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Inconvenient History



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VOLUME 8 · NUMBER 1 · 2016

EDITORIAL

Will Angela Merkel Repeat a Terrible History?

Jett Rucker

The ever-ascending rocket that is Angela Merkel's international image is powered by a precious, highly volatile fuel: the deep and wide – but finite – reservoir of good will and prosperity of the people of Germany, the country of whose government she is head.

Merkel was educated in the public schools of Germany – the former East Germany, for what that is worth, and any realistic estimate of what she learned of Germany's history in that setting must be modest both as to its extent and its veracity. This lament is not at all peculiar to Germany's schools, not even those of the communistic German Democrat Republic of yore. The government schools of any country do but a woeful job of informing its students of their country's history, such that if Student Merkel had failed to pay any attention to it at all, she might have come away better able to address the subject at such later time (as when she assumed leadership of the country's government) as knowledge of it might be important. But even that advantage would be lost if, after gaining the dubious benefit of ignorance, she then resolved it with any antidote resembling the official lies and distortions, or even failed to resolve it at all.

Merkel's policies regarding the waves of African and Middle Eastern refugees lapping the diaphanous shores of her blessed homeland lead me to think that either she is ignorant of Germany's recent history as it concerns refugees, or that she has willfully sacrificed the concerns it must engender to the immediate rewards of becoming *Time Magazine's* Person of the Year for 2015 (as was, of course, her predecessor Chancellor Adolf Hitler in 1938). Hitler had not invited hundreds of thousands of foreign refugees into his country, but by the year of his Personhood, he had undertaken the repatriation of some thousands of Polish Jews who had entered and established themselves in Germany over a period reaching back well before his 1933 ascent to power.

Kristallnacht – the infamous “night of broken glass” – may be traced to Hitler's “reverse-Merkel” project, through the agency of one Hershel Grynszpan, the son of a Polish-Jewish couple caught up in Hitler's early ethnic-cleansing program. The German government had consigned



Hunger strike of refugees in Berlin. Photo taken 15 October 2013.

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Grynszpan's parents in an order of the previous month to join their co-religionists at Poland's border with Germany, where the Polish government had erected Europe's first concentration camps for Jews, since it did not want to readmit its erstwhile citizens.

Hitler's ascent to international prominence, then, might be said to have been fueled by the intolerance and indifference of Germans, the grandparents, give or take a generation, of the people upon whose good nature Chancellor Merkel so lavishly prevails as her own star rises in the global firmament. The ensuing war (World War II) decimated Germany and its territory and people. Perhaps, despite the randomness that governs the impact points of bombs and artillery shells, the bloody process only killed the kind of German that would have approved of Hitler's initiatives against not only the (Jewish) immigrants from Eastern Europe, but against German Jews, who had by 1933 come to dominate professions in entertainment, the media, academia, the law, government and medicine to an extent that alarmed many Gentile Germans and aroused their resentment, or worse. Of such combustible elements was the fuel powering Hitler's massive boosters, seemingly of an altogether opposite character from the fragrant essence currently lifting Angela Merkel's reputation into orbit.



*Angela Merkel with Vladimir Putin in Moscow.
Photo taken 8 February 2002. Kremlin.ru [CC BY
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Is Chancellor Merkel aware of the motive force provided to Hitler and the horrible trajectory of the war for which he bears an altogether disproportionate share of the blame, by the presence in German society of numerous recent arrivals with an alien religion and language(s)? Might she really imagine that the bombs and guns of the war that ended ten years before her birth might have picked off all the “bad eggs” among her countrymen? Or might she just as fantastically suppose that seventy years of re-education have so excised the human instinct of self-preservation from the collective psyche of Germans that they now might be cajoled into sacrificing their culture, their language and yes, their territory, to invaders who, like the Goths seeking refuge in the Roman Empire from Huns invading from the east, warrant unlimited self-sacrifice and -abnegation such as the Romans ultimately rendered up to their pitied invaders?

Whether she knows it or not, whether she cares or not, Merkel here is playing with fire that has been seen not long ago to consume the lives and fortunes of millions upon millions of innocents – of her own countrymen

first and foremost, as she might have observed for herself had she been born as little as ten years before she was. Germans as a group today, no more cognizant of the history that so worries me than Merkel herself might be, might be inclined to play along with the new “Good German” brand that made Germany the world’s most-admired country in a BBC poll conducted in 2013. But altruism, like war, is a grievously wearisome thing, especially when your side is losing. Yes, Germans may be willing, consciously or not, to have Berlin sacked, either gradually or more-notedly, as the Visigoths’ sacking of Rome in 410 was.

But by no means all Germans are willing to see this happen, nor, for that matter, do they wish a replay of events that followed 1938’s *Kristallnacht* on out well past Germany’s surrender in 1945. In order to prevent both of these execrable developments, it would seem necessary to slow the influx of people who speak no European language whatever, who adhere to a religion that is, if anything, even more-antithetical to Germany’s hitherto-dominant Christianity than was Judaism.

Doing any such thing would appear to be vanishingly remote from any agenda that *Frau Bundeskanzlerin* might be contemplating. That may be much worse than merely unfortunate.

Frau Merkel’s countrymen may yet retain more of that resilient vigor than may have been apparent to her among the communist slaves with whom she spent her formative years. If they do, they may react – after the point at which it might be convenient, or peaceful, to do so – to the infusion of so many aliens, deserving and otherwise, among their number that they are rendered unable to maintain the structure, the “regularities” as sociologists call them, upon which they discover that so much of their ability to enjoy peaceful, productive lives depends.

They might fight to regain what they have so painstakingly rebuilt from the ashes and rubble of that last conflagration.

And if they do, Angela Merkel will surely be off somewhere safe, perhaps in America with Ayaan Hirsi Ali, ex-Muslim ex-member of parliament of the Netherlands, or elsewhere. But there will, as before, be blood in the streets. There will be concentration camps. Innocents will die, in great numbers.

Perhaps yet another Person of the Year will emerge from the chaos.

I only hope that it all can be kept from exploding into World War III.

PAPERS

“The Enemy Is Listening!”

What Did the British Intelligence Service Know about the Holocaust?

Christoph M. Wieland

In his book, *The Ultra Secret*,¹ published in 1974, author Frederick W. Winterbotham revealed, for the first time, that the British Intelligence Service was able to eavesdrop on almost all German military radio communications from a very early date, shortly after the outbreak of World War II. As a captain in the Royal Air Force and officer of the Military Intelligence Service, Winterbotham supervised the work of the Government Code & Cipher School in Bletchley Park, where cryptanalysts cracked the “Enigma” code used in German cipher machines to scramble messages transmitted by the German army, navy and air force.

Seven more years were fated to pass by before the public was permitted to learn that Bletchley Park personnel were capable of far more than simply reading written German military messages. In 1981, cryptanalyst Francis H. Hinsley published the second volume of his book *British Intelligence in the Second World War*.² Hinsley’s book revealed that the British Intelligence Service also eavesdropped on radio signals transmitted by the German police, SD and SS. This enabled the British to obtain not only reliable information on events behind the Russian Front, but on events in the German concentration camps as well.

On 19 May 1997, the British government transferred the decoded documents in Bletchley Park to the Public Records Office in London, thereby making them accessible to the public for research purposes.³ Oddly, only a very few Holocaust historians were interested in the information on the concentration camps. The reason for this astonishing lack of interest is presumably due to the following remark by author Hinsley:⁵

“The messages from Auschwitz, the largest camp, with 20,000 inmates,^[4] mention disease as the chief cause of death, but also include references to executions by hanging and shooting. The decoded messages contain no references to gassings.”

The present article is intended to summarize the information obtained at Bletchley Park on events in Auschwitz Concentration Camp. Despite Hinsley's unambiguous statement, British Intelligence Service information continues to give rise to a multiplicity of interpretations and speculation, just as before. At the same time, the question of what the British "knew about the Holocaust" always takes priority over everything else.

As shown by the Bletchley Park documents, the commandant of Auschwitz had to file a report every single day. With the exception of Sunday, these messages consisted of daily reports on population [*Bestand*], arrivals [*Zugänge*], and departures [*Abgänge*] from the concentration camps. For over thirteen months, from January 1942 to January 1943, the British Intelligence Service followed up and decoded these reports from Auschwitz Concentration Camp to the SS Head Business Administration Office [*SS-Wirtschafts-Verwaltungshauptamt*] in Oranienburg.

The decoded messages enabled the compilation of very exact statistics. The radio messages from 28 October 1942 – taking a single day at random – reveal, for example, that Auschwitz Concentration Camp contained a total, all told, of 25,298 inmates: 18,754 men and 6,544 women; including 10,755 Jews, 8,822 Poles, 1,369 Russians and 1,578 Germans. It was also learned that there were exactly 787 *Zugänge* and 168 *Abgänge* on 28 July 1942; *Zugänge* referred to the arrival of new inmates; *Abgänge* referred to deaths, executions, releases and inmates transferred to other camps.

These daily radio messages also contained additional information related to Auschwitz. Thus, it was reported, for example, that Jewish watchmakers were being transferred to Sachsenhausen Concentration Camp; that Polish workers could only be sent elsewhere [*verschickt*] after release from quarantine; that British POWs were considered to be urgently needed to work as *kapos*; and that efforts were being made to locate a successor to the then-acting garrison doctor by September 1942.

With regard to the Holocaust, the *Abgänge* were naturally of particular interest. In actual fact, the monthly number of *Abgänge* in the year 1942 fluctuated in an unusual manner. While the number of *Abgänge* normally amounted to approximately 2,000 inmates per month, there was a great increase in these figures in July, August, September and October. For example, 8,352 *Abgänge* were reported for the month of August 1942.

As is readily apparent from the radio messages, this unusually high number of *Abgänge* was due to a typhus epidemic at Auschwitz.⁶ Typhus, sometimes also known as "camp fever" is, as is well known, transmitted by fleas and lice; under poor hygienic circumstances it will inevitably appear in almost any such camp. According to the decoded radio messages, it took



Dr. Eduard Wirths, Chief SS doctor (SS-Standortarzt) at the Auschwitz concentration camp from September 1942 to January 1945. Wirths is third from right in front row. By Jesse Hofseth (Own work) [CC BY-SA 4.0 (<http://creativecommons.org/licenses/by-sa/4.0>)], via Wikimedia Commons

the Auschwitz authorities approximately four months to bring the epidemic under control. The numbers only fell back down to the average figure of approximately 2,000 *Abgänge* per month in November and December 1942.

Auschwitz Concentration Camp, as mentioned above, had requested a successor to their current on-duty garrison physician in August 1942. This successor, who took over in his official capacity on 6 September 1942, was Dr. Eduard Wirths. In his notes, Wirths left a vivid report on conditions in Auschwitz at that time:⁷

“I found inconceivable inmate conditions. There was no running water, no working toilets, no way to bathe. The barracks lodging the prisoners were overfilled and there was a shortage of beds. There were masses of lice all over the floors, clothing and inmates’ bodies. The walls were black with fleas. The condition of the inmates was simply unbelievable, emaciated to their very bones, devoured by vermin, with dead bodies lying around between living inmates. Hundreds of dying inmates were taken away, but sometimes they lay around among the living for days.”

It was obvious that the epidemic would spread to the guard personnel as well. The Bletchley Park intercepts reported, for example, that, on 4 September “the entire camp was subjected to quarantine”⁸ and “in October, 11 SS men were hospitalized with suspected typhus.”⁹

Wirths succeeded temporarily in bringing the epidemic under control by building additional barracks, infirmaries, installing additional drains and water pipes, latrines and targeted use of measures intended to combat infection:¹⁰

“Through the chamber of physicians [Ärzttekammer], we applied for permission to distribute white bread and milk. Instead of polluted drinking water, I took care to distribute drinks such as coffee and tea. I ordered the organization of field kitchens for working inmates, due to the great distances between the worksites and their living quarters and commissaries, which meant that otherwise the workers would get no hot food all day. When the construction of field kitchens was impracticable, I had hot food delivered to the work sites by vehicle. I requested permission to allow recovering inmates to gather wild vegetables, medicinal herbs. At the same time, I wanted Jewish women confined by the camp administration to be able to move about in the open. I requested rest for physically weakened inmates, even the construction of entire rest departments.”

Dr. Wirths’s struggle against the epidemics must have been a real labor of Sisyphus. Obviously, fresh cases of typhus arrived in the camp with each new rail transport. Thus, on 28 January 1943, Bletchley Park issued a report to the effect that “there were 36 cases of typhus among the inmates arriving on 22 January.”¹¹

In the summer of 1942, the first Polish and Jewish reports appeared¹² alleging the commission of mass murder on an industrial scale in Auschwitz. According to these reports, 2,000 inmates were being killed in gas chambers every day. Since the number of *Abgänge* reported amounted to approximately 2,000 inmates per month, and not 2,000 inmates per day, the British Intelligence Service rejected these reports as war propaganda. Thus, the president of the British Joint Intelligence Committee, Victor Cavendish-Bentinck, on 27 August 1943, wrote that the reports from Poles and Jews were devoid of all basis in fact:¹³

“The allegations of mass executions in gas chambers are reminiscent of the atrocity stories from the last war, according to which the Germans were processing corpses into fat – a grotesque lie, which was immediately unmasked as pure propaganda.”

The first historian ever permitted to examine the deciphered messages from Bletchley Park was Richard Breitman. In his book, *Official Secrets: What the Nazis Planned, What the British and Americans Knew*,¹⁴ published in 1998, Breitman made serious accusations against the Allies. As indicated in the translation back to English of the German translation of his book – *State Secrets: Nazi Crimes Tolerated by the Allies (Staatsgeheimnisse: Die Verbrechen der Nazis – von den Alliierten toleriert)*, he accuses the British and Americans of having known about the Holocaust from the very beginning, but of deliberately concealing this information. In particular, he accused Cavendish-Bentinck of rejecting the “Information from Polish and Jewish sources as invented.”¹⁵ This accusation is, however, entirely unjustified. Why should Cavendish-Bentinck have accorded credibility to unreliable reports when he was in possession of reliable radio messages from Auschwitz itself?

That Cavendish-Bentinck rejected the credibility of reports from Polish and Jewish underground sources is all the more understandable when one reads some of the documents cited by Breitman. Thus, for example, he reports that “a Polish underground courier who had succeeded in escaping to London” had made the following statements on Auschwitz Concentration Camp:¹⁶

“I lived a few weeks in Auschwitz. [...] Based on the information which I gathered, together with my own observations, I can assure you that the Germans used the following killing methods. A) Gas chambers: the victims were forced naked into the chambers, where they suffocated. B) Electrical chambers: these chambers had metal walls. The victims were driven inside and then killed by high-voltage electrical current. C) The so-called pneumatic hammer system: a pneumatic hammer designed to kill by means of pneumatic pressure.”

Is it really so remarkable that Cavendish-Bentinck considered such reports unworthy of belief? Obviously not. Any similar report would be immediately rejected as false, even today.

But there is more: According to information provided by “a Polish woman with the code name Wanda,” “98% of all arrivals at Auschwitz were gassed.”¹⁷ Auschwitz was a forced-labor camp suffering from a severe shortage of manpower, as the officials at Bletchley Park well knew. Why should Cavendish-Bentinck lend the slightest credence to the allegation that 98% of all inmates were gassed immediately after their arrival?

The British Intelligence Service had every reason to consider the decoded radio messages of the SS the most reliable source of information on



Bundesarchiv, Bild 1011-241-2173-00
Foto: Grupp | 1943/1944

Encryption device Enigma in use, 1943.

Bundesarchiv, Bild 1011-241-2173-09 / Grupp / CC-BY-SA 3.0 [CC BY-SA 3.0 de (<http://creativecommons.org/licenses/by-sa/3.0/de/deed.en>)], via Wikimedia Commons

events in Auschwitz. In view of the available data, it was, therefore, furthermore assumed that the local mortality rates amounted to approximately 2,000 per month, instead of 2,000 per day. According to the figures reported by the SS, there were exactly 52,996 *Abgänge* in the entire year of 1942. The unusually high number is, as stated above, attributable to the series of typhus epidemics which can easily be proven to have broken out in the late summer of 1942. If there had been 2,000 deaths per day in 1942, the number of *Abgänge* would have amounted to at least 730,000.

The figures decoded in Bletchley Park obviously caused confusion among historians. The official number of Auschwitz victims amounts, as is well known, to 1 million. But how is it possible to arrive at such a high figure based on the SS radio messages deciphered by the British Intelligence Service?

In an attempt to shore up the official figure of Auschwitz victims, Breitman claims that the number of actual victims were subject to particularly severe measures of official censorship and confidentiality when reported by radio:¹⁸

“Strict secrecy was still maintained within the SS, regardless of Enigma. Top secret information was still transmitted by courier only.”

This allegation is really not very convincing. Why should the mass gasings at Auschwitz not be reported through Enigma when the mass shootings on the Eastern Front were reported through Enigma, i.e., in precisely the same way? Regardless of whether it was a matter of mass executions in Riga, Minsk or Kiev – oddly, Breitman’s book constantly proves its points based on the reports from Bletchley Park, which the author obviously considers reliable.

Just how arbitrary the above allegation by Breitman really is, is made clear, last but not least of all, by the fact that the Germans entrusted Enigma with information of crucial, even decisive, information on their maneuvers, such as the current position of U-boats or the exact dates involved in future German air attacks.

Obviously less than completely convinced by his own arguments, Breitman resorts, only a few pages further on, to another explanation. Here, he states:¹⁹

“The statistics only include inmates who were registered in the Auschwitz camps. [...] The statistics nevertheless lack all mention of Jews who were selected for the gas chambers immediately after their arrival.”

What is the evidence for this assumption? As Breitman himself had already stated, “Himmler wanted to know how many inmates were released, and how many died, in each.”²⁰ But if Himmler ordered the camps to report the number of deaths, why should the commandant of Auschwitz withhold this same number? Breitman’s assumption appears to be a purely *ad hoc* hypothesis intended simply to enable the writer to continue clinging to the official number of victims at Auschwitz.

Another book on Bletchley Park and the Holocaust was published in 2004. Historian Nicholas Terry, in *Yad Vashem Studies*, published an article entitled “Conflicting Signals,”²¹ defended the British Intelligence Service against Richard Breitman’s accusations: the British Intelligence Service had, in fact, according to him, discovered no clear evidence of extermination of Jews based on radio messages deciphered at Bletchley Park.

First of all, Terry straightens out a misunderstanding on Breitman’s part. Of course, an order was, in fact, actually issued on 13 September 1941 prohibiting all further reporting of victim numbers by radio, but, rather, ordering that all such figures be communicated by courier only; but this order only applied to the three Higher SS and Police Leaders (*HSSPF*).²² On 24 August 1941, Winston Churchill had made the mistake, in a radio address, of denouncing the mass shootings carried out behind the

Russian front by the German *Ordnungspolizei* [NS regular police].²³ Churchill's remarks remained, of course, very vague, but aroused the suspicion on the part of the head of the German *Ordnungspolizei*, Kurt Daluege, that the British had been eavesdropping on German radio reports. Daluege therefore issued an order to the heads of the *Ordnungspolizei*, deciphered by the British, prohibiting the mention, for the time being, of victim numbers by radio. In response to a suggestion by SS *Obergruppenführer* Friedrich Jeckeln, the victim figures were not, however, deleted, but, rather, merely camouflaged, i.e., henceforth reported under the heading of "Action under the Customs of War."²⁴

The decisive point is that the order issued by Daluege was addressed to the *HSSPF*, not the SS. The Auschwitz Commandant's office therefore continued to report its *Abgänge* on a regular basis. On 28 January 1943, Bletchley Park even reported that the Oranienburg office issued an order to compile detailed statistics and to report the exact numbers of deceased inmates and new arrivals.²⁵

Like Richard Breitman, Nicholas Terry also alleges that the people murdered immediately after their arrival were not included in the lists of *Abgänge* because they were never registered, but were, instead, taken straight to the gas chambers.²⁶ This is, of course, entirely conceivable. But without a single document expressly ordering that inmates murdered in gas chambers directly after their arrival should *not* be reported, the assumption remains merely an *ad hoc* hypothesis.

That this *ad hoc* hypothesis is merely a far-fetched assumption is easily demonstrated by reference to a very few simple considerations. How was the *Reichsführer* SS supposed to know how the "Final Solution to the Jewish Question" was progressing unless the commandant of Auschwitz regularly reported the fate of each individual incoming transport? It goes without saying that Himmler had to be informed of the numbers of inmates arriving at Auschwitz, being transferred to other concentration camps or being killed in the gas chambers. The SS Head Business Administration Office [SS *Wirtschaft-Verwaltungshauptamt*] must have insisted upon exact statistics as well. Since it was responsible for all concentration camps, it would have needed to be informed, not only of the number of able-bodied, working inmates, but the number of unregistered, non-able-bodied inmates as well, even if only to justify the quantities of Zyklon B requested for the gas chambers as well as for the requested quantities of coke for the crematoria.

Altogether, it would be a gross underestimation of German bureaucracy to assume that exact records were not kept of every procedure. At Ausch-

witz, not a single birth, death, delousing, release, punishment, execution, case of illness or cremation could occur without being reported to Agency Group [Amtsgruppe] D of the SS WVHA in Oranienburg by the camp commandant's office.

Finally, Jürgen Graf and Carlo Mattogno have discovered numerous documents in the Moscow archives illustrating not only the extent of German bureaucracy, but the unlikelihood of any Holocaust as well. As one example, I would like to cite the report from Dr. Horst Fischer to Dr. Eduard Wirths. In a letter dated 13 April 1943, the camp physician Dr. Fischer at Buna wrote to the garrison physician Dr. Wirths informing him of the arrival of 658 inmates at Auschwitz Camp. Of these 658 inmates, 109, after a thorough medical examination, were found to be unable to work. And of these 109 non-able-bodied inmates, 25 were sent to one of the rest and recovery wards at Buna, 33 were sent to the inmate infirmary at Buna, and 51 were transferred to the much better-equipped inmate hospital at Auschwitz I.

To sum up, the following facts may be considered established: The messages deciphered at Bletchley Park undoubtedly constitute one of the most reliable sources on the course of events during the Second World War. They provide information on undertakings of the German army, navy, and air force. They provide an insight into the events occurring behind the Russian front and the conditions in the concentration camps. Since the reports from Auschwitz contain no information on mass killings, the question of whether the British Intelligence Service “knew about the Holocaust,” can be answered with a single word: “No!”²⁷

In view of the fact that the messages from Auschwitz contain no mention of gas chambers or mass murders, the real question is: what was there really for anybody to “know” about? In other words: was there any Holocaust at all? Regardless of the general belief that hardly any historical event has ever been so thoroughly “proven,” one must, once again, expressly point out that, until the present, not one single material or documentary proof for the reality of any mass killings in gas chambers has ever been found. The only thing that exists, at most, is mutually contradictory “eyewitness testimonies” and “confessions,” which can, at least in the latter case, easily be shown to have been given under duress.

The most-reliable documents on Auschwitz – the *Sterbebücher von Auschwitz*,²⁸ the *Kommandanturbefehle von Auschwitz*²⁹ and the “radio messages from Auschwitz, deciphered by the Allies”³⁰ – contain not the slightest reference to mass killings by means of toxic gas. This is in addition to the fact that the number of victims reported by the British Intelli-

gence Service largely coincide with the numbers of victims reported in the Auschwitz “Death Books.”

As already mentioned, Auschwitz Concentration Camp reported a total of 52,996 *Abgänge* for the year 1942 as a whole. According to the “Death Books,” there are supposed to have been a total of 36,958 deaths at Auschwitz in 1942. The fact that the numbers of *Abgänge* is greater than the number of deaths, is easily explained, since the term *Abgänge* includes, as mentioned above, not only natural deaths and victims of execution, but also inmates who had been released or transferred elsewhere. It is therefore entirely conceivable that the number of 36,958 deaths given in the “Death Books” for the year 1942 is quite correct. The existing discrepancy of 16,038 could reflect the number of inmates transferred to other camps or released. Pending the discovery of a document unambiguously proving the gassing of thousands of human beings at Auschwitz by Zyklon B, we are perfectly justified in casting doubt upon the official version of the “Holocaust.”

Notes

Translated from German by Carlos W. Porter

- ¹ Frederick W. Winterbotham. *The Ultra Secret* (London: Weidenfeld & Nicolson, 1974).
- ² Francis H. Hinsley. *British Intelligence in the Second World War. Volume II: Its Influence on Strategy and Operations* (London: Stationery Office Books, 1981).
- ³ BBC Holocaust Documents Released. 20 May 1997. Online: <http://www.bbc.co.uk/archive/holocaust/5114.shtml>
- ⁴ The number of prisoners at Auschwitz grew continuously over the years. By 22 August 1944 the number of prisoners had grown to 104,891.
- ⁵ Francis H. Hinsley, *op. cit.*, p. 673.
- ⁶ Bletchley Park Summary Reports ZIP/OS1 of 21 August 1942.
- ⁷ Ulrich Völklein. *Dr. med. Eduard Wirths: Ein Arzt in Auschwitz. Eine Quellenedition* (Norderstedt: Books on Demand, 2005), p. 40.
- ⁸ Bletchley Park Summary Reports ZIP/OS2 of 27 September 1942.
- ⁹ Bletchley Park Summary Reports ZIP/OS3 of 29 October 1942.
- ¹⁰ Ulrich Völklein, *op. cit.*, S. 42.
- ¹¹ Bletchley Park Summary Reports ZIP/OS6 of 28 January 1943.
- ¹² The first report of extermination of Jews was presented in the so-called “Riegner Telegram” of 8 August 1942. On 8 August 1942 the bureau chief of the Jewish World Congress in Geneva wrote to the governments in London and Washington that it had been decided in Berlin to “exterminate with one blow” all deported Jews.
- ¹³ Bletchley Park PRO FO 371/34551 of 27 August 1943.

- ¹⁴ Richard Breitman. *Official Secrets: What the Nazis Planned, What the British and Americans Knew* (New York: Hill & Wang, 1998). All citations from this book are taken from the German translation.: Richard Breitman, *Staatsgeheimnisse: Die Verbrechen der Nazis – von den Alliierten toleriert* (Munich: Goldmann, 2001).
- ¹⁵ *Ibid.*, p. 162.
- ¹⁶ *Ibid.*, p. 160.
- ¹⁷ *Ibid.*, p. 164.
- ¹⁸ *Ibid.*, p. 154.
- ¹⁹ *Ibid.* p. 157.
- ²⁰ *Ibid.*, p. 156.
- ²¹ Nicholas Terry. “Conflicting Signals: British Intelligence on the ‘Final Solution’ through Radio Intercepts and Other Sources.” *Yad Vashem Studies* 32: 351-396, 2004.
- ²² *Ibid.*, pp. 365f.
- ²³ *Ibid.*, p. 360.
- ²⁴ *Ibid.*, p. 366.
- ²⁵ Bletchley Park Summary Reports ZIP/OS6 of 28 January 1942.
- ²⁶ Terry, *op. cit.*, p. 388.
- ²⁷ Or better stated: the radio communications deciphered at Bletchley Park contain only information regarding mass shootings behind the front, but not regarding mass gassings at Auschwitz (*Oder behutsamer formuliert: Die in Bletchley Park entschlüsselten Funksprüche enthalten nur Informationen zu Masserschießungen hinter der Front, nicht aber zu Massenvergasungen in Auschwitz.*)
- ²⁸ Staatliches Museum Auschwitz, *Sterbebücher von Auschwitz* (Berlin: De Gruyter, 1995).
- ²⁹ Norbert Frei (ed.). *Darstellungen und Quellen zur Geschichte von Auschwitz: Standort- und Kommandanturbefehle des Konzentrationslagers Auschwitz 1940 – 1945* (Berlin: De Gruyter, 2000).
- ³⁰ David Bankier (Ed.). *Secret Intelligence and the Holocaust. Collected Essays from the Colloquium at the City University of New York* (Jerusalem: Yad Vashem, 2006).

Rethinking Mein Kampf

Thomas Dalton

On 1 January 2016, *Mein Kampf* came out of copyright. It has now been 70 years since the author's death, and by international copyright law, legal protection for the book has expired. Thus it is perhaps a good time to reconsider and reexamine this most notorious work – and perhaps to banish some of the many myths surrounding it to history.

In fact, we are long overdue for a revisionist treatment of this work. In my experience, very few people really understand what's in it. The common man, even the well-educated one, likely knows little more than the title and the author. Revisionists who work on the Holocaust or either of the world wars often bypass the book completely, as if it had no relevance at all; most likely, they have never read it. Traditional journalists, academics, and alleged experts frequently display their ignorance by taking passages out of context, overlooking key facts, or simply failing to cite the author appropriately. More generally, the mainstream approach to *Mein Kampf* seems to be rather similar to its tactics with regard to Holocaust revisionism: ignore, censor, or disparage. It is simply too problematic to discuss this work in a fashion that might lead readers to ask tough questions, or to seek out the book itself.

A large part of the reason for the book's obscurity is the sorry state of its many English translations. These will be discussed and critiqued below. This is also one of the reasons that I am currently working on a new, parallel German-English translation – the first ever, in fact. I will attempt to remedy many of the shortcomings in current versions, and provide something of a revisionist perspective on the entire work. In the present essay, I examine the translations, discuss some main themes of the book, and argue for its relevance in the present day.

A Most-Consequential Work

Mein Kampf is the autobiography and articulated worldview of one of the most consequential and visionary leaders in world history. It is also one of the most maligned and misrepresented texts of the 20th century. There have been so many obfuscations, deceptions, and outright falsehoods circulated about this work that one scarcely knows where to begin. Nonetheless, the time has come to set the story straight.



*Display of Copies of Hitler's Mein Kampf – Documentation Center in Congress Hall – Nuremberg-Nurnberg – Germany
By Adam Jones, Ph.D. (Own work) [CC BY-SA 3.0
(<http://creativecommons.org/licenses/by-sa/3.0/>)], via Wikimedia Commons*

That Adolf Hitler would even have undertaken such a work is most fortunate. Being neither a formal academic nor a natural writer, and being fully preoccupied with pragmatic matters of party-building, he might never have begun such a major task – were it not for the luxury of a year-long jail term. In one of the many ironies of Hitler's life, it took just such an adverse event to prompt him to dictate his party's early history and his own life story. This would become Volume One of his two-part, 700-page magnum opus. It would have a dramatic effect on world history, and initiate a chain of events that has yet to fully play out. In this sense, *Mein Kampf* is as relevant today as when it was first written.

Perhaps the place to begin is with the rationale for the book. Why did Hitler write it at all? Clearly it was not a requirement; many major politicians in history have come and gone without leaving a personal written record. Even his time in prison could have been spent communicating with party leaders, building support, soliciting allies, and so on. But he chose to spend much of his stay documenting the origins and growth of his new

movement. And this was a boon to history as well as to understanding of the human spirit.

The work at hand seems to have served at least four purposes for its author. First, it is autobiographical. This aspect consumes most of the first two chapters, and is repeatedly woven into the remainder of Volume One. For those curious about the first 35 years of Hitler's life, this aspect is invaluable. It gives an accurate and relevant account of his upbringing, his education, and the early development of his worldview. Like any good autobiography, it provides an irreplaceable first-hand description of a life. But as well, it offers the usual temptation to cast events in a flattering light, to downplay shortcomings, or to bypass inconvenient episodes. On this count, Hitler fares well; he provides an honest and open life story, devoid of known fabrications or omissions – one that is essential for understanding his thinking and attitudes on social, economic, and political matters.

Second, *Mein Kampf* is a kind of history lesson on Europe around the turn of the 20th Century. Hitler was a proximate observer – and often first-hand witness – to many of the major events of the time. He served in the trenches of World War One for more than four years, which was virtually the entire duration of the war. Serving on the 'losing' side, he naturally gives a different interpretation of events than is commonly portrayed by historians of the victorious nations. But this fact should be welcomed by any impartial observer, and in itself makes the book worth reading. With rare exceptions – such as Jünger's *Storm of Steel* – no other non-fiction contemporary German source of this time is readily available in English. For those interested in the Great War and its immediate aftermath, this book is irreplaceable.

In its third aspect, the book serves to document the origins and basic features of Hitler's worldview. This, unsurprisingly, is the most distorted part of the book, in standard Western versions. Here we find the insights and trigger events that led a young man without formal higher education to develop a strikingly visionary, expansive, and forward-looking ideology. Hitler's primary concern, as we read, was the future and well-being of the German people – *all* Germans, regardless of the political unit in which they lived. The German people, or *Volk*, were, he believed, a single ethnicity with unique and singular self-interests. They were – indisputably – responsible for many of the greatest achievements in Western history. They were among the leading lights in music, literature, architecture, science, and technology. They were great warriors, and great nation-builders. They were, in large part, the driving force behind Western civilization itself. Hitler was justly proud of his heritage. Equally is he outraged at the indigni-

ties suffered by this great people in then-recent decades – culminating in the disastrous humiliation of World War I and the Treaty of Versailles. He seeks, above all, to remedy these injustices and restore the mantle of greatness to the German people. To do this, he needs to identify both their primary opponents and the defective political ideologies and structures that bind them. Then he undertakes to outline a new socio-political system that can carry them forward to a higher and rightful destiny.

Finally, in its fourth aspect, *Mein Kampf* is a kind of blueprint for action. It describes the evolution and aims of National Socialism and the *NSDAP*, or Nazi Party, in compelling detail. Hitler naturally wants his new movement to succeed in assuming power in Germany and in a future German Reich. But this is no theoretical analysis. Hitler is nothing if not pragmatic. He has concrete goals and specific means of achieving them. He has nothing but disdain for the *geistige Waffen*, the intellectual weapons, of the impotent intelligentsia. He demands results, and success.

Importantly, his analysis is, in large part, independent of context. It does not pertain only to Germans, or only to the circumstances of the mid-1920s. It is a broadly universal approach based on the conditions of the modern world, and on human nature. As such, Hitler's analysis of action is relevant and useful for many people today – for all those who might strive for national greatness in body and spirit.

This complex textual structure of *Mein Kampf* explains some of the complaints of modern-day critics who decry Hitler's lack of 'coherence' or 'narrative flow.' He has many objectives here, and in their implementation, many points overlap. Perhaps he should have written four books, not one. Perhaps. But Hitler was a doer, not a writer. We must accept this fact, take what we have, and do our best to understand it in an open and objective fashion. He was not striving for a best-selling novel. He wanted to document history and advance a movement, and to these ends he succeeded most admirably.

Origins and Context

Born on 20 April 1889 in present-day Austria, Hitler grew up as a citizen of the multi-ethnic state known as the Austro-Hungarian Empire. This disparate amalgamation was formed in 1867, with the union of the Austrian and Hungarian monarchies; thus does Hitler refer to the state as the "Dual Monarchy." Throughout its 50-year history, it was always a loose conjunction of many ethnicities, and never a truly unified state. The ethnic Germans in it were a minority, and had to struggle to promote their own inter-

ests. This fact caused Hitler no end of distress; he explicitly felt more attachment to the broader German *Volk* than to the multi-ethnic state into which he was born.

As a youth, his interests tended toward the arts, painting, and history. This led to conflict with his obstinate father, who envisioned a safe, comfortable bureaucratic career for his son. But his father's death on 3 January 1903, when Adolf was 13, allowed the young man to determine his own future. Two years later he moved to Vienna, scraping by with menial jobs to survive. In late 1907, his mother died. At the age of 18, he then applied to enter the Viennese Arts Academy in painting, but was diverted to architecture. He worked and studied for two more years, eventually becoming skilled enough to work full-time as a draftsman and painter of watercolors.

All the while, he studied the mass of humanity around him. He read the various writings and publications of the political parties. He observed the workings of the press. He watched how unions functioned. He sat in on Parliament. He followed events in neighboring Germany. And he became intrigued by the comings and goings of one particular minority in Vienna: the Jews.

Gradually he became convinced that the two dominant threats to German well-being were Marxism – a Jewish form of communism – and the international-capitalist Jews. The problems were compounded by the fundamentally inept workings of a representative democracy that tried to serve diverse ethnicities. In the end, the fine and noble concept of democracy became nothing other than a “Jewish democracy,” working for the best interests of Jews instead of Austrians or Germans.

Upon turning 23 in 1912, Hitler went to Munich. It was his first extended contact with German culture, and he found it invigorating. He lived there for two years, until the outbreak of World War I in July 1914. Thrilled at the opportunity to defend the German homeland, he enlisted, serving on the Western front in Belgium. After more than 2 years of service, he was slightly wounded in October 1916 and sent back to Germany, spending some time in a reserve battalion in Munich. Appalled at both the role of Jews there and the negative public attitude, he returned to the front in March 1917.

By this time, the war had been dragging on for some two and a half years. It had effectively become a stalemate. Even the looming entrance of the Americans into the war – President Wilson would call for war the next month, and US troops would soon follow – would have little near-term effect. As Hitler explains, however, the Germans actually had reasons for optimism by late 1917. The Central Powers (primarily Germany and Aus-

tria-Hungary) had inflicted a decisive defeat on Italy in the Battle of Caporetto, and the Russians had pulled out of the war after the Bolshevik Revolution, thus freeing up German troops for the Western front. Hitler recalls that his compatriots “looked forward with confidence” to the spring of 1918, when they anticipated final victory.

November Revolution, and a New Movement

But things would turn out differently. Germans’ dissatisfaction with the prolonged war effort was being fanned by Jewish activists calling for mass demonstrations, strikes, and even revolution against the Kaiser. In late January 1918 there was a large munitions strike. Various workers’ actions and riots followed for months afterward. The Western front held, but Germany was weakening internally.

In mid-October of 1918, the German front near Ypres, Belgium was hit with mustard gas. Hitler’s eyes were badly affected, and he was sent to a military hospital in Pasewalk, north of Berlin. In late October, a minor naval revolt in Kiel began to spread to the wider population. Two major Jewish-led parties, the Social Democrats (SPD) and the Independent Social Democratic Party (USPD), agitated for the Kaiser to abdicate – which he did, on November 9. Jewish activists in Berlin and Munich then declared independent “soviet” states; for a detailed discussion of these events, see Dalton (2014). Germany formally capitulated on November 11. After the dust had settled, a new ‘Weimar’ government was formed, one that was notably susceptible to Jewish influence.

Hearing about the revolution in his hospital bed, Hitler was devastated. All the effort and sacrifices made at the front had proven worthless. Jewish agitators in the homeland had succeeded in whipping up local dissatisfaction to the point that the Kaiser was driven from power. The revolutionaries then assumed power and immediately surrendered to the enemy. This was the infamous “stab in the back” that would haunt German nationalists for years to come. And it was the triggering event that caused Hitler to enter politics.

In September 1919, working for the government, he was assigned to follow and report on a little-known group called the *Deutsche Arbeiterpartei*, or German Workers’ Party (*DAP*). He ended up joining the group, and quickly assumed a leadership role. By early 1920, Hitler’s speeches were drawing hundreds or thousands of people. On February 24, he announced that the party would henceforth be known as the National Socialist German Workers’ Party, or *NSDAP* – ‘Nazi,’ in the parlance of its de-



Adolf Hitler and Nazi Reich treasurer Franz Xaver Schwarz at the inauguration of the renovation of the Palais Barlow in Brienerstrasse the "Brown House," Munich 1930. Bundesarchiv, Bild 119-0289 / Unknown / CC-BY-SA 3.0 [CC BY-SA 3.0 de (<http://creativecommons.org/licenses/by-sa/3.0/de/deed.en>)], via Wikimedia Commons

tractors. It is with this "first great mass meeting" that Hitler closes Volume One of his book.

The new movement grew rapidly. Hitler formalized his leadership in July 1921. A series of stormy and occasionally violent public events occurred in the following months. In November 1922, ideological compatriot Mussolini took power in Italy, which served to bolster both National Socialist efforts domestically and their international reputation. It was on November 21 that the *New York Times* printed its first major article on Hitler: "New Popular Idol Rises in Bavaria." Calling the National Socialists "violently anti-Semitic" and "reactionary" but "well disciplined," the *NYT* viewed them as "potentially dangerous, though not for the immediate future." Indeed – it would not be for another 10 years that they would assume power in Germany.

Soon thereafter, other events would favor the National Socialists. France had occupied the Ruhr Valley in January 1923, claiming a violation of Versailles; this was taken as a grave insult to German sovereignty. It

was also at this time that the infamous German hyperinflation took hold, wiping out the savings of ordinary Germans and forcing them to haul around bushels of cash for even the smallest purchases. By the end of the year, Germany was in a full-blown financial crisis. This led Hitler and the NSDAP leadership to plan for a revolutionary take-over of Munich on 9 November 1923.

This attempted *Putsch*, or coup, would fail. In a brief shoot-out, 16 Nazis and four policemen were killed. Hitler and the other leaders were arrested within days, put on trial in February 1924, and sentenced to light prison terms. In all, Hitler spent some 13 months in confinement, obtaining release in December of that year. It was during this time that he dictated what would become Volume One of his book.

Hitler reportedly wanted to call his new book, “Four and a Half Years of Struggle against Lies, Stupidity, and Cowardice.” The publisher adroitly suggested a shorter title: “My Struggle,” or *Mein Kampf*. It would initially be published in July of 1925.

Hitler then began a second, shorter volume to complete his program. This appeared in December of 1926. The next year, the two volumes were slightly revised and combined into one work. This so-called ‘second edition’ of *Mein Kampf* was published when Hitler was 38 years old.

Chapter Synopses

It will be useful to provide a very brief summary of the main themes of each of the 27 chapters.

Volume 1

Chapter 1: Hitler’s early life. Relationship with parents. Early education. Interest in history and art. Budding nationalism. Covers birth in 1889 to mother’s death in late 1907, when Hitler was 18 years old.

Chapter 2: Time alone in Vienna. Marxism and international Jewry as main threats. Assessment and critique of Viennese government. Life of the working class. Study of the Social Democratic party, and its Jewish influence. Role of unions. Burgeoning anti-Semitism. Study of the destructive role of Marxism.

Chapter 3: General reflections on Austrian politics, and representative democracy. Failings of multi-ethnic states. Critique of Western democracy. Failings of ‘majority rule.’ Demise of the pan-German movement. Unfortunate conflict with the Catholic Church. Anti-Semitism and religion. Covers period up to age 23 (1912).

Chapter 4: Moves to Munich. Critique of German alliances. Four possible paths of German policy. Population growth, and the need for land. Need for alliance with England. Initial discussion of the role of Aryans. Marxism as mortal foe. Covers up to mid-1914.

Chapter 5: Outbreak of World War One. Hitler enlists, at age 25. “Baptism by fire.”

Chapter 6: Role and need for propaganda. Effective use by England; failure by Germany.

Chapter 7: Course of the Great War. Wounded in late 1916. Jews and negative attitudes rampant in Munich. Munitions strike in early 1918. Poisoned by mustard gas in October 1918, at age 29. November Revolution.

Chapter 8: Postwar time in Munich. Need for a new party. Negative role of global capitalism.

Chapter 9: Encounters German Workers’ Party (*DAP*). Early meetings. Joins *DAP*, as member #7, at age 30.

Chapter 10: Analysis of the collapse of the German Empire in 1918. Dominance of international capitalism. Effect of the press on the masses. Jewish control of press. Combating the syphilis epidemic. Cultural decay in modern art. Ineffective parliament. The army as a source of discipline.

Chapter 11: Detailed racial theory. Nature strives to improve species. Racial mixing between ‘higher’ and ‘lower’ types yields physical, moral, and cultural decay. Aryans as true founders of civilization. Aryan tendency for self-sacrifice. Aryan versus Jew. Jews as parasites. Fake Jewish ‘religion.’ Extended examination of “the way of Jewry” – historical, sociological, political. Marxist worldview. Jewish subversion of democracy. Ill effects of racial impurity.

Chapter 12: Evolution of *DAP*. Extended discussion of the need to nationalize the masses. How to organize a party. Gaining publicity. Second major meeting in October 1919. Growing success. Rejection of ‘intellectual’ weapons. First true mass meeting in February 1920. Transition to *NSDAP*.

Volume 2

Chapter 1: Corruption of democracy. Concept of ‘folkish.’ Transforming ideals into practice. Marxism pushes race equality. State must serve racial function: to promote the best.

Chapter 2: Three conventional concepts of state. State as means to end: advancing human race. Must maintain racial integrity. Strong minorities end up ruling. Racial mixing leads to decay. State must promote healthy children. Basic eugenic theory. Folkish education, for physical, mental, and

moral strength. Promote willpower, determination, responsibility. Meritocracy.

Chapter 3: Citizenship based on race. Three classes: citizen, subject, foreigner.

Chapter 4: Aristocratic principle. Value of the individual. Marxism promotes mass thinking. Government rule by the best individuals, not majority.

Chapter 5: Need for an uncompromising worldview. Need for decisive leadership. 25-point *NSDAP* program is unshakable. Only *NSDAP* is truly folkish.

Chapter 6: Resumes autobiography. *NSDAP* must dominate mass opinion. Must fight against common views. Brest-Litovsk and Versailles. Importance of spoken word. Marxism flourished with speeches. Need for mass meetings.

Chapter 7: Lame bourgeois mass meetings. Need for publicity. Control of mass meetings. Violent protests. Party flag and symbol: swastika. First use in summer 1920. Party strength by early 1921. Mass meeting 3 Feb at Circus Krone. Attempted disruption.

Chapter 8: Right of priority. Many folkish movements. Futility of compromise and coalition.

Chapter 9: Three pillars of authority. In warfare, survival of the inferior. Deserters and Jewish revolutionaries in November 1918. Bourgeois capitulation. Need for a great ideal. Creation of the *SA* (storm troops). *NSDAP* is neither secret nor illegal. *SA* as trained fighters. March to Coburg in Oct 1922. French occupation of the Ruhr.

Chapter 10: War industries in World War I. Bavaria versus Prussia as diversion. Kurt Eisner, Jewish revolutionary. Growth of anti-Semitism from 1918. Catholic versus Protestant as diversion. Federation versus unification. Opposition to Jewish Weimar.

Chapter 11: Role of propaganda. Supporters and members. Need for restricted growth. Leadership principle versus majority rule. Acquisition of *Völkischer Beobachter*. Building the party. Dissolution on 9 Nov 1923.

Chapter 12: Question of trade unions. Necessity of unions. *NSDAP* must form a union. Union in service to the people. Priority of worldview.

Chapter 13: Foreign policy as means for promoting national interest. Unification of German people. England against Germany. France against England. Need for alliance with England and Italy. Jews seek world conquest, racial contamination. Question of South Tyrol. Jews oppose German-Italian alliance. Only fascist Italy is opposing Jews. Jews gain power in America.

Chapter 14: Russia policy is foremost. Top priority: need for land, living space. Victory goes to the strong. No colonies, but only an expanded Reich. Look to the East. Russia is ruled by Jews, cannot be an ally. Only possible alliances: England and Italy.

Chapter 15: German submission. Locarno Treaty as further submission. France seeks to dismember Germany. War with France is inevitable. France occupies Ruhr, opposes England. Must confront and destroy Marxism. Failure of Cuno's passive resistance.

Even this concise summary demonstrates the controversial nature of the text.

Previous English Translations

For the first several years of its existence, there was no real need for English publishers to produce a translation of *Mein Kampf*. The Nazi movement was small, limited more or less to Bavaria. It had little prospect for growth or real power. There was simply not much interest in an obscure Bavarian politician.

All this changed when Hitler took power in 1933. Suddenly there was a need to understand this man who had risen to power at only 44 years of age. A British translator, Edgar Dugdale, undertook the initial effort to produce an English version. It was a highly abridged edition, covering only some 45 percent of the full text. It was published in England by Hurst & Blackett, and in the US by Houghton-Mifflin, in late 1933.

In 1936, the German government decided that they would sponsor their own, complete, English translation. They hired a British writer and journalist, James Murphy. There not yet having been a second world war, and the worst excesses of Nazism still in the future, Murphy was inclined to produce a favorable and sympathetic translation. Unfortunately, there was a falling out with National Socialist officials and Murphy was 'fired' sometime in 1938, his project incomplete. Through some obscure process, the Germans completed Murphy's draft version on their own, and published it in the late 1930s. Today this is known as the Stalag edition, and is currently available in print in two forms: one by Ostara Publications, and one by Elite Minds (the "official Nazi English translation"). To call this version 'unpolished' is an understatement; more below.

By 1939, four new versions had appeared. After his dismissal, Murphy returned to England and revised and completed his translation, which was published by Hurst & Blackett in 1939. This is 'the' Murphy translation; it is widely available on the Internet, and through various reprints. Under the

Hutchinson imprint, the Murphy translation was republished in 1969 with a lengthy and hostile introduction by British historian D. C. Watt.

Secondly, the British firm Reynal & Hitchcock enlisted a team of people, headed by Alvin Johnson, to do their own translation. It was notably hostile to the content of the book and the National Socialist movement generally.

Third, an American publisher, Stackpole and Sons, produced a version under the direction of a Jewish editor, William Soskin. They hired a Jewish socialist, Ludwig Lore, to write the preface. Unsurprisingly, this too was a hostile effort. Soskin was successfully sued by Houghton-Mifflin for copyright infringement, and production was halted after only a few months.

The final work of 1939 was a second abridgment, produced by American journalist – and future senator – Alan Cranston. Cranston was also sued; he too lost, but not before allegedly selling several hundred thousand copies.

Dissatisfied with the abridged Dugdale translation, Houghton-Mifflin embarked on a new, full translation, by Jewish-German writer Ralph Manheim. They also solicited a short introduction by a Jewish-German journalist, Konrad Heiden. As expected, it was another blatantly hostile production. The book appeared in 1943, and has been continuously in print since then. To the present day, the Manheim version functions as the ‘official’ translation of *Mein Kampf*; it is the one quoted by nearly all academics and journalists. The latest Houghton edition, issued in 1998, includes an introduction by notorious Jewish Zionist Abraham Foxman. Clearly, little has changed in the intervening years.

For several decades, these were the extant English translations. Then in 2009, a little-known writer, Michael Ford, published his own translation through Elite Minds. This edition has several shortcomings, as explained below.

Something of the flavor of these efforts can be seen in the very first words of the book. In my forthcoming translation, Chapter 1 is titled “In My Parents’ House.” (Original: *Im Elternhaus*.) The first sentence: “I consider it most fortunate today that destiny selected Braunau-on-the-Inn to be my birthplace” (*Als glückliche Bestimmung gilt es mir heute, dass das Schicksal mir zum Geburtsort gerade Braunau am Inn zuwies*.) The table below gives the chapter title and the first few words, in the various translations.

Translation	Chapter 1	Initial words
Dugdale	<i>My Home</i>	It stands me in good stead today that Fate...
Johnson	<i>At Home</i>	Today I consider it my good fortune that Fate...
Murphy (Stalag)	<i>My Home</i>	To-day I consider it a good omen that destiny...
Murphy ('standard')	<i>In the Home of my Parents</i>	It has turned out fortunate for me to-day that destiny...
Manheim	<i>In the House of my Parents</i>	Today it seems to me providential that Fate...
Soskin	<i>Childhood Home</i>	Today I regard it as a happy change that Fate...
Ford	<i>Childhood Home</i>	Today, I am pleased that Fate chose the city...

The variability of even this simple leading sentence is striking. One can imagine the issues involved with the many more-complicated thoughts that follow.

Why a New Translation?

As it happens, every one of the previous translations has major problems and disadvantages, for a modern English reader.

The two primary versions – Murphy and Manheim – are written in the style of early-20th-century British writers. They use a wide array of archaic ‘British-isms’ and British spellings that make reading awkward, particularly for Americans in the present day. Worse, they attempt to follow too closely Hitler’s original style. Like most Germans of the time, Hitler wrote long sentences, fashioned into long, complex paragraphs. Manheim follows this style scrupulously, to the detriment of the reader; Murphy at least occasionally breaks up long sentences into more readable segments.

Worst of all, both major translations are simply poor efforts. They do not read well. One repeatedly encounters passages that are awkward, incoherent, or incomprehensible. There is little of the fluidity and lyrical power of the German original. For his part, Murphy takes a considerable amount of ‘translator’s license,’ interjecting unwarranted terminology and wording, or simply leaving things out. Manheim is more literal, but in the end is scarcely more readable. The reader simply needs to scan a sampling of either text to understand the situation.

This is unfortunate, to say the least. It is almost as if the publishers intended, or at least preferred, that the translations be difficult to read. Certainly this limits the circulation of Hitler's ideas, and makes it easier to dismiss them – a convenient situation for the many critics of the book's import.

With the exception of Murphy, all of the standard editions betray their intentions with aggressive, hostile, and slanderous comments in their introductions. Consider this selection of remarks:

- Johnson: Hitler is “no artist in literary expression,” and “often indifferent to grammar and syntax.” The book is “a propagandistic essay by a violent partisan” that “warps historical truth” or “ignores it completely.” Hitler's discussions on race can be safely dismissed, because “the greatest anthropologists of the 20th century are agreed that ‘race’ is a practically meaningless word.”
- Lore: “I cannot conceive of any book of which I more positively disapprove.” The book has an “atrocious style” and “countless contradictions.” In essence, the book is “an outpouring of willful perversion, clumsy forgery, vitriolic hatred, and violent denunciation.”
- Manheim: Hitler is a “paranoiac” who offers us “disjointed facts” and “largely unintelligible flights of Wagnerian fantasy.” He creates “a dream-world,” one “without color and movement.”
- Heiden: *Mein Kampf* was written “in white-hot hatred.” It is “ill-founded, undocumented, and badly written.” “The book may well be called a kind of satanic Bible.”
- Watt: The book is “lengthy, dull, bombastic, repetitious and extremely badly written.” “Most of its statements of fact...are demonstrably untrue.” It yields “an intolerably prolix German style and a total lack of any intellectual precision.” As a work of political philosophy, “it has no claims whatever to be taken seriously.” Hitler's racial theory – a “mystical racist mumbo-jumbo of Aryanism” – is a “revolting mixture of pseudo-science and bogus historicism.” The work is self-consistent, but this only betrays “the terrible consistency of the insane.” In the end, Hitler is nothing more than a “master of the inept, the undigested, the half-baked and the untrue.”
- Foxman: Hitler's “theories have long since been discredited.” The book is “a work of ugliness and depravity.” It is “unreliable as a source of historical data,” full of “lies, omissions, and half-truths.” The book's “atrocious style, puerile digressions, and narcissistic self-absorption” are obvious. Its theories are “extremist, immoral, and seem to promise

war.” Hitler’s “lunatic plan” is “absurd” and even “comical.” All in all, “a ridiculous tract.”

Any translator, editor, or publisher who would include such words can hardly be trusted to do an honest job. The intent to bias the reader is plain. Certainly there is no concern here for the author to obtain a fair and objective reading. In fact, precisely the opposite.

The recent Ford translation, while not overtly hostile, has several other major flaws. Ford has no discernible credentials, no publishing record, nor any documented history with such academic works. His ‘in text’ notes are awkward and distracting. The book includes many amateurish and cartoonish ‘photos.’ There is no index. And his so-called publishing house, Elite Minds, appears to be some kind of environmental group that focuses on the ecology of sharks, of all things. This is unfortunate; the last thing the public needs is another misleading, ill-conceived, and unqualified version of *Mein Kampf*.

The ‘Nazi’ or ‘Stalag’ edition of Murphy has its own problems. The version published by Elite Minds claims to be authentic, which means that they retained all the original flaws of grammar, punctuation, and spelling. The result is nearly unreadable. The edition published by Ostara fixes many of these problems, but still reads poorly. It does break up the long paragraphs, but to an extreme degree; one typically finds single-sentence paragraphs, as in a newspaper. This move destroys all flow and connection of ideas. And neither version has an index or explanatory footnotes.

My forthcoming translation addresses and resolves many of these unfortunate drawbacks. First, by including the full and original German text, in a parallel translation, the English wording can be easily verified. This technique has often been used with classic Greek and Latin authors, but never before with *Mein Kampf*. Section headings have been added, in text, in bold. The German original employed such headings, but only at the top of each page; the reader thus never knew where a new section actually began. These headings have been translated and inserted at the appropriate points, in my estimation, and directly in the text. My translation also has helpful and relevant footnotes, a useful index, and a bibliography of relevant secondary source material. Most important of all, though, is the fact that the English reads smoothly and naturally.

Some Contentious Topics

It goes without saying that this book is controversial. In fact, it may well be named as the single most controversial book in history. As such, the typical reader is more or less guaranteed to get a slanted and biased account of it. Of Hitler's many controversial statements and topics, four subjects warrant a brief mention here: National Socialism, race theory, religion, and the Jews.

