a result of these three reasons, a series of policies were enacted, starting in peacetime with discrimination and exclusion from German life. In wartime, with different pressures upon the Reich, the policies became more draconian, resulting in forced deportation and ghettoization. Most draconian of all and admitted to by several witnesses, was that the *Einsatzgruppen*, during their anti-partisan activities, often targeted Jews, because of their alleged partisan links. The most striking evidence for this was presented in Rosenberg's case with the letter from Kube to Lohse in which it was claimed that 55,000 Jews of White Russia had been shot, or by the testimony of Ohlendorf, in which he claimed his squad had accounted for 90,000 victims. (Ohlendorf did not stipulate that the victims were solely Jewish, mentioning communist 'commissars' also.) Again, despite the brutality of such actions, when placed within the context of the Russian front, the biggest theatre of war in human history, a vast area full of woodland and villages crawling with hostile civilians who constantly attacked German soldiers and supply lines, as stated by Jodl and Frank, one can see the logic. A wartime ethic of kill or be killed saves little room for sentimental ideals of honor.

Further even than this, however, we have the allegations that the Nazis instigated a plan to kill all the Jews of Europe 'The Final Solution' and used homicidal gas chambers to do so. Yet we see that these two claims were only really evidenced by the affidavits and testimonies of Wisliceny and Höss, (and Ohlendorf to some extent) which have large question marks hanging over them as shall be explained below.

It is worth pausing here for a moment to highlight one of the more puzzling discrepancies at the trial. With regard to the most se-

rious claims, we see a very clear pattern in terms of the responses of Nazis asked to provide evidence. The senior officials and officers—the defendants, all denied knowledge of the Holocaust. However, several more junior Nazis provided very detailed testimony regarding the Holocaust either on the stand or in the form of affidavits. Thus we see that the narrative which Historians developed and used to construct the Holocaust obelisk did not begin with the words and confessions of Göring, Streicher, von Ribbentrop or Kaltenbrunner, but unknowns and underlings like Wisliceny, von dem Bach-Zelewski, Ohlendorf and Höss. So why should second and third tier Nazi operatives sing their hearts out for their Allied captors, while their superiors maintained a veil of silence? Richard Overy, in a nonsensical piece of reasoning, conjectured that ‘it might well be thought that they were keen to make a full confession so that their bosses would not get away with persistent denial.’²⁵ Why on earth any German in Allied hands would deem it sensible to admit to these things, knowing the effect it would have on their own immediate future, Overy does not care to explain. Is he suggesting we believe that the junior Nazis in interrogation succumbed to an attack of conscience and told the truth, while their superiors did not? Or is it that these young officers vindictively wanted their former leaders hanged, for some reason? Either way, such reasoning can only ever be conjecture. We could just as easily suppose that the defendants knew that to admit to such things would mean imminent death whereas those not actually yet on trial might hope that saying what their interrogators wanted to hear would secure them some form of future leniency.

In addition to this discrepancy there are also issues contained within the statements of these Nazi confessors, which history has never managed to iron out. Ohlendorf, in his testimony, stated that the first order to begin killing the Jews was given by Himmler in May 1941 and that his *Einsatzgruppen* unit began acting upon this in the fields of Eastern Europe. However, Wisliceny claimed to have held the written order in his hand and said that it was dated April 1942. One of them, therefore, has to be wrong. Höss, on the other hand, claimed the order to kill Jews at Auschwitz came sometime in the summer of 1941, although many historians now claim he meant 1942, to tie it in with the Wannsee Conference in January of that

year. In other words, there is a complete lack of consensus among the three with regard to the most fundamental specifics.

It is possible therefore, as argued by some, that there was no one order for the extermination of the Jews and that there were several orders, given at various times, to various organizations. Yet if this were true it would rather cast a shadow over our understanding of the 'Final Solution'. This was meant to be a state implemented policy of racist genocide, not piecemeal, regional actions instigated in the heat of war. Beyond any different interpretations, what is clear is that the evidence provided by these witnesses, although corroborative as to the general existence of an order, are otherwise completely contradictory, to the extent that it has to be questioned whether they are referring to the same thing. The idea that these witnesses' stories support each other simply does not stand up. What we find therefore, is that on this most important point, a central plank of the Holocaust narrative for all these years, all the Trial of the Century managed to provide were a few contradictory statements, which historians have since rationalized to match their own assumptions.

Despite this, it is undeniable that terrible civilian atrocities occurred. Shootings, starvation, disease, forced labor, loss of property, ejection from homes, separation from loved ones, all of these combine to create a horrific picture. Many non-Jews also suffered these kinds of horrors, but it would certainly be fair to state that the Jewish population got the worst of it. In some of the cases in which death was caused, people were directly killed by Nazi actions (by shooting, for example), in others indirectly. With regard to the latter, deaths were caused by gradual wearing-down, by people having been pushed to the fringes of society and shorn of the ability to support or fend for themselves. A resident of a walled ghetto, for example, cannot go out foraging for mushrooms in the woods if food runs out. When faced with extreme deprivation and crisis, such people simply died. However it is highly debatable whether this can truly be regarded as 'extermination'. If it is, then a case could be made that many, many millions of Europeans were exterminated because of actions of the Allies, as shall be discussed shortly. Indeed, the idea that the Nazis hatched a plan to murder all the Jews of Europe and these various methods, in addition to gas chambers were used to facilitate such a plan is not borne out by the trial. Not one defendant admitted to it. Not one original document, even of the defendants'

private correspondence or diaries, was produced to evidence it. In some cases, like Frank's, many volumes of such diaries or correspondence were combed for references to these things, unsuccessfully. To maintain faith in the regular Holocaust narrative therefore requires a belief in a kind of conspiracy. One must assume that these twenty-one defendants, who were captured individually, kept in solitary confinement and interrogated constantly, all somehow colluded to admit to knowledge of the same things and deny knowledge of the same things. This showed itself in both interrogation and questioning in the courtroom and private writings and correspondence written contemporarily. Further to that point is that the only evidence which supported these most serious claims was that purposely produced or gathered by the Allies for the trial, generally through interrogation of more junior Nazis or eyewitness affidavits, not that which was produced contemporarily by those involved in the events. This division is similar to the 'witting' and 'unwitting' evidence²⁶ described by Arthur Marwick in his influential work *The Nature of History*. Why the 'witting' evidence gathered by the Allies should provide a different story to the 'unwitting' evidence provided by contemporary documents would perhaps suggest that the witting evidence was tainted. Knowledge of the methods of Allied evidence gathering makes such a suggestion highly plausible.

In addition to that, it is important to note that the gas chamber claims were just one of several similar claims made during the final years of the war and just as we have Höss's affidavit or the Soviet Statements as evidence of gassing, we also have other very similar affidavits or documents as evidence of some of these other claims. For example, IMT volume thirty-two, which contains interrogation and other documents entered in evidence for the trial contains a document entitled 'Charge Number Six of the Polish Government Against Hans Frank' authored by a Dr Cyprian. The document alleges that:

'The German authorities acting under the authority of Governor General Hans Frank established in March 1942 the extermination camp at Treblinka, intended for mass killing of Jews by suffocating them in steam-filled chambers [...] The best known of these death camps are those of Treblinka, Belzec and Sobibor in the Lublin district. In these camps the Jews were put to death in their thousands by

hitherto unknown, new methods, gas and steam chambers as well as electrical current employed on a large scale [...]²⁷

It is arguable, of course, that the Polish report simply confused 'gas' with 'steam', however such reasoning would fail to account for the fact that later on in the same document, it explains the building and operation of these steam chambers in considerable detail. 'The second building consists of three chambers and a boiler room' it says, 'The steam generated in the boilers is led by means of pipes to the chambers [...]'²⁸

The other bizarre claim contained in that report, that of using electricity to murder inmates at the Belzec camp, also made by the Soviets in their 'Statements on Nazi Atrocities', was given enough credence to be referenced by Lieutenant Colonel Griffiths-Jones during his cross-examination of Streicher. 'Many details are also given about the use of poison gas, as at Chelm, of electricity in Belzec [...]'²⁹ He said.

By the time the trial had been concluded and the judgments were drawn up, it seems the idea of steam chambers at Treblinka or death by electricity at Belzec had been quietly dropped, in favor of the universal gas story. Yet both were held in evidence by the IMT on Polish and Soviet documents, accepted in toto via the principle of 'judicial notice' in accordance with article 21 of the Nuremberg Charter, on which many of the most infamous claims were so luridly made. As a final comment on the above analysis, it should be pointed out that it is not possible to prove or disprove the reality of the homicidal gas chambers based solely on the evidence presented before the IMT. As a starting point, each of the camps denoted as extermination centers were later to have trials of their own. Thus there was an Auschwitz trial, a Treblinka trial, a Majdanek trial and so on. What is clear, however is that based on the treatment of this issue by the IMT, there is scope for reasonable intellectual curiosity. Big questions are raised.

None of this is intended to belittle the anguish of any civilian communities that suffered during the war. But sympathy with their suffering is not mutually exclusive with a belief that their suffering has been propagandized for political purposes. An interesting exercise, for comparison, is to set the Holocaust to one side and consider the other 60 million or so deaths of World War Two, for a moment. According to various sources,³⁰ 47 million civilians died in the war.

Of these, 20 million died due to war-related famine and disease. This is worth taking a few moments to consider. One is faced with the idea that inmates in concentration camps and other civilians in German-occupied areas, especially Jewish ghettos, starved, according to the Nuremberg prosecutors, because of a racist plan to exterminate. Yet millions of other Europeans starved at the same time and in similar areas simply because huge wars are a horrible mess and the prevailing conditions were such that destitution, hunger and homelessness were rife. Of course, it could be argued that the 'mess' in Nazi occupied areas was the fault of the Nazis themselves, but one cannot help but see a double standard.

When considering the war's other civilian deaths, it must also be considered how many were caused through acts which could reasonably be described as 'atrocities'. More than 200,000 Japanese died in the blasts at Hiroshima and Nagasaki, for example, countless others during the post war period from radiation sickness and other harmful effects. In their own report on the Japanese bombing campaign, the US Air Force stated that 'total civilian casualties in Japan, as a result of 9 months of air attack, including those from the atomic bombs, were approximately 806,000.'³¹ They estimated that at least 330,000 of those died and that this was greater than Japan's military death toll. The Allied bombing campaign of Germany, including the White Phosphorous horrors of Dresden and Hamburg yielded similar results. According to AC Grayling, roughly 600,000 German civilians were killed by the deliberate civilian bombing of the RAF and USAF and the value of this tactic to the Allied war effort was questionable.³²

Bearing in mind what also happened to German civilians and POWs under Allied occupation, postwar, and indeed the many other examples of genocide from ancient to recent history, the question to ask is what makes the Nazi treatment of Jews 'unique'? And I am aware that this is not an original question. The 'uniqueness' of the Holocaust is an issue addressed by Marrus, Finkelstein, Davidowicz and virtually every writer who has written about it. Often we are told that its 'uniqueness' lies in the fact that a single group of people were chosen for extermination, based on nothing other than their ethnicity. But such statements are questionable in some aspects and demonstrably false in others. Firstly we are faced with the problem that history is yet to deliver definitive evidence regarding the deci-

sion to exterminate. The *Führerbefehl* (Hitler order) simply does not exist.³³ Even extreme intentionalists like Lucy Davidowicz admit so, saying, ‘Though the abundant documents of the German dictatorship have yielded no written order by Hitler to murder the Jews, it appears from the events as we know them now, that the decision for the practical implementation of the plan to kill the Jews was probably reached after December 18, 1940—when Hitler issued the first directive for Operation Barbarossa—and before March 1, 1941.’³⁴ It is worth noting here that Davidowicz’s estimates would perhaps tie in with the date given by Ohlendorf and the one originally provided by Höss (which many historians have since claimed to be a mistake) but not the one provided by Wisliceny.

As a result and as described by Davidowicz above, historians searching for causes and triggers have played connect-the-dots with a whole bunch of documents and trace evidence—‘the events as we know them now’—and provided various theories from Hilberg’s famous ‘mind-reading’ conclusion, to Daniel Jonah Goldhagen’s objectionable thesis of innate German anti-Semitism. Yet also, it must be thrown into the mix that Nazi racial policy was not just about Jews. In actuality, it wasn’t really about Jews at all. Nazi racial policy was focused on the German people and German living space. This was to the exclusion of all others. Jews, through their alleged positions of power were seen as a major opponent to be dealt with and also, as a sizeable minority within the ‘living space,’ were an obstacle to Nazi ambitions, yet so were Slavs, so were Poles and so were other Eastern Europeans. Indeed, in chapter thirteen it was shown that the Russian prosecution presented evidence at the trial suggesting a proposed genocide of thirty million Slavs. Perhaps, if a study was made of numbers of Slavs who starved in the Nazi sphere of influence, Slavs in camps, Slavs recruited as slave laborers and numbers of Slavs killed in anti-partisan actions, we could construct a Slav Holocaust from the available evidence. Obviously, we would not have a Führer order for that either, although it seems that for some, that doesn’t matter. Perhaps we could use the ‘events as we know them now’ to construct a Polish one, or even a French.³⁵ But being able to construct something does not demonstrate a reality. It demonstrates the human ability to construct things.

In the final analysis then, it must be conceded that what apparently makes the Jewish Holocaust ‘unique’ are the aspects of it that, at

Nuremberg at least, were the least satisfactorily proven. The plan to rid the world of Jews and the homicidal gas chambers were not evidenced convincingly. When one bears in mind the nature of wartime propaganda and the imbalance and subjectivity of the trial, it is easy to see how such claims were accepted. By categorizing them as 'facts of common knowledge' the court decreed that relatively flimsy evidence would suffice. It is history's job, so far willfully ignored, to pick the bones out of this.

Further to that point is that even if one starts with the idea that Nazi racism was predominantly anti-Semitic in its character, it does not necessarily follow that anti-Semitism alone is a substantial enough motive for a system of industrialized genocide, the likes of which had never before been seen. Overy states 'if the interrogation transcripts reveal anything, it is the unwritten assumption on the part of the interrogators that anti-Semitic sentiment is a sufficient explanation for mass murder.' He goes on to say that, 'the current debate on the causes of the Holocaust revolves about the validity of this assumption.'³⁶ However he doesn't go as far as to point out that it is clearly a ridiculous assumption. Anti-Semitic feeling had bubbled up in numerous countries over the centuries and many had indulged in pogroms for one reason or another, but none of them as yet had seen fit to try to kill off the entire Jewish race or to build bizarre, hellish, extermination centers, elements of which defy possibility. Why should the Germans be any different? The obvious answer, which Overy seems unwilling to state, is that like most other aspects of the trial, the interrogators were starting with a conclusion and then working backwards. The possibility that the camps were not extermination centers using homicidal gas chambers, but normal prison and labor camps in which either prevailing or imposed conditions led to mass starvation and epidemics was not, for the purposes of prosecution, a valid one. This would explain their confusion over camps like Belsen and Dachau, which originally were thought to have been 'death camps' and later downgraded. As far as the Allies were concerned the Nazis were genocidal from the beginning and that was that.

It is difficult today, with the construction of the Holocaust obelisk³⁷ reaching record heights (we have Holocaust museums in every major city in the western world and educational programs and documentaries constantly made in the name of 'memory'), to see past its

sheer enormity. But the fact that those who seek to ask questions of this obelisk, or at least subject it to proper scrutiny, are often shouted down, reviled and even imprisoned, is as clear a demonstration as could be asked for of what Nuremberg really achieved.

Mark Turley is a writer from London, UK. In 2008 he published his second full-length work, From Nuremberg to Nineveh, from which this article is drawn. He is currently working on another project, about Anglo-American imperialism, to be published by the Progressive Press. Extracts from his books and other writings can be found at www.markturley.com

Notes:

- ¹ The term ‘Genocide’ was first coined by Raphael Lemkin, a Polish/Jewish lawyer, following the events of World War Two. He proposed a Convention on the prevention and prosecution of genocide, which was accepted by the UN in 1948.
- ² Overy, *Interrogations*, p.183. Sign erected by the British liberators outside Bergen Belsen. They burned the camp down in May.
- ³ Strictly speaking, the T4 programme is not usually included as part of the Holocaust, as it was not racially motivated.
- ⁴ Rees, writer and producer of BBC’s ‘Auschwitz’ series quoted in ‘Why Didn’t the Allies Bomb Auschwitz’ by Matthew Davis <http://news.bbc.co.uk/1/hi/world/europe/4175045.stm>
- ⁵ Finkelstein, Norman. *The Holocaust Industry* (Verso, 2000) p.12
- ⁶ *ibid.* p.16
- ⁷ Bloxham, Donald. *Genocide on Trial: War Crimes Trials and the Formation of Holocaust History and Memory* (Oxford University Press 2001) p. xi
- ⁸ He is Professor Emeritus of ‘Holocaust Studies’ in the Department of History at Toronto University and therefore someone whom Finkelstein would presumably identify as being a part of the ‘Industry’, as he makes a living from writing and talking about it.
- ⁹ Marrus, Michael. ‘The Holocaust at Nuremberg’ p. 2, published on the Yad Vashem website http://yad-vashem.org.il/download/about_holocaust/studies/marrus_full.pdf
- ¹⁰ *ibid.*, p. 3
- ¹¹ Finkelstein, p. 55
- ¹² It is known and universally accepted that concentration camps had delousing facilities for clothing and bedding which used gas, as did many similar facilities all over Europe. It is important therefore to differentiate between gas chambers for the purposes of delousing and gas chambers for the purposes of murder, hence ‘homicidal’ gas chambers.
- ¹³ Overy, *Interrogations* p. 190

- ¹⁴ Minutes, Meeting of World Jewish Congress with Robert H. Jackson , held at the Federal Court House New York City, Tuesday June 12, 1945, records of the World Jewish Congress, Jacob Rader Marcus Center of the American Jewish Archives, online at the Truman Library, http://www.trumanlibrary.org/whistlestop/study_collections/nuremberg/documents/index.php?documentdate=1945-06-12&documentid=C106-16-5&studycollectionid=&pagenumber=1
- ¹⁵ Text of Untermeyer’s Address, *New York Times*, Monday, August 7th 1933
- ¹⁶ “Judea declares War on Germany!” *London Daily Express*, Friday March 4th 1933
- ¹⁷ “The crucifixion of Jews must stop”. Martin H. Glynn. *American Hebrew*, October 31, 1919
- ¹⁸ Rabbi Wise’s Address, *New York Times*, June 11th, 1900
- ¹⁹ Library of Congress 2738-PS (my translation)
- ²⁰ *Nuremberg Trial Proceedings* Vol 3, 20th day, Friday 14th December 1945, p.570
- ²¹ There is no evidence for this in the interrogation transcripts, hence ‘leap of faith’. However, we are naive in the extreme if we believe that all communication between interrogator and prisoner would be recorded in the transcripts. Much else would have been said ‘off the record’.
- ²² Herf, Jeffrey. *The Jewish Enemy: Nazi Propaganda During World War Two and the Holocaust* (Belknap Press, 2006) p. 11
- ²³ The Holocaust may well have been proven more thoroughly during later trials, but that is outside the subject of this article.
- ²⁴ Overy, *Interrogations*, p. 178
- ²⁵ Overy, *Interrogations*, p. 187
- ²⁶ Marwick, Arthur, *The Nature of History* 3rd ed. (Macmillan 1989) pp. 216-220. Witting evidence is that deliberately collected or made solely for the purpose of being evidence. Unwitting evidence refers to documents or artifacts generated during the course of an event, which provide evidence for it without that actually having been their sole purpose.
- ²⁷ IMT Vol.32, Doc no. 3311-PS (Library of Congress)
- ²⁸ *ibid.*
- ²⁹ *Nuremberg Trial Proceedings*, vol. 12, 116th day, Monday 29th April 1946, p. 368
- ³⁰ Martin Gilbert’s *Recent History Atlas* (1966) alleged 6,780,000 civilian casualties in Russia, Poland and Yugoslavia alone, excluding Jewish deaths. Other works like John Ellis’s *World War Two Databook*, (1993) have figures slightly higher than this, others slightly lower. A useful summary of the last 50 years of statistics on the matter can be found on Wikipedia http://en.wikipedia.org/wiki/World_War_II_casualties#fn_RudOver
- ³¹ United States Strategic Survey Summary Report, Pacific War <http://www.anesi.com/ussbs01.htm>
- ³² Grayling, A. C. *Among the Dead Cities. Is the targeting of civilians in war ever justified?* (Bloomsbury 2007)

- ³³ Richard Overy states unconvincingly that ‘the central role of Hitler in Nazi Jewish policy was disguised by the absence of written orders.’ *Interrogations*, p. 183
- ³⁴ Dawidowicz, Lucy S. *The War against the Jews 1933-1945* (Bantam Books, 1976), p. 162
- ³⁵ The indictment did include the charge of ‘systematic genocide’ against ‘Jews, Poles and Gypsies and others.’ But it was alleged that the *Endlösung* meaning ‘The Final Solution’, which historians have determined to mean extermination, related only to the *Judenfrage* or Jewish question. Therefore, we get the confusing picture of genocidal actions against most Eastern European civilians, but a special genocidal action against the Jews.
- ³⁶ Overy, *Interrogations*, p. 197
- ³⁷ In *The Holocaust Industry*, p. 3, Finkelstein refers to the obelisk as ‘an ideological representation of the Nazi holocaust.’

Adolf Hitler's Armed Forces: A Triumph for Diversity?

Veronica Clark

Triumph of diversity: This is precisely what characterized the German Armed Forces of World War II by the year 1945. While this may be difficult for many historians to accept, it is nevertheless an accurate summation of what happened in Europe in the 1930s and 1940s. Even though the Germans initiated their war with a racist doctrine in mind, one that sought to create a "New Order" for Europe, with Germany at the center and German elites at the top of the European political and racial hierarchy (a German version of the so-called "White man's burden," so to speak), the Germans nevertheless had to scrap this racial doctrine for one that promoted internationalism and tolerated multicultural and interethnic cooperation and intimate relations. Many Nazis were deeply affected by the non-Germans with whom they fought and worked. For example, Fritz Freitag ended up throwing Nazi doctrine to the wind, and instead focused on building a Ukrainian liberation army.

In a telephone interview with German World War II survivor "G" (his identity is being protected), I was informed for the first time that foreigners who were working under "forced labor" contracts in Germany were essentially as free as Germans themselves. The forced-labor characterization, according to G, was misleading. Foreigners were paid for their work and allowed to bring their families to live in Germany with them. They enjoyed leisure activities while ethnic Germans were slaughtered by the tens of thousands on the Eastern Front. Theory and reality in the Third Reich differed in fundamental ways, and unless we speak directly with those who lived in Europe at the time, we will never come to know what really happened between Germans and non-Germans in their day-to-day lives. This study tries to answer this unknown as best as possible, because it has been ignored or overlooked for too long.

Let me quickly begin with a few words about terminology. When I use the Nazi terms *Mischlinge*, *Volljude*, and *Halbjude*, my intent is not racist. I use these terms only because they were used by the Nazis, so please do not mistake the Nazi terminology for my own.

Secondly, I use the term *mulatto* in the historical sense. This term is not intended to be racist in this context, but is merely more convenient and historically accurate to use given the subject matter. I have tried very hard to be completely objective toward the Third Reich and its leadership, and have also given much thought to context as I have proceeded in my analysis of the history and historiography. I ask that those historians who have a subjective approach to Hitler and the Third Reich please refrain from judging my intent or bias until they have read my entire book, *Black Nazis! A Study of Racial Ambivalence in Nazi Germany's Military Establishment* from which this



Sworn-in at Stahnsdorf in 1943 this man served as a volunteer under Franz Wimmer-Lamquet with Sonderstab F (Major Felmy's Freies Arabien Division). Photo is in the public domain.

article is excerpted. There is a reason why I have presented my case as such, so hopefully fellow historians will come away from this “war and society” study with a deeper understanding of:

- racial dynamics in all Western societies before and since World War II;
- Axis history in general;
- Allied war criminality;
- non-German *Wehrmacht* and SS service (especially volunteerism);
- Adolf Hitler’s racial views.
- racial changes that occurred within the official Nazi ethos (*Weltanschauung*) as a result of the war;
- the unpredictable treatment of Jews, blacks, and mixed-race people in Nazi Germany.

When I use the term “racial ambivalence,” I use it in the literal sense: that many Nazis were literally “of two minds” about race and

ethnicity. History relating to the National Socialist era is generally rife with emotion and bias and this subjectivity prevents all historians from seeing what really happened in the Third Reich and why. Few historians have asked why so many ethnic minorities and foreigners supported the NS (National Socialist) military apparatus. Likewise, few have asked how so many mulattoes, Africans, and Jews survived the war in spite of the atrocities that were committed against these ethnic groups. This study focuses on those who survived the Nazi regime and why, not on those who died for any number of reasons.

The *Waffen SS* was largely composed of non-Germanic volunteers. Most historians continue to neglect the motivations of these men and women who fought for Hitler as opposed to the Allies. I felt that this was historically unacceptable given that every side feels that it alone is justified. Historians have generally described this interracial phenomenon as “inexplicable” when there is more than sufficient evidence to the contrary. Not only was Hitler ambivalent about his racial and ethnic views, but so too were many prominent Nazis, such as Franz Wimmer-Lamquet and Alfred Rosenberg. I have always maintained that unless the penchant for tolerance and acceptance of the “other” is present, no tolerance or acceptance of the “other” will occur in a genuine way. Many Nazis became great friends with non-Germans. Hitler and Himmler both went out of their way to accommodate their Arab-Semitic volunteers. Hitler met with the Grand Mufti, but failed to meet with the “Aryan” leader of the United States, Franklin Roosevelt. From this example, we may conclude that Hitler was willing to contradict his own *Weltanschauung* in order to achieve what he needed to achieve politically and militarily. Interestingly, this general attitude of ambivalence was not limited to the military sphere. It extended into the realm of Third Reich society both before and during the war.

One excellent study on the *SS*, entitled *Hitler's Foreign Divisions* (edited by Chris Bishop), offered the following explanation for the international character of the *SS*. Few people realize just how international were the German forces of World War II. It is estimated that nearly two million foreign nationals served under the Swastika. Although towards the end of the war many were transferred to the *SS*, large numbers served with the Army, particularly on the Eastern Front. The most-committed of the foreign volunteers found a home

in the *SS*, until parts of it were more like a German equivalent of the French Foreign Legion than the elite of the German race.

Although the *SS* did not welcome non-German volunteers until midway through the conflict in Russia, the idea of recruiting such men *dated back to before the war*. In his quest for a pan-Germanic Europe, *Reichsführer-SS* Heinrich Himmler had decreed in 1938 that non-Germans of suitable ‘Nordic’ origin could enlist in the *Allgemeine SS* [emphasis added].¹

One finds it nearly impossible to disagree with this general assessment of the character of the *Waffen SS*. One of the more striking features of Bishop’s analysis is his conclusion as to the character of the future German elite as Himmler envisioned it. Bishop’s conclusion is nearly identical to my own in that we both agree that the future German elite was not to be strictly race-based, but rather, based on a combination of “physiognomy, mental and physical tests, character, and spirit.” Bishop rightly concluded that Himmler envisioned an “aristocratic” class that would combine “charismatic authority with bureaucratic discipline.” This, then, would typify “a new human type—warrior, administrator, scholar and leader, all in one—whose messianic mission was to repopulate Europe.”² The absurd “Superman” notion was a result of Allied propaganda taking hold of and exploiting some of the more radical ideas put forth not by Hitler, but by Friedrich Nietzsche, of whom Hitler had expressed little admiration. In private, Hitler promoted a nearly identical vision to that of Himmler—with regard to a future German core leadership—to Otto Wagener, an early *SA* leader and one of Hitler’s first economic advisors. However, in contrast to Himmler, Hitler tended to emphasize character, honor, and merit over biology, at that time and later on in 1944.

Hitler was consistently a merit man, and this tended to crop up in many racial conversations he had with his various subordinates and officials. Hitler displayed a marked ambivalence, in the literal sense of being ‘of two minds,’ when it came to race and ethnic heritage—he was always willing to make racial exceptions to his own ideology. He had told Wagener at one point that “retainers” (non-Germans) were as common as “heroes” (racial Germans) in early German society. The context and tone of this particular conversation and others, as far as can be deduced from the English translation, suggests that Hitler remained open to the idea of some degree of toler-

ance for foreign blood within the German folk-body (*Volkskörper*). Even when he seemed adamantly against Jewish blood infusion, he continued to make exceptions. The military and organizational performance and dedication of various ethnic minorities, such as Erhard Milch and Bernhard Rogge (both Jewish), and foreigners, such as the Grand Mufti (Arab) and Ante Pavelic (Croatian), certainly affected Hitler's thinking on the issue of race. He had even expressed admiration for many of his foreign allies, including the Grand Mufti and the Cossacks. By Lawrence Dennis's own account, Hitler sat down and spoke with him one-on-one. Dennis was half-black.³ Hitler also spoke with African American Dr. S.J. Wright in 1932, which I discuss in more detail in my book.

As many of us know, Winifred Wagner and others, like Heinrich Hoffmann, convinced Hitler on more than one occasion to treat certain Jews with kindness. Thousands were granted his personal "German" clemency (*Deutschblütigkeitserklärung*). The fact that Jews could become "German blooded" was an unprecedented display of ethnic tolerance for the time period in question. The US did not even do this for blacks or Jews at that time. Blacks and Jews were not accepted as "WASPs" until the civil rights movement of the 1960s and 1970s, and even then their position remained precarious.

No historian has done a more thorough job examining this Nazi-Jewish phenomenon than Bryan Mark Rigg. However, Rigg, like so many others, has failed to adequately answer why Hitler granted Jewish people clemency in the first place. While he affirms, and correctly so, that Hitler made exceptions to his own ideology for the sake of military expediency, he does not sufficiently explain why Hitler granted Milch or other Jews clemency before the war. Nor does he adequately explain why clemency was granted in 1944 and 1945—a time by which Hitler knew he was losing the war. Furthermore, his argument does not go far enough in explaining why Hitler exempted Jews and Gypsies (*Zigeuner*) from service in 1944 and 1945, by which time Germany needed every able-bodied man it could summon. Hitler did not allow Russian collaborator Andrei Vlasov independence until 1945. If he was so desperate for manpower, then why did he hold Vlasov's Russian volunteers back until it was too late?

These are questions that Antonio J. Muñoz, Vladimir Baumgarten, and Peter Huxley-Blythe have answered more adequately and in more depth. However, not even these historians have questioned whether the Russians were reliable enough to use in a demanding way on the Eastern Front. They all seem to agree that had Hitler and the Nazis been more racially accepting earlier on, they would have won the war. But this is purely speculative. For all we know these foreigners could have caused the Germans to lose the war sooner than they did for any number of reasons—*i.e.*, poor morale, indiscipline, etc. The *Dirlewanger* and *Kaminski* brigades were predominantly foreign, and included many Gypsies and Slavs, but their performance was so poor and their war crimes so atrocious that the Germans had to disband them. Many of the “Asiatic” men in the *Niedermayer* Division did not perform well under pressure. All of this was reported to Hitler, so more than likely the poor performance of most Russians factored into his decision to use the Russians under Vlasov politically as opposed to militarily. The fact that Hitler did not aim to liberate Russians also played a part in his decision not to use Vlasov’s men earlier, but his attitude changed rather markedly by the end of the war. The stenographic record portrays a Hitler who understood that the most he could hope for was to stall the Russian advance, and nothing more than that. He hoped that the Americans, French, and British would “come to their senses,” helping him and his men halt and repel the Bolsheviks, which is ultimately what happened during the subsequent Cold War.

The important thing to realize is that had the Nazis been as racist as most historians have argued, then they could not possibly have garnered the immeasurable level of support that they did. Even after Stalingrad, Spaniards, Slavs, Franks, and tens of thousands of other non-Germans continued to fight for the Nazis on a volunteer basis. Frenchmen and Arab volunteers gave their lives in the final fight for the capital of Berlin in 1945. Hitler continued to allow thousands of Jewish men to serve, and many did so with incredible tenacity and valor. One has to call into question whether all of these Jewish men and other non-Germans were really as opposed to the Nazi regime as they have claimed after the fact. Their tenacity and determination suggests otherwise in many cases. The Jewish soldiers Bernhard Rogge, Helmuth Wilberg, Erhard Milch, and Ernst Prager come to mind. Hans Hauck, a half-black man, wanted to join the *Wehrmacht*

in order to prove that he was as “German” as a white German. He elected to remain in Soviet captivity even though he was given a chance to leave with his comrades. He did so to prove that he was German. Such behavior seems unimaginable given what we have been told about Nazi treatment of blacks and mixed-race individuals in Third Reich society. The truth is that relations were far more fluid, dynamic, and complicated than many historians have led us to believe. Hauck had even been promoted to private first class.

This was the main reason I wrote my master’s thesis on this particular subject. When I first saw the books about all of these foreigners and ethnic minorities in Nazi service I was dumbstruck. Historians should not be comfortable with the fact that even many formally educated people (I was an undergraduate at the time) had or have no idea that some two million foreigners and ethnic minorities fought for the Axis. I examined their motives and thoughts as well as the thoughts and motives of Hitler and other Nazis in order to explain this phenomenon. This was why I examined POWs, forced laborers, conscripts, and volunteers: in order to get a clearer picture as to what these men and women went through and what they thought about all of it. This is a largely ignored aspect of the Axis and World War II in general. I figured it was time to break new ground.

Upon seeing part of Hitler’s Platterhof speech of May 26, 1944 in John Lukacs’s excellent biography *The Hitler of History*, I decided to purchase the speech from the *Institut für Zeitgeschichte* and translate it into English myself (with assistance). Up to this point, no historian has translated this entire speech, which is rather remarkable in and of itself. It is a revealing speech, included in full in this second edition of *Racial Ambivalence*, and one in which Hitler admits rather openly as to having been wrong about race and *Volk*. While Hitler’s outlook remained “*Völkisch*-Nationalist,” he patently admitted that the strength of the German people as a whole was the result of its many different racial nuclei. He accepted that the German *Volk* was a “mixed-race” *Volk*, but resolved to nurture the Nordic race nucleus more than the others, since he believed this particular nucleus was the most qualified when it came to leadership and organizational capability. Thus, while Hitler’s thinking was still quite racially inclined, he seemed to have understood that individual Germans were more important in certain respects, due to their Nordic proclivities, than the German *Volk* as a whole (which he felt had to be led by the

more capable Nordic types). In this speech Hitler emphasized merit and achievement above all else. This leads me to conclude that he associated Nordic race attributes with merit and achievement, and we can see here that this belief was a partial retraction from the official racial line of NS itself; because any individual with a Nordic bloodline could harbor the biological proclivity for leadership and organizational talent, regardless of whether he was “pure German.”

In this respect, Hitler was more accepting of non-German people than was, say, General Heinz Guderian. (On at least one occasion, Guderian requested “racially pure” divisions as per the stenographic record of Hitler’s military conferences). If a half-Jewish soldier exhibited leadership and organizational talent, then that Jewish individual received Hitler’s personal clemency. If we wished to speculate, as too many historians do, then we could say that, given this speech and Hitler’s change in outlook, had Hitler won the war he would have been more racially accepting, since some of his best leaders and most resolved soldiers were mixed-race or foreign-blooded (*i.e.*, Admiral Bernhard Rogge, Field Marshal Erhard Milch, and Léon Degrelle of the *SS Wallonie* Division). The two Sabac el Cher sons, Herbert and Horst, both mulattoes, were also presumably exempted by Hitler and allowed to serve in the *Wehrmacht* (one even served in the *Stahlhelm* in 1935).

Hitler ridiculed Himmler’s and others’ “primitive biologism” rather early on. This indicates, as I have argued, that Hitler was more racially open-minded, and earlier on, than previously thought. The Otto Wagener memoirs are filled with Hitler’s ambivalent statements on race and ethnicity. Likewise, Hitler’s “table talks” are contradictory in many ways. Since Hitler seemed to have consistently said contradictory things, we may conclude that he was consistently ‘of two minds’ about certain touchy issues, including race. In my view, this is a more cogent explanation of his personal acceptance of so many Jewish and foreign soldiers within German ranks.

I might add at this juncture that Rigg also provided an irrational explanation as to Hitler’s “Aryanization” of Christ. If one examines what Hitler actually said about Christ early on, one sees that he really did believe that Christ was non-Jewish. This is obvious in the Wagener memoirs and Bormann records (*Hitler’s Table-Talk, 1941-1944*). Hitler was not alone in this belief either. Many German theologians who were not Nazis or Hitler supporters also believed that

Jesus Christ was non-Jewish. No historian to my knowledge has done a better job of exploring and analyzing this German phenomenon than Richard Steigmann-Gall. His study has offered a rational explanation for the “Aryanization” of Christ by so many Germans and Nazis, and one would do well to read what he has written. Unfortunately, Rigg fell short in this respect, though his research on Jewish-soldier motivations and thoughts remains unparalleled.

Getting back to the main point here, I offer the following assessment. While there was certainly racial discrimination in Nazi Germany, there was also racial discrimination in America, Britain, France, Poland, Russia, Japan, China, New Zealand, Australia, Canada, and Italy. In fact, Gerald Horne (author of *Race War!*) said that the British, in spite of their propaganda to the contrary, regularly and secretly discriminated against black soldiers. Blacks were not promoted simply because they were black. According to Horne, the British literally used conscripted Indian soldiers as cannon fodder on numerous occasions during the fighting in China. White British blood was apparently too precious to be spilled fighting against Chinese, whom the British despised, abused, wantonly murdered, and degraded regularly. As I already mentioned, Sabac el Cher’s two sons, both of whom were ‘mulatto’, served in Hitler’s *Wehrmacht*, as did Mandenga Ngando (in 1940),⁴ a Cameroon-German. Article VII of the First Supplementary Decree made this possible. Numerous blacks served during the Battle for Moscow, and at least one fell there. According to Rigg’s latest book (2009), *Lives of Hitler’s Jewish Soldiers*, some 2,000 full-Jews, 60,000 half-Jews and 90,000 quarter-Jews served in Hitler’s *Wehrmacht* and *SS*. This may even be an underestimate of the true figures. We just do not know.

At least two million non-German foreigners and ethnic minorities served in Hitler’s armed forces at one point or another. Without foreign and non-German help, the Germans never would have had their Western defenses prepared in time for the Allied invasion. Let us think about two things here. Hitler’s *Wehrmacht-Waffen SS* combination was the most culturally, ethnically, and religiously diverse military force in Western history. In spite of this fact, we are all supposed to believe he was a *hyper-racist* (my own term) like some other Nazis.

What do I mean by hyper-racist? Well, just as some individuals in capitalist societies gravitate to the top and become hyper-

capitalists (*i.e.*, billionaire CEOs), even though they may not believe in the capitalist system of government *per se*, the same may be said of many powerful and prosperous individuals in ethnostates and their societies. Numerous Nazis were not adamant “racists,” and those particular Nazis (including Hitler) tended to fall by the wayside as far as political power was concerned. The hyper-racists, like hyper-capitalists, tended to be extremely ambitious and power-hungry individuals. Some may not have even been all that racist, but played the role in order to advance politically and personally. Himmler may well have been one of these hyper-racists, since he was so excited about (and accommodating of) Arab-Semites, Slavic Eastern volunteers, and Gypsies so early on. His demonstrated racial tolerance causes one to ask whether he was really as racist as he made himself out to be. Antonio Muñoz’s findings as well as photographic evidence featured in Borsarello and Palinckx’s *Wehrmacht and SS* indicate that he was open to recruiting Senegalese and Afro-British POWs to serve Germany in some capacity as well (not necessarily in combat). Thus, just as Richard Steigmann-Gall exposed Bormann’s hyper-anti-Christianity in his book *The Holy Reich: Nazi Conceptions of Christianity, 1919-1945*, many historians have similarly exposed Himmler’s hyper-racism—perhaps inadvertently.

Hitler himself seems to have faded as far as power politics was concerned. Bormann and Himmler, along with the *Gestapo* and *Sicherheitsdienst*, usurped most of his actual power and he served as an ideological and moral inspiration for the German people and SS officers more than an actual power player within the Party or SS in those final two years of the war—though he maintained the final say in most military and political justice matters. Hitler retained the loyalty of the lower echelons of the *Wehrmacht*, SS, SA, and officer corps until the very end of his life, but he had lost a great deal of influence when it came to the higher ranks of the *Wehrmacht* and other elite cliques. As many already know, Himmler and Göring both betrayed Hitler in the end.

I ask those historians who still believe that Hitler and the Nazis were “white supremacists”: how do you account for the incredible degree of non-German and ethnic minority (*i.e.*, 150,000 Jews and Jewish *Mischlinge*) collaboration during World War II? Again, some two million non-Germans helped the Nazis. If Muñoz’s figures are to be believed, then nearly 1.5 million of these volunteers and con-

scripts were Russians. Let me compare this to a similar modern example by asking whether Zionist Jews, as members of a present-day ethnostate, can honestly boast of such high levels of foreign and ethnic minority collaboration and volunteerism? How about the less-recent white South Africans of former Rhodesia? Hundreds of thousands of Nazi collaborators were volunteers. How many Palestinians, Persians, Jordanians, or Syrians have volunteered to fight for the IDF and the modern Israeli ethnostate? Some have, of course, but not nearly two million. Foreigners and non-Germans even volunteered for *Schuma* (security police), *SS*, and *Gestapo* service during the Third Reich. Can Israel's Mossad boast the same? These are comparative questions we must ask ourselves and analyze, without emotion, in order to understand what really happened in Nazi Germany and why. We also have to admit that the Nazis were not nearly as racist as historians have claimed. This is an especially important admission when we consider the historical context.

Roosevelt *opposed* anti-lynching laws against African Americans for the sake of political expediency. In an incredible admission to Walter White, head of the NAACP, he said, "If I come out for the anti-lynching bill now, they will block every bill I ask Congress to pass to keep America from collapsing. I just can't take that risk." Furthermore, according to the *New World Encyclopedia*, "After 1942, when Roosevelt was made aware of the Nazi extermination of the Jews by Rabbi Stephen Wise, the Polish envoy Jan Karski and others, he refused to allow any systematic attempt to rescue European Jewish refugees and bring them to the US."⁵ To this day the US public is mostly unaware of these incredible examples of Roosevelt's racism and arrogance.

Some blacks were literally incinerated to death by hostile white mobs eager to unleash their aggression against an easy target.⁶ While many Africans and Afro-Germans were discriminated against in Nazi Germany, the Nazi government never advocated or endorsed lynching of blacks in the Nazi state, nor was racism against Africans institutionalized. In fact, World War II survivor Friedrich Berg unequivocally stated that German children greatly admired Jesse Owens and looked up to him in spite of his race.⁷ This was relayed to Mr. Berg by a man who lived in Nazi Germany at the time. Indeed, there is no reason to doubt the veracity of this man's claim; Germans cheered Owens and repeatedly chanted his name—"Jess-ah O-vens,

Jess-ah O-vens”—at the 1936 Olympic Games in Berlin. Owens himself told the press that he was not forced to sit at the back of German buses, nor was he disallowed to stay at the nicest hotels. Mr. Berg’s acquaintance also mentioned that Owens could have walked into any bar in Germany and been treated as well as a German patron. Contrast this with the fact that in Britain and the US, even prominent blacks were often forced to stand in buses and were *never* allowed to stay in classy areas designated for “whites only”. African-American journalist and author Roi Ottley recounted many of the everyday horrors of British and US treatment of blacks in his book *No Green Pastures*. It should come as little surprise that Ottley reported that British boys lit Samuel Coleridge-Taylor’s “frizzly hair” on fire “to see if it would burn.”⁸ Such crass racism amongst the youth of Britain at the time is largely neglected by today’s historians, mainly because it does not fit today’s whitewashed image of the Allies. Perhaps this is one reason why few historians have mentioned that Cameroonian Louis Brody wrestled for the German Circus Crown throughout the Nazi years, and was the most famous Afro-German actor from the 1920s through 1940s.⁹

Even fewer historians realize that Martin Bormann issued a circular to all *Gauleiters* (regional leaders) in March 1936 calling for employment protection of Africans and Afro-Germans living and working in Germany. This order flew in the face of the 1935 Nuremberg Laws.¹⁰ We may presume that Hitler had something to do with this protective measure, as it remains doubtful that Bormann himself was that concerned with the welfare of blacks. Joachim von Lang has argued that Bormann did everything in his personal power to keep Jewish letters of appeal and clemency applications as well as disturbing war information from Hitler. One need not guess how this man’s actions may have adversely affected Afro-Germans and other blacks living and working in Germany, especially in light of Hitler’s severely declining health and political activeness in the latter half of the war.

To conclude, true racists do not suddenly discard their “master race” doctrine simply because of military setbacks. White South Africans and Israelis refused to discard their racial-supremacist doctrines in spite of antagonistic world opinion and military setbacks. Israel has yet to allow Palestinians into its highest levels of government. Likewise, the US has yet to allocate top-level military and

governmental command to non-whites. Whether or not any of these modern states qualify as truly racist is up to historians and politicians to decide. But they must do it without the hysteria normally associated with such controversial historical and comparative inquiries. If historians cannot get past the hysteria so typical of Third Reich historiography, then how are they going to explain phenomena like the *Jüdische Ordnungsdienst* (Jewish Order Police), which assisted the Germans with policing the main ghettos of Poland? An estimated 2,500 Jewish men served in Warsaw and half that number in the Lodz ghetto during the Nazi occupation.¹¹

Having said all this, one fact remains: the Nazis were not true racists unless all other ethnostates at that time (and since) were also truly racist. Harry Truman, not Adolf Hitler, said the following: “I think one man is as good as another so long as he’s honest and decent and not a nigger or a Chinaman. Uncle Will [...] says that the Lord made a white man out of dust, a nigger from mud, then threw up what was left and it came down a Chinaman.” Had Hitler said this, historians certainly would have used it as evidence of his uncompromising racism. And yet, even though no such statements ever came out of Hitler’s mouth, not even with regard to Jews in private, historians have still consistently argued that he was an uncompromising racist, while conveniently ignoring the blatant and sometimes grossly inhuman racism of both Allied and non-German Axis leaders. The British conducted “bizarre tests of racial purity,” but only Berlin’s ‘racial purity’ tests were subjected to international scrutiny and attack.¹² Gerald Horne relayed that “[e]ven as the Empire seemed on the verge of being overrun by predatory Japanese troops, London was unwilling to accept offers of aid by people not of ‘pure European descent’— particularly for posts beyond simple soldiering. He went on to say:¹³

“This applied to ‘Dartmouth Cadetships and direct-entry cadetships’ where the ‘practice of the interview committee’ was to ‘reject boys who evidently have a colour stain’.”

The British deliberately left racial references like this out of official memoranda just in case these memoranda ended up in anti-British hands. To cite another example: Croats were hardly tolerant of Serbs during World War II, and yet we never read about this in most history books. Is it because Croats and Serbs do not deserve our his-

torical inquiry? Are they somehow ‘less human’ or ‘less important’ than other ethnic groups of the era?

Hitler’s *true racism*, as I prefer to say, is an ahistorical construct. Historians decided who was racist and who was not on the basis of who won World War II. However, historians cannot have it both ways: Either all Western leaders are portrayed for the racists they were or none of them are portrayed as such—that is, in the historical sense. We do not get to pick and choose our racists. If we do so, then we need to research ever further back in history and condemn Emperor Hadrian as a genocidal anti-Semite, Napoleon as an anti-black racist and genocidal maniac (in light of his actions against Roma and blacks), and the Romans as racist against Greeks.