Of the many simplistic and overused hyperboles in modern usage, the use of 'Nazi' surely ranks among the worst. It's a crude and almost comical synonym for evil, hateful, cruel, tyrannical, and so on. This is consistent with the general demonization of everything Hitler.

'Nazi' is, of course, an abbreviation for National Socialist (*Nationalsozialist*). It was prompted by an earlier term, 'Sozi,' which was short for *Sozialdemokrat*, referring to the Social Democrat party that had been in existence since the mid-1800s. Hitler and colleagues rarely used 'Nazi,' generally viewing it as derogatory – although Goebbels did write an essay and short book titled *The Nazi-Sozi*.

As an ideology, National Socialism is utterly misunderstood. In fact, surprisingly, many people around the world today implicitly endorse some form of it. Most European countries, and many others globally, are some form of socialist. Socialism – loosely defined as government control and oversight of at least certain key portions of the economic sector – stands in contrast to free-market capitalism, in which for-profit corporations control such things. Suffice it to say that socialism is a respected political and economic system around the globe.

Nationalism places high priority on the well-being of the nation-state and its traditional residents. It is inward-looking, rather than outward. It tends toward economic independence and autonomy rather than globalization and inter-connectedness. It typically supports and strengthens the dominant ethnicity and culture, and largely ignores that of minorities. This, too, is hardly unknown; there are strong nationalist movements in many countries around the world today.

As it happens, the United States is neither nationalist nor socialist. Thus, its media and its economic and political elite tend to dismiss or abuse both of these concepts. Americans are functionally brainwashed to believe that socialism is evil – witness the pejorative application of the label to President Obama in recent years – and that nationalism is the hallmark of crude and primitive autocrats, and racist as well. This fact is revealing; the American power elite wants no one to get the idea that anything like na-

tionalism or socialism – or, God forbid, national socialism – should become a credible ideology.

Now, it is true that Hitler's form of national socialism went further than these basic concepts. It explicitly targeted Marxists, Jews, and global capitalists as enemies of the German people. It also sought to replace representative democracy with a more efficient and accountable centralized governance. Hitler had rational arguments for all these issues, as he explains in his book.

In fact, the formal declaration of the National Socialist system – as stated in Hitler's "25 Points" – is remarkably progressive and, dare we say, tame. They call for equal rights (Points 2 and 9). They give citizens the right to select the laws and governmental structure (6). They abolish war-profiteering (12). They call for corporate profit-sharing with employees (14). They support retirement pensions, a strong middle class, free higher education, public health, maternity welfare, and religious freedom, including explicit support for "a positive Christianity" (15, 16, 20, 21, 24).

On the 'down' side, only a relative few points appear threatening or aggressive. They grant citizenship only to ethnic Germans, explicitly denying it to Jews (4). They block further immigration, and compel recent immigrants to leave (8). They seek to prohibit all financial speculation in land (17). They call for a death penalty against "traitors, usurers, and profiteers" (18). They demand that the German-language press be controlled only by ethnic Germans – but they don't restrict press in other languages (23). And they call for "a strong central authority in the State" (25).

As anti-Semitic as Hitler was, it is surprising how lightly the Jews get off. They are banned from citizenship, and therefore from any role in government or the press. Recent (since August 1914) Jewish immigrants, like all immigrants, must leave. And the National Socialist view of religious freedom "fights against the Jewish materialist spirit" (24). But no threats to imprison or kill Jews. Longtime Jewish residents can stay in the country. No confiscation of wealth, with the stated exceptions. And certainly nothing that sounds like a looming 'Holocaust.'

In sum, Hitler's National Socialism is essentially the product of German nationalism and progressive socialism, combined with a mild form of anti-Semitism. Hardly the embodiment of evil.

Racial Theory

Mein Kampf contains numerous references to 'blood' (*Blut*) and 'race' (*Rasse*). This is always portrayed in the worst possible terms, as some kind

of demonic, hate-filled, blind racism. But we must first realize that such talk was commonplace in the early 20th Century; Hitler's terminology, though shocking today, was actually quite conventional at the time. Not being a scientist, and few having much understanding of genetics at the time, it is understandable that he would use such terms.

Therefore, a literal interpretation of such words is misleading. In modern terminology, Hitler's 'race' is better viewed as 'ethnicity.' He was more an *ethnacist* than a racist. His call for justice for the "German race" is really on behalf of *ethnic* Germans – the *Volk*. Thus understood, his view is much less threatening than commonly portrayed. Yes, he viewed ethnic Germans as superior. Yes, he wanted the best for his people. Yes, he was not much interested in the welfare of minorities or other nationalities. This is hardly a sin. Many people around the world today fight for precisely such things, for their own ethnicities. And they are right to do so.

Even today, it is reasonable and appropriate to discuss issues of race. It is a relevant term in biological taxonomy, indicating the highest-level sub-grouping within the species *Homo sapiens*. By some accounts, there are three races: White/Caucasian, Black/Negroid, and Mongoloid/Asian. Within each race, we have the various ethnicities – of which there are some 5,000 worldwide.

By this measure, Hitler cared little about race. He made a few dismissive comments about Blacks, but nothing that wasn't standard at the time. He actually admired certain people of the Asian race, especially the Japanese. But his primary concern was among the various White ethnicities. He sought a position of strength and influence for ethnic Germans; he sought alliances with ethnic Britons; and he sought to oppose ethnic Jews.

Then there is Hitler's infamous talk of 'Aryan.' Apart from passing mention elsewhere in the book, it is discussed in detail only in Chapter 11 of Volume 1. While there is no talk of any 'superman' – no reference to Nietzsche's *Übermensch*, for example – it is clear that Hitler views the Aryan as the highest human type, the greatest ethnicity, mover and creator of civilization. Notably, he never defines Aryan. Rather, we learn only what the Aryan is *not*: he is not Black, not Oriental, and certainly not Jewish. The Jew is the anti-Aryan, his dark and corrupting opposite. The Aryan builds, the Jew destroys. The Aryan produces, the Jew consumes. The Aryan is idealistic, the Jew materialistic.

In the end, the Aryan is distinguished not by his superior intelligence, nor his great creativity, but mainly by his altruism: the Aryan is a self-sacrificing person, more willing than any others to work on behalf of society. Thus, he builds civilization and culture, and spreads it to the world.

Non-Aryans, to the extent that they have a culture, get it from the Aryans, even as they customize it to their own needs. But the original source and sustainer is the self-sacrificing Aryan.

The word ‘Aryan’ has an interesting origin, and it has nothing to do with the Germans. It comes from the Sanskrit *arya*, meaning ‘noble.’ It originally referred to the people and language that moved into India from the north around 1500 BC. In the Indian caste system, the Aryans became the Brahmins – the highest and noblest caste. It was they who cultivated the Sanskrit language, and ultimately developed Indian culture. And a final point of interest: Those immigrants from the north came from the region that is known today as the Iranian plateau. In fact, the word ‘Iran’ derives directly from ‘Aryan’; the Iranians were the original Aryans.

Not being a scholar of ancient history, and having no Internet at hand, Hitler knew little of all this. He simply picked up on prior German and European usage. In fact, talk of Aryans as a superior race predated Hitler by several decades. It was a main theme of Frenchman Arthur de Gobineau’s book *Essay on the Inequality of the Human Races*, of 1855. And it was prominent in Briton-turned-German author Houston Stewart Chamberlain’s book *Foundations of the Nineteenth Century*, published in 1899. By the time Hitler picked up on the term, it was old hat.

On Religion

Among other calumnies, Hitler is often portrayed as a godless atheist, a devil worshipper, the antichrist, or some kind of maniacal pagan. In fact he was none of these.

Rather, Hitler was broadly supportive of Christianity. He called it “the Religion of Love,” and referred to Jesus, indirectly, as its “sublime founder.” He argued that the masses are not and cannot be philosophical; their ethics must come from traditional religious sources. And he believed in separation of church and state: “political parties have no right to meddle in religious questions.” He condemned the Jews because they mock religion, and portray ethics and morality as “antiquated sentiment.”

His view on God is quite intriguing. Frequently he refers to a kind of cosmic deity or divine power, but in a variety of unconventional terms. We find many references, for example, to *Schicksal* – fate or destiny. We read of the “Goddess of Destiny” (*Schicksalgöttin*). He writes of “Providence” (*Vorsehung*), “Doom” or “Fate” (*Verhängnis*), and “the Lord” (*Herr*). Elsewhere we find reference to “Chance” (*Zufall*) and “the eternal Creator” (*ewige Schöpfer*). Volume 1 closes with a reference to “the Goddess of

Inexorable Vengeance” (*die Göttin der unerbittlichen Rache*). These are not mere metaphors. It seems to be a kind of recognition of higher powers in the cosmos, but not those of traditional religions.

In the end, Hitler was most offended by crude materialism: the quest for money and material power. This view has no concept of idealism, no notion of spirituality, no vision of higher powers in the universe. Materialism was the essence of both Marxism and capitalism – and both were embodied in the Jew. That’s why these things were, according to Hitler, the mortal enemy of anyone seeking higher aims in life.

Hitler himself was no fan of religious dogma, but seems to have envisioned a future that moved toward a new kind of spirituality, one aligned with the workings of nature. We may perhaps best view him as a ‘spiritual but not religious’ sort of person – a view that is notably widespread today.

On the Jews

If nothing else, Hitler is inevitably depicted as a confirmed anti-Semite and Jew-hater. We should be clear: this is absolutely true. There are many lies spread about Hitler, but this is not one of them. The key is understanding why he held this view.

In the second half of Chapter 2 (Volume 1), he describes in striking detail his gradual discovery of the role and effects of Jews in society. He recalls that, as a youth, he had only known one Jewish boy, but had no particular feelings toward him one way or the other. He hadn’t even heard them discussed much until his mid-teens, and then only in a vaguely negative political context. When he moved to Vienna at age 15, he encountered a city of 2 million that was 10 percent Jewish. At first, he barely noticed them. When he did, he viewed them as representatives of a rather strange religion, but since he was generally tolerant of religious diversity, he gave them little thought. He was put off by the “anti-Semitic” press. As he says, “on grounds of human tolerance, I opposed the idea that [the Jew] should be attacked because he had a different faith.”

But then Hitler began to pay attention to the mainstream press. They were informative and liberal, but yet often flamboyant and garish. They seemed anxious to curry favor with the corrupt monarchy. And they were uniformly critical of the German Kaiser and his people. He noticed that some of the anti-Semitic papers were actually more skeptical of Viennese authority, and more open-minded regarding the Germans. At the same time, he realized that the Jews were more numerous than he previously

believed. In fact, certain districts of Vienna were 50 percent Jewish, or more. And they all seemed to endorse a strange ideology: Zionism.

Furthermore, they were visually and physically repellent. Their black caftans and braided hair locks looked comical. They had their own odd concept of 'cleanliness': "That they were not water-lovers was obvious upon first glance." They smelled bad: "The odor of those people in caftans often made me sick to my stomach." This was topped off by "the unkempt clothes and the generally ignoble appearance." All in all, a sorry sight.

Worst of all, hidden away inside, was their "moral rot." Jews seemed to be involved in all manner of shady, unethical, and illegal activities. Hitler began to study the situation in more detail. "The fact was that 90 percent of all the filthy literature, artistic trash, and theatrical idiocy had to be charged to the account of a people who formed scarcely one percent of the nation. This fact could not be denied." Pornography, lewd art and theater, prostitution, human trafficking...all could be tied to the Jews.

The famed mainstream Viennese press, Hitler discovered, was almost completely a Jewish enterprise. Jewish writers repeatedly praised Jewish actors, authors, and businessmen. People, events, and policies favorable to Jews were lauded, and those that were disadvantageous were condemned. Even the dominant political party, the Social Democrats, was found to be led by Jews. Upon this realization, says Hitler, "the scales fell from my eyes." The whole pattern came together: a Jewish press supporting a Jewish political system, even as other Jews profited from the moral corruption of the people. Profit and power at all cost; lies and deceit without compunction; and an utter lack of concern for fairness, democracy, human welfare or even human decency. "I gradually came to hate them," he said.

Considered globally, the situation was even worse. Marxism – the product of a Jew, Karl Marx – was promulgated by Jews in Europe and around the world. It sought to dominate and control nature. It sought to level all social differences, thereby subverting the natural order in which the truly best people rightly flourish. In essence, it was a teaching and a means by which Jews could ruthlessly assume control of entire nations. Once that happened, thousands or even millions of natives would die. The 1917 Bolshevik Revolution in Russia was proof enough.

In other parts of Europe, the dominant ideology was capitalism. Here, money ruled. Here, the bankers and corporate moguls dictated even to kings. Markets must be opened, international trade promoted, and loans used to extract wealth from the masses. And when these titans of capital were investigated, they were found to be, more often than not, Jews.

For Hitler, these realizations were devastating. The recognition of the insidious role of the Jews was “the greatest inner revolution that I had yet experienced.” Indeed: “From being a soft-hearted cosmopolitan, I became an out-and-out anti-Semite.” No hidden views here.

Hitler’s conversion to anti-Semitism was remarkable. In contrast to the common view, it was neither arbitrary nor irrational. He was not a born Jew-hater. It was a step-by-step process, taken over a long period of time, and based on his data and observations about the real world. His was a “rational” anti-Semitism. As he saw it, any person of dignity and self-respect, anyone with a concern for human life, anyone committed to the integrity of the natural world, would of necessity be an anti-Semite. In their ruthless pursuit of their own self-interest, Jews, said Hitler, become the enemy of all mankind. Anyone not recognizing this fact – and acting accordingly – he thought a fool.

The modern person today winces at such talk. “A monster!” we say. “Hate speech!” “The devil!” And yet, these are not rational responses. The modern man is conditioned to say such things. We must be objective here. Hitler was not inventing facts. His observations were largely true, even if he had no access to formal data or statistics. Jews did dominate in Vienna, and even more so in Germany. Consider the following numbers, cited by Gordon (1984: 8-15):

“The reader may be surprised to learn that Jews were never a large percentage of the total German population; at no time did they exceed 1.09 percent of the population during the years 1871 to 1933 [...]. In spite of this, Jews] were overrepresented in business, commerce, and public and private service. [...] Within the fields of business and commerce, Jews [...] represented 25 percent of all individuals employed in retail business and handled 25 percent of total sales [...]; they owned 41 percent of iron and scrap iron firms and 57 percent of other metal businesses. [...] Jews were [also] prominent in private banking under both Jewish and non-Jewish ownership or control. They were especially visible in private banking in Berlin, which in 1923 had 150 private (versus state) Jewish banks, as opposed to only 11 private non-Jewish banks.”

This trend held true in the academic and cultural spheres as well:

“Jews were overrepresented among university professors and students between 1870 and 1933. [...] Almost 19 percent of the instructors in Germany were of Jewish origin. [...] Jews were also highly active in the theater, the arts, film, and journalism. For example, in 1931, 50

percent of the 234 theater directors in Germany were Jewish, and in Berlin the number was 80 percent [...].”

Hitler was not imaging things.

Furthermore, Jews did in fact curry favor with the monarchy when it was in their interest, but they were quick to revolt if that could yield a greater gain. Jewish Marxists had succeeded in Russia, and were prominent in the November Revolution in Germany, making them responsible, in part, for Germany’s defeat in World War I. Jews were eager to profit by any means possible: war, corruption, immorality, exploitation, deception. And many were Zionists: committed to creating a Jewish state in Palestine, and willing to do whatever it took to achieve this.

What to do? For Hitler, there was only one logical conclusion: Drive them out. This meant pushing them out of society, out of the economy, and restoring control of the media and government to non-Jews. It meant creating a *Judenrein*, or Jew-free, society, one that was free from internal and external manipulation by Jewish interests. This, in fact, was Hitler’s conclusion years before he began *Mein Kampf*. In late 1919, as he was just becoming acquainted with the *DAP*, he wrote a letter to one of his officers regarding how to respond to the Jewish question. This striking early letter concludes as follows:

“Rational anti-Semitism [...] must lead to a systematic and legal struggle against, and eradication of, the privileges the Jews enjoy over the other foreigners living among us (Alien Laws). Its final objective, however, must be the total removal of all Jews (die Entfernung der Juden überhaupt) from our midst. Both objectives can only be achieved by a government of national strength, never by a government of national impotence.” (in Maser 1974: 215)

His view did not change in *Mein Kampf*, nor evidently anytime later in his life. His solution was always the same: drive them out. Total removal. Ruthlessly if necessary, but out they must go.

Here is one striking point, however: With one minor exception, Hitler never called for killing the Jews. Though his terminology shifted over time, his words always referred to some form of removal: Jews should be “deported,” “expelled,” “rooted out.” Their role and their power in the German Reich must be “destroyed” or “liquidated.” But explicit words like ‘killing,’ ‘shooting,’ ‘murder,’ ‘gassing,’ virtually never appear in his speeches, writings, or even private conversations.

The one exception is at the very end of *Mein Kampf*. There were about 600,000 Jews in Germany at the start of World War I, a war that ended in

the deaths of over 2 million Germans. Hitler argues that killing “12 or 15 thousand Hebrew corrupters” at the start of the war, by a poison gas such as fell on the German troops in the battlefield, would have spared a million lives and led to German victory. Not *all* the Jews, or even most of them; just one or two percent would have sufficed, to derail their pernicious aims. But this seems to be the last such reference by Hitler, in any documented writing or speech.

English sources always translate Hitler’s wording as wanting to “exterminate,” “destroy,” or “annihilate” the Jews; but this is another deception. None of his actual words demands mass killing – or even any killing at all. If the Jews have been driven out of Germany, they have indeed been ‘exterminated’ (lit. ‘driven beyond the border’). If their control over the economy has been terminated, their power has indeed been ‘annihilated,’ or ‘reduced to nothing.’ If Jewish society has been removed, it may rightly be said to have been ‘destroyed’ (lit. ‘un-built’ or ‘deconstructed’). Hitler’s tough talk was never any different than that of any world leader when confronting a mortal enemy. President Obama often speaks of “destroying” the “cancer” of the Islamic State, but no one accuses him of attempted genocide.

Thus, we find no talk of mass murder (with the lone exception), extermination camps, genocide, or anything like this in *Mein Kampf*. Hitler’s opponents search in vain for signs of an impending ‘Holocaust’ in which the mass of German Jewry would be murdered. The reader is invited to do the same. It is simply not there – much to the chagrin of his critics.

From all this, it should be clear that Hitler had only one real enemy in the Jews. He was not some all-purpose hater of humanity. He disliked the French, respected the British and Americans, and sympathized with the Russians, but didn’t hate them. Even the “lesser” races were never a target of contempt, but rather, if anything, pity. Today we are under the impression that, in 1940, the entire world quivered at the thought of a Nazi takeover. But this was never more than trumped-up propaganda. Hitler wanted to be a world *power* – like all major nations – but never a world *ruler*.

In short, *unless you were a Jew, you had nothing to fear*. Whites had nothing to fear – unless they allowed themselves to be ruled by Jewish Marxists or Jewish capitalists. Hispanics, Blacks, and Orientals, though of lower status, had nothing to fear. France and England had nothing to fear – until *they* declared war on Germany. America never had anything to fear – until Roosevelt made the unwise decision to harass Germany and Japan into conflict. It was always and only the Jews who were his enemy.

From the Jewish perspective, of course, this is the ultimate evil: a man who seeks to destroy Jewish power, confiscate their obscene wealth, and create a Jew-free society. Should he succeed, and should his new society flourish, it would mean catastrophe for Jews worldwide. People everywhere might begin to perceive treachery in Jewish influence.

This is why *Mein Kampf* is so dangerous.

Hitler's Legacy

Hitler had a great and noble vision for his people. He desperately wanted Germany to assume its rightful place in the world, and to set an example for all those who aspired to something better than a crude material existence. By contrast, the social vision of virtually every other world leader of the 20th Century – or the 21st – pales.

Hitler had concrete goals in mind for his nation, and concrete plans to get there. He faced three fundamental challenges: (1) to restore the economy, (2) to achieve security and independence by becoming a world power, and (3) to create an idealistic, uplifting, and sustainable German society. He put his plan into action as soon as he came to power in 1933. And it worked. It worked so well that a beleaguered, beaten-down, hyper-inflated, emasculated German nation rose up to become a world power with astonishing speed. Consider: After just three years, Hitler's Germany had conquered inflation, driven down unemployment, and put industry back to work – all in the midst of a global depression. After six years, it was a world power. After eight years, his nation was so powerful that it took the combined effort of virtually the entire rest of the world to defeat it.

The first two aspects of his plan were attained. But the rest of the world, driven in part by Jewish hatred, jealousy, and spite, could not bear this, and so they sought to crush him and his German nation – which they did. The real tragedy of Hitler's story is that he never had time to tackle his third great challenge: to create a flourishing German society. Sadly, we will never know the long-term potential consequences of National Socialism, or whether a truly great society could have been constructed.

But what about the Holocaust? What about the death camps and gas chambers? Isn't this the terrible, inevitable outcome of Hitler's warped vision?

Here we have perhaps the greatest deception of all. In order to show the world the horrible outcome of a potent anti-Semitism, a tale of monumental human disaster had to be constructed, promoted, and sustained. The undeniable and tragic death of several hundred thousand Jews – which in-

cluded many deaths by old age, disease, injury, suicide, and in combat situations – would have to become “6 million.” Tough talk against Jews, aimed at driving them out of Germany, would have to become “euphemisms for mass murder.” Rooms designed to disinfect clothing and bedding against disease-carrying lice would have to become “homicidal gas chambers.” Hundreds of thousands of Jewish bodies would have to be burned down to ash, and then made to completely vanish. Transit camps constructed to move Jews out of the Reich – Treblinka, Belzec, Sobibor – would have to become “extermination camps” designed for mass-murder; and with diesel-engine exhaust, no less. And a forced-labor camp in which thousands of Jews died from typhus – Auschwitz – would have to become “the greatest death camp of all time.”

Clearly there is much more to be said here. For those interested readers, sources such as Dalton (2014b, 2015) or Rudolf (2011) are recommended. Suffice it to say that the Holocaust, as commonly portrayed, is an unsubstantiated, unwarranted, and unjustified exaggeration of epic proportions. Nearly every aspect of the story crumbles as soon as it is put to the test. The alleged horror of the Holocaust becomes, in the end, a story of the dispossession and expulsion of one particular minority community that held disproportionate power in a nation that did not want them, and that bore disproportionate guilt for that nation’s misfortunes. That they themselves should have suffered as a result is unsurprising.

Mein Kampf is one man’s assessment of history and vision for the future. It is blunt; it is harsh; it is unapologetic. It does not comply with contemporary expectations of politeness, objectivity, and political correctness. It sounds offensive to sensitive modern ears. But the book is undeniably important. It is more consequential than perhaps any other political work in history. It deserves to be read. And each reader will then be free to determine its ultimate value and meaning for themselves.

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The Victories of Revisionism (continued)

Robert Faurisson

The article that follows was written on September 11, 2011 as a continuation to the paper “The Victories of Revisionism“ [see Winter 2015 INCONVENIENT HISTORY] that Professor Faurisson presented in Tehran on December 11, 2006. For that presentation Professor Faurisson is being prosecuted by the French government. His case was recently adjourned until June 2016. – Ed.

On December 11, 2006 I completed a twenty-page study entitled “The Victories of Revisionism.” In it I noted, as examples, twenty victories won by the revisionists on the strictly historical and scientific level, whereas, on the media and judicial levels, their opponents continued to occupy nearly all the terrain. The “Holocaust” sectarians concealed their defeats and went on deceiving the public as they had been doing since 1945. But now, suddenly, the accelerated development of the Internet and the evolution of the world situation, so unfortunate for the State of Israel and the United States of America, have gradually changed the order of things. Revisionism’s victories have started getting talked about. In particular, there is a proliferation of websites, forums and blogs where visitors have been able to learn, first, of the concessions made to the revisionists by “Holocaust” historians, and then of the real capitulations to which some of the latter have been driven.

To begin, in 1979, a group of 34 French academics signed a joint statement that was most revealing of their inability to describe the operation of “the magical gas chamber” (Louis-Ferdinand Céline); they pitifully declared: “One must not ask oneself how, *technically*, such a mass-murder was possible. It was technically possible, since it happened.”¹ In 1985 Raul Hilberg, the most eminent historian of the “Holocaust,” finally acknowledged that there was, after all, no known evidence of the reality of any order, plan or organization aiming at the physical destruction of the European Jews and, in order to continue upholding that fiction nonetheless, he decided to resort to some astonishing explanations in the vein of what might be called “group parapsychology” (see below). In 1995 Jean-Claude Pressac, Serge Klarsfeld’s liege man, definitively laid down his arms (see below).

¹ *Le Monde*, February 21, 1979, p. 23; https://archive.org/details/LeMonde21Fevrier1979P23ARobertFaurisson_201802

In the years thereafter something of a general desertion or rout could be observed among historians of the “Holocaust”: feigning ignorance of what, in 1968 in her main academic dissertation, the Jewish historian Olga Wormser-Migot had herself been compelled to call “the problem of the gas chambers” and passing over in silence a number of other historical “problems” of that kind, they were content to repeat the purely gratuitous statements of the judges at Nuremberg and, for the most part, did not venture to look for historical and scientific evidence of their “Holocaust.”

But one Jewish researcher remained in the running, the one whom I, for my part, called “the last of the Jewish Mohicans”; that was my sobriquet for Robert Jan van Pelt. However, once again, the matter was to end with a kind of capitulation. As will be seen below, on December 27, 2009 the fellow wound up his lengthy research work with the following observation: as concerns Auschwitz, for virtually everything “we know” about that camp (capital of the “Holocaust,” visited by millions of believers) there is simply no evidence to be found...there at Auschwitz; it would be better to stop spending so much money trying to preserve the place; nature should take it back! This researcher’s embarrassment is indeed understandable: he would prefer to see the pure fabrications, like the crematorium at Auschwitz I, disappear;² on this subject see point no. 16 of “The Victories of Revisionism” and the article “Major French magazine acknowledges Auschwitz gas chamber fraud.”³

From 1979 to 2009, that is, for thirty years, the proponents of the authorized version of Second World War history have failed in their attempts to reply to the revisionists on the level of history, science, material research and the careful study of documents and testimonies. To compensate for this failure the “Holocaust” worshipers have sought refuge via the reserves of imagination or belief; hence a remarkable propagation of novels, notoriously false “testimonies,” plays, films, ceremonies, pilgrimages. And so it is that “Shoah Business” and the “Holocaust Religion” have flooded the world with their products and their phantasmagoria.

For their part, feeling the wind is in their sails, the revisionists will continue staying the course taken back in the late 1940s by, in particular, Maurice Bardèche and Paul Rassinier. Revisionist authors or activists have appeared in many countries around the world, especially in Europe and the United States. The most outstanding of the authors is unquestionably the

² “Everything in it is false,” as French historian Eric Conan eventually found in 1995: *L’Express*, January 19-25, 1995, p. 68; https://www.lexpress.fr/societe/la-memoire-du-mal_487340.html

³ <https://codoh.com/library/document/major-french-magazine-acknowledges-auschwitz-gas/>

American Arthur R. Butz; in order not to compromise his personal safety I shall avoid giving the name here of the most extraordinary activist. I also have in mind a number of other authors, in particular authors of German, Austrian, Belgian, Spanish, French, Italian, Swiss, Canadian, Australian or South American nationality. The list of North Americans who have participated in the past or who, like Bradley Smith and his friends, are active in the revisionist struggle today is relatively long.

An image haunts our contemporaries, that of the mounds of bodies discovered at the liberation of the German concentration camps in 1945. In that dreadful, fixating image they suppose they see proof of the inhumanity of the "Nazis" and, as a result, they believe by instinct that the revisionists are basically individuals who have taken up the task of rehabilitating Adolf Hitler. I wish these uninitiated, who, at the outset, close their hearts and minds to revisionism and let themselves be carried by their emotions, would start making an effort to reflect on the reality that lay behind the photographs and films in which they believe they see the harrowing proof of "Nazi atrocities."

The Photographs and Films Showing Corpses

In my youth I myself had been shocked by the spectacle of the dead and the walking corpses in the camp at Bergen-Belsen. A bulldozer was seen pushing bodies of inmates towards the edge of great ditches, bodies which SS women then threw into those ditches. We were shown an SS physician, Dr. Fritz Klein, seated, legs apart, in the midst of one of them and appearing to think rather highly of himself, while Franz Hössler, another SS man, was seen standing before a truck laden with corpses, seemingly giving a self-satisfied speech. Many years later I would come to realize that, in this case, I had actually been the victim of a propaganda film and its artifices.

In the last months of an atrocious war, in the chaos to which Germany had been reduced, Bergen-Belsen, utterly swamped with detainees coming from the East, had been ravaged by a typhus epidemic. In the days following the camp's liberation on April 15, 1945 – that is, when the British had taken charge – perhaps close to 14,000 people would still die, especially of typhus. In what remained of their cities the civilians had become cave dwellers, staying in whatever holes in the ground they could find, fallen prey to hunger and cold. At Bergen-Belsen there were practically no more supplies, medicine or means of disinfection.



British bulldozer at the Bergen-Belsen Camp pushing typhus victims into a mass grave.

It was in this disastrous situation that the SS Officer Josef Kramer, commandant of the camp, decided to send a delegation under a white flag in the direction of British Field Marshal Montgomery's troops so as to warn them that they were approaching a huge den of infection, and that the detainees, once released, would have to be prevented from spreading typhus among the Allied soldiers and the German population. A cooperation agreement was made between, on the one hand, the *Wehrmacht* (excluding the SS) and, on the other hand, senior British army officers. The latter, once having arrived on the scene, decided to open the common graves and count the dead, then, after the count, reburied them in new ditches. Actually, a bulldozer did push the bodies to the edge of the ditches, but the driver was a Tommy, whom I, like masses of other spectators before me, had once taken for a German soldier. As late as 1978 – the better to maintain that same error in peoples' minds, presumably – a photograph would be published which “beheaded” the driver of that bulldozer (Arthur Suzman &

Denis Diamond, *Six Million Did Die: The Truth Shall Prevail*, Johannesburg, South African Jewish Board of Deputies, Second Edition, 1978, p. 19). SS women were made to stand alongside the ditch and then throw the bodies in, barehanded. As for Dr. F. Klein and F. Hössler, they were made to play an affected role and thus appear to illustrate the pride inspired by SS men in their supposed work of death. J. Kramer, himself, after being beaten by soldiers of the Royal British Artillery, was to be locked up for a whole night in a refrigeration room to break his “arrogance” (Dr. G.-L. Fréjafon, *Bergen-Belsen Bagne Sanatorium*, Paris, Librairie

Valois, 1947, p. 22). A good many other camps offered the spectacle of hundreds of corpses and one can easily imagine the disgust of the liberators, arrested by the smell of victims of either typhus or dysentery whom, given their numbers, it had not been possible to bury.

To take another example of deception by photography, everyone may well have felt revulsion upon seeing the neatly aligned corpses in the Nordhausen camp, but it was to be learned after some time that those dead were in fact victims of an Allied bombing raid targeting mainly the military barracks called *Bölke Kaserne*. Meanwhile, at Dachau, Buchenwald and elsewhere identical sights lent credence to the legend that those camps, conceived and run as “death camps,” had been equipped with homicidal “gas chambers” regularly achieving an extravagant daily turnover. Upon



Photos published in Arthur Suzman, Denis Diamond, Six Million Did Die, Johannesburg, 1978, p. 19, with the caption “Belsen – from the film exhibit at the Eichmann Trial.”

verification, the official historians had admitted, under the pressure exerted by revisionist authors and especially by Paul Rassinier, author of *The Holocaust Story and the Lies of Ulysses*,⁴ that despite the many “testimonies” of priests, professors and doctors, the alleged “gassings” of detainees there had never taken place.⁵

Shame on the Germans? Or on the Allies? Or on War?

The day when Copernicus showed that the sun did not revolve around the earth but that, on the contrary, the earth revolved around the sun there occurred what it has become customary to call a “Copernican revolution.” The expression means not only that reality may differ from appearance – a fact easily noted – but also that reality can be situated at the exact opposite of appearance. This is what happened after the war when some researchers realized that a number of

Keine Vergasung in Dachau

Weder in Dachau noch in Bergen-Belsen noch in Buchenwald sind Juden oder andere Häftlinge vergast worden. Die Gaskammer in Dachau wurde nie ganz fertiggestellt und „in Betrieb“ genommen. Hunderttausende von Häftlingen, die in Dachau oder anderen Konzentrationslagern im Altreichsgebiet umkamen, waren Opfer vor allem der katastrophalen hygienischen und Versorgungszustände: Allein in den zwölf Monaten von Juli 1942 bis Juni 1943 starben laut offizieller Statistik der SS in allen Konzentrationslagern des Reiches 110 812 Personen an Krankheiten und Hunger. Die Massenvernichtung der Juden durch Vergasung begann 1941/1942 und

fand ausschließlich an einigen wenigen hierfür ausgewählt und mit Hilfe entsprechender technischer Einrichtungen versehenen Stellen, vor allem im besetzten polnischen Gebiet (aber nirgends im Altreich) statt: in Auschwitz-Birkenau, in Sobibor am Bug, in Treblinka, Chelmno und Belzec.

Dort, aber nicht in Bergen-Belsen, Dachau oder Buchenwald, wurden jene als Brausebäder oder Desinfektionsräume getarnten Massenvernichtungsanlagen errichtet, von denen in Ihrem Artikel die Rede ist. Diese notwendige Differenzierung ändert gewiß keinen Deut an der verbrecherischen Qualität der Einrichtung der Konzentrationslager. Sie mag aber vielleicht die fatale Verwirrung beseitigen helfen, welche dadurch entsteht, daß manche Unbelehrbaren sich einzelner richtiger, aber polemisch aus dem Zusammenhang gerissener Argumente bedienen, und daß zur Entgegnung Leute herbeieilen, die zwar das richtige Gesamturteil besitzen, aber sich auf falsche oder fehlerhafte Informationen stützen:

Dr. M. Broszat, Institut für Zeitgeschichte, München

Martin Broszat, “Keine Vergasung in Dachau,” Die Zeit, August 19, 1960, p. 16

⁴ <https://www.historiography-project.com/books/19780202-debunking-the-genocide-myth/index.php>

⁵ Martin Broszat, of the Institut für Zeitgeschichte in Munich, “Keine Vergasung in Dachau [Bergen-Belsen, Buchenwald]”, *Die Zeit*, August 19, 1960, p. 16; <https://codoh.com/library/document/no-gassing-in-dachau/>

the horrors first attributed to the losers, that is to say, in Europe mainly the Germans, were perhaps, in reality, attributable to the Allies. Consequently, in the face of all those photographs that made people cry out “Shame on Germany!”, it would perhaps be more just to say “Shame on the Allies who put Germany in that state!”, or else to conclude “Shame on war and its train of abominations!” Upon advancing into Germany the GI’s themselves had been surprised at the extent of damage wrought by their aviation. One should be conscious of the fact that Churchill and Roosevelt had innovated when, fitting out their aircraft fleets with adequate capability, they had set about waging a systematic war – against civilians – on such a scale as history had never known. They had decided to raze the cities, big or small, and sometimes even the villages. From their standpoint it was necessary, by fire from the sky, bombardments of towns and villages, low-flying machine-gunning of city-dwellers trying to escape from the furnaces or of farmers in their fields, to make life impossible for all Germans without exception. Houses, hospitals, schools, universities, men, women, children, old people, livestock, everything had to disappear. The trains must no longer be able to run: they would need several days to make a journey that would normally have taken a few hours; one can imagine in what state convoys of detainees, for example, arrived at their destination after leaving, by force or by choice, the camps in the East before the arrival of the Soviets. Taking into consideration the decision made by Roosevelt and Churchill, one must agree that it was easier to attack civilians in that way rather than military personnel. Sometimes in the camp of the Western Allies certain higher consciences, notably clerics, were heard protesting against such savagery, of which the Dresden bombings remain the prime example. But the propaganda, for its part, argued for the duty to destroy all that in one way or another stood for Satan or, in the minds of Jewish propagandists, Amalek. Indeed, since then, in Japan, Vietnam, Iraq and a few other corners of the globe, Americans have been led to wage the same type of devastating war.

The “Judicial” Charades of Victors Putting the Vanquished on “Trial”

I myself, being, if I may say so, at the *extreme center* of opinions concerning politics or history, cannot pronounce condemnation of a given belligerent’s having sought, as in a kind of competition in the matter, to invent still more means of killing than its opponent. I would be content to say that for

me, every war is a butchery; the winner is a good butcher and the loser not so good a butcher; on the other hand, at the end of a war, the winner may at most administer to the vanquished lessons in butchery but not lessons in law, justice or virtue. Yet that is what happened at the Nuremberg trial (1945-1946) and in a thousand other “trials” of the same caliber up to today where we see Jewish organizations demanding that sickly nonagenarians be carried into court on a stretcher for “crimes” generally going back seventy years and for which there is no evidence nor sometimes even the least witness: the defendant had perhaps simply found himself in the wrong place at the wrong time; for instance, he had supposedly been at Treblinka, a camp in which some presume to say, without the least evidence, that, according to certain persons, homicidal “steam chambers” operated (Nuremberg Document PS-3311), and according to others, homicidal “gas chambers”: the “testimonies” are vague, contradictory and the trouble has never been taken to verify them, which, as certain revisionists like the Australian Richard Krege have proved, is nonetheless possible and shows that the revisionists are right.⁶

At Nuremberg, the victors tried the vanquished; they were thus both judge and plaintiff in the case; they had decided beforehand that, if necessary, one would do without real evidence:⁷

“The Tribunal shall not be bound by technical rules of evidence [...]. The Tribunal shall not require proof of facts of common knowledge but shall take judicial notice thereof [...].” (Articles 19 and 21 of the Charter of the International Military Tribunal)

Moreover, the victors’ justice violated the usages of normal justice in ignoring the separation of powers (some of those who took part in the drafting of the Charter went on to become judges and prosecutors), instituting collective responsibility (any member of a group declared “criminal” was automatically considered a criminal himself), implementing retroactivity of laws and denying those convicted any possibility of appeal. No representatives of the neutral nations were among the judges and prosecutors. In all seriousness the Soviets, with the concurrence of the American, British and French judges, had the audacity to rebuke the Germans *for having carried out deportations and used concentration camps or forced-labor camps!* Resorting to an additional specification of Article 19 of the Charter, the

⁶ “Treblinka Ground Radar Examination Finds No Trace of Mass Graves,” in *The Journal of Historical Review*, Vol. 19, No. 3, May-June 2000, p. 20;

<https://codoh.com/library/document/treblinka-ground-radar-examination-finds-no-trace/>

⁷ https://www.un.org/en/genocideprevention/documents/atrocities-crimes/Doc.2_Charter%20of%20IMT%201945.pdf

Soviet prosecutor got the judges to refuse any serious investigation of the crime in Katyn Forest imputed to the Germans. As for the principal Soviet judge, Major General I.T. Nikitchenko, he had served as prosecutor in 1936 at the previous judicial masquerades called “the Moscow trials,” something that had not kept him from being assigned to Nuremberg.

At bottom, if one keeps in mind the crimes perpetrated against the German people by means of an air war aiming to exterminate civilians, if one recalls the deportations (called displacements) of the German minorities from Central and Eastern Europe, if one adds to that both the serial rapes of German women and girls (as happened, for example, at the age of twelve, to Hannelore Kohl, future wife of the chancellor; see Heribert Schwan, *Die Frau an seiner Seite / Leben und Leiden der Hannelore Kohl*, Munich, Wilhelm Heyne Verlag, 2011, p. 54-58), if one bears in mind the looting, the official seizing by the Allies of Germany’s silver, gold, platinum, jewelry, securities, properties, banks, museums, scientific and industrial patents and if, to cap it all, one notes that the Nuremberg trials of German leaders earned the description, by some, of “a farce” or, in the words of Harlan Fiske Stone, chief justice of the United States Supreme Court, a “high-grade lynching party,” one can only find it deplorable that, for 66 years, our schools, universities and media have ceaselessly been telling us that, during the last world war, the victors represented Good and the vanquished, Evil.

Elie Wiesel: a Prominent False Witness

Elie Wiesel ideally embodies this lack of understanding of human nature, which everywhere, in fact, is made up of a combination of Good and Evil. This unintelligence leads him, in his efforts to uphold the argument that the people of Israel is the salt of the earth and suffers from Evil more than any other, to lie with assurance, preach hatred for the opponent and untiringly ask us all to go and, in a way, spit on the graves of the defeated. In January 1945 he and his father had had the choice, offered by the Germans, between staying on at Auschwitz until the arrival of the Soviets, or being transferred to a camp inside Germany; the two of them, after careful consideration, chose to leave with their exterminators rather than wait for their liberators. Having gotten to Buchenwald, where his father was to die of dysentery and where, it seems, the Germans were killing 10,000 people a day,⁸ he nonetheless played chess there at times (Jorge Semprun and Elie

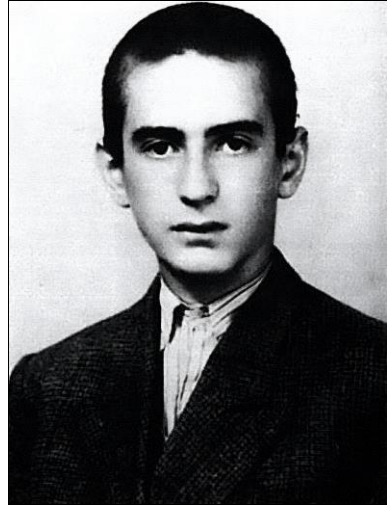
⁸ Stephan Kaptai, “Author, Teacher, Witness,” *Time Magazine*, March 18, 1985, p. 79; <http://www.time.com/time/magazine/article/0,9171,963362,00.html>

Wiesel, *Se taire est impossible (Keeping Silent Is Impossible)*, Paris, Arte Editions, 1997, p. 12). In Elie Wiesel, as will have been noted, there is much of the clown who knows that the more he exaggerates, the more the audience will appreciate him. On February 7, 1996, he received the decoration of an honorary doctorate from the University of Picardy – Jules Verne. In its issue of February 9, *Le Courrier Picard* wrote of the talk that Wiesel gave there and of his replies to questions from those attending:

“One query came from many in the audience: ‘What do you think of the emergence of revisionist and denialist currents?’ [E. Wiesel answered:] ‘They are virulent anti-Semites, depraved, organized and well funded. The day I received the Nobel Prize

[December 10, 1986 in Oslo], there were hundreds of them in the streets demonstrating against me. Never will I grant them the dignity of a debate. They are morally sick beings. I think I know how to fight injustice, I don’t know how to fight ugliness’.”

As Serge Thion and Pierre Guillaume, who accompanied me in Oslo in 1986, can attest, along with myself, the number of demonstrators there that day amounted quite precisely to zero. The truth is that, with my two revisionist friends, I handed out that day copies, in English and Swedish (easily readable for Norwegians), of my flier on “Elie Wiesel: a Prominent False Witness.”⁹ At the entrance to the hall where the award was about to be presented we had, in an extremely quick action, distributed the text to about forty people; then we in turn entered the hall where, for my part, I struggled to contain my laughter when the Nobel candidate started intoning something of a chant, perhaps a Jewish one, but to an assuredly buffoonish effect. At the exit, the billionaire philosopher Bernard-Henri Levy, flanking Elie Wiesel on the left, cast a dark look at us.



Elie Wiesel aged 15 in late 1943 or early 1944.

Elie Wiesel [CC BY 3.0 (http://creativecommons.org/licenses/by/3.0)], via Wikimedia Commons

⁹ <https://robert-faurisson.com/history/a-prominent-false-witness-elie-wiesel/>

We Need a Return to the Search for Accuracy

But personally, I have a dream: the day may come when, after a screening of *Night and Fog* (the classic propaganda film by Alain Resnais), imposed on all children in France, the teacher, instead of fostering the pupils' tendency to unthinking indignation and rash judgment, will ask them to reflect a bit. He or she will teach them to gauge the distance there can be, in this film as in numerous other documentaries, between image and commentary. These images we are shown here: what exactly do they signify? What do those abominations, those piles of corpses, that bulldozer, mean? As for that concrete room with the "ceiling, furrowed by fingernails": on the basis of what forensic investigation is it called a "gas chamber," that is, a chemical slaughterhouse for human beings? Where have fingernails (of mere keratin) ever been known to "furrow" a concrete surface? Upon seeing so many corpses, whom is one to accuse? The loser? Or, quite simply, war and its inevitable train of horrors? Or again, in this particular case, all things considered, would it not be the ruthless war policy conducted by the side that ultimately won?

Later on there might still be time to teach the adolescents or the adults that the pupils have become, that, as all too often in the human adventure, "the first casualty in any war is the truth," that "it's the winner who writes history," that "justice gladly lies down in the winner's bed" and that, in the words of the foremost French author of the 20th century, L.-F. Céline, "the frenzy of lying and believing is catching like the itch". Yes, lying and credulity often go together. We need to try to guard against the two evils, or else get cured of their effects. For this it is essential, before pronouncing a judgment on anything, to work, reflect, examine, weigh, and, again to weigh, examine, reflect, and work again. There is no tougher school than the revision of conventional wisdom. This school is none other than that of revisionism. The revisionists do not deny; they are neither deniers nor denialists; they strive to be constructive, positive and at times some of them might be classed as positivists. Their research method is as old as the world; it is like the thirst for knowledge or the love of science and the exact. Let us be modest and avoid claiming that we seek the truth, or that we have found it. "The truth," especially when that word is adorned with a capital letter, risks being vague or inaccessible. What should be sought is accuracy, that is to say, at each instant a small verifiable truth; it is the sum of those little verifiable truths which, at the end, will make it possible to enunciate a conclusion that, in turn, has some chance of being exact.

The Black Boxes of the “Holocaust” Have to Be Rooted out and Their Contents Examined

This type of revisionist research or activity is not without hazard. To embark upon, and, especially, to keep on with revisionist action takes guts. Elie Wiesel and his friends stand guard around the black boxes of the “Holocaust”: there is no question of letting us approach and see what they contain. Yet, personally, I had the luck one day of discovering and opening for an instant the black box of Auschwitz and Birkenau at the Auschwitz State Museum. This happened in two stages. In 1975, during my first examination of the scenes of the “crime,” I had detected some outright anomalies in what is shown to us as a crematorium in its original state (*Krema I* at Auschwitz proper, that is, Auschwitz I main camp) or crematoria in ruins (*Kremas II and III* as well as *IV and V* at Birkenau, or “Auschwitz II”). I then got a senior official of the museum to acknowledge that *Krema I* had been “reconstructed,” whereas the public thought they were seeing a genuine crematorium kept in its original state. I had him note the absence of any soot at the mouth of a crematory oven, which he assured me was “original”; then he told me that the said oven was actually a “reconstruction,” whereupon I made him admit that the “reconstruction” necessarily implied the knowledge and, therefore, the existence of building plans for the crematoria. I asked him where the plans were. Not without embarrassment he confessed that they were in the camp archives. Being obliged to return to France, I put off my visit to the archives till the following year. I shall pass over the details of the difficulties encountered then and come straight to the conclusion: *on March 19, 1976 I discovered in the archives of the State Museum the building plans of the Auschwitz and Birkenau crematoria, supposed to have contained the homicidal “gas chambers.” Those plans had been kept hidden from us since 1945* (see my piece “A Look back at My Discovery, on March 19, 1976, of the Building Plans for the Auschwitz and Birkenau Crematoria”).¹⁰

And for good reason, as they now revealed a special secret. In the small *Krematorium I*, the room said to have been a homicidal “gas chamber” had in reality been a “*Leichenhalle*,” that is, an innocuous depository or mortuary room in which to put corpses awaiting cremation. The large *Krematoriums II and III* of Birkenau had possessed only “*Leichenkeller*,” that is depositories built partly underground to ensure a relatively cool interior. *Krematoriums IV and V*, also located at Birkenau, contained only harmless rooms some of which were equipped with stoves and which could never

¹⁰ <https://robert-faurisson.com/history/my-discovery-1976/>

have served as “gas chambers.” At the end of prolonged studies, one after another, on Zyklon B (a product based on hydrogen cyanide gas, invented in 1922 by an assistant of the German Jewish chemist Fritz Haber and patented on December 27, 1926), the disinfecting or delousing gas chambers and, especially, the American execution gas chambers using cyanide gas, I concluded that *the “testimonies” or “confessions” concerning the systematic execution of Jews in “gas chambers” ran into radical physical and chemical impossibilities.*

Even today I am still amazed at the fact that the United States, swamped in Holocaust literature but possessing so many men of science, both in chemistry and engineering, should have had no one to proceed with a comparison between the somewhat vague Nazi “gas chambers” and the easily verifiable reality (at least up until a recent time) of the American gas chambers. It is enough to see one of these to realize instantly that the Nazi “gas chambers” are purely a figment of the imagination. A real gas chamber for the execution of a single person is necessarily a terribly complicated thing, for the gasser must avoid gassing himself 1) either in the execution phase, 2) or during ventilation, 3) or when entering the chamber and handling and removing a highly cyanided body which, being so, remains highly dangerous. I repeat that it would suffice, even for the uninitiated, to see up close an American prison’s gas chamber and to have its operation explained to understand that not only did the Nazi “gas chambers” not exist but also that *they could not even have existed.* For my part, in 1979, I had seen and studied the gas chamber in Baltimore, Maryland.¹¹ Also in 1979, in Los Angeles, at the first international conference of the Institute for Historical Review, I made public my discovery of *the black box of Auschwitz and Birkenau.* “This is dynamite!”, one lady in the audience adjudged.

The Victories of Revisionism

Three years earlier, in 1976, an American academic, Arthur Robert Butz, had published on the subject of the alleged extermination of the Jews a masterful book entitled *The Hoax of the Twentieth Century.*¹² In 1985 and again in 1988 in Toronto, at the trials of Ernst Zündel, the revisionists annihilated first Raul Hilberg, the Number One historian for the exterminationist case, then Rudolf Vrba, the Number One witness of the alleged

¹¹ <http://robert-faurisson.com/legal/gas-chamber-of-the-maryland-state-penitentiary-baltimore-usa>

¹² <https://files.secure.website/wscfus/10348600/26113734/hoax-of-the-20th-century-by-arthur-butz-542p.pdf>

criminal gassings at Auschwitz, and finally, thanks in particular to the examinations made by Fred Leuchter, the whole myth of the gassings was at the point of death. Afterwards this central element, the “heart” of the charges against the Germans of the Third Reich, would be seen slowly disintegrating. For example, in 1988, Arno Mayer, professor of history at Princeton, wrote:¹³

“Sources for the study of the gas chambers are at once rare and unreliable”

Other researchers, who before had trumpeted their certainty of the existence of those “gas chambers”, have ended up admitting that there is no proof thereof. The Frenchman Jean-Claude Pressac, protégé of Beate and Serge Klarsfeld – themselves “hunters of former Nazis” – went so far as to acknowledge that the whole dossier of the history of the wartime deportation was “rotten” with too many lies and that this dossier, notwithstanding the real sufferings of so many deportees, was henceforth good only for the “rubbish bins of history”; Pressac wrote that in 1995 but his capitulation was revealed only in 2000.¹⁴ To those wishing to learn more about the matter I would recommend my study on “The Victories of Revisionism” of December 11, 2006.¹⁵

The *coup de grâce* Given, on December 27, 2009, to the Myth of the Nazi “Gas Chambers”

Three years afterwards, on December 27, 2009, the myth of Auschwitz received the *coup de grâce*. The blow was administered by a Jewish academic, Robert Jan van Pelt, whom one may consider the last person to have sought to *prove scientifically* that Auschwitz, the capital of the “Holocaust,” had been an “extermination camp” (an American term coined in November 1944), that is, a camp equipped with extermination “gas chambers.” The revisionists had no opponent more determined and more resolved to fight them *on the historical and scientific level* than this professor teaching the history of architecture at the University of Waterloo (Ontario, Canada). He defended the usual argument holding that, to gas several thousand Jews at a time, an SS man, having gotten up on the roof of certain

¹³ *Why Did the Heavens Not Darken? The “Final Solution” in History*, New York, Pantheon Books, p. 362; <https://robert-faurisson.com/history/in-the-united-states-a-jewish-professor-takes-the-revisionist-path/>

¹⁴ <https://robert-faurisson.com/history/valerie-igounets-book-on-the-history-of-holocaust-denial-in-france/>

¹⁵ <https://codoh.com/library/document/the-victories-of-revisionism-part-1/>

“gas chambers,” poured Zyklon-B pellets through four holes made in the concrete ceiling of the said “gas chambers.” Ever under the pressure of revisionist discoveries, he had been bound to concur that the holes in the small *Krematorium* I had been created by... the Soviets and the Polish communists. But R. J. van Pelt and his friends were sure of finding such holes in the concrete roofs, in ruins, of *Krematoriums* II and III. However, after years of research, they proved unable to supply a single photograph of those holes or of the perforated shafts (?) that allegedly had allowed the diffusion of hydrogen cyanide gas underneath, thus failing to meet my challenge summed up in the formula: “*No holes, no Holocaust.*” Hence the capitulation of R. J. van Pelt. On December 27, 2009, quoted in an article in the *Toronto Star*, he revealed that, in his opinion, the conservation of Auschwitz-Birkenau made little sense: it was better to let nature take it back. And he added, speaking of what we are supposed to know about the camp (that is, that there were “gas chambers,” etc. there), these precise words: “*Ninety-nine per cent of what we know we do not actually have the physical evidence to prove*”, going on to say of the “Holocaust” in general that, in future:¹⁶

“We will know about it from literature and eyewitness testimony [...]. To demand that we have more material evidence is actually us somehow giving in to the Holocaust deniers by providing some sort of special evidence.”

Those lines did not fail to remind me of the extraordinary admission, of the kind to make revisionists celebrate, to which English judge Charles Gray was reduced when, on April 11, 2000, he handed down his decision in the libel case brought in London by David Irving against Penguin Books and Deborah Lipstadt. Ms Lipstadt had gotten van Pelt to attend and support her defense, while Irving, whose acquaintance with revisionist argumentation was mediocre, for fear of being associated with Germar Rudolf and myself did not want our assistance: he had even gone so far as to base his lawsuit on the fact that he had been presented to the world as a “Holocaust denier.” The admission by the judge was devastating for van Pelt, who had devoted part of his life to trying to find evidence of the homicidal “gas chambers” existence. Here it is:¹⁷

¹⁶ “A case for letting nature take back Auschwitz“, *Toronto Star*, December 27, 2009; http://www.thestar.com/news/insight/2009/12/27/a_case_for_letting_nature_take_back_auschwitz.html

¹⁷ High Court of Justice, Queen’s Bench Division 1996-I-1113, Judgment, § 13.71; <http://www.fpp.co.uk/docs/trial/judgment/extract1.html>

“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 these proceedings.”

Immediately after the paragraph bearing his stunning “admission” the judge gives us, in § 13.72, 13.73 and 13.74, the specific reasons why he, like a revisionist, has revised and corrected his “preconception.” What we see here, essentially, is a British judge taking up, in April 2000 in London, the finding pronounced seventeen years before, on April 26, 1983, in Paris, by the First Chamber of the Court of Appeal (Section A, presided over by François Grégoire): for it, Robert Faurisson, accused by Jewish organizations essentially of having, in his work, exhibited 1) levity, 2) negligence, 3) willful ignorance and 4) mendacity, to arrive at the conclusion that the Nazi “gas chambers” had never existed, had in fact done a job where there could not be found a trace either of 1) levity, 2) negligence, 3) willful ignorance or 4) mendacity. The judges then stated:

“The worth of the findings defended by Mr. Faurisson [on the problem of the gas chambers] is therefore [my emphasis] a matter solely for the appraisal of experts, historians and the public.”

In plain language this meant that, in view of the serious nature of Faurisson’s writings on the subject, everyone should have the right to say: “The alleged Hitlerite gas chambers never existed.”

But, of course, on that day in Paris back in 1983 I was nonetheless held liable for “personal injury” because, it seems, I had been malevolent; in particular, I found myself reproached for having “never seen fit to find a word of respect for the victims” (which was inaccurate), and my “‘revisionism’ [might] appear like an attempt at overall rehabilitation of the Nazi war criminals” (which was a thought or an afterthought that I had never had). For his part, David Irving lost his case in London on April 14, 2000 because, it seems, he had been as malevolent as a racist can be.