I will add at this point that the Germans never had a “master race” doctrine to begin with. *Herrenvolk* does not mean “master race.” That definition was the result of a combination of Allied misunderstanding of the German *Führerprinzip* and anti-German war propaganda. It meant ‘elite leadership corps’, and that was strictly in reference to continental Europe, not the world. Hitler did not have world aims, but European ones. Further, the German terms folk (*Volk*) and race (*Rasse*) were not synonymous. *Herrenvolk* (“Volk of leaders”) was not akin to *Herrenrasse*, and as a matter of fact, the Nazis never used the term *Herrenrasse* (“race of leaders”). Indeed, Hitler himself differentiated the two German terms at Platterhof. He said, “*Volk und Rasse ist nicht dasselbe.*” (“Folk and race are not the same.”) It appears that historians influenced by wartime Allied propaganda, and not the Nazis themselves, invented this term and its subsequent racist connotation. This explains why so many Western Allied leaders were shocked to see Russians fighting for Nazis on the Western Front, Indo-Chinese in the *Ostlegionen* (Eastern legions), and why historians have been loath to describe such Nazi racial dynamics even unto the present day.

Gerald Horne described Japanese racial ideology as “sufficiently flexible to allow for [...] special appeal [...]”¹⁴This description applies to Nazi racial ideology as well. Antonio J. Muñoz went so far as to call into question the rationality of the Spanish volunteers after Franco’s official withdrawal. In so doing, he has failed to explain that the Axis did not see itself as particularly racist, nor did it see itself as unjustified in its war, aims, or conduct. Countless Spaniards loathed Communism and proved quite willing to help Germany in

her fight against that political philosophy. As such, they were “true believers” in continued European independence from Russia. The majority of Axis soldiers, including those who were conscripted by the Nazis, were anti-Communist or anti-Bolshevik. Still others, like the French, were anti-British. They were “racists” in their own right, many of them. The Croats were exterminating ethnic minorities long before the Germans occupied Croatia helping it to achieve independence. Vichy-French loyalists continued to defy British and American efforts to “liberate” France into 1943:

The final phase of this war within a war was the invasion of North Africa, where Vichy forces numbered 100,000. Despite a twin assault by US, British and Free French forces on Morocco and Algeria, Vichy garrisons, and especially ships and submarines, proved more determined in their resistance than expected. A French squadron was sunk by the US off the coast of Morocco, with 500 French sailors killed and 1,000 wounded.¹⁵

Numerous Frenchmen resisted the Allies until the very end of the war, whereupon they fought and died in the streets of the German capital.

The point of addressing these little-known facts is to encourage historians to stop looking at the Third Reich and Axis in such rigid formulae, and instead, to examine it with dynamism and transformation in mind. The war affected Nazis deeply. Many of them had cast off their racism as a result of the camaraderie they developed with their fellow non-German equals and subordinates. As White-Russian exile Grigori von Lambsdorff confirmed, most non-Germans saw themselves as equals, not as racial inferiors. This calls into question just how the Nazis treated their non-German comrades-in-arms in spite of official propaganda. If Lambsdorff and others saw themselves as equals, then Nazi racial degradation was either non-existent or far less pervasive than historians have claimed it was.

I will end by referencing a news article that examined the increasing number of neo-Nazis and white supremacists in the US Armed Forces (to fight in Iraq and Afghanistan).¹⁶ In spite of America’s official commitment to non-racism and ethnic and social equality, it is knowingly and willingly recruiting racists, and thus tolerating racism, within the military sphere. The exigencies of war have caused this US phenomenon just as the exigencies of war caused the

Nazis to renege on their official racial doctrine. What tends to happen as a result of developments like these is general and growing acceptance of those who are the newly tolerated (those who used to be shunned), and not vice-versa. The normally shunned individuals who are newly tolerated tend to swing the balance of power into their favor, because the exigencies of war naturally favor those who are now “needed” in light of the declining general situation. In light of this assessment, we can honestly argue that the Nazis became less racist at a faster rate than did the Allies, because they were forced to speed up the process of interracial integration and cooperation due to the exigencies of war. War became, to use Tina Campt’s phrase, a positive “vehicle of change” in the Third Reich. The Nazis never racially segregated their troops. Blacks, Slavs, Asians, and Arabs fought shoulder-to-shoulder with Germans.

Now, if we examine the US today, we see that the racists in the armed forces will be the ones to gain the upper hand, since they are needed. The balance of power has swung in their favor due to the exigencies of war. This may well result in the racialization of the US Armed Forces, which remains under supreme white command in spite of America’s official doctrine of non-racism and equality for all, and we may well see that America becomes more racist and doctrinally supremacist than was Nazi Germany. America’s war is proving to be a negative “vehicle of change” in this respect. My point with this comparison is to demonstrate that we must not examine history or modern developments in a static way any longer, because just as the Nazis changed, so too shall we.

* * *

The above article in slightly different form is the preface to Veronica Clark’s book, *Black Nazis! A Study of Racial Ambivalence in Nazi Germany’s Military Establishment*, Veronica Clark, M.A., July 1, 2009; Revised September 3, 2009; © 2009 Veronica Clark. All Rights Reserved. None of this text may be published, broadcast, rewritten for broadcast or publication or redistributed directly or indirectly in any medium without prior permission from the author, who may be contacted through the *Journal of Third Reich History*.

Notes

- ¹ Bishop, Chris, ed. *Hitler's Foreign Divisions: Foreign Volunteers in the Waffen-SS 1940-1945*. (London, UK: Amber Books, 2005), pp. 8-9.
- ² *ibid.*, 10.
- ³ Horne, Gerald. *The Color of Fascism: Dennis, Lawrence. Racial Passing, and the Rise of Right-Wing Extremism in the United States* (New York, NY: New York University Press, 2006), p. xv.
- ⁴ Bechhaus-Gerst, Marianne. *Treu bis in den Tod: Von Deutsch-Afrika nach Sachsenhausen—Eine Lebensgeschichte* (Berlin, DE: Ch. Links Verlag, 2007), p. 154.
- ⁵ *New World Encyclopedia*, "Roosevelt, Franklin Delano," http://www.newworldencyclopedia.org/entry/Franklin_Delano_Roosevelt (accessed August 29, 2009).
- ⁶ Berg, Friedrich. interview by author, August 27, 2009. [Editor's Note: The Friedrich Berg who was interviewed is not the revisionist author of the same name].
- ⁷ *ibid.*
- ⁸ Ottley, Roi. 27.
- ⁹ Bechhaus-Gerst, 76.
- ¹⁰ *ibid.*
- ¹¹ Littlejohn, David. *Foreign Legions of the Third Reich Vol. 4: Poland, the Ukraine, Bulgaria, Romania, Free India, Estonia, Latvia, Lithuania, Finland and Russia* (San Jose, Cal.: R. James Bender Publishing, 1987), p. 27.
- ¹² Horne, Gerald. *Race War! White Supremacy and the Japanese Attack on the British Empire* (New York, N. Y.: New York University Press, 2004), p. 237.
- ¹³ *ibid.*, p. 236.
- ¹⁴ *ibid.*, p. 147.
- ¹⁵ Silvester, Christopher. *England's Last War against France: Fighting Vichy, 1940-1942. The Telegraph on the Web*, September 1, 2009, <http://www.telegraph.co.uk/culture/books/bookreviews/6121052/Englands-Last-War-Against-France-Fighting-Vichy-1940-1942.html> (accessed September 3, 2009).
- ¹⁶ Kennard, Matt. "Neo-Nazis are in the Army Now," *Salon on the Web*, June 15, 2009, http://www.salon.com/news/feature/2009/06/15/neo_nazis_army/index.html (accessed July 1, 2009).

The Einsatzgruppen and the Holocaust

Joseph Bishop

The history of the Holocaust, within the larger context of the Second World War, has the unusual and unique facility of periodically transforming itself, albeit in a manner which serves perceived Jewish collective interests. This is important because the Holocaust is unlike any other conflict, war, event, or cause in history in that it remains deeply rooted in the public consciousness. In an American context and very broadly summarized, it has taken the following forms:

Soon after 1945, the received version was that the Nazis had murdered around eleven million people—six million Jews, and about five million Poles. Others too were identified as victims, but those were the two most significant victim categories. It was said that these eleven million people were dispatched mainly by mass gassings. Such gassings occurred, as the story went, in all the Nazi concentration camps. Auschwitz—actually a constellation of camps but collectively perceived as one large one—stood out as the main site of these gassings.

Within a couple of decades, the story shifted a bit. The salient feature of the gas chamber as the prime murder weapon remained, but it was now confined to ‘eastern’ camps as opposed to those of the ‘west’. This is partly related to the Cold War period, in which the Soviets and their minions controlled areas in which those eastern camps—being under Soviet control and continued occupation—were not open to inspection and research. Auschwitz—being in Poland—remained the main site and had by now become the centerpiece of the Holocaust legend in books, films, plays, and popular consciousness.

As time passed and with the loosening of travel restrictions and communistic rigidity, the former concentration camps evolved some tourist trappings. People could travel to them—both west *and* east, tour their museums, and be guided through their facilities, both original and in postwar mockup. They could ask questions and ponder the significance of their surroundings. A small but determined subcategory of visitor known as ‘revisionist’ also inspected some of

these camps, particularly Auschwitz, and even took forensic samples of the original structures which supposedly served as gassing facilities. The resultant published work of Fred Leuchter, Germar Rudolf and others demonstrate that the chemical residues analyzed from these facilities were not consistent with the official account. Or put another way, the alleged mass gassings almost certainly did not take place. In consequence, the process of historical revisionism dictated that the numbers be dramatically reduced. A wide variety of other objections, not just the chemical residues of Zyklon B, necessitated the change in number, but at least the change did occur.

The authorities maintaining the Auschwitz camp indeed ultimately responded by revising the numbers downward. Suddenly the four million murdered dropped to an official figure of a little over a million. This is where the overall Holocaust story underwent another major evolution. In this latest twist, the Six-Million figure somehow was retained—relating to a sort of mystic symbolism that seemingly has to be retained at all costs—and a shifting of how the figure was arrived at occurred. Suddenly the 3 million Jews killed within that 6-million figure, perished ‘in the east’ with little explanation and no statistical backing. While the *Einsatzgruppen* or ‘action groups’ (or ‘squads’) has grown in its significance the typical estimate of victims of these groups is between 1.3 and 2.2 million. As the story continues to shift and evolve it appears that the missing “victims” may yet be attributed to the *Einsatzgruppen* or even the German army.

Not a lot of detail was given at first, but the vague form of this newly revised Holocaust story was that these SS men herded Jews together at various locales and there shot them. Some were allegedly killed in ‘gas vans’ or via other means, but the majority were shot or machine-gunned. This is of great interest to revisionists. Hitherto revisionist researchers had focused their attention primarily on gas chambers, Zyklon B, cremation rates, open-pit burnings, high water tables, coke deliveries, death records, and similar, chipping and gouging away at court-sanctioned history. But the *Einsatzgruppen* idea was something relatively new. Only limited revisionist research has been done on this subject.

I would like to pose a number of questions which could serve as excellent starting points relevant to the revisionist process and then try to briefly respond to them. Firstly, what were the actual respon-

sibilities of the *Einsatzgruppen*? Their main task was maintaining order and security within the rear areas of the German armies on the eastern front. This included the gathering of intelligence and especially the combating and repression of partisans. With this new twist in the Holocaust story, they were also somehow additionally tasked with the total extermination of Jews. Not just the Jews of all the areas they were responsible for—Poland, Latvia, Lithuania, Estonia, Belarus, Ukraine, the Crimea, areas of the Caucasus, and occupied Russia—but also Jews from Germany and western Europe who were allegedly shipped off to them for liquidation.

Now let it be clearly known here that geographically we are talking about an enormous physical area not dissimilar to the size of the continental United States. How many personnel were engaged in this multiplicity of tasks? The *Einsatzgruppen* consisted of four main groups—A, B, C, and D—each comprising between 300 and 500 men. These 2,000 (generously estimated) men were allegedly entrusted with the enormity of these tasks. But how many were actually on duty at any given time, not engaged in intelligence gathering, anti-partisan activity, etc., and specifically engaged in killings? Bearing in mind support personnel—radiomen, supply and transport, administrative, men on leave, men sick, men back home on training courses, etc.—the 2,000 number shrinks. However, even if all 2,000 were active and available for action at all times, the main responsibility of the *Einsatzgruppen* was anti-partisan activity, so how on earth did they get the time to find, marshal together, and kill millions of Jews?



German Field Marshal Erich von Manstein, belied the accuracy of the Einsatzgruppen reports. Photo: 1938. Source: Deutsches Bundesarchiv (German Federal Archive), Bild 183-H01758. Wikimedia Commons: Bundesarchiv Commons.

At this point I must add into the equation the fact that other echelons of personnel assisted or worked with the *Einsatzgruppen*. These included Police battalions, 'Schuma' (*Schutzmannschaft*, i.e. self-defense) companies of Ukrainians, Latvians et al, even sometimes *Wehrmacht* security divisions or elements thereof. However, these forces were mostly used to cordon off areas and provide security for the alleged killing units, i.e. when they were not themselves engaged in anti-partisan actions, which was their prime activity too. Still, the task is enormous, indeed very problematic, if not impossible.

What about transportation? The actual fighting armies at the front always had priority in receiving vehicles, fuel, and supplies. Vehicles in particular were always hard to come by. What little was left for the *Einsatzgruppen* had to suffice for the transportation of these tiny bands of men to traverse huge distances to carry out their tasks. To get a handle on these problems, consider a comparative provided some years ago by revisionists: The Los Angeles Police Department has perhaps 10,000 officers, all plentifully supplied with modern, fast vehicles, and they have a single task to control crime and in one very small area, yet even they have great difficulty and much of the time crime is out of control. How on earth can 2,000 men accomplish this task and many and more important tasks in an area about the size of the USA and in which much of their transport is horse-drawn or nonexistent?

How many Jews were actually available to be killed, i.e. how many fell into the hands of the *Einsatzgruppen*? Revisionist researcher Dr. Walter Sanning in his path-breaking *The Dissolution of Eastern European Jewry* demonstrated that the six-million figure was impossible, that literally millions of European Jews had escaped the Nazis through legal emigration and through evacuation eastwards with the Red Army as it retreated before the invading German forces. We may never know how many 'Eastern' Jews escaped this way, but the numbers are generally agreed upon to figure in the millions. The Germans simply did not have anywhere near the numbers of Jews in their control that the official Holocaust story presumes.

What was the time frame of the killings? From June 1941 through summer 1944, about three years, in much of which whole regions were not in Nazi hands or had been lost. How many Jews could have been killed and how quickly? Rhodes in his *Masters of Death*, a study of the *Einsatzgruppen*, claims that these squads usu-

ally employed small groups of 4-8 men working in shifts with rifles or pistols and killing thousands or tens of thousands of Jews at a time. Interestingly, he estimates a grand total of about 1.5 million Jews killed by the *Einsatzgruppen*. Rhodes also suggests that the *Einsatzgruppen* were so overwhelmed psychologically from allegedly killing 1.5 million Jews that *SS-Reichsführer* Himmler ultimately decided to shift responsibility for the extermination of the Jews, from squad killings to a more 'industrial' and efficient approach using gas chambers at Auschwitz and elsewhere. Rhodes is one of those court historians who, when it comes to the official version of the Holocaust, accepts all 'eyewitness' accounts, evinces no skepticism whatever, allows all possibilities, asks no inconvenient questions, and breaks no taboos.

Another author not up-to-speed with the numbers was French MacLean, whose *The Cruel Hunters*—the 'definitive' study of the famous *SS Dirlewanger Brigade*—an 'Einsatz' unit allegedly much involved in mass killings of Jews and often working closely with the *Einsatzgruppen*, estimates a killing total of about 1.3 million, which he cites as a sort of consensus of historians on how many Jews were killed in the east. These numbers of course do not explain the missing millions from Auschwitz. MacLean incidentally makes clear that all these units were so overwhelmed with their responsibility for combating partisans that they had little time for anything else.

Oskar Dirlewanger's unit is worthy of close attention because it was well known to be enormously successful in its operations on the eastern front. At most times it had between 300 and 500 men, *i.e.* it was about the size of an *Einsatzgruppe*. Dirlewanger and his men won countless medals, decorations, citations, and all manner of bravery awards. They were victorious in nearly every operation and action, moved quickly, and were very highly motivated and disciplined. High-ranking SS leaders and Himmler himself respected and feted them. Even Hitler watched their doings and wanted them given every possible assistance. Yet in spite of it all, they were credited with killing 'only' some 15,000 people during their years in action as an *Einsatz* unit. If the other *Einsatz* units were as successful, the numbers become relatively paltry when squared against claimed figures of 1.3 or 1.5 million, let alone 3 million.

Rhodes suggests that the SS were often drunk and disorderly and typically engaged in rape, looting, and indiscriminate murder. The

author relied heavily on 'survivor' eyewitness accounts. MacLean demonstrates that such units actually were much more disciplined and severely punished men for even minor infractions. He even cites one instance where an SS soldier was denied leave for six months for his contracting a venereal disease after not using a condom whilst on R & R. MacLean mostly relies on SS efficiency reports and internal memoranda and documentation, none of which was intended for publication or general information. His work is important in that the *Dirlewanger* Brigade was thought to be fairly typical of the SS's eastern killing groups. He shows how it was structured and its limitations and varied, heavy responsibilities.

Of related interest is the issue of actual *Einsatzgruppe* after-action reports transmitted from the field to headquarters in Berlin. Many of these reports claimed whole regions to be 'cleansed' of Jews, *i.e.* which had become '*Judenfrei*' (Jew-free) thanks to *Einsatzgruppe* actions. But a little-known postwar trial, that of German Field Marshal Erich von Manstein, belied the accuracy of said reports. The Soviets were angry at von Manstein because of his many victories over the Red Army during the war and wanted him executed. They tried to claim that huge numbers of Jews were murdered in the rear areas by *Einsatzgruppen* under his overall command and that he was thus responsible. However, his British lawyer R. T. Paget demonstrated that whole areas supposedly cleared of Jews contained many flourishing Jewish communities that were actually fully functional and untouched throughout the entire war. Clearly the reports in this one area, at least, were false or at least greatly exaggerated. The court looked closely at this and accepted the unreliability factor of *Einsatzgruppen* reports and von Manstein was acquitted. This issue of false reports being filed could be explainable via certain speculations, but more research is needed. Manstein himself did not reference the *Einsatzgruppen* or even Jews at all in his published memoirs.

The actual *Einsatzgruppe* reports were also radioed to the SSHA (SS main headquarters office) in Berlin. British intelligence, monitoring such transmissions and having broken the German codes, received the reports but did not make much use of them during the war. Why not? Surely such information, if as damning to Germany as one might assume, would be priceless in the propaganda war. This is another area worth further study.

Colin Heaton's masterly study of German anti-partisan operations in Europe makes clear that all rear-echelon units including SS, were overwhelmingly employed in anti-partisan duties. It is clear that even though the SS made a clear distinction between Jews as supporters of the Soviet regime and ordinary Russians, Ukrainians, and others who were more often victims of that regime, anti-partisan warfare always had to take priority as rearward security was a prerequisite for any other type of operation.

Recent pseudo-historical documentaries make much of the *Einsatzgruppen* and pose astonishing claims about the *Einsatzgruppen*. An *Einsatzgruppe* officer named Paul Blobel, for example, was allegedly tasked to uncover and obliterate all remains and evidence of killed Jews. This allegedly entailed unearthing mass graves and immolating their contents, grinding bones into powder and carefully dispersing same throughout forests, re-covering the killing sites and planting trees over them, etc. And again, this over a huge geographical area and within a limited time span and with a small number of vehicles and men.

Frankly, claims such as these are not just unbelievable, but impossible. I have no doubt that the *Einsatzgruppen* did kill large numbers of Jews, at least partly in consequence of their anti-partisan actions, as many Jews were known to be partisans or supportive to them, and many others engaged in sabotage and espionage. Also a large number of Red Army commissars were Jews and Jews collectively were broadly known to be supporters or functionaries of the Soviet communist system. But Jews could not have been killed in the millions and probably not in many hundreds of thousands. One can only kill so many people with very limited resources over a certain time span in a huge area, and especially when one has vastly more important things to do. I do not doubt that many crimes occurred on both sides under the circumstances of a very brutal war that dragged into years and within the context of warfare being waged without the amelioration of Geneva Convention rules on land warfare, treatment of prisoners, etc. But clearly the numbers, even the possibilities, are outrageously improbable.

A sort of Orwellian process is in play in which 'historians' unworthy of the title write their books or give their talks in a way in which they try to stay in sync with the Holocaust story as it continues to evolve or with the way World War Two is portrayed. In a

Judeocentric culture, this ensures publication and friendly review of their books, payment of speaking fees, and upward career progression. But sometimes they get behind the curve or are unaware of the latest gymnastic-like twists, turns, and double backward flip-flops that are effected to keep the symbolic figure of Six Million intact.

These ‘historians’ keep their inquiries limited to the pursuit of the standard story and do not take it into broader moral dimensions. For example, I would like to ask: how is it any different, ethically, morally, etc. for a small group of men to murder hundreds or thousands of people with machine-guns or rifles in a day or two of operations, from a day or two of operations in which a small group of men in bombers destroy neighborhoods, schools, homes, and businesses, of civilians who are about as defenseless? Is one group vicious, sadistic, ideology-driven mass murderers, while the other, a ‘band of brothers’ fighting for freedom, justice, and other similarly ideologically driven intangibles? Or are they about the same? Distinctions blur and blacks and whites become shades of gray.

Revisionism has a long way to go, especially in addressing the recent arrival of the so-called “Holocaust by bullets.” Surely much of interest will be uncovered in this grand intellectual adventure still awaiting us.

© 2009 by Joseph Bishop

Sources

- Sanning, Walter N. *The Dissolution of Eastern European Jewry*, Institute for Historical Review, Torrance, 1983.
- Rhodes, Richard. *Masters of Death: The Einsatzgruppen and the Invention of the Holocaust*, Alfred A. Knopf, New York, 2002.
- MacLean, French. *The Cruel Hunters: SS-Sonderkommando Dirlewanger, Hitler’s Most Notorious Anti-Partisan Unit*, Shiffer Military History, Atglen, 1998.
- Paget, R.T. *Manstein: His Campaigns and His Trial*, Collins, St. James Place, London, 1951.
- von Manstein, Erich. *Lost Victories*, Henry Regnery Company, Chicago, 1958.
- Heaton, Colin. *German Anti-Partisan Warfare in Europe, 1939-1945*, Schiffer Military History, Atglen, 2001.

A Chronicle of Holocaust Revisionism, Part 2: Confronting Ulysses (1950-1955)

Thomas Kues

This is the second part of an article series forming a chronicle of Holocaust revisionism from the first years of the Post-War era up to the present. In the first part, we saw that during the first five years following the Second World War, there appeared a number of articles disputing the Six Million figure, while writings skeptical of the gas chamber allegations were rare. In my commentary I offered an explanation for this circumstance, namely that the technical details of the alleged mass murders had been given very little court time at IMT Nuremberg and subsequent trials, and that witness accounts of gas chambers publicly available in the West were few in number. As a result, early revisionist writers would have felt little need to address the issue of the reality of the gas chambers, and naturally also the question whether the alleged gassings were technically feasible or not. It would take a former concentration camp inmate and his courageous confrontation with gas chamber claims he knew to be untrue to put focus on the supposed weapon of mass murder. His name was Paul Rassinier, and the publication of his book *Le Mensonge d'Ulysse* in 1950 signaled the real beginning of the gas-chamber controversy. In this second part of the chronicle, his pioneering revisionist activity and its repercussions will be detailed.

The author once again wishes to thank Richard Widmann and Jean Plantin for their assistance with locating many of the sources.