The *Einsatzgruppen*: No Order to Kill the Jews

What with the case for the existence of the Nazi “gas chambers” becoming ever more difficult to uphold, the official historians and the media have set about focusing on the *Einsatzgruppen*. Not shrinking from any manner of cheating, they have in some instances begun dressing up those “Interven-

tion Groups” with the label, invented by themselves, “Mobile killing squads.”

The *Einsatzgruppen* carrying out their activities in the USSR had the job of protecting the advancing army’s rear, particularly due to the presence of snipers and partisans who succeeded in killing numerous German soldiers and perpetrating sabotage. Never did the *Einsatzgruppen* receive an order to execute Jews as such. Jews could be shot for acts of either terrorism or sabotage or, as hostages in retaliation either for such acts or for some similar reason. The assertions to the contrary and the mental constructions made around a supposed “*Kommissar Befehl*” or the confession of SS General Otto Ohlendorf at Nuremberg are on the order of myth. In general, “despite the most erudite research” (François Furet, speaking at the end of a conference at the Sorbonne on July 2, 1982), never has such an order been found. Even the most indulgent or subservient historians have had to admit this; see particularly, for example, regarding the *Einsatzgruppen*, Helmut Krausnick and Hans-Heinrich Wilhelm in *Die Truppe des Weltanschauungskrieges / Die Einsatzgruppen des Sicherheitspolizei und des SD*, Stuttgart, Deutsche Verlags-Anstalt, 1981, p. 634; also, Yaacov Lozowick in “Rollbahn: The Early Activities of Einsatzgruppe C,” *Holocaust and Genocide Studies*, Oxford, 1987, Vol. 2, p. 221-241.

For Want of Evidence, Raul Hilberg Explains It All by the Paranormal

As for the deliberate character of the alleged extermination of the Jews of a whole continent, Raul Hilberg was not afraid of stating, in 1961 in the first edition of his work of reference, that there had been two orders from Hitler to kill the Jews (*The Destruction of the European Jews*, Chicago, Quadrangle Books, p. 177). Following the emergence of historical revisionism on the international scene he abandoned that statement, which had not been accompanied by any document or evidence, and came up with another, asserting that, if no document or evidence could be found, it was because the destruction of European Jewry had been done spontaneously, without orders, without a plan, without anything, thanks to the initiative and action of a large bureaucracy working to that purpose by means of thought transmission (*The Destruction of the European Jews*, Revised and Definitive Edition, New York and London, Holmes & Meier, 3 volumes, 1985, pp. 53, 55, 62)! According to the new Hilberg, that strange bureaucracy, thought to be so obedient and punctilious, had at some point suddenly tak-

en the initiative to throw overboard all bureaucratic restraint and all obedience to whatever orders came from above, and did so to set about killing the Jews ; from then on it had worked only “by an incredible meeting of minds, a consensus-mind reading,”¹⁸ and without any “basic plan,” with “written directives not published,” “broad authorizations to subordinates, not published,” “oral directives and authorizations,” “basic understandings of officials resulting in decisions not requiring orders or explanations.” Hilberg explains that “no one agency was charged with the whole operation”; “no single organization directed or coordinated the entire process”; “no special agency was created and no special budget was devised to destroy the Jews of Europe”; “In the final analysis, the destruction of the Jews was not so much a product of laws and commands, as it was a matter of spirit, of shared comprehension, of consonance and synchronization.”¹⁹

One can only stand dumbfounded when faced with these phantasmagoria invented by the Number One “Holocaust” historian, with these absurd explanations by the working of the Holy Spirit within the German bureaucracy, this “meeting of minds” described by Hilberg in person as “incredible”; before this recourse to the power of “consensus-mind reading,” this “matter of spirit,” this “shared comprehension,” this “consonance” and “synchronization.” Never, I think, in world historiography has an argument been put forth and defended by the use of notions that belong to such an extent to the realm of *magic*. And *black magic* at that, when one thinks of the harmful or criminal effects that the general belief in “the destruction of the European Jews” has since 1945 been able to have on billions of people around the world.

Facts Refute the Reality of a Destruction of European Jewry

Curiously, the authors who presume to uphold the case for the existence of a Third Reich policy to exterminate the Jews fail to explain a considerable number of facts which, had there been such a policy, would be incomprehensible. As A. R. Butz wrote, “The simplest valid reason for being skeptical about the extermination claim is also the simplest conceivable reason: at the end of the war they were still there” (*The Hoax of the Twentieth Cen-*

¹⁸ <http://robertfaurisson.blogspot.it/1988/09/raul-hilberg-now-explains-that-genocide.html>

¹⁹ “Raul Hilberg now explains that the genocide of the Jews was carried out by telepathy!”
<https://robert-faurisson.com/history/raul-hilberg-now-explains-that-the-genocide-of-the-jews-was-carried-out-by-telepathy/>

ture, p. 10).²⁰ In 1945, at war's end, the number of Jewish "survivors" or "miraculous" Jewish survivors was staggering. So many "miraculous survivors" could not be a miracle but rather the manifestation of a natural fact. Each survivor who dares to testify that people of his or her category were systematically slaughtered is making, by the sheer fact of still being alive, a self-refutation argument: he or she is "living proof" that the statement is absurd. Still in 1997, fifty-two years after the war, the official number of Jewish survivors was assessed, by some at 834,000 and by others at 960,000 ("Holocaust Survivors" by Adina Mishkoff, Administrative Assistant, Amcha, Jerusalem, August 13, 1997; these figures were provided by the office of the Israeli Prime Minister).

According to an estimate by the Swedish statistician Carl Nordling, to whom I submitted the Israeli government assessments, if those figures are rounded to an average of 900,000 then it will be reasonable to conclude that in 1945 the number of survivors slightly exceeded three million. Even today, the "survivors" organizations abound under the most varied names; they bring together former Jewish *résistants*, Jewish forced laborers, Jews who were fugitives or living undercover during the war as well as former "children of Auschwitz"; this last group includes Jewish children born in that camp or interned there from infancy with their parents. Auschwitz, like many other camps, was equipped with hospital buildings or infirmaries where Jews, like Elie Wiesel himself, had access to care.

In the Middle of the Reich, at the Height of the War, Homes and Hospitals for Jews

In German cities, up to the end of the war, there were hospitals or homes reserved for Jews. We may take the example of Vienna: according to a German document published in English translation by R. Hilberg himself, on October 17, 1944, that is, several months before the end of the war, the Council of Elders of the Jews in Vienna was responsible for Jewish hospitals, a children's home and day school, a community kitchen, a bathhouse, a poor people's home (for the elderly), a clothes and furniture depot, a relief (or welfare) division, a library, cemetery administration and grounds, a technical column with its workshop. The whole was spread out over eleven different points in the city. On October 17, 1944, an Allied bombing raid completely destroyed the children's hospital. In the night that followed, a new makeshift hospital had to be installed ("as an emergency measure a

²⁰ <https://files.secure.website/wscfus/10348600/26113734/hoax-of-the-20th-century-by-arthur-butz-542p.pdf>

new hospital had to be set up overnight”) and, in agreement with “the Secret State Police (*Gestapo*) Main Directorate for Vienna and the City Construction Office,” “the Council handed the supervision of building and carpentry to a competent architect against payment of a lump sum.” The community kitchen, reserved primarily for Jewish workers (43,892 meals served in 1944), was hit during the raid of November 5, 1944 but the damage was very quickly repaired (Yad Vashem document O 30 / 5, Excerpts from the Annual Report of the Director of the Council of Elders of the Jews in Vienna, signed Josef Israel Lowenherz, dated January 22, 1945, *Documents of Destruction / Germany and Jewry 1933-1945*, Edited with Commentary by Raul Hilberg, Chicago, Quadrangle Books, 1971, p. 125-130, p. 127-128).

Another example, one that speaks volumes, is that of Berlin and, especially, of its “Hospital of the Jewish community” (*Krankenhaus der Jüdischen Gemeinde*) at No. 2 Iranischestrasse. A book on this subject is Daniel B. Silver’s *Refuge in Hell / How Berlin’s Jewish Hospital Outlasted the Nazis*, Boston, Houghton Mifflin, 2003, p. 352. The author, a Jewish lawyer, and his Jewish witnesses rack their brains trying to solve the problem: “With Hitler having decided to exterminate the Jews, how is it that so many Jews, all through the war, should have received regular medical care in this hospital run by Dr. Walter Lustig?” In the end, the answer consists in just two short sentences: “There is no explaining it. It was all a miracle.” The miracle itself was presumably composed of two main factors: “sheer blind luck and bureaucratic infighting among Nazi organizations” (as the back cover presentation puts it). If there was a consuming fear in the hearts of all Berlin’s Jews – including the patients, surgeons and physicians, nurses and other staff of their hospital – it was that of the terrifying, indiscriminate bombing by the Anglo-American air squadrons.

Finally, with regard to facts opposing the assertion, made without evidence, that Third-Reich Germany was exterminating the Jews, a French study is worth reading, rich in astonishing revelations; entitled “*Vie quotidienne des juifs allemands pendant la guerre (Trois documents)*”²¹ (Daily Life of German Jews during the War – Three Documents), it appeared in the *Revue d’histoire révisionniste* n° 6 (May 1992), pp. 131-140. The piece bore the byline of “Célestin Loos” but actually had two authors: the Belgian Pierre Moreau, recently deceased, and myself. The case of the Berlin Jewish hospital (director: Dr Walter Lustig) is mentioned in passing (p. 138, note 3).

²¹ <https://robert-faurisson.com/histoire/vie-quotidienne-des-juifs-allemands-pendant-la-guerre-trois-documents/>

Jewish Collaboration with the German Occupiers

In a 1992 study on the “Brown Jews,” reproduced in my *Ecrits révisionnistes (1974-1998)*,²² I brought up the existence and role of the “Jewish Councils in Europe” (pp. 1429-1430) in the following terms:

“From late 1939 the Germans imposed the creation of ‘Jewish Councils’ for the administration of Jewish communities in Poland in cities, provinces or ghettos. Some Councils tried hard to thwart German policy, but most brought an important contribution to the German war effort. They provided labour and manufactured goods. This policy of resolved collaboration was followed by Mordechai Chaim Rumkowski, the famous ‘King of Lodz’, who went so far as to issue his own currency, Jacob Gens of Vilnius, Moshe Merin of Sosnowiec in Silesia and Efraim Barasz of Bialystok. These Councils condemned armed struggle against the Germans, some going so far as to combat the resistance fighters. Germany had its ‘Representation of German Jews of the Reich,’ France had its ‘General Union of Jews of France’ [UGIF], Belgium an ‘Association of Jews in Belgium’. The Netherlands, Slovakia, Hungary, Romania and, in Greece, Salonika had their Jewish Councils. Those of the Netherlands, Slovakia and Hungary were particularly cooperative. Through their collaboration with the Germans many Jews amply secured their subsistence: certain of them, such as Joinovici and Skolnikoff, built colossal fortunes.”

During the war, contacts between certain Zionist circles and the Germans continued. In 1941 the “Stern Gang” and “Lehi” even offered a military alliance with Germany against Britain. An emissary of the Jewish body, Naftali Lubenchik, met the diplomat Otto Werner von Hentig in Beirut for talks on the subject.

Germany Was Ready to Hand Jews over to the Americans and the British

After considering several possible territorial solutions of the Jewish question, solutions which, like the “*Madagascar Projekt*,” proved unworkable, Germany was ready to hand over the Jews of Europe to the Americans and British but on the condition that they keep those Jews within their own territories until the end of the war and not allow them to emigrate to Palestine, in order to spare “the noble and valiant Arab people.”

²² <https://robert-faurisson.com/histoire/a-propos-de-larret-touvier-laffaire-des-juifs-bruns/>

Indeed, for example in 1944, the German Foreign Ministry (headed by Joachim von Ribbentrop) informed the British government that Germany was ready to hand over 5,000 “non-Aryan” persons – of whom 85% would be children and the other 15% adults accompanying them – from Poland, Lithuania and Latvia, but on condition of receiving the guarantee that they would be hosted till the end of the war in the British Empire (for example in Canada), barring Palestine and the rest of the Middle East. “The Reich Government cannot lend itself to taking part in a manoeuvre that would tend to let the Jews chase the noble and valiant Arab people from their homeland, Palestine” (Nuremberg document NG-1794, Eberhardt von Thadden, on 29 April and 5 May 1944; Wagner, July 29, 1944. Henri Monneray, former deputy prosecutor at the International Military Tribunal, *La persécution des juifs dans les pays de l’Est présentée à Nuremberg*, Paris, Editions du Centre de documentation juive contemporaine, 1949, p. 168-169).

On January 15, 1945 Heinrich Himmler met the former Swiss President Jean Marie Musy in the Black Forest town of Wildbad; the latter was there at the behest of the Americans to discuss once again “the improvement of the Jews’ lot.” Previous talks had already had their effect on one point: previously subject to being assigned, like all others, to the hardest labor, the Jews were now granted a privilege, that of not being assigned to “hard labor” but only to “normal work.” In a note on this meeting Himmler wrote:

“I again put forth my position to him. We assign the Jews to labor and that, of course, includes hard work such as the building of roads and canals, mining, and there they have a high mortality rate. Since the start of discussions on improving the Jews’ lot, they have been employed in normal work, but it goes without saying that they must, like all Germans, work in armaments production. Our view on the Jewish question is as follows: the position taken by America and England regarding the Jews does not interest us in any way. What is clear is that we do not want to have them in Germany and in the German living space, given the decades of experience since the [First] World War, and we shall not join in any discussion on the matter. If America wants to take them, we are glad of it. But it must be ruled out, and here a guarantee will have to be given to us, that the Jews whom we allow to leave [continental Europe] via Switzerland can ever be sent back to Palestine. We know that the Arabs, just as much as we Germans, reject the Jews and we do not want to partake in such an indecency as the sending of more Jews to that poor nation tormented by the Jews [zu einer solchen

Unanständigkeit, diesem armen, von der Juden gequälten Volke neue Juden hinzuschicken]” (Document of the US Document Center, Berlin. Photograph in Werner Maser, *Nürnberg, Tribunal der Sieger*, Munich-Zürich, Droemer Knauer, 1979, p. 262-263).

Excesses Committed against Jews Could be Punished by Death

Many other precise material details exclude the possibility of the German authorities’ having pursued a policy to exterminate the Jews, but I think the very strongest evidence of the non-existence of such a policy lies in the fact that, during the war, the murder of a sole Jewish man or woman by a German ran the latter the risk of a sentence up to the death penalty, and execution. For lack of space here, I refer the reader to the text of a talk on this subject that I gave in 2002 entitled “Punishment of Germans, by Third Reich Authorities, for Mistreatment of Jews (1939-1945).”²³

The Imposture of the Six Million. Wilhelm Höttl and the Nuremberg Tribunal Unmasked

In the next few paragraphs I intend to show first how the myth of the Six Million Jews supposedly killed or otherwise deceased during the Second World War was born, then through what lies it came to be endorsed – thanks to its particular lying inventor – by the International Military Tribunal (IMT) of Nuremberg and, finally how, in 1987, I personally managed, in the presence of a witness, to confound former SS officer Wilhelm Höttl for having given false testimony by stating in writing and under oath that he had gotten that figure from the mouth of Adolf Eichmann himself.

It was in 2003 that the American Don Heddeshimer, a lawyer by profession, revealed to us that the myth of the Six Million had arisen from the most sordid source imaginable: from 1900 (and perhaps even earlier) certain Jews in New York had made up and launched a lucrative advertising slogan that allowed them to collect millions of dollars through fundraising campaigns. The slogan they devised was of two short sentences: “At this time millions of our brothers are dying in Europe. Give us money to come to their aid.” In general, those European Jews were supposed to number “five million” or “more than five million” or, especially, “six million.” De-

²³ <https://robert-faurisson.com/history/punishment-of-germans-by-third-reich-authorities-for-mistreatment-of-jews-1939-1945>

pending on the circumstances and periods, the Jews' killers were presented as being the Russians, the Ukrainians, the Tsars, the Poles, ... (*The First Holocaust / Jewish Fund-Raising Campaigns with Holocaust Claims during and after World War One*, Preface by Germar Rudolf, Theses & Dissertations Press, Chicago, October 2003, p. 144).²⁴ The newspaper contributing most to the dissemination of slogans peculiar to such campaigns was the *New York Times*. One of the most active personalities involved was Rabbi Stephen Wise (1874-1949), a friend, successively, of Presidents Wilson and, especially, F. D. Roosevelt; founder of the World Jewish Congress, he was a militant Zionist.

With the start of the Second World War the designated killers became Hitler or the Germans, while the European Jews were decreed "dead" or "killed" and no longer merely "dying." In 1945-1946 75% of the American delegation at the Nuremberg Trial happened, it seems, to be Jewish; the estimate is that of U.S. Executive Trial Counsel Thomas J. Dodd (from the September 20, 1945 letter to his wife, published in a book co-authored by his son, Christopher J. Dodd, and Larry Bloom, *Letters [of Thomas J. Dodd] from Nuremberg*, Crown Publishers [Random House], p. 136). Presumably at least some of the Jews there, having grown up with the refrain of "millions of European Jews being dead or bound to die" in their ears, ended up believing in good faith what they heard or read on the subject. For them, the main thing was to have that belief endorsed by the Nuremberg judges.

To attain their objective, they would use a most dubious character, a former SS major and lieutenant-colonel who, in the last months of the war, in Italy, sensing that he risked ejection from the SS for both embezzlement and contact with the enemy, had gotten in quite close touch with the Allied authorities. At war's end, having become one of their exemplarily docile prisoners, he was transferred to Nuremberg, where he fully cooperated with the prosecution. It was to him, in particular, that the prosecutors owed the impressive organization chart of the German Security Police and the Security Service (Document 2346-PS) bearing his signature. On November 26, 1945 he agreed to sign an affidavit (Document PS-2738) in which he claimed that at the end of August 1944, at his apartment in Budapest, he received a visit from his colleague Lieutenant-Colonel Adolf Eichmann, who advised him that he had recently submitted a report to Himmler, who had wanted to know the exact number of Jews killed thus far. According to the report, Eichmann put it exactly this way: "Approximately 4,000,000 Jews had been killed (*getötet*) in the various extermination camps (*Ver-*

²⁴ <https://archive.org/details/pdfy-T1udT833E1lka3Ai/mode/2up>

nichtungslagern), while an additional 2,000,000 met their death in other ways, the major part of whom were shot by operational squads of the Security Police during the campaign against Russia.” And he added that Himmler had not appreciated this report because, for him, the number of Jews killed had to be more than six million.

The affidavit was read out in court on December 14, 1945 by the American assistant trial counsel William Walsh, who committed the dishonesty of translating the suspect word *Vernichtungslagern* by the classic phrase “concentration camps.” A German lawyer spoke up, requesting the appearance of Höttl. He would never obtain it. And the height of it all was reached when, in the final ruling, the Tribunal presumed to conclude, on September 30, 1946: “Adolf Eichmann, who had been put in charge of this program by Hitler, has estimated that the policy pursued resulted in the killing of six million Jews, of which four million were killed in the extermination institutions” (*IMT*, I, pp. 252-253).²⁵ The truth is that never had Hitler put Eichmann or anyone else in charge of such a program, and that the estimate was not that of Eichmann but, instead, had been *attributed* to him by W. Höttl. After the war Höttl continued to work with the Allies in the fear of being handed over to a Hungary governed by communists who would not have failed to execute him.

Meanwhile his colleague Eichmann lived in Argentina until the day in 1960 when he was kidnapped by the Mossad and taken by force to Israel to be found guilty at the end of a judicial farce even worse than that of Nuremberg. In the investigatory phase of his case, examining magistrate Avner Less, a captain in the Israeli Army, asked Eichmann whether he had any comments on the statements made about him by Höttl, and the response was: “Yes indeed! Höttl’s allegations are a hotchpotch of muddles that the man has stuffed his head with” (“*Jawohl! Die Angaben von Höttl, das ist ein von Sammelsurium von Durcheinander, das der Mann seinen Kopf bekommen hat*”; see Jochen von Lang, *Das Eichmann-Protokoll*, Berlin, Severin und Siedler, 1982, p. 107). Eichmann then pointed out that the advent, after the war, of millions of survivors belied the possibility that there had existed any program of physical extermination of the Jews. He stated, for example, on the next page: “Captain, after the war the Allies nonetheless counted – I think – 2.4 million Jews. And hundreds and hundreds of thousands of Jews came out of the concentration camps” (“*Herr Hauptmann, da sind immerhin – glaube ich – wie gesagt, es sind 2.4 Millionen von den nach Alliierten Kriegsschluss gezählt worden. Und Hunderttausende von Juden kamen aus den Konzentrationslagern*”). When, for

²⁵ <https://www.historiography-project.com/imt/imt-v01.php>

his part, he employed the word “*Vernichtung*” regarding the Jews, he had in mind the annihilation of the Jews’ power (in the framework of the search for a possible “final territorial solution to the Jewish question”) and not the sense that the translators like to give that word, that is, “physical extermination” (p. 110).

In 1987 W. Höttl, beset by his compatriots’ criticism or requests for clarification about the words he had ascribed to his colleague Eichmann, began to retreat. He suddenly claimed that it was under the influence of alcohol that the latter had spoken; he had, apparently, let Eichmann drink profusely of his favorite apricot-based Hungarian spirit, *barack* (*Welt am Sonntag*, March 8, 1987, p. 2). I wrote to him at his home in Altaussee in Austria, where he was a school principal. I got him to promise to see me on two consecutive days in the company of an Austrian called R. M. On February 3, 1989, R. M. and I were received in Höttl’s office. I had not hidden anything about my revisionist beliefs from him. I asked him some questions about his August 1944 interview with Eichmann. I let him talk at length, but suddenly I told him that, for at least two reasons, I did not believe the contents of his affidavit: firstly, six million Jews killed by July or August 1944, when there were still about nine months of war to come, would imply for the whole duration of the war an even higher figure than the already huge and unproved one of six million (the equivalent of the population of a country like Switzerland); then, I noted in the same affidavit a word that seemed an anachronism – and it is well known that in history anachronism is one of the signs of falsehood. The word in question was *Vernichtungslagern*, that is, “extermination camps.” It is precisely the German translation of an American neologism, “extermination camps,” having first appeared in Washington in November 1944 in the famous “*War Refugee Report*” or “*Auschwitz Protocol[s]*”, which the world owes to the mythomaniac “Holocaust” witness Rudolf Vrba.²⁶ It is most unlikely that Eichmann should have used such an expression in August 1944 in Budapest.

Visibly struck by the argument, our interlocutor, losing all self-assurance, asked us in a plaintive tone: “Why do you lend so much importance to that statement of Eichmann’s?” And he explained that the man was under the influence of alcohol and that he suffered relative to himself, Wilhelm Höttl, from *an inferiority complex, which led him to inflate the facts and figures*. In other words, Höttl suddenly called into question the central point of his own affidavit. He even withdrew all value from it. However, it was that ringing declaration which, subsequently, would allow the Tribunal

²⁶ <http://www.fdrlibrary.marist.edu/resources/images/hol/hol00522.pdf>

to launch the announcement to the world of Germany's extermination of six million Jews. Höttl had lied; then, as seen above, to that lie the judges at Nuremberg added their own lie in coldly attributing the statement to Eichmann himself.

On the morning after that interview R. M. and I were preparing to leave our hotel and go, as agreed, to the second meeting with Höttl when the telephone rang: it was Mrs. Höttl informing us that her husband was unwell and could not see us.

Today, R. M. is still alive and can attest to what I say here and which, in any case, is recorded in our correspondence. I must say that, thereafter, I maintained correspondence with Höttl. I suggested that he leave to posterity a piece of writing in which he might set the record straight. His response and the ensuing letters show a man decided on rejecting my suggestion but nonetheless troubled. In 1997 he published *Einsatz für das Reich (In the Service of the Reich)* (Koblenz, Verlag S. Buble). Curiously, in the section on "Eichmann and the Six Million" he showed himself discreet and evasive on the heart of the matter and even wrote: "The figure of 6 million seems, anyhow, to be magical" (*Diese Zahl von 6 Millionen scheint irgendwie magisch zu sein*) (p. 83). Some of his remarks were openly revisionist (pp. 82-85 and 420-423) but he took the precaution of ending with a profession of Holocaustic faith which I would describe as merely verbal. He died two years later at the age of 84. History will record his treachery. But Höttl may be granted consideration of mitigating circumstances: in the first place, on a personal level, had he refused to cooperate with the Americans he would have been consigned to the Hungarians, who would have hanged him; and he would have had to be a hero to defy the victors' justice, the Jewish thought police and the religion of the "Holocaust," which, in the 1980s, wrapped in an aura of sacred terror, was, little by little, to invade the entire Western world.

The Present State of Things

As of today, on the strictly historical and scientific plane, the assessment is disastrous for the proponents of the official truth. There remains not one stone upon another of the edifice built by the 1945-1946 Nuremberg Tribunal, the Jerusalem Tribunal of 1961, and by Léon Poliakov, Gerald Reitlinger, Raul Hilberg and a crowd mainly of Jewish authors. To confine ourselves to the three essential elements of the charge brought against Adolf Hitler and the Third Reich, no one, in the sixty-five years and more since the war, has been able to find a single order to kill the Jews, or a sin-

gle proof that there existed a single homicidal gas chamber or gas van, or a single proof that six million European Jews were murdered or had simply died, of whatever cause, during the Second World War. When the American revisionist Bradley Smith, head of the Committee for Open Debate on the Holocaust (CODOH), asks his country's academics to provide him, with supporting evidence, the name of one person who died in a gas chamber at Auschwitz, he is answered with insults or silence. Why?

For his part, E. Wiesel wrote in 1994: "Let the gas chambers remain closed to prying eyes, and to imagination" (*All Rivers Run to the Sea / Memoirs*, New York, Knopf, 1995, p. 74; original French version: *Tous les fleuves vont à la mer / Mémoires*, Paris, Seuil, 1994, p. 97); here he makes a confession: that of feeling a terrible embarrassment, which he shares with all his ilk, historians included. When he adds: "We will never know all that happened behind those doors of steel" he is indulging his "imagination," for the only alleged "gas chamber" that one may visit at Auschwitz has two very ordinary wooden doors, one of which is partially glazed (and opens inwards, where dead bodies had supposedly piled up!); as for the third opening, it gives free access to the room containing furnaces, a coke repository and funerary urns: the ovens, at times heating up to 900° C, would have stood in direct proximity to the "gas chamber" full of a substance – the disinfectant Zyklon B – emitting hydrogen cyanide gas, known for its explosive nature! In the second volume of his memoirs Wiesel returns to this need to say nothing, tell nothing, imagine nothing about the alleged "gassings":

"I believe I know everything, can guess everything, about the victims' final hours. I shall say nothing. To imagine would be indiscreet. To tell would be indecent."

He adds that, on the spot, at Auschwitz-Birkenau:

"As we get closer to the place where the killers built their gas chambers and their crematories [in reality, ruins of simple crematoria – RF], we clench our teeth and suppress the desire to scream."

Yet with his fellow Jews he will first murmur, then "the murmur becomes a scream, the cry of a community gone mad, mad with grief and lucidity" (*...and the Sea Is Never Full / Memoirs 1969-*, New York, Knopf, 1999, p. 193; original French version: *...et la mer n'est pas remplie / Mémoires 2*, Paris, Seuil, 1996, p. 291).²⁷ Further on he repeats:

²⁷ The English edition lacks the sentences presented above as "To imagine would be indiscreet. To tell would be indecent [...] the whisper becomes a scream, the cry of a community gone mad, mad with grief and lucidity." The translation of *...and the Sea Is Never Full* is the work of E. Wiesel's wife Marion. According to an American researcher,

“I forbid myself to imagine what happened inside the gas chambers; my gaze follows the living people who enter them to die of suffocation only as far as the entrance.” (p. 356)

Here we are, immersed in pathos. In *La Nuit* there is no mention of the “gas chambers”; E. Wiesel tells us that at Auschwitz as at Buchenwald it was outdoors, in infernal flames, that the Germans exterminated the Jews. In the German translation of his book, the “gas chambers” burst onto the scene: in fifteen instances, the translator has put gas where the author had not (see “Un grand faux témoin (suite): Elie Wiesel”, either in my *Ecrits révisionnistes (1974-1998)*, p. 1526-1529, or on my blog).²⁸

It was the Catholic intellectual François Mauriac who, in his preface, spoke of “the gas chamber” and the “oven fueled with living creatures” and, to start, evoked “those carriages stuffed with little boys” (p. 10; one will note the word “stuffed” – *bourrés* – and the absence of any little girls). “*Anus Dei*”, as Mauriac was dubbed with a quip attributed to Paul Léautaud, had been seduced by the young Wiesel and could refuse him nothing. The English translation of the book is not without interest (*Night*, New York, Bantam Books, paperback edition of 1982: “This edition contains the complete text of the original hardcover edition [1960]. NOT ONE WORD HAS BEEN OMITTED”, XIV, 111 p.). Mauriac’s preface is the object of some significant changes or attenuations: three times “*Israélien*” or “*israélien*” is translated as “Jew”; “*l’œil bleu*” of the young Elie Wiesel turns into “dark eyes,” “*millions de morts*” fades to “thousands of dead” and, above all, “*ces wagons bourrés de petits garçons*” become “those trainloads of little children.” At the beginning of Chapter II of *La Nuit* in the original French edition (1958) there were carriages filled with eighty people, in which “freed from all social censure, the youths openly gave themselves over to their instincts and, under cover of darkness, copulated in our midst, paying no mind to anyone, alone in the world. The others pretended not to see anything.” In more recent editions, for example that of 2007, “*s’accouplaient*” has become “*s’attouchaient*”. The translations into

Mrs. Wiesel has in the past purposely mistranslated certain words so as to deceive the reader and, in several passages in *Night*, resorted to the practice in an attempt to right the account’s confused chronology. The researcher in question, who has a perfect command of French, informs us as well that, as is the case here, she has at times simply chosen not to include certain words or sentences if she believes a faithful translation might suggest to English readers that E. Wiesel is not, after all, a reliable witness. [See Warren B. Routledge, *Elie Wiesel, Saint of the Holocaust – A critical biography*, Castle Hill Publishers, Uckfield (England) 2020 (3rd slightly corrected and updated edition); <https://armreg.co.uk/product/elie-wiesel-saint-of-the-holocaust-a-critical-biography/> – editor’s note.]

²⁸ <https://robert-faurisson.com/histoire/un-grand-faux-temoin-elie-wiesel-suite/>

English have at times kept “to copulate” (*The Night Trilogy*, paperback edition, first published 1987, Canada, Harper Collins, fifteenth printing, 1997), with others choosing “to flirt.” With E. Wiesel, whether he talks or writes, transformations and cheating are to be found at every turn.

All throughout his public existence “the Pope of the Holocaust religion” has made up for the bankruptcy of the official historians. We have not a single proof, not a single document to prove the “Holocaust” but we indeed have the performances of the clown Elie Wiesel and his acolytes. Where a historical subject of great gravity called for sober historians, we have had only histrions; Elie Wiesel is the first among these: a clown, a histrion crowned with a Nobel Prize.

Good News for Poor Humanity

Thanks to the Internet, the achievements and victories of revisionism will finally be within the whole world’s reach. For E. Wiesel and his associates, for Jewish organizations in general, for the Zionists and the State of Israel, the news is bad, but for common humanity it is good. Reputedly capable of all possible horrors, humanity has nonetheless still not committed the supreme horror that would have consisted in coldly seeking to exterminate an entire “race,” particularly in veritable death factories. This “crime of crimes” was not committed: *Germany has not committed the unforgivable*. She has been atrociously maligned. Has her very soul ended up being killed? The future will tell.

For 66 years, by virtue of the assumption that the unprecedented horror had unquestionably happened, we have been constantly subjected to the same chant: “How could the country of Goethe and Beethoven, land of so many great minds, scholars, benefactors of humanity have committed the crime of crimes?”, or again “How could the world stay silent? How is it that Pope Pius XII, so hostile to Adolf Hitler, never mentioned the gas chambers either during or after the war?”, or “How can it be explained that neither in their statements nor in their respective memoirs Churchill, Eisenhower, de Gaulle, although ruthless in denouncing the crimes of National Socialism, should never have mentioned those gas chambers that were the ultimate weapon of mass destruction of Jews?”, or “How is it that so many Jews – derisively called ‘Brown Jews’ – should have agreed in the countries occupied by the German army, or in ghettos or camps, to cooperate with the Nazis?”, or, finally, “What is behind the overall silence of nations and, in particular, that of Switzerland and the International Committee of the Red Cross, in the face of the Holocaust then underway?” These

and other questions of like nature have an answer: *the crime of crimes was not committed*. The Jews were treated by National Socialist Germany as declared or potential enemies, but they were never steered towards physical extermination; during a total war in which millions of civilians perished many Jewish civilians died but many survived. More than sixty-five years after the war we are still awaiting estimates that can be verified.

After the war, Jewish survivors or miraculous survivors were to be counted by the million, to the point that they could people a new State called Israel and disperse in some fifty countries in the great wide world.

Times Are Changing, Fast and Profoundly

The “Holocaust” will go down in history as one of the most fabulous impostures of all time. The State of Israel has so far owed its survival only to this imposture which, in its eyes, justifies the theft of a territory, a cruel apartheid and perpetual war: this state is headed towards its doom as well. The Jewish organizations in the diaspora have failed. Their arrogance, their pressure, their blackmailing methods, their constant calls for repression against those who open, one after another, the black boxes of the “Holocaust” have not prevented a development throughout the world of widespread skepticism and fatigue with regard to stories illustrating the purportedly exceptional character of an incomparable Jewish suffering. The Jews on the whole have had bad shepherds, who are leading them to the abyss. They would be well advised to listen to those among them, few for the moment, who, whether in a low voice or out loud, denounce the Great Imposture of the Holocaust, the Great Imposture of the State of Israel and the Great False Witnesses in the style of Elie Wiesel.

The revisionists have discovered the sinister black boxes of the “Holocaust,” then opened them and decrypted the contents for us. They have been able to unmask the apostles or disciples of a secular religion grounded in conceited pride, lies, hatred and greed. To all people, without distinction, the revisionists can bring relief: they teach us that, despite a capacity for every kind of horror, humanity has, after all, never committed the unspeakable slaughter for which, over several generations, some have presumed to blame it at every hour of the day or night, demanding ever more financial compensation, ever more privileges. Today we are facing a secular religion, that of the “Holocaust” or “*Shoah*,” which *is bound to go down in history as the dishonor of men*. This religion originated in the Western world and has developed there at a dazzling pace but is already falling into decay. The rest of the world does not want it, sometimes even expressly

rejecting it. The “Judeo-Christian” West would be well advised to take note of this and follow the example given by the rest of the world.

The Holocaust by Bullets

Tamo Kosto

In the immediate post-war period, it was widely believed that Nazi extermination camps existed in Germany and Poland. The barbaric Allied saturation bombing,¹ which had led to the collapse of the German transportation, food-distribution and medical networks, provoked a chaos exacerbated by the arrival of millions of refugees fleeing the Soviet invasion in the East. The result was starvation and the spread of disease (typhus, cholera) among millions of unfortunates, including camp inmates – many of whom succumbed. Photos of skeletal survivors were seized upon for hate-propaganda purposes, while the camps which still managed to function with some degree of normality and whose inmates were in relatively good shape, were largely ignored.

Subsequently, it became evident from available documentation and material evidence that no order had been given for the mass murder of Jews. No trace has been found of any plan, budget, or weapon, nor has a single autopsied body been shown to have been gassed.

“During and after the war there were ‘eyewitnesses’ to mass gassings at Buchenwald, Bergen-Belsen, Dachau, and other camps in Germany proper. Today, virtually all recognized scholars dismiss this testimony as false. Establishment historians, however, still claim that mass gassings happened at several camps in Poland. The evidence for this claim is, in reality, qualitatively no different to the false testimony and evidence for the alleged mass gassings at the camps in Germany proper.”²

The “confessions” obtained in Nuremberg were not infrequently obtained through torture or the threat of being handed over to the Soviets.

Under these circumstances, the search was on to find new “killing fields.” To the rescue came an organization called *Yahad – In Unum* and its director Father Patrick Desbois. This organization was created in January 2004 on the initiative of three French archbishops (including a former archbishop of Paris Mgr. Lustiger, a Polish Jew who, according to his wishes, is buried in Israel), Rabbi Israël Singer, a former President of the World Jewish Congress, Mr. Serge Cwajgenbaum, Secretary-General of the World Jewish Congress, and Mr. Pinchas Shapiro. It is sponsored by a number of foundations and organizations as well as by the Municipality of Paris.³ Father Desbois is also director of the (French) Episcopal Committee for Relations with Judaism.



On May 12, 2011, Special Envoy to Monitor and Combat Anti-Semitism Hannah Rosenthal recognized the work of Father Patrick Desbois, President of the Yahad-In Unum Association of France, with a Tribute of Appreciation certificate. By U.S. Department of State, photographer not specified [Public domain], via Wikimedia Commons

Desbois and his team set to work scouring the Ukrainian and Belorussian country sides for evidence of mass executions, plumbing the memories of local populations for clues. Evidence was forthcoming of what was duly dubbed a “Holocaust by Bullets” which began in 1941 – that is, before the Wannsee Conference (January 1942) and before the alleged Polish and German camp exterminations.

In 2008 Father Desbois’s account of his work, *Porteur de mémoires : Sur les traces de la Shoah par balles*, appeared in its English translation as *The Holocaust by Bullets: A Priest’s Journey to Uncover the Truth behind the Murder of 1.5 Million Jews*.⁴ One must wonder if any normally endowed person perusing this exposé could still seriously entertain the veracity of the Shoah. Inter alia, it recounts uncritically what we consider metaphysical phenomena and proffers unsubstantiated assertions designed to convey a picture of diabolically sadistic murderers intent on maximizing

the suffering of their victims. The book amounts to an extended diatribe of hatred toward Germans.

In establishing his credentials, Desbois assures us of his own and his family's near-saintly qualities. On p. 67 he confides modestly:

"With the influence of my family and my religious tradition, I have always taken the position of resistance in the face of evil – I am a person who unites with others to fight evil wherever it resides, [...]."

— in sum, a modern-day Don Quixote. His *Acknowledgements* (p. 215) first cite "my grandfather, Claudius Desbois, who gave me the thirst for truth. Thank you to my father and mother who gave me the taste for justice and truth." On page 5 he tells us:

"I didn't find out till much later that the German pilots taken prisoner by the Maquis [anti-Nazi guerillas – Ed.] had been tortured in my grandparents' farm before being shot in the forest across from the house."

So it would seem that the parents' taste for justice didn't come from Grandfather Claudius; but of course the pilots were only German *boche*, unworthy of being treated as prisoners-of-war. On the other hand, when beggars came into the family shop, his mother used to say:

"'You have to give them half a rabbit, but only give them the good bits, the thighs!' And we were perfectly happy to eat the rabbit ribs ourselves."

Patrick Desbois should not be confused with Robin Des Bois (the French name for Robin Hood). Rather, he is an anti-Robin Hood who is out to rob poor Europeans to give to rich Jewish organizations. On p. 100 he recounts presenting his research to the Claims Conference (the Conference on Jewish Material Claims against Germany) which, as the book explains, was founded in 1951 in New York "to represent and offer reparations for the victims and the Jewish survivors of the *Shoah*." The Conference happens to be one of *Yahad – In Unum's* sponsors. However, lest we misunderstand, Desbois takes the bull by the horns on p. 166:

"Money and Jews, Jews and money. I am very familiar with this kind of association. These clichés often lead insidiously to hatred and violence."

We suggest he contemplate Nahum Goldmann's viewpoint as expressed in *The Jewish Paradox* (Athenäum, Frankfurt 1988, p. 77):

"I hardly exaggerate. Jewish life exists of two elements: extracting money and whining."

On p. 121 the author, in professing his belief in the Providence of God but also his awareness of the abominable face of the world, confides that both were received from his family, his Church, “but also from the Jewish tradition. A single human race, created in the image of God.” Alas! The image of a single human race, if implying equality between races, certainly didn’t come from the Jewish tradition. Just as *Animal Farm*’s governing pigs proclaimed that: “All animals are equal, but some animals are more equal than others,” *Deuteronomy* 7:6 assures the chosen people:

“For you are people consecrated to the Lord your God: of all the peoples on earth the Lord your God chose you to be His treasured people.”

In case Gentiles didn’t quite get the message clearly enough, Professor Mordechai Nisan cleared up any ambiguity in *Kivunim* (August 1984, pp. 151-156):

“If Gentiles refuse to live a life of inferiority, then this signals their rebellion and the unavoidable necessity of Jewish warfare against their very presence.”

Page 131 of the book captures Father Desbois in a reflective mood:

“I thought of the incomprehension, contempt, pogroms, and expulsions that had marked the centuries of relationships between Catholics and Jews, preventing the coming together of our two traditions.”

Since by our reading, this text nails Catholics as the villains and Jews as the innocent victims, we suggest that he might discover the motivations for this *goyish* behavior in the texts cited above. Also, he could fruitfully check out the *Talmud*.⁵

There remains a nagging question as to how 1.5 million people could have been murdered across thousands of sites without this having come to public notice much earlier. Chapter XV is entitled “An Extermination in Every Village.” This title is justified on p. 147:

“The landscape of Ukraine, village after village, east to west, was transforming itself under my eyes into an ocean of exterminations. Whether in Bahkir in west Ukraine, or in Nikolayev in east Ukraine. [...] The horrors of the Holocaust were not necessarily exactly the same from one place to another, but they did unfortunately cover the whole country without exceptions.”

Or again on p. 178 the author notes in despair:

“I imagine that if we could open all the mass graves we would have to take aerial photos of the whole of the Ukraine. A mass cemetery of

anonymous pits into which men, women and children were thrown. Not a camp but a country of graves.”

The foreword to the book provides some clues to solve the mystery:

“Their [the Holocaust victims’] stories and fates of their communities were obscured by clouds of Soviet secrecy and anti-Semitism.”

Furthermore, there were problems related to deciphering hand-written documents and the Soviet regime’s misrepresentation of the truth (p. x).

While all this is true, we are told on p. 155 that:

“The Germans had learned that whenever the Soviets arrived in a village, the first thing they would do was open the graves, photograph the bodies, and draw up a document with the help of the inhabitants of the village, the teacher, the priest, and any surviving Jews. They would also proceed with a thorough scientific analysis of the bodies.”

It was this information which led the Germans to undertake “Operation 1005” (of which more below). What remains puzzling is why the Soviets apparently kept mum about their findings. It will be remembered that Churchill and Roosevelt forbade revealing the truth about Katyn. The Russians had every reason to shout to high heaven about alleged German crimes and to shift their own atrocities onto them. Had any entity such as the Red Cross or other humanitarian agencies, the Allied or neutral governments, or well-placed individuals such as Roosevelt, Truman, Churchill, or Eisenhower been apprised of the killings, they would certainly have condemned them.

As indicated above, the “Holocaust by Bullets” took place *before* the Wannsee Conference, from which the order for the liquidation of the Jews allegedly emanated. From where did the orders for such a massive operation come? Were they issued on the independent initiatives of local commanders? The following text from p. 67 hints at an order from a centralized authority:

“We found out that the Germans had had carte blanche regarding how to kill the Jews. A legal framework was in place that required them to assassinate the Jews, but the methods used were left to their initiative, even their sadism.”

No attempt is made to justify this bald assertion. What evidence was found of a *carte blanche*’s having been given? What was the legal framework requiring them to assassinate the Jews? Was all this mere hearsay?

Yahad – In Unum set out to record the testimony of surviving eyewitnesses of the exterminations. How reliable is such evidence? An article in

the *Scientific American* of 8 January 2009 entitled, “Why Science Tells Us Not to Rely on Eyewitness Accounts” and sub-titled “Eyewitness testimony is fickle and, all too often, shockingly inaccurate,” contends:

“The uncritical acceptance of eyewitness accounts may stem from a popular misconception of how memory works. Many people believe that human memory works like a video recorder: the mind records events and then, on cue, plays back an exact replica of them. On the contrary, psychologists have found that memories are reconstructed rather than played back each time we recall them. The act of remembering, says eminent memory researcher and psychologist Elizabeth F. Loftus of the University of California, Irvine, is ‘more akin to putting puzzle pieces together than retrieving a video recording.’ Even questioning by a lawyer can alter the witness’s testimony because fragments of the memory may unknowingly be combined with information provided by the questioner, leading to inaccurate recall.”

The final sentence is particularly relevant in the present context, as is also the article’s concluding paragraph:

“Many researchers have created false memories in normal individuals; what is more, many of these subjects are certain that the memories are real. In one well-known study, Loftus and her colleague Jacqueline Pickrell gave subjects written accounts of four events, three of which they had actually experienced. The fourth story was fiction; it centered on the subject being lost in a mall or another public place when he or she was between four and six years old. A relative provided realistic details for the false story, such as a description of the mall at which the subject’s parents shopped. After reading each story, subjects were asked to write down what else they remembered about the incident or to indicate that they did not remember it at all. Remarkably about one third of the subjects reported partially or fully remembering the false event. In two follow-up interviews, 25 percent still claimed that they remembered the untrue story, a figure consistent with the findings of similar studies.”

Nevertheless, in his foreword to the book, Mr. Paul A. Shapiro claims:⁶

“Similarly, the Soviet investigation and trial records confirm that the individuals giving testimony to Father Desbois today are remembering accurately what they saw, despite the passage of more than 60 years.”

Father Desbois also assures us (p. 86) that: “The witnesses’ narratives were relentlessly precise”; but later admits (p. 204):

“Weary of the stories that were not exactly true, weary of meeting people who said they wanted to tell us all but who didn’t want us to know everything.”

This is not surprising; as mentioned elsewhere, many Jews were slaughtered by local populations after the Soviet retreat since they were identified with Soviet atrocities (not the least of which was the early-1930s famine).

In the small Ukrainian town of Busk, which formerly was home to an important Jewish community, an exchange with one witness (Stepan Davidovski) was as follows (p. 183):

“Q. Did the Jewish police remain until the end of the ghetto?”

A. Yes. They weren’t shot. They were sent to the ghetto of Olensko, where the police were sent.”

On p. 186 we find the following exchange with Eugenia Nazarenko, who confirmed that she was referring to the Jewish police:

“Q. Were the police also killed in the cemetery?”

A. Yes, in the same pit. First they brought the civilians, then the police.”

But Nazarenko later admits that she didn’t actually see the killings:

“I didn’t see it myself; it was the people of the village who talked about it.”

In the Crimean town of Kertch the team “happened to run into” a sailor who, “his eyes filled with tears,” related (p. 107):

“The sea was black. The Jews who had come here had all thrown themselves into the sea at Azov to try to achieve their last hope of survival – reaching the Russian shores. Many of them drowned.”

Now, Azov is a town situated in Russia on the River Don at the other extremity of the Sea of Azov from Kertch and about 16 km inland from the sea. We presume that the Jews had in fact jumped into the sea at Kertch. Since the Kertch Strait is 3.1 km wide at its narrowest, it would seem suicidal for all but the strongest to throw themselves lemming-like into the sea.

In his foreword (p. xi) Mr. Shapiro confirms:

“[W]e can now know the whole truth in all of its frightening detail. Through a magical marriage of the evidence – 60-year old Soviet documents and riveting testimonies taken today, to which Father Desbois has added astonishing ballistic and forensic findings as well – we are finally able to see clearly.”

We subscribe to the attributes “magical” and “astonishing” in this statement, but to not much else. We have already considered the reliability of the “riveting testimonies.” While Mr. Shapiro evokes a “magical marriage,” we consider this epithet accurately describes certain events uncovered by our *Yahad – In Unum* sleuths and which we term supernatural (see below). As regards the “ballistic” findings, the procedure is described on p. 53:



Yahad found cartridge casings used by the Nazis to murder 1,400 Jews. Motol, Belarus. Photo Credit: Nicolas Tkatchouk/Yahad-In Unum Photo Archives

“The Germans did not use more than one bullet to kill a Jew. Three hundred cartridges, 300 bullets, 300 people executed here. [...] The proof of genocide was so flagrant and so real.”

True to say, proceeding in this fashion in the Ukraine, which saw very heavy fighting during the Second World War, could be qualified as “astonishing.” While Mr. Shapiro is able to see the course of events clearly, that is unfortunately not our case.

In Busk the team wished to carry out “archaeological research,”⁷ and to ensure that Jewish law was not contravened arranged for the presence of a rabbi (p. 175).

“The Jewish law, the Halakha, specifies that bodies must not be moved under any circumstances, particularly the victims of the Holocaust.” (p. 176)

On p. 177 it is confirmed that:

“It was impossible to carry out a typical scientific study because we had to respect Jewish law and not move any of the bones. We could therefore only observe what appeared on the surface.”

Recourse had to be had to the German and Soviet archives for the “missing information.”

Consequently, the foreword’s reference to the team’s (astonishing) forensic findings leaves us puzzled. What were they exactly? It would seem that the “archaeological research” consisted solely of uncovering the bodies to confirm death by shooting and then covering them up again.

In fact, Professor Robert Faurisson denies the claim that Jewish law forbids the moving of bodies, pointing out that the exhumation and exami-

nation of bodies is authorized in criminal cases. He refers to the *Encyclopedia Judaica* (1978) under the entries “Autopsies” and “Dissection.”

When he visited Belzec (Poland) Desbois met *inter alia* (p. 23): “the carpenter who made the gas chamber.” We wonder whether a carpenter would have the *savoir-faire* to construct a gas chamber?

The assassins resorted to various subtleties to cover the sound of their misdeeds. Banging on empty buckets or requisitioning a musician to play the *buben* (a wooden percussion instrument) (p. 139). To muffle the cries of the Jews, peasants were recruited to bang saucepans, and one villager had been requisitioned to play the drum every morning (p. 136).

In June 2002 Desbois visited Rawa-Ruska, where his grandfather Claudius had been held prisoner, with René Chevalier (p. 27). René noted that fewer Jews used to return to the ghetto after work than had gone in the morning. When asked where the missing were buried, he confided:

“You know, there were many holes in the airport runway at that time [...]”

We imagine that there would also be a number of aircrew and passengers buried in the vicinity.

On p. 84 we find the following testimony:

“We were three Ukrainian girls who, in our bare feet, had to pack down the bodies of the Jews and throw a fine layer of sand on top of them so that other Jews could lie down.”

This chore was carried out after each volley of shots. As one can readily imagine, this was not an easy task; as the witness admitted (p. 85):

“Many Jews were only wounded. [...] We had trouble walking on them.”

This evidence made a marked impression on the *Yahad – In Unum* team:

“That evening when we got back into the van, our eyes were full of images of these three village girls running down into the pit, trampling on the bodies, throwing sand, and coming out again on the orders of Hummel, trying to catch their breath before the next shooting.”

A German policeman called Humpel performed the same duty in the village of Senkivishvka:

“[He] advanced, upright, walking on the dead bodies, pistol in hand, and murdered each Jew, one after the other, with a bullet in the back of the neck.” (pp. xviii-xix)

Prof. Faurisson remarks that in this type of massacre the victims’ abdomens explode, spraying fecal matter everywhere; the stench is unbearable,

and the corpses assume all manner of postures. It would be impossible, even for expert gymnasts, to walk on this mass of entangled corpses without slipping and falling into the blood and fecal matter.⁸

Desbois seems obsessed with showing that the Germans resorted to burying people alive. For example, in Busk:

“The impact of the bullets and the position of the bodies showed that they had all been shot and buried alive. Many of the women’s bodies were found holding a baby, to protect it from the flow of sand. It was three weeks of macabre discoveries.” (p. 177)

The impact of the bullets would certainly show that they had been shot, but how does the position of the bodies determine that they had all been buried alive? Since **all** the victims were only wounded, the executioners must either have been extraordinarily bad shots or else have deliberately avoided killing outright. The case of finding female bodies holding babies is also a recurring theme in the exposé.

Confrontation with the macabre leads us into the supernatural. On p. 65 we find:

“These peasants also spoke to me of the pits as if they were alive. How was I to understand what they meant? How was I to accept the witnesses’ repeated assertion that the pits ‘breathed’ for three days afterward?”

The narrative then refers presumably to the Arabski event mentioned below, and continues:

“I understood then that all the witnesses who had told us about the pits moving, accompanying their words by an up and down movement of the hand, had signified in fact that a pit took three days to quiet down because many of the victims had been buried alive. After understanding that, I accepted the true meaning of these words: ‘The pit took three days to die’ [...] ‘the well shouted for three days.’ The victims suffocated in the two or three meters of sand that was thrown on top of them.”

On p. 74 we come face to face with the miraculous Arabski incident:

“I remember one man, Samuel Arabski, who had been watching from behind a bush when he was requisitioned to fill in the pit. Now an old man, he explained to us, his eyes full of terror, that a Jew’s hand had emerged from the pit and seized his spade. He had fainted. The pit was covered but ‘it was moving all over.’”

We are not surprised that our witness fainted. We shan’t know whether the hand was trying to stop, or offering to help with, the digging.

A case of immurement in a village called Sataniv is recorded on p. 205: “*‘What happened during the war?’ They replied, lifting their hands to the sky: ‘The Jews... the Jews... They were walled up. They were walled up under the marketplace in a cellar.’ The Germans had burnt some straw to make smoke and smother them. Then, after closing the door, they had piled two meters of earth on top. The women told us that, for four days afterwards, the Jews had tried to get out, and that one could see the ground of the marketplace moving. On the fifth day, the silence was total. The story stunned me; I had never heard anything like it. How far could people go in terms of sadism, evil, and negating others? It was an example of a limitless imagination in service of destruction.*”

We are just as stunned by this story as Father Desbois, who subsequently discovered in the Soviet archives that:

“this immurement, carried out by the Ukrainian police, took place on May 15, 1942. According to these archives, the smoke asphyxiated the imprisoned.”

So who was responsible? – Germans or Ukrainians? Were the victims asphyxiated by smoke as claimed by the Soviets, or from being buried alive as implied by the villagers? We refer back to the problem of trustworthiness of eyewitness accounts.

How long can a person survive if buried alive? The *Popular Science* forum calculates that for an average person in an average casket, all oxygen would be used up after 5½ hours. But it adds, and this is more to the point in our cases:

“Even if you were able to get out of the coffin without exhausting your air supply first, you’d find yourself in a situation similar to being buried in a mega-landslide or avalanche. The dirt would be so dense and heavy that your chest wouldn’t be able to expand. ‘It’d be like concrete setting in the course of seconds,’ says Ethan Greene, Director of the Colorado Avalanche Information Center. Snow is heavy, but earth is even heavier. And if you were able to move, the dirt would fall into your mouth or nostrils and could end up clogging your airways.”

So, the Sataniv victims were of particularly hardy stock. Not only were they perhaps first asphyxiated, but they then lasted for four whole days – one day better than their brethren mentioned earlier. We agree that this episode is an example of “a limitless imagination” – that of eyewitnesses.

Desbois’s reference to “the well shouted for three days” presumably evokes an interview in a Ukrainian village, Bobovry Kut. The well in ques-

tion “must have been around 80 meters deep” (p. 199). On p. 200 we find the following exchange:

“Q. How long did the shooting last?”

A. Around two hours. Some people fell into the well alive. Shouts were heard for three days.”

Now, “about 80 meters” would be approximately the height of a 20-story building.

We are willing to concede that Yahweh may well have endowed his chosen people with special qualities to reinforce their powers of survival. However, until such time as the above-cited phenomena can be reproduced under controlled conditions, we reject them as pure fantasy. We do not demand 4 or even 3 days of live burial, just one day. For the well episode, just one-quarter of the height cited (i.e. 20 meters).

On p. 207 we learn that a “Holocaust by smothering” occurred in a Ukrainian village called Bertniki. A local resident who hid Jews smothered them with quilts during the night. On the other hand, a witness in Busk spoke of a woman who managed to hide an entire Jewish family in her cellar, while two Germans also lived with her – a commendable feat of concealment.

Father Desbois’s disclosure of the need to mount guard at night (p. 177), or to cover graves with a special tar (p. 178), in order to prevent grave robbers from stealing dental gold was not particularly flattering for the host population.

One can readily sympathize with the *Yahad – In Unum* team that theirs was a particularly arduous task; harrowing both physically and above all psychologically in view of the horrors encountered. But the job had to be done. Desbois confesses stoically on p. 109:

“I had to accept to hear the unspeakable. I had to get over the disgust provoked by the accounts of infinite sadism. Sometimes we had to stop in the middle of an interview, when the horror had surpassed our understanding. We had to calm ourselves down, catch our breath, drag ourselves out of the narrative, and detach ourselves from the obscenities performed on women and children.”