1950

Background

On May 8 former Sobibór SS Erich Bauer, accused of having been in charge of the alleged homicidal gas chambers at that camp, is given a death sentence by a West Berlin court. The sentence is later commuted to life in prison. On August 25, a Frankfurt court sentences former Sobibór SS Hubert Gomerski to life imprisonment,

while another former guard, Johann Klier, is released. Those early trials of former *Aktion Reinhardt* personnel goes virtually unmentioned in the press.

Events

October. Paul Rassinier's book *Le Mensonge d'Ulysse: regard sur la littérature concentrationnaire* (The Lies of Ulysses: a look at the concentration camp literature), is published by Éditions Bressanes (Bourg-en-Bresse), with a preface by Albert Paraz (1899-1957). Rassinier (1906-1967) was a socialist and pacifist who during the war had been imprisoned in the concentration camps Buchenwald and Dora-Mittelbau. Following the war, Rassinier reacted strongly against the lies and exaggerations in the writings of former fellow inmates Abbé Renard and Eugen Kogon. In *Le Mensonge d'Ulysse*, Rassinier denies the existence of homicidal gas chambers at Buchenwald, which had been alleged by Renard and others, and likewise disputes the existence of such installations at Bergen-Belsen, Dachau and Mauthausen. At the time of writing, however, Rassinier believed that the gas-chamber rumors had some basis in reality, and that some gassings may have been carried out in Auschwitz and other camps in the east, while suggesting that such murderous actions were the work

“of one or two insane people among the SS, and of one or two concentration-camp bureaucracies they were trying to please; or vice versa, by one or two concentration-camp bureaucracies, with the complicity, purchased or not, of one or two particularly sadistic SS men.”

On the other hand, Rassinier points out that there is no reason to regard the gas-chamber witnesses of Auschwitz as *a priori* more reliable than the false gas chamber witnesses of Buchenwald and Bergen-Belsen.

December. Maurice Bardèche's book *Nuremberg II ou les Faux-Monnayeurs* (Nuremberg, or the counterfeiters) is published by Les Sept Couleurs (Paris). Bardèche criticizes the legal framework of IMT Nuremberg, the reliance on evidence presented by the USSR, the hypocrisy regarding war crimes perpetrated by the Allies, and the treatment of witnesses and accused at Nuremberg as well as in connection with the *Einsatzgruppen*, I.G. Farben, Dachau and Malmédy trials. Bardèche had read Rassinier's books *Passage de la*

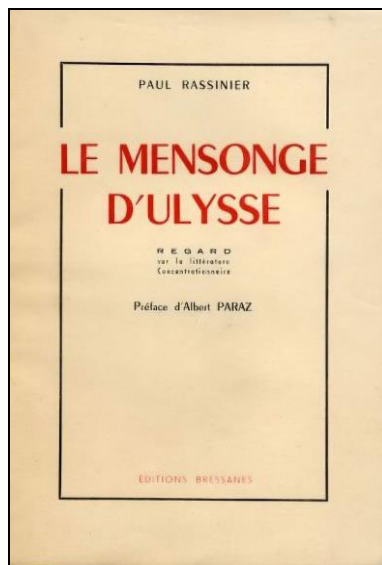
Ligne and *Le Mensonge d'Ulysse* and quotes extensively from them, while criticizing as unrealistic Rassinier's suggestion that the authorities in Berlin did not know exactly what went on in the camps. In addition to affirming Rassinier's rejection of the Buchenwald gas-chamber allegations, he expresses doubt regarding the alleged gassings at Dachau, and also characterizes Höss's statement regarding mass gassings of Jews at Auschwitz as "surrounded by plenty of astonishing circumstances".¹

Edmond Michelet initiates a lawsuit against Rassinier based on allegedly defamatory contents of *Le Mensonge d'Ulysse* but soon withdraws it.

Undated. Dr. Franz J. Scheidl reportedly finishes writing the first manuscript to his multi-volume work *Geschichte der Verfemung Deutschlands* ("The History of the Defamation of Germany") but fails to find a publisher willing to take the risk of publishing a work of revisionist nature. The manuscript will remain unpublished until 1967.

Historical Context

In January, [President] Truman orders development of hydrogen bomb. Kuomintang troops surrender in mainland China. In February, Senator McCarthy accuses US Department of State of harboring 205 Communists. In April, Jordan annexes the West Bank, Britain formally recognizes Israel. On June 25 North Korean troops cross the 38th parallel, marking the beginning of the Korean War. In October, Communist China invades Tibet.



The first edition of Paul Rassinier's Le Mensonge D'Ulysse

1951

Background

On January 15, Ilse Koch the “Witch of Buchenwald” is sentenced to life imprisonment by a West German court. On March 3, former Treblinka SS Josef Hirtreiter is sentenced to life imprisonment by a Frankfurt court. The March and April issues of Jean-Paul Sartre’s magazine *Les Temps Modernes* presents 58 pages of translated extracts from Miklos Nyiszli’s book of his alleged experiences in Auschwitz. Historian Léon Poliakov’s book *Le Bréviaire de la haine. Le IIIe Reich et les Juifs* is published by Calmann-Lévy, Paris.

Events

May 9. Three organizations of former resistance members press libel charges against Rassinier but are turned down by the Bourg-en-Bresse court.

November 2. In an appeal trial brought on by the same former resistance members who were turned down in the May trial, Rassinier is handed down a suspended 15-day prison sentence and ordered to pay a total of 100,000 francs. The Lyon appeal court also orders the seizure and destruction of all copies of *Le Mensonge d’Ulysse*.

December. In his book *The Iron Curtain over America*, John Beaty (1890-1961) disputes the Six-Million figure, mainly based on figures presented by the World Almanac.²

Undated. Douglas Reed publishes his book *Far and Wide*, in which he devotes six pages to the Six Million figure. Reed demonstrates that there are significant incongruities to be found in the various estimates of the pre-war and post-war Jewish world population presented by almanacs and statistical sources. He remarks:

“In a matter where nothing is verifiable, one thing seems sure: that six million Jews were never even contained in German-occupied territories. Many Jews left Europe before the war began and the only large communities which remained were in Poland and Russia, countries from which trustworthy statistics are not to be expected. Many of those in Poland apparently welcomed the Communist invasion of 1939 and went into the Communist zone. A Jewish observer, Mr. Levine, returning to Ameri-

ca from Russia in 1946, said. 'At the outset of the war, as we all know, Jews were among the first evacuated from the western regions threatened by the Hitlerite invaders and shipped to safety east of the Urals.' He said these privileged ones amounted to two millions."

Yet this massive assertion about the six millions was used by politicians in the highest places, by prosecutors at Nuremberg, and habitually by mass-newspapers which in lesser matters would print no statement unverified! In truth, nobody outside Political Zionism knows how many Jews the world contains, partly because Jewry has always included a section which avoids prominence in statistics, partly because the numbers in the Soviet areas cannot be ascertained, partly because Political Zionism has been able to obscure population movements. Rabbi Elmer Berger wrote in 1946, of the Jews in Poland and Russia, that he did not know how many had survived 'and no one knows'. Since President Roosevelt's time, track has been lost of the increase of Jewish population in America; good observers believe it now to approach eight millions.³

Historical Context

In January, North Korean and Chinese forces capture Seoul. In March the trial of nuclear spies Ethel and Julius Rosenberg begins. In May the first thermonuclear weapon is tested by the United States.

1952

Background

On April 4, Israel demands reparations worth \$3 billion from West Germany in the Hague Tribunal. On June 15 *The Diary of Anne Frank* is first published in English.

Events

November. In an article for the Buenos Aires-based magazine *Der Weg*, Erwin F. Neubert disputes the Six-Million figure.⁴

Undated. Peter Kleist, a German nationalist of Russophile bent who during the war had served in the Ministry of Foreign Affairs, publishes the book *Auch du warst dabei!* (You too were there!) in

which he devotes a subchapter to “The Final Solution”.⁵ Kleist disputes neither *Einsatzgruppen* mass shootings of Jews (while remarking that the Soviet partisans’ way of fighting “deliberately erased any distinction between fighting troops and civilians”) nor the existence of homicidal gas chambers (although he notes that *Wehrmacht* troops stationed in Lublin remained unaware of the mass gassings in Majdanek, and that “almost no information on these events reached Germany”). He states, on the other hand, that the victim figures claimed for the camps are grossly exaggerated, and that the Six-Million figure cannot possibly be correct. According to Kleist’s calculations, the total number of perished Jews could at most have amounted to 1,277,212.

Historical Context

In March general Batista re-takes power in Cuba, US ratifies peace treaty with Japan. In July East Germany forms the National People’s Army. In October martial law is declared in Kenya due to the Mau Mau uprising. In November the United States National Security Agency (NSA) is founded, Eisenhower is elected president.

1953

Background

Gerald Reitlinger’s *The Final Solution*, one of the first historiographical works on the Holocaust, is published by Beechurst Press, New York.

Events

Undated. Hans Ulrich Rudel, at the time a leading member of the German Reich Party, publishes the war diary *Trotzdem* (“Nevertheless”, translated into English as *Stuka Pilot*) in which he expresses skepticism towards the concentration-camp atrocity stories and denounces what he perceives as Allied hypocrisy:⁶

“They refuse to believe me when I tell them that I have never even seen a concentration camp. I add that if excesses have been committed they are regrettable and reprehensible, and the real culprits should be punished. I point out that such cruelties have been perpetrated not only by our people, but by all peoples in

every age. I remind them of the Boer War. Therefore these excesses must be judged by the same criterion. I cannot imagine that the mounds of corpses depicted in the photographs were taken in concentration camps. I tell them that we have seen such sights, not on film, but in fact, after the air attacks on Dresden and Hamburg and other cities when Allied four-engined bombers deluged them indiscriminately with phosphorus and high-explosive bombs and countless women and children were massacred."

Undated. The book *Advance to Barbarism* by F.J.P. Veale is published in the United States⁷, containing skepticism towards certain allegations advanced during IMT Nuremberg:⁸

"Yet another discordant note was struck through the inability of the Soviet authorities to resist any opportunity to poke sly fun at their capitalist allies—for example, they solemnly adduced in evidence 'a jar of human soap,' alleged to have been made from the bodies of executed prisoners—a manifest gibe, in the worst possible taste, at the famous 'Corpse-Factory Myth' put into circulation with the aid of forged documents by the British emotional engineers during the war 1914-1918."

Veale also criticizes Allied hypocrisy concerning war crimes, pointing out that the expulsion of Germans from East Prussia, Pomerania, Silesia, and the Sudetenland affected 15 million people, whereof 2 million are estimated to have been killed or died from cold and hunger.

Historical Context

Beginning of January, President Truman announces the US development of a hydrogen bomb. In February the USSR breaks diplomatic relations with Israel. On March 5 Stalin dies and is succeeded by Malenkov, later same month Khrushchev is selected First Secretary of the Soviet Communist Party. In July Lavrenti Beria is deposed as head of the NKVD. In August the USSR announces that it has the hydrogen bomb. The CIA helps install Shah Mohammad Reza Pahlavi on Iranian throne. In September the first German prisoners of war return from the USSR to West Germany.

1954

Background

No Holocaust-related events of significance.

Events

May-June. Ludwig Paulin publishes the article “Die Lüge von den 238,000. Was geschah im Lager Dachau?” (The Lie of the 238,000. What happened in Camp Dachau?) in *Der Weg*, Vol. 8, No. 5-6, pp. 349-358. Paulin disputes the existence of a gas chamber at the camp and also argues that the Dachau cremation ovens did not have the capacity to incinerate the (at this time) alleged 238,000 victims.

July. Guido Heimann publishes the article “Die Lüge von den sechs Millionen” (The Lie of the Six Million) in *Der Weg*, Vol. 8, No. 7, pp. 479-487.

Maurice Bardèche spends three weeks in prison for his writings before being pardoned.

August. The pseudonym Warwick Hester publishes the article “Auf den Straßen der Wahrheit” (On the streets of truth) in *Der Weg*, Vol. 8, No. 8, pp. 572-578. According to Udo Walendy, who re-published the article in 1990⁹, the real name of its author was Stephen F. Pinter (possibly 1888-1985), an American lawyer who had been involved in the Dachau trial. The author begins by noting that none of the accused at Nuremberg had known about the alleged extermination of Jews, and that the eyewitness testimonies presented were full of mendacious statements. He also points out that no physical evidence for the so-called “gas vans” had been presented before the court, in spite of the claim that hundreds of thousands had been killed inside those vehicles. Pinter writes that he visited all the former camps in the western zone of occupation, but did not find any credible traces of gas chambers. He spoke with fourteen (unnamed) Jewish Majdanek witnesses, who reportedly confidentially admitted to him that they had not observed any mass gassings. Pinter further spoke with some former (likewise unnamed) SS officers in Barcelona, Cairo and Rio de Janeiro and asked them about the alleged extermination. Five of them told him that it had happened, but that two rather than six million had been killed. Upon further inquiry, it turned out that four of them based their opinions on hearsay. One claimed to have heard from Eichmann shortly before the end of the

war that two million Jews had been killed by “special commandos”. The fifth SS man, who lived in Cairo, claimed to have taken part in a mass execution of 30,000 Jews in Crimea, but other sources maintained that the man had never been stationed there.

September. Eva Peron Basil’s article “La mentira de los seis millones” (The lie of the six millions) is published in *Der Weg*, Vol. 8, No. 9, pp. 604-605.

December 16. The Supreme Court of France has the Lyon court’s sentence against Rassinier annulled and the case is remitted to the court of Grenoble.

Undated. The book *The Swindle of the Six Million* is published privately in New York. Its author, Heinrich Malz, was a former Berlin police official who had worked under Ernst Kaltenbrunner and Werner Naumann.

Historical Context

In late January the foreign ministers of US, UK, USSR and France meet at the Berlin Conference. In late February, Gamal Abdel Nasser becomes premier of Egypt. In April Eisenhower gives his “domino theory” speech. Senator McCarthy begins hearings investigating US Army for being soft on Communism. May, French defeat at Dien Bien Phu, Vietnam. In June CIA and United Fruit Company engineers military coup in Guatemala. In September USSR conducts its first nuclear test.

1955

Background

French director Alain Resnais’s Holocaust film *Nuit et Brouillard* (Night and Fog) is released.

Events

February. The second edition of Rassinier’s *Le Mensonge d’Ulysse* is published by Macon. This volume incorporates most of Rassinier’s 1949 book on his experience as a concentration camp inmate, *Le Passage de la ligne*.

Undated. John Baker White, a former Director of British Military Intelligence who later worked for the Foreign Office Political

Intelligence Department and then the Political Warfare Executive, publishes his book *The Big Lie*. During the war White had formed a unit broadcasting propaganda to the German armed forces. As an example of what sort of propaganda was spread to the Germans, White mentions a rumor concocted about the fat used for cooking by the German army:¹⁰

“Owing to the acute shortage of animal fats the Germans, like ourselves, had to use synthetic substitutes. One of our political warfare tasks was to spread distrust of their origins. As luck would have it, there came to our notice an order issued to all German factories to fit traps to drains to catch all grease and soap for recovery. This was elaborated quickly into a rumour that the grease recovered was used for making cooking fats. It was a particularly successful rumor and came back within six weeks via a Luftwaffe prisoner, plus a most unsavory elaboration which had not entered our heads.”

The implication is that British propaganda triggered rumor mongering that eventually developed into the infamous “Jewish soap” story.

Historical Context

In January, the Pentagon announces a plan to develop intercontinental ballistic missiles armed with nuclear weapons. In February, Eisenhower sends first U.S. advisors to South Vietnam. In April, Churchill resigns as Prime Minister, and is succeeded by Anthony Eden. In May, West Germany becomes (formally) a sovereign state. In July, the Geneva summit is held between the US, USSR, UK and France. In late August, the last Soviet forces leave Austria.

Commentary

Still five years after the end of the war, few books had appeared detailing the mass-gassing allegations. The main theme of the Nazi atrocity literature was the general ill treatment of concentration camp inmates, regardless of nationality or ethnicity, rather than the supposed extermination of European Jewry. Dachau, Buchenwald and Bergen-Belsen were the names most commonly appearing in Western media, and Auschwitz had yet to step into the limelight of the gas-chamber horror-show, as shown by Kleist’s book (“Near Lublin is located the largest of these camps of terror, called Maidanek”).

Seen in retrospect, the past often seems full of missed opportunities. One might like to think that more could have been done, that certain things should have been followed up or that certain things should have been scrutinized more closely. On the other hand, it's impossible to deny the immense importance of the pioneering work carried out by Paul Rassinier. No good house can be built without a foundation, and with *Le Mensonge d'Ulysse*, Rassinier set the ball rolling in grand fashion.

Still, very little was written by revisionists on the technical feasibility of the alleged crimes—a most central issue, since historiography must always conform to hard evidence if it is to be called truthful and scientific. Ludwig Paulin's 1954 article on Dachau is a noteworthy exception. Here the atrocity allegations are confronted with the parameters of physical reality. Tall tales are weighed against technical and forensic evidence, or lack of such. It takes about 1 hour and 10 minutes to incinerate a corpse in a crematory oven, and therefore, if the number of oven muffles is known, one can calculate whether the ovens were sufficient or not for the alleged number of victims. The cremation of hundreds of thousands of corpses would inevitably result in a tremendous amount of ashes—where are those ashes? The fact is, however, that the pioneering revisionists had little to go on as far technical details about the alleged gas chambers and the disposal of the bodies of the alleged victims were concerned. It should therefore not surprise that the bulk of revisionist research from this era is related to documents, statistics and testimonies that were relatively easily accessible. As will be seen in the forthcoming installments of this chronicle, the emergence of Holocaust historiography, following the early works of Reitlinger and Poliakov, would be counterbalanced by a gradually more refined, systematic and thorough Holocaust revisionism.

Notes

- ¹ Quoted from the German edition; *Nürnberg oder die Falschmünzer*, Verlag Karl-Heinz Priester 1957, p. 99.
- ² Beaty, John. *The Iron Curtain over America*, Wilkinson Publishing Company, Dallas 1951, pp. 134-136.
- ³ Reed, D. *Far and Wide*, Jonathan Cape, London 1951, pp. 308-309.
- ⁴ Neubert, E.F. "Bevölkerungs- und Wirtschaftsentwicklung Israels und der Diaspora", *Der Weg*, Vol. 6, No. 11, pp. 772-777.
- ⁵ Kleist, P. *Auch du warst dabei!*, Kurt Vowinkel, Heidelberg 1952, pp. 325-331.

-
- ⁶ Rudel, Hans Ulrich. *Stuka Pilot*, Noontide Press, California 1990, p. 226.
- ⁷ An anonymous edition of the book (bearing the same title) was published already in 1948 by Thompson & Smith, London, under the *nom de plume* "A. Jurist". This publication was overlooked by the author (T.K.) during the preparation of the first part of this chronicle. The 1953 edition is expanded compared to the 1948 edition.
- ⁸ Veale, F.J.P. *Advance to Barbarism*, Nelson Publishing 1953, p. 192.
- ⁹ "Der Dr. Pinter-Bericht" (The Dr. Pinter Report), *Historische Tatsachen*, No. 43, pp. 20-23.
- ¹⁰ White, John Baker. *The Big Lie*, Evans Brothers Ltd, London 1955, p. 85.

REVIEWS

Why American History Is Not What They Say: An Introduction to Revisionism

reviewd by L.A. Rollins

Why American History Is Not What They Say: An Introduction to Revisionism, by Jeff Riggenbach, Ludwig von Mises Institute, Auburn, Ala., 2009. 210pp. Indexed.

Jeff Riggenbach's interesting and informative new book is an introduction to revisionism, but it is an unusual one. For one thing, the book does not confine itself to foreign policy and war as subject matter, but also presents a kind of revisionist history of American politics from Riggenbach's libertarian point of view. Riggenbach is a longtime libertarian.

For another thing, the book reflects Riggenbach's long-standing interest in literature. Thus, Riggenbach leads the reader to the subject of scholarly revisionist historical writing via a discussion of historical novels, including novels by Kenneth Roberts, John Dos Passos, and especially Gore Vidal. (He devotes an entire chapter to the latter.) After citing various revisionist views expressed in Vidal's "American Chronicle" series of six novels, Riggenbach asks if there is any scholarly foundation for such views. He says there is, in the revisionist writings of Harry Elmer Barnes, Charles Beard, William Appleman Williams, Gar Alperovitz, and Jeffrey Rogers Hummel, among others. And he shows that this is true in several cases, including the Civil War, the World Wars, and the Cold War. (However, I don't know if any of the revisionist writers cited by Riggenbach have corroborated *all* the "revisionist" claims about Thomas Jefferson expressed in Vidal's novel *Burr*. Thus, for example, Riggenbach does not quote any revisionist scholar supporting the Sally Hemings accusation.)

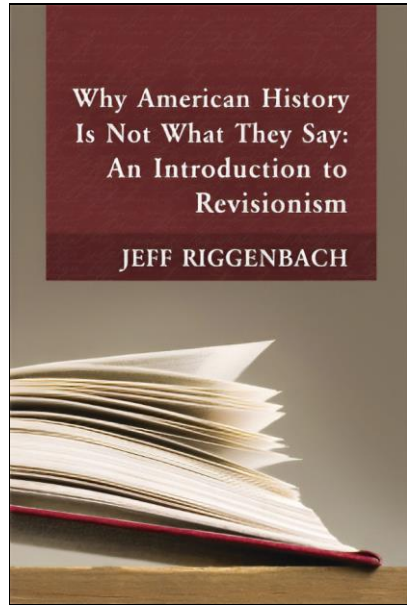
As I've said, Riggenbach's book is an *introduction* to revisionism. It is not an exhaustive or greatly detailed study of revisionism, except for his rather detailed revisionist history of American politics.

In Chapter Three, “The Story of American Revisionism,” Riggensch focuses on three movements—the New History/Progressive History movement (Harry Elmer Barnes and Charles Beard), the so-called New Left historians (William Appleman Williams, Gabriel Kolko, Gar Alperovitz, et al.), and the Libertarian Revisionists (James J. Martin, Murray N. Rothbard, Roy Childs, Jeffrey Rogers Hummel, et al.).

You may have noticed that in referring to the New History/Progressive History movement, I mentioned only Barnes and Beard. That’s because these are the only World War I revisionists that Riggensch explicitly identifies as

coming out of that movement. Riggensch mentions some (but not all) other World War I revisionists—Sidney Fay, Charles Tansill, C. Hartley Grattan, and Walter Millis. But he never explicitly identifies them as members of the New History/Progressive History movement. And, focusing exclusively on American revisionism, he never mentions any of the various non-American World War I revisionists. It appears to me that the World War I revisionist movement and the New History/Progressive History movement might have been two distinct and separate movements which happened to overlap to a small extent in the persons of Barnes and Beard. (On pages 176-177, Riggensch discusses David Muzzey, author of the textbook, *An American History*. A member of the New History movement, according to Riggensch, Muzzey does not seem to have been a World War I revisionist.)

There are a number of American revisionists whom Riggensch does not mention, including David Hoggan, who, among other things, wrote *The Myth of the New History*, which included a critique of the New History movement from which Barnes and Beard emerged. But if Riggensch had been more “inclusive” in his study



Cover photo published with permission from Ludwig Von Mises Institute

of American revisionists, he might not have been able to say, as he does, “[...] all the historical revisionists discussed in this book were on the Left, not the Right.” (To be fair, Riggenbach does not actually claim that the three movements he chooses to highlight comprise *all* of American revisionism.)

The American Revolution and the Founding Fathers, the War of 1812, the Civil War, the Spanish-American War, World Wars I and II, and the Cold War are some of the topics dealt with by Riggenbach. For example, there are discussions of George Washington’s ability as a general, the violation of the individual rights of Loyalists by revolutionaries, Abraham Lincoln’s racism and tyranny, the imperialist takeover of the Philippines, and the massive violation of civil liberties during World War I. Franklin Roosevelt’s maneuvering the Japanese into firing the first shot, to pave the way for U.S. entry into World War II, and Truman’s atom bombing of Hiroshima and Nagasaki to intimidate Stalin rather than to save American lives are some of the revisionist points made by the writers Riggenbach cites.