Hopefully, the honors which have been bestowed upon at least the team’s leader (see below) have helped compensate for the traumas occasioned by these ordeals.

Operation 1005

As mentioned above, the Germans' awareness of Russian investigations into their activities drove the former to try to cover their tracks. Chapter XVI is devoted to this episode which

“involved digging up all the victims of the Reich in Eastern Europe and burning the bodies in large furnaces. Special furnaces were designed that could fit up to two thousand bodies. The purpose was to hide all traces of the executions, particularly those performed by the Einsatzgruppen.” (p. 153)

Since they sought to recover all bodies, this would have necessitated *inter alia* digging up the Rawa-Ruska airport runway.

In charge was an SS Paul Blobel who

“devised a particular technique to make the burning of the bodies more efficient: he had the bodies layered with wood on metal rails as in a pyre; when it was set on fire the cremation was extremely rapid. The same method was frequently used in the extermination camps afterwards.” (pp. 153f.)

Was this technique an adaptation of the special furnaces or an alternative?

“Operation 1005 was kept secret, the SS communicated with Berlin by means of meteorological codes: the number of clouds indicated the graves opened, and the height of the rainfall the number of bodies burnt.” (p. 155)

Decidedly there is no limit to human inventiveness – particularly when in the service of evil. The manipulation of such natural phenomena as clouds and rain by the Nazis represents a significant technological advance over the North American Indians' system of smoke signals. Unfortunately, Desbois does not enter into details of how the system actually functioned. How had German genius contrived to bend meteorological phenomena to its will? For example, what happened on cloudless days or when the sky was completely overcast. Perhaps they were obliged to suspend activities on such occasions. How are clouds counted? How is the height of the rain calculated? What happens when there are clouds but no rain? What if the wind was blowing in the wrong direction such that the signals went to e.g. Moscow instead of Berlin?

These extraordinary communications measures were contrived despite the fact that the whole undertaking was an open secret locally. How could one hope to hide pyres burning 2000 bodies? As Desbois notes:

“Although surrounded by absolute secrecy, Operation 1005 was doubtless the best-known German operation in the immediate neighborhood of the cremation sites during the genocide of the Jews.” (p. 154)

The situation would seem quite grotesque.

On 15-16 June 2009 an International Conference was organized in Paris on the subject of Operation 1005. We don't know if any of the questions posed above were elucidated by the participants.

Another illustration of German inventiveness in the cause of evil is furnished on p. 98:

“The Nazis had taken away beauty from everything. The most luscious green landscapes became extermination fields, and Ukrainian children became the hired hands of death. The perpetrators of genocide used everything — cliffs, grain silos, beaches, irrigation wells, ditches. Everything that could be closed off was used as a prison. Schools, town halls, synagogues, wine cellars, police stations, shops, the kolkhoz pigsties, chicken houses, and stables, had become, one after the other, the antechambers of death. The landscape, buildings, and children became, in the hands of the assassins, tools to exterminate the people of Abraham, Isaac, and Jacob.”

The Count

The foreword (p. vii) claims “over 1.5 million” victims. How does one arrive at this figure?

There seem to have been two methods employed for assessing the number of victims – counting of bodies and the counting of empty German cartridge casings. Apart from our reservations about the latter procedure, we would also add:

- For executions carried out within villages the casings were presumably no longer recoverable.
- Given that bodies should not be moved, how were the numbers of victims thrown down wells or buried in pits in multiple layers assessed?
- How many drowned in the Sea of Azov (which was black with Jews trying to reach Russia)?

We were surprised to learn on p. 115 that the Germans, normally so meticulous in such matters, had charged a local boy under 14 years of age with the task of counting bodies.

How can we know that all the victims were Jews? We wonder how many of the human remains located were those of the 10-15 million esti-

mated to have been murdered by Stalin's Jewish henchman Lazar Kaganovich in the notorious induced starvation of the early 1930s? Since we are told "the work is characterized by its rigor" (p. 59), a future edition of *The Holocaust by Bullets* may elucidate this question.

As our modern-day Don Quixote and his team pursue their research, who knows what further wondrous phenomena might come to light. Perhaps even evidence of a "Holocaust by Hypnosis"? It is a pity that the team doesn't seem to have a Sancho Panza.

Public Reaction to the Book

Here are some of the (shorter) blurbs presented in the book itself:

"Father Desbois is a generation too late to save lives. Instead, he has saved memory and history." —*The Wall Street Journal*

"[T]his modest Roman Catholic priest from Paris, without using much more than his calm voice and Roman collar, has shattered the silence surrounding a largely untold chapter of the Holocaust when Nazis killed 1.5 million Jews in Ukraine from 1941 to 1944." —*Chicago Tribune*

"An important addition to studies of the Shoah, agonizing to read and utterly necessary." —*Kirkus Reviews*

"One of the most moving, troubling and insightful books on the Holocaust, or for that matter any other subject, that I have ever read."

—*The Catholic Review*

It would be a sad comment on the intelligence of the reviewers concerned if they had actually read the book. Perhaps they were merely handed the blurb and told to sign it.

In France the book received favorable press, radio and TV coverage. Criticism by local historians centered mainly on Father Desbois's tendency to present himself as a pioneer, neglecting previous research on the subject.¹⁰

The French magazine *L'Express* of 5 October 2009 published an article which included criticisms of Desbois's procedures by people who had initially collaborated with him. The lack of scientific method in interviewing witnesses was denounced, as well as a systematic evasion of local populations' participation in the massacre of Jews, which sidestepped the reality of the situation on the ground. Following the founding of the Soviet Union, the conflict between Ukrainian Communists and Nationalists was such that a number of the latter joined the SS-Volunteer Division "Galicia." A lack

of precision in the localization of certain pits was criticized, as also the occasional non-respect of the *halakha* (Jewish law).

L'Express relates that, following this criticism, Desbois retained the services of an American public-relations firm to enhance his image. He also pleaded "I am not an historian."

Not surprisingly, Jewish organizations are solidly behind him.¹¹

The United Nations was harnessed to the propaganda task when its *International Day of Commemoration* in

Memory of the Victims of the Holocaust celebrated "Holocaust by Bullets" on 28 January 2013.

A year later *The New York Times* ran an article from Oswiecim (Auschwitz) which is worth quoting liberally:¹²


"Monday, the 69th anniversary of the day Soviet forces liberated Auschwitz, was observed as International Holocaust Remembrance Day. Yet a third or more of the almost six million Jews killed in the Holocaust perished not in the industrial-scale murder of the camps, but in executions at what historians call killing sites: thousands of villages, quarries, forests, wells, streets and homes that dot the map of Eastern Europe.

The vast numbers killed in what some have termed a 'Holocaust by bullets' have slowly garnered greater attention in recent years as historians sift through often sketchy and incomplete records that became available after the collapse of the Soviet Union.

As the number of Holocaust survivors gradually declines, these documents or witness accounts – from Belarus, Ukraine, parts of Russia and

Marking the UNITED NATIONS' INTERNATIONAL DAY OF COMMEMORATION
IN MEMORY OF THE VICTIMS OF THE HOLOCAUST,
Ambassador Michael Kozak, Interim Special Envoy to Monitor and Combat Anti-Semitism,
invites you to attend a screening of a Yehad-In Unum documentary about the genocide perpetrated in the former Soviet Union against Jews, Roma, and other victims of the Nazis between 1941 and 1944

"HOLOCAUST BY BULLETS"



Welcoming remarks by MARIA OTERO, Under Secretary for Civilian Security, Democracy, and Human Rights
followed by a panel discussion moderated by
AMBASSADOR DOUGLAS DAVIDSON, Special Envoy for Holocaust Issues
with
VICTORIA HOLT, Deputy Assistant Secretary, Bureau of International Organization Affairs
SIZANNE BROWN-FLEMING, United States Holocaust Memorial Museum
FATHER PATRICK DESBOIS, President, Yehad-In Unum (research organization investigating the mass executions of Jews and Roma in Eastern Europe between 1941 and 1944)
JULIA FROMHOLTZ, Special Assistant, Office of the Under Secretary for Civilian Security, Democracy, and Human Rights
MONDAY, JANUARY 28, 2013, 2-4PM, DEAN ACHESON AUDITORIUM
(public entrance on 23rd Street, between C and D Streets)

International Day of Commemoration Flyer

the Baltic States – have illuminated a new picture of the Nazis' methods.

In the years after 1945, the executions were not discussed much. The shock of the discovery of concentration camps was one factor. The camps had survivors, found in place, who told their unimaginable tale. By contrast, the local executions terrorized and silenced survivors in the eastern regions. In addition, after World War II, many witnesses were left behind the Iron Curtain, and no one was interested in their memories.

On the ground, 'news about killing in local fields spread much more quickly than the murky rumors' about gassing at concentration camps, Dr. Pohl said.

'Only a few survivors could testify after 1945,' he added. As a result, 'there is still no comprehensive overview of the killing sites.'

Dr. Silberklang said that 'in the popular mind, this subject is far less known than the Holocaust.' The executions became, he said, 'in a sense, invisible.'

One man who has sought out testimony for 12 years is the Rev. Patrick Desbois, a Roman Catholic priest from France who became involved after stumbling across Rava-Ruska, the location of a World War II prison camp in Ukraine for French soldiers where his paternal grandfather was interned.

Father Desbois, the only one in his family curious enough to have gotten his grandfather to discuss his memories, now has 23 full-time employees in Paris who crisscross former Soviet territory interviewing witnesses, 90 percent of whom had never told their tale, he said.

The killing was 'secret for Western countries, at a high level,' he said. 'It was ultra-public in a village.'

Father Desbois has worked with the American Jewish Committee on five sites in Ukraine and Belarus to clear them, find their parameters and have them marked. One difficulty, said Deidre Berger, the head of the committee in Berlin, is that Jewish tradition prohibits exhumation.

It is painstaking work, uncovering 'a tragedy of vast dimensions that has been very little researched,' Ms. Berger said at the Krakow conference. Yet, she noted, the work has huge significance, given that 'more Jews were killed by shooting in Ukraine' – an estimated 1.5 million – 'than murdered in Auschwitz in the crematoria.'

Often, Ms. Berger said, 'what we thought were facts are not facts at all.'

'We must anticipate tomorrow,' Father Desbois added, referring to still-powerful anti-Semitism and Holocaust denial, 'when people will start to say, 'No, nothing happened here.'''

So here we have “a new picture of the Nazis’ methods.” The *NYT* plays fast and loose with its statistics. We are told that the number of Holocaust victims was “almost six million” and that “a third or more” perished in “what historians call killing sites: thousands of villages, quarries, forests, wells, streets and homes that dot the map of Eastern Europe.” Later in the article the number involved is “an estimated 1.5 million.” Now 1.5 is one-third of 4.5. If it was more than one-third – e.g. one-half, then the total number of Holocaust dead would be 3.0 million. But even our 4.5 figure is not really almost 6. But then, as Dr. Pohl (a professor of history at Klagenfurt University) states, the gassings were just “murky rumors.”

We return to the problem of why it had taken so long to discover these murders which took place everywhere in the Ukraine? The answer: A combination of “The shock of the discovery of concentration camps” plus “the local executions terrorized and silenced survivors in the eastern regions,” plus “After World War II, many witnesses were left behind the Iron Curtain, and no one was interested in their memories.” That the news of mass killings on such a scale at thousands of sites should take a half-century to reach Western ears is stretching our credulity a bit far, even allowing for the terrible shock imparted by discovery of the concentration camps. Particularly as Dr. Pohl assures us that “news about killing in local fields spread much more quickly than the murky rumors” about gassing at concentration camps, and Father Desbois confirms that the killing “was ultra-public in a village.” Furthermore, the Soviet authorities had every interest to load murders onto the Nazis – as in the case of Katyn – when the news reached their ears. Hence, we are surprised that no one was interested in their memories.

Although the executions took place at thousands of sites, Dr. Silberklang observes that they became “in a sense, invisible.” The method of achieving such a mass disappearing trick would surely interest professional magicians.

The Rev. Patrick Desbois reportedly “stumbled” across Rava-Ruska. The fact that his grandfather was imprisoned there surely helped orient the stumbling.

Ms. Berger laments that their painstaking work faces one difficulty – Jewish tradition prohibits exhumation. But the work has huge significance, since “more Jews were killed by shooting in Ukraine” – an estimated 1.5 million – “than murdered in Auschwitz in the crematoria.” The veto on

exhumation (which, as noted earlier, is contested by Prof. Faurisson) conveniently prevents painstaking forensic work.

Finally, Ms. Berger pronounces enigmatically: “what we thought were facts are not facts at all.” What exactly does this mean?

More recently, UNESCO in Paris organized a “*Shoah* by Bullets” exhibition between 26 January and 10 February 2015. Exhibitions also opened in Vilnius (Lithuania) on 1 October 2015 and, for the first time in Latin America, in Guatemala City on 5 October 2015.

Father Desbois was elected *Doctor Honoris Causa* by Yeshiva University, New York in 2011, by New York University in 2012, and by the Jewish Theological Seminary of America, New York, in 2015. He was also made an Honorary Doctor of Divinity by the University of Winnipeg in 2013, and has been distinguished by a slew of Israeli universities and Jewish organizations. Furthermore, the *Université* Paris 1 Pantheon-Sorbonne is holding seminars on *La “Shoah par Balles”* during the current academic year.

The then French President Sarkozy decorated Desbois with the *Légion d'honneur* on 12 June 2008 for “a major contribution to historic and scientific knowledge of the extermination of the Jews of Europe.”

The degree to which *The Holocaust by Bullets* has been hailed as a seminal work of historic significance and the extraordinary naivety with which its findings have been accepted in the absence of critical appraisal would be incomprehensible were it not for the fact that it deals with the *Shoah*. Was the story concocted by Monique de Wael in the hoax *Misha: A Mémoire of the Holocaust Years* any less probable than several phenomena we have identified in *The Holocaust by Bullets*?

When it comes to the *Shoah*, we are transported outside the realm of normality into a virtual reality where the generally accepted rules of reasoning and research no longer apply. In response to two letters from Professor Faurisson published by the French daily *Le Monde*, 34 French historians published a declaration (“The Hitlerite Extermination Policy: a Declaration by Historians”) in the 21 February 1979 issue of this same newspaper. The concluding sentences of this declaration amount to a denunciation of scholarship and, like the Decalogue, deserve to be carved into stone:

“Technical questions as to how such a mass murder was possible are beside the point. It was technically possible since it happened. Acceptance of this fact is a sine qua non for any inquiry into this subject matter. It was incumbent upon us to re-state this truth. There is not, and there cannot be, any debate about the existence of the gas chambers.”

Le Monde refused Prof. Faurisson the right to publish his reply to this article.

Fundamentally, the *Shoah* has become holy writ whose sanctity is assured by an all-powerful Thought Police which exercises sway over politicians, academe, the media, etc. Its task is to track down and suppress manifestations of heresy. In Europe, which lacks a First Amendment [to the Constitution of the United States], it has obtained the passage of legislation to stifle freedom of expression in a number of countries. While the *EU Human Rights Guidelines on Freedom of Expression Online and Offline* trumpets *urbi et orbi* that: “Freedom of opinion and expression are fundamental rights of every human being,” it is a dead letter as far as the *Shoah* is concerned.¹³

Judicial repression is complemented by well-proven and very effective measures to suppress “unorthodox” views. Owners of auditoria are threatened either physically or with being black-listed, newspapers are threatened with the withdrawal of advertising. Apostates risk professional and/or financial ruin. The ultimate resort is to physical violence. Professor Faurisson, writing in 2013, conveys an idea of the treatment to which non-conformist researchers are subjected:¹⁴

“In total, from November 1978 to May 1993, I was to suffer ten assaults in Lyon, Paris, Stockholm and Vichy. I cannot say how many court cases have been brought against me, or that I myself have had to bring, from 1978 until today. I shall not devote space here to the convictions, fines, police searches and seizures at my house and arrests for questioning. Unlike so many revisionists who have had to do years in prison (up to twelve years in one case), I have never been sentenced to actual imprisonment. At the age of 83, I have just been served notice of three criminal proceedings and a fourth looms likely.”

What the custodians of orthodoxy fear above all is an open debate on television. In an interview accorded *Le Monde* on 4 August 2006, when it was put to P. Vidal-Naquet that a proposal to convene a meeting of historians on the *Shoah* would risk providing a forum for negationists, he agreed wholeheartedly:

“Of course, I refuse this in the strongest possible terms. The day one accepts one of these individuals in a public debate on television or in a colloquium of historians, they will have won the game. They would be considered a (legitimate) school of thought. We must be ruthless in denying them this.”

The reception accorded *The Holocaust by Bullets* and the honors bestowed upon its author are to be viewed against this background. Father Desbois's exploitation of the rich *Shoah* vein has projected him from obscurity to become something of a celebrity and a protégé of powerful interests.

“We owe respect to the living; to the dead we owe only truth.” (“*On doit des égards aux vivants; on ne doit aux morts que la vérité.*”) — Voltaire, Letter to M. de Grenonville, 1719

Notes

- ¹ See e.g. F. J. P. Veale, *Advance to Barbarism* (Appleton, Wisc.: C.C. Nelson Publishing, 1953).
- ² See <http://www.balderexlibris.com/index.php?post/The-holocaust-controversy-The-case-for-open-debate>.
- ³ The French newspaper *Le Figaro* of 15 October 2009 reported that the German Government paid a 500-thousand-Euro subsidy to *Yahad – In Unum* in 2009 and that the European Union also participates in its financing.
- ⁴ Quotes are from The First St. Martin's Griffin Edition: November 2009.
- ⁵ Page ix in the foreword flags the fact that Father Desbois's activities are supported by the Catholic Church of France, footnoting that “Archbishop of Paris Jean-Marie Cardinal Lustiger, now deceased, and Andre Cardinal Vingt-Trois, who succeeded him, have both provided strong backing. Both visited the United States Holocaust Memorial Museum, in 2006 and 2008 respectively, for the purpose of speaking publicly about the imperative of Holocaust education and the importance of cooperative work by Christians and Jews to study the Holocaust.”
- ⁶ Director, Center for Advanced Holocaust Studies, United States Holocaust Memorial Museum.
- ⁷ In normal usage “archaeological” relates to the study of antiquities, or pre-historic remains.
- ⁸ See <https://robert-faurisson.com/histoire/pour-finir-la-mascarade-du-pere-patrick-desbois/>
- ⁹ Online: <http://www.popsi.com/article/science/how-long-could-you-survive-coffin-if-you-were-buried-alive>.
- ¹⁰ See http://www.delpla.org/article.php3?id_article=416 and <http://www.cairn.info/revue-vingtieme-siecle-revue-d-histoire-2009-2-page-3.htm>. Desbois does, however, recognize the earlier work of Leon Weliczer Wells (see p. 114).
- ¹¹ In France in particular S. Klarsfeld of the “Association of the Sons and Daughters of Jews deported from France.” See the reference to delpla.org in Footnote 10.
- ¹² Online: <http://www.nytimes.com/2014/01/28/world/europe/a-light-on-a-vast-toll-of-jews-killed-away-from-the-death-camps.html>
- ¹³ Framework Decision 2008/913/JHA on combating certain forms and expressions of racism and xenophobia by means of criminal law. Article 1: Offences

concerning racism and xenophobia. Each Member State shall take the measures necessary to ensure that the following intentional conduct is punishable: d) publicly condoning, denying or grossly trivializing the crimes defined in Article 6 of the Charter of the International Military Tribunal appended to the London Agreement of 8 August 1945, directed against a group of persons or a member of such a group defined by reference to race, colour, religion, descent or national or ethnic origin when the conduct is carried out in a manner likely to incite to violence or hatred against such a group or a member of such a group. Online: http://eeas.europa.eu/delegations/documents/eu_human_rights_guidelines_on_freedom_of_expression_online_and_offline_en.pdf

- ¹⁴ Online: <https://robert-faurisson.com/history/on-december-29-1978-le-monde-published-under-my-name-the-problem-of-the-gas-chambers-or-the-rumour-of-auschwitz/>. This site also furnishes a chronology of how revisionist views have progressed despite the repression.

Disorder in the Courts (1990-2000)

Part 2

Joseph P. Bellinger

The late Joseph Bellinger had intended the current article to be a chapter in a book that remained unpublished at the time of his death, *The Prohibition of "Holocaust Denial."* Part One was published in the last issue of *INCONVENIENT HISTORY*. – Ed.

The Case of Abbé Pierre

In a non-related incident, 83-year-old Abbé Pierre, a highly popular, outspoken French Catholic priest who tirelessly campaigned on behalf of the homeless, ignited a similar controversy in France.

The French cleric provoked Jewish outrage when he stated during the course of an interview published in the Swiss daily *Le Matin* that "according to the Bible, the Jews committed genocide comparable with the Holocaust when they entered Palestine 11 or 12 centuries before the birth of Jesus."¹

Expanding on his theme, the Abbé declared:²

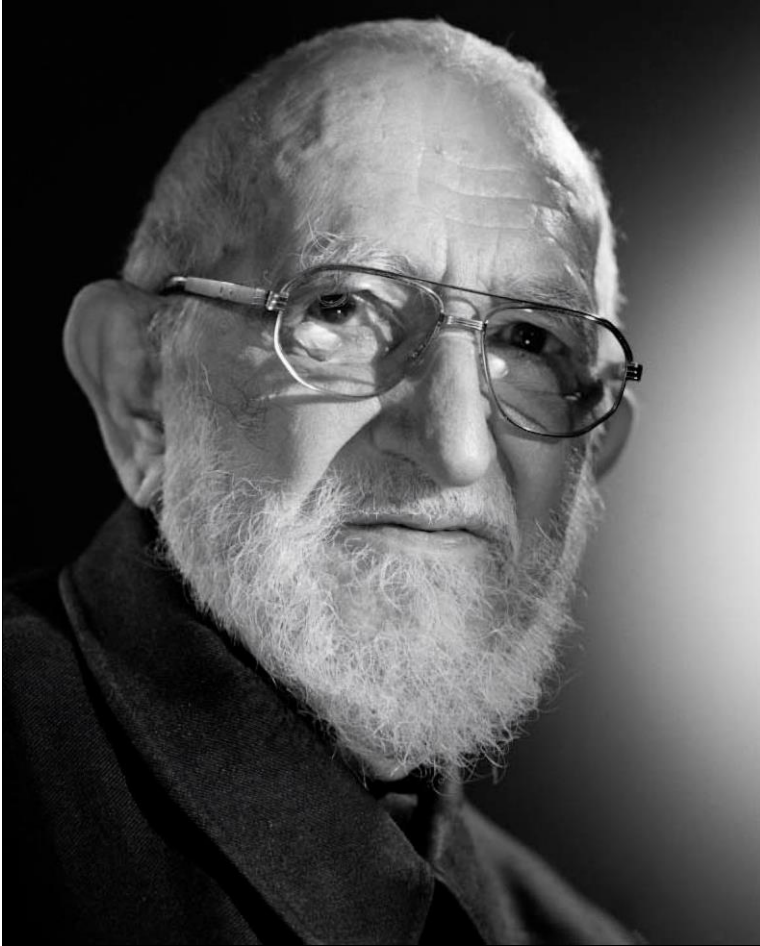
"There were not 6 million victims because of Hitler, there were 50 million. And of what importance is it that there were 6 or 7 or 5 million persecuted Jews? All my life I have been intrigued by the people of Israel, and reading the Bible I note that when Joshua crossed the Jordan to enter the Holy Land, he killed everyone down to the last chicken. It was the Shoah before the Shoah."

As a result of his outspoken criticism of Zionism as a form of racism and his unabashed defense of accused "Holocaust denier," Roger Garaudy, the Abbé was "punished" by being excluded from the "International League against Racism and Anti-Semitism." Facing mounting criticism from his colleagues in France, Abbé Pierre was forced to seek refuge for a time in a monastery in northern Italy. During the Abbe's self-imposed exile, Roger Garaudy rose to his defense and drafted a thirty-eight-page treatise entitled "Response to the Media's Lynching of Abbé Pierre and Roger Garaudy."

Roger Garaudy

Garaudy's case attracted the attention of Muslims throughout the world when the 84-year-old former Catholic and convert to Islam was arraigned before a Paris court on February 27, 1998 for statements made in his book *Les Mythes fondateurs de la politique israelienne*.³

Garaudy, a former Communist, was subsequently found guilty of



*Abbe Pierre, Founder of the Emmaus movement. Born 5 August 1912 in Lyon, France, died 22 January 2007 (aged 94)
Paris, France*

By ABBE_PIERRE-24x30-1999.jpg: Studio Harcourt derivative work: Manu (ABBE_PIERRE-24x30-1999.jpg) [CC BY 3.0 (<http://creativecommons.org/licenses/by/3.0/>)], via Wikimedia Commons

“denying crimes against humanity” for expressing scholarly doubts over the “Holocaust” extermination story and for “racist defamation” related to his candid exposé detailing Jewish influence and domination in the Western media.

Immediately following the announcement of the court’s verdict, at least eight revisionists were assaulted and injured by thirty thugs representing the militant Jewish Youth Organization “Bethar.” Elderly revisionists were compelled to escape possible harm via an underground passage located below the building.⁴



French writer Roger Garaudy

Renewed Attempts to Outlaw “Holocaust Denial” in the United Kingdom

In Great Britain, a renewed drive to outlaw “Holocaust denial” erupted in 1996 at the behest of the usual instigators. The suggestion of enacting a “Holocaust-denial” bill similar to others existing in Israel and Europe was enthusiastically hailed by the Labor Party, and a motion was introduced to that effect by Labor legislator Michael Gapes, who declared, “There is no such thing as absolute freedom of speech. It is a question of balance.”⁵

Labor leader Tony Blair, during the course of a speech given during the opening of an Anne Frank exhibition, immediately lent his support to the bill, remarking that there was a “very strong case that denial of the Holocaust should be a specific offense,” and vowed to give “active consideration as to how this should be achieved.”⁶

Britain’s prime minister at the time, John Major, declared that in his view a “Holocaust denial” law was impractical, but voiced affirmations of empathy for the hurt and distress felt by those who “suffered at that time.” While not committing himself on the issue either way, the prime minister expressed his desire to first consult with members of the Jewish communi-

ty in order to hear their opinions on the subject as they were the ones “most concerned with this matter.”

David Cesarani, a professor of modern Jewish history at Southampton University and director of London’s Wiener Library, was among the first to proclaim his enthusiastic support for the suggested bill and Blair’s offer to prosecute ‘deniers.’ In an article published in the *Guardian* on January 30, 1997, Cesarani cackled, “This is cheering news to the Board of Deputies of British Jews and others who have been calling for such legislation.”

Cesarani stressed the necessity of avoiding any open dialogue with revisionists, because “Debates simply give them credibility and offer a platform for a vile brand of racism.” In an astonishing statement Cesarani went so far as to proclaim that prosecuting individuals for thought crimes actually “strengthens free speech!”⁷

Obviously failing to recognize the irony inherent in his own statements, Cesarani postulated that “Holocaust denial,” rather than despotic laws and legislators who seek to prosecute and imprison individuals for freely expressing their opinions after conducting fully legitimate historical research, constitutes “an attack on truth and democracy.” Artfully employing all the usual catchphrases and buzzwords so often used in the media to elicit the proper emotional response in their intended audience, Cesarani liberally invoked words such as “racism,” and “rehabilitating Nazism,” whilst pleading “If we protect children against violence on TV, control pornography and outlaw racist acts, why should Holocaust survivors be left to the mercy of hate-mongers?”⁸

Cesarani’s emotionally laden appeal naturally overlooks the fact that adults are not children, and should not be treated as children by the paternal, disciplinarian hand of the government. Historical revisionism is in fact a valid method of historical methodology. Neither does “Holocaust” revisionism constitute any threat to octogenarian “Holocaust” survivors; unless he means to imply that they are somehow threatened by the truth. Thus, Cesarani’s attempts to equate “Holocaust” revisionism with racism, hate-mongering, child-endangerment, pornography, and threats to the elderly can only be described as a rather lurid example of what is usually known in the trade as “yellow journalism.”

Interestingly, when prodded by a reporter for his own views relative to the matter, David Irving, in contrast to Cesarani’s effusive outburst, pragmatically retorted, “I have never allowed the law to affect my research into history.”

Neville Nagler, Chief Executive for the Board of Deputies of British Jews, apparently disagreed with Irving’s definition of unhampered histori-

cal research. In a letter that was sent to the *London Times* and published on October 6, 1996, Nagler wrote:⁹

“We are delighted that the Labor party has voted for legislation to make it a criminal offense to deny the Holocaust. [...] The Board of Deputies believes that the unique nature of the Holocaust justifies exceptional measures to prevent the willful and malicious falsification of history by neo-Nazi supporters...Denial forms a part of a political agenda which regards the Holocaust as a Jewish fabrication calculated to gain the sympathy of the world. Postwar societies have a duty to resist Nazism in all its guises and to reinforce the message to future generations. Holocaust denial is a spurious trap. It has no redeeming merit...Parliament should recognize the harm caused by Holocaust denial and support the creation of a specific criminal offense.”

In a well-reasoned editorial response to Nagler’s diatribe against revisionism that deserves to be quoted at length, Jeffrey Turner wrote:

“It is quite true that some of the people who promote Holocaust revisionism are National Socialists, but a great many are not. [Among the many prominent names cited by Turner are French socialist and anti-Nazi Paul Rassinier, Robert Faurisson, Michael Hoffman II, Roger Garaudy, Fred Leuchter, and David Cole.]

But even if it could be proven that all Holocaust-deniers are motivated by a desire to resurrect ‘Nazism,’ that would not justify their suppression. In a democracy, the exponents of every political viewpoint are supposed to be entitled to their rights and their freedoms. To deny these to people merely on the grounds that they are Nazis would be to practice the very methods of totalitarianism of which the original Nazis stood accused and which is cited as a major reason for rejecting their doctrines.

Mr. Nagler of course would not seem to agree. ‘Post-war societies,’ he says, ‘have a duty to resist Nazism in all its guises.’ Well, if he means that post-war societies should oppose Nazism by free discussion and debate, convincing people by superior argument that it was wrong, very few would question their right to do so. That, however, would not appear to be what he means; what he means, from his manner of approaching the subject, is that Nazism should not be tolerated in any shape or form, and that intolerance should include outright suppression and the locking up of anyone who dares to express a Nazi viewpoint!

Does anyone seriously believe that Holocaust stories are pounded into our minds every day and sometimes for hours a day for no political mo-

tive? Indeed just such a political motive is made clear by the frantic urgency by which this practice is pursued, and by the quite fanatical zeal with which Holocaust affirmers try to prevent the expression of any contrary viewpoint.

*If it is insulting to Jews to claim that the Holocaust never occurred, could it not be argued that it is insulting to Germans to claim that it did? Indeed, if Holocaust denial is to be forbidden on the grounds that its effect will be to stir up hatred against Jews, might not Holocaust affirmation be forbidden on the grounds that it will stir up hatred against Germans?"*¹⁰

The article concludes with a very sensible appeal to the public for reason to prevail over demagoguery, based upon the idea that any government confident of the inherent principles of justice and fair play on which it is founded should not fear open debate on any subject relevant to those fundamental principles and policies.

Turner's views were more or less shared by Chaim Bermant, a Jewish journalist with his own weekly column in the widely read *London Jewish Chronicle*. Bermant authored an eloquent appeal in support of free speech shortly before his death in January 1998, writing:¹¹

"If the freedom of speech means anything at all, it includes the right to be wrong and tendentious, and the right even to cause offense. And if we, as Jews, now live in comparative security, it is largely because we have the good fortune to live in societies where such freedom is taken for granted. The whole process of historiography is one of revision, not only because new facts and documents come to light, but also because even established facts can be reassessed and reinterpreted, for one generation rarely sees events through the perspective of another. To demand laws that the received wisdom surrounding the Holocaust should forever be insulated from the process goes against every dictate of reason. Such laws are wrong in principle and are ineffective and possibly harmful in practice."

On the other side of the coin, Bermant rather arbitrarily accuses revisionists of approaching the subject of the "Holocaust" with "preconceived views, selecting evidence to support their case and suppressing evidence which might contradict it." Bermant claims to have arrived at this general conclusion based upon his discussions with a few (unidentified) revisionists he had personally met with and later assessed as "confirmed anti-Semites."¹²

After specifically isolating revisionists as the primary reason for the proposed enactment of “Holocaust-denial” laws, Bermant nevertheless possessed enough good common sense to warn:¹³

“Any attempt to stifle their work, however, will always be open to the suspicion that one has something to hide. And nothing such people can say is quite as damaging as the suppression of their right to say it.”

In the midst of these controversies, European Union Commissioner Sir Leon Brittan, who is himself Jewish, came down hard on the suggestion that “Holocaust denial” should constitute a criminal offense throughout Europe. During the course of a speech addressed to Jewish community leaders, foreign diplomats and members of Parliament, Brittan warned that such laws represented a dangerous threat to civil liberties:¹⁴

“If we have a law to stop people saying things, even though they are palpably untrue, then God help us. I do not favor a law against Holocaust denial in the EU or in Britain either. It is one thing to incite hatred and another to express views, however disagreeable, on historic events.”

Eldred Tabachnik, president of the European Jewish Congress, voiced his displeasure over the commissioner’s comments and wailed over Britain’s perceived isolation from the rest of Europe, which had subserviently fallen into line by enacting “Holocaust-denial” legislation.

Tabachnik insisted that “Holocaust denial” was a matter of grave concern, “not only for Jews and other victims of Nazism, but for all democratic forces determined that neo-Nazi ideology should not be allowed to acquire political legitimacy in Europe.”¹⁵

In a letter specifically addressing the points raised by Eldred Tabachnik, who also happened to serve as the president of the Board of Deputies of British Jews, Prime Minister John Major argued that adopting Tabachnik’s suggestions would be tantamount to “suppression of opinion.”

Peter Simple, in a column published in the *London Daily Telegraph*, added his voice of support for the prime minister, stressing his conviction that

“freedom of thought is indivisible: a free people must be free to hold differing opinions, as on other matters, on those events, great and small, and occurring at different times and places which have come to be known collectively as ‘the Holocaust.’ Historians should be as free to conduct impartial research into the details of those events as they would be with any other historical phenomenon. If we make them con-

form to a previously ordained conclusion, we shall be adopting totalitarian methods of thought- control ourselves."¹⁶

Nettled by the persuasive arguments and warnings of free-speech advocates, the irrepressible Board of Jewish Deputies nevertheless vowed to continue to pressure the British government to outlaw "Holocaust denial."

Board Chief Executive Neville Nagler opined:¹⁷

"Our view is that this is not a matter of free speech. Denying the Holocaust is an anti-Semitic stance that is intended to cause offense."

To the great vexation of numerous Jewish organizations, British Home Secretary Michael Howard, whose Jewish family emigrated from Rumania to Britain in 1938, vigorously blocked attempts to introduce "Holocaust-denial" laws in the United Kingdom. For his efforts, Howard received the enthusiastic support of many grass-roots British organizations.

In an attempt to placate critics, Howard proposed a compromise whereby "each of the organization's 15 member states would seize racist literature published with the intention of inciting racial hatred."¹⁸

Editorials published throughout the British press generally praised Howard's initiative, as is reflected in the following passage excerpted from the *Daily Express*:¹⁹

"To oppose the EU policy is not to show oneself soft on racism, but to show oneself passionate for freedom. [...] Mr. Howard, a much-maligned minister, has done the right thing in vetoing this plan. Free men and women through Europe should thank him for it."

For the time being, Great Britain had weathered the storm to assail and dismantle its civil liberties. England's rich heritage guaranteeing free speech for all had prevailed, but Jewish efforts to undermine these rights and pressure the government into compliance with their agenda would continue unabated, with renewed determination and intensity. Jewish organizations continued to look toward Tony Blair's Labor Party as the most adventitious means of effecting compliance with their agenda.

The year 1997 raised new challenges to civil liberties throughout Europe. In Paris, Jean-Marie Le Pen, the popular leader of the National Front, was charged with and convicted of "the crime of denying Nazi crimes against humanity" when he dismissed the gas chambers of World War two as a "detail in history" during the course of an interview in Munich, Germany.²⁰

After nine alleged 'civil-rights groups' filed a formal complaint against him, Le Pen was ordered to pay \$50,000 to publish the court's judgment in a dozen French newspapers.

Le Pen accused the French government of malicious prosecution and justified his statement by remarking “if you take a book of 2000 pages on this war, the concentration camps fill two pages and the gas chambers take up 10 to 12 lines. That’s what you call a detail.”²¹

In 1987 Le Pen had made similar comments and was convicted by the same court, which ordered him to pay \$200,000 “restitution” to *each* of the nine complaining “civil rights organizations” that had filed suit against him.

The Simon Wiesenthal Center was in the forefront of organizations clamoring for Le Pen’s prosecution. Shimon Samuels, head of the center’s “European branch,” brazenly called for “the waiver of Le Pen’s European Parliamentary immunity in order that he be liable for prosecution and declared ineligible for further European election.”²²

Samuels also dispatched an irate letter to Bavarian State President Edmund Stoiber in which he demanded that Le Pen be banned from re-entering Bavaria, as “his presence in the shadow of Dachau [concentration camp] is a desecration for all victims of Nazism.”²³

All histrionics aside, the more prosaic fact remains that Le Pen’s hefty court-ordered payment of \$200,000 to each of the nine complaining ‘civil rights organizations’ seemed to indicate that ‘desecration’ proved to be a profitable venture for all concerned, with the exception of Le Pen.

Profits continued to accrue for the “International League against Racism and Anti-Semitism” when in March 1997, Gabriel Andreas, the editor of a periodical entitled *Rot un Wiss*, [*Red and White*], received a suspended six-month jail sentence and a fine of \$5,200 to be paid to the “League against Racism” for publishing articles which questioned the existence of homicidal gas chambers at Struthof, a former concentration camp situated near the French-German border. Despite the fact that mainstream historians do not claim that six million Jews were gassed at Struthof, and that Andreas neither claimed nor implied that the “Holocaust” never occurred, he was nevertheless found guilty of “denying the Holocaust.”²⁴

Pedro Varela Convicted

In Spain, just two weeks prior to Christmas 1996, book confiscations and arrest were the order of the day when police raided the bookstore *Librería Europa* in Barcelona. Police seized the entire inventory of twenty thousand books, taking into custody bookstore owner Pedro Varela, who at the time of the raid was 39, on suspicion of “defending genocide.” Deprived of his

freedom and livelihood, Varela was left with no other option than to close down his book business.

Professor Fernando Savater of the University of Madrid decried the police raid and the laws that had made it possible, warning that such arbitrary actions constituted a palpable threat to civil liberties. The professor intoned that such laws were setting a dangerous precedent and voiced his dismay over the fact that the raid was generally hailed in the liberal media as a “victory for progress.”²⁵

Two years passed before Valera’s case was finally adjudicated, after which the hapless book vendor was sentenced to five years’ imprisonment. The Jewish community organization of Barcelona [ATID] assisted the prosecution in preparing its case against Valera.

During the course of the two-day trial, Valera’s two attorneys vainly argued for an acquittal and implored the court to declare the law under which their client had been charged unconstitutional.

The defendant had been charged and convicted of offering thirty books for sale that presented Adolf Hitler in a favorable light, defended the policies of the Third Reich, and presented revisionist arguments with respect to the “Holocaust.”

In attempting to defend himself against these accusations, Varela drew the court’s attention to the fact that he had never provoked or encouraged racial hatred and that as a historian, he “has the moral duty to tell the truth.”²⁶

In support of his personal integrity, Varela stated:²⁷

“Every historian must be skeptical of everything and must also review what has been said thus far. Revisionists question the scope and degree of the alleged persecutions of National Socialist Germany.”

In his concluding statement, Varela reiterated his innocence before the court, reaffirming that he had never committed, advocated, or otherwise promoted genocide or any other form of violence directed against innocent people.

The court took no apparent notice of Varela’s impassioned protestations of innocence and fined the accused the equivalent of \$5,000 in addition to the five-year sentence. In addition, the court ordered that his entire inventory of 20,000 books be consigned to the flames, in spite of the fact that only 30 titles out of 200 had been deemed to be in violation of the law.

It may be reasonably inferred that Varela’s unapologetic admiration for Adolf Hitler and the policies of the Third Reich played a crucial role in his prosecution and to date Varela is the only known individual to be tried un-

der Spain's ambiguously worded 'genocide law.' One will search in vain for a similar case being filed against left-wing activists who deny, minimize, apologize for or trivialize Bolshevism's murderous persecution of Christianity or Stalin's program of mass extermination of the Ukrainians.

Professor Robert Hepp

In yet another bizarre example of German jurisprudence, Professor Robert Hepp, a University of Osnabrueck professor of sociology, was found guilty in 1998 of contravening the law by writing a sentence in *Latin*, appearing as Footnote Number 74 in a 544-page book lauding the career of German historian Hellmut Diwald.

The book under investigation, *Helmut Diwald: His Legacy for Germany*, had been scoured by state prosecutors for passages that might constitute a violation of "Holocaust denial" laws. The offending footnote condemned by the court referred to claims of systematic extermination of Jews by means of cyanide gas at Auschwitz as a "fable" [*fabula*].

The court ruled that this sentence constituted "incitement" and vilified the memory of the [Jewish] dead, thereby resulting in a breach of "trust in legal security of Jews living in the Federal Republic [of Germany], and considerably diminishing their mental-emotional ability to live in peace and freedom."²⁸

On the basis of this one sentence written in Latin and buried in a footnote, the court ordered all extant copies of the book confiscated throughout the length and breadth of Germany, thereafter to be destroyed in a garbage-burning facility. This would be "democratic" Germany's legacy to Helmut Diwald.

The 1990s might well be described as the "decade of book burnings in the name of democracy." That the good name of democracy should be so vilely abused in this regard constitutes a scandal which would undoubtedly cause the former propaganda minister of Nazi Germany to blush with envy. In the final decade of the 20th century, thousands upon thousands of books were confiscated by the authorities and quietly consigned to destruction. The names of revisionist authors whose books have been confiscated, banned or destroyed by the authorities in the finest totalitarian tradition are Ingrid Weckert, (*Feuerzeichen*), American author John Sack, (*Eye for an Eye*), Ernst Gauss, et. al., (*Foundations of Contemporary History*), Serge Thion, (*Historical or Political Truth? The Power of the Media: The Faurisson Case*), Steffen Werner, (*The Second Babylonian Captivity*), John

C. Ball, (*The Ball Report*), and miscellaneous titles by Germar Rudolf, Arthur Butz, Roger Garaudy, Jürgen Graf, and Otto-Ernst Remer.

In the July 1997 issue of his *Action Report*, under the heading “Books banned and burned,” British historian David Irving succinctly described the methodology employed by the German government in stifling free speech and historical inquiry. Irving writes:²⁹

“All property is forfeit when a magistrate orders the Seizure and Destruction of a title. Police raid the publisher at dawn, search the premises and seize any other banned books they find as well. [...] The police seize the publisher’s computerized customer database – a violation of the country’s data-protection laws. Any customers found to have purchased two or more copies of the now banned title is also raided: his computers are seized and searched for names, and his bookshelves are scoured for further prohibited titles. The customers are fined or jailed for possession of titles which were not even banned at the time they purchased them. It is easy to get a criminal record in the new democratic Germany.”

The confiscation and destruction of indexed books in the “new democratic Germany” is in many respects merely a continuation of Allied occupation policy in Germany during the period 1946-1950. The victorious Allied powers in the western zones of occupation based their censorship policy upon a prior order issued by Soviet authorities on September 9, 1945.

Eight months later, the Allied Control Council issued Order No. 4 on May 13, 1946, which concerned the confiscation and destruction of literature “of a military nature” as well as select titles published *prior to* and during the National Socialist era.

Detailed lists of indexed books, authors and publications, which had been originally compiled by the Soviets, were adopted by the western occupying powers and distributed amongst specially created bureaus specifically formed to identify, seek out and destroy Nationalist Socialist publications or literature deemed to be militaristic. It is estimated that in 1946 alone 34,000 titles were confiscated and destroyed, including all school-books printed from 1933-1945.

By way of contrast, book titles banned by the National Socialist regime were usually secreted in libraries and various archives, whilst Allied policy in all four zones of occupation dictated that all confiscated literature was to be utterly destroyed. The Allied occupation forces ordered that all state and local libraries, universities and higher institutions of education and learning, research institutes and academies, scientific institutes, elementary and

secondary schools, privately owned bookstores as well as publishing houses, were to be scoured for all books that, in the opinion of the Allies, “constituted National Socialist propaganda, propagated race theories, preached incitement to violence, or directed propaganda against the United Nations.” When found, all titles were to be set aside, confiscated and destroyed.

This unprecedented ransacking of schools and libraries by government decree unquestionably qualifies as the most relentless obliteration of books and literature in contemporary human history.

Outside Germany, Jewish organizations rebounded quickly from the setback in Great Britain and launched a new offensive calculated to refocus public attention on the subject of revisionism.

On June 28, 1998, an article published on the front page of the *Athens News* underscored on-going efforts by the *International Association of Jewish Lawyers and Jurists*, who pressed for a unified response to Holocaust revisionism worldwide. In part, the article stated:³⁰

“An international conference of Jewish jurists, held in the northern Greek city of Thessaloniki, warned that the international revisionist movement, using the Internet and an orchestrated propaganda campaign, could warp the historical memory of younger generations.”

Itzhak Nener, an Israeli national and deputy president of the Association, alluded to the California-based *Institute for Historical Review* as an organization “whose real aim is to deny the Holocaust.” Moreover, Nener warned that the “denial movement” has “tremendous sums of money” at its disposal.³¹

The stated aim of the conference was to convince more than twenty European countries to enact more-stringent “Holocaust-denial” laws to punish revisionists. Voicing his displeasure over the current sentences provided by law, Nener recommended that more countries “crack down on people claiming the Nazi slaughter of Jews never took place.”³²

Another participant of the conference, Isidor Wolfe, a lawyer from Vancouver, Canada, exclaimed:

“This growing revisionist group is using web sites to make amazingly ridiculous claims, like that they measured the gas chambers and found they were not big enough for people.”

The Jewish jurists were also highly critical of Bradley Smith’s Committee for Open Debate on the Holocaust, articulating their displeasure over the fact that the organization regularly sends “information packets” through the U. S. mail to college newspapers and “takes out advertisements for videos and books that claim Allied soldiers faked evidence of the Holocaust.”³³

Emphasizing the scope and urgency of the matter under discussion, the legal experts referred to these efforts as “historical manipulation,” and declared “No one should have to prove that the Holocaust took place.”³⁴

Mark Weber, director of the Institute for Historical Review, characterized Nener’s allegations regarding the financial resources of the international revisionist movement as “absurd.” In addition, the jurist’s statements “grotesquely misrepresent revisionist arguments and findings...If revisionist arguments were really as absurd as these Jewish legal experts contend, there would hardly be a need for laws to punish anyone espousing them.”³⁵

In Weber’s view, the convocation of the conference itself served to “confirm the tremendous importance of the “Holocaust” story for Jewish-Zionist interests,” and underscored their “inability...to respond to revisionist evidence and arguments with compelling evidence of their own.”³⁶

Based upon their past record, the director of the IHR predicted that the call for harsher anti-revisionist laws was likely to be successful, in that European governments “have generally been unwilling to resist Jewish demands for money or legal measures directed against real or perceived enemies”³⁷

Dariusz Ratajczak

In Poland, events related to “Holocaust denial” proceeded along a more sinister course when Professor Dariusz Ratajczak was suspended from his job at the Historical Institute of the University of Opole after state prosecutors received complaints about a book he had authored entitled *Dangerous Themes*. In this book, the author presented revisionist arguments claiming that the gas chambers in Nazi camps were used to kill lice on clothes and prisoners and refers to testimony from eyewitnesses as “useless.” In addition, the book made reference to mainstream researchers of Nazi crimes as “followers of the religion of the Holocaust” who impose on others “a false image of the past.”

Prosecutors subsequently charged Ratajczak with violation of Polish law, which bans public denial of Nazi and communist crimes. Prosecutor Roman Wawrzynek stated that if convicted, the popular professor could face up to three years’ imprisonment.

During the trial hearing that followed, Ratajczak defended himself by stating that he had merely summarized the opinions of historians who deny the existence of homicidal gas chambers and protested that his own views were not in line with all the opinions cited in his book.

In his opening statement to the court, Ratajczak proclaimed:

“Historical revisionism is a historical and social fact. A historian must not close his eyes to it...my only intention was to present the problem [...] without author’s commentary.”

The Polish historian also emphatically insisted that approximately three million Jews died during the course of the “Holocaust,” and not six million, as is generally maintained by most mainstream “Holocaust” historians, and underlined his conviction that the Nazis possessed no systematic plan to exterminate the Jews of Europe.

Although the charges preferred against him were eventually dismissed, Ratajczak was deprived of his livelihood and his book was banned from circulation. A Jewish community leader referred to the verdict as “outrageous,” and “a poor testimonial to Polish democracy,” and vowed that the Jewish community would protest.

Swiss educator and revisionist author Jürgen Graf, a man personally acquainted with the forces of repression and censorship, offered insightful observations in respect to the case of Dariusz Ratajczak:³⁸

“There is concern that Ratajczak’s acquittal will be overturned on appeal as a result of pressure from the Jewish Lobby, which is extraordinarily powerful in Poland. Especially vicious in the hate campaign against him has been the Jew Adam Michnik, who was a prominent ‘dissident’ during the communist era.

Dr. Dariusz Ratajczak is a man of firm political and religious convictions, a man of character. Such men are disliked by the government of ‘liberal democratic’ Poland no less than they were by the government of the Polish ‘people’s democracy.’”

In his book, Ratajczak himself clearly understood the consequences ultimately faced by those who decide to risk their entire livelihood and reputation in the service of truth. Living under the sword of Damocles, with no further opportunity to support himself and his family in Poland, the highly gifted Ratajczak retreated to England where he was reduced to earning a scanty living by means of menial labor in fulfillment of his own prophecy:³⁹

“The results are often tragic: social exclusion (everyone has the friends he deserves), muzzling of journalistic and publishing activities, and, finally, professional ruin.”

Further Examples of German Injustice

In Germany, the wheels of repression continued to grind inexorably when Mannheim attorney Ludwig Block was arraigned before a court on charges of “denying the Holocaust” as a consequence of his too-vigorous defense of his former client, Günter Deckert. The hapless Block was cited for his use of fifty arguments presented for the consideration of the court during Deckert’s trial. Although many of Block’s arguments were tossed out of court by the presiding judge during the course of the trial, he was nevertheless charged with having had the temerity to present them in the first place!

At about the same time, German right-wing activist Manfred Roeder received a sentence of two years’ imprisonment on a charge of “Holocaust denial,” and “incitement of the people.”

On the first day of his trial, the flamboyant Roeder, attired in knickerbockers and checkered jacket, strode into the courtroom at Grevesmuehlen flanked by scores of enthusiastic supporters.

Responding to the clicks of multiple cameras, Roeder proclaimed that only his Christian faith would be able to help him resist the overwhelming preponderance of Jewish influence which threatened to squeeze the life out of Germany. Brandishing a Bible in his hands, the 72-year-old Roeder obligingly held it aloft at the request of media photographers and proclaimed:⁴⁰

“The Bible is my last defense against Jewish tyranny, since other recognized forms of evidence are not permitted.”

During the course of an *NPD* meeting which he had hosted in August 1998 Roeder was alleged to have publicly denied “the genocide of the European Jews by the National Socialists.” Prosecutors charged that during this meeting, while speaking to his audience on the subject of the “Holocaust”, Roeder imprudently added the phrase, “as you well know never happened.”

Roeder disputed the statement attributed to him and contested a taped recording of the speech that was introduced into evidence, claiming that the item had been tampered with by a member of the “Jewish Reuters Press Agency.”⁴¹

In turn the prosecutor called three witnesses to the stand who testified that Roeder had made the comments in question. The prosecution raised additional objections to Roeder’s comments in respect to the “Holocaust,” when the latter asserted that he had spent time in the same cell with the former commandant of Auschwitz and asseverated, “Therefore I know what I am talking about.”

State prosecutor Wulf Kollorz later referred to Roeder's statement as an "evil outburst," and made a motion to the court to confine all further statements from the accused to writing, in order to "spare the court any further painful theatrics" on the part of the defendant.

Roeder brusquely responded by remarking:

"I as a German have less rights here than the smallest minorities."

Manfred Roeder fully recognized that he would not walk out of court as a free man, and therefore brought his case to the attention of the public by the liberal use of provocative tactics.

For example, Roeder requested that the Israeli ambassador be called to the witness stand, along with former German chancellors Helmut Kohl, Gerhard Schroeder, and other prominent individuals. In like manner, accused attorney Ludwig Block compiled a similar list of prominent witnesses in order to "consider the fact that massive political interests are hindering the breakthrough of the Holocaust's historical truth."⁴²

One of the highlights of his trial occurred when Roeder turned to the judge and declared, "Nothing against you, judge, but even you are suspended 10 centimeters above ground, just like everyone else in this country."

At these words, the spectators in the public gallery burst out with cries of "Bravo!", and "Hear, Hear!," whilst members of the press shook their heads in disbelief.

Unsurprisingly, the media evinced nary a shred of sympathy for the accused and a reporter described him as

*"[...] a dinosaur from a past age – a slobbering 70-year-old with a pompous face. An observer is tempted to view him as a tragic figure – which would be a fatal error. In 1982, Roeder, who was sentenced to 13 years as the ringleader of a 'terror group' knows exactly what he is doing. 'We want to provoke,' he says in the direction of his young supporters, 'even with such trials.'"*⁴³

The curt media description of Roeder's past "terrorism" is a reference to Roeder's pivotal role in founding the *Deutschen Aktionsgruppen* [German Action Groups] in 1980, which were said to have initiated attacks upon buildings offering sanctuary to asylum seekers and illegal aliens living in Germany. Roeder was released after having served eight years for good behavior and perceived social rehabilitation.

In fact, Manfred Roeder has come into frequent conflict with the German authorities, primarily due to his conviction that Germany continues to be an occupied country still under the heel of the Allied conquerors. In

1996 Roeder was charged with vandalism after taking offense at an exhibit in Erfurt that detailed the alleged crimes of the German *Wehrmacht* in the Second World War. In September 2004, he was charged in Frankfurt with “contempt of the state,” and again in February 2005 for the same offense by a court in Schalmstadt. On May 12, 2005, he began serving his sentence in Giessen.

At the announcement of his verdict in 1999, presiding Judge Robert Piepel agreed with the prosecutor that it was the solemn duty of the court to punish the accused with “necessary severity” and ordered that Roeder be imprisoned for two years for the crime of expressing his opinion.

With respect to “necessary severity” it should be mentioned that Germany’s “Holocaust-denial” laws are so bizarrely formulated and interpreted that, for example, whosoever should publicly declare that the First World War never took place, would perhaps provoke in people a few smiles or chuckles, and certainly would not find themselves tossed into a prison for five years. By comparison, if one were to state, under present German law, that the Second World War never occurred, an energetic state prosecutor could draw from that statement the conclusion that one was also implying that the Holocaust never occurred, and for that reason the hapless culprit might soon find himself handcuffed by the police and charged with “Holocaust denial.”

As might be expected, as the final decade of the Twentieth Century came to an end, the number of individuals prosecuted for thought-related crimes reached a crescendo.

In Germany alone, the number of victims increased exponentially. Many of the victims were elderly and in various stages of declining health. Among the few names among many that might be presently cited, some will be familiar to us, although most will not, yet each and every one of them shares similar trials and tribulations: Udo Walendy, who at the age of 72 was still languishing in prison serving a three-year sentence, suffering with progressive heart disease, Günter Deckert, 57, served five years for expressing his opinion, Erhard Kemper, 70, arrested, released, recharged and re-sentenced. Fritz Rebhandel, 80, a former journalist and historian, who was sentenced to four years’ imprisonment in spite of the fact that he was seriously ill. Herbert Schweiger, 73, author, sentenced to 25 months in jail. Engineer Emil Lachout, who found himself in a similar situation as American poet Ezra Pound, who was railroaded in a political show trial and declared by court-appointed psychiatrists to be of “unsound mind.” Franz Radl, a student, received up to three years’ imprisonment for passing out flyers. Jürgen Graf, teacher, author, historian, linguist, sentenced to 18

months, now living in exile. Arthur Vogt, 80 years of age and ailing, one year's imprisonment. Tiudar Rudolph, 92, repeatedly incarcerated for expressing unpopular opinions. Major-General Otto Ernst Remer, 85, sentenced to two years' imprisonment, succeeded in fleeing to Spain with the help of friends, where he died whilst confined to a wheelchair after living four years in exile. His crime? Seeking to come to terms with his nation's past and determine what did or did not occur in the concentration camps during the war years.