But, as I’ve said, Riggenbach’s treatment of revisionism is not exhaustive. Thus, for example, his treatment of World War II is quite Japanocentric. There are sections on Pearl Harbor, Hiroshima and Nagasaki, and the incarceration of the Japanese in the U.S. during the war. But there is next to nothing about the origins of the war in Europe, except, perhaps, for a quotation from Barnes about the unfairness of the Versailles Treaty making a renewal of hostilities almost inevitable. And there is no debunking of the Hitler Menace, a scarecrow that still seems to frighten conventional historians. Larry Schweikart and Michael Allen, co-authors of *Patriot’s History of the United States*, are discussed by Riggenbach on pages 199-202. Although he quotes some of their references to “the threat posed by Hitler,” neither there, nor elsewhere in the book, does Riggenbach criticize the assumption contained in those quotations.

Prospective readers of this book should also realize that the war revisionism presented by Riggenbach does not extend beyond the Cold War, except for a few brief remarks. There is almost nothing here about the post-Cold-War wars of George H. W. Bush, William Jefferson Clinton, or George W. Bush (although there is an epigraph quoting the last of these three). There’s almost nothing here about 9/11, except a brief critical comment on restrictions on civil liberties

following 9/11, quoted from libertarian Doug Bandow. There's almost nothing about "the War on Terrorism," except a brief critical reference to George W. Bush's "nation-building," quoted from journalist Stephen Greenhut. There's nothing at all about neoconservative efforts to lie the U.S. into wars with all of Israel's enemies. All of these would seem to be fertile fields for revisionism, though it might seem difficult, at this point, to separate sound revisionist history from crackpot conspiracy theories.

Those who are in the habit of reading atrocity stories (like Hogo de Bergerac, a character in the novel *Snow White*, by Donald Barthelme, which was brought to my attention many years ago by Jeff Riggenbach) might be disappointed by Riggenbach's omission of any discussion of wartime atrocities, real or imagined, except for the atomizing of Hiroshima and Nagasaki. Those who are addicted to Holocaust revisionism will get no satisfaction for that craving here.

One interesting aspect of Riggenbach's discussion of these three revisionist movements is that he points out interconnections between some of the members of these different movements. I was already aware of some of this information, having been interested in both libertarianism and revisionism since 1969. However, I was not aware that Charles Beard was an important influence on William Appleman Williams.

Speaking of Williams, reading his books, *The Tragedy of American Diplomacy* and especially *The Contours of American History*, was an eye-opening experience for me many years ago. Contrary to the myth accepted by some revisionists, American imperialism did not begin in 1898 or 1917. Right from the start, some of the Founders were already envisioning an American Empire. Attempts were made to conquer Canada during both the Revolution and the War of 1812. (The first of these attempts is mentioned by Riggenbach in his discussion of Kenneth Roberts's novel *Arundel*.) Amazingly enough, at one time Jefferson imagined the fledgling U. S. as eventually populating and taking over all of both North and South America. And shortly before the public announcement of the Monroe Doctrine, Jefferson told Monroe that he had long looked on Cuba as a very desirable acquisition for the United States. (Gore Vidal's *Burr* alludes to this in a slightly inaccurate way.) The idea of "Manifest Destiny" was publicized in the 1840s, followed shortly thereafter by

the Mexican War, by which the U. S. took *mucho* territory from Mexico.

As I've indicated, Riggenbach's treatment of some standard revisionist topics is somewhat sketchy. On the other hand, he does devote several pages to the late James J. Martin, largely based on interviews he did with Martin. Martin was the author of *Men against the State*, a study of 19th-century American individualist anarchists, and of various works of revisionist history, including *American Liberalism and World Politics, 1931-1941*, *Revisionist Viewpoints*, and *The Saga of Hog Island and other Essays in Inconvenient History*. (Inconvenient history? Hmm. Sounds familiar.)

I learned a lot about Martin's personal history and the development of his interest and involvement in revisionism from reading Riggenbach's sections about him. For example, Riggenbach tells the story of how Martin first came into contact with Harry Elmer Barnes, a story I hadn't read before. And Riggenbach discusses Martin's early days as a historian when he discovered various stories ignored by other historians. To cite one example out of several, Riggenbach quotes Martin regarding the first Korean War:

"It wasn't in 1950. It was in June 1871. The Far East American fleet of five ships landed four hundred Marines, who tackled a whole bunch of Koreans in a fortress at the mouth of the Han River and killed six hundred of them in one day. There was a lot of big battles that didn't have six hundred in them. Yet I had never heard a word about it."

What I wonder, but which Martin, as quoted by Riggenbach doesn't explain, is why did that battle occur?

(As I've already indicated, there's nothing in this book about Holocaust revisionism, and that is true even in Riggenbach's sections on Martin, despite Martin's support for Holocaust revisionism. However, according to what I've heard through the libertarian grapevine, because of Martin's support for Holocaust revisionism and his association with the Institute for Historical Review (IHR), Riggenbach has been criticized for favorably discussing him by a former associate of Ayn Rand, Barbara Branden, who is a Holocaust true believer and a fanatical Zionist.)

Riggenbach has a long chapter (Chapter Five) titled, "The Politics of the American Revisionists," which includes his revisionist

history of American politics from a libertarian or “classical liberal” perspective.

Following Murray Rothbard’s lead, Riggenbach sees the original liberals as devotees of individual liberty, laissez-faire, separation of church and state, and international peace. And it was the Democrats, says Rothbard, who were the liberal party during the nineteenth century. Meanwhile, conservative supporters of centralized federal power, protective tariffs, and other subsidies for business first formed the Federalist party, later the Whig party, and finally the Republican party. However, the Democratic party has become increasingly conservative, in the original meaning of “conservative.” Thus, for example, Riggenbach quotes the avowed liberal John T. Flynn’s opinion that the New Deal was “a form of conservatism dressed up as liberalism.”

I wonder what Sean Hannity will make of Riggenbach’s view that both the Republican and Democratic parties are now conservative parties. In any case, I suppose that Hannity will not call Riggenbach “a great American.”

Before moving on to other aspects of Riggenbach’s Chapter Five, I’d like to point out that insofar as 19th-century Democrats were devotees of individual liberty, they were in many cases devotees of individual liberty only for individuals who were White. Thus, Andrew Jackson, whose “genocidal” treatment of American Indians is mentioned by Riggenbach, was a Democrat. And it was Democrats much more so than members of other parties who were defenders of the institution of Black slavery. Furthermore, 19th-century Democrats were by no means consistent supporters of international peace. It was mainly Democrats, not Federalists, who were the warhawks of the War of 1812. And the Mexican War was generally supported by Democrats and generally opposed by Whigs.

One interesting irony of Chapter Five is that Riggenbach, sticking with Rothbard’s definition of the original meaning of “liberal,” criticizes Rothbard and others for having used the term “the Old Right” to refer to various opponents of FDR’s statism and war-mongering, people such as John T. Flynn, H. L. Mencken, Albert Jay Nock, Garet Garrett, Isabel Paterson, and Rose Wilder Lane. These people weren’t on the Right, says Riggenbach, they were on the Left. There might be something to this. As I’ve mentioned, John T. Flynn *did* call himself a “liberal.” On the other hand, I recall that

Mencken told somebody—Sinclair Lewis perhaps—that the politics of his *American Mercury* would be Tory, but civilized Tory. (And he said he had no love for the Republican bounders then in power, or something to that effect.) If Mencken was on the Left, apparently he didn't realize it.

Section VIII of Chapter Five is titled “The Reagan Fraud—And Beyond.” Here Riggenbach debunks Ronald Reagan's image as a champion of limited government, individual rights, and free enterprise, relying to a large extent on Murray Rothbard's “The Two Faces of Ronald Reagan,” “The Reagan Phenomenon,” and “The Myths of Reaganomics.” For example, he quotes Rothbard on Reagan's record on taxes as governor of California:

“He started with a bang by increasing state taxes nearly \$1 billion in his first year in office—the biggest tax increase in California history.”

Offhand, I don't know if Rothbard is 100% accurate about this. But as a former California resident who in 1966 supported Reagan's quest for the governorship, I do remember that, shortly after taking office in 1967, Reagan announced that he had been informed by a member of the outgoing Democratic administration of Pat Brown that the state government was facing a large budget deficit. Taxes were increased, the budget was eventually balanced, and the state government began to accumulate surpluses. As late as 1975, when interviewed by *Reason* magazine, Reagan was reasonably accurate in describing what had happened—taxes had been increased to deal with a deficit. But by 1980, Reagan had apparently bought into supply-side economic theory (which, as far as I can tell, is just a theory), and he began to revise history in a blatantly counterfactual way. Running for President that year, he promised to cut taxes, increase military spending, and balance the budget. And he said he knew he could do all that because he'd already done it as governor of California. Was Reagan already afflicted with Alzheimer's in 1980?

Further regarding Reagan, Riggenbach quotes Timothy Noah:

“The deficit, which stood at \$74 billion in Carter's final year, ballooned to \$155 billion in Reagan's final year. In the words of Vice President Dick Cheney, ‘Reagan taught us deficits don't matter.’”

Democrat Alan Colmes recently (September 2009) asked an apparently Republican caller to his radio talk show about the cost of the Iraq War started by Republican president George W. Bush. The caller's response was: "My taxes didn't go up because of the war in Iraq." Of course, if his taxes didn't go up, it was because the government's deficit spending *did* go up. Like Reagan in the 1980s, Bush II set new records for deficit spending. But deficits don't matter—except when they can be blamed on the Democrats.

Riggenbach's critique of Reagan, be it noted, concentrates almost exclusively on domestic issues, not foreign policy. So various potentially very interesting topics are not mentioned—U.S. government support in the 1980s for the *Mujaheddin*, the Muslim holy warriors miscalled "freedom fighters," in Afghanistan; U.S. government support in the 1980s for the Bloodstained Butcher of Baghdad; the Iran-Contra hoedown; U. S. military involvement in Lebanon following Israel's invasion of 1982; and the liberation of Grenada, Ronald Reagan's finest hour (and I mean that *literally*).

Having said that, I'll add that there is much more to Riggenbach's Chapter Five than the things I've touched on in these remarks.

One aspect of Riggenbach's book I haven't yet mentioned is his examination of the "history wars," or conflicts over the contents of American history textbooks. He introduces this topic in his Preface, then discusses it in more detail in his final chapter. He mentions various groups that have tried to control the contents of such textbooks, including the GAR (the Grand Army of the Republic, an organization of Union veterans of the Civil War), the VFW, the NAACP, and the ADL.

Regarding these "history wars," Riggenbach writes:

"Until very recently, however, the range of conflict over American history textbooks was narrow indeed. All sides tacitly agreed that the story of the United States was the triumphant tale of a people fervently devoted to peace, prosperity, and individual liberty, a people left utterly untempted by the opportunities of the kind that had led so many other nations down the ignoble road of empire; a people who went to war only as a last resort and only when both individual liberty and Western Civilization itself were imperiled and at stake."

This is a version of the view that has been labeled “American Exceptionalism.”

But, says Riggenbach, within the last 30 years the situation has radically changed. There are a number of writers who now present an “[...] alternative vision of America’s past as a series of betrayals by political leaders of all major parties.” In this regard, Riggenbach pays much attention to Howard Zinn’s *A People’s History of the United States*, first published in 1980, and which has become an influential college-level textbook. Zinn’s book, says Riggenbach, “[...] conveys much the same vision of American diplomatic history that one finds in Gore Vidal’s American Chronicle novels and the works of the revisionist historians.” And Zinn now has competitors whose American history books are likewise *not* examples of “the traditional, America-as-pure-and-virtuous-beacon-of-liberty-prosperity-and-peace version of our past.”

But here I’d like to point out that the “history wars,” as important as they are, might not be quite as important as Riggenbach seems to think. Riggenbach writes, “If, as seems to be the case, these textbooks encompass one hundred percent of the information that most high school and college graduates in this country will ever encounter on the subject of American history, the American history wars would appear to be well worth fighting.” But it seems obvious to me that, in fact, most high school and college graduates in this country will get some, maybe much, information about American history from TV and the movies.

Riggenbach himself mentions that some of Kenneth Roberts’s historical novels were made into movies (*Northwest Passage*, *Captain Caution*, and *Lydia Bailey*). And he says that Gore Vidal’s revisionist novel, *Lincoln*, was adapted as a made-for-TV movie in 1988. Over the decades, there’ve been a huge number of other movies dealing with American history.

How influential are movies and TV shows in forming Americans’ views of American history? And how does that influence compare with that of history textbooks? I don’t know. It should be noted, though, that there have been “history wars” of a sort over some movies, including *The Birth of a Nation*, *Tailgunner Joe* (about Joseph McCarthy), *Roots*, Oliver Stone’s *JFK*, Michael Moore’s *Fahrenheit 9/11*, and *The Reagans*.

Near the end of the book, Riggenbach writes:

“[...] thanks to the true liberals of our past and present, and thanks to the decadence of our culture—which is to say, thanks to the steady decline of authority in our culture—since the late 1960s, that marketplace of ideas is now fairly roiling with dozens of competing American histories reflecting dozens of political views and senses of life. As readers, we get to pick and choose among them, and judge for ourselves. This is the very best situation we could possibly expect, and we should be happy about it.”

Or, as Doctor Pangloss, in Voltaire’s *Candide*, put it, “All is for the best in this, the best of all possible worlds.” But as Coth, in Cabell’s *The Silver Stallion*, said, “The optimist says this is the best of all possible worlds, and the pessimist fears that the optimist is correct.”

There are other issues raised by Riggenbach in this book, such as the difficulties involved in establishing historical facts, and whether or not objectivity is possible in writing history. And there is more that I could say about the book. But life is short and time is fleeting, so I’ll wrap this up.

I’ve already said Riggenbach’s book is interesting and informative. I’ll just add that it’s also thought-provoking, although, as may be obvious, some of the thoughts it has provoked in me are skeptical thoughts.

A Lucky Child

reviewd by Thomas Dalton

A Lucky Child, by Thomas Buerghenthal, Profile Books, London; 2009, 231pp.

The sad story of Holocaust ‘witnesses’ is well-known to revisionists. It is a tale of obscure individuals making outrageous claims of gassings and mass murder, often based on hearsay and rumor, often self-contradictory, and often in conflict with other witnesses, with material evidence, and even with the laws of physics. This is a serious problem for anyone seeking the truth about the Holocaust.

Auschwitz is of particular importance to the narrative, given its centrality in the Holocaust and the large number of survivors. There are a number of recorded witness statements and memoirs, but unfortunately virtually all of them contain serious flaws. Problems with accounts by those such as Wiesel, Vrba, Nyiszli, Frankl, Tauber, Mueller, and others have been well documented—I would refer the reader to Rudolf’s *Lectures on the Holocaust*, Mattogno’s *Bunkers of Auschwitz*, or my own book *Debating the Holocaust*.

To take one lesser-known example of such problematic witnesses, consider the case of Yanina Cywinska. As reported in the *Los Angeles Times* (May 2, 1992), she was a “16-year-old Polish Roman Catholic girl” taken to Auschwitz along with her parents and brother. (They were sent for helping the Jews.) “She recalled being placed in a gas chamber naked along with her father.” Miraculously, young Yanina survived: “she was saved by a Jewish woman who gave her mouth-to-mouth resuscitation.” Apparently this story wasn’t exactly correct, because the same newspaper reported a different version 11 years later. Now she was a 10-year-old at Auschwitz, where her parents and brother died in the chambers. She was sent there as well, “but because she was huskier than most children, Cywinska only passed out from the gas. A German revived her and put her to work” (August 17, 2003). Then in 2005 the story changed again. The *Quad-City Times* reported that “she survived the gas chamber when adult bodies fell on top of her, protecting her from inhaling a lethal

amount of poison gas. Found moaning by Jewish slave laborers [...] she was resuscitated, given a uniform, and told to blend in with the others” (April 11). I haven’t the space to address the many problems with these reports; suffice it to say that there was some heavy poetic license at work here, if not blatant falsification.

So we are fortunate now to have an unimpeachable witness in Dr. Thomas Buergenthal. Here we have an authoritative and trustworthy individual who has “devoted his life to international and human rights law,” according to his book cover. He has a Harvard law degree, and is currently serving as the American judge on the UN’s International Court of Justice. Clearly this is a man dedicated to truth, honesty, and openness—and so we are justified in holding his account of Auschwitz to a very high standard. True, he was a 10-year-old Jewish boy at the time (1944). But even so, this is the work of a mature and intelligent adult, and thus we can expect an honest and straightforward account of the happenings at that most infamous camp.

The first question is this: Why did he wait so long? In the preface Buergenthal explains that he wants to “recount [his] story to a wider audience [because] the Holocaust cannot be fully understood unless we look at it through the eyes of those who lived through it.” Fine, but why wait 65 years? He has published books since the late 1960s; why wait so long for such an important story? The intervening years can only have obscured his memory—and to his credit he admits as much:

“These recollections, I am sure, are colored by the tricks that the passage of time and old age play on memory: forgotten or inaccurate names of people; muddled facts and dates [...]; and references to events that did not happen quite as I describe them or that I believe I witnessed but may have only heard about. [...] Also, I have found it difficult, if not impossible [...] to distinguish clearly between some events I actually remember witnessing and those I was told about by my parents or overheard them discuss. All I can say is that as I wrote about them, I seemed to remember them clearly as firsthand experiences.” (p. xv; emphasis added)

Quite a disclaimer! But the author is now well covered for any discrepancies that may appear in the book.

Much of Buergenthal’s work is autobiographical, and only a few chapters relate directly to the Holocaust. Prior to his time at Ausch-

witz-Birkenau, a brief point of interest appears in his discussion of the Kielce ghetto. On two different occasions (pages 49 and 56) he speaks of the “liquidation” of the ghetto. Readers will likely be aware that traditionalists read this word as meaning ‘mass murder’ or ‘extermination.’ Perhaps the most notorious occurrence was in Goebbels’s diary entry of March 27, 1942, in which he wrote that “60 percent [of the Jews in the General Government] will have to be liquidated.” Rudolf and other revisionists have responded that ‘liquidation’ meant simply ‘elimination or removal’, not mass murder. Buergenthal evidently agrees. He writes, “The ghetto was being liquidated, or, in the words bellowing out of the loudspeakers, “*Aussiedlung! Aussiedlung!*” (“Evacuation! Evacuation!”).” And somewhat later: “After the liquidation of the labor camp, we were divided into two groups [...]” Obviously, not murder.

Chapter 4 is dedicated to Auschwitz. Here he recounts his time at Birkenau, the place where “millions of human beings died” (p. 64). Presuming this means at least two millions, Buergenthal vastly overestimates even the current traditionalist thinking on this matter—which places total deaths at 1.1 to 1.25 million people (90% being Jews). Or perhaps this was an unconscious throwback to the pre-1990 days, when “four million people” allegedly died at Auschwitz.

Buergenthal arrived in early August 1944, which would have been (according to the standard view) just after the mass gassing of the Hungarian Jews: some 400,000+ individuals gassed within a period of just two months—an astounding 50,000 per week, or over 7,000 per day. But he gives no indication whatsoever that any such monstrous event had just occurred.

After arrival he recounts the common storyline that, upon “selection,” “the children, the elderly, and the invalids were [...] taken directly to the gas chambers.” As luck would have it, “our group was spared the selection process. The SS officers [...] probably assumed, since our transport came from a labor camp [Henrykow], that children and others not able to work had already been eliminated” (p. 65)—but why assume anything? Were the SS unable to recognize a child when they saw one? Wouldn’t every errant child, once spotted, be carted off for immediate gassing? Apparently not. Young Thomas and his father were then separated from his mother, but he would be reunited with her in late 1946. After a few months his father was taken away (“shipped out on a transport”), never to be seen again. So

evidently all three Buergenthals survived their stay at this most notorious ‘death camp.’

Next he describes a standard delousing procedure: “we were marched toward a big building. Here we were ordered to take off our clothes and made to run through some showers and a disinfecting foot pool. Along the way, our hair was shorn off [...]” (p. 66). The boy then received his arm tattoo (“B-2930”). One cannot help but wonder why the Nazis would have bothered to delouse and tattoo a 10-year-old boy, unless they were trying to forestall a typhus outbreak, protect prisoners’ lives, and track their movements to the East. But this is precisely the revisionist thesis.

Young Thomas was first housed in the ‘Gypsy camp,’ which had recently been emptied: “all of them—men, women, and children—were murdered shortly before our arrival.” (So he knew about the Gypsies, but nothing on those 400,000 Hungarians?) What evidence he had for this belief, he does not say. He then describes a nighttime incident at the local infirmary, in which the SS are rounding up sick patients: “Of course, the patients knew they were being taken to the gas chambers, and we knew that the SS was thinning out the population of the infirmary to make room for new patients. They would do that every few weeks.”—a strange situation indeed.

Another interesting incident occurred one day when, as errand-boy for the Kapo of the sauna, he was ordered to pick up some “gas”:

“[I was sent] to one of the crematoriums. [...] We had to pick up the gas my sauna boss needed for the disinfection of clothes. [...] When we got there, we were greeted by inmates who worked at the crematoriums. Their job was to remove the bodies from the gas chambers and burn them in the crematoriums. They were all strong young men who joked around with us, probably because they sensed that we were terrified to be so close to the gas chambers. [...] They gave us some containers of gas to take back to the sauna. The person who had accompanied me thought that we had been given the same Zyklon gas that was used to kill people in the gas chambers. I have no way of knowing whether that was true, although it made some sense, considering that we got it from the crematorium.” (pp. 75-76)

Some sense, but not much. Again, one is left to wonder what the conditions could have been in the camp, such that a Jewish child

could just walk over to the crematoria and pick up some cans of deadly Zyklon from joking young men (Jews? Germans?), who were allegedly engaged in the process of killing thousands of people per hour.

A following observation by Buergenthal supports the revisionist position, namely, the fact that the crematoria *smoked* when operating. “The air in Auschwitz always smelled foul because of the smoke that came out of the crematorium chimneys.” This is important, as we know, because operating, smoking chimneys would have been captured by air photos—but only one air photo (August 20, 1944) shows a single smoking chimney. The absence of smoking chimneys in nearly a dozen air photos suggests very little use of those incineration ovens. The air may have indeed “always” smelled foul, but the evidence suggests that this was not due to crematorium smoke. Certainly the photos show far too little of it to account for the alleged mass incinerations.

He incidentally also remarks on those infamous ‘flaming chimneys’ of Elie Wiesel: “Whenever the crematoriums were being operated at night, the sky above them would take on a reddish brown color” (p. 76). Perhaps some glowing ash reflected off the smoke, causing a bit of illumination—a situation that Wiesel records thusly: “we saw that flames were gushing out of a tall chimney into the black sky.” So perhaps there was a bit of truth behind Wiesel’s exaggerations.

After escaping temporarily from three more ‘selection’ events, he was finally corralled with 30 or 40 other men destined for the chambers. “I admitted to myself that there was no way out and that I would die in a few hours.” Soon an SS truck arrived. “At first the truck moved in the general direction of the crematoriums, but then it veered off slightly and entered the nearby *Krankenlager*, or hospital camp [...]” (p. 79). Why were they not gassed? “The SS had apparently concluded that it would be a waste of resources to take our small group to the gas chambers,” but instead held them “until they had put together a larger group.” Time passed; no “larger group” materialized. “I began to like my life in the hospital camp. *Maybe the SS forgot us*, I thought.” The only downside of hospital life was the late-night awakenings from “screams and pleas [...] as people were being herded into the [nearby] gas chambers.”

In time he was relocated to the “children’s barrack in Camp D” (so, it obviously was not quite true that “children [...] were taken directly to the gas chambers”). Buergenthal explains that the children were useful for garbage collection. On one of his trash runs he found his mother in the women’s camp. Not long afterward, he “heard that a large number of women, including [his] mother, had been sent to another camp in Germany” (p. 84). Odd that, in an alleged *extermination* camp, large numbers of Jews would be shipped elsewhere. And back to Germany, of all places!