As the world prepared to enter the 21st Century, public attention was once again riveted on the issue of "Holocaust denial" when Germar Rudolf, who had sought asylum in Great Britain, fled to American shores after an article published in the *Sunday Telegraph* revealed the fact that he had been secretly hiding in Great Britain under his wife's maiden name. The "exposé" duplicitously referred to Rudolf as a "neo-Nazi," who had "absconded in 1995 rather than serve a 14-month jail sentence for breaching Germany's Holocaust-denial legislation."⁴⁴

Revealingly, the *Telegraph* completely sidestepped the issue of the German government's irrational persecution of an incorruptible researcher whose only "crime" had been to apply the same standards of evidence to the "Holocaust" as are applied to any other alleged crime of this magnitude. Instead, the newspaper groaned over the fact that Rudolf had dared to question the allegation that millions of Jews had died in the gas chambers of Auschwitz.

Many independent observers felt at the time that Rudolf had been victimized, denounced and fed to the media wolves. As if on cue, a second pack of wolves commonly identified by their determination to squelch free speech and historical inquiry, vented their rage over the fact that Rudolf had been openly living as a free man in Great Britain over a period of three years.

Rudolf's case provided the usual suspects with the pretext they needed to try and reintroduce legislation outlawing "Holocaust denial" in Great Britain.

Andrew Dismore, the Labor MP for Hendon and a member of the Council against Anti-Semitism, said:

"I think a case like this can only strengthen the case for Holocaust-denial legislation to be introduced in Britain. I hope the German authorities will take immediate action to deal with this man. I intend to refer the case to the Director of Public Prosecutions."

Lord Janner, chairman of the Holocaust Education Trust, threatened to refer Rudolf's case to the Home Secretary.

In fact, such public fanfaronades constituted an act of bathos that amounted to much ado about nothing while British authorities and media pundits acted as if they had nabbed Adolf Hitler himself. As a consequence of the hysteria whipped up by the British press, Jewish organizations and supportive politicians, Germar Rudolf fled to the United States and applied for political asylum.

Thus, those revisionists who were still able to, fled from political persecution seeking refuge in the few bastions of free speech remaining in Europe and North America.

Conversely, the determined opponents of free expression resolutely sought to seal off these few remaining sanctuaries, tightening a noose around the necks of the exiles, as otherwise-enlightened European nations succumbed in turn to the combined pressure of international Jewish organizations and the German government to outlaw "Holocaust denial."

This phenomenon, essentially unique within the 20th and 21st Centuries, constitutes a form of mass hysteria similar to the outbreak of Tarantism and the witch hunts so closely identified with medieval Europe.

Revisionists, skeptics, truth-seekers, intellectuals and free thinkers throughout Europe have been relentlessly persecuted, prosecuted, reviled, beaten, exiled, ostracized, imprisoned, hounded, harassed, hunted, pursued from nation to nation, deprived of liberty, family, livelihood and sustenance, turned into pariahs and outlaws, calumniated, slandered and libeled as "racists, bigots, heretics, liars, hate-mongers, deniers, neo-Nazis and anti-Semites."

Neither appeals before the Court of Human Rights, Amnesty International, nor the Vatican has resulted in relief or succor; all alike have turned their backs on the plight of revisionist scholars.

Notes

¹ "Abbe' Plays down Holocaust Figure," *International Herald Tribune* (Paris), June 8, 1996.

² *Ibid.*

³ An English-language edition of Roger Garaudy's book has been published by the Institute for Historical Review under the title *The Founding Myths of Modern Israel*.

⁴ Mark Weber, "French Courts Punish Holocaust Apostasy," *The Journal of Historical Review* Vol. 17, No. 2, March / April 1998, pp. 17-18.

^{5,6} "Blair Favors Holocaust Denial Ban," *The Guardian*, (London), January 30, 1997, p. 8.

- ^{7,8} “Why we must outlaw these race lies,” *The Guardian*, (London), January 30, 1997, p. 19.
- ^{9,10} “Rationale for Suppression,” *Spearhead*, Nov., 1996. p. 4
- ¹¹⁻¹³ “Wrong way to combat those in the wrong,” *Jewish Chronicle*, (London), May 10, 1996, “Opinion Section.”
- ¹⁴ “Brittan opposes Euro-law against Holocaust Denial,” *Jewish Chronicle*, (London), May 10, 1996, p. 9.
- ¹⁵ “Leaders Blast Britain over Holocaust Denial,” *Forward*, (New York), March 29, 1996, p. 9.
- ¹⁶ “No,” *Daily Telegraph*, (London) October 22, 1999, p. 28.
- ¹⁷ “Brittan opposes Euro-law against Holocaust Denial,” *Jewish Chronicle*, (London), p. 9.
- ¹⁸ “Leaders Blast Britain over Holocaust Denial,” *Jewish Forward*, March 29, 1996, p. 9.
- ¹⁹ *Daily Express*, 25 November 1995, Opinion section.
- ^{20,21} “French Far-Right Leader Convicted of Slighting Holocaust,” *The New York Times*, December 27, 1997, p. A5.
- ^{22,23} *Agence France Presse*, (Bonn), Dec. 8, 1997.
- ²⁴ “Journalist Fined For WW II Story,” *The Christian News*, March 31, 1997, p. 2.
- ²⁵ *David Irving’s Action Report*, No. 12, July 1997, p. 23.
- ^{26,27} “Spanish Court Sentences ‘Thought Criminal,’” *The Journal of Historical Review* Vol. 17, No. 6, November-December, 1998, p. 21.
- ²⁸ “Prof. Hepp ein Volksverhetzer?,” *Nation und Europa*, (Coburg), July-August 1998, Heft. 7-8, p. 37.
- ²⁹ *David Irving’s Action Report*, AR no. 12, July 1997.
- ³⁰ “Jewish Jurists Fight Holocaust Denial,” *Athens News*, June 28, 1998, p. 1.
- ³¹ “Fight over Holocaust Denial,” *International Herald Tribune*, June 29, 1998, p. 30.
- ³² “Jewish Jurists Fight Holocaust Denial,” *Athens News*, June 28, 1998, p. 1, cited above.
- ^{33,34} “Fight over Holocaust Denial,” *International Herald Tribune*, June 29, 1998, p. 30
- ³⁵⁻³⁷ “Jewish Group Demands More Anti-Revisionist Laws,” *The Journal for Historical Review* Vol. 17, No. 4, July-August 1998, p. 22.
- ^{38,39} “No Punishment for Polish ‘Holocaust Denier,’” *The Journal of Historical Review* Vol. 18, No. 5-6, Sept.-Dec., 1999, p. 47.
- ^{40,41} “Rechtsextremist Roeder nutzt den Gerichtssaal als Buehne,” *Die Welt*, November 26, 1999.
- ⁴² “Freedoms under Attack,” *The Spotlight*, (Washington, D.C.) 23 August 1999, p. 11.
- ⁴³ “Rechtsextremist Roeder nutzt den Gerichtssaal als Buehne,” *Die Welt*, November 26, 1999, cited above.
- ⁴⁴ “German neo-Nazi fugitive is found hiding in Britain,” *Sunday Telegraph*, (London), October 17, 1999.

REVIEWS

Springtime for Trotsky

Ralph Raico

Leon Trotsky, by Irving Howe. Viking Press, 1978, 214 pp.

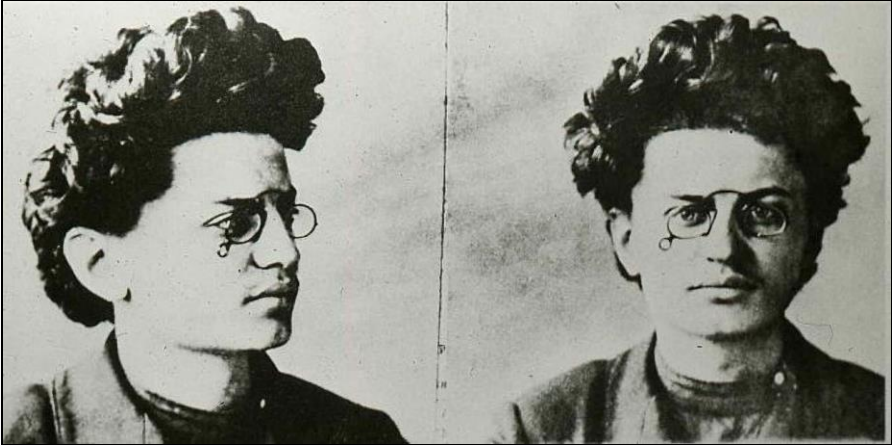
Leon Trotsky has always had a certain appeal for intellectuals that the other Bolshevik leaders lacked. The reasons for this are clear enough. He was a writer, an occasional literary critic – according to Irving Howe, a very good one – and an historian (of the revolutions of 1905 and 1917). He had an interest in psychoanalysis and modern developments in physics, and, even when in power, suggested that the new Communist thought-controllers shouldn't be too harsh on writers with such ideas – not exactly a Nat Hentoff position on freedom of expression, but about as good as one can expect among Communists.

Above all, Trotsky was himself an intellectual, and one who played a great part in what many of that breed have considered to be the *real world* – the world of revolutionary bloodshed and terror. He was second only to Lenin in 1917; in the Civil War he was the leader of the Red Army and the Organizer of Victory. As Howe says:

“For intellectuals throughout the world there was something fascinating about the spectacle of a man of words transforming himself through sheer will into a man of deeds.”

Trotsky lost out to Stalin in the power struggle of the 1920s, and in exile became a severe and knowledgeable critic of his great antagonist; thus, for intellectuals with no access to other critics of Stalinism – classical liberal, anarchist, or conservative – Trotsky's writings in the 1930s opened their eyes to some aspects at least of the charnel-house that was Stalin's Russia. During the period of the Great Purge and the Moscow show trials, Trotsky was placed at the center of the myth of treason and collaboration with Germany and Japan that Stalin spun as a pretext for eliminating his old comrades. In 1940, an agent of the Soviet secret police, Ramon Mercador, sought Trotsky out at his home in Mexico City and killed him with an ice ax to the head.

Irving Howe, the distinguished literary critic and editor of *Dissent*, tells the story of this interesting life with great lucidity, economy, and grace. The



Mugshot of Trotsky after Soviet members were arrested during a meeting in Free Economic Society building. Photo taken 3 December 1905. Saint Petersburg police department.

Public domain, via Wikimedia Commons.

emphasis is on Trotsky's thought, with which Howe has concerned himself for almost the past 40 years. As a young man, he states:

"I came for a brief time under Trotsky's influence, and since then, even though or perhaps because I have remained a socialist, I have found myself moving farther and farther away from his ideas."

Howe is in fact considerably more critical of Trotsky than I had expected. He identifies many of Trotsky's crucial errors, and uses them to cast light on the flaws in Marxism, Leninism, and the Soviet regime that Trotsky contributed so much to creating. And yet there is a curious ambivalence in the book. Somehow the ignorance and evil in Trotsky's life are never allowed their full weight in the balance, and, in the end, he turns out to be, in Howe's view, a hero and "titan" of the 20th century. It's as if Howe had chosen not to think out fully the moral implications of what it means to have said and done the things that Trotsky said and did.

We can take as our first example Howe's discussion of the final outcome of Trotsky's political labors: the Bolshevik revolution and the Soviet regime. Throughout this book Howe makes cogent points regarding the real class character of this regime and other Communist governments – which, he notes, manifested itself very early on:

"A new social stratum – it had sprung up the very morning of the revolution – began to consolidate itself: the party-state bureaucracy which found its support in the technical intelligentsia, the factory managers, the military officials, and, above all, the party functionaries. [...] To

speak of a party-state bureaucracy in a country where industry has been nationalized means to speak of a new ruling elite, perhaps a new ruling class, which parasitically fastened itself upon every institution of Russian life.” (Emphasis in original)

Howe goes on to say that it was not to be expected that the Bolsheviks themselves would realize what they had done and what class they had actually raised to power:

“It was a historical novelty for which little provision had been made in the Marxist scheme of things, except perhaps in some occasional passages to be found in Marx’s writings about the distinctive social character of Oriental despotism.”

This is not entirely correct. Howe himself shows how Trotsky, in his book *1905* (a history of the Russian revolution of that year), had had a glimpse of this form of society, one in which the state bureaucracy was itself the ruling class. In analyzing the Tsarist regime, Trotsky had picked up on the strand of Marxist thought that saw the state as an *independent parasitic body*, feeding on all the social classes engaged in the process of production. This was a view that Marx expressed, for instance, in his *Eighteenth Brumaire of Louis Bonaparte*.

More importantly, the class character of Marxism itself – as well as the probable consequences of the coming to power of a Marxist Party – had been identified well before Trotsky’s time. The great 19th-century anarchist Michael Bakunin – whose name does not even appear in Howe’s book, just as not a single other anarchist is even mentioned anywhere in it – had already subjected Marxism to critical scrutiny in the 1870s. In the course of this, Bakunin had uncovered the dirty little secret of the future Marxist state:

“The State has always been the patrimony of some privileged class or other; a priestly class, an aristocratic class, a bourgeois class, and finally a bureaucratic class. [...] But in the People’s State of Marx, there will be, we are told, no privileged class at all [...] but there will be a government, which will not content itself with governing and administering the masses politically, as all governments do today, but which will also administer them economically, concentrating in its own hands the production and the just division of wealth, the cultivation of land, the establishment and development of factories, the organization and direction of commerce, finally the application of capital to production by the only banker, the State. All that will demand an immense knowledge and many ‘heads overflowing with brains’ in this govern-

ment. It will be the reign of scientific intelligence, the most aristocratic, despotic, arrogant, and contemptuous of all regimes. There will be a new class, a new hierarchy of real and pretended scientists and scholars.” (Emphasis added.)

This perspective was taken up somewhat later by the Polish-Russian revolutionist Waclaw Machajski, who held, in the words of Max Nomad, that

“nineteenth-century socialism was not the expression of the interests of the manual workers but the ideology of the impecunious, malcontent, lower middle-class intellectual workers. [...] behind the socialist ‘ideal’ was a new form of exploitation for the benefit of the officeholders and managers of the socialized state.”

Thus, that Marxism in power would mean the rule of state functionaries was not merely intrinsically probable – given the massive increment of state power envisaged by Marxists, what else *could* it be? – but it had also been *predicted* by writers well known to a revolutionary like Trotsky. Trotsky, however, had not permitted himself to take this analysis seriously before committing himself to the Marxist revolutionary enterprise. More than that: “To the end of his days,” as Howe writes, he “held that Stalinist Russia should still be designated as a ‘degenerated workers’ state’ because it preserved the nationalized property forms that were a ‘conquest’ of the Russian Revolution” – as if nationalized property and the planned economy were not the *very instruments of rule* of the new class in Soviet Russia!

It remained for some of Trotsky’s more-critical disciples, especially Max Shachtman in the United States, to point out to their master what had actually happened in Russia: that the Revolution had not produced a “workers’ State,” nor was there any danger that “capitalism” would be restored, as Trotsky continued to fret it would. Instead, there had come into an existence in Russia a “bureaucratic collectivism” even more reactionary and oppressive than what had gone before.

Trotsky rejected this interpretation. In fact he had no choice. For, as Howe states, the dissidents “called into question the entire revolutionary perspective upon which [Trotsky] continued to base his politics.... There was the further possibility, if Trotsky’s critics were right, that the whole perspective of socialism might have to be revised.” Indeed.

To his credit, Howe recognizes that a key period for understanding Bolshevism, including the thought of Trotsky, is the period of war communism, from 1918 to 1921. As he describes it, “Industry was almost completely nationalized. Private trade was banned. Party squads were sent into the countryside to requisition food from the peasants.” The results

were tragic on a vast scale. The economic system simply broke down, with all the immense suffering and all the countless deaths from starvation that such a small statement implies. As Trotsky himself later put it:

“The collapse of the productive forces surpassed anything of the kind that history had ever seen. The country, and the government with it, were at the very edge of the abyss.”

How had this come about? Here Howe follows the orthodox interpretation: War communism was merely the product of emergency conditions, created by the Revolution and the Civil War. It was a system of “extreme measures [which the Bolsheviks] had never dreamt of in their earlier programs.”

Now, this last may be, strictly speaking, correct. It may well be, that is, that the Bolsheviks had never had the slightest idea of what their aims would mean *concretely* for the economic life of Russia, how those aims would of necessity have to be implemented, or what the consequences would be.

But war communism was no mere “improvisation,” whose horrors are to be chalked up to the chaos in Russia at the time. The system was *willed* and itself helped produce that chaos. As Paul Craig Roberts has argued in his brilliant book *Alienation and the Soviet Economy*, war communism was an attempt to translate into “Reality” the Marxist ideal: the abolition of “commodity production,” of the price system and the market.

This, as Roberts demonstrates, was what Marxism was *all about*. This is what the end of “alienation” and the final liberation of mankind *consisted* in. Why should it be surprising that when self-confident and determined Marxists like Lenin and Trotsky seized power in a great nation, they tried to put into effect the *very policy* that was their whole reason for being?

As evidence for this interpretation, Roberts quotes Trotsky himself (ironically, from a book of Trotsky’s writings edited by Irving Howe):

“[T]he period of so-called ‘war communism’ [was a period when] economic life was wholly subjected to the needs of the front. [...] it is necessary to acknowledge, however, that in its original conception it pursued broader aims. The Soviet government hoped and strove to develop these methods of regimentation directly into a system of planned economy in distribution as well as production. In other words, from ‘war communism’ it hoped gradually, but without destroying the system, to arrive at genuine communism. [...] reality, however, came into increasing conflict with the program of ‘war communism.’ Production continually declined, and not only because of the destructive action of the war.”

Roberts goes on to quote Victor Serge:

“The social system of those years was later called ‘War Communism.’ At the time it was called simply ‘Communism.’ [...] Trotsky had just written that this system would last over decades if the transition to a genuine, unfettered Socialism was to be assured. Bukharin [...] considered the present mode of production to be final.”

One slight obstacle was encountered, however, on the road to the abolition of the price system and the market: “Reality,” as Trotsky noted, “came into increasing conflict” with the economic “system” that the Bolshevik rulers had fastened on Russia. After a few years of misery and famine for the Russian masses – there is no record of any Bolshevik leader having died of starvation in this period – the rulers thought again, and a New Economic Policy (NEP) – including elements of private ownership and allowing for market transactions – was decreed.

The significance of all this cannot be exaggerated. What we have with Trotsky and his comrades in the Great October Revolution is the spectacle of a few literary-philosophical intellectuals seizing power in a great country with the aim of overturning the whole economic system – *but without the slightest idea of how an economic system works*. In *State and Revolution*, written just before he took power, Lenin wrote,

“The accounting and control necessary [for the operation of a national economy] have been simplified by capitalism to the utmost, till they have become the extraordinarily simple operations of watching, recording and issuing receipts, within the reach of anybody who can read and write and knows the first four rules of arithmetic.”

With this piece of cretinism Trotsky doubtless agreed. And why wouldn't he? Lenin, Trotsky, and the rest had all their lives been professional revolutionaries, with no connection at all to the process of production and, except for Bukharin, little interest in the real workings of an economic system. Their concerns had been the strategy and tactics of revolution and the perpetual, monkish exegesis of the holy books of Marxism.

The nitty-gritty of how an economic system *functions* – how, in our world, men and women work, produce, exchange, and *survive* – was something from which they prudishly averted their eyes, as pertaining to the nether-regions. These “materialists” and “scientific socialists” lived in a mental world where understanding Hegel, Feuerbach, and the hideousness of Eugen Duehring's philosophical errors was infinitely more important than understanding what might be the meaning of a price.

Of the actual operations of social production and exchange they had about the same appreciation as John Henry Newman or, indeed, St. Bernard of Clairvaux. This is a common-enough circumstance among intellectuals; the tragedy here is that the Bolsheviks came to rule over millions of real workers, real peasants, and real businessmen.

Howe puts the matter rather too sweetly: once in power, he says:

“Trotsky was trying to think his way through difficulties no Russian Marxist had quite foreseen.”

And what did the brilliant intellectual propose as a solution to the problems Russia now faced?

“In December 1919 Trotsky put forward a series of ‘theses’ [sic] before the party’s Central Committee in which he argued for compulsory work and labor armies ruled through military discipline.”

So, forced labor, and not just for political opponents, but for the *Russian working class*. Let Daniel and Gabriel Cohn-Bendit, the left-anarchist from the May days of 1968 in Paris, take up the argument:

“‘Was it so true,’ Trotsky asked, ‘that compulsory labor was always unproductive?’ He denounced this view as ‘wretched and miserable liberal prejudice,’ learnedly pointing out that ‘chattel slavery, too, was productive’ and that compulsory serf labor was in its times ‘a progressive phenomenon.’ He told the unions [at the Third Congress of Trade Unions] that ‘coercion, regimentation, and militarization of labor were no mere emergency measures and that the workers’ State normally had the right to coerce any citizen to perform any work at any place of its choosing.’”

And why not? Hadn’t Marx and Engels, in their ten-point program for revolutionary government in *The Communist Manifesto*, demanded as Point Eight, “Equal liability for all to labor. Establishment of industrial armies, especially for agriculture”? Neither Marx nor Engels ever disavowed their claim that those in charge of “the workers’ state” had the right to enslave the workers and peasants whenever the need might arise. Now, having annihilated the hated market, the Bolsheviks found that the need for enslavement had, indeed, arisen. And of all the Bolshevik leaders, the most ardent and aggressive advocate of forced labor was Leon Trotsky.

There are other areas in which Howe’s critique of Trotsky is not penetrating enough, in which it turns out to be altogether too soft-focused and oblique. For instance, he taxes Trotsky with certain philosophical contradictions stemming from his belief in “historical materialism.” All through his life, Howe asserts, Trotsky employed

“moral criteria by no means simply derived from or reducible to class interest. He would speak of honor, courage, and truth as if these were known constants, for somewhere in the orthodox Marxist there survived a streak of nineteenth-century Russian ethicism, earnest and romantic.”

Let us leave aside the silly implication that there is something “romantic” about belief in ethical values, as against the “scientific” character of orthodox Marxism. In this passage, Howe seems to be saying that adherence to certain commonly accepted values is, among Marxists, a rare kind of atavism on Trotsky’s part. Not at all.

Of course historical materialism dismisses ethical rules as nothing more than the “expression,” or “reflection,” or whatever, of “underlying class relationships” and, ultimately, of “the material productive forces.” But no Marxist has ever taken this seriously, except as pretext for *breaking* ethical rules (as when Lenin and Trotsky argued in justification of their terror). Even Marx and Engels, in their “Inaugural Address of the First International,” wrote that the International’s foreign policy would be to “vindicate the simple laws of morals and justice [sic] which ought to govern the relations of private individuals, as the laws paramount of the intercourse of nations.”

That Trotsky admired honor, courage, and truth is not something that cries out for explanation by reference to Russian tradition of “ethicism” (whatever that might be). The admiration of those values is a part of the common heritage of us all. To think that there is a problem here that needs explaining is to take “historical materialism” much too seriously to begin with.

Similarly with other contradictions Howe thinks he has discovered between Trotsky’s Marxist philosophy and certain statements Trotsky made in commenting on real political events. Of the Bolshevik Revolution itself, Trotsky says that it would have taken place even if he had not been in Petrograd, “on condition that Lenin was present and in command.” Howe asks, “What happens to historical materialism?” The point Howe is making, of course, is that in the Marxist view individuals are not allowed to play any critical role in shaping really important historical events, let alone in determining whether or not they occur.

But the answer to Howe’s question is that, when Trotsky commits a blunder like this, *nothing* happens. Nothing happens, because “historical materialism” was pretentious nonsense from the beginning, a political strategy rather than a philosophical position. Occasionally, in daubing in some of the light patches of sky that are intended to make up for the dark

ones in Trotsky's life, Howe comes perilously close to slipping into a fantasy world.

He says that in the struggle with Stalin, Trotsky was at a disadvantage, because he "fought on the terrain of the enemy, accepting the damaging assumption of a Bolshevik monopoly of power." But why is this assumption located on the enemy's terrain? Trotsky shared that view with Stalin. He no more believed that a supporter of capitalism had a right to propagate his ideas than a medieval inquisitor believed in a witch's personal life style. And as for the rights even of other socialists – Trotsky in 1921 had led the attack on the Kronstadt rebels, who merely demanded freedom for socialists other than the Bolsheviks. At the time, Trotsky boasted that the rebels would be shot "like partridges" – as, pursuant to his orders, they were.

Howe even stoops to trying a touch of pathos. In sketching the tactics Stalin used in the struggle with Trotsky, he speaks of "the organized harassment to which Trotskyist leaders, distinguished Old Bolsheviks, were subjected by hooligans in the employ of the party apparatus, the severe threats made against all within the party...." Really now – is it political violence used against *Leon Trotsky* and his "distinguished" followers that is supposed to make our blood run cold? No: if there was ever a satisfying case of poetic justice, the "harassment" and "persecution" of Trotsky – down to and including the ice-ax incident – is surely one.

The best example of Howe's strange gentleness toward Trotsky I have saved for the last. What, when all is said and done, was Trotsky's picture of the Communist society of the future? Howe does quote from Trotsky's *Literature and Revolution* the famous, and ridiculous, last lines: "The average human type [Trotsky wrote] will rise to the heights of an Aristotle, a Goethe, or a Marx. And above this ridge new peaks will rise." He doesn't, however, tell us what precedes these lines – Trotsky's sketch of the future society, his passionate dream. Under Communism, Trotsky states, Man will

"reconstruct society and himself in accordance with his own plan. [...] The imperceptible, ant-like piling up of quarters and streets, brick by brick, from generation to generation, will give way to the titanic construction of city-villages, with map and compass in hand. [...] Communist life will not be formed blindly, like coral islands, but will be built up consciously, will be erected and corrected. [...] Even purely physiologic life will become subject to collective experiments. The human species, the coagulated Homo sapiens, will once more enter into a state of radical transformation, and, in his own hands, will become an

object of the most complicated methods of artificial selection and psycho-physical training. [... It will be] possible to reconstruct fundamentally the traditional family life. [...] The human race will not have ceased to crawl on all fours before God, kings and capital, in order later to submit humbly before the laws of heredity and sexual selection! [...] Man will make it his purpose [...] to create a higher social biological type, or, if you please, a superman."

"Man[... his own plan ... his purpose... his own hands." When Trotsky promoted the formation of worker-slave armies in industry, he believed that his own will was the will of the Proletarian Man. It is easy to guess whose will would stand in for that of Communist Man when the time came to direct the collective experiments on the physiological life, the complicated methods of artificial selection and psycho-physiological training, the reconstruction of the traditional family, the substitution of "something else" for blind sexual selection in the reproduction of human beings, and the creation of the superhuman.

This, then, is Trotsky's final goal: a world where mankind is "free" in the sense that Marxism understands the term – where all of human life, starting from the economic, but going on to embrace everything, even the most private and intimate parts of human existence – is consciously *planned* by "society," which is assumed to have a single will. And it is this – this disgusting positivist nightmare – that, for him, made all the enslavement and killings *acceptable*!

Surely this was another dirty little secret that Howe had an obligation to let us in on.

Howe ends by saying of Trotsky that "the example of his energy and heroism is likely to grip the imagination of generations to come," adding that, "even those of us who cannot heed his word may recognize that Leon Trotsky, in his power and his fall, is one of the titans of our century."

This is the kind of writing that covers the great issues of right and wrong in human affairs with a blanket of historicist snow. The fact is that Trotsky used his talents to take power in order to impose his willful dream – the abolition of the market, private property, and the bourgeoisie. His actions brought untold misery and death to his country.

Yet, to the end of his life, he tried in every way he could to bring the Marxist revolution to other peoples – to the French, the Germans, the Italians – with what probable consequences, he, better than anyone else, had reason to know. He was a champion of thought-control, prison camps, and the firing squad for his opponents, and of forced labor for ordinary, non-

brilliant working people. He openly defended chattel slavery – which, even in our century, must surely put him into a quite select company.

He was an intellectual who never asked himself such a simple question as:

“What reason do I have to believe that the economic condition of workers under socialism will be better than under capitalism?”

To the last, he never permitted himself to glimpse the possibility that the bloody, bureaucratic tyranny over which Stalin presided might never have come into existence but for his own efforts.

A hero? Well, no thank you – I’ll find my own heroes somewhere else. A titan of the 20th century? In a sense, yes. At least Leon Trotsky shares with the other “titans” of our century this characteristic: it would have been better if he had never been born.

* * *

This review originally appeared in *Libertarian Review*, March 1979. It is republished with permission by the author.

A Connoisseur of Conquerors

Ezra MacVie

The Normandy Diary of Marie-Louise Osmont. George L. Newman (translator). Random House, New York, 1994, 113 pp.

In 1940, the widow Marie-Louise Osmont owned and lived in a *manoir* in Périers-sur-le-Dan in Normandy, France, and experienced the invasion and occupation by Germany's *Wehrmacht* up-close and personally: troops encamped on her grounds and officers were bivouacked in her house with her. This all happened to her without any shooting.

The way out of these circumstances, unfortunately, involved huge amounts of shooting, and bombing, destruction, terror and death. Not only was Périers-sur-le-Dan a mere three miles inland from Sword Beach of the D-Day invasion, but it was a mere five miles north of Caen, arguably the most-heavily bombed and fought-over city west of Germany in World War II. If Marie-Louise Osmont's estate wasn't in the center of the cauldron of France's 1944 "liberation," it was in the center of the fire beneath the cauldron. Miraculously, Mme. Osmont and her house not only survived, but a diary she kept from August 6, 1940 to August 17, 1944 also survived to the present day in the form of this book, whose English translation is here reviewed.

This virtually unique and precious document is characterized by no less a luminary than John Keegan, OBE, who wrote its introduction after having become possibly the foremost among all military historians – at least of those writing in English. He wrote:

"What would we give for a similar diary by a countrywoman whose house stood on the front line between Union and Confederacy outside Richmond in 1864, a German diary of the battle of Berlin, a Russian diary from Stalingrad, a British diary from the Indian mutiny?"

Atop Mme. Osmont's incredibly fortuitous location in her time, we have the benefits of her insight, her sympathy, her freedom from cant or partisanship and finally, the skill and assiduity of her translator. The perspective afforded by the scant 113 pages of this book exceeds what a hundred volumes in the average specialist library might yield.

The account opens with the report of the arrival of six German soldiers assigned to live in Mme. Osmont's admittedly underpopulated chateau. It



A general view of Caen showing the extensive damage caused by Allied bombing, 9 July 1944. By No 5 Army Film and Photographic Unit, Stewart (Maj) [Public domain], via Wikimedia Commons

is at this point that the invasion and occupation of the author's country, for whose army she drove an ambulance during World War I, is redoubled severalfold by the invasion of her house by six foreigners whose good breeding and consideration for her property and her presumable sentiments she is nonetheless unable to deny. Thus began an ordeal for the mistress of the *manoir* whose conclusion so exceeded its long preamble in devastation and danger that it is hard to imagine that she might not have opted for its eternal continuation in preference to its catastrophic termination.

She would not, of course, have wished any such thing for the sake of her gentle invaders, though her reaction to her (also foreign) liberators leaves the reader with the feeling that, all things considered, she actually preferred the German invaders to the British liberators, one by each, as individuals. The numerous comparisons she makes during and after liberation are, for me, the most-fascinating part of the account; accounts of the fighting for Normandy abound, from winners, losers and civilian bystand-

ers alike, including accounts whose literary and historical value match that of this little widow's diary. Rather than the momentous, the spectacular, the history-making, this account derives even greater value from its scrupulous recording of the everyday – the everyday of the conquerors, of the liberators, and of those in and around whose ancestral homes it all happens.

Some of the differences between the members of the opposing armies besides their national origins would seem obviously to arise from their differing circumstances upon arrival at Chateau de Périers. The Germans, while possibly veterans of combat, had experienced their combat far away, long ago, or both by the time of their appearance in the pages of Mme. Osmont's diary. Until D-Day, their sojourn at her premises was one of respite and welcome peace, even while the situation of their country and their families back home grew ever more-precarious. The British, with their own homeland recently freed of the threats of bombing and invasion from Germany, had fought their way all the way from the beaches to the Osmonts' land, and faced continued fighting just up the road in the direction they were headed. They were for the most part brief visitors under violent circumstances, and they knew their stay would be short even as they and their hostess endured bombing and artillery barrages from the retreating Germans.

Other rather stark differences between the opposing occupiers may in part have arisen from these circumstantial differences. Especially with the passage of time, she observed a growing war-weariness in her German guests that was notably absent among the more-cheerful British contingents that came in their wake. This seemed especially evident in their singing. The Germans, who sang somewhat less often than their successors, sang wistful, even sad songs of their distant homeland and other such themes, and sang them in exquisite harmonies that qualified them as genuine music. The British seemed to sing more-spontaneously, with great ribaldry, louder, and with little to none of the nuance that characterizes actual melody. The British also seemed far more-larcenous, but that could very well have arisen from their awareness of their brief tenure there. Finally, they seemed little wearied by war; possibly many were innocent of combat prior to their arrival on the beaches of Normandy. As for veterans of Dunkirk, Greece, Crete, North Africa and such, one can only speculate if in fact they were less wearied by the most-wearisome experiences one might hope never to experience. Finally, the author charitably notes that the Germans, for all the vaunted superiority of their equipment, were execrable drivers, continually running over and knocking down structures of every description on the estate with their vehicles. But those British, as though driving

on the left side of the road had better prepared them, drove “smoothly and precisely” in comparison to their Teutonic foes.

The author’s accounts of mayhem on her neighbors and the livestock that lived with them were especially piteous as were, of course, her accounts of woundings and deaths among the soldiers of both sides. She likewise had many friends and relatives who lived in nearby Caen, where civilian casualties of the Allied bombing may have exceeded the civilian casualties from any other single place west of Germany. As the fighting on her side of Caen settled down to a murderous rhythm, she found her stables converted to a field hospital in which she, together with Allied medical personnel, took up the burden of caring for the wounded of both contending armies. In fact, in the invidious aftermath of these events, she found herself charged with collaboration for the courtesies and care she extended to those on the losing side of the war; she dispatched these with comparative ease.

Her account closes with a hideously dispiriting daytrip to ravaged Caen, which she had known well. Controversy regarding the necessity and even effect of the devastating Allied bombing raids on several cities of occupied France rages on to this day, as does a gruesome contest for primacy between two civilian-casualty figures. The deaths in Britain laid to German bombing of that country during World War II are reckoned in the neighborhood of 60,000 to 70,000. The deaths in France laid to Allied bombing of that country only a couple of years later also lie squarely in that range. The inconsequential question of which number is greater invariably resolved in favor of the devotional proclivities of whoever is making the comparison. But the comparison itself renders the answer moot, while a related question yields a seven-to-one ratio: that of the tonnages of bombs dropped by the Germans on Britain (75,000, including the V rockets) and by the Allies on France (518,000).

The lessons of war come to us but faintly, from old veterans with failing memories, from politicians fulminating on matters of national pride, from acre upon acre of headstones, and charred remnants of photographs and documents stiff with age and riddled with fakery.

For ourselves and our progeny, let us all and each of us attend with renewed perspicacity to the thankless task of winnowing from all this chaff, those most-vital grains of truth that might be ours to gain.

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EDITORIAL

Remembering Bradley R. Smith

Richard A. Widmann

On Thursday evening, 18 February 2016, I glanced at my email on my phone. The subject line of a newly received message struck me like a lightning bolt. “Bradley RIP” was all it said. It wasn’t that it was entirely unexpected. Bradley had been ill for many years, fighting off heart ailments, cancer, and even a bullet to the head during the Korean War, but somehow it seemed that Bradley would always be among us.

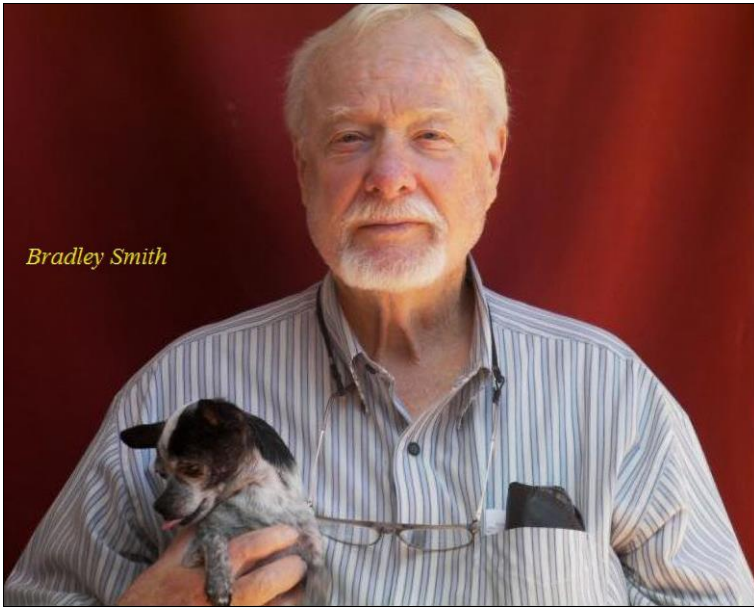
I first became aware of Bradley in the late 1980s. I had discovered him a couple of years after my introduction to Holocaust revisionism. I knew of him through his book *Confessions of a Holocaust Revisionist*, and the work that he did for the Institute for Historical Review.

It was in late 1993 that an editorial appeared in the college newspaper of the university that I was attending --denouncing Smith’s “Campus Project.” I decided to pick up a few copies, cut out the story, and mail one off to Bradley. It was the beginning of a friendship that lasted for more than 20 years.

We worked together (along with Greg Raven and David Thomas) to put up one of the earliest revisionist websites back in the mid-90s (we referred to it as CODOHWeb at the time). As unlikely as it might seem, Bradley was always very quick to embrace new technology. He was always looking for a new way to storm the “castle wall.”

We would correspond back and forth nearly every day via email. And there were always those lively phone conversations. We could talk for hours it seemed. I remember asking Bradley questions about revisionism during those early years. He would tell me that he didn’t read revisionism anymore and would spout off the title of some esoteric topic that had captured his attention. This week I turned to a chapter in his *A Personal History of Moral Decay* and smiled when coming upon a reference to his reading a book about the Sumerian alphabet. That was Bradley!

It surprises me, even now, that I met Bradley “face-to-face” only on one occasion, when we shared a room at David Irving’s first Real History Conference in Cincinnati back in 1999. It was a marvelous weekend with Bradley speaking on the subject of “Memory.” While the supposed target of the



Bradley R. Smith: A Simple Writer.

talk were Holocaust “eyewitnesses,” Bradley seemed challenged with his own memory. Was it an act? A writer’s joke? I thought it all quite funny, but noticed that our host David Irving seemed not at all amused.

Bradley was always coming up with new ideas. There were new advertisements, new books, new designs for the website, new websites. Most of the ideas never settled before new ones sprang up. But still, work got done. More work was accomplished to establish intellectual freedom on the Holocaust story than most ever even imagine.

In late 2014, I attempted to interview Bradley. We didn’t get very far:

Widmann: *You’ve tried your hand at many things throughout your life. I know you were in the army during the Korean War, you were a bookseller, a bull-fighter, and of course an activist for intellectual freedom with regard to the Holocaust debate. How would you like to be remembered?*

Smith: *It’s a matter that has never caught my attention. Memory itself, however – I’m very interested in memory. As a writer, I am essentially a failed autobiographer. It’s all about memory. My own. When my memory dies, along with the rest of me, you can imagine what will happen with regard to my attention to the memories of others.”*

Bradley was denounced by many. Several such derogatory quotes appeared on the back cover of his *Confessions of a Holocaust Revisionist* Second

Enlarged Edition. Alan Dershowitz called him a “known anti-Semite and an anti-Black racist.” Others called him even worse. Beneath these foul slurs Bradley placed a quote about himself “a swell guy. Loves everybody.” Indeed, I never heard him utter a bad word about anyone, never mind their race or ethnicity.

Bradley liked to call himself “a simple writer” and had even used the phrase as a working title for one of his autobiographical collections that we published on-line.¹

“A simple writer” demonstrates his modesty. Bradley Smith was an excellent writer, perhaps plagued by the subject that he discovered one day in 1979 and then dedicated his life to. He was a man of courage, honesty, and honor. Most of all, I will remember him as a friend.

I am thankful to Ted O’Keefe for contributing his memories of our old friend and colleague, “A Revisionist Swashbuckler: My Memories of Bradley R. Smith” to this issue of INCONVENIENT HISTORY. Jett Rucker provides our feature article this quarter with a consideration of the impact of the Casablanca Conference of 1943 on the Holocaust. I am also very pleased to present Professor Faurisson’s New Year’s Eve thoughts on the state of revisionism, “The Revisionists’ Total Victory on the Historical and Scientific Level.” This issue also includes a Ralph Raico classic, “Arthur Ekirch on American Militarism,” in which he casts a revisionist eye on American militarism from our country’s foundation down to the present day. K.R. Bolton returns this issue with an interesting look at World War II as a conflict largely fought between two systems of economy: globalization and autarchy in his “Origins of the Japanese-American War: A Conflict of Free Trade vs. Autarchy.” Our prolific reviewer of books and film Ezra MacVie provides an unusual look at the Oscar-winning film *Spotlight*. I conclude this issue fittingly with a new installment in our “Profiles in History” series, outlining the career of Bradley Smith. This autobiographical sketch was written and revised and edited through the years – some of the edits provided by Bradley himself. While he was never directly involved with INCONVENIENT HISTORY, it is certain that, without his guidance and friendship through the years, our journal would never have been. And that, dear reader, is why this issue of INCONVENIENT HISTORY is dedicated to him. While it is not quite the *Festschrift* that he deserves, I suspect Bradley would be embarrassed by all the praise. He would likely suggest that we just get on with the work.

And so we shall.

Notes

- ¹ *A Simple Writer* was the working title of what would eventually be published in 2002 as *Break His Bones: The Private Life of a Holocaust Revisionist*.

PAPERS

A Revisionist Swashbuckler: My Memories of Bradley R. Smith

Theodore J. O'Keefe

I first met Bradley Smith thirty-one years ago. It was early 1985, I had just moved to Southern California from Japan, and Bradley was waiting for me in front of the Los Angeles bus station. He was twenty years older than I, we had different backgrounds and aspirations, and we were friends from the beginning. That first encounter, in which we rambled through L.A.'s decaying downtown, set the tone for hundreds that followed – talk that flowed and rushed like a spring thaw, with scenery and watering hole (Philippe, as I recall) incidental to observation, reminiscence, point, counterpoint, argument, open discussion that reveled in disagreement and debate.

From the start we shared a commitment to Holocaust revisionism, and soon a camaraderie, as we worked together, first at the Institute of Historical Review, where I pressed Bradley to stress, rather than his occasional pratfalls, his on-air achievements in his accounts of his work for IHR's Radio Project. Later I advised and edited Bradley's efforts on behalf of his Committee for Open Debate on the Holocaust, through which, more than any other revisionist, he was able to gain Holocaust revisionism notoriety at hundreds of American universities and in perturbed editorials in the national news media.

Our approaches to revisionism were different. I had absorbed much of the historiographical tradition of America First while growing up, and further saw revisionism as playing an active role in the defense of the West. For Bradley, Holocaust revisionism was first of all an issue of individual free expression. He was not so much interested in how the Holocaust did or didn't happen (I once called in during a local radio show Bradley was doing to lob him a batting-practice question about the Leuchter Report, but no, he couldn't recall any studies of missing cyanide residue in the "gas chambers"). Nor did Bradley trouble very much with the complexities of central European polity between the wars: to him, for invading Poland, Hitler was merely an "asshole."



Bradley R. Smith, swashbuckling, dangerous, honorable, real.

Furthermore, my ideology was not very touchy-feely, whereas Bradley was not only rigorously libertarian, but also a long-time consumer of Southern California mysticism and admirer of its adepts, from Krishnamurti to Baba Ram Dass. What won my admiration of Bradley was that at its core Bradley's ethos was a soldierly one. Apart from one uncharacteristic episode in the bull ring, he lived a life of physical courage and personal responsibility, and his code of conduct – his simple but difficult struggle to be in “right relationship” with all others – impelled him relentlessly toward self-mastery.

Readers of Bradley's numerous writings will be aware of how he risked prison for refusing to stop selling the (allegedly obscene) writings of Henry Miller, how he was drawn to combat in Korea and South Vietnam, the varied physical and financial risks he ran throughout his pre-revisionist work career. But his willingness to face danger was neither mere thrill-seeking nor simply the dedication of a zealot to his cause. Several times in 1986 I accompanied Bradley to his office in a building at Hollywood and Vine (once the crossroads of the film industry, then a sagging neighborhood). Not long before, bombs planted by Jewish terrorists had burnt IHR's offices to the ground as well as killed two persons in Southern California. On each visit, Bradley, alert to the danger, would shoo me up the hall, so that he would take the brunt of any booby trap. During our friendship of three decades, I many times witnessed the same vigilance and readiness to act decisively in a crisis.

As Bradley reveals in *Confessions of a Holocaust Revisionist*, from adolescence his mission was to be a soldier. Unlike a myriad of youths from his generation, Bradley's exemplar was not the combat hero of Hollywood film, but a self-sacrificing champion from over a thousand years before, Roland, whose *chanson* roused his soul like his hero's belated horn. As did the lord of the Breton March in the epic version, Bradley came to strive to be not just a warrior, but a warrior of high ideals and irreproachable comportment. Clausewitz's assessment of war as a calculated act of policy was foreign to Bradley's soldierly creed. Good in a crisis as he could be, throughout his career Bradley often called to mind, more so than even Roland, the ever-dauntless man of La Mancha.

This soldierly romanticism was central to his dedication to fighting for the revisionist cause, in fact as the most accessible and exposed spokesman for that cause in America, for over thirty years. It brought potential physical danger to him and his family, possibilities he either dismissed with characteristic good humor or left unmentioned. Then there were the economic consequences: Bradley supported himself and his family not by tilting at windmills, but by attacking, in full public view, the Taboo of the Twentieth Century. He declared bankruptcy more than once, and he always seemed just an illness or an accident away from poverty.

Was Bradley's abhorrence of system, both in business and in writing, somehow connected to his soldierly ideals? In any case in his conduct of the business part of CODOH, it is not enough to say that he was undisciplined and unbusinesslike: Bradley's methods verged on chaos, and record keeping, planning, and the basics of fundraising – including contributions – periodically disappeared under the growing and multiplying ziggurats of paper on his and neighboring desks.

As a writer, Bradley disdained structure and literary artifice. He was an indifferent speller and ignored the rules of grammar even where he knew them. His sole instruction to me in my efforts to order his tangled prose for *Smith's Report* was: "Don't make me sound too smart." If he had a writing style, it was to let it all flow, let it all hang out. Nonetheless, reading Bradley's best revisionist writing, it isn't hard to see that it catches fire when touched by his moral and ethical concerns. In dry-as-dust matters such as historiographical details or his need for contributions his writing often clunks along (particularly in the first draft) as if it were on an iron long. But when he describes an individual, friend or foe, Bradley meticulously renders dialogue in all its nuances, and he homes in on his own and his disputant's obligations as citizen and as human with Socratic penetration and ethical fervor.

In his dealings with his adversaries – whether Exterminationist or revisionist – Bradley tried to be kind. His efforts were generally unrequited, which didn't seem to trouble him, for he held himself to a much stricter standard for taking offense than most of us. When reminded of certain of his persistent revisionist detractors, Bradley liked to tell me, "We've never had a problem," which was usually true – as far as he was concerned.

Various remembrances of Bradley have stressed the achievements made possible by the irenic side of this quixotic soldier. Yes, by not making the Jews as a collective the target of his revisionist efforts he was able to gain considerable purchase with the student editors who enabled him to place hundreds of his campus ads in their papers. And yes, his good nature and his eschewal of racial concerns enabled him to win the cooperation of able revisionists around the world in establishing the Committee for Open Debate on the Holocaust, and its spinoffs such as its powerful website, as well as the short-lived journal *The Revisionist*, which paved the way for INCONVENIENT HISTORY.

But Bradley had a combative side as well. It tended to emerge when he, or those he spoke for, had been backed into a corner. I first saw this in 1985, after the Institute for Historical Review had made a humiliating settlement with the boastful Auschwitz survivor Mel Mermelstein, giving him \$90,000 and an apology after he had sought IHR's ill-conceived reward offer to the first to prove gassings at Auschwitz. Now largely forgotten, at the time the settlement seemed even to IHR supporters a craven surrender of the Institute's basic principles. It was Bradley Smith, as editor of IHR's newsletter, who sounded the revisionist counterattack, calling Mermelstein a "demonstrable fraud" and a "vainglorious prevaricator." Predictably, Bradley's words brought on a new lawsuit, but this time, after a long and costly struggle, the Institute was victorious, and, just as important, was able to regain the unwavering support of revisionists.

A few years later, when Ernst Zündel was tried a second time for violating Canada's foolish law against spreading "false news" about the Holocaust and other sacred cows, Bradley played a key role in raising the morale of Zündel and his supporters. The early stages of the trial had been adverse to Zündel, leaving him and his team downcast. I vividly recall Ernst's jubilation over the phone at Bradley's testimony, in which with his common sense and aplomb he shredded the Holocaust mystique by cutting the testimony of various of its most-sainted "eyewitnesses" down to size. Most memorable was his demolition of Elie Wiesel, who, Bradley told the court, was "not wrapped too tight" for claiming that geysers of blood had

sputred from Jewish bodies in Ukraine for months after they were dead and buried. It would be too much to say that Bradley's testimony outweighed that of Fred Leuchter, Robert Faurisson, David Irving, and the many other witnesses to come. Yet by violating the Holocaust taboos against common sense and liberating laughter, Bradley dominated the courtroom and reversed the momentum of the trial.

When it came to taking on Holocaust historiography, Bradley was at his most powerful, whether in court, on the air, or in writing, when assailing the testimony of the most-prominent survivors – Elie Wiesel; Abe Bomba, the barber of Treblinka; “crazy” Jankiel Wiernik, the carpenter of Treblinka; and many others. It's not hard to see that Bradley's fury at these slandering impostors was fueled, not by hatred of Jews, but precisely by his insistence that Jews be judged by the same standards as non-Jews. Not that his equity could ever mollify the Holocaust lobby and other groups that act, with none but trifling opposition, in the name of Jewry. Nor, alas, did that equity impress the non-Jews throughout the media and academe that Bradley worked tirelessly to draw into open debate on the Holocaust.

Bradley was attempting a dangerous thing: treating Jews, even Jews who despised him, respectfully (in conciliatory fashion), while relying on support from hard-core revisionists. He wrote and talked often of his sorrow at the loss of his Jewish friends in Los Angeles, and this was certainly no pose. Yet despite his oft-proclaimed tolerance and his public embrace of David Cole, he was unable to elicit more than the occasional furtive nod from Jews, while Jewish organizations such as the ADL, the Simon Wiesenthal Center, and (the on-campus) Hillel House fought, with ultimate success, to keep him off campus and off the air.

I spent many hours with Bradley over the past thirty years, and was frequently his guest in Hollywood; in Visalia, a pleasant farming town in the southern San Joaquin Valley; and finally at the house he designed in Rosarito, some ten miles south of Tijuana and the border. Mostly we talked, a lot about revisionism and ideas for CODOH. (I recall that after one day-long brainstorming session, the lady of the house remarked in Spanish: “You work like donkeys, but you never make any money.”)

Just as often we talked about everything else (science and math pretty much excluded). We went out a lot – which was no sacrifice, because Bradley had a genius for finding the best places to eat and drink – and talked some more. Bradley was the most interesting conversationalist I've ever known. He was intellectually sophisticated, not in the manner of the Harvard common room (against which he could deploy his working man's Socrates persona to good effect), but well-read in modern literature (of

which he had a sizeable library), knowledgeable about art, and far-better informed than most about the world and its political workings.

Bradley could muster enthusiasm for nearly any topic, from boxing to Buddhism. More important, he withheld nothing of himself in conversation. At the same time, he conveyed his intense interest in you, and he had the knack of making you feel you'd known each other your whole lives. He had that rare virtue, the ability to listen; and even rarer, the willingness to differ with his friends. To be sure, he could occasionally try to get under your skin with razzing of the barracks or locker-room variety, but only when he was losing an argument. Even during our final face-to-face encounter last fall, although physically frail, in conversation Bradley was engaged, observant, and alive.

Bradley Smith was not a believer in the conventional sense. He was certainly not a Christian, and his interest in Eastern meditation and other disciplines was furthered by the godlessness of their purest forms. His aim was to be in right relationship with everyone he encountered. Now "right relationship" is a term that is patently elastic and which has been appropriated by numerous contending churches and sects. Bradley's seat-of-the-pants interpretation included every charity of which he was capable, from giving to beggars to taking in the homeless, related or otherwise (one night on Hollywood Boulevard he took pity on a young Canadian down on his luck and brought him home to sleep over). It can be said, with no overtones of sanctity, that from his tolerant public stance to his conduct in private, Bradley was animated by a personal goodness that his critics, including the Methodist minister J. Franklin Littell, who compared Bradley to "the adversary who wanders to and fro in the earth and goes up and down in it," i.e. Satan, would do well to try to emulate.

Humility and self-deprecation were part of Bradley's public persona. He loved to stress his shortcomings and mistakes. I came to believe that these efforts masked a deep pride. And, in the end, as a revisionist Bradley had a great deal to be proud of. In an area where, as in so much of life, success is a team effort, ultimately everything came down to him. He took on the biggest and most-heavily defended bastions of the Holocaust industry and its most-sacrosanct oracles. Even the evident failure of his outreach projects was a measure of Bradley's and revisionism's success: the professors he was always seeking to bedevil had no answers for his arguments.

When all is said and done, Bradley Smith lived the life the academics and his other detractors pretend they want to lead – swashbuckling, dan-

gerous, honorable and real. And his revisionist work marches on, its victory never more certain.

How the Allies Launched the Holocaust at Casablanca in 1943

Jett Rucker

Searching for “the moment the Holocaust began” is quite as pointless as the never-ending search for “the missing link” in the evolution of *homo sapiens*. Analyses of the event(s), however the events are constituted, often go back to ancient intergroup enmities and exploitations as far back as the Middle Ages. Others focus on misrepresented, but discrete, events such as the January 1942 Wannsee Conference.

Finding events and moments of significance to what in fact did happen and to the motivations in fact in play, however, leads to a time still later, a place actually outside Europe, and actors including no National Socialists nor in fact Germans of any stripe whatsoever. The time, place and actors, I submit, were:

- January 1943
- Casablanca, Morocco
- Franklin D. Roosevelt (the proud author), Winston Churchill and (*in absentia*) Joseph Stalin

The occasion, of course, is the famous Casablanca Conference. The original idea, for the declaration and the subsequent attainment of its goals, seems to have come from the inexhaustibly evil mind of American President Franklin D. Roosevelt, possibly the greatest warmonger who ever lived. At least, the proposal came from him, and the other two leaders, one or more of them obviously bent on conquest, signed on to it, in the process condemning untold millions to death and privation and likely, depending on an extensive counterfactual analysis, at least doubling the death, destruction and cost of World War II, including its depredations upon the Jews of Europe.

The idea itself, easy to state, inspiring to hear – or terrifying, depending on which side you are hearing it from – is Unconditional Surrender. Unconditional Surrender means that your armed forces will continue to fight its opponents until said opponents yield admission to your armed forces to their own homelands – the places where they were born and grew up, where they married, where their wives and children still live. Foreign soldiers will freely roam the defeated’s streets, thereon free also to abuse, tor-



US President Franklin D. Roosevelt, Prime Minister Winston S. Churchill (seated) and their combined Chiefs of Staff at the Casablanca Conference. Standing, (left to right): General Brehon B. Somervell; General H.H. Arnold; Admiral Ernest J. King; unidentified; General George C. Marshall, Admiral Sir Dudley Pound; General Sir Alan Brooke; Sir Charles Portal; and Vice Admiral Louis Mountbatten. Here the unconditional surrender of Germany was planned. Seated from left: Churchill and Roosevelt; Standing: Major General Hastings Ismay and Admiral Lord Louis Mountbatten
 National Museum of the U.S. Navy, 80-G-38559
 ([https://commons.wikimedia.org/wiki/File:80-G-38559_\(25601980716\).jpg](https://commons.wikimedia.org/wiki/File:80-G-38559_(25601980716).jpg))

ture, molest, rob and rape those they encounter on said streets and free, further, to knock on – or knock down – the door of any house or shop that might interest them, and therein to avail themselves of anything – or anyone – that (or who) might in any way mitigate the insufferable deprivations that plague every soldier in all places and all times of history.¹

When your country's enemy credibly declares the aim of Unconditional Surrender, your enemy's threat penetrates viscera you may never previous-

¹ Mary Louise Roberts, *What Soldiers Do* (Chicago: University of Chicago Press, 2013).

ly have known you had. Patriotism, loyalty to this or that regime, however hateful or congenial, becomes utterly irrelevant; the wolf will not remain howling outside your door – he will enter your home, destroying it if necessary, and have his way with all he finds therein.

If, in your country, among your population, in your government, the professions, the media and/or academia, there happen to be members of a group whose members outside your country seem to have inspired the savage battle cry of Unconditional Surrender by your country's enemies, then you might favor restriction, on suspicion, of every potential member of this group. Such, of course, was the position of the hapless Jews of Germany during World War II, despite many of them likely being loyal Germans, if not National Socialists. It was also the position of the hapless Japanese-Americans of the western United States at the same time.

The comparison between the Japanese in America and the Jews in Germany and the territories Germany occupied ends right there: with few setbacks of any moment, America won that war, and Germany, tragically, disastrously, lost it, along with massive proportions of its houses, buildings, bridges, factories, territory and people.

The Holocaust, broadly defined, was displacement, dispossession, enslavement and frequently death of groups disfavored by Germany's National-Socialist government, classically, if not mostly, Jews. It was no more a program of genocide than was the program of the conquering Allies in their blockading, bombing and eventual expulsion from their homelands of helpless Germans in their millions, leading to fates comparing most "favorably" in both severity and numbers with those alleged to have happened to Jews – and all this *before* the atrociously brutal occupations.

The beleaguered Germans placed millions of Jews and others in their infamous "concentration camps," most of which were in fact labor camps not altogether unlike those in Oak Ridge, Tennessee, and a thousand other places (including Los Alamos) in the US and elsewhere in the Allies' territories. Unlike those Allies (except for a famous exception in Bengal, a colony controlled by Ally Great Britain),² the Germans eventually lost their ability to provision, and combat disease in, their densely populated industrial housing tracts.

The Allies' disruption of the Germans' industrial efforts to check the former's incursions were not at all limited to the killing and "dehousing" of Germans and their wives and children, nor to the destruction of their roads,

² The 1943 Bengal Famine, which killed 3 million British colonial subjects, was at least partly the consequence of decisions made by Great Britain to prosecute its wars of the time against the Axis.

factories, bridges and railroads. The Allies, knowingly or otherwise, killed thousands of concentration-camp inmates at Mittelbau-Nordhausen in an April 1945 bombing raid. Unfortunately, the only inmates above ground at this underground industrial complex were those in the camp hospital with tuberculosis and other diseases – it was mostly these patients who were killed, and whose deaths in famous propaganda photographs³ was laid to the Germans by Americans overrunning the site a week after the raid.

This same grotesquely “counter-productive” campaign assumed another guise in the sinking by the Royal Air Force of the German passenger liner *Cap Arcona* in the following month, killing at least 5,000 of the people the Allies’ savage “humanitarian intervention” was trumpeted as intending to save.⁴

The Holocaust, then, perceived as chiefly the result of the Germans’ desperate, doomed effort to save their homeland, may be seen to have ensued, in its most-lethal and cruelest phases, from the position the government and people of Germany found themselves in as a consequence of Unconditional Surrender, and this takes no account of those many in countries to the east of Germany who clearly saw the Soviet behemoth descending on their own homelands as a wolf, as it were, in “liberators” clothing.

But that is hardly half of the story, at least so far as the perspective of the modal “informed” German of the day is concerned. In 1944, as though to add fuel to this diabolical fire, Churchill, Roosevelt and the latter’s Jewish advisor, Henry Morgenthau, gathered in Quebec for yet another of the demonic conferences at which the victorious Allies plotted the utter destruction of the society and people of Europe’s largest civilization.⁵

There, as a condition of a \$6-billion “loan” to the United Kingdom, FDR (remember FDR? We last saw him in Casablanca) secured Churchill’s reluctant assent to a vicious scheme to indefinitely “pastoralize” Europe’s former industrial powerhouse, Germany. News of this plot, well seized-upon by Germany’s ever-vigilant propaganda minister Joseph Goebbels, was credited with the most-unwelcome (and surprising) ferocity of German troops opposing the eastward advance of the Allies from France in the Battle of the Bulge. A bitter joke became popular in Germany toward the end that went, “Enjoy the war. The peace will be even worse.” The conditions of the Unconditional Surrender were becoming apparent to

³ See http://remember.org/nordhausen#0.1_Toc213394316

⁴ Mark Weber, “The 1945 Sinkings of the *Cap Arcona* and the Thielbek: Allied Attacks Killed Thousands of Concentration Camp Inmates,” *The Journal of Historical Review*, vol. 19, no. 4 (July/August 2000), pp. 2f.; <https://codoh.com/library/document/the-1945-sinkings-of-the-cap-arcona-and-the/>.

⁵ John Dietrich, *The Morgenthau Plan* (New York: Algora Publishing, 2013).

the Germans, who in fact hardly imagined the privations and atrocities that would be visited upon them by the victorious Allies, to the everlasting shame of the latter.

As we search in the detritus of history for the causes, the “beginnings” of various developments apparent in the light of retrospection (and the unopposable declarations of the victors), it is obviously essential to carefully specify the nature and magnitude of the developments whose genesis is sought. Most “Holocaust” “history,” of course, fails miserably at this indispensable launching point.

If that failing be rigorously and honestly corrected, however, the ordinary analysis itself can, and will, undergo profound alteration from the one posited on the basis of allegations of phenomenal German racism and genocidal intent.

In fact, properly viewing the tragedies of the Holocaust as part of the paroxysms of death of a proud, vigorous and terrified race shifts the bulk of the blame from them onto the heads of their vengeful, zealous malefactors.

Casablanca. 1943. The Big Three. They didn’t start the war, nor the Holocaust. But they brought on the greatest part of both.

The Revisionists' Total Victory on the Historical and Scientific Levels

Robert Faurisson

In France and in the rest of the world, historians and specialists of the “Holocaust” no longer know what to answer to the revisionists’ arguments. And to speak only of my own case, which has been going on since 1978 (that is, for some thirty-seven years), never has my country’s justice system, despite the tireless requests by self-righteous associations to rule against me on the substance of my writings or statements, been able to note therein the least trace of any rashness, negligence, deliberate ignorance, falsehood, falsification or lying. My adversaries, rich and powerful though they may be, have never succeeded in getting our judges to convict me on the merits of the conclusions reached through my research work which, for over half a century, has focused on what is commonly called “the genocide of the Jews,” “the Nazi gas chambers” and “the six million (or nearly)” Jewish victims of the Third Reich. At most, after countless cases I have lost suits (whether as plaintiff or defendant) or been found guilty mainly: 1) for a malevolence, supposed but not demonstrated, towards the Jews; 2) for breaking the *gayssotine* (the Fabius-Gayssot or Faurisson Act, legislation of convenience specifically targeting the findings of my research); or 3) by virtue of the “good faith” (sic) of individuals like Léon Poliakov or Robert Badinter, even though found to be at fault by the judges themselves.

For years Poliakov had well and truly manipulated the writings of SS officer Kurt Gerstein (who, having “repented” (?), then committed suicide (?)), when not fabricating outright fragments of text to attribute to him. But the judges granted the presumption of good faith to Poliakov. He had been, we were told, “animated by the passionate and legitimate desire to inform the public about a period and about facts of contemporary history that were particularly tragic.” It was therefore appropriate to forgive him for having “perhaps, on minor points [*sic!!!*], broken scientific standards of rigor without, however, it being permissible to state that he is a manipulator or fabricator of texts.” As for Badinter, in 2006 he claimed that in 1981, when he was still barrister for the LICRA and just before becoming Minister of Justice, he had got a court to rule against me “for being a falsifier of history.” A decision of 2007 restored the truth and held that Badinter had

“failed in his evidence” to demonstrate my alleged dishonesty; but, the court hastened to add, he had been in good faith. For want of both money and a lawyer (Eric Delcroix having retired – and being denied the customary honorary membership of the bar), I did not appeal and was forced to pay the Socialist millionaire the sum of €5,000 (his “costs”). But at least since then I have had the satisfaction of being able to speak of “Robert Badinter, my defamer, my slanderer... in good faith.”¹

An astute observer will have noted that the more our opponents sense the game is getting away from them on the historical or scientific level, the more they feel the need to increase their propagandistic drum beating, and the repression as well. In France, at this very moment, they are putting all their hopes in having Parliament pass a *supergayssotine*. Good for them! A few weeks short of my 87th birthday, I have six cases pending, four against me and two others that I have had to instigate, albeit quite unwillingly. Will my judges finally decide, in 2016, to leave us, my wife and me, destitute? Or are they getting ready simply to throw me into a prison of the *République*? It is understood beforehand, is it not, that if they were to carry things to such extremes it would only be on the grounds of the noblest *républicain* principles and in the name of human rights.

Let’s consider our current Prime Minister. One day, Manuel Valls, in full pomposity, his mouth, heart and left hand clenched, let fly: “I am, by my wife, eternally linked to the Jewish community and Israel.” He saw himself as “eternal”: a vast program! But fervor was leading him astray. He ought to come back down to earth, reconnect with the ground, get treatment and stop deluding himself: the revisionists have, already as of now, won the match.

As early as 1983-1985, Raul Hilberg, surrendering to the arguments of “Faurisson and others...” had to drop the pretense of explaining, on the basis of valid arguments and documents of his own, that the Third Reich had, with proper Germanic efficiency, designed, prepared, developed, organized and financed the killing of millions of European Jews. The eminent Jewish-American historian ended up finding himself reduced to trying to have us believe that this gigantic massacre had come about by the operation of the Holy Spirit or, in his words, by “an incredible meeting of minds, a consensus-mind reading within a large bureaucracy”² that had, on its own, spontaneously decided, it seemed, gradually to abandon written communication in favor of verbal or indeed telepathic exchange to such an extent that no written or material evidence bespoke the six million Jews (or, in

Hilberg's estimation, a bit fewer) having been systematically killed either on the Eastern Front or in the gas chambers, mainly at Auschwitz.

A number of historians or researchers, such as Arno Mayer, Jean-Claude Pressac and Robert Jan van Pelt, have also capitulated, in a more frank and direct manner. The first has had to admit, among other bitter observations, that "Sources for the study of the gas chambers are at once rare and unreliable."³ The second, a protégé of the Klarsfeld couple, came to understand that the dossier of the official story of the Jews' extermination, "rotten" with too many lies, was bound for "the rubbish bins of history."⁴ The third has concluded that "Ninety-nine per cent of what we know [about Auschwitz] we do not actually have the physical evidence to prove;"⁵ despite this, millions of visitors there have been and continue to be shown a "gas chamber" said to be in

its "original state," as well as ruins of other alleged "gas chambers." As for the figure of "six million," never subjected to the least scientific verification, it is rooted in the most sordid of realities: an old American publicity slogan used already before 1900 and up to the end of the Second World War to collect a windfall of cash especially from the Jewish community.⁶ The searing words amounted to the cry "Six million of our brothers are dying in Europe [by the acts, according to circumstance, of Poland, the Balkan countries, Tsarist Russia, National-Socialist Germany...]; we await your money for the victims of this *holocaust* [*sic* already in 1919]!"



Manuel Valls, Prime Minister of France, has launched warlike crusades in several foreign countries that have backfired horribly for the French.

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(<http://www.gnu.org/copyleft/fdl.html>), via Wikimedia Commons

Manuel Valls, our prime minister, and François Hollande, president of our Republic, devote themselves to launching, in several foreign countries, warlike crusades of the kind that have backfired horribly for us French this year. On top of their foreign wars, conducted in the most cowardly as well as the most comfortable conditions, they instill an atmosphere of internecine war at home. They call “cowards” certain enemies who, after all, are inspired on a grand scale by the example of our glorious *Résistants*: “Hey, killers with the bullet and the knife, kill quickly!”

If François Hollande has the stature of a pedalo [paddle-boat – Ed.] admiral, Mr. Valls resembles Picrochole, that character in Rabelais whose name in Greek means “bitter bile” and who regularly gets all excited at the prospect of going off to war. Mr. Valls began with a crusade against the Saracens of today and against the real or supposed enemies of Israel but he is also on a campaign against the revisionists, against “Dieudonné in peace,” against Marine Le Pen – even though she has thrown her own father under the bus – and even against his friends of the Socialist clan. A good suggestion for him would be to calm down, take care of himself, try to laugh with Dieudonné, reflect for a moment with the revisionists, allow historians or researchers to work as they wish and, at long last, spare us the flag-waving frenzy, the bugle-blowing, the verse and chorus of the *Marseillaise* on the “day of glory,” the “impure blood” and the “ferocious soldiers.” As we know, it is, unhappily, all too easy to take the French in with that sort of thing.

Such, today, are the modest New Year wishes for 2016 that I allow myself to make for that person, for his victims, for the French and for the rest of the world. But is it perhaps already asking too much?

For their part, the revisionists know what awaits them: the confirmation in the mainstream media, sooner or later, that they have already won a total victory on the historical and scientific level. The political and media powers will indeed have to resign themselves to the facts: persistence in gunboat policies abroad and in those of gagging and censorship at home will only dishonor them still more. For nothing.

The rising flood, particularly on the Internet, that is bringing to the world’s knowledge the spectacular achievements of historical revisionism is not suddenly going to halt its advance or return towards its source.

The lies of the “Holocaust” are modeled on those of the First World War. All those “Nazi death-works,” like the ones at Auschwitz, are but a reprise of the myth of German “corpse factories” of 1914-1918. They were merely modernized by the adding of gas (Jewish-American version of No-

vember 1944) and sometimes of electricity (Jewish-Soviet version of February 1945). The good people, already generally not well disposed towards the practice of cremating the dead, were led to believe that Germany, a nation considered modern and known for having an abundance of engineers and chemists, had built structures containing, in addition to a cremation space, others called “gas chambers” (in reality, the “depositories,” *Leichenhalle* or *Leichenkeller*, technically designed to hold bodies awaiting cremation). Thus a certain propaganda has managed to persuade us that those German devils were dumb enough to house under the same roof, on one side, spaces full of a highly inflammable and explosive gas (the hydrocyanic acid or hydrogen cyanide contained in the pesticide Zyklon B, created in the 1920s) and, on the other side, crematory ovens that had to be laboriously brought to a temperature of 900° C.

In 1943 some of the men in charge of British war propaganda deplored “this gas-chambers story.” For his part, the revisionist Germar Rudolf sums up the subject rather well in his *Lectures on the Holocaust* (Chicago, Theses & Dissertations Press, 2005, 566 pp., pp. 82-85). Even Victor Cavendish-Bentinck, a senior official of the Intelligence Service in London ready to believe just about any nonsense said against the Germans, was to write: “I feel certain that we are making a mistake in publicly giving credence to this gas-chambers story” (p. 83). The trouble was that the British, undisputed champions of lying propaganda during the two world wars, needed those fables. On February 29, 1944 their Ministry of Information sent the BBC and the Church of England a circular letter⁷ of the greatest cynicism, requesting their respective cooperation for the spreading of propaganda on the basis of atrocity stories either already in circulation or currently being concocted. It was a matter of forestalling the disastrous effect that the Red Army, an ally, was inevitably to bring about in Central Europe by *real* atrocities (p. 84)!

On these inventions, these fabrications and the wide-scale dissemination of enormous tall tales, two books remain of great interest: Edward J. Rozek’s *Allied Wartime Diplomacy: A Pattern in Poland*, New York, Wiley, 1958 and, especially, Walter Laqueur’s (a Jew born in Breslau in 1921): *The Terrible Secret*, London, Weidenfeld & Nicolson, 1980, 262 pp., wherein we see Cavendish-Bentinck, him again, “Chairman of the British Intelligence Committee,” writing in July 1943 that “The Poles and, to a far greater extent the Jews, tend to exaggerate German atrocities in order to stoke us up” (p. 83).

Fifteen months ago, referring to the crisis that the historians of the “Holocaust” were experiencing, I wrote that there was “more and more

water in their gas, and slack in their knotted rope.”⁸ Since January 2015 and the anniversary of the “liberation” of Auschwitz I have noted a sudden acceleration of the phenomenon. I have a whole file and a whole demonstration on the subject but the continuing judicial repression has not yet left me time to publish this information. In any case, for the historian, it has become captivating to observe the never-ending agony of the “magical gas chamber” (Céline in 1950). This agony is accompanied, as we have seen, by a redoubling of the repression of revisionism and a turning up of the volume of holocaustic propaganda. May our Picrochole refrain, then, from going on the stage and into a trance! He would have a stroke. He might even be cruelly snatched away from us. Who knows? He could precede in death a man who will be 87 years of age on 25 January 2016 and whom some have, thus far in vain, so often sought to kill, not for his ideas (he has hardly any) but for having wanted to publish the result of his research, which is summed up in a phrase of about sixty words. I repeat it here for the record, and to have done with it:

“The alleged Hitlerite gas chambers and the alleged genocide of the Jews form one and the same historical lie, which has permitted a gigantic political and financial swindle whose main beneficiaries are the state of Israel and international Zionism and whose main victims are the German people – but not their leaders – and the Palestinian people in their entirety.”

Note: For sources or references especially regarding certain points of this text, one may consult the indices of the seven volumes of my *Ecrits ré-visionnistes* thus far published. On the Internet, for “[The Victories of Revisionism](#)” (11 December 2006), see INCONVENIENT HISTORY, Vol. 7, No. 4 (2015), and for “[The Victories of Revisionism \(continued\)](#)” (September 11, 2011), see the present volume, No. 1 (starting on p. 53). Fans of court rulings by imbeciles are invited to refer to pages 152-155 of the first volume, where there are some tidbits from a decision handed down in 1979 by Her Honor Baluze-Frchet, judge of a Lyon police court. The good lady decreed back then that simply asking the question of the existence of the gas chambers was an affront not only to “good morals” but also to “the moral order.” The amusing bit of it is that by invoking “the moral order” she was advocating – although probably unawares – a value dear to Count MacMahon, Marshal of France, President of the French Republic and perennial model of reactionary conservatism. “The moral order” was to return seventy years later on with... Marshal Pétain. As for the fans of behavioral curiosities, there is fare for them in the following two videos featuring the cur-

rent head of the French government: “The left hand of Manuel Valls“ (<https://youtu.be/mkcfSyWLgJA>) and “Rally of March 19, 2014 – speech by Manuel Valls, Minister of the Interior“ (<https://youtu.be/TiszwdNCdak>) [Both videos are in French; the second with English subtitles – Ed.].

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Notes

- ¹ Online: <https://robert-faurisson.com/histoire/robert-badinter-mon-diffamateur/>
- ² Online: <https://robert-faurisson.com/history/raul-hilberg-now-explains-that-the-genocide-of-the-jews-was-carried-out-by-telepathy/>
- ³ Arno J. Mayer, *Why Did the Heavens Not Darken?* (New York: Pantheon Books, 1990) p. 362. See also, Robert Faurisson, “Auschwitz: Technique & Operation of the Gas Chambers or, Improvised Gas Chambers & Casual Gasings at Auschwitz & Birkenau, according to J.-C. Pressac (1989) Parts 1” (<https://codoh.com/library/document/auschwitz-technique-operation-of-the-gas-chambers/>) and “Part 2” (<https://codoh.com/library/document/auschwitz-technique-amp-operation-of-the-gas/>); English translation by T. J. O’Keefe, *The Journal of Historical Review*, Vol. 11, No. 1, Spring 1991, pp. 25-66 and Vol. 11, No. 2, Summer 1991, pp. 133-175. Online: <https://robert-faurisson.com/history/eng-auschwitz-technique-gas-chambers/>
- ⁴ Online: <https://robert-faurisson.com/history/ten-years-ago-jean-claude-pressacs-capitulation/>
- ⁵ “A case for letting nature take back Auschwitz,” *The Toronto Star*, December 27, 2009 Online: http://www.thestar.com/news/insight/2009/12/27/a_case_for_letting_nature_take_back_auschwitz.html
- ⁶ See Don Heddeshimer, *The First Holocaust* (Chicago: Theses and Dissertations Press, 2005). Also see Online: <https://holocausthandbooks.com/book/the-first-holocaust/>
- ⁷ Online: <http://justice4germans.com/2012/10/24/criminal-conspiracy-by-the-british-govt-bbc-and-the-church-exposed/>
- ⁸ Online: <https://robert-faurisson.com/histoire/paris-match-se-surpasse-dans-le-bobard-des-chambres-a-gaz-de-sobibor/>

Arthur Ekirch on American Militarism

Ralph Raico

In 1783 the treaty ending hostilities between Great Britain and its rebellious colonies along the eastern seaboard of North America was signed in Paris. For their part the English proclaimed that, “His Britannic Majesty acknowledges the said United States, viz., New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations...” – there followed the rest of the thirteen colonies – “to be free sovereign and independent states,” with the British Crown relinquishing all claims to “the same and every part thereof.”

Amazingly, a collection of artisans, merchants, and mostly farmers had defied one of the great military machines of Europe, and the greatest empire, and won. It was a triumph that gladdened the hearts of lovers of liberty and republican government the world over.

Today, this United States, now definitively in the singular, is itself the world’s greatest military machine and sole imperial power. How did this happen? In *The Civilian and the Military: A History of the American Anti-militarist Tradition* (Ralph Myles, Colorado Springs, 1972), Arthur A. Ekirch traces this portentous transformation to 1772 (counting his preface).

Murray Rothbard called Ekirch’s work “brilliant,” and praised it as “an example of a revisionist outlook on all three great wars of the twentieth century.” Robert Higgs, in his foreword to the Independent Institute’s edition of Ekirch’s *The Decline of American Liberalism*, provides a summary of the life and productive academic career of Arthur Ekirch. He notes that Ekirch registered as a conscientious objector in the Second World War but was nonetheless sentenced to work without pay as a logger and later in a school for the mentally retarded, experiences that did not endear the American state to the feisty scholar.

Militarism can be defined as the permeation of civil society by military institutions, influences, and values.

As Ekirch sketches it, the Anglo-American heritage of explicit antimilitarism began to be formed in 17th-century England, especially with the Levellers and resistance to a standing army.

This tradition continued among the British settlers of what became the United States. It is evident in the attitudes of the leaders of the American Revolution. James Madison, for instance, stated:

“Of all the enemies to public liberty war is, perhaps, the most to be dreaded, because it comprises and develops the germ of every other. War is the parent of armies; from these proceed debts and taxes; and armies, and debts, and taxes are the known instruments for bringing the many under the domination of the few.”

The connection between antimilitarism and nonintervention in the affairs of foreign nations – what its crafty opponents have succeeded in labeling “isolationism” – was often marked among the rebellious colonials. Ekirch points out that “an important argument for independence had been that it would free the American people from involvement in the wars of Europe and from the necessity of helping to support a British army.” The radical republican position was put boldly by Jefferson:

“I am for free commerce with all nations; political connection with none; and little or no diplomatic establishment.”

But during their presidencies, Jefferson and especially Madison reneged on their non-interventionist and antiwar position. The war hawks in their party clamored for confrontation with England, hoping to acquire Canada. Though this proved impossible, Madison’s War of 1812 was considered a success. A military spirit was awakened, shown in the popular adulation of war heroes and military displays at Fourth of July parades.

As war with Mexico drew near, Daniel Webster criticized the maneuvers of President James Polk. His words were to be the key to America’s future wars, from the provisioning of Fort Sumter on:

“What is the value of this constitutional provision [granting Congress the sole power to declare war] if the President on his own authority may make such military movements as must bring on war?”

Easy victory over Mexico, however, further fueled the military spirit.

If the Jeffersonians can be accused of surrendering their principles, what are we to say of some of the celebrated antistatists of the 19th and early 20th centuries? Henry David Thoreau, whose conscience rebelled at the US war against Mexico, became an enthusiast for the “just war” against the slave states. He revered John Brown, referring to him as a Christ upon the cross when Brown tried to raise a servile rebellion among the millions of slaves of the South, a move “credited” with helping start the Civil War. That awful bloodletting cost 620,000 lives.

Charles Sumner, famous classical liberal and free trader, wrote in his 1845 work, *The True Grandeur of Nations*:

“Can there be in our age any peace that is not honorable, any war that is not dishonorable?”

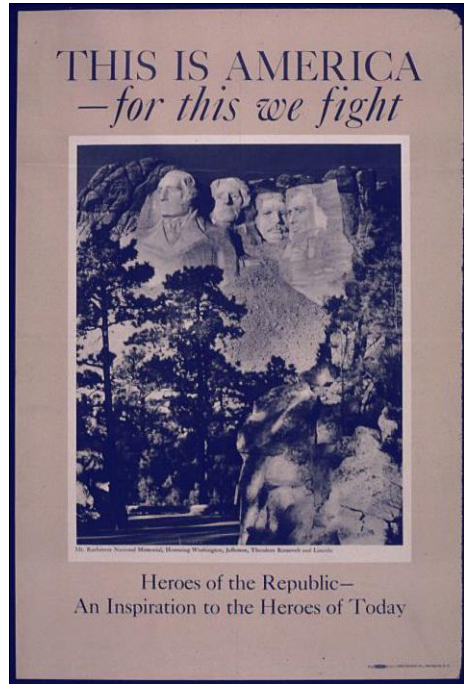
But he also found an honorable war in the attack on the South.

Later, Benjamin Tucker, individualist anarchist, was a cheerleader for the Entente's war with Germany. For his part, the anarchist Peter Kropotkin urged Russia on to war with the Central Powers in 1914. Poor Kropotkin was bewildered by the way it turned out, a Bolshevik tyranny worse than anything ever experienced before. The war itself cost many millions of lives, the worst bloodbath in European history to that time.

The point is that these individualists were no Bastiats or Herbert Spencers. None could resist the pull of a *just* war. None understood the insight of Randolph Bourne – whom Ekirch calls one of the few who “stood firm” against the first crusade against Germany – that “war is the health of the state.”

During the Civil War the United States “was placed under what, for all practical purposes, amounted to a military dictatorship.” Lincoln suspended the writ of habeas corpus, shut down newspapers critical of his policies, and held thousands as political prisoners. His conscription law led to draft riots, particularly in New York City, but a precedent had been set.

Union veterans formed the Grand Army of the Republic, demanding pensions and preference in government jobs. The US Army continued to justify its jobs by its taxpayer-funded backing of the railroad barons in the West and the campaigns to exterminate the Plains Indians. Military training and “education” proliferated in schools and colleges.



“This is America – for this we fight” uses a photo of Mt. Rushmore for propaganda purposes. By the Office for Emergency Management, Office of War Information, Domestic Operations Branch, Bureau of Special Services (03/09/1943 – 09/15/1945). (U.S. National Archives and Records Administration) [Public domain], via Wikimedia Commons

In the 1880s and '90s, navalism surged ahead, with industries, steel above all, promoting their own vested interests. The tradition of a navy solely for the coastal defense of the country – as old as the republic – was abandoned.

There were critics of the new militarism, E.L. Godkin of *The Nation* and William Graham Sumner, whose essay, *The Conquest of the United States by Spain* (1898), against the war on the Philippines has inspired anti-imperialists ever since. (His great essay is now available online: <http://mises.org/daily/2398/The-Conquest-of-the-United-States-by-Spain>.)

But the few critics could not prevail against the powerful cabal of Admiral Alfred Thayer Mahan, Henry Cabot Lodge, and Theodore Roosevelt, which represented a turning point on the road to empire.

Mahan was not much of a naval commander (his ships tended to collide), but he was a superb propagandist for navalism. His work on *The Influence of Sea Power upon History, 1660–1783* was seized upon by navalists in Germany, Japan, France, and elsewhere. It fueled the arms race that led to the First World War, proving to be no great blessing to mankind.

In the Senate, Lodge pushed for war with Spain and the takeover of the Philippines, later for war with Germany, and following that war, for a vindictive peace treaty that would keep the Germans down for the foreseeable future. Throughout, Lodge pressed for a navy second to none, demanded by America's new empire. The Navy League, funded by big business, helped the cause along.

Heaven only knows what Theodore Roosevelt is doing on that endlessly reproduced iconic monument on Mount Rushmore, right alongside Jefferson. Roosevelt despised Jefferson as a weakling, and Jefferson would have despised him as a warmonger. The great historian Charles Beard wrote truly of "Teddy" that he was probably the only major figure in American history "who thought that war in itself was a good thing."

Included in the cabal was Elihu Root, secretary of war and then of state under TR, who advocated "the creation of a military spirit among the youth of the country."

The acquisition of the Philippines cast the United States into the arena of contending imperialisms in the Far East, including especially Japan's. Antiwar congressmen exposed the links between the drive for a great ocean-going navy and the munitions industry, to no avail.

Ekirch is perhaps too lenient on Woodrow Wilson. Already, Wilson's note to Germany following the sinking of the *Lusitania*, in which he reiterated the US position, that Germany would be held to a "strict accountability" for the deaths of any Americans at sea from U-boats, even when trav-

eling on armed belligerent merchant ships carrying military munitions through war zones, set the United States on a collision course for war. Here Walter Karp's *The Politics of War* presents a more reliable account.

During the war, the Espionage and Sedition Acts were used to curb dissent. The Creel Committee on Public Information propagandized for war to a hitherto unprecedented extent. The mass media incited public opinion against the demonized enemy as would become standard to our own day.

Historical revisionism flourished as the archives of major powers were opened up, forced by the Bolsheviks' unlocking of the Russian archives. True accounts of the machinations by which the European powers and then the United States entered the war led to the brief flourishing of antiwar sentiment after 1918.

In 1933 Franklin Roosevelt was sworn in as president. This genial master of deception was not only a fanatic for naval expansion but also harbored grandiose plans for reordering the world. The geopolitical situation of the 1930s in Europe and the Far East gave Roosevelt ample opportunity for overseas meddling. The formally opposition party in 1940 nominated for president Wendell Willkie, as much of an interventionist as FDR. The greatest antiwar movement in history, the America First Committee, boasted 800,000 members, but it quickly folded when Roosevelt got the war he wanted, at Pearl Harbor.

In the Second World War America embraced militarism wholeheartedly. It has never looked back.

The worst violation of civil liberties was the rounding up and imprisonment of some 80,000 American citizens of Japanese descent and 40,000



The America First Committee was the greatest antiwar movement in history. Among its more notable members were Gerald Ford, Walt Disney, Gore Vidal, and of course, Charles Lindbergh. America First Committee poster circa 1940.

resident Japanese aliens (not eligible for citizenship because born in Japan). Emblematic of the hysteria generated by this most-just of just wars, the US Supreme Court upheld their incarceration. Renowned liberals Hugo Black, Felix Frankfurter, and William Douglas joined the majority. California Attorney-General Earl Warren was a passionate advocate for incarceration.

Following the war, “the atmosphere of perpetual crisis and war hysteria” engendered by Washington never let up. Harry Truman initiated what Ekirch rightly calls “the aggressive American foreign policy of the Cold War.” Dozens of entangling alliances were formed, committing the nation to defending the existing international order against any who would challenge it. A new enemy intent on world-conquest was conjured up in the form of the Soviet Union and international communism. This conflict included two “hot wars” and entailed vast continuing military budgets, now to pay for ever-more-deadly nuclear weapons as well. It lasted over 40 years and cost civil society trillions of dollars.

As Ekirch presciently foresaw, even a peaceful resolution of the Cold War was not “sufficient to release the American people from the power of the Pentagon and its corporate allies.” Incursions of the armed forces occurred in Yugoslavia, the Philippines, Somalia, and elsewhere.

Now the United States is involved in wars in Iraq, Afghanistan, and Pakistan, soon perhaps also in Iran.

Today there is no conscription, which caused too many problems for the militarists in the Vietnam years. But the American empire bestrides the globe. The United States has over 700 military bases overseas, plus some dozen naval task forces patrolling the oceans, with a multitude of space satellites feeding information to the forces below. Every year its “defense” (i.e., military) budget is nearly equal to those of all other countries combined. Does anyone doubt that for America there are more wars, many more wars, in the offing?

As the great social scientist Joseph Schumpeter wrote of the military in imperialist states, “Created by the wars that required it, the machine now created the wars it required.”

* * *

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Origins of the Japanese-American War A Conflict of Free Trade vs. Autarchy

Kerry R. Bolton

One important, but often-overlooked element of the causes of the Second World War is economics. In fact, it may be said that World War II was a conflict between two systems of economy: free trade, or what is today called globalization, and autarchy, or the economic self-sufficiency of states or more commonly trading blocs, including empires.

As noted in my article “The Myth of the Big Business-Nazi Axis,” even Reich finance minister Schacht, a mole within the Third Reich in the service of the world banking cabal, commented that antagonism towards Germany was significantly prompted by Germany’s autarchic economic policy, with a trade policy based on barter. The Bank of International Settlements at the time was noting that this autarchic system of trade was becoming a world trend.¹

Japan, Italy and Germany all followed similar banking, economic and trade policies. The Bank of Japan was reorganized as a state bank in 1932, although since its founding in 1882 the Imperial House had been the major shareholder. The Bank of Japan Law was modeled on the 1939 *Reichsbank* Act. Japan experienced extraordinary economic growth.²

These states, which became known as the Axis, formed an Anticomintern Pact aimed at Communism and the USSR. Far more historically significant, especially in terms of the reasons for the war against the Axis, however, was that these states and their allies represented much more than anti-Bolshevism; they were an Axis against usury.

While the democracies stagnated, and Roosevelt’s much-touted New Deal was unsuccessful until the stimulus of war production, the Axis states, and indeed a few democracies such as Sweden and New Zealand that had also utilized state credit at least to some extent prospered, while much of the rest of the world was stagnating at best. Underdeveloped states from Europe to South America, began entering into mutually beneficial bilateral trade agreements with Germany outside of the international banking system. Pretexts for war were required against the Axis states, like the pretexts that have been used in our own era against Milosevic’s Serbia, Saddam’s Iraq and others, that have similarly in some manner gotten in the way of

the international economic system. With Germany the issue was a territorial dispute with Poland; with Japan, one with China.

Sino-Japanese Conflict since the 19th Century

The history of Sino-Japanese antagonism is of long duration, and historically the allegation of Japan's sole war guilt is unjustified. Japan found herself in the same predicament from the 1930s as today's states that obstruct what is now called "globalization." The consequences were similar: first, demonization and moral outrage in world forums; second, economic embargoes; and third, war, culminating in the atomic bombing of Hiroshima and Nagasaki.

The First Sino-Japanese War goes back to 1894-95, over the position of Korea. This shows that the Japanese interest in Korea was by no means a simplistic, unjustified question of territorial expansionism. Japan's interest was not so much to enslave Korea as to ensure, to the contrary, that Korea was not going to be annexed by China.

As a matter of geopolitical strategy, the foreign-policy adviser to the Imperial Japanese Army General Staff, Major Klemens Meckel, warned that Korea was "a dagger pointed at the heart of Japan."³ The Chinese emperor traditionally held the view that he was the center of the world, and all others derived their power from him. China's relations with neighboring states were based on their tribute to the Emperor. The incursion of British and other western powers from the mid-19th century undermined that outlook, as the Chinese emperor was obliged to accept a number of treaties opening China up to foreign trade. This resulted in the annexation by imperial powers of formerly Chinese tributaries such as Vietnam (France), Nepal and Upper Burma (Britain), and parts of Siberia (Russia). Japan was belatedly following a path in foreign policy that had already been taken by western powers and one that had for centuries previously been followed by China.

Korea was rich in coal and iron ore and had a good agricultural base. After conflicts with Korean isolationists, the Japan-Korea Treaty of 1876 was imposed, but this was part of a process that again involved the western powers, as they too sought to open Korea up to trade, after the accession of Queen Min, who abruptly closed Korea off from outside influences. There had during the 1860s already been conflict between Korea and France, which had occupied Ganghwa Island in 1866, and the USA in 1871. When a small boat launched from the Scottish-built Japanese gunboat *Un'yō*

Maru,⁴ was fired upon from the Korean fortress, the *Un'yō Maru* effectively responded.

In 1882 an uprising took place in which Japanese military instructors, diplomats, policemen and students were killed and the legation was attacked. Japan intervened. The Donghak Peasant Revolt took place in 1894, resulting in the Korean government asking for Chinese assistance. In response, Japan landed 6,000 troops in Incheon, Korea to confront Chinese troops, resulting in the first Sino-Japanese War. This obliged China to end its suzerainty over Korea under the Treaty of Shimonoseki. The Treaty also gave Japan control over the Penghu Islands, Taiwan, and part of Liaodong Peninsula, and opened up Shashih, Chungking, Soochow, and Hangchow in China to Japan. Japan stated in her declaration of war on China over the Korea issue:⁵

“Korea is an independent State. She was first introduced into the family of nations by the advice and guidance of Japan. It has, however, been China’s habit to designate Korea as her dependency, and both openly and secretly to interfere with her domestic affairs. At the time of the recent insurrection in Korea, China dispatched troops thither, alleging that her purpose was to afford a succor to her dependent State. We, in virtue of the treaty concluded with Korea in 1882, and looking to possible emergencies, caused a military force to be sent to that country.

Wishing to procure for Korea freedom from the calamity of perpetual disturbance, and thereby to maintain the peace of the East in general, Japan invited China’s co-operation for the accomplishment of the object. But China, advancing various pretexts, declined Japan’s proposal. Thereupon Japan advised Korea to reform her administration so that order and tranquility might be preserved at home, and so that the country might be able to discharge the responsibilities and duties of an independent State abroad. Korea has already consented to undertake the task. But China has secretly and insidiously endeavored to circumvent and to thwart Japan’s purpose. She has further procrastinated and endeavored to make warlike preparations both on land and at sea. When those preparations were completed she not only sent large reinforcements to Korea, with a view to the forcible attainment of her ambitious designs, but even carried her arbitrariness and insolence to the extent of opening fire upon our ships in Korean waters. China’s plain object is to make it uncertain where the responsibility resides of preserving peace and order in Korea, and not only to weaken the position of that state in the family of nations – a position obtained for Korea through



Japanese soldiers stand beside a pack horse during the Russo-Japanese war in 1904 or 1905. Public domain, via Wikimedia Commons

Japan's efforts – but also to obscure the significance of the treaties recognizing and confirming that position. Such conduct on the part of China is not only a direct injury to the rights and interests of this Empire, but also a menace to the permanent peace and tranquility of the Orient. Judging from her actions it must be concluded that China from the beginning has been bent upon sacrificing peace to the attainment of her sinister object. In this situation, ardent as our wish is to promote the prestige of the country abroad by strictly peaceful methods, we find it impossible to avoid a formal declaration of war against China. It is our earnest wish that, by the loyalty and valor of our faithful subjects, peace may soon be permanently restored and the glory of the Empire be augmented and completed.”

China, for its part, responded that Korea had for centuries been a tributary state of China, and China would undertake whatever action was necessary in putting down what it said were frequent insurrections.⁶ As can be deduced, not much has changed in regard to China's high-handed attitude towards its neighbors; in particular its territorial demands on India, Vietnam, Japan, the Philippines and others.

Since the mid-19th century, Japan herself was also subjected to encroachments by the western powers, including the USA. Japan asserted her own self-determination by eliminating Chinese domination. The Korean Peninsula and Mainland China were Japan's means for self-determination

at a time when the imperial interests of the western powers spread over the globe.

Russia and the “Triple Intervention”

The western powers already saw Japan’s rise in the region as a threat and demanded that Japan withdraw its claim over Liaodong Peninsula because it included Lüshun Port (Port Arthur), where both Germany and Russia had ambitions. Japan duly withdrew its claim in November 1895. Russia soon moved in and started construction of a railway from Harbin to Port Arthur, despite the protests of China. Germany, France and Britain extended their interests in China. This was the so-called “Triple Intervention,” which had a major role in determining Japan’s future course, as the western powers had shown that military intervention was the primary means of securing their interests. In particular, Japan regarded the Russian presence in Manchuria as an incursion into her sphere of influence. In 1898 Russia had also acquired concessions in Korea in forestry and mining near the Yalu and Tumen rivers.

The Russo-Japanese War of 1904-1905 followed Russia’s refusal to recognize Japan’s sphere of interests over Korea in exchange for Japan’s recognition of Russia’s interests in Manchuria. Japan attacked Port Arthur as a consequence of failed negotiations. The Japanese victory resulted in Russia’s departure from Manchuria, the signing of its leasehold of Port Arthur over to Japan, and the ceding of the southern half of Sakhalin Island.⁷ There was widespread discontent in Japan in the belief that the peace terms had not gained enough relative to the sacrifices; in particular, settling for half of Sakhalin Island, due to U.S. pressure.

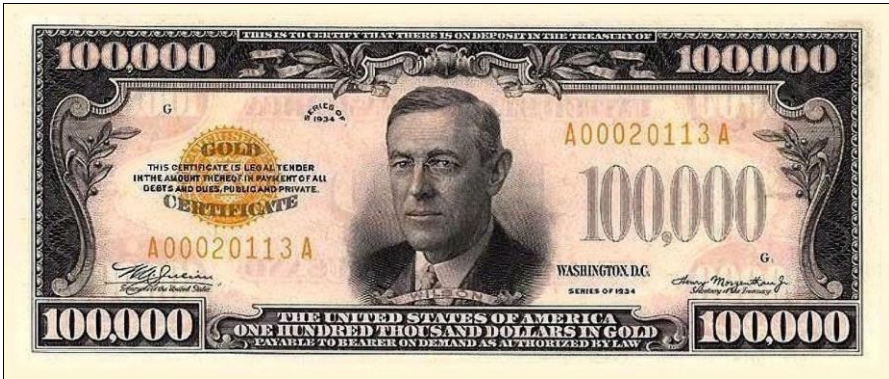
In 1910, Japan annexed the Kingdom of Korea, which had been a Japanese protectorate since 1905, in accordance with international law, and supported by Britain, an ally of Japan’s through the Anglo-Japanese Alliance of 1902. Korea had been under Chinese control until the Japan-Korea Treaty of 1876 displaced China. The Second World War resulted in the Japanese drawing on Korea for labor. By 1939, nearly a million Koreans were already living in Japan. By 1945, there were about two million Koreans in Japan. Many chose to remain in Japan after the war.⁸

China and the USA

With the outbreak of the First World War, Japan attempted to consolidate her position in Manchuria. From this early period, the USA considered a Japanese influence in China to be detrimental to U.S. interests. Edward T. Williams, American *chargé d'affaires* in Peking, in a letter to the U.S. Secretary of State William Jennings Bryan, stated that since the USA was not, at that time, embroiled in the war in Europe, it was the only power able to resist Japanese influences in China, although Japan was fighting with the Allies against Germany, while the USA was not, and indeed had been asked by Britain to take action against German interests in China.⁹

The USA from the start wished to limit Japan's actions against Germany in China¹⁰ so as to curtail Japanese influence during the post-war era. That is to say, the USA aimed to keep Japan out of China, fearing for its own commercial interests. While U.S. Secretary of State Robert Lansing argued that the USA should recognize that Japan had special interests in China, President Wilson and Bryan were intransigent.¹¹ The primary objection to Japanese negotiations with China was the Japanese insistence that China accept Japanese advisers and buy Japanese munitions. The USA sought, like Britain during the negotiations between Germany and Poland in 1939, to interfere; and as in Europe in 1939 regarding negotiations between Poland and Germany, the interference of the USA led to a suddenly intransigent attitude by China towards Japan. For her part, Japan was suspicious that the USA would establish a naval presence at Fukien, near Formosa (Taiwan), citing a suggestion in 1900 by U.S. Secretary of State John Hays that the USA develop a harbor at Fukien, and again the more recent negotiations between China and the Bethlehem Steel Company for such a harbor.

There was indeed a close relationship between Bethlehem Steel and the U.S. Navy, and between the corporation and U.S. economic expansion. In 1911, China and Bethlehem Steel concluded a contract that involved U.S. Navy personnel and logistics for the expansion of the Chinese navy, which included the building of warships, the "neutralization" of the Manchurian railways, and the control of China's finances and economy by U.S. banking interests and loans.¹² Clearly, from the early 20th century, the USA and major industrial and banking interests aimed to secure *de facto* control of China. The USA's condemnation of Japan for asserting her interests in China was just rhetoric of the type that continues to be the basis of the USA's justification for wars around the world.



Woodrow Wilson's image on a \$100,000 bill circa 1934. Public domain, via Wikimedia Commons

With the entry of the USA into the European war in 1917, its demands on Japan became impotent; China accepted most of the conditions of the Japanese, and the USA recognized Japan's "special interests" in China.

President Woodrow S. Wilson's globalist manifesto, the "Fourteen Points" for the reorganization of the post-war world, was predicated, like the "Atlantic Charter" of Franklin D. Roosevelt during World War II, on international free trade; and free trade was, as the "Atlantic Charter" states, a major war aim against the Axis.

The world wars, from the U.S. viewpoint, were fought to make the world safe for free trade. Empires were passé. Free trade had functioned from the mid-19th century, between the Empires, on the concept of the "open door" policy, which was supposed to divide "fair shares" of commercial interests among the colonial powers (including the USA), over China, Japan, Korea and other Asian states. The latecomers in the 19th-century colonial scramble were Japan, Italy, and Germany.. Since being opened up to the world by the USA from the mid-19th century, Japan sought to look after her own interests in Asia.

The colonial powers, including the USA and in particular Britain, had been willing to accept a role for Japan, when she had participated in suppressing the 1899-1901 Boxer Rebellion against foreign interests in China. At that event, the colonial powers invaded China without compunction, to assert their commercial interests. The subsequent slandering of Japan, or any other Axis state, in regard to "wars of aggression," is therefore nothing other than a moral façade in the pursuit of political objectives. Japan was a late entrant into the colonial scramble, and was confronting other imperial interests that attempted to keep her out.

Autarchy

What was different about the imperialism of Japan, and indeed of the other main Axis states, Germany and Italy, was that each developed a new conception of “empire.” They rejected the “free trade” policies that the USA and England sought to impose upon the world, then called the “open door” policy; today called “globalization.”¹³ President Woodrow Wilson aimed to impose a new world order via the League of Nations, and the predicate was to be free trade;¹⁴ that is, the same war aims of the USA and its allies today. Point 3 of the Wilsonian manifesto reads:¹⁵

“The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.”

Further, the former concept of “empire” would be eliminated:¹⁶

“A free, open-minded, and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining all such questions of sovereignty the interests of the populations concerned must have equal weight with the equitable claims of the government whose title is to be determined.”

The rhetoric should be familiar today in regard to that used by the USA to impose its global hegemony in the name of “freedom.” The “Atlantic Charter” of 1941, laying down conditions for the post-war world at a time when the USA was not even one of the belligerent states, was much the same as the “Fourteen Points,” as will be seen.

The Axis states, including Japan, developed quite another view of empire, which was one of *autarchy*, or self-sufficient trading blocs, as distinct from the “open door” of the 19th century or the Wilsonian internationalism of the 20th. The self-sufficiency of these new blocs was based on state regulation and control of the economy, including trade, prices and banking.

The corporatist structure of the economy starting from the 1930s, subordinated private interests to national interests. Morck and Nakamura describe the corporate restructuring of the Japanese economy, stating that the *Kikakuin*, or Planning Agency, was established in 1937. This subjected business decisions to state approval, and subsequently set dividends and appointed managers.¹⁷ It was hence similar to the system in Germany where dividends were limited to 6% after which they had to be reinvested, and where managers were subjected to state approval and regulation.¹⁸ In 1940 the State Planning Ministry stated in its “Outline of the Establishment of a New Economic System,” that firms would be “set free from the con-

trol of shareholders,” and would produce according to state requirements conveyed through Industry Control Boards, or *Toseikai*. Banks were also brought under the control of the *Toseikai*.¹⁹

Following the decade of the 1920s, where there were serious problems with the Japanese banking sector, Japan left the gold standard in December 1937, and embarked on a vast public works program, which stimulated the economy. This was financed by state bonds sold to private banks through the Bank of Japan.²⁰ Again the system was similar to that of Germany and Italy. State banks, such as the Industrial Bank of Japan, also became the primary shareholders in many industries.

Bilateral trade was established within what became the Greater East Asia Co-Prosperity Sphere, wherein “Japan was dependent on its colonies for supplies of food and raw materials. In return Japan exported manufactured products to them.”²¹ Such a system was operating successfully also under German leadership, from Europe to South America.

Greater East Asia Co-Prosperity Sphere

The Japanese concept of imperial autarchy was the “Greater East Asia Co-Prosperity Sphere.” There continues to be much nonsense written and spoken about this, such as the ongoing gratitude of Australians and New Zealanders towards the USA that “saved us” from working in rice paddies and speaking Japanese under Nippon slave-masters.

It is erroneous to assume that the Japanese wartime government spoke with one mind as to war aims. These aims also changed with the contingencies of war. However, several Japanese think tanks assumed the task of devising blueprints for the Asian bloc that Japan sought. The creation of this bloc included not only the exclusion of the USA and European colonial powers from Asia, but the granting of independence to Asian states within this bloc. In November 1943, Tokyo hosted the Greater East Asia Conference, where approximately fifty nationalist leaders from throughout Southeast Asia were invited to attend. Among these were Subhas Chandra Bose, head of the Free Indian Provisional Government, who remains a hero of Indian independence; Dr. Ba Maw of the Sinyetha Party, Burma; Wang Ch’ing-wei, head of the administration in Nanking, China; and President José Laurel of the Philippines, expressing their appreciation for Japanese support.²²

1943 also marked a determination by Japan to form national armies. The training of these, and in particular the officer corps, provided the basis



The Japanese government-issued rupee in Burma, part of the Japanese invasion money of World War II, was issued between 1942 and 1945 by the occupying Japanese.

National Numismatic Collection, National Museum of American History [Public domain or CC BY-SA 4.0 (<http://creativecommons.org/licenses/by-sa/4.0/>)], via Wikimedia Commons

for the militaries of states throughout post-colonial Southeast Asia. The most significant of these armies were the Indian National Army, the Burma Independence Army, and *Peta* in Java.²³

While there remains much moralizing about “collaborators,” one might also question the motives of those who “collaborated” with the Allies, such as the murderous partisans in France, Greece, Yugoslavia and elsewhere; Dr. Joyce Lebra, a specialist on the subject, writes:²⁴

“The stigma to those who collaborated was in part engendered by returning Western colonial powers. The ambivalence of the position of those who opted to remain in their Japanese-occupied homelands was generally acknowledged with empathy both by those nationalists who left and those who remained. There was no universal stigma of collaboration in the eyes of most Southeast Asians. Many who held office under

Japanese occupation have on the contrary been hailed as heroes by their compatriots. Subhas Chandra Bose, Aung San, Ne Win, Sukarno and Suharto have been acclaimed as real patriots and revolutionaries against Western rule."

Limited Sphere

The extent of the projected Greater East Asia Co-Prosperity Sphere was limited. It did not include India, which was regarded as impossible to occupy and govern, despite the encouragement given to the independence movement. The Asian new order was only intended to reach as far as the Indo-Burma border, including only a portion of Burma,²⁵ although many policy analysts and military leaders assumed that Burma would be included. On July 26, 1940, a joint Army-Navy policy document was issued, "Outline of the Policy to Cope with the World Situation." This envisaged "a self-sufficient economic structure based on a nucleus composed of Japan, Manchukuo [Manchuria] and China, with the incorporation of the Southern Area east of India, and north of Australia and New Zealand."²⁶

That Japan's intentions for the "Co-Prosperity Sphere" were limited, and that there was a genuine intention of granting independence to states within the bloc is indicated by Japan's policy towards Burma. There was a consensus among the high command that the occupation of Burma should be limited, and based on strategic considerations in regard to Britain and China, the latter in order to maintain a blockade. A War Ministry policy review in 1941 recommended "only limited occupation of part of southern Burma initially, and later capture of strategic positions as the war situation required."²⁷ In February 1942, the month following the Japanese invasion of Burma, the Total War Research Institute issued a report entitled "Establishment of East Asia; Maneuvers for the First Period of Total War," stating:²⁸

"Strict military administration will be established in Burma as it is expected to be adjacent to the front for quite a long period. However, the existence of the Burmese' own administrative organ will be recognized and this under our guidance will become the nucleus of an independent government in the future."

The report indicates that the Japanese intention of granting independence to the colonies of the European empires in East Asia was more than propaganda rhetoric. The Japanese army was under orders to cultivate trust

among the Burmese to avoid premature demands for independence while the war continued.²⁹

When Japan ousted the Dutch from Indonesia in 1942, there was considerable enthusiasm among the Indonesians, and the nationalist leaders Sukarno and Hatta were released from prison. Sukarno, Hatta, and other nationalists staffed the "Research Institute," established to advise the Japanese administration in Indonesia. The intentions of the institute were largely to convey the views of Indonesians to the administration.³⁰ The contingencies of war, however, necessitated restrictions on independent political activity.

The policy pursued by General Imamura Hitoshi, commander of the 16th Army that occupied Java, adhered to the "Guidelines for Occupied Areas," that required the customs and traditions of native inhabitants to be recognized. Imamura won the respect of the Javanese as a result, and that of other Japanese commanders, despite the resistance of some younger staff subordinates. Imamura's policy was closely examined by Tokyo, and won approval. Imamura was later transferred to the 8th Area Army, which was a considerably larger area of jurisdiction. General Muto Akira, Chief of Military Affairs, when sent to Sumatra to assume control, stated that he would pursue the policy that had been enacted by Imamura in Java.³¹

If the policies pursued by the military were inconsistent it was due to the lack of unity of aims between the Army and Navy and among the service commanders, as well as to the vicissitudes of the war. What seems reasonable to conclude, however, is that the Japanese policy was far from being uniformly brutal and repressive, as wartime and post-war propaganda insists.

Pearl Harbor

Such was the isolationist sentiment among the American people³² that the only way President Franklin D. Roosevelt and his pro-war cabal were able to bring the USA into the war against the Axis was to provoke Japan into attacking Pearl Harbor. He pursued a belligerent policy for years, culminating in an ultimatum. There have been several theories as to the Pearl Harbor attack and whether or not the Roosevelt Administration had advanced warning. The theory that Roosevelt provoked the attack was maintained by many including the president's son-in-law, Colonel Curtis B. Dall, who wrote as an inside observer on the events around his father-in-law.³³



Franklin D. Roosevelt and smiling staff after signing the declaration of war with Japan on 8 December 1941. By National Park Service [Public domain], via Wikimedia Commons

“The ‘pie’ was in the sky, for sure, and the crusts of dereliction of duty manifestly in Washington. By dint of the devious maneuvering of some leading American and British politicians and others, the ‘pie’ was rained down from the sky directly upon the unsuspecting heads of thousands of our loyal, unalerted American troops at Pearl Harbor one December morning. Over 3,800 of them died. What treason!

Fixed in my mind forever is the bizarre picture of General George Marshall reportedly riding his horse in the sunny Virginia countryside on that fateful Sunday morning. His slothful warning messages, sent over slow channels, were merely ghastly gesture, timed to arrive after the ‘surprise’ attack, as a face-saving device.

I have often wondered if, as part of a long-range plan, FDR deliberately ignored the possibility and danger of an attack on Pearl Harbor by the approaching massive Japanese Task Force, an attack made on us almost by engraved invitation. He must have!”