His Auschwitz story concludes in “late December 1944 or early January 1945,” with a death-march evacuation. (Final evacuation occurred on January 17.)

So, what can we conclude from Dr. Buergenthal’s account? I think that he was, in fact, quite a reliable witness—in terms of *the events that he actually observed*. Of what he actually claims to have seen, revisionists have very little to quarrel with: the many children in the camp, the movement between barracks, the peaceful time at the camp hospital, the periodic shipments of Jews out of the camp, the delousing procedure, the common use of Zyklon for disinfection, the smoking chimneys. It is only his *inferences* that are highly dubious—specifically, the assumption that people were being regularly gassed. No doubt this was the word around camp, and he is only relating this rumor. It is true that he heard those rumors; the *truth* of those rumors is another matter altogether.

Buergenthal’s high reputation and his straightforward, unexaggerated reporting of events make this book worth reading. It provides an unusual insight into daily life at Birkenau, and gives a picture that is at odds with much of the traditionalist account. Thus, in the end, Buergenthal seems a better ‘witness’ for revisionism than traditionalism. Let us hope that this does not get him in trouble with his fellow seekers of justice.

Outbreak! The Encyclopedia of Extraordinary Social Behavior

reviewd by Chip Smith

Outbreak! The Encyclopedia of Extraordinary Social Behavior, by Hilary Evans, M.A. and Robert Bartholomew, Ph.D. Anomalist Books, 2009. 784 pp.

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 interpretive 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, deceivingly 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 Millinarist 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 superifice of a dominant linear narrative.

Evans and Bartholomew write:

"It is not enough 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 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 satanic ritual abuse accusations, 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 social 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, 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’s 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 were 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 immanent 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 of-*

ten 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, explicated 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.

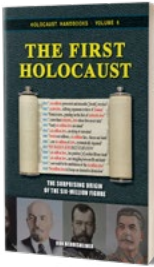
HOLOCAUST HANDBOOKS

This ambitious, growing series addresses various aspects of the “Holocaust” of the WWII era. Most of them are based on decades of research from archives all over the world. They are heavily referenced. In contrast to most other works on this issue, the tomes of this series approach its topic with profound academic scrutiny and a critical attitude. Any Holocaust researcher ignoring this series will remain oblivious to some of the most important research in the field. These books are designed to both convince the common reader as well as academics. The following books have appeared so far, or are about to be released.

SECTION ONE: General Overviews of the Holocaust

The First Holocaust. The Surprising Origin of the Six-Million Figure.

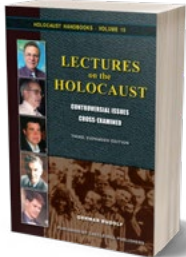
By Don Heddesheimer. This compact but substantive study documents propaganda spread prior to, during and after the FIRST World War that claimed East European Jewry was on the brink of annihilation. The magic number of suffering and dying Jews was 6 million back then as well. The book details how these Jewish fundraising operations in America raised vast sums in the name of feeding suffering Polish and Russian Jews but actually funneled much of the money to Zionist and Communist groups. 6th ed., 206 pages, b&w illustrations, bibliography, index. (#6)



neled much of the money to Zionist and Communist groups. 6th ed., 206 pages, b&w illustrations, bibliography, index. (#6)

Lectures on the Holocaust. Controversial Issues Cross Examined.

By Germar Rudolf. This book first explains why “the Holocaust” is an important topic, and that it is essential to keep an open mind about it. It then tells how many mainstream scholars expressed doubts and subsequently fell from grace. Next, the physical traces and documents about the various claimed crime scenes and murder weapons are discussed. After that, the reliability of witness testimony is examined. Finally, the author argues for a free exchange of ideas on this topic. This book gives the most-comprehensive and up-to-date overview of the critical research into the Holocaust. With its dialogue style, it is easy to read, and it can even be used as an encyclopedic compendium. 4th ed., 597 pages, b&w illustrations, bibliography, index. (#15)



exchange of ideas on this topic. This book gives the most-comprehensive and up-to-date overview of the critical research into the Holocaust. With its dialogue style, it is easy to read, and it can even be used as an encyclopedic compendium. 4th ed., 597 pages, b&w illustrations, bibliography, index. (#15)

Breaking the Spell. The Holocaust, Myth & Reality.

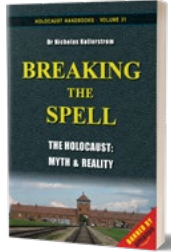
By Nicholas Kollerstrom. In 1941, British Intelligence analysts cracked the German “Enigma” code. Hence, in 1942 and 1943, encrypted radio communications between German concentration camps and the Berlin headquarters were decrypted. The intercepted data



Pictured above are the first 52 volumes of scientific studies that comprise the series *Holocaust Handbooks*. More volumes and new editions are constantly in the works. Check www.HolocaustHandbooks.com for updates.

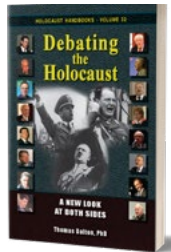
refutes the orthodox “Holocaust” narrative. It reveals that the Germans were desperate to reduce the death rate in their labor camps, which was caused by catastrophic typhus epidemics.

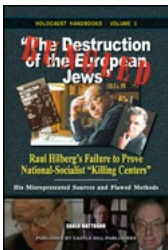
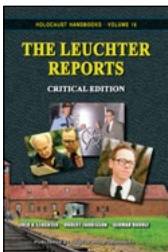
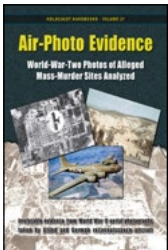
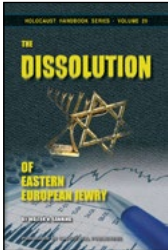
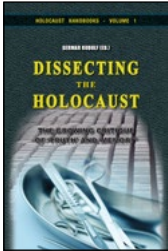
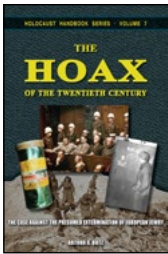
Dr. Kollerstrom, a science historian, has taken these intercepts and a wide array of mostly unchallenged corroborating evidence to show that “witness statements” supporting the human gas chamber narrative clearly clash with the available scientific data. Kollerstrom concludes that the history of the Nazi “Holocaust” has been written by the victors with ulterior motives. It is distorted, exaggerated and largely wrong. With a foreword by Prof. Dr. James Fetzner. 7th ed., 286 pages, b&w ill., bibl., index. (#31)



Debating the Holocaust. A New Look at Both Sides.

By Thomas Dalton. Mainstream historians insist that there cannot be, may not be, any debate about the Holocaust. But ignoring it does not make this controversy go away. Traditional scholars admit that there was neither a budget, a plan, nor an order for the Holocaust; that the key camps have all but vanished, and so have any human remains; that material and unequivocal documentary evidence is absent; and that there are serious problems with survivor testimonies. Dalton juxtaposes the traditional Holocaust narrative with revisionist challenges and then analyzes the mainstream’s responses to them. He reveals the weaknesses of both sides, while declaring revisionism the winner of the current state of the debate.





4th ed., 342 pages, b&w illustrations, bibliography, index. (#32)

The Hoax of the Twentieth Century. The Case against the Presumed Extermination of European Jewry. By Arthur R. Butz. The first writer to analyze the entire Holocaust complex in a precise scientific manner. This book exhibits the overwhelming force of arguments accumulated by the mid-1970s. Butz's two main arguments are: 1. All major entities hostile to Germany must have known what was happening to the Jews under German authority. They acted during the war as if no mass slaughter was occurring. 2. All the evidence adduced to prove any mass slaughter has a dual interpretation, while only the innocuous one can be proven to be correct. This book continues to be a major historical reference work, frequently cited by prominent personalities. This edition has numerous supplements with new information gathered over the last 48 years. 5th ed., 572 pages, b&w illustrations, bibliography, index. (#7)

Dissecting the Holocaust. The Growing Critique of 'Truth' and 'Memory.' Edited by Germar Rudolf. *Dissecting the Holocaust* applies state-of-the-art scientific techniques and classic methods of detection to investigate the alleged murder of millions of Jews by Germans during World War II. In 22 contributions—each of some 30 pages—the 17 authors dissect generally accepted paradigms of the “Holocaust.” It reads as excitingly as a crime novel: so many lies, forgeries and deceptions by politicians, historians and scientists are proven. This is the intellectual adventure of the 21st Century. Be part of it! 4th ed., 611 pages, b&w illustrations, bibliography, index. (#1)

The Dissolution of Eastern European Jewry. By Walter N. Sanning. Six Million Jews died in the Holocaust. Sanning did not take that number at face value, but thoroughly explored European population developments and shifts mainly caused by emigration as well as deportations and evacuations conducted by both Nazis and the Soviets, among other things. The book is based mainly on Jewish, Zionist and mainstream sources. It concludes that a sizeable share of the Jews found missing during local censuses after the Second World War, which were so far counted as “Holocaust victims,” had either emigrated (mainly to Israel or the U.S.) or had been deported by Stalin to Siberian labor camps. 3rd ed., foreword by A.R. Butz, epilogue by Germar Rudolf, and an update by the author containing new insights; 264

pages, b&w illustrations, bibliography (#29).

Air-Photo Evidence: World-War-Two Photos of Alleged Mass-Murder Sites Analyzed. By Germar Rudolf (editor). During World War Two both German and Allied reconnaissance aircraft took countless air photos of places of tactical and strategic interest in Europe. These photos are prime evidence for the investigation of the Holocaust. Air photos of locations like Auschwitz, Majdanek, Treblinka, Babı Yar etc. permit an insight into what did or did not happen there. The author has unearthed many pertinent photos and has thoroughly analyzed them. This book is full of air-photo reproductions and schematic drawings explaining them. According to the author, these images refute many of the atrocity claims made by witnesses in connection with events in the German sphere of influence. 6th edition; with a contribution by Carlo Mattogno. 167 pages, b&w illustrations, bibliography, index (#27).

The Leuchter Reports: Critical Edition. By Fred Leuchter, Robert Faurisson and Germar Rudolf. Between 1988 and 1991, U.S. expert on execution technologies Fred Leuchter wrote four reports on whether the Third Reich operated homicidal gas chambers. The first on Auschwitz and Majdanek became world-famous. Based on various arguments, Leuchter concluded that the locations investigated could never have been “utilized or seriously considered to function as execution gas chambers.” The second report deals with gas-chamber claims for the camps Dachau, Mauthausen and Hartheim, while the third reviews design criteria and operation procedures of execution gas chambers in the U.S. The fourth report reviews Pressac's 1989 tome about Auschwitz. 4th ed., 252 pages, b&w illustrations. (#16)

Bungled: "The Destruction of the European Jews". Raul Hilberg's Failure to Prove National-Socialist "Killing Centers." By Carlo Mattogno. Raul Hilberg's magnum opus *The Destruction of the European Jews* is an orthodox standard work on the Holocaust. But how does Hilberg support his thesis that Jews were murdered *en masse*? He rips documents out of their context, distorts their content, misinterprets their meaning, and ignores entire archives. He only refers to “useful” witnesses, quotes fragments out of context, and conceals the fact that his witnesses are lying through their teeth. Lies and deceptions permeate Hil-

berg's book, 302 pages, bibliography, index. (#3)

Jewish Emigration from the Third Reich. By Ingrid Weckert. Current historical writings about the Third Reich claim state it was difficult for Jews to flee from Nazi persecution. The truth is that Jewish emigration was welcomed by the German authorities. Emigration was not some kind of wild flight, but rather a lawfully determined and regulated matter. Weckert's booklet elucidates the emigration process in law and policy. She shows that German and Jewish authorities worked closely together. Jews interested in emigrating received detailed advice and offers of help from both sides. 2nd ed., 130 pages, index. (#12)

Inside the Gas Chambers: The Extermination of Mainstream Holocaust Historiography. By Carlo Mattogno. Neither increased media propaganda or political pressure nor judicial persecution can stifle revisionism. Hence, in early 2011, the Holocaust Orthodoxy published a 400-page book (in German) claiming to refute "revisionist propaganda," trying again to prove "once and for all" that there were homicidal gas chambers at the camps of Dachau, Natzweiler, Sachsenhausen, Mauthausen, Ravensbrück, Neuengamme, Stutthof... you name them. Mattogno shows with his detailed analysis of this work of propaganda that mainstream Holocaust historiography is beating around the bush rather than addressing revisionist research results. He exposes their myths, distortions and lies. 2nd ed., 280 pages, b&w illustrations, bibliography, index. (#25)

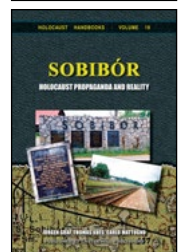
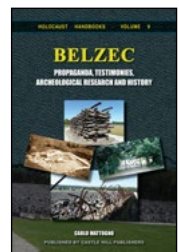
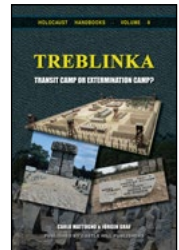
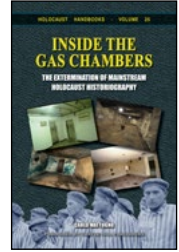
SECTION TWO: Specific non-Auschwitz Studies

The Dachau Gas Chamber. By Carlo Mattogno. This study investigates whether the alleged homicidal gas chamber at the infamous Dachau Camp could have been operational. Could these gas chambers have fulfilled their alleged function to kill people as assumed by mainstream historians? Or does the evidence point to an entirely different purpose? This study reviews witness reports and finds that many claims are nonsense or technically impossible. As many layers of confounding misunderstandings and misrepresentations are peeled away, we discover the core of what the truth was concerning the existence of these gas chambers. 154 pages, b&w illustrations, bibliography, index. (#49)

Treblinka: Extermination Camp or Transit Camp? By Carlo Mattogno and Jürgen Graf. It is alleged that at Treblinka in East Poland between 700,000 and 3,000,000 persons were murdered in 1942 and 1943. The weapons used were said to have been stationary and/or mobile gas chambers, fast-acting or slow-acting poison gas, unslaked lime, superheated steam, electricity, Diesel-exhaust fumes etc. Holocaust historians alleged that bodies were piled as high as multi-storied buildings and burned without a trace, using little or no fuel at all. Graf and Mattogno have now analyzed the origins, logic and technical feasibility of the official version of Treblinka. On the basis of numerous documents they reveal Treblinka's true identity as a mere transit camp. 3rd ed., 384 pages, b&w illustrations, bibliography, index. (#8)

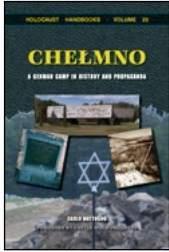
Belzec: Propaganda, Testimonies, Archeological Research and History. By Carlo Mattogno. Witnesses report that between 600,000 and 3 million Jews were murdered in the Belzec Camp, located in Poland. Various murder weapons are claimed to have been used: Diesel-exhaust gas; unslaked lime in trains; high voltage; vacuum chambers; etc. The corpses were incinerated on huge pyres without leaving a trace. For those who know the stories about Treblinka this sounds familiar. Thus, the author has restricted this study to the aspects which are new compared to Treblinka. In contrast to Treblinka, forensic drillings and excavations were performed at Belzec, the results of which are critically reviewed. 142 pages, b&w illustrations, bibliography, index. (#9)

Sobibor: Holocaust Propaganda and Reality. By Jürgen Graf, Thomas Kues and Carlo Mattogno. Between 25,000 and 2 million Jews are said to have been killed in gas chambers in the Sobibór camp in Poland. The corpses were allegedly buried in mass graves and later incinerated on pyres. This book investigates these claims and shows that they are based on the selective use of contradictory eyewitness testimony. Archeological surveys of the camp are analyzed that started in 2000-2001 and carried on until 2018. The book also documents the general National-Socialist policy toward Jews, which never included a genocidal "final solution." In conclusion, Sobibór emerges not as a "pure extermination camp", but as a transit camp from where Jews were deported to the occupied eastern territories. 2nd ed., 460 pages, b&w illustrations, bibliography, index. (#19)

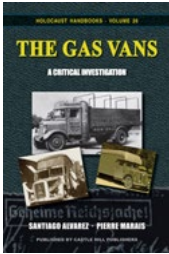




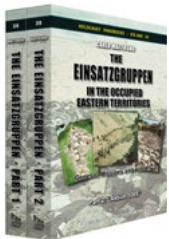
The "Operation Reinhardt" Camps Treblinka, Sobibór, Belzec. By Carlo Mattogno. This study has its first focus on witness testimonies recorded during World War II and the immediate post-war era, many of them discussed here for the first time, thus demonstrating how the myth of the "extermination camps" was created. The second part of this book brings us up to speed with the various archeological efforts made by mainstream scholars in their attempt to prove that the myth is true. The third part compares the findings of the second part with what we ought to expect, and reveals the chasm between facts and myth. 402 pages, illustrations, bibliography, index. (#28)



Chelmno: A Camp in History & Propaganda. By Carlo Mattogno. At Chelmno, huge masses of Jewish prisoners are said to have been gassed in "gas vans" or shot (claims vary from 10,000 to 1.3 million victims). This study covers the subject from every angle, undermining the orthodox claims about the camp with an overwhelmingly effective body of evidence. Eyewitness statements, gas wagons as extermination weapons, forensics reports and excavations, German documents – all come under Mattogno's scrutiny. Here are the uncensored facts about Chelmno, not the propaganda. This is a complementary volume to the book on *The Gas Vans* (#26). 2nd ed., 188 pages, indexed, illustrated, bibliography. (#23)

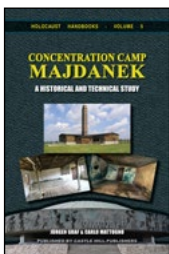


The Gas Vans: A Critical Investigation. By Santiago Alvarez and Pierre Marais. Did the Nazis use mobile gas chambers to exterminate 700,000 people? Are witness statements believable? Are documents genuine? Where are the murder weapons? Could they have operated as claimed? Where are the corpses? In order to get to the truth of the matter, Alvarez has scrutinized all known wartime documents and photos about this topic; he has analyzed a huge amount of witness statements as published in the literature and as presented in more than 30 trials held over the decades in Germany, Poland and Israel; and he has examined the claims made in the pertinent mainstream literature. The result of his research is mind-boggling. Note: This book and Mattogno's book on Chelmno were edited in parallel to make sure they are consistent and not repetitive. 2nd ed., 412 pages, b&w illustrations, bibliography, index. (#26)

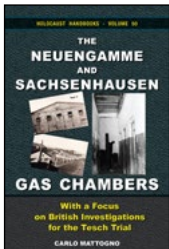


The Einsatzgruppen in the Occupied Eastern Territories: Genesis, Missions and Actions. By C. Mattogno. Before invading the Soviet Union, the German authorities set up special units meant to secure the area behind the German front. Orthodox historians claim that these units called *Einsatzgruppen* primarily engaged in rounding up and mass-murdering Jews. This study sheds a critical light onto this topic by reviewing all the pertinent sources as well as material traces. It reveals on the one hand that original war-time documents do not fully support the orthodox genocidal narrative, and on the other that most post-"liberation" sources such as testimonies and forensic reports are steeped in Soviet atrocity propaganda and are thus utterly unreliable. In addition, material traces of the claimed massacres are rare due to an attitude of collusion by governments and Jewish lobby groups. 2nd ed., 2 vols., 864 pp., b&w illustrations, bibliography, index. (#39)

Concentration Camp Majdanek. A Historical and Technical Study. By Carlo Mattogno and Jürgen Graf. At war's end, the Soviets claimed that up to two million Jews were murdered at the Majdanek Camp in seven gas chambers. Over the decades, however, the Majdanek Museum reduced the death toll three times to currently 78,000, and admitted that there were "only" two gas chambers. By exhaustively researching primary sources, the authors expertly dissect and repudiate the myth of homicidal gas chambers at that camp. They also critically investigated the legend of mass executions of Jews in tank trenches and prove it groundless. Again they have produced a standard work of methodical investigation which authentic historiography cannot ignore. 3rd ed., 358 pages, b&w illustrations, bibliography, index. (#5)



The Neuengamme and Sachsenhausen Gas Chambers. By Carlo Mattogno and Friedrich Jansson. The Neuengamme Camp near Hamburg, and the Sachsenhausen Camp north of Berlin allegedly had homicidal gas chambers for the mass gassing of inmates. The evaluation of many postwar interrogation protocols on this topic exposes inconsistencies, discrepancies and contradictions. British interrogating techniques are revealed as manipulative, threatening and mendacious. Finally, technical absurdities of gas-chambers and mass-gassing claims unmask these tales as a mere regurgitation of hearsay stories from other



camp, among them foremost Auschwitz. 2nd ed., 238 pages, b&w ill., bibliography, index. (#50)

Concentration Camp Stutthof and Its Function in National Socialist Jewish Policy. By Carlo Mattogno and Jürgen Graf. Orthodox historians claim that the Stutthof Camp near Danzig, East Prussia, served as a “makeshift” extermination camp in 1944, where inmates were killed in a gas chamber. Based mainly on archival resources, this study thoroughly debunks this view and shows that Stutthof was in fact a center for the organization of German forced labor toward the end of World War II. The claimed gas chamber was a mere delousing facility. 4th ed., 170 pages, b&w illustrations, bibliography, index. (#4)

SECTION THREE: Auschwitz Studies

The Making of the Auschwitz Myth: Auschwitz in British Intercepts, Polish Underground Reports and Postwar Testimonies (1941-1947). By Carlo Mattogno. Using messages sent by the Polish underground to London, SS radio messages sent to and from Auschwitz that were intercepted and decrypted by the British, and a plethora of witness statements made during the war and in the immediate postwar period, the author shows how exactly the myth of mass murder in Auschwitz gas chambers was created, and how it was turned subsequently into “history” by intellectually corrupt scholars who cherry-picked claims that fit into their agenda and ignored or actively covered up literally thousands of lies of “witnesses” to make their narrative look credible. 2nd edition, 514 pp., b&w illustrations, bibliography, index. (#41)

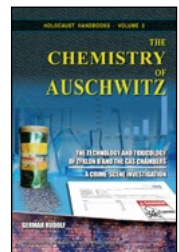
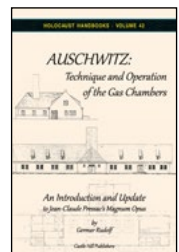
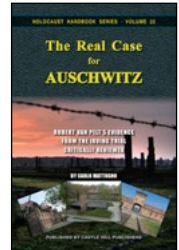
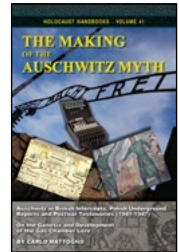
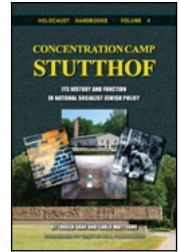
The Real Case of Auschwitz: Robert van Pelt's Evidence from the Irving Trial Critically Reviewed. By Carlo Mattogno. Prof. Robert van Pelt, a mainstream expert on Auschwitz, became famous when appearing as an expert during the London libel trial of David Irving against Deborah Lipstadt. From it resulted a book titled *The Case for Auschwitz*, in which van Pelt laid out his case for the existence of homicidal gas chambers at that camp. This book is a scholarly response to Prof. van Pelt—and Jean-Claude Pressac, upon whose books van Pelt's study is largely based. Mattogno lists all the evidence van Pelt adduces, and shows one by one that van Pelt misrepresented and misinterpreted every single one of them.

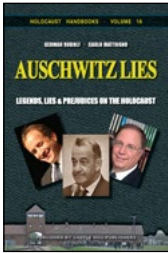
This is a book of prime political and scholarly importance to those looking for the truth about Auschwitz. 3rd ed., 692 pages, b&w illustrations, glossary, bibliography, index. (#22)

Auschwitz: Plain Facts: A Response to Jean-Claude Pressac. Edited by Germar Rudolf, with contributions by Serge Thion, Robert Faurisson and Carlo Mattogno. French pharmacist Jean-Claude Pressac tried to refute revisionist findings with the “technical” method. For this he was praised by the mainstream, and they proclaimed victory over the “revisionists.” In his book, Pressac's works and claims are shown to be unscientific in nature, as he never substantiates what he claims, and historically false, because he systematically misrepresents, misinterprets and misunderstands German wartime documents. 2nd ed., 226 pages, b&w illustrations, glossary bibliography, index. (#14)

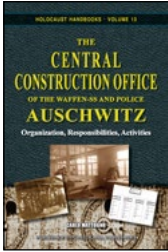
Auschwitz: Technique and Operation of the Gas Chambers: An Introduction and Update. By Germar Rudolf. Pressac's 1989 oversize book of the same title was a trail blazer. Its many document reprints are valuable, but Pressac's annotations are now outdated. This book summarizes the most pertinent research results on Auschwitz gained during the past 30 years. With many references to Pressac's epic tome, it serves as an update and correction to it, whether you own an original hard copy of it, read it online, borrow it from a library, purchase a reprint, or are just interested in such a summary in general. 144 pages, b&w illustrations, bibliography. (#42)

The Chemistry of Auschwitz: The Technology and Toxicology of Zyklon B and the Gas Chambers – A Crime-Scene Investigation. By Germar Rudolf. This study documents forensic research on Auschwitz, where material traces reign supreme. Most of the claimed crime scenes – the claimed homicidal gas chambers – are still accessible to forensic examination to some degree. This book addresses questions such as: How were these gas chambers configured? How did they operate? In addition, the infamous Zyklon B is examined in detail. What exactly was it? How did it kill? Did it leave traces in masonry that can be found still today? Indeed, it should have, the author concludes, but several sets of analyses show no trace of it. The author also discusses in depth similar forensic research conducted by other scholars. 4th ed., 454 pages, more than 120 color and over 100 b&w illustrations, bibliography, index. (#2)

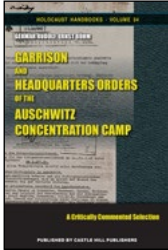




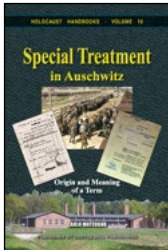
Auschwitz Lies: Legends, Lies and Prejudices on the Holocaust. By Carlo Mattogno and Gernar Rudolf. The fallacious research and alleged “refutation” of revisionist scholars by French biochemist G. Wellers (attacking Leuchter’s famous report, #16), Polish chemist Dr. J. Markiewicz and U.S. chemist Dr. Richard Green (taking on Rudolf’s chemical research), Dr. John Zimmerman (tackling Mattogno on cremation issues), Michael Shermer and Alex Grobman (trying to prove it all), as well as researchers Keren, McCarthy and Mazal (who turned cracks into architectural features), are exposed for what they are: blatant and easily exposed political lies created to ostracize dissident historians. 4th ed., 420 pages, b&w illustrations, index. (#18)



Auschwitz: The Central Construction Office. By Carlo Mattogno. When Russian authorities granted access to their archives in the early 1990s, the files of the Auschwitz Central Construction Office, stored in Moscow, attracted the attention of scholars researching the history of this camp. This important office was responsible for the planning and construction of the Auschwitz camp complex, including the crematories which are said to have contained the “gas chambers.” This study sheds light into this hitherto hidden aspect of this camp’s history, but also provides a deep understanding of the organization, tasks, and procedures of this office. 2nd ed., 188 pages, b&w illustrations, glossary, index. (#13)



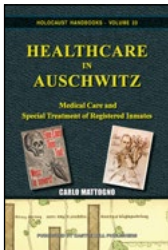
Garrison and Headquarters Orders of the Auschwitz Camp. By Gernar Rudolf and Ernst Böhm. A large number of the orders issued by the various commanders of the Auschwitz Camp have been preserved. They reveal the true nature of the camp with all its daily events. There is not a trace in them pointing at anything sinister going on. Quite to the contrary, many orders are in insurmountable contradiction to claims that prisoners were mass murdered, such as the children of SS men playing with inmates, SS men taking friends for a sight-seeing tour through the camp, or having a romantic stroll with their lovers around the camp grounds. This is a selection of the most pertinent of these orders together with comments putting them into their proper historical context. 185 pages, b&w ill., bibl., index (#34)



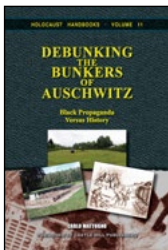
Special Treatment in Auschwitz: Origin and Meaning of a Term. By Carlo Mattogno. When appearing in German wartime documents, terms like

“special treatment,” “special action,” and others have been interpreted as code words for mass murder. But that is not always true. This study focuses on documents about Auschwitz, showing that, while “special” had many different meanings, not a single one meant “execution.” Hence the practice of deciphering an alleged “code language” by assigning homicidal meaning to harmless documents – a key component of mainstream historiography – is untenable. 2nd ed., 166 pages, b&w illustrations, bibliography, index. (#10)

Healthcare at Auschwitz. By Carlo Mattogno. In extension of the above study on *Special Treatment in Auschwitz*, this study proves the extent to which the German authorities at Auschwitz tried to provide health care for the inmates. Part 1 of this book analyzes the inmates’ living conditions and the various sanitary and medical measures implemented. It documents the vast construction efforts to build a huge inmate hospital inside the Auschwitz-Birkenau Camp. Part 2 explores what happened to registered inmates who were “selected” or subject to “special treatment” while disabled or sick. This study shows that a lot was tried to cure these inmates, especially under the aegis of Garrison Physician Dr. Wirths. Part 3 is dedicated to this very Dr. Wirths. The reality of this caring philanthropist refutes the current stereotype of SS officers. 398 pages, b&w illustrations, bibliography, index. (#33)



Debunking the Bunkers of Auschwitz: Black Propaganda vs. History. By Carlo Mattogno. The “bunkers” at Auschwitz-Birkenau, two former farmhouses just outside the camp’s perimeter, are claimed to have been the first homicidal gas chambers at Auschwitz specifically equipped for this purpose. They supposedly went into operation during the first half of 1942, with thousands of Jews sent straight from deportation trains to these “gas chambers.” However, documents clearly show that all inmates sent to Auschwitz during that time were properly admitted to the camp. No mass murder on arrival can have happened. With the help of other wartime files as well as air photos taken by Allied reconnaissance aircraft in 1944, this study shows that these homicidal “bunkers” never existed, how the rumors about them evolved as black propaganda created by resistance groups in the camp, and how this propaganda was transformed into a false reality by “historians.” 2nd ed.,



292 pages, b&w ill., bibliography, index. (#11)

Auschwitz: The First Gassing. Rumor and Reality. By Carlo Mattogno. The first gassing in Auschwitz is claimed to have occurred on Sept. 3, 1941 in a basement. The accounts reporting it are the archetypes for all later gassing accounts. This study analyzes all available sources about this alleged event. It shows that these sources contradict each other about the event's location, date, the kind of victims and their number, and many more aspects, which makes it impossible to extract a consistent story. Original wartime documents inflict a final blow to this legend and prove without a shadow of a doubt that this legendary event never happened. 4th ed., 262 pages, b&w illustrations, bibliography, index. (#20)

Auschwitz: Crematorium I and the Alleged Homicidal Gassings. By Carlo Mattogno. The morgue of Crematorium I in Auschwitz is said to be the first homicidal gas chamber there. This study analyzes witness statements and hundreds of wartime documents to accurately write a history of that building. Where witnesses speak of gassings, they are either very vague or, if specific, contradict one another and are refuted by documented and material facts. The author also exposes the fraudulent attempts of mainstream historians to convert the witnesses' black propaganda into "truth" by means of selective quotes, omissions, and distortions. Mattogno proves that this building's morgue was never a homicidal gas chamber, nor could it have worked as such. 2nd ed., 152 pages, b&w illustrations, bibliography, index. (#21)

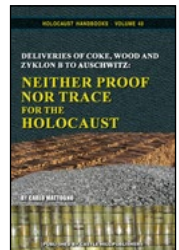
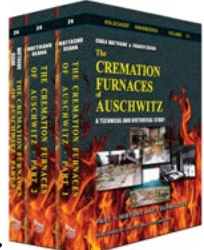
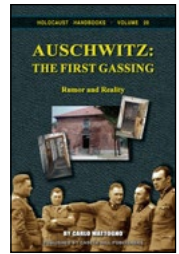
Auschwitz: Open-Air Incinerations. By Carlo Mattogno. In 1944, 400,000 Hungarian Jews were deported to Auschwitz and allegedly murdered in gas chambers. The camp crematoria were unable to cope with so many corpses. Therefore, every single day thousands of corpses are claimed to have been incinerated on huge pyres lit in trenches. The sky was filled with thick smoke, if we believe witnesses. This book examines many testimonies regarding these incinerations and establishes whether these claims were even possible. Using air photos, physical evidence and wartime documents, the author shows that these claims are fiction. A new Appendix contains 3 papers on groundwater levels and cattle mass burnings. 2nd ed., 202 pages, b&w illustrations, bibliography, index. (#17)

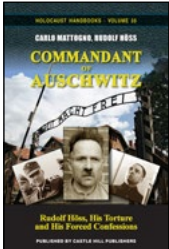
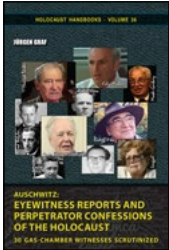
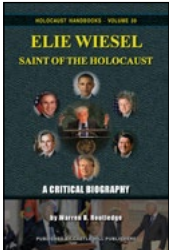
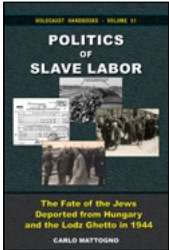
The Cremation Furnaces of Auschwitz. By Carlo Mattogno & Franco Deana. An exhaustive study of the early history and technology of cremation in general and of the cremation furnaces of Auschwitz in particular. On a vast base of technical literature, extant wartime documents and material traces, the authors establish the nature and capacity of these cremation furnaces, showing that these devices were inferior makeshift versions, and that their capacity was lower than normal. The Auschwitz crematoria were not facilities of mass destruction, but installations barely managing to handle the victims among the inmates who died of various epidemics. 2nd ed., 3 vols., 1201 pages, b&w and color illustrations (vols 2 & 3), bibliography, index, glossary. (#24)

Curated Lies: The Auschwitz Museum's Misrepresentations, Distortions and Deceptions. By Carlo Mattogno. Revisionist research results have put the Polish Auschwitz Museum under enormous pressure to answer this challenge. They've answered. This book analyzes their answer. It first exposes the many tricks and lies used by the museum to bamboozle millions of visitors every year regarding its most valued asset, the "gas chamber" in the Main Camp. Next, it reveals how the museum's historians mislead and lie through their teeth about documents in their archives. A long string of completely innocuous documents is mistranslated and misrepresented to make it look like they prove the existence of homicidal gas chambers. 2nd ed., 259 pages, b&w illustrations, bibliography, index. (#38)

Deliveries of Coke, Wood and Zyklon B to Auschwitz: Neither Proof Nor Trace for the Holocaust. By Carlo Mattogno. Researchers from the Auschwitz Museum tried to prove the reality of mass extermination by pointing to documents about deliveries of wood and coke as well as Zyklon B to the Auschwitz Camp. If put into the actual historical and technical context, however, as is done by this study, these documents prove the exact opposite of what those orthodox researchers claim. This study exposes the mendacious tricks with which these museum officials once more deceive the trusting public. 184 pages, b&w illust., bibl., index. (#40)

Mis-Chronicling Auschwitz. Danuta Czech's Flawed Methods, Lies and Deceptions in Her "Auschwitz Chronicle". By Carlo Mattogno. The *Auschwitz Chronicle* is a reference book for the history of the Auschwitz





Camp. It was published in 1990 by Danuta Czech, one of the Auschwitz Museum's most prolific and impactful historians. Analyzing this almost 1,000-page long tome one entry at a time, Mattogno has compiled a long list of misrepresentations, outright lies and deceptions contained in it. They all aim at creating the otherwise unsubstantiated claim that homicidal gas chambers and lethal injections were used at Auschwitz for mass-murdering inmates. This literary mega-fraud needs to be retired from the ranks of Auschwitz sources. 324 pages, b&w illust., bibliography, index. (#47)

The Real Auschwitz Chronicle. By Carlo Mattogno. Nagging is easy. We actually did a better job! That which is missing in Czech's *Chronicle* is included here: day after day of the camp's history, documents are presented showing that it could not have been an extermination camp: tens of thousands of sick and injured inmates were cared for medically with huge efforts, and the camp authorities tried hard to improve the initially catastrophic hygienic conditions. Part Two contains data on transports, camp occupancy and mortality figures. For the first time, we find out what this camp's real death toll was. 2 vols., 906 pp., b&w illustrations (Vol. 2), bibliography, index. (#48)

Politics of Slave Labor: The Fate of the Jews Deported from Hungary and the Lodz Ghetto in 1944. By Carlo Mattogno. The deportation of the Hungarian Jews to Auschwitz in May-July 1944 is said to have been the pinnacle of this camp's extermination frenzy, topped off in August of that year by the extermination of Jews deported from the Lodz Ghetto. This book gathers and explains all the evidence available on both events. In painstaking research, the author proves almost on a person-by-person level what the fate was of many of the Jews deported from Hungary or the Lodz Ghetto. He demonstrates that these Jews were deported to serve as slave laborers in the Third Reich's collapsing war economy. There is no trace of any extermination of any of these Jews. 338 pp., b&w illust., bibliography, index. (#51)

SECTION FOUR: Witness Critique

Elie Wiesel, Saint of the Holocaust: A Critical Biography. By Warren B. Rudledge. This book analyzes several of Wiesel's texts, foremost his

camp autobiography *Night*. The author proves that much of what Wiesel claims can never have happened. It shows how Zionist control has allowed Wiesel and his fellow extremists to force leaders of many nations, the U.N. and even popes to genuflect before Wiesel as symbolic acts of subordination to World Jewry, while at the same time forcing school children to submit to Holocaust brainwashing. This study also shows how parallel to this abuse of power, critical reactions to it also increased: Holocaust revisionism. While Catholics jumped on the Holocaust band wagon, the number of Jews rejecting certain aspect of the Holocaust narrative and its abuse grew as well. This first unauthorized biography of Wiesel exposes both his personal deceptions and the whole myth of "the six million." 3rd ed., 458 pages, b&w illustration, bibliography, index. (#30)

Auschwitz: Eyewitness Reports and Perpetrator Confessions. By Jürgen Graf. The traditional narrative of what transpired at the infamous Auschwitz camp during WWII rests almost exclusively on witness testimony from former inmates as well as erstwhile camp officials. This study critically scrutinizes the 30 most important of these witness statements by checking them for internal coherence, and by comparing them with one another as well as with other evidence such as wartime documents, air photos, forensic research results, and material traces. The result is devastating for the traditional narrative. 372 pages, b&w illust., bibl., index. (#36)

Commandant of Auschwitz: Rudolf Höss, His Torture and His Forced Confessions. By Carlo Mattogno & Rudolf Höss. From 1940 to 1943, Rudolf Höss was the commandant of the infamous Auschwitz Camp. After the war, he was captured by the British. In the following 13 months until his execution, he made 85 depositions of various kinds in which he confessed his involvement in the "Holocaust." This study first reveals how the British tortured him to extract various "confessions." Next, all of Höss's depositions are analyzed by checking his claims for internal consistency and comparing them with established historical facts. The results are eye-opening... 2nd ed., 411 pages, b&w illust., bibliography, index. (#35)

An Auschwitz Doctor's Eyewitness Account: The Tall Tales of Dr. Mengele's Assistant Analyzed. By Miklos Nyiszli & Carlo Mattogno.

Nyiszli, a Hungarian physician, ended up at Auschwitz in 1944 as Dr. Mengele's assistant. After the war he wrote a book and several other writings describing what he claimed to have experienced. To this day some traditional historians take his accounts seriously, while others reject them as grotesque lies and exaggerations. This study presents and analyzes Nyiszli's writings and skillfully separates truth from fabulous fabrication. 2nd ed., 484 pages, b&w illustrations, bibliography, index. (#37)

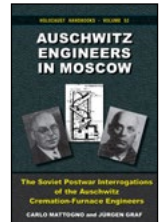
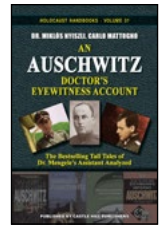
Rudolf Reder versus Kurt Gerstein: Two False Testimonies on the Belzec Camp Analyzed. By Carlo Mattogno. Only two witnesses have ever testified substantially about the alleged Belzec Extermination Camp: The survivor Rudolf Reder and the SS officer Kurt Gerstein. Gerstein's testimonies have been a hotspot of revisionist critique for decades. It is now discredited even among orthodox historians. They use Reder's testimony to fill the void, yet his testimonies are just as absurd. This study thoroughly scrutinizes Reder's various statements, critically revisits Gerstein's various depositions, and then compares these two testimonies which are at once similar in some respects, but incompatible in others. 216 pages, b&w illust., bibliography, index. (#43)

Sonderkommando Auschwitz I: Nine Eyewitness Testimonies Analyzed. By Carlo Mattogno. The 1979 book *Auschwitz Inferno* by alleged former Auschwitz "Sonderkommando" member Filip Müller has a great influence on the perception of Auschwitz by the public and by historians. This book critically analyzes Müller's various post-war statements, which are full of exaggerations, falsehoods and plagiarized text passages. Also scrutinized are the testimonies of eight other claimed former *Sonderkommando* members: D. Paisikovic, S. Jankowski, H. Mandelbaum, L. Nagraba, J. Rosenblum, A. Pilo, D. Fliamenbaum and S. Karolinskij. 304 pages, b&w illust., bibliography, index. (#44)

Sonderkommando Auschwitz II: The False Testimonies by Henryk Tauber and Szlama Dragon. By Carlo Mattogno. Auschwitz survivor and former member of the so-called "Sonderkommando" Henryk Tauber is one of the most important witnesses about the alleged gas chambers inside the crematoria at Auschwitz, because right at the war's end, he made several extremely detailed depositions about it. The same is true for Szlama Dragon, only he claims to have worked at the so-called "bunkers" of Birkenau, two makeshift gas chambers just outside the camp perimeter. This study thoroughly scrutinizes these two key testimonies. 254 pages, b&w illust., bibliography, index. (#45)

Sonderkommando Auschwitz III: They Wept Crocodile Tears. A Critical Analysis of Late Witness Testimonies. By Carlo Mattogno. This book focuses on the critical analysis of witness testimonies on the alleged Auschwitz gas chambers recorded or published in the 1990s and early 2000s, such as J. Sackar, A. Dragon, J. Gabai, S. Chasan, L. Cohen and S. Venezia, among others. 232 pages, b&w illust., bibliography, index. (#46)

Auschwitz Engineers in Moscow: The Soviet Postwar Interrogations of the Auschwitz Cremation-Furnace Engineers. By Carlo Mattogno and Jürgen Graf. After the war, the Soviets arrested four leading engineers of the Topf Company. Among other things, they had planned and supervised the construction of the Auschwitz cremation furnaces and the ventilation systems of the rooms said to have served as homicidal gas chambers. Between 1946 and 1948, Soviet officials conducted numerous interrogations with them. This work analyzes them by putting them into the context of the vast documentation on these and related facilities. The appendix contains all translated interrogation protocols. 254 pages, b&w illust., bibliography, index. (#52)



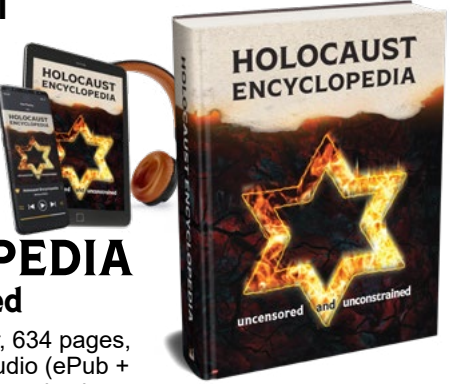
For current prices and availability, and to learn more, go to www.HolocaustHandbooks.com – for example by simply scanning the QR code on the right.



Three decades of unflagging archival and forensic research by the world's most knowledgeable, courageous and prodigious Holocaust scholars have finally coalesced into a reference book that makes all this knowledge readily accessible to everyone:

HOLOCAUST ENCYCLOPEDIA **uncensored and unconstrained**

Available as paperback or hardcover, b&w or color, 634 pages, 8.5"×11"; as eBook (ePub or PDF) and eBook + audio (ePub + mp3); more than 350 illustrations in 579 entries; introduction, bibliography, index. **Online at www.NukeBook.org**



We all know the basics of “The Holocaust.” But what about the details? Websites and printed encyclopedias can help us there. Take the 4-volume encyclopedia by Israel’s Yad Vashem Center: *The Encyclopedia of the Holocaust* (1990). For every significant crime scene, it presents a condensed narrative of Israel’s finest Holocaust scholars. However, it contains not one entry about witnesses and their stories, even though they are the foundation of our knowledge. When a murder is committed, the murder weapon and the crime’s traces are of crucial importance. Yet Yad Vashem’s encyclopedia has no entries explaining scientific findings on these matters – not one.

This is where the present encyclopedia steps in. It not only summarizes and explains the many pieces that make up the larger Holocaust picture. It also reveals the evidence that confirms or contradicts certain notions. Nearly 300 entries present the essence of important witness accounts, and they are subjected to source criticism. This enables us to decide which witness claims are credible.

For all major crime scenes, the sometimes-conflicting claims are presented. We learn how our knowledge has changed over time, and what evidence shores up the currently valid

narrative of places such as Auschwitz, Belzec, Sobibór, Treblinka, Dachau and Bergen-Belsen and many more.

Other entries discuss tools and mechanisms allegedly used for the mass murders, and how the crimes’ traces were erased, if at all. A few entries discuss toxicological issues surrounding the various lethal gases claimed to have been used.

This encyclopedia has multiple entries on some common claims about aspects of the Holocaust, including a list of “Who said it?” This way we can quickly find proof for these claims.

Finally, several entries address factors that have influenced the creation of the Holocaust narrative, and how we perceive it today. This includes entries on psychological warfare and wartime propaganda; on conditions prevailing during investigations and trials of alleged Holocaust perpetrators; on censorship against historical dissidents; on the religious dimension of the Holocaust narrative; and on motives of all sides involved in creating and spreading their diverse Holocaust narratives.

In this important volume, now with 579 entries, you will discover many astounding aspects of the Holocaust narrative that you did not even know exist.

BOOKS ON HISTORY, THE HOLOCAUST AND FREE SPEECH

On the next six pages, we list some of the books available from ARMREG that are not part of the series *Holocaust Handbooks*. For our current range of products, visit our web store at www.ARMREG.co.uk.

Inconvenient History, Annual Volumes 1 through 15. For more than 15 years now, the revisionist online journal *Inconvenient History* has been the main publishing platform for authors of the revisionist school of historical thought. *Inconvenient History* seeks to maintain the true spirit of the historical revisionist movement; a movement that was established primarily to foster peace through an objective understanding of the causes of modern warfare. After a long absence from the print-book market, we are finally putting all volumes back in print. Various page ranges, pb, 6"×9", illustrated.