The situation was later explained to Dall when in 1967 he visited Admiral Husband E. Kimmel, naval commander at Pearl Harbor at the time of the Japanese assault. Kimmel had been unscrupulously scapegoated for the unpreparedness of Pearl Harbor for the Japanese attack. Had the American forces been alerted to the Japanese attack, which was known well in advance in Washington due to the breaking of the Japanese naval code, the Japanese Task Force was under orders from Tokyo to abort the mission.³⁴ While General George C. Marshall later claimed to be horseriding in Virginia, he was in Washington with General Short, receiving messages of imminent attack. He rejected any suggestion from Short that Pearl Harbor should be notified, saying that he would “wire Kimmel later.” The wire that was sent was conveyed via Western Union commercial wire and did not indicate need for concern, arriving two hours after the attack.³⁵

U.S. Ultimatum and Japan’s Reply

What is of particular interest is that the ultimatum handed by U.S. Secretary of State Cordell Hull to the Japanese Ambassador to Washington, was, like the previous “Fourteen Points” of President Woodrow Wilson, and the 1941 “Atlantic Charter” of President Roosevelt, again based around the demand that international free trade must be the basis of the world economy. Nations should not have the right to impose trade restrictions or pursue an autarchic economic policy. The Hull memorandum demanded in this regard:³⁶

“The Government of Japan and the Government of the United States have agreed that toward eliminating chronic political instability, preventing recurrent economic collapse, and providing a basis for peace, they will actively support and practically apply the following principles in their economic relations with each other and with other nations and peoples:

The principle of non-discrimination in international commercial relations.

The principle of international economic cooperation and abolition of extreme nationalism as expressed in excessive trade restrictions.

The principle of non-discriminatory access by all nations to raw material supplies.

The principle of full protection of the interests of consuming countries and populations as regards the operation of international commodity agreements.

The principle of establishment of such institutions and arrangements of international finance as may lend aid to the essential enterprises and the continuous development of all countries and may permit payments through processes of trade consonant with the welfare of all countries."

The proposals were intended to impose an international economic and financial order that benefited the developed states (that is, "the consuming countries"), ensured the exploitation of raw materials by the "consuming countries" by imposing what is today called "globalization," and ensuring that this economic globalization of the exploited states was funded via debt-finance. Doctrinally, the U.S. memorandum was the antithesis of the policies of Japan, Germany and Italy. It was intended to ensure the domination of oligarchic and plutocratic methods of banking and trade.

Section II of the Hull memorandum returns to the question of economic relations, vis-à-vis dealing with China, Japan and the European colonies; particularly French Indochina:³⁷

"Such agreement would provide also that each of the Governments party to the agreement would not seek or accept preferential treatment in its trade or economic relations with Indochina and would use its influence to obtain for each of the signatories equality of treatment in trade and commerce with French Indochina."

The preoccupation of the Hull memorandum is with free trade. To ensure that diplomatic negotiations would not continue and that the only option was for war, the Hull memorandum next demanded that Japan withdraw from Manchuria and acquiesce to the Kuomintang Government:³⁸

"The Government of Japan will withdraw all military, naval, air and police forces from China and from Indochina.

The Government of the United States and the Government of Japan will not support – militarily, politically, economically – any government or regime in China other than the National Government of the Republic of China with capital temporarily at Chungking."

In regard to the reference to Indochina by the Hull memorandum, Japan had been invited to share in the joint defense of Indochina by the French Government.³⁹ The USA was not then at war with the Axis, and it was high-handed for the USA to demand that Japan withdraw from Indochina. Japanese strategic interests in the war with China required a Japanese presence.

The Japanese reply to the Hull memorandum was handed to him by Japanese representatives in Washington on December 7, 1941. Referring to

the freezing of Japanese assets by the USA, Britain, and The Netherlands, the Japanese described this “manifesting thus an obviously hostile attitude,” and that “these countries have strengthened their military preparations perfecting an encirclement of Japan, and have brought about a situation which endangers the very existence of the Empire.”⁴⁰

The Japanese Government had in September made several efforts at conciliation and compromise in regard to proposals and counterproposals, which were met by the USA with intransigence.⁴¹ On November 20, the Japanese had submitted a five-point proposal whereby Japan would withdraw from Indochina once the situation in China had become peaceful, and in the interim was prepared to remove troops from southern Indochina. In return, the USA was asked to refrain from interfering in a peaceful settlement between China and Japan and to restore commercial relations; in particular the resumption of oil imports.⁴² Japan was willing to accept an offer of the USA as intermediary between China and Japan, but had asked the USA to refrain from interfering once those negotiations were being undertaken. However:⁴³

“The American Government not only rejected the above-mentioned new proposal, but made known its intention to continue its aid to Chiang Kai-shek; and in spite of its suggestion mentioned above, withdrew the offer of the President to act as so-called ‘introducer’ of peace between Japan and China, pleading that time was not yet ripe for it. Finally on November 26th, in an attempt to impose upon the Japanese Government those principles it has persistently maintained, the American Government made a proposal totally ignoring Japanese claims, which is a source of profound regret to the Japanese Government.”

Despite Hull’s tantrum in the presence of the Japanese diplomats, and his claim that the Japanese response was replete with lies, enough is now known of U.S. diplomacy to conclude that the Roosevelt Administration was hell-bent on war, and Pearl Harbor provided the needed pretext.⁴⁴ British Prime Minister Winston Churchill commented to this effect in the House of Commons in 1942, stating that Roosevelt had promised to enter the war in the Far East even if the USA was not attacked.⁴⁵ Churchill had stated to his cabinet on August 19, 1942 that Roosevelt had told him, “he would wage war but not declare it, and that he would become more and more provocative.” Roosevelt stated to Churchill that he would look for a “naval incident” to bring the USA into the war.⁴⁶

The “Japanese Note” in reply to the Hull memorandum aptly described the USA’s use of rhetoric and economic pressures to impose its will upon

the world; something which is by now patently obvious to much of the world. Economic warfare had been launched on Japan by the USA.

Niall Ferguson writes that U.S. policymakers believed that such would be the economic pressure on Japan that war would be unnecessary. Approximately a third of Japan's imports came from the USA, including cotton, scrap iron and oil.

"Her dependence on American heavy machinery and machine tools was greater still. Even if the Americans did not intervene militarily, they had the option to choke the Japanese war machine to death, especially if they cut off oil exports."

"The path to war in the Pacific was paved with economic sanctions. The Japanese-American Commercial Treaty of 1911 was abrogated in July 1939."

The embargo on the export of aluminum, molybdenum, nickel, tungsten and vanadium in 1940 was intended to halt Japanese airplane production. The State Department pressured U.S. firms to stop exporting technology for the manufacture of aviation fuel. When the National Defense Act was passed in July 1940 the prohibition of the export of strategic commodities and manufactures was total. By the end of July a ban had been placed on the export of high-grade scrap iron and steel, aviation fuel, lubricating oil and the fuel-blending agent tetraethyl lead. This ban was extended over the next few months to all scrap, iron and steel. In July 1941, all Japanese assets in the USA were frozen.⁴⁷

The Japanese pointed to what will today be easily recognizable as the U.S. *modus operandi* in foreign relations:⁴⁸

"Whereas the American Government, under the principles it rigidly upholds, objects to settle international issues through military pressure, it is exercising in conjunction with Great Britain and other nations pressure by economic power. Recourse to such pressure as a means of dealing with international relations should be condemned as it is at times more inhumane than military pressure."

The "Japanese Note" next pointed out that the USA and other European colonial powers merely wanted to maintain their colonial position in the Far East, and opposed the Japanese-led initiative for an autarchic East Asian bloc. Such an entity would pose a threat not against peace and freedom *per se*, but against the freedom of plutocracy:

It is impossible not to reach the conclusion that the American Government desires to maintain and strengthen, in coalition with Great Britain

and other Powers, its dominant position it has hitherto occupied not only in China but in other areas of East Asia. It is a fact of history that the countries of East Asia for the past two hundred years or more have been compelled to observe the status quo under the Anglo-American policy of imperialistic exploitation and to sacrifice themselves to the prosperity of the two nations. The Japanese Government cannot tolerate the perpetuation of such a situation since it directly runs counter to Japan's fundamental policy to enable all nations to enjoy each its proper place in the world."^[49]

"Obviously it is the intention of the American Government to conspire with Great Britain and other countries to obstruct Japan's effort toward the establishment of peace through the creation of a new order in East Asia, and especially to preserve Anglo-American rights and interests by keeping Japan and China at war. This intention has been revealed clearly during the course of the present negotiation."^[50]

The "Japanese Note" concluded by stating that further negotiations with the USA would be futile insofar as the USA was uncompromising in demanding Japanese withdrawal from China and French Indochina.

Atlantic Charter

Just how factual the Japanese analysis of American intentions was can be gauged by the principles of the "Atlantic Charter," a statement of common objectives imposed by the USA on Britain to reorganize the post-war world before the USA had even entered the war. Point Four of the "Charter" states that Great Britain and the USA "will endeavor, with due respect for their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity." The third point states, "they respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self government restored to those who have been forcibly deprived of them."⁵¹

The "Atlantic Charter" amounts to a declaration of war against the Axis by the USA four months prior to the Japanese attack on Pearl Harbor, and to a declaration of common war aims between the USA and Great Britain. The USA made it plain that the post-war world would be one of U.S. hegemony, and that empires, whether Japanese, British, Italian, Dutch, German or French, would be replaced by a global economic and financial sys-

tem. President Roosevelt's son, Elliott, records that his father stated to Churchill:⁵²

"Of course after the war, one of the preconditions of any lasting peace will have to be the greatest possible freedom of trade. No artificial barriers [...]."

Roosevelt stated that imperial trade agreements would have to go, and remarked that the Third Reich's incursion into European trade had been a major cause of the war. Churchill, the impotent "war horse," spoke in despair:⁵³

"Mr. President, I believe you are trying to do away with the British Empire. Every idea you entertain about the structure of the post-war world demonstrates it."

Toshihiro Okubo states of the war aims that were finalized in the aftermath of the world war:⁵⁴

"Before the end of World War II the Allied powers had sought to create a new world order. Consequently, the United Nations was founded and the Bretton Woods Agreements (1944) created along with the IMF and IBRD and GATT was signed by 23 countries in 1948 with the aim of preventing the creation of bloc economies and liberalising international trade."

The indebted and war-worn European empires were in no condition to resist U.S. demands after 1945. European colonialism was largely replaced by U.S. based financial interests, especially in Africa. However, in Southeast Asia, where the Japanese had occupied, they had established the political and military nuclei for independence. Comecon was the response of the Soviet states to this "new world order" of globalization, aiming to create an autarchic bloc in which barter again assumed a role, and the blandishments of the Marshall Aid Program were resisted.

Conclusion

Lebra writes of the lasting Japanese impact upon Southeast Asia:⁵⁵

"[T]he Japanese selected for special education and training especially in Burma and Indonesia segments of potential leadership which had been excluded by Western colonial regimes. In Burma, for example, political leaders imprisoned by the British, including Ne Win and Ba Maw, were released. [...] By shunning groups which had served under the British and encouraging groups which had not, the Japanese occu-

pation injected potent forces for social, change into the Burmese political and military scene. Similar policies in Java and Sumatra dictated choosing nationalist leaders who had been imprisoned or ignored by the Dutch [...].”

These armies became the basis for the armies of newly independent Southeast Asian states, and Japanese staff-officer training remained the basis of the military systems. Guerrilla warfare was an innovative tactic introduced by the Japanese, which served the anti-colonialists resistance movements.⁵⁶ After the war, up to 1,000 Japanese soldiers remained in Indonesia to help fight the Dutch. The fighting élan of the Japanese was also inculcated into the Southeast Asians, based on *seishin*, or a fighting spirit regardless of the odds, self-discipline and self-reliance.⁵⁷ This élan was looked for above all other traits when the Japanese were recruiting among the native populations.⁵⁸

Japan's dream was for an autarchic East Asia bloc, and “Asia for the Asians.” Her ambitions were limited to that extent, in contrast to the world-conquering ambitions of the USA and the unlimited horizons set across the world for the British Empire, or to the Communist aim of world conquest. Such trading blocs are now the norm of globalization, yet the crucial difference is that the Axis states aimed for autarchic blocs that also had cultural and even spiritual predicates. The economic blocs today are for the purpose of establishing “free-trade regions,” as constituents of a global economic system. Hence, the “Pacific Rim” economic bloc that is sought by globalist interests and promoted by globalist think tanks such as The Asia Society and The Trilateral Commission must be based on free trade with the USA at the helm. The Trans-Pacific Partnership creates a bloc based on “free trade” and U.S. corporate dominance.

The globalists seek to incorporate Japan into this Asia-Pacific bloc by re-establishing the 19th-century free-trade policy of the “open door” that had been rejected after the Second World War throughout Southeast Asia and India. The economic norm has been the successful corporatist model that had been maintained by Japan both before and after the war, establishing the self-sufficient economic powerhouses of East Asia that had succeeded by rejecting free-market economics. The independent states of East Asia owe much of their post-war sovereignty, economic organization, prosperity, and political and military administrations to their Japanese experience. Even the *CIA World Factbook* acknowledged this, when referring to Korea's economic development:⁵⁹

“In some respects, South Korean patterns of development after the early 1960s closely followed the methodology introduced by the Japanese fifty years earlier – industrialization from above using a strong bureaucracy that formulated and implemented economic policies. Many of the developments that took place in Chosen, the Japanese name for Korea during the period of colonization, had also occurred in pre-World War II Japan; they were implementation of a strong education system and the spread of literacy; the rise of a strong, authoritarian government that combined civilian and military administration to govern the state with strict discipline; the fostering and implementation of comprehensive economic programs by the state through its control of the huge national bureaucracy; the close collaboration between government and business leaders; and the development of industries by the major Japanese zaibatsu (commercial conglomerates).”

Japan played a role in laying the foundation for the economic prosperity of Southeast Asia, Australia, New Zealand and other states that believed they were perilously close to Japanese enslavement. These states ultimately exchanged bonds with the British motherland for bonds with Wall Street. It is only in recent years, with the enactment of the free trade agreement across the region, that the plutocracies are seeing their war aims come to fruition. The hitherto prosperous nations of South-east Asia, built up through self-reliance, have been pushed into the world economic order at the behest of remote plutocratic interests.

Notes

- ¹ K. R. Bolton, “The Myth of the Big Business-Nazi Axis,” *Inconvenient History*, Vol. 7, No. 3, 2015, <https://codoh.com/library/document/the-myth-of-the-big-business-nazi-axis/>
- ² K. R. Bolton, *The Banking Swindle* (London: Black House Publishing, 2013), p.116.
- ³ P. Duus, *The Rise of Modern Japan* (Boston: Houghton Mifflin, 1976), p. 125.
- ⁴ Also the name of a Japanese escort carrier during World War II.
- ⁵ “Imperial Proclamation of War, Given this first day of the eighth month of the 27th year of Meiji.” See: The Russo-Japanese War Research Society, <http://www.russojapanesewar.com/>
- ⁶ “Chinese Proclamation of War,” online: <http://www.russojapanesewar.com/chin-proc-1894.htm>
- ⁷ Article IX of the Treaty of Portsmouth, September 5, 1905.
- ⁸ Sonia Ryang, *Koreans in Japan: Critical Voices from the Margin* (London: Routledge, 2000).

- ⁹ Williams to Bryan, January 27, 1915, Arthur S. Link and Robert C. Hildebrand, eds., *The Papers of Woodrow Wilson*, (Princeton: Princeton University Press, 1957), Vol. 32, pp. 136-137.
- ¹⁰ Lansing memorandum to Bryan, August 7, 1914, *Papers Relating to the Foreign Policy of the United States: The Lansing Papers, 1914-1920*, (Washington: Government Printing Office, 1939-1940), Vol. 1, 2.
- ¹¹ Lansing to Bryan, March 1, 1915, *Lansing Papers, ibid.*, Vol. 2, pp. 407-408.
- ¹² William R. Braisted, "China, the United States Navy, and the Bethlehem Steel Company 1909-1929," *The Business History Review*, Harvard College, Vol. 42, No. 1, Spring 1968, p. 50.
- ¹³ While the imposition of "free trade" even by force of arms might seem a misnomer, what is referred to here is a doctrine based on the dismantling of a nation's currency, export and import controls, and other facets of a state's economy. A recent example of this is the Rambouillet Agreement, which the USA/NATO forced upon Serbia. Like the Fourteen Points and The Atlantic Charter, a demand of the "Agreement" states: Article (I) 1: "The economy of Kosovo shall function in accordance with free market principles."
- ¹⁴ Woodrow Wilson, "Fourteen Points," 1918, online: <http://www.fordham.edu/halsall/mod/1918wilson.html>
- ¹⁵ *Ibid.*, II.
- ¹⁶ *Ibid.*, V.
- ¹⁷ Professors Randall Morck of the University of Alberta School of Business, and Masao Nakamura of Sauder School of Business, University of British Columbia, in "Been There, Done That: The History of Corporate Ownership in Japan," 2nd draft, July, 2003, p. 2; <http://cei.ier.hit-u.ac.jp/news/paper/Randall%20Morck.pdf>
- ¹⁸ K. R. Bolton, "The Myth of the Big Business-Nazi Axis," *op. cit.*
- ¹⁹ Morck, *op. cit.*, p. 63.
- ²⁰ *Ibid.*, p. 55.
- ²¹ Toshihiro Okubo, "Shake Hands, or Shake Apart? International Relationship of Japan with Global Blocs," Research Institute for Economics and Administration, Kobe University, January 2008, p. 7.
- ²² Joyce C. Lebra, *Japanese-Trained Armies in Southeast Asia* (Hong Kong: Heinemann Educational Books, 1977), p. 12.
- ²³ *Ibid.*, p. 13.
- ²⁴ *Ibid.*, p. 17.
- ²⁵ *Ibid.*, p. 20.
- ^{26,27} *Ibid.*, p. 41.
- ²⁸ Cited by Lebra, *ibid.*, p. 43.
- ²⁹ Nobutaka Ike, *Japan's Decision for War, Records of the 1941 Policy Conferences*, p. 252; cited by Lebra, *ibid.*, p. 44.
- ³⁰ Lebra, *ibid.*, p. 78.
- ³¹ *Ibid.*, pp. 80-82.

- ³² See the account of the America First movement and the campaign to keep the USA out of war by George T. Eggleston, *Roosevelt, Churchill, and the World War II Opposition* (Old Greenwich, Conn.: The Devin-Adair Co., 1979).
- ³³ Curtis D. Dall, *FDR: My Exploited Father-in-Law* (Tulsa: Christian Crusade Publications, 1968), p. 133.
- ³⁴ Kimmel to Dall, *ibid.*, p. 162.
- ³⁵ *Ibid.*, p. 164.
- ³⁶ "Outline of Proposed Basis for Agreement between the United States and Japan," Section I, November 26, 1941.
- ³⁷ *Ibid.*, Section II.
- ³⁸ *Ibid.*
- ³⁹ "Protocol Concerning Joint Defense and Joint Military Cooperation," July 29, 1941.
- ⁴⁰ "Japanese Note to the United States," United States December 7, 1941, Point 2, U.S. Department of State Bulletin, Vol. V, No. 129, December 13, 1941.
- ⁴¹⁻⁴³ *Ibid.*, Point 3.
- ⁴⁴ See for example Harry Elmer Barnes, "Pearl Harbor after a Quarter of a Century" *Left & Right: A Journal of Libertarian Thought*, Vol. IV, 1968; reprinted by Institute for Historical Review, Torrance, California, n.d., IHR Book No. 340.
- ⁴⁵ Cited by John Charmley, *Churchill's Grand Alliance: The Anglo-American Special Relationship 1940-57* (London: Hodder and Stoughton, 1995), p. 38.
- ⁴⁶ *Ibid.*, pp. 38-39.
- ⁴⁷ Niall Ferguson, *The War of the World: Twentieth-Century Conflict and the Descent of the West* (Penguin Books, 2006), pp. 487-488.
- ⁴⁸ "Japanese Note to the United States," *op. cit.*, Point 3.
- ⁴⁹ *Ibid.*, Point 4.
- ⁵⁰ *Ibid.*, Point 7.
- ⁵¹ Franklin D. Roosevelt, Winston S. Churchill, "The Atlantic Charter," August 14, 1941.
- ⁵² Elliott Roosevelt, *As He Saw It* (New York: Duell, Sloan and Pearce, 1946), p. 35.
- ⁵³ *Ibid.*, p. 31.
- ⁵⁴ Toshihiro Okubo, *op. cit.*, p. 8.
- ⁵⁵ Lebra, *op. cit.*, p. 168.
- ⁵⁶ *Ibid.*, p. 169.
- ^{57,58} *Ibid.*, p. 170.
- ⁵⁹ "Korea, South: The Japanese Role in Korea's Economic Development," The Library of Congress Country Studies; *CIA World Factbook*, June 1990.

REVIEW

To Kill a Taboo

Ezra MacVie

Spotlight. Open Road Films, 2015, 129 mins.

The eternal enemy of truth – and history – is taboo. Taboo is the enveloping social process by which knowledge is contained by suppressing its expression. First among those subjected to taboo are the direct witnesses to the knowledge, and first among these are those who have suffered from it but survived in condition to render testimony. This winner of the 2016 Academy Award for Best Picture is about the breaking, initially in Boston, of a well-enforced taboo against publicly charging Catholic priests with molesting children of their parishioners, an offense whose commonplaceness vastly exceeded the assumptions of Catholics and non-Catholics alike. And this may have been the primary effect of the taboo: not the absolute concealment/denial of the offenses, but rather suppression of awareness of their pervasiveness.

Taboo disinforms history profoundly – always has and always will. This is why attack upon and defeat of taboo offers such enormous potential for the improvement of historical understanding and the dissemination thereof. George Orwell once wrote, “Journalism is printing what someone else does not want printed: everything else is public relations.” Analogously, revisionism is revealing what violates some taboo or other: everything else is ... what? Nattering?

And taboos there are aplenty, but in the arena (yes, it *is* an arena) of history today, none looms larger than the bedrock of Jewish nationalism, the Holocaust. This review, then, will counterpose the destruction of the taboo against priestly pederasty in the first years of the present century with the efforts ever since World War II to overcome the global taboo against correcting the history underpinning the story everyone knows as the Holocaust. There are as many differences between these two as there are similarities; the differences can be quite as illuminating as the similarities.

The most-salient point of comparison is indeed a difference: the assault on clerical concupiscence begun by the *Boston Globe* in 2001 has been won, hands-down, by the attackers of the taboo. The decades-long assault

on the towering edifice of the Holocaust, on the other hand, today faces counter-assaults, legal, financial, reputational, and physical stiffer not only than they ever have been in the past, but more-draconian by far than any brought to light against the heroes of the film here reviewed. Indeed, to find doctrinal enforcement comparable to that imposed on Holocaust revisionists today, one has to go back to the times of the Inquisition, a project, ironically, of that very Catholic Church that plays the loser in the drama depicted in the film.

A point of similarity between the two dramas is that in both cases, the champions of the taboo are palpably aligned with specific religions. In the one case, it is the standing institution of the Catholic Church that opposed publication of the sins of its agents, while in the other it is the ubiquitous agency of worldwide Jewry that harbors the often-invisible defenders of the ramparts of Holocaustuery. The Catholic Church has surrendered in the present drama, and is doing penance for its institutional sin of deception as it, above all others, knows how to do. At such time as the Holocaust taboo is defeated, more-likely with a whimper than with a bang, there will be no surrender, ever. Rather, in keeping with the character of the counter-insurgency thus far mounted, there will be the usual assortment of would-be victims shrugging, looking about innocently and intoning, "Who, me?"

Compared with the offensive "defense" offered by the advocates of Jewish victimhood, the defense of the Catholic Church was utterly passive. In no case, at least as portrayed in the film, did the defenders of the Catholic taboo threaten anyone with loss of career, prestige, funding, much less life or limb, as martyrs of Holocaust revisionism have not only been threatened with, but in fact, time after time, have actually sustained. The pages of this journal report case after case of these. Likewise, no protagonist in



Spotlight tells the story of the reporters who made it their mission to provide proof of a cover-up of sexual abuse within the Roman Catholic Church.

the portrayal here reviewed even sustained accusations of “anti-Catholic” or “anti-clerical” motivations, in contrast to the “anti-Semitic” and even “Neo-Nazi” accusations faced now as in the past by inquirers into the facts of the Holocaust. No violence is anywhere to be seen in the film here reviewed, something of a phenomenon itself in today’s cinema.

The saga was marked at a number of points by contact with the regnant legal system, that of the Commonwealth of Massachusetts. Contacts of this nature for Holocaust revisionists are almost without exception adverse, even when the defendant is not forced to admit the violation of some law, such as those against “Holocaust denial” now on the books of most of the countries of Europe. The heroes of *Spotlight*, on the other hand, had the law solidly on their side, and despite recalcitrance exhibited by the occasional clerk or other functionary in the court system, their motions (in cases in which they were not defendants, nor plaintiffs) were upheld and the decisions in their favor greatly aided their project.

It is no doubt critical to the course of events that the person in real life whose assumption of the editorship of the *Globe*, Martin Baron, was Jewish. The movie makes no bones about the fact of the character’s Jewishness, as perhaps it could not in view of all the characters’ bearing the name of the real person each portrays. Even the casting is frank: Baron is played well by Liev Schreiber, a Jew in real life who has often portrayed overtly Jewish characters in other films. But Baron’s Jewishness in this situation never appears as any sort of enmity for the Catholic Church or Christianity; it always appears convincingly that Schreiber is at worst out to kill an ancient and pernicious taboo, which will elicit cheers from every revisionist. The real person, in any case, appears to be Jewish in the secular, hereditary sense and has never engaged in unseemly advocacy in favor of his religion or its client state, and his portrayal in the film adheres to this description.

Although the film offers no hint of it, the sins covered up by the broken taboo are almost certainly ancient, and they are in no way confined to the Catholic or Christian religions nor even, ultimately, to religion itself. Sexual (not to say, reproductive) prerogatives have ever inhaled in those whose position in the social power structure has enabled them to exploit them. Not only have kings, princes and priests forever enjoyed peccadillos, other males (primarily) have seized upon power opportunities all the way down to footsoldiers of victorious invading armies. Feudal lords availed themselves of the rights of seigniorage, while Mohammed Himself took a three-year-old to bride, so it is told. The traditions of the defeated taboo of *Spotlight* are far more ancient, and widespread, than the movie could possibly

have hinted, even if it had tried. What changed was the social power structure, and the role of current, accurate information in the present age.

Who is to say that the pagan priests who offered up the burnt bodies of “virgins” to the gods did not preempt those very gods in consuming those purported virginities, as their anointed proxies, of course, in advance of the burnt offerings? The gods might or might not be gods, or even real, but the priests were unquestionably human.

Likewise, the Holocaust is no recent invention, nor is victimology, Jewish or otherwise. It has been abundantly demonstrated in these pages how both the mantra of the Holocaust and the magic number of Six Million preceded the conflict between Germany’s National Socialists and Jewry by decades. The entire basis of Christianity is in fact a (single) martyrdom, since claimed by latter-day millions, and martyrdom maintains an especially prominent position in today’s Islam where it is most embattled.

The incident of the defeat of a millennia-old taboo against priestly opportunism is stark, but it is also ephemeral. It constitutes a step on the part of the believing multitudes from mysticism toward an awareness of facts, not only in their qualities and contexts, but in their pervasiveness among their own vast numbers.

Such an awareness is being awakened among the masses as to those others who incessantly seek after their minds and hearts, be those governments, religions, insurgents, thieves or a whole host of other seductors. If and as such awareness grows, and becomes more-discerning as to the deceptions undertaken and the rewards sought thereby, the taboos of the Holocaust face but a straitened future.

They will die, possibly even in our own lifetimes, but we will be challenged to detect just when that was.

There may be no movie. Or if there is, it may win no Academy Award.

Opponents of taboos regarding present conditions or historical legends alike will find *Spotlight* a gratifying experience; the good guys not only win, but they live to reap laurels for their victory. The casting and acting are well above average and the script, which hews reasonably closely to actual events, seems quite credible.

PROFILES IN HISTORY

Bradley R. Smith

Richard A. Widmann

Bradley R. Smith was born into a working-class family in South Central Los Angeles on February 18, 1930, where the family remained until 1970. He was a good student on occasion, but was more interested in horses than education. At 18, he joined the army, and in 1951 served in the 7th Cavalry in Korea, where he was wounded twice. It was in the army hospital at Camp Cooke, California, where he began to write.

In the 1950s, he searched for something beyond writing that could hold his attention. He became a deputy sheriff for Los Angeles County, but that wasn't it. He left the department to travel to Mexico where he became involved with the bullfights, becoming a *novillero* – an apprentice bullfighter – in the central mountain states of Jalisco, Guerrero and Hidalgo. The bulls very much had his attention, but his liver gave out with hepatitis, and he had to return to the States for hospitalization.

In 1958, Smith went to New York City, where he worked for The Bodley Gallery on East 60th Street. He discovered the intellectual and cultural life of Greenwich Village, a new world for him. In the Village he read a bootleg copy of Henry Miller's *Tropic of Cancer* and was, literally, rocked by it. He returned to Los Angeles where he opened a bookstore on Hollywood Boulevard specializing in paperback books, which were at that time new and all the rage. When *Tropic* was published, he dedicated himself to promoting the book in his store windows. He was arrested, jailed and prosecuted for refusing to stop selling the book.

The ensuing trial lasted six weeks, the longest criminal trial ever to have taken place in Los Angeles at that time.¹ There was considerable press coverage. Smith was intrigued by the proceedings. For six weeks, he watched and listened to academics and writers and community leaders argue under oath that *Tropic* should be censored and those selling it be pun-

¹ People v. Bradley Reed Smith. 24 October 1962. Online: https://codoh.com/wp-content/uploads/xpeople_vs01.pdf; Editor's remark: see also the mockery of this verdict by satirically rewriting it to apply to Holocaust revisionism in https://codoh.com/wp-content/uploads/xpeople_vs02.pdf.

ished because the book expressed sensibilities that did not meet, legally, “community standards.” Leon Uris, author of *Exodus*, particularly caught Smith’s attention by arguing that Miller, a writer obviously more important to American culture than he, should be censored. In 1962, Smith was convicted for selling a book that “endangered” the community standards of Greater Los Angeles.

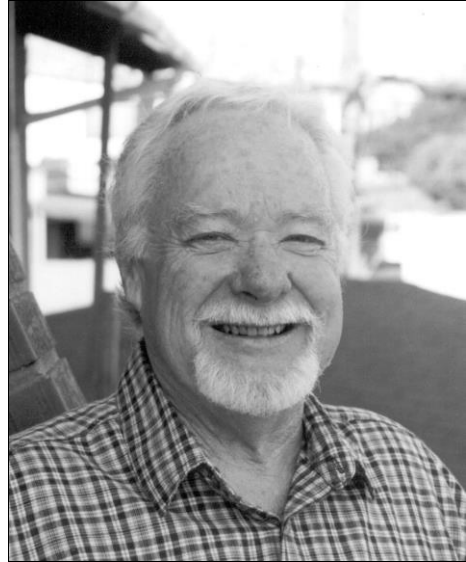
In the 1960s, Smith patrolled the streets of Hollywood as a deputy sheriff and worked as a seaman on merchant ships. He shipped to Japan, the Philippines, Korea, Vietnam, and Taiwan. In

1968, he jumped ship in Thailand and made his way to Saigon where he traveled the country as a correspondent with accreditation by the Vietnamese. Meanwhile, in Hollywood, he had met a Jewish woman; they had exchanged hearts, each with the other, in a relationship that lasted into the mid-1970s.

Then it happened.

In 1979, when Smith was 49 years old, his life changed forever when he read a leaflet by Robert Faurisson, “The Problem of the Gas Chambers.” The story of this life-changing moment is recounted in his autobiographical work, *Confessions of a Holocaust Revisionist*. Smith writes, “I felt stunned, as if Buck Rogers had somehow come down from the 21st century and zapped me with a beam from his ray gun.” It took him three months to digest the core of the revisionist argument. And then, like a *toreador* emerging from the *callejón*, he jumped into the struggle. He knew from the beginning that he was going to address the taboo against publishing revisionist arguments, not the arguments themselves. He would be the “Henry Miller” of the revisionists. Not as famous as Miller, not as original, but his job needed doing, desperately.

Through his efforts in the years that followed, millions of Americans learned for the first time about Holocaust revisionism and the scholarly debate on this chapter of history. In the mid-1980s, he published *Prima*



Bradley R. Smith
(18 Feb 1930 – 18 Feb 2016)

Facie, a newsletter aimed at journalists and editors, quoting their own writings, that focused on cultism, suppression of free inquiry and censorship on the Holocaust issue.

Smith had a long association with the Institute for Historical Review – as a contributor to their publications, as a speaker at conferences, and, during the late 1980s, as its media-projects director, a role that generated hundreds of radio and television interviews.

Starting in the late 1980s and on through to his death, he was active as director of the Committee for Open Debate on the Holocaust (CODOH), a group dedicated to defending free speech and free inquiry on the Holocaust issue, to encouraging greater public access to revisionist scholarship, and to promoting awareness of the controversy regarding the Holocaust story and censorship measures deployed in its perpetuation.

Since 1990, Smith published a newsletter, *Smith's Report*, which reported on his own activities, those of CODOH, and various articles and news stories about revisionists and revisionism around the world.

Smith is perhaps best known for having published several essay-length advertisements calling for open debate on the Holocaust in student newspapers published at colleges and universities across the United States. In the 1991-92 school year, CODOH advertisements or statements appeared in 17 student newspapers, several at major universities. During the 1993-1994 academic year, his ad – headlined “A Revisionist Challenge to the US Holocaust Memorial Museum” – appeared in at least 35 college and university campus papers, as well as one major metropolitan daily. In 1999 and 2000, Smith created a new publication, *The Revisionist*, a 24-page pulp-stock publication that was distributed free on campus. The January 2000 issue, which featured a story on intellectual freedom and book-burning was itself burned on the campus of St. Cloud University. By the end of the 2000-01 academic year, his ads had appeared in more than 350 student papers.

Smith's campaign generated news reports and commentary in such prominent periodicals as *The New York Times* and *Time Magazine*, and editorials in *The Washington Post*, *The New York Times*, *the Philadelphia Inquirer*, and the *Los Angeles Times*.

Deborah Lipstadt, a Jewish academic and a prominent figure in the Holocaust lobby, took aim at Bradley's efforts in her *Denying the Holocaust*. One chapter of her book, “The Battle for the Campus,” focuses specifically on Smith's advertisements. She laments that after seeing the ads, many students might assume there is an “other side” [to the Holocaust story.]

Smith spoke on the subject of intellectual freedom with regard to the Holocaust on more than 400 radio talk shows and news broadcasts, as well as on nationwide television, including an appearance with Michael Shermer (*Skeptic Magazine*) and David Cole as a guest on the Phil Donahue Show.

Bradley Smith and CODOH were one of the first Holocaust revisionist groups to develop a website in the early '90s. Since that time he has hosted several sites, blogs, a MySpace page, a Facebook page, and participated in many discussion groups and forums on-line.

He wrote many articles, and several books. The first, *Confessions of a Holocaust Revisionist*, was praised by Canadian journalist Doug Collins as “fascinating” and as an “amusing walk through the valley of the shadow of doubt.”

Smith's *Break His Bones: The Private Life of a Holocaust Revisionist* is a witty and thoughtful 315-page memoir published in 2002 that looks back on the challenges, disappointments and triumphs of his years-long battle against taboo and censorship. *Break His Bones* details the organized campaign to suppress free speech and intellectual freedom on the Holocaust issue, showing how skeptics are blacklisted, and their works banned. Smith provided a human face for the much-maligned “Holocaust deniers.” “It might be said,” he wrote, that *Break His Bones* “is an exercise revealing the subjective life of a thought criminal.”

In December 2006, Smith was invited to and delivered a talk to an international delegation at the Tehran Holocaust Conference, “The Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question.”

In 2008, Nine-Banded Books published his third book, *The Man Who Saw His Own Liver*. *Liver* was conceived and written as a one-act play. It was performed in Los Angeles in 1983, under the title *The Man Who Stopped Paying*. A review of the performance labeled Smith “an anarchist libertarian.”

Six years later, in 2014, Smith published a collection of his writing from the 1950s to the 1980s entitled, *A Personal History of Moral Decay*. Tito Perdue commented on Bradley's final book calling it “a generous, lapidary, and much appreciated gift.”

Bradley Smith passed away in California on February 18, 2016, his 86th birthday. The momentum of those he inspired, far from waning, waxes apace.

Inconvenient History

The title 'Inconvenient History' is rendered in a brown, serif font. The word 'Inconvenient' is on the top line and 'History' is on the bottom line. A complex network diagram, consisting of numerous small grey nodes connected by thin grey lines, is overlaid on the text. The nodes are scattered across the letters, with some lines connecting nodes across different letters and words, creating a web-like structure that suggests interconnectedness or a network of ideas.

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EDITORIAL

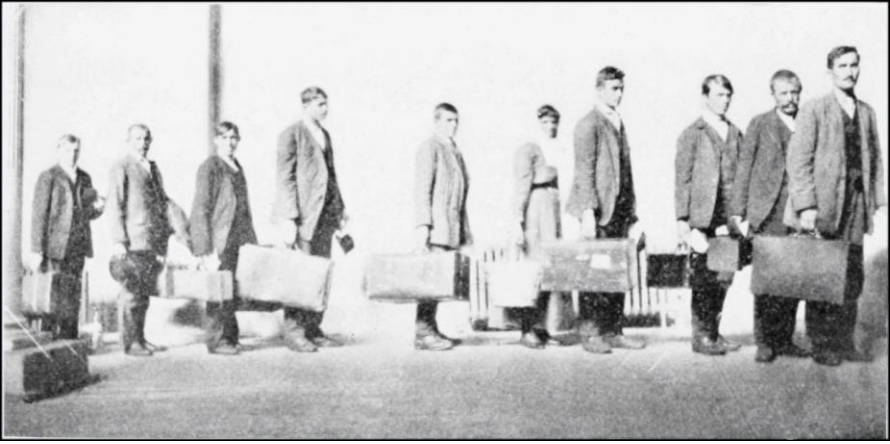
Discrimination by Religion in Immigration to the US

Jett Rucker

Presidential hopeful Donald Trump seems to have garnered a good deal of support from American voters with his offer to ban immigration to the US by Muslims. Immigration and religion have a history in the present territory of the United States that goes all the way back to the 16th Century.

The authorities in then-Spanish Florida discovered, around 1565, that a band of Protestants from France had settled on their (the Spaniards') side of the St. Johns River at Fort Caroline. The Spaniards duly attacked and captured Fort Caroline and then, except for the three or so Catholics they found in the party, they slaughtered over 300 of the Frenchmen, not because they were French, but because they weren't Catholic. They did not impose this policy on non-immigrants, the native Indians. Whether Trump proposes to persecute Muslim American citizens, native-born and otherwise, is not clear at this moment, but if he did, such actions would not be without precedent in America.

Not much later, in 1636, the authorities in the Massachusetts Bay Colony found English immigrant Roger Williams guilty of spreading thoughts that threatened the colony's officially established religion, and they banished Williams – religious-immigration policy was already softening, at least by comparison with the Spaniards' standards of the century previous. Williams "fled" the colony to a place just outside the boundaries of its charter, present-day Providence, Rhode Island, and established his own settlement where he intended to practice "religious freedom," presumably extending to the immigration policies (if any) he practiced in his settlement. I have found no record of religious discrimination in the immigration practices of Providence Plantations, as Williams's new domain became known, nor have I noted challenges to it from outside the ambit of Protestant Christianity (though Catholics have since become numerous in the area).



*Immigrants lined up waiting for the medical examination. Date 1912
Source: Popular Science Monthly No. 80 [Public domain], via Wikimedia Commons*

An entity recognizable as the precursor of today's government of the United States came into being sometime between 1776 and 1783. Histories of this entity's immigration policies, and practices (which occasionally departed from the policies) abound, and are well documented, but include little that runs along the lines of religious discrimination embodied therein. Roger Williams's (and others') notions of "religious freedom" became enshrined in the constitution not only of the United States, but in the constitutions of many of the individual states. To this day, it appears that no state of the United States has, for example, any official religion, though the circumstances under which the Province of Maryland was established suggest that, like Israel for Jews, Maryland was at least to be a haven for English and perhaps other Catholics (Maryland's original and present laws, like Israel's, proclaim tolerance for all religions). If any US state were to proclaim an official religion (say, Mormonism in Utah), such an act would undoubtedly be struck down smartly as unconstitutional.

One reason religious discrimination in US immigration policy seems so fleeting in accounts of its history is that discrimination is interpreted only in its prohibitive meaning, rather than encompassing its converse, that is, *preference* for persons of some religion or other. Again, the operation of any such discrimination (broadly interpreted, as stated) must be explored in terms of effects and results, not merely in terms of the letters of published policies.

On this score, the immigration to the US of several million Jews of various nationalities over at least the century preceding 1989 invites scrutiny

as to whether *effective* US immigration policy might have discriminated in favor of that religion (Judaism).

A famous case where that hypothesis might be falsified occurred in 1939, when the German ocean Liner *City of Saint Louis* was denied permission in Cuba, the United States and Canada to disembark some 908 German Jews seeking to leave Nazi Germany. US immigration policy, operating as it has (pre-Trump) only on nationalities rather than religion, is nothing if not patchy, depending not only on various points of official discretion but further on national (political) sentiment. The *Saint Louis* affair is one that has become a byword to those promoting a view of German official anti-Semitism as genocide, despite the survival of at least 75 percent of the passengers on the “voyage of the damned.”

But the *Saint Louis* may be seen to be the exception that proves the rule, at least subsequent to the 1924 enactment of the Immigration Act, which effectively throttled immigration from pretty much everywhere, particularly as a matter of popular sentiment. Sentiment of people then living in the US was rather broadly slanted in opposition to immigrants from everywhere, rather than specifically against the immigration of Jews.

Or not. Immigration in the fifty or so years before 1924 contained a notable (but not officially visible) percentage of people from numerous other countries who were, nonetheless ... Jews. In a later day, as will be shown, such people might have managed to get themselves classified (and admitted) as “refugees,” but in the times (say, 1874 to 1924), they were just immigrants from “Poland,” “Russia,” “Austria-Hungary” or whatever sovereign entities that then asserted credible claims to the territories they came from. The reason the percentage of these people who were Jews was “not visible” as such is elucidated by none other than Henry Ford, in his thoroughly reviled series of articles in the *Dearborn Independent* of 1920-1921. In this series, he details how, as he says, the US government was dissuaded, around 1900, from identifying the race or nationality of census respondents as “Jewish” by what Ford called the “Jewish lobby.”¹ The same interests succeeded in preventing any such official identification of persons then and thereafter entering the United States as immigrants. The religion of the statistical subjects was, of course, not collected by the government.

It is, of course, a daunting challenge to tease out the separate effects of immigration policy on the one hand, and the propensity, from time to time, of different religious groups to immigrate of their own accord. Much im-

¹ *The Dearborn Independent*, “How Jews in the US Conceal Their Strength,” October 9, 1920.

migration from Europe to today's United States was in fact inspired by religious persecution at home by, first, the martyred Huguenots of Fort Caroline, then the Puritans who expelled Roger Williams from Massachusetts, and then, perhaps, the Jews in numbers dwarfing the two groups mentioned previously added together. The redoubtable Henry Ford, perhaps here straining credulity, identifies the heavy influx of Jews into the US around the turn of the last century as a deliberate plot on the part of Jewish global overlords to move (most of) the Jews of Poland and Russia to the United States for the purpose of taking over the US in a manner he alleges as resembling their then-recent takeover of Russia.¹ Then again, subsequent (successful) agitation on the part of agents of Israel in countries of North Africa and the Middle East to motivate Jewish emigration to Israel over the past fifty years might provide support for such notions that was not available to Ford in 1920.

In more recent years, in fact, Israel and the US came into a glancing conflict over emigres from the Soviet Union, the (intended) result of the strident "Free Soviet Jewry" campaign of the 1970s-80s in the US and elsewhere. In response, presumably, to political pressure from American Jews, the US extended the coveted "refugee" status to Jews applying for admission to the US as immigrants from the Soviet Union. This conferring of refugee status (on the score, note, of *religious* persecution, or *was* it racial?) amounted to discrimination, of the favoritistic type, toward Jews from the Soviet Union.

By 1989, Israel, noting this growing tide of emigrants, decided it would prefer to have more Jews in Israel over having more Jews (hopefully advocating for Israel) in its great American milch cow,² and arranged with said milch cow to have this preferment lifted from selected emigrants from the Soviet Union, leaving said emigrants with only one country³ to emigrate to, and that one a most-willing recipient of them, however otherwise-spare its attractions might be. Over time, Israel seems to have gained about a million (Russian-speaking) Jews, while the US gained at least a comparable number of the same sort.

So, the conferment and disconferment of refugee status lays a pattern of religious discrimination over the policies by which the US government decides who may immigrate and who may not.

So long as the voters of the United States relegate matters such as immigration policy to "their" government, Trump's program of religious discrimination rests on a very firm basis.

² See http://articles.latimes.com/1987-02-21/local/me-4863_1_soviet-union

³ <http://cis.org/RefugeeResettlement-SovietJewry>

PAPERS

The Ideal of Intellectual Freedom A Brief History of *The Revisionist*

Richard A. Widmann

The recent passing of my friend Bradley Smith this past February stirred many memories of the work that we did together.¹ While we met face-to-face only once, we shared many hundreds (thousands?) of emails and countless phone calls. One project that we enthusiastically worked on together led ultimately to the creation of INCONVENIENT HISTORY in the summer of 2009. The ideas that led to the publication of this journal resulted from work and experiences from more than ten years prior.

The original idea was for a print journal entitled *The Revisionist* and the year was 1998. It was an exciting time for revisionism, but there was also a sense that something was missing. While the major revisionist websites had all been in full operation for a few years (CODOHWeb, VHO, Zündel-site, and the Institute for Historical Review), printed publications still seemed to be an important ingredient in the serious documentation of the case for revisionism.

At the time and for about 17 years prior, this space was filled by *The Journal of Historical Review (JHR)* published by the Institute for Historical Review. The *JHR* would continue publication until 2002, but already in 1998 it was clear that the *Journal* was not what it used to be. Perhaps the fracture with Willis Carto and Liberty Lobby contributed to the declining quality, perhaps it was other reasons altogether.² Nonetheless, in 1998 new revisionist voices were being heard throughout Europe and on the Internet, but rarely were they published in the *JHR*. Even big names like Germar Rudolf and Carlo Mattogno rarely found their way into the pages of the *JHR*. New names like Samuel Crowell would have to wait years before being picked up by the *JHR*.³ I myself had submissions rejected. In the place of the cutting edge, the *JHR*'s pages were often filled with reprints by Revilo P. Oliver, Joe Sobran, and on one occasion even Mark Twain. My intent here is not to disparage the *JHR* or the editors and writers who contributed to its publication, but only to provide insight into my thinking at the time.

The most significant competition to the *JHR* at the time was the new publication of Willis Carto, *The Barnes Review (TBR)*. While *TBR* always looked nice and was published on time, the articles covered a very wide array of subjects, from antiquity to the modern day. Again, cutting-edge Holocaust revisionism rarely was featured in its pages. In fact, *TBR* did not publish an issue entirely dedicated to the Holocaust until 2001. The articles were generally written by a small cadre of Carto loyalists who were far from the cutting edge of what was happening in revisionist research at the time. Since the split with the IHR in 1994, most key figures in the revisionist movement sided (at least initially) with the IHR and were rarely if ever mentioned, never mind published, in the pages of *TBR*.

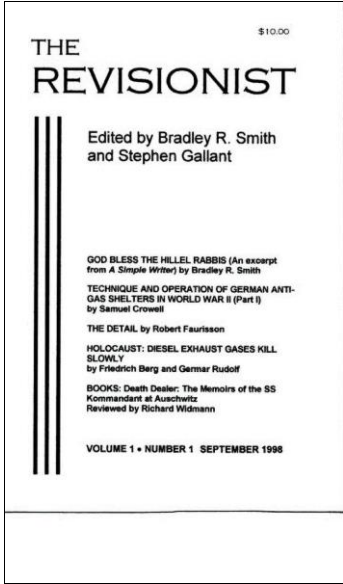
The one shining star on the scene of published revisionist scholarship was the new German language journal of Germar Rudolf, *Vierteljahreshefte für freie Geschichtsforschung (VffG)*, which appeared on the scene in March of 1997. Indeed, *VffG* was everything I was looking for in a revisionist journal; interesting well-referenced articles, cutting-edge scholarship; high quality publishing. The one obvious issue was that *VffG* was available only in the German language.

While it was clear that a publication of the size and quality of *VffG* in English was beyond our means, a publication of fewer pages could indeed be produced featuring similar cutting-edge works in English by those voices that were rarely heard outside of the Internet. In February of 1998 I created a sample cover and faxed it with a brief note to Bradley Smith:

“Bradley – Idea is for a CODOH [Committee for Open Debate on the Holocaust] journal. I based the layout on the old Ayn Rand journal, The Objectivist. I would like it to be the same size and quality as your Confessions Part One of the Second Enlarged edition. Glossy cover, book-like inside. I figure that we could print 1,000 copies. Maybe we could publish it 3 or 4 times per year. I would love to do this.”

Bradley responded, *“The Revisionist. First reaction. I LOVE IT.”*

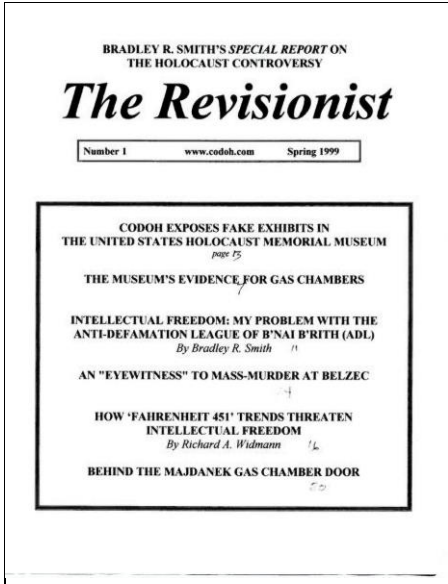
Over the next few months, the idea evolved. Bradley was more interested in what he had dubbed “The Campus Project” and his efforts to get the word about the Holocaust controversy out to students, who he believed were more intellectually honest and open to new ideas than most others including their professors. Rather than creating a publication for the revisionist community as I had originally envisioned, *The Revisionist* would become a vehicle to support the Campus Project. In addition, Bradley decided that he would give away 90% of every issue for free. In “A Note from the Publisher” in the first issue Bradley explained:⁴



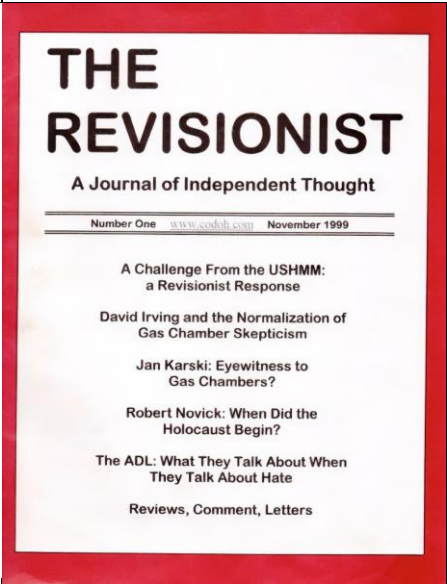
First prototype cover for *The Revisionist* No. 1 circa 1998 with typed note to Bradley Smith. Source: *The Widmann Collection*



Second prototype cover for *The Revisionist* No. 1 circa 1998. Source: *The Widmann Collection*.



Third prototype cover for *The Revisionist* No. 1 circa 1999 with handwritten page numbers. Source: *The Widmann Collection*.



The Revisionist No. 1, November 1999. Source: *The Widmann Collection*.

*“My idea – we’ll see how it works – is to print *The Revisionist* in the least expensive way – in this instance on newsprint – print as many copies as I can raise funds to pay for, and distribute them at no cost to those people who I believe have the most open minds and who are most willing to defend and even promote the ideals of intellectual freedom and a free press – students.*

I will send TR to editors at college and commercial newspapers, to journalists on and off campus, academics, particularly in communications and history, and university presidents and others in administration. But it is students as a class who are the key to this project. It is among students where intellectual freedom is taken most seriously. It’s clear that we cannot depend on the professorial class to protect the ideal of intellectual freedom [...].”

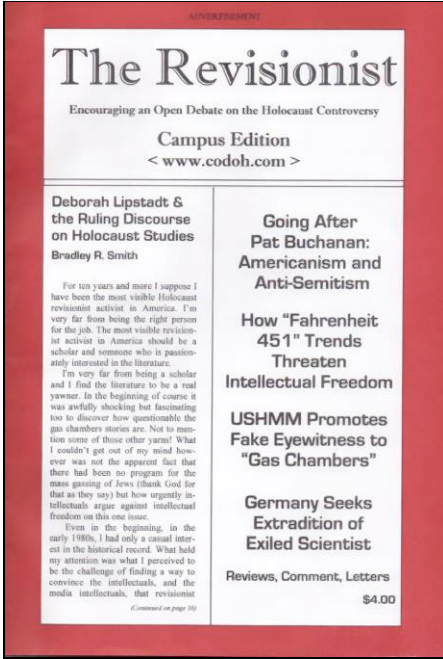
Bradley continued explaining his plan to disseminate revisionism on campus,

*“The simplest, and least expensive, way of reaching students with TR is to distribute it free as an insert in college newspapers on college campuses. To distribute 5,000 copies of *The Revisionist* in *The Princetonian*, say, might cost about \$500.”*

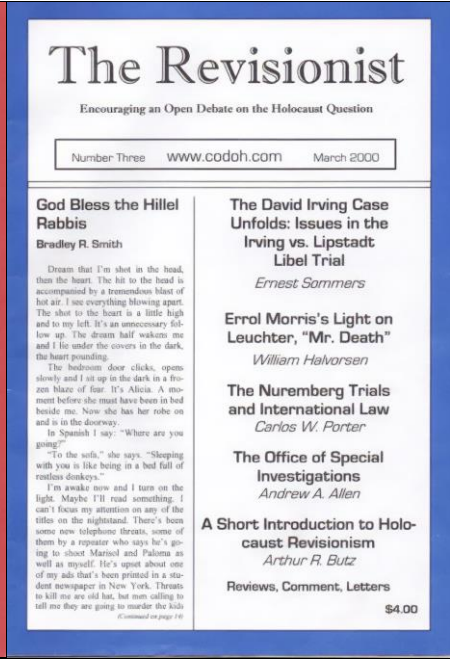
The first university to accept *The Revisionist* was Hofstra, where 5,000 copies were to be included in their newspaper the *Chronicle*. Needless to say, there was quite an uproar when university officials became aware of what had happened.

By January of 2000 a second issue was assembled by a small band of volunteers supporting Smith and me including Editor George Brewer and columnists Bill Halvorsen, Ted O’Keefe, Fritz Berg, and Ernest Sommers. As more and more schools accepted the magazine as an insert, the furor on campus escalated. Teachers and students set fire to *The Revisionist* No. 2 at St. Cloud University. A professor was quoted in the *St. Cloud Chronicle* cursing us, “May their myths burn in the fires of Hell!” Ironically, that issue featured my article, “How *Fahrenheit 451* Trends Threaten Intellectual Freedom,” a widely distributed article arguing against censorship and the stifling of scholarship.⁵ Such was the success of Issue No. 2 that a second printing was created and labeled “The Campus Edition.”

In March of 2000 the final issue No. 3 was published and distributed. Thousands of copies of each issue of *The Revisionist* were distributed on college campuses. The impact of the magazine insert was that hits on the CODOH website skyrocketed. Bradley announced to readers of *Smith’s Report* that documents were being accessed at a rate of 15,000 to 20,000



With basically the same content as The Revisionist No. 2, January 2000, the format of the Campus Edition was narrower allowing it to better serve as an insert for student newspapers. Source: The Widmann Collection.



The final print issue of CODOH's The Revisionist No. 3, March 2000. Source: The Widmann Collection.

times daily.⁶ By the end of the 1999-2000 academic year Bradley had distributed 42,000 copies of *The Revisionist* on campus.⁷

Through all the ruckus and success of *The Revisionist*, No. 3 would be the last to be physically printed. The costs were too high, financial backers were too few; there was no way to continue publishing a free magazine. Bradley would change tactics and revert to small ads to be published in college newspapers. The success of his ever-changing tactics is the story for another day and another article.

While the “project” on campus had run its course, *The Revisionist* had sufficient life in it to keep going for quite some time. Editors and writers had been assembled and they still believed in what we were doing. There was still a sense that a quality revisionist journal in the English language was lacking. Today it might seem obvious, and yet at the time it was quite innovative, that *The Revisionist* could be published in an on-line format.

The cost would be negligible. In addition, students could be directed to the main URL of *The Revisionist* in low-cost ads.