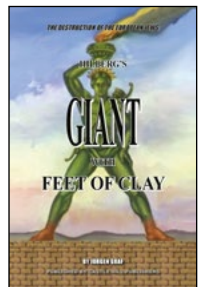
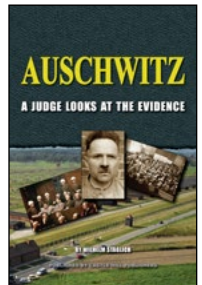
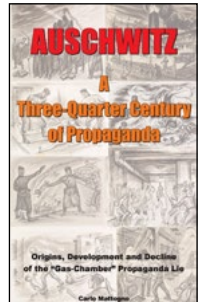
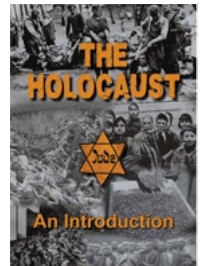
The Holocaust: An Introduction. By Thomas Dalton. The Holocaust was perhaps the greatest crime of the 20th Century. Six million Jews, we are told, died by gassing, shooting, and deprivation. But: Where did the six-million figure come from? How, exactly, did the gas chambers work? Why do we have so little physical evidence from major death camps? Why haven't we found even a fraction of the six million bodies, or their ashes? Why has there been so much media suppression and governmental censorship on this topic? In a sense, the Holocaust is the greatest murder mystery in history. It is a topic of greatest importance for the present day. Let's explore the evidence, and see where it leads. 128 pp. pb, 6"×9", ill., bibl., index.

Auschwitz: A Three-Quarter Century of Propaganda: Origins, Development and Decline of the "Gas Chamber" Propaganda Lie. By Carlo Mattogno. Wild rumors were circulating about Auschwitz during WWII: Germans testing war gases; mass murder in electrocution chambers, with gas showers or pneumatic hammers; living people sent on conveyor belts into furnaces; grease and soap made of the victims. Nothing of it was true. When the Soviets captured Auschwitz in early 1945, they reported that 4 million inmates were killed on electrocution conveyor belts discharging their load directly into furnaces. That wasn't true either. After the war, "witnesses" and "experts" added more claims: mass

murder with gas bombs, gas chambers made of canvas; crematoria burning 400 million victims... Again, none of it was true. This book gives an overview of the many rumors and lies about Auschwitz today rejected as untrue, and exposes the ridiculous methods that turned some claims into "history," although they are just as untrue. 125 pp. pb, 6"×9", ill., bibl., index, b&w ill.

Auschwitz: A Judge Looks at the Evidence. By Wilhelm Stäglich. Auschwitz is the epicenter of the Holocaust, where more people are said to have been murdered than anywhere else. The most important evidence for this claim was presented during two trials: the International Military Tribunal of 1945/46, and the German Auschwitz Trial of 1963-1965. In this book, Wilhelm Stäglich, a former German judge, reveals the incredibly scandalous way in which Allied victors and German courts bent and broke the law in order to come to politically foregone conclusions. Stäglich also exposes the superficial way in which historians are dealing with the many incongruities and discrepancies of the historical record. 3rd edition 2015, 422 pp. pb, 6"×9", b&w ill.

Hilberg's Giant with Feet of Clay. By Jürgen Graf. Raul Hilberg's major work *The Destruction of the European Jews* is generally considered the standard work on the Holocaust. The critical reader might ask: what evidence does Hilberg provide to back his thesis that there was a German plan to exterminate Jews, to be carried out in the legendary gas chambers? And what evidence supports his estimate of 5.1 million Jewish victims? Jürgen Graf applies the methods of critical analysis to Hilberg's evidence, and examines the results in the light of revisionist historiography. The results of Graf's critical analysis are devastating for Hilberg. Graf's analysis is the first comprehensive and systematic examination of the leading spokes-



person for the orthodox version of the Jewish fate during the Third Reich. 3rd edition 2022, 182 pp. pb, 6"×9", b&w ill.

Exactitude: Festschrift for Prof. Dr. Robert Faurisson. By R.H. Countess, C. Lindtner, G. Rudolf (eds.) Faurisson probably deserves the title of the most-courageous intellectual of the 20th and the early 21st Century. With bravery and steadfastness, he challenged the dark forces of historical and political fraud with his unrelenting exposure of their lies and hoaxes surrounding the orthodox Holocaust narrative. This book describes and celebrates the man and his work dedicated to accuracy and marked by in-submission. 146 pp. pb, 6"×9", b&w ill.

Auschwitz – Forensically Examined. By Cyrus Cox. Modern forensic crime-scene investigations can reveal a lot about the Holocaust. There are many big tomes about this. But if you want it all in a nutshell, read this booklet. It condenses the most-important findings of Auschwitz forensics into a quick and easy read. In the first section, the forensic investigations conducted so far are reviewed. In the second section, the most-important results of these studies are summarized. The main arguments focus on two topics. The first centers around the poison allegedly used at Auschwitz for mass murder: Zyklon B. Did it leave any traces in masonry where it was used? Can it be detected to this day? The second topic deals with mass cremations. Did the crematoria of Auschwitz have the claimed huge capacity? Do air photos taken during the war confirm witness statements on huge smoking pyres? This book gives the answers, together with many references to source material and further reading. The third section reports on how the establishment has reacted to these research results. 2nd ed., 128 pp. pb., b&w ill., bibl., index.

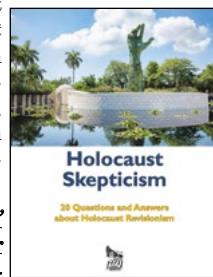
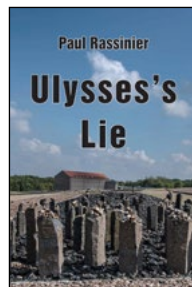
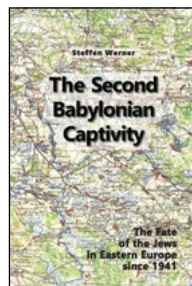
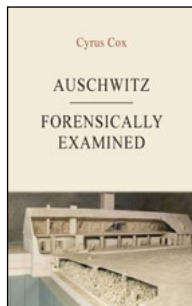
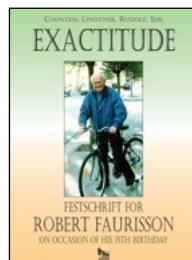
Ulysses's Lie. By Paul Rassiner. Holocaust revisionism began with this book: Frenchman Rassiner, a pacifist and socialist, was sent first to Buchenwald Camp in 1944, then to Dora-Mittelbau. Here he reports from his own experience how the prisoners turned each other's imprisonment into hell without being forced to do so. In the second part, Rassiner analyzes the

books of former fellow prisoners, and shows how they lied and distorted in order to hide their complicity. First complete English edition, including Rassiner's prologue, Albert Paraz's preface, and press reviews. 270 pp. 6"×9" pb, bibl, index.

The Second Babylonian Captivity: The Fate of the Jews in Eastern Europe since 1941. By Steffen Werner. "But if they were not murdered, where did the six million deported Jews end up?" This objection demands a well-founded response. While researching an entirely different topic, Werner stumbled upon peculiar demographic data of Belorussia. Years of research subsequently revealed more evidence which eventually allowed him to propose: The Third Reich did indeed deport many of the Jews of Europe to Eastern Europe in order to settle them there "in the swamp." This book shows what really happened to the Jews deported to the East by the National Socialists, how they have fared since. It provides context for hitherto-obscure historical events and obviates extreme claims such as genocide and gas chambers. With a preface by Germar Rudolf. 190 pp. pb, 6"×9", b&w ill., bibl., index

Holocaust Skepticism: 20 Questions and Answers about Holocaust Revisionism. By Germar Rudolf. This 15-page brochure introduces the novice to the concept of Holocaust revisionism, and answers 20 tough questions, among them: What does Holocaust revisionism claim? Why should I take Holocaust revisionism more seriously than the claim that the earth is flat? How about the testimonies by survivors and confessions by perpetrators? What about the pictures of corpse piles in the camps? Why does it matter how many Jews were killed by the Nazis, since even 1,000 would have been too many? ... Glossy full-color brochure. PDF file free of charge available at www.armreg.co.uk. This item is *not* copyright-protected. Hence, you can do with it whatever you want: download, post, email, print, multiply, hand out, sell, drop it accidentally in a bookstore... 19 pp., 8.5"×11", full-color throughout.

Bungled: "Denying the Holocaust" How Deborah Lipstadt Botched Her Attempt to Demonstrate the Grow-



ing Assault on Truth and Memory. By Germar Rudolf. With her book *Denying the Holocaust*, Deborah Lipstadt tried to show the flawed methods and extremist motives of “Holocaust deniers.” This book demonstrates that Dr. Lipstadt clearly has neither understood the principles of science and scholarship, nor has she any clue about the historical topics she is writing about. She misquotes, mistranslates, misrepresents, misinterprets, and makes a plethora of wild claims without backing them up with anything. Rather than dealing thoroughly with factual arguments, Lipstadt’s book is full of *ad hominem* attacks on her opponents. It is an exercise in anti-intellectual pseudo-scientific arguments, an exhibition of ideological radicalism that rejects anything which contradicts its preset conclusions. **F for FAIL.** 2nd ed., 224 pp. pb, 6”x9”, bibl., index, b&w ill.

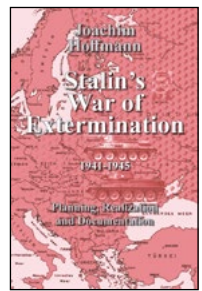
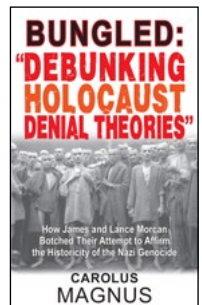
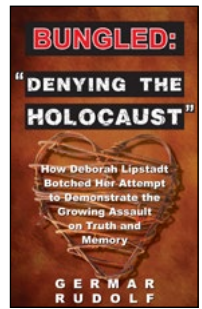
Bungled: “Denying History”. How M. Shermer and A. Grobman Botched Their Attempt to Refute Those Who Say the Holocaust Never Happened. By Carolus Magnus (C. Mattogno). *Skeptic Magazine* editor Michael Shermer and Alex Grobman from the Simon Wiesenthal Center wrote a book claiming to be “a thorough and thoughtful answer to all the claims of the Holocaust deniers.” As this book shows, however, Shermer and Grobman completely ignored almost all the “claims” made in the more than 10,000 pages of more-recent cutting-edge revisionist archival and forensic research. Furthermore, they piled up a heap of falsifications, contortions, omissions and fallacious interpretations of the evidence. Finally, what the authors claim to have demolished is not revisionism but a ridiculous parody of it. They ignored the known unreliability of their cherry-picked selection of evidence, utilized unverified and incestuous sources, and obscured the massive body of research and all the evidence that dooms their project to failure. 162 pp. pb, 6”x9”, bibl., index, b&w ill.

Bungled: “Debunking Holocaust Denial Theories”. How James and Lance Morcan Botched Their Attempt to Affirm the Historicity of the Nazi Genocide. By Carolus Magnus. The novelists and movie-makers James and

Lance Morcan have produced a book “to end [Holocaust] denial once and for all” by disproving “the various arguments Holocaust deniers use to try to discredit wartime records.” It’s a lie. First, the Morcans completely ignored the vast amount of recent scholarly studies published by revisionists; they don’t even mention them. Instead, they engage in shadowboxing, creating some imaginary, bogus “revisionist” scarecrow which they then tear to pieces. In addition, their knowledge even of their own side’s source material is dismal, and the way they back up their misleading or false claims is pitifully inadequate. 144 pp. pb, 6”x9”, bibl., index, b&w ill.

Stalin’s War of Extermination 1941-1945. By Joachim Hoffmann. A German government historian documents Stalin’s murderous war against the German army and the German people. Based on the author’s lifelong study of German and Russian military records, this book reveals the Red Army’s grisly record of atrocities against soldiers and civilians, as ordered by Stalin. Since the 1920s, Stalin planned to invade Western Europe to initiate the “World Revolution.” He prepared an attack which was unparalleled in history. The Germans noticed Stalin’s aggressive intentions, but they underestimated the strength of the Red Army. What unfolded was the cruelest war in history. This book shows how Stalin and his Bolshevik henchman used unimaginable violence and atrocities to break any resistance in the Red Army and to force their unwilling soldiers to fight against the Germans. The book explains how Soviet propagandists incited their soldiers to unlimited hatred against everything German, and he gives the reader a short but extremely unpleasant glimpse into what happened when these Soviet soldiers finally reached German soil in 1945: A gigantic wave of looting, arson, rape, torture, and mass murder... **428 pp. pb, 6”x9”, bibl., index, b&w ill.**

Who Started World War II: Truth for a War-Torn World. By Udo Walendy. For seven decades, mainstream historians have insisted that Germany was the main, if not the sole culprit for unleashing World War II in Europe. In the present book this myth is refuted. There is available to the



public today a great number of documents on the foreign policies of the Great Powers before September 1939 as well as a wealth of literature in the form of memoirs of the persons directly involved in the decisions that led to the outbreak of World War II. Together, they made possible Walendy's present mosaic-like reconstruction of the events before the outbreak of the war in 1939. This book has been published only after an intensive study of sources, taking the greatest care to minimize speculation and inference. The present edition has been translated completely anew from the German original and has been slightly revised. 500 pp. pb, 6"×9", index, bibl., b&w ill.

The Day Amazon Murdered Free Speech. By Germar Rudolf. Amazon is the world's biggest book retailer. They dominate the U.S. and several foreign markets. Pursuant to the 1998 declaration of Amazon's founder Jeff Bezos to offer "the good, the bad and the ugly," customers once could buy every title that was in print and was legal to sell. However, in early 2017, a series of anonymous bomb threats against Jewish community centers occurred in the U.S., fueling a campaign by Jewish groups to coax Amazon into banning revisionist writings. On March 6, 2017, Amazon caved in and banned more than 100 books with dissenting viewpoints on the Holocaust. In April 2017, an Israeli Jew was arrested for having placed the fake bomb threats. But Amazon kept its new censorship policy: They next culled any literature critical of Jews or Judaism; then they enforced these bans at all its subsidiaries, such as AbeBooks and The Book Depository; then they banned books other pressure groups don't like; finally, they bullied Ingram, who has a book-distribution monopoly in the US, to enforce the same rules by banning from the entire world-wide book market all books Amazon doesn't like... 3rd ed., 158 pp. pb, 6"×9", bibl., color illustrations throughout.

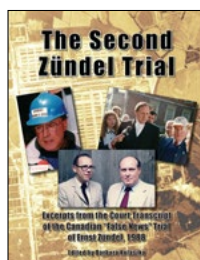
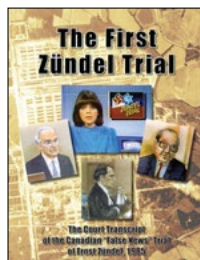
The First Zündel Trial: The Transcript. In the early 1980s, Ernst Zündel, a German living in Toronto, was indicted for allegedly spreading "false news" by selling copies of Harwood's brochure *Did Six Million Really Die?*, which challenged the accuracy of the orthodox Holocaust narrative. When

the case went to court in 1985, so-called Holocaust experts and "eyewitnesses" of the alleged homicidal gas chambers at Auschwitz were cross-examined for the first time in history by a competent and skeptical legal team. The results were absolutely devastating for the Holocaust orthodoxy. For decades, these mind-boggling trial transcripts were hidden from public view. Now, for the first time, they have been published in print in this new book – unabridged and unedited. 820 pp. pb, 8.5"×11"

The Holocaust on Trial: The Second Trial against Ernst Zündel 1988. By Ernst Zündel. In 1988, the appeal trial of Ernst Zündel for "knowingly spreading false news about the Holocaust" took place in Toronto. This book is introduced by a brief autobiographic summary of Zündel's early life, and an overview of the evidence introduced during the First Zündel Trial. This is followed by a detailed summary of the testimonies of all the witnesses who testified during the Second Zündel Trial. This was the most-comprehensive and -competent argument ever fought in a court of law over the Holocaust. The arguments presented have fueled revisionism like no other event before, in particular Fred Leuchter's expert report on the gas chambers of Auschwitz and Majdanek, and the testimony of British historian David Irving. Critically annotated edition with a foreword by Germar Rudolf. 410 pp. pb, 6"×9", index.

The Second Zündel Trial: Excerpts from the Transcript. By Barbara Kulaszka (ed.). In contrast to Ernst Zündel's book *The Holocaust on Trial* (see earlier description), this book focuses entirely on the Second Zündel Trial by exclusively quoting, paraphrasing and summarizing the entire trial transcript... 498 pp. pb, 8.5"×11", bibl., index, b&w ill.

Resistance Is Obligatory! By Germar Rudolf. In 2005, Rudolf, dissident publisher of revisionist literature, was kidnapped by the U.S. government and deported to Germany. There a show trial was staged. Rudolf was not permitted to defend his historical opinions. Yet he defended himself anyway: Rudolf gave a 7-day speech-proving that only the revisionists are scholarly in their approach, whereas



the Holocaust orthodoxy is merely pseudo-scientific. He then explained why it is everyone's obligation to resist, without violence, a government which throws peaceful dissidents into dungeons. When Rudolf tried to publish his defence speech as a book, the public prosecutor initiated a new criminal investigation against him. After his probation time ended in 2011, he dared publish this speech anyway... 2nd ed. 2016, 378 pp. pb, 6"x9", b&w ill.

Hunting Gernar Rudolf: Essays on a Modern-Day Witch Hunt. By Gernar Rudolf. German-born revisionist activist, author and publisher Gernar Rudolf describes which events made him convert from a Holocaust believer to a Holocaust skeptic, quickly rising to a leading personality within the revisionist movement. This in turn unleashed a tsunami of persecution against him: lost his job, denied his PhD exam, destruction of his family, driven into exile, slandered by the mass media, literally hunted, caught, put on a show trial where filing motions to introduce evidence is illegal under the threat of further prosecution, and finally locked up in prison for years for nothing else than his peaceful yet controversial scholarly writings. In several essays, Rudolf takes the reader on a journey through an absurd world of government and societal persecution which most of us could never even fathom actually exists in a "Western democracy"... 304 pp. pb, 6"x9", bibl., index, b&w ill.

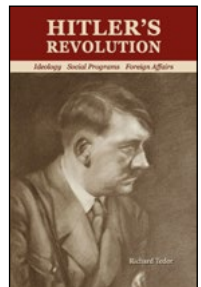
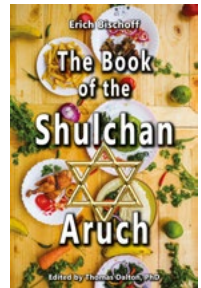
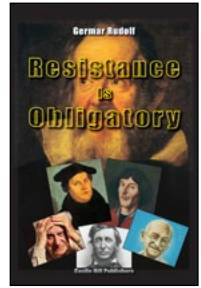
The Book of the Shulchan Aruch. By Erich Bischoff. Most people have heard of the Talmud-that compendium of Jewish laws. The Talmud, however, is vast and largely inscrutable. Fortunately, back in the mid-1500s, a Jewish rabbi created a condensed version of it: the Shulchan Aruch. A fair number of passages in it discuss non-Jews. The laws of Judaism hold Gentiles in very low regard; they can be cheated, lied to, abused, even killed, if it serves Jewish interests. Bischoff, an expert in Jewish religious law, wrote a summary and analysis of this book. He shows us many dark corners of the Jewish religion. 152 pp. pb, 6"x9".

Hitler's Revolution: Ideology, Social Programs, Foreign Affairs. By Richard Tedor. Defying all boycotts, Adolf

Hitler transformed Germany from a bankrupt state to the powerhouse of Europe within just four years, thus becoming Germany's most popular leader ever. How was this possible? This study tears apart the dense web of calumny surrounding this controversial figure. It draws on nearly 200 published German sources, many from the Nazi era, as well as documents from British, U.S., and Soviet archives that describe not only what Hitler did but, more importantly, why he did it. These sources also reveal the true war objectives of the democracies – a taboo subject for orthodox historians – and the resulting world war against Germany. This book is aimed at anyone who feels that something is missing from conventional accounts. 2nd ed., 309 pp. pb, 6"x9", index, bibl.

Hitler on the Jews. By Thomas Dalton. That Adolf Hitler spoke out against the Jews is beyond obvious. But of the thousands of books and articles written on Hitler, virtually none quotes Hitler's exact words on the Jews. The reason for this is clear: Those in positions of influence have incentives to present a simplistic picture of Hitler as a blood-thirsty tyrant. However, Hitler's take on the Jews is far more complex and sophisticated. In this book, for the first time, you can make up your own mind by reading nearly every idea that Hitler put forth about the Jews, in considerable detail and in full context. This is the first book ever to compile his remarks on the Jews. As you will discover, Hitler's analysis of the Jews, though hostile, is erudite, detailed, and – surprise, surprise – largely aligns with events of recent decades. There are many lessons here for the modern-day world to learn. 200 pp. pb, 6"x9", index, bibl.

Goebbels on the Jews. By Thomas Dalton. From the age of 26 until his death in 1945, Joseph Goebbels kept a near-daily diary. It gives us a detailed look at the attitudes of one of the highest-ranking men in Nazi Germany. Goebbels shared Hitler's dislike of the Jews, and likewise wanted them removed from the Reich. Ultimately, Goebbels and others sought to remove the Jews completely from Europe—perhaps to the island of Madagascar. This would be the "final solution" to the Jewish Question. Nowhere in the



diary does Goebbels discuss any Hitler order to kill the Jews, nor is there any reference to extermination camps, gas chambers, or any methods of systematic mass-murder. Goebbels acknowledges that Jews did indeed die by the thousands; but the range and scope of killings evidently fall far short of the claimed figure of 6 million. This book contains, for the first time, every significant diary entry relating to the Jews or Jewish policy. Also included are partial or full transcripts of 10 major essays by Goebbels on the Jews. 274 pp. pb, 6"×9", index, bibl.

The Jewish Hand in the World Wars. By Thomas Dalton. For many centuries, Jews have had a negative reputation in many countries. The reasons given are plentiful, but less-well-known is their involvement in war. When we examine the causal factors for wars, and look at their primary beneficiaries, we repeatedly find a Jewish presence. Throughout history, Jews have played an exceptionally active role in promoting and inciting wars. With their long-notorious influence in government, we find recurrent instances of Jews promoting hard-line stances, being uncompromising, and actively inciting people to hatred. Jewish misanthropy, rooted in Old Testament mandates, and combined with a ruthless materialism, has led them, time and again, to instigate warfare if it served their larger interests. This fact explains much about the present-day world. In this book, Thomas Dalton examines in detail the Jewish hand in the two world wars. Along the way, he dissects Jewish motives and Jewish strategies for maximizing gain amidst warfare, reaching back centuries. 2nd ed., 231 pp. pb, 6"×9", index, bibl.

Eternal Strangers: Critical Views of Jews and Judaism through the Ages. By Thomas Dalton. It is common

knowledge that Jews have been disliked for centuries. But why? Our best hope for understanding this recurrent 'anti-Semitism' is to study the history: to look at the actual words written by prominent critics of the Jews, in context, and with an eye to any common patterns that might emerge. Such a study reveals strikingly consistent observations: Jews are seen in very negative, yet always similar terms. The persistence of such comments is remarkable and strongly suggests that the cause for such animosity resides in the Jews themselves—in their attitudes, their values, their ethnic traits and their beliefs.. This book addresses the modern-day "Jewish problem" in all its depth—something which is arguably at the root of many of the world's social, political and economic problems. 186 pp. pb, 6"×9", index, bibl.

Streicher, Rosenberg, and the Jews: The Nuremberg Transcripts. By Thomas Dalton. Who, apart from Hitler, contrived the Nazi view on the Jews? And what were these master ideologues thinking? During the post-war International Military Tribunal at Nuremberg, the most-interesting men on trial regarding this question were two with a special connection to the "Jewish Question": Alfred Rosenberg and Julius Streicher. The cases against them, and their personal testimonies, examined for the first time nearly all major aspects of the Holocaust story: the "extermination" thesis, the gas chambers, the gas vans, the shootings in the East, and the "6 million." The truth of the Holocaust has been badly distorted for decades by the powers that be. Here we have the rare opportunity to hear firsthand from two prominent figures in Nazi Germany. Their voices, and their verbatim transcripts from the IMT, lend some much-needed clarity to the situation. 330 pp. pb, 6"×9", index, bibl.