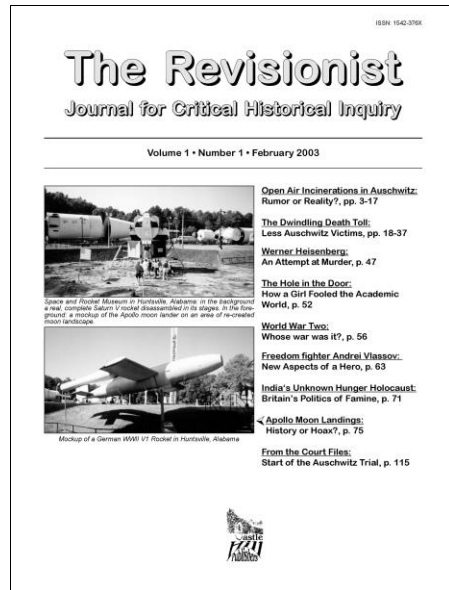
Beginning with No. 4 in Spring of 2000 and running until No. 13 in 2002, *The Revisionist* would continue to publish cutting-edge revisionism, reviews, and commentary by a variety of revisionist authors. Another 87 articles would be written and published before *The Revisionist* published its final on-line issue. By late 2001 chief editor George Brewer had departed along with many key columnists. I picked up the chief editor role for the final three issues. With fewer and fewer writers, *The Revisionist* appeared to have finally run its course.

The vacuum in revisionism that *The Revisionist* was attempting to fill was still there, however. By early 2003, the gap in published English-language revisionist scholarship was even larger than it had been five years earlier. The *JHR* was now defunct and even new on-line scholarship in English seemed to be waning.

In February 2003, like a phoenix, *The Revisionist* rose up again. Now under the editorship of Germar Rudolf, a new journal was born. In its latest evolution, *The Revisionist* featured 120 pages of scholarship much in the style of the German-language *VffG*.

Germar Rudolf's *The Revisionist* would continue through September 2005 when it was forced to cease due to ongoing prosecution and persecution of Germar Rudolf.⁸ During this dark time of increased legal action and imprisonment of revisionists and censorship of their ideas and publications, it was clear that yet another reincarnation was needed.

Modeled on the short-lived on-line journal *The Revisionist*, the first ideas for INCONVENIENT HISTORY were developed. Having learned from the experience, and with a new primary focus on countering the increasing bat-



Germar Rudolf's first issue of *The Revisionist* February 2003.

Source: *The Widmann Collection*.

tle against intellectual freedom, INCONVENIENT HISTORY was launched in the summer of 2009.

Taking our name from James J. Martin's book, *The Saga of Hog Island and Other Essays in Inconvenient History*, we sought, and continue to seek, to revive the true spirit of the historical revisionist movement. Today, as I write these words seven years later, it is clear that my words from my first editorial published in the first issue of INCONVENIENT HISTORY still ring true:⁹

"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."

While the fight for intellectual freedom is without a doubt a noble cause, it does at times feel like a lonely tilt at windmills. In fact, the image of Don Quixote was so striking that webmaster David Thomas used Pablo Picasso's famous rendering as an image throughout the old CODOH website. It was always amusing to imagine Bradley tilting at windmills with several Sancho Panzas by his side. That image is no longer featured on the CODOH website because officials representing Pablo Picasso demanded that it be removed, or significant penalties and legal action would be taken.¹⁰

There are days when I am doubtful that INCONVENIENT HISTORY will last another year, or even another issue.¹¹ But I am strengthened by the knowledge that great causes and great ideas must always find a way. They will evolve, they will sometimes even die and rise from their own ashes, but they will always live on. I recall a line from the graphic novel turned action movie, *V for Vendetta*:

"Did you think to kill me? There's no flesh or blood within this cloak to kill. There's only an idea. Ideas are bulletproof."

Not only are ideas bulletproof, but they are fireproof and flame retardant as well. Let this be a lesson to all would-be apprentice book burners and censors and especially the misguided professors and students of St. Cloud University who attempted to prevent the free exchange of inconvenient ideas by burning *The Revisionist* so many years ago. It is to their disgrace and futility that I dedicate this issue of INCONVENIENT HISTORY.

Notes

- ¹ See my article, "Remembering Bradley R. Smith," in *Inconvenient History* Vol. 8, No. 2, Summer 2016. Online: <https://codoh.com/library/document/remembering-bradley-r-smith/>
- ² See George Michael, *Willis Carto and the American Far Right* (Gainesville, Fla: University Press of Florida, 2008) especially Chapter 16 "Interneicine Battles: The Struggle with the IHR."
- ³ Crowell first appeared in the *JHR* Vol. 18, No. 4, July / August 1999 with his article, "Wartime Germany's Anti-Gas Air Raid Shelters: A Refutation of Pres-sac's 'Criminal Traces.'" The article was available on-line through CODOHWeb as of 23 March 1997. The article even appeared in German translation in the December 1997 issue of *VffG* nearly 18 months earlier than the *JHR*'s version.
- ⁴ Bradley R. Smith, "A Note from the Publisher," *The Revisionist* No. 1, November 1999, p.26.
- ⁵ For more on the burning of *The Revisionist* on the campus of St. Cloud State University, see Smith's Report No. 68, April 2000. My anti-censorship article featured in that issue was published by several different sources. Most importantly it was included in Readings on Ray Bradbury Fahrenheit 451 as part of the Greenhaven Press Literary Companion to American Literature series. <https://codoh.com/library/document/how-fahrenheit-451-trends-threaten-intellectual/>
- ⁶ *Smith's Report* No. 66, December 1999, p. 1.
- ⁷ *Smith's Report* No. 69, June 2000, p. 2.
- ⁸ In 2005 Germar Rudolf was separated from his wife and child by US Immigration authorities and deported to Germany where he was imprisoned on account of his book *Lectures on the Holocaust* that he had published that summer. For a full account see Germar Rudolf, *Resistance Is Obligatory* (Uckfield UK: Castle Hill Publishers, 2012).
- ⁹ Richard Widmann, "The Challenge to Revisionism," *Inconvenient History* Vol. 1, No. 1, Summer 2009. Online: <https://codoh.com/library/document/the-challenge-to-revisionism/>
- ¹⁰ The Don Quixote image is now broadly available on the Internet. For example, see Wikipedia at: [https://en.wikipedia.org/wiki/Don_Quixote_\(Picasso\)](https://en.wikipedia.org/wiki/Don_Quixote_(Picasso))
- ¹¹ When we first announced our publication, friend and editorial advisor Arthur Butz said he doubted that we would last a year. We are pleased to have made him wrong on this occasion (perhaps he is, too).

Intellectual Freedom and the Holocaust Controversy

Bradley R. Smith

In 1999 I partnered with Bradley Smith to launch a new revisionist journal, entitled *The Revisionist*. *The Revisionist* went through several incarnations through the years. Ultimately it became the prototype for INCONVENIENT HISTORY, which was launched ten years later in 2009. This short opinion piece ran in that first issue of *The Revisionist*. Here Bradley Smith argued for the subject that was his focus for the second half of his life – intellectual freedom with regard to the Holocaust. Bradley Smith passed away on 18 February 2016. This article is reprinted in his memory. A slightly different version of this article also ran in the 6 June 1994 issue of *The Statesman* at State University of New York at Stony Brook – Ed.

All my life I watched Jews lead the struggle to maintain a free press and intellectual freedom in America. In the 1960s, when I was a book dealer on Hollywood Boulevard in Los Angeles, I was arrested, jailed, tried and convicted for selling a book then banned by the U.S. Government – Henry Miller’s *Tropic of Cancer*. Jews from every walk of life supported my stand against government censorship.

A.L. Wiren, then head of the Los Angeles chapter of the American Civil Liberties Union, offered his offices for my defense at no cost. After my conviction, when the case went to appeal, Stanley Fleishman offered his services to me *pro bono*! Fleishman didn’t take my case because he admired me personally, or because he considered Henry Miller to be the greatest writer who ever lived. He took it because he was committed heart and soul – and mind – to the ideals of intellectual freedom and the *spirit* of the First Amendment. Today, Miller’s *Tropic* is shelved in every library of note in America.

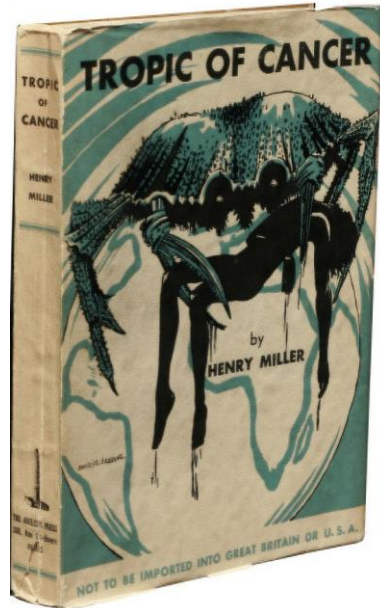
Shockingly, in the 1990s, some mainline Jewish organizations have reversed direction and committed themselves to undermining intellectual freedom with respect to a single historical controversy – whether the Germans did or did not employ homicidal gassing chambers to kill millions of European Jews in a state-sponsored program of genocide. In practice, what this often adds up to, particularly on college campuses, is the perception of an organized Jewish onslaught against intellectual freedom.

On every campus where Hillel and other Jewish organizations have a presence, they lead the attack against free inquiry and open debate on the gas-chamber controversy. I am astounded that Jewish intellectuals and scholars stand idly by while the reputation of Jews as free thinkers is diminished and burlesqued by a handful of mainline Jewish extremists and censors.

Student journalists who are Jewish are under special pressure from the Holocaust Lobby to betray, not only their ideals as journalists, but the long tradition of intellectual liberty for which Jews have worked throughout the Western world. On campus, Jewish editors are attacked by well-meaning but unsophisticated Jewish students who are egged on by Hillel rabbis functioning as semi-professional censors.

Student editors who are not Jewish, while they experience all the above, must face the additional burden of being slandered as “anti-Semites” and “haters.” I understand why many are unwilling or even afraid to shoulder the burden that the ideal of a free press places on journalists with regard to the gas-chamber controversy. Yet without a free press there are no universities worthy of the name, no government that is not tyrannical, and no society that is not a burden on the lives of its citizens.

The issue here is not ethnicity or religious identity. The issue is intellectual freedom. *Weighing evidence is not a hate crime*, no matter what Hillel or the ADL says about it. Critiquing a government-sponsored “Holocaust” museum *is not a thought crime!* And charging that it is hateful to doubt what others sincerely believe is juvenile, particularly on a university campus. What are the real motives of those who would try to convince us otherwise?



The cover of the first edition of Henry Miller's Tropic of Cancer warns "Not to be imported into Great Britain or U.S.A." This did not deter Bradley Smith. At the time he dedicated himself to promoting Tropic of Cancer in his bookstore windows. He was arrested, jailed, and prosecuted for his stand for intellectual freedom.

The university was created as a place to exchange thought – freely. Students should not be required to ask permission from special interest groups, no matter what their ethnicity, to think for themselves. Even about the “Holocaust.” Whatever else the Holocaust was, it was an *historical event*. That event, as well as the controversy surrounding it, should be investigated using routine historical methods.

Thirty-odd years have passed since I was a bookseller on Hollywood Boulevard, but my conviction about the importance of intellectual freedom remains today what it was then. In the 1960s I went to court to uphold the right of students to read radical literary works. I am no less convinced today that students have the *right* to read every research paper that interests them, on any historical controversy whatever, including *every single word ever written about the gas-chamber controversy!*

Why should they not?

Foreword to the 2nd Edition of *Ecrits révisionnistes (1974-1998)*

Robert Faurisson

The first edition of the present work dates from March 1999. For it I was indebted to two persons who had kindly agreed to compile for publication the articles and studies which, in addition to a few revisionist books or other pieces, I had written from 1974 to 1998. This new edition reproduces the contents of the first but not without abundant corrections of detail; I owe it to Jean Plantin and, especially, to Yvonne Schleiter. The index of names has been entirely redone. In the absence of an index of subjects there is a “reading guide” prepared by Jean-Marie Boisdefeu. This second edition ought to have appeared in 2001 but we have constantly had to postpone it up to today. I had promised, in addition to the present four volumes, a book of illustrations; I regret all the more my inability to keep that promise as my general undertaking, essentially evidence-based, would have benefited from being illustrated by documents and photographs of which, moreover, I possess a great many.

On February 2 of this year I devoted an article to my “Somber appraisal of historical revisionism.”¹ Since that date the situation has worsened. The conference that was set to take place on April 24 and 25, 2004 in Sacramento, California, bringing together more than two hundred supporters of the revisionist cause, was cancelled and, in Toronto, one may fear the worst for Ernst Zündel, who for fifteen months has been held without charge in a high-security prison.

Revisionist researchers or active disseminators of revisionist works are today but a handful. One may mention, principally, Germar Rudolf in the United States (with the help of his friend Jürgen Graf in Russia), Fredrick Töben in Australia, Carlo Mattogno in Italy, Jean Plantin in France, Vincent Reynouard in Belgium and, on the Internet, the “AAARGH” site, on the one hand, and that of Radio-Islam on the other hand.

On the scientific level, revisionism has won a total victory. It no longer has any opponents. The Hilbergs, the Vidal-Naquets, the Klarsfelds, the Berenbaums, the Deborah Lipstadts, a Robert Jan van Pelt who, in essence, is content to take up the feeble arguments of a Jean-Claude Pressac for his

¹ <https://robert-faurisson.com/history/sombre-appraisal-of-historical-revisionism-new-perspective/>

own account, have been reduced to naught. The revisionists no longer see anything opposing them but Spielberg films, Yad Vashem ceremonies, museums inspired by Disneyland, pilgrimages to Auschwitz, media drumming, brainwashing in the schools and universities and, finally, State propaganda relying on police and judicial repression. Our opponents have laid down their arms but practically no one knows it since the defeated, thanks to the power they possess in the media and their consummate talent in bluffing, blow their trumpets – or *shofars* – as if they had carried the day.

Their historians used to claim that Hitler had conducted a policy of extermination against the Jews, involving, particularly, the use of weapons of mass destruction called homicidal gas chambers or gas vans. They would also assure us that, on the Eastern front, the *Einsatzgruppen* had engaged in gigantic slaughters of Jews. In the end, if one was to believe them, nearly all the Jews of Europe had thus been exterminated.

So vast a crime would have presupposed an order, a project, a plan, overall guidelines, detailed instructions, funding, a monitoring of operations and expenditures, numerous assessments whether particular or general, research into and successful development of such weapons as mankind had not yet known, along with the involvement of a great many soldiers, scientists, engineers, builders and other employees. Such an undertaking, especially if it had been carried out in the utmost secrecy, would have required a set of draconian measures. All of this would have left much irrefutable evidence, both material and documentary. At first, the official historians had the nerve to state that such evidence did indeed exist, and “in abundance.” When challenged to supply “one proof, one single proof” of their own choice, they pulled back and, following Pressac’s example, thenceforth invoked only the existence of “criminal traces” or “be-



Professor Robert Faurisson.

Source: codoh.com.

ginnings of proof.” Retreating still further, they invented the claim that the great slaughter had occurred without any order or directive but spontaneously (like “spontaneous generation,” in a way). The most prestigious among them, Raul Hilberg, going back on his former affirmation that there had been two orders from the *Führer* to kill the Jews, proceeded to assert that in fact everything had happened without an order, without a plan, all thanks to “an incredible meeting of minds” (sic) within the vast German bureaucracy and to “a consensus-mind reading” (sic) among Nazi bureaucrats!

No one has been able to find a single structure that could have been an authentic homicidal gas chamber. Not a single homicidal gas van, either. For the world’s greatest crime, the prosecution can produce no forensic examination of the weapon. Among the post-mortems not one attests to death by gassing. The alleged witnesses of “gassings” whom revisionists have been able to subject to a precise and public cross-examination in court have been unmasked. The execution gas chambers shown to tourists have been shown to be mere Potemkin-Village-like fakes. The massacres attributed to the *Einsatzgruppen* have left not one common grave approaching the dimensions of the mass graves in Katyn Forest (4,255 corpses counted) – a proven crime, that slaughter, and the culprits of which were our Soviet allies.

Conversely, facts that prove that the Third Reich never had a policy of physical extermination of the Jews are not wanting. Even on the Eastern Front, the killing of an innocent Jewish civilian was punishable by severe sanctions, including the death penalty. The German courts martial were capable of punishing those guilty of any sort of excess against Jews. Examples abound of measures taken, in the camps and elsewhere, to protect Jews against the excesses characteristic of all contexts of imprisonment, as well as against the ravages of disease. The Germans were haunted by a fear of disorder, of contagion and epidemics, of loss of manpower; even at Auschwitz there were training centers for Jewish youth in various manual trades. Millions of Jews, despite the great bloodshed that a Europe at war was experiencing and despite the apocalypse of a Germany pulverized by the systematic Allied bombing, survived the war. They call themselves “survivors,” owing their lives to “miracles,” and still today make up the membership of associations with a pronounced appetite for financial reparations. Even now, fifty-nine years after the war, their number is estimated at 687,900 (recent estimate by the demographer Jacob Ukeles of New York, according to an article by Amiram Barkat, “U.S. Court to Discuss

Issue of Who Is a Holocaust Survivor” (*Haaretz*, April 18, 2004).² During the war, Jewish leaders made alarming statements about an on-going extermination of the Jews, but their conduct showed that they did not really believe their own words. The Allied chiefs saw that they were dealing at times with Jews seeking “to stoke us up.” And then, the “Brown Jews” of “the Jewish international of collaboration” were not absent from the scene. Zionists and National Socialists had, to a certain extent, the same worldview; whence, in 1941, the Stern Group’s offer to Germany of a military collaboration against the British. As late as April 21, 1945, a representative of the World Jewish Congress, Norbert Masur, was received by Himmler to discuss the matter of Jews to be handed over to the Allies.

The Germans sought to expel the Jews from Europe, if possible with the rest of the world’s cooperation. They had in mind a “territorial final solution of the Jewish question” (“*eine territoriale Endlösung der Judenfrage*,” according to the internal memorandum of August 21, 1942 signed by one Martin Luther (sic), director at the German Foreign Office).

On March 6 of this year, in France, on Thierry Ardisson’s television program *Tout le monde en parle*, Admiral Philippe de Gaulle was heard saying of the Jews: “The Germans wanted, not to exterminate them, but only to drive them out [of Europe].” That reflection was so accurate and dangerous that it was greeted with a concerted silence.

Also kept hidden from the general public is the fact that during the war neither Churchill, Eden, Roosevelt, Truman, Eisenhower, Charles de Gaulle nor Stalin cared to mention the “gas chambers” or “gas vans” in any statement or writing. Those among them who, years after the end of the conflict, wrote their war memoirs also kept quiet on the subject. Pope Pius XII, although even more hostile towards Hitler than towards Stalin, did likewise (cf. Robert Faurisson, *Pope Pius XII’s Revisionism*, Historical Review Press, Uckfield, England, 2006).³

The “weapons of mass destruction” of Adolf Hitler – his alleged homicidal gas chambers and gas vans – existed no more than did the “weapons of mass destruction” of Saddam Hussein. The lie and the liars behind the stories of 1944 under the aegis of Franklin Roosevelt – with the War Refugee Board, set up by Henry Morgenthau, Jr. – were identical in kind to those materializing under George Bush, Jr. and his Office of Special Plans, set up in 2002 by Paul Wolfowitz.

² See <http://www.haaretz.com/news/u-s-court-to-discuss-question-of-who-is-a-holocaust-survivor-1.119870>

³ Preface at <https://robert-faurisson.com/history/pope-pius-xiis-revisionism/>

Unhappily, today, poisoned by “Holocaust” propaganda, the minds of too many people are not inclined to call their beliefs into question. The “Shoah” has become a religious superstition inspiring reverence or fear. Conscious of its own fragility and of the precarious position of the State of Israel, of which it is the sword and the shield, this religion has erected formidable defensive walls and severely punishes those who try to stand up against it. In the past, in order to be a truly active revisionist it took courage and sacrifices; in future, it will take the heroism of Antigone and singular self-abnegation to remain a revisionist.

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The Conquest of the US by Spain

Ralph Raico

The year 1898 was a landmark in American history. It was the year America went to war with Spain – our first engagement with a foreign enemy in the dawning age of modern warfare. Aside from a few scant periods of retrenchment, we have been embroiled in foreign politics ever since.

Starting in the 1880s, a group of Cubans agitated for independence from Spain. Like many revolutionaries before and after, they had little real support among the mass of the population. Thus, they resorted to terrorist tactics – devastating the countryside, dynamiting railroads, and killing those who stood in their way. The Spanish authorities responded with harsh countermeasures.

Some American investors in Cuba grew restive, but the real forces pushing America toward intervention were not a handful of sugarcane planters. The slogans the rebels used – “freedom” and “independence” – resonated with many Americans, who knew nothing of the real circumstances in Cuba. Also playing a part was the “black legend” – the stereotype of the Spaniards as bloodthirsty despots that Americans had inherited from their English forebears. It was easy for Americans to believe the stories peddled by the insurgents, especially when the “yellow” press discovered that whipping up hysteria over largely concocted Spanish “atrocities” – while keeping quiet about those committed by the rebels – sold papers.

Politicians on the lookout for publicity and popular favor saw a gold mine in the Cuban issue. Soon the American government was directing notes to Spain expressing its “concern” over “events” in Cuba. In fact, the “events” were merely the tactics colonial powers typically used in fighting a guerrilla war. As bad or worse was being done by Britain, France, Germany, and others all over the globe in that age of imperialism. Spain, aware of the immense superiority of American forces, responded to the interference from Washington by attempts at appeasement, while trying to preserve the shreds of its dignity as an ancient imperial power.

When William McKinley became president in 1897, he was already planning to expand America’s role in the world. Spain’s Cuban troubles provided the perfect opportunity. Publicly, McKinley declared, “We want no wars of conquest; we must avoid the temptation of territorial aggression.” But within the US government, the influential cabal that was seeking

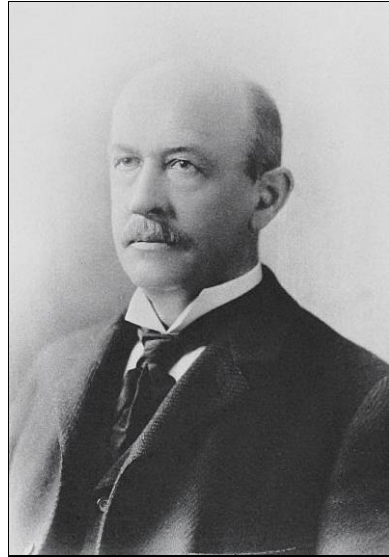
war and expansion knew they had found their man. Senator Henry Cabot Lodge wrote to Theodore Roosevelt, now at the Navy Department, “Unless I am profoundly mistaken, the Administration is now committed to the large policy we both desire.” This “large policy,” also supported by Secretary of State John Hay and other key figures, aimed at breaking decisively with our tradition of nonintervention and neutrality in foreign affairs. The United States would at last assume its “global responsibilities,” and join the other great powers in the scramble for territory around the world.

The leaders of the war party camouflaged their plans by speaking of the need to procure markets for American industry, and were even able to convince a few business leaders to parrot their line. But in reality, none of this clique of haughty patricians – “old money,” for the most part – had any strong interest in business, or even much respect for it, except as the source of national strength.

Like similar cliques in Britain, Germany, Russia, and elsewhere at the time, their aim was the enhancement of the power and glory of their state.

In order to escalate the pressure on Spain, the battleship USS *Maine* was dispatched to Havana’s harbor. On the night of February 15, the *Maine* exploded, killing 252 men. Suspicion immediately focused on the Spaniards – although they had the least to gain from the destruction of the *Maine*. It was much more likely that the boilers had blown up – or even that the rebels themselves had mined the ship, to draw America into a war the rebels could not win on their own. The press screamed for vengeance against perfidious Spain, and interventionist politicians believed their hour had come.

McKinley, anxious to preserve his image as a cautious statesman, bided his time. He pressed Spain to stop fighting the rebels and start negotiating with them for Cuban independence, hinting broadly that the alternative was



William Graham Sumner questioned US policy when he lectured a crowd, “We have beaten Spain in a military conflict, but we are submitting to be conquered by her on the field of ideas and policies.”

Photo 1895

[Public domain], via Wikimedia Commons

war. The Spaniards, averse to simply handing the island over to a terrorist junta, were willing to grant autonomy. Finally, desperate to avoid war with America, Madrid did proclaim an armistice – a stunning concession for one sovereign state to make at the bidding of another.

But this was not enough for McKinley, who had his eyes set on bagging a few of Spain's remaining possessions. On April 11, he delivered his war message to Congress, carefully omitting to mention the concession of an armistice. A week later, Congress passed the war resolution McKinley

\$50,000 REWARD.—WHO DESTROYED THE MAINE?—\$50,000 REWARD.

EDITION FOR GREATER NEW YORK

NEW YORK JOURNAL

AND ADVERTISER.

No. 5572. NEW YORK, THURSDAY, FEBRUARY 17, 1898.—16 PAGES. PRICE ONE CENT.

DESTRUCTION OF THE WAR SHIP MAINE WAS THE WORK OF AN ENEMY

\$50,000!

\$50,000 REWARD!

For the Detection of the Perpetrator of the Maine Outrage!

The New York Journal offers a reward of \$50,000 for information furnished to it which will enable the Journal to identify the perpetrator of the Maine outrage. The reward will be paid to the person or persons who shall be identified by the Journal as the perpetrator of this outrage.

W. B. HEISS.

Assistant Secretary Roosevelt

Convinced the Explosion of the War Ship Was Not an Accident.

The Journal Offers \$50,000 Reward for the Conviction of the Criminals Who Sent 258 American Sailors to Their Death.

Naval Officers Unanimous That the Ship Was Destroyed on Purpose.

\$50,000!

\$50,000 REWARD!

For the Detection of the Perpetrator of the Maine Outrage!

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W. B. HEISS.



NAVAL OFFICERS THINK THE MAINE WAS DESTROYED BY A SPANISH MINE.

London, Europe, Feb. 16.—The Journal's special correspondent at Havana, Cuba, cables that it is the secret opinion of many Spaniards in the Cuban capital that the Maine was destroyed and sunk by the use of a submarine mine or mines. This is the opinion of several Spanish naval authorities. The Spaniards, it is believed, are anxious to have the Maine exploded on one of the harbor mines. They conceived the idea with a favorable disposition, and it is thought the explosion was caused by planting an electric mine through the hull. If this can be proved, the United States will be obliged to pay the mine and all the men that were killed. The Spaniards in the harbor also expect the Maine may have been fired.

Hidden Mine or a Sunken Torpedo Believed to Have Been the Weapon Used Against the American Man-of-War—Officers and Men Tell Thrilling Stories of Being Blown Into the Air Amid a Mass of Shattered Steel and Exploding Shells—Survivors Brought to Key West Scout the Idea of Accident—Spanish Officials Protest Too Much—Our Cabinet Orders a Searching Inquiry—Journal Sends Divers to Havana to Report Upon the Condition of the Wreck.

The New York Journal, 17 February 1898 announces \$50,000 reward for the "detection of the perpetrator of the Maine Outrage" By New York Journal (New York Journal) [Public domain], via Wikimedia Commons

wanted.

In the Far East, Commodore George Dewey was given the go-ahead to carry out a prearranged plan: proceed to the Philippines and secure control of Manila's harbor. This he did, bringing along Emilio Aguinaldo and his Filipino independence fighters. In the Caribbean, American forces quickly subdued the Spaniards in Cuba, and then, after Spain sued for peace, went on to take over Puerto Rico as well. In three months, the fighting was over. It had been, as Secretary of State John Hay famously put it, "a splendid little war."

The quick US trouncing of decrepit Spain filled the American public with euphoria. It was a victory, people believed, for American ideals and the American way of life against an Old World tyranny. Our triumphant arms would guarantee Cuba a free and democratic future.

Against this tidal wave of public elation, one man spoke out. He was William Graham Sumner – Yale professor, famed social scientist, and tireless fighter for private enterprise, free trade, and the gold standard. Now he was about to enter his hardest fight of all.

On January 16, 1899, Sumner addressed an overflow crowd of the Yale chapter of Phi Beta Kappa. He knew that the assembled Yalies and the rest of the audience were brimming with patriotic pride. With studied irony, Sumner titled his talk "The Conquest of the United States by Spain."

Sumner threw down the gauntlet:

"We have beaten Spain in a military conflict, but we are submitting to be conquered by her on the field of ideas and policies. Expansionism and imperialism are nothing but the old philosophies of national prosperity which have brought Spain to where she is now."

Sumner proceeded to outline the original vision of America cherished by the Founding Fathers, radically different from what prevailed among the nations of Europe:

"They would have no court and no pomp; nor orders, or ribbons, or decorations, or titles. They would have no public debt. There was to be no grand diplomacy, because they intended to mind their own business, and not be involved in any of the intrigues to which European statesmen were accustomed. There was to be no balance of power and no "reason of state" to cost the life and happiness of citizens."

This had been the American idea, our signature as a nation:

“It is by virtue of this conception of a commonwealth that the United States has stood for something unique and grand in the history of mankind, and that its people have been happy.”

The system the Founders bequeathed to us, Sumner held, was a delicate one, providing for the division and balance of powers and aimed at keeping government small and local. It was no accident that Washington, Jefferson, and the others who created the republic issued clear warnings against “foreign entanglements.” A policy of foreign adventurism would, in the nature of things, bend and twist and ultimately shatter our original system.

As foreign affairs became more important, power would shift from communities and states to the federal government, and, within that, from Congress to the president. An ever-busy foreign policy could only be carried out by the president, often without the knowledge of the people. Thus, the American system, based on local government, states’ rights, and Congress as the voice of the people on the national level, would more and more give way to a bloated bureaucracy headed by an imperial presidency.

But now, with the war against Spain and the philosophy behind it, we were letting ourselves in for the old European way, Sumner declared – “war, debt, taxation, diplomacy, a grand governmental system, pomp, glory, a big army and navy, lavish expenditures, political jobbery – in a word, imperialism.”

Already, it seems, the global meddlers had come up with what was to be their favorite smear word: “isolationist.” And already Sumner had the appropriate retort. The imperialists “warn us against the terrors of ‘isolation,’” he said, but “our ancestors all came here to isolate themselves” from the burdens of the Old World.

“When the others are all struggling under debt and taxes, who would not be isolated in the enjoyment of his own earnings for the benefit of his own family?”

In abandoning our own system, there would be, Sumner freely admitted, compensations. Immortal glory is not nothing, as the Spaniards well knew. To be a part, even a pawn, in a mighty enterprise of armies and navies, to identify with great imperial power projected around the world, to see the flag raised on victorious battlefields – many peoples in history thought that game well worth the candle.

Only – only, it was not the *American* way. That way had been more modest, more prosaic, parochial, and, yes, *middle class*. It was based on the idea that we were here to live out our lives, minding our own business, en-

joying our liberty, and pursuing our happiness in our work, families, churches, and communities. It had been the “small policy.”

There is a logic in human affairs, Sumner the social scientist cautioned – once you make a certain decision, some paths that were open to you before are closed, and you are led, step-by-step, in a certain direction. America was choosing the path of world power, and Sumner had little hope that his words could change that. Why was he speaking out then? Simply because “this scheme of a republic which our fathers formed was a glorious dream which demands more than a word of respect and affection before it passes away.”

* * *

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COMMENTARY

Free-Riding on the Juggernaut of Conscience

N. Joseph Potts

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

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

Adding to this self-reinforcing cycle of horror and destruction was the fact that, like the war itself, the German racial enterprise was the most-highly mechanized program of involuntary population movement ever undertaken up to that time. The long, doom-bound train of locked boxcars or cattle cars filled with hopeless deportees remains perhaps the central image of the Holocaust despite the extensive use of just such conveyances in exactly the same ways not only for the Gulag of Soviet Russia, but for the ethnic counter-cleansings mounted on a greater scale against Germans immediately after the war.

The Holocaust occurred in one of the most densely populated, developed regions in the world, and so rapidly attained the rank of history's



Dachau camp prisoners cheer U.S. troops Date: 29 April 1945. Source: USHMM [Public domain], via Wikimedia Commons

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

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

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

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

And so well-served by its beneficiaries is the specter of the Holocaust that it grows with the passage of time, attracting ever more adulation from the masses stricken with the guilt of having been spared it themselves and being the offspring of parents similarly so spared. It is this process that has led to the vast proportions of the Juggernaut of Conscience as it rumbles over the fields of today's humanity, increasing in weight and speed as it cuts an ever-wider swath among the unworthy fortunate.

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

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

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

Slightly less-malignant, but cancerous nonetheless are those who gained their places aboard the Juggernaut through giving themselves "the benefit of the doubt." This group is made up primarily of those claiming to have lost family members "in the Holocaust" where in fact they have no explicit

information of even deportation, much less death of relatives they knew about in places and at times when they could have been affected by the Holocaust. These are, in the milder cases, people with whom they have lost touch, and might have lost touch even without the upheavals and disruptions that affected virtually all of Europe during and after World War II. They are people who themselves may lead lives of a style that could be described as disrupted who themselves would be hard for their relatives to maintain contact with if they did try. Haven't heard anything in a long time? They died in the Holocaust. Finally heard from someone? Probably an imposter, looking for money, or a way to get into the States. What *language* is that, anyway? Can *you* read it? They died in the Holocaust.

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

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

And when the breakdown finally occurs, and the free riders are spilled out onto the road among their erstwhile worshipers, those feeling vengeful urges against any of them will have the justification of the enormous odds that any given one of them never paid in any way for their high and mighty ride aboard the Juggernaut of Conscience.

* * *

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REVIEWS

Reconsidering Hitler's Gestapo

Kerry R. Bolton

The Gestapo: The Myth and Reality of Hitler's Secret Police, by Frank McDonough. (London: Hodder and Stoughton, 2015).

Dr. Frank McDonough, professor of international history at Liverpool John Moores University, has written a book that will be of much interest to "historical revisionists." Like Robert N. Proctor's *Nazi War on Cancer*¹ it is a revisionist work, and McDonough describes it as such. McDonough is by no means an apologist for any aspect of the Hitler regime. However, McDonough concludes with the obligatory moral outrage; after having questioned the primary assumptions on Gestapo villainy, he ends with a lamentation on how the Gestapo got off so lightly after the war.

McDonough shows mainly through an examination of primary documents that the Gestapo was an efficient police force, small in number, not the omnipresent terror arm of a terror state; scrupulous at all levels with facts and the accuracy of records, focusing on the recruitment of university graduates, particularly to doctoral standard, while retaining the services of mostly non-Nazi, Weimar-regime, career policemen; quick to arrive at conclusions based on objective investigation, and promptly dismissing most accusations brought to their attention without undue delay.

The book opens with an account of the "first Protestant Evangelical preacher killed for defying the Nazi regime on religious grounds," Paul Schneider, at Buchenwald in 1939. He had been incarcerated there in 1937 after being warned many times about his criticism of the regime, including his ridicule of the stormtrooper martyr Horst Wessel. He had been freed from custody due to the lobbying of his parishioners. Two hundred local ministers, and a crowd of local parishioners attended his funeral.² Hence one already might ask questions: Why hadn't this monstrous terror state quietly eliminated Schneider in 1933, when he had already started critiquing the new regime? Why was he given so many warnings? Why did such a supposedly totalitarian state heed the lobbying for his release by parish-

ioners? Why did he receive a widely attended public funeral, when he might have been quietly executed, and some pretext offered?

Despite the popular, and the academic, image of the Nazi state as all-embracing and Hitler as all-powerful, the German people as brainwashed, and the Gestapo as “a huge organization with agents everywhere,” “in reality any person who accepted and supported the Nazi regime enjoyed enormous individual freedom. Hitler’s regime was hugely popular. Once you appreciate this essential fact you begin to understand the reality of life inside Nazi Germany.”³

In 1969, Martin Broszat in *The Hitler State* questioned the image of the Nazi state and called Hitler a “weak dictator” who presided over many factions.⁴ The six-volume study under his direction, *Bavaria in the National Socialist Era*, examining resistance to Nazi rule, concluded that the regime was not as totalitarian as assumed, and that there had been “much greater latitude to criticize.”⁵ German historian Reinhardt Mann examined the Düsseldorf files of the Gestapo and found that the police apparatus was not pervasive, that the organization was much too small. The Gestapo were not “brutal, ideologically committed Nazis,” but mostly veteran career detectives. Mann’s study, states McDonough, was the basis for what has become “the revisionist interpretation” of the Gestapo.⁶ The American historian Robert Gellately showed in his 1990 book *The Gestapo and German Society*, that they relied on public support, and that the “Gestapo posed no real threat to law-abiding citizens in Nazi Germany.” American historian Eric Johnson in his 1999 book *The Nazi Terror*, based on court files from Cologne and Krefeld and from interviews, showed that loyal Germans were treated with “kid gloves,” and that “most Germans did not fear [the Gestapo] at all.” He did differ from Gellately in considering Gestapo officers as more proactive and brutal. While these studies were limited as to localities, McDonough sought a broader study of Gestapo files.⁷

Thorough-Going Professionals

The Gestapo relied on the public for information on state enemies. The assumption that denunciation to the Gestapo meant torture and concentration camps is wrong. The Gestapo spent “an exhaustive amount of time” on cases; “most ended up being dismissed, with no charge, or a surprisingly lenient punishment.” The maximum duration allowed for protective custody was 21 days, but the Gestapo tried to resolve matters before that time. Releases from custody were “the norm, not the exception.” McDonough states that the Gestapo followed “very strict legal guidelines.” The Gestapo

had a great deal of autonomy within its own structure. Some cases that carried the death penalty “were often dismissed, without charge,” while some that seem trivial might receive harsh punishment. All cases were investigated with thoroughness.⁸

In tracing the origins of the Gestapo McDonough alludes to Germany having a long tradition of “political espionage.” He mentions the actions of Ludwig of Bavaria in having subversives spied on in beer halls in 1848, and the creation of political police in Prussia in 1871.⁹ However, this was no specifically German or Prussian mania. Adam Zamoyski shows that spying on subversives, with a particular suspicion about Freemasons and the Carbonari, reached obsessive heights in the aftermath of the wars with Jacobin and Napoleonic France, prompted in particular by Austria’s Metternich.¹⁰ The political police and surveillance in National Socialist Germany seems mild in comparison to the network of informers, spies and letter-opening operatives at post offices throughout Austro-Hungary, Germany, Russia, and England during the 19th century.

The Gestapo arose from what the National Socialists inherited from Prussia, a police apparatus that had before 1933 extensively monitored the Nazi party and secured 40,000 prosecutions against Nazis in that state.¹¹

The omnipresent Gestapo is a myth. In 1933 it started with 1,000 employees. Near the end of the war, it had 32,000, including administrators. The localities were “severely understaffed.” For example, Cologne in 1942 had 69 officers.¹² Gestapo director Heinrich Müller was a career policeman during the Wilhelmine and Weimar eras. He did not join the Nazi party until 1939. All the section heads in Berlin were likewise career policemen, and most were university graduates. Only one had been a Nazi party mem-



Rudolf Diels, first Commander of the Gestapo; 1933–1934

Bundesarchiv, Bild 183-K0108-0501-003 / CC-BY-SA 3.0 [CC BY-SA 3.0 de (<http://creativecommons.org/licenses/by-sa/3.0/de/deed.en>)], via Wikimedia Commons

ber before 1933. The methods used were the same as the regular criminal detective police.¹³ However, “enhanced interrogation techniques” were also developed. There was also the *SD*, which McDonough identifies with the mobile killings in the East.¹⁴ The other regional chiefs were likewise mostly career policemen, usually university-educated, many to doctorate level.¹⁵ “The high ranks of the Gestapo resembled an academic university senior common room more than a police department.” By the late 1930s a university degree, especially in law, was regarded as more important than a police background. The rank-and-file officers were regular police, who even at Nuremberg and under denazification, were mostly exonerated of “crimes against humanity.” They were able to show that they had conducted themselves in a professional and efficient manner.¹⁶

The Weimar police who became Gestapo officers had already undergone tough experiences. During Weimar they had dealt with murderers, rapists and serious gangsters. They were skilled in “the art of detailed questioning.”¹⁷ However, the Gestapo were not inordinately inhumane according to the police methods and laws of those times, not only in Germany but in comparison to the democracies. Gestapo officers were given detailed instructions on investigating a case in every detail. A state lawyer and an investigating judge were appointed at the outset.

A particularly cogent description by McDonough is:¹⁸

“The assumption that Gestapo officers arrested individuals, interrogated them brutally, then sent them to a concentration camp, is a myth. Each case was dealt with exhaustively before any decision on punishment was decided upon. Most of those arrested ended up within the traditional justice system, and were charged with a specific crime that was dealt with by the courts. Sending individuals to a concentration camp was always a last resort, especially for an ordinary German citizen who was not linked to the selected target opposition groups. Many of those arrested were released without any charge.”

Communists Called to Account by SA

While the National Socialist Wilhelm Frick became Minister of the Interior, Nazification of the police did not follow a rigorous process. McDonough states that Nazi party membership was not a requirement for recruitment to the political police and subsequent Gestapo, but rather, police experience. Only 7.3 per cent of the police officers were purged when the Nazis assumed government.¹⁹

A harsh calling to account of opponents in the first few months of Nazi rule was unleashed on the Communists with the sanction of Göring, not by the Gestapo or the SS but by the SA, and it proved “difficult to contain.”²⁰ However given that the National Socialist assumption to government was a social revolution, it was one of the more bloodless in history in comparison



Hermann Göring appoints Heinrich Himmler as head of the Gestapo. Photo April 1934. Bundesarchiv, Bild 183-R96954 / CC-BY-SA 3.0 [CC BY-SA 3.0 de (<http://creativecommons.org/licenses/by-sa/3.0/de/deed.en>)], via Wikimedia Commons

to the revolutions that ushered the modern democratic era, such as the Jacobins with their extermination of the Vendee, and the Bolshevik revolution with its tens of millions of victims.

While Gestapo chief Rudolf Diels, an opportunist, claimed at Nuremberg that up to 7,000 political opponents were killed by the SA during in the first year of Nazi rule, McDonough lowers the figure to 1,000.²¹ He also points out that most of the Gestapo were veteran civil servants who tried to restrain the SA.²²

There are several issues here: (1) This autonomous action by the SA, in conflict with other sections of the party and state, is an indication of the manner in which the Hitler regime was not as totalitarian as supposed and was plagued by factionalism with the personality of Hitler holding disparate elements together even throughout the war. (2) Diels's testimony at Nuremberg as to the number of SA victims, disputed by McDonough, is an example of the flawed testimony of the proceedings. Why then believe any of it without subjecting the whole lot to scrutiny and doubt?

The Communist Party had its own storm troopers, the Red Front Fighters League. The fighting between the Nazis and the Reds was a bloody affair. Even the police casualties (1928-1932) from Communist violence resulted in 11 dead and 1,121 injured. Over the same period the Nazi casualties from Red violence were 128 Nazis killed and 19,769 injured.²³ That SA vengeance resulting in perhaps 1,000 dead Communists seems remarkably restrained given the years of conflict.

Punishments

In August 1933 Göring had curtailed the SA and disbanded the "auxiliary police," strict regulations were enforced, and the Gestapo, supported by the police, were the only agencies empowered with "protective custody." Hans Frank, the Minister of Justice at Munich, was among the most vocal against SA maltreatment of opponents. The SS took control of the concentration camps. There was a strict code for the treatment of internees. A case of two opponents being maltreated and sent to the Oranienburg concentration camp by the Gestapo in Berlin resulted in an investigation that found against the Gestapo.²⁴ One might wonder what this epitome of the terror state was doing investigating maltreatment of two opponents by the state political police? Such a procedure must have been unusual for any state in 1933, or today for that matter.

With scrutiny from Frick, amidst allegations of mistreatment in the concentration camps, Himmler lectured the Gestapo in October 1934 that

with their powers of protective custody they should ensure that all cases are handled speedily and efficiently, with courtesy, and that no loyal citizen should fear arrest.²⁵ In 1935 the Gestapo was given jurisdiction over the concentration camps, although they continued to be run by the SS.

Opposition groups were investigated as to their threat to the national community. McDonough states that concentration camp numbers until the outbreak of the war did not expand greatly. By the time of the declaration of war, 21,400 prisoners were held in six camps.²⁶ Those put under protective custody were rarely subjected to torture. The justice ministry frequently reminded the Gestapo that there were severe punishments for the ill-treatment of prisoners.²⁷

The most commonly used sanctioned punishment was up to 25 strokes to the buttocks with a bamboo cane, in the presence of a doctor. McDonough alludes to allegations that unofficial punishment included plunging a person into a bath of cold water until nearly asphyxiated, exhaustion exercises and sleep deprivation, crushing testicles, electrical currents through the hands, penis and anus, hanging up prisoners.²⁸ Whatever the accuracy of the allegations such torture was neither unique to the Gestapo nor widespread.

How then did the Gestapo and broader Nazi official attitudes towards punishment compare to the democracies? Not only was corporal punishment being used by the legal systems of the democracies during the Nazi era but has continued. It might be kept in mind also that this includes times of peace where the punishments are inflicted often on adolescents for minor offenses; not on Communist thugs or wartime spies and saboteurs. In Britain corporal punishment was abolished in 1948 but, with permission of the Home Secretary, could be meted out as punishment for assaulting prison staff until that was abolished in 1967.²⁹ In Australia individual states could administer corporal punishment, including the "cat," which was still being used on adult offenders in South Australia up to the 1950s.³⁰ In Canada corporal punishment on prisoners was abolished in 1972. In 1929 there were 78 floggings by order of the courts, and 72 strappings for breaches of prison discipline. In 1935 the figures were 40 and 50 respectively. In New Zealand judicial whipping for boys under 16 was last used in 1935, and was abolished in 1941.³¹ In Delaware, USA, a public mass whipping in 1932 was watched by thousands. The law was abolished in 1972. In Baltimore whippings in jail were carried out "privately" before an invited audience. In Maryland a flogging in 1940 was carried out in public with a cat-o'-nine-tails.³² In 1936 in Chicago three youths convicted of a \$10 robbery

“were given five lashes with a double five foot length of three-quarter inch rubber hose in the Chamber of the Boys’ Court.”³³

“Advanced interrogation” techniques have been a feature of democratic states to the present time, although it is the Third Reich, and specifically the Gestapo, that have become synonymous with torture. Torture was used on a wide scale after the war by the Allies to extract confessions from German prisoners. The trial of the defendants of the “Malmedy massacre” was notable for the interrogation techniques. The defendants had been accused of shooting American soldiers who had surrendered during the Battle of the Bulge in Belgium. Secretary of the Army Kenneth C. Royall established a tribunal to investigate allegations of torture that had been brought to the attention of Senator Joseph McCarthy. The tribunal was headed by Gordon Simpson of the Texas Supreme Court, with Leroy van Roden, Pennsylvania judge, and Lieutenant Colonel Charles W. Lawrence of the U.S. Army.³⁴ The Simpson Commission recommended the commutation of all death sentences of the Malmedy defendants.³⁵ While the Simpson Commission report was “bland,” van Roden returned to the USA fully endorsing the allegations that interrogators had subjected the defendants to beatings, including “blows to the genitals,” threats of hanging during interrogations, and refusal of water.³⁶ Willis M. Everett, appointed by the U.S. Army as chief defense counsel, was uneasy about the number of Jews who were involved in the war crimes process.³⁷

A “secret torture prison” was operated at Bad Nenndorf in northwest Germany by the Combined Services Detailed Interrogation Centre (CSDIC), a division of the British War Office. The center of the township was emptied of people and surrounded with barbed wire. At night the villagers could hear the screams of the prisoners. Most of the interrogators were “German-Jewish refugees.”³⁸

Another “secret center” was operated in London where German POW’s could be held and tortured without the knowledge of the Red Cross. In 2005, at the request of *The Guardian* newspaper, documents were declassified showing the extent of the torture against Germans after the war. The documents refer to “living skeletons,” tortured, beaten and exposed to extreme cold. The prisoners expanded from being members of the Nazi party and the SS to anyone who had succeeded under the Third Reich. They even included Germans who had escaped from the Russian zone and offered to spy for the British. They were tortured – one dying – to determine whether they were sincere. A former diplomat incarcerated at Bad Nenndorf was there because he knew too much about the interrogation techniques, while another was there for eight months due to a clerical error. Apart from phys-

ical brutalities, threats to kill a prisoner's wife and children were accepted techniques of interrogation. An anti-Nazi who had spent two years in Gestapo custody stated he had never experienced such brutality as he had at Bad Nendorff.³⁹

Church and State

McDonough states that the Nazi regime was determined to limit the influence of Christianity. Himmler and Heydrich were both inimical towards Christianity. However, Steigmann-Gall states in *The Holy Reich* that Hitler sought a unified state church, akin to Britain's Anglican Church where the Monarch is at the head. He became disillusioned by the lack of unity among the denominations.⁴⁰ Despite the indirect measures by Himmler to dissuade the SS from church attendance and the efforts to create an alternative pagan SS religion, Germans remained overwhelmingly Christian, a matter alluded to by McDonough.⁴¹

There was strain between the State and the Catholic Church, as there had been since the *Kulturkampf* of Bismarck, and there was the antagonism towards the regime among Protestants centered in the Confessing Church. Given Germany as the home of the Reformation, and the *Kulturkampf* of the late 19th century against Catholicism, the conflict between the Church and the Nazi regime could be seen as a German rather than as a specifically National Socialist issue.

In 1933, 40 percent of the ministers of the Evangelical Church representing Lutherans and Calvinists, were *NSDAP* members.⁴² A Nazified Christianity organized as the Evangelical Reich Church had majority support among Protestants. They were opposed by a minority headed by the celebrated Martin Niemöller who, far from being anti-Nazi, welcomed Hitler's assumption to power, but opposed the Nazification of theology. In 1937, to deal with opposition among the religious, section IV-B was created within the Gestapo. McDonough notes that the Gestapo were slow to act against clergymen regardless of their anti-government sermons. When they did act it was often due to complaints from the public. It was "extremely rare" for cases to reach trial. The Gestapo acted with "great caution" on complaints against clergy. A "fair trial was the norm, not the exception." Niemöller was held in protective custody in 1937 after four years of anti-Nazi polemics. In 1938 a special court found Niemöller not guilty, but Hitler personally intervened, regarding him as the focus of anti-Nazi activity. He survived the war in Sachsenhausen and Dachau.⁴³ Nonetheless the Con-

fessing Church was not banned, and continued even during the war to submit criticism of the State.⁴⁴

In 1936, 200 Franciscan monks were accused of sexually abusing children, and 1000 priests and monks were allegedly awaiting trial in 1937.⁴⁵ Given the widespread allegations across the world of child sexual abuse among priests and brothers within the Church over the past few decades, one might look on these accusations in Nazi Germany with mixed feelings. The mass media of today's democracies seem keen to sensationalize alleged abuse among the Catholic clergy, while there is scant reporting of alleged abuse among other religions. The most underreported of all seems to be that taking place within Judaism.⁴⁶ Is the Church today being targeted as it was by Nazi Germany, but for aims and by interests quite different?⁴⁷

At any rate, church attendance actually increased under the Nazis. Hess pointed out:

"A religion that has influence, indeed dominated, the life of the people for two thousand years cannot be overcome by external measures and certainly not by superficial ridicule."

In September 1939 church leaders declared their total commitment to German victory,⁴⁸ but those such as Heydrich maintained their anti-church position. In 1939 the biggest confrontation between the regime and the church involved euthanasia, and it was an issue that saw the regime backing off. In 1941 actions against the church were officially discontinued, but suspicion remained as to loyalties. The aim was to keep the church from exercising its prior political influence.⁴⁹

An easier target was the Jehovah's Witnesses, whose pacifism and refusal to bend to any earthly authority was seen as subversive to morale. The attitude of the Nazis towards the JW's was no different from that of the democratic authorities. In 1935 the JW organization was banned.⁵⁰ They seem to have been the most troublesome and stubborn of inmates in the internment camps, refusing to stand to attention during roll call or work.⁵¹ However JW's were not herded up *en masse* and sent to camps. Their cases were individually reviewed, and they had the option of signing a statement of loyalty to the State. Sentences were of limited duration, but there was a shortsighted determination to try and force the JW's to renounce their faith, and some brutal consequences in the camps.

In the democracies the JW's were the first to be banned during the war. Being a member was sufficient to get one interned or jailed. They were sent to internment camps along with other Christians opposed to conscription. The New Zealand Marxist writer Murray Horton states that up to 12

detention camps were established in the North Island of New Zealand for pacifists.⁵² Up to 800 conscientious objectors were interned or jailed for the duration of the war, according to Horton. Seventy-eight were JWs. JWs were banned in Australia in 1941, as was the Communist Party.⁵³ In Canada hundreds of Jehovah's Witnesses were arrested. John Diefenbaker, Canadian civil-liberties lawyer, politician and post-war prime minister, stated that about 500 JWs had been prosecuted for their membership.⁵⁴

Communists

There were 360,000 *KPD* members. The first year of the regime 60,000 were arrested and 2000 died.⁵⁵ The Nazi and Communist parties had been in a state of war since the start, and as alluded to previously, many Nazis had been killed and injured by the Communists. The SA had fought a tough battle with the Red Front. In the aftermath of World War I, prior to the formation of the Nazi party, and during its embryonic stages, the Communists had engaged in bloody uprisings and fought the State authorities.

McDonough mentions that on the day Hitler assumed the chancellorship, the Communist Party issued a call for mass strikes. Ernst Thälmann, head of the Communist Party, continued to call for revolution. In July 1933, half a year after Hitler's chancellorship, Communists killed two SA men in a street fight in Cologne.⁵⁶ The Communist Party was not immediately outlawed, even in the aftermath of the Reichstag Fire. The Gestapo started the suppression of Communist literature in earnest in 1934.

The previous year Thälmann had already been taken into "protective custody," and wound up in Buchenwald. McDonough repeats the usual claim that Thälmann was executed there in August 1944, having been kept in solitary confinement.⁵⁷ At the time the Allies were bombing Buchenwald and hundreds of internees died. The official claim was that Thälmann had died in a bombing raid. While Thälmann was lauded as a martyr in post-war Soviet Germany there are several inconsistencies in the official version of his martyrdom and even as to the camp at which he died. What is curious is a passing allusion to Thälmann by Paul Rassinier, French pacifist leader, interned at Buchenwald and Dora. He mentions that he briefly encountered Thälmann at Buchenwald when he "felt a terrible blow," having been distracted by a conversation and straying a little from a line of internees. Someone explained: "You could have been more careful; that's Thälmann."⁵⁸ From this bare mention it seems that Thälmann was a *Kapo*.

Rassinier states that the internment camps quickly became self-governing and there was rivalry for control among the “greens” or common criminals” and the “reds” or political prisoners. Lt. Col. Donald B. Robinson, chief historian for the U.S. Military Government in Germany, wrote of a U.S. Army report on Buchenwald:⁵⁹

“The U. S. Army probe uncovered detailed evidence that a band of three hundred German Communist prisoners had seized control of a self-government system set up by the Nazis among the inmates of Buchenwald, and had then employed it to command and terrorize the camp population. The Communists’ victims were numbered in the thousands. [...] It appeared that prisoners who agreed with the Communists ate; those who didn’t starved to death. Those who openly opposed the Communists were beaten, tortured or killed. It was stated categorically by the Army report that: ‘The Communist trustees were directly responsible for a large part of the brutalities committed at Buchenwald. [...] Not all the beatings and killings were done by the SS guards.’ A list of German Communist trustees who committed such acts was compiled by the Army. At the head of it was a man named Hauptmann, who was the Assistant Camp Chief (Kontrollleur). Of him, the report asserted:^[60]

Eye-witness testifies that Hauptmann kicked prisoners in the testicles and beat them but always stopped when under observation of certain individuals known to have connections outside the camp. Hauptmann speaks English well. He talks like a sadist, his eyes gleaming with pleasure as he tells how ‘we disciplined this camp.’ Like many of the Communist leaders, ‘discipline’ is his favorite word.”

An interesting aside is the mention that in 1943 Polish inmates who had run Auschwitz were transferred to Buchenwald. They tried to assume the same position, and were killed by the Communist faction.⁶¹

The hospital staff at Buchenwald was composed “almost 100 percent” of German Communists. The camp elder and his deputy were Communists. Most of the drugs and food went to Communist Party patients. The Labor Office, Food Supply and Property Room were also under Communist control. Communists controlled the distribution of Red Cross food parcels. When the U.S. Army entered the camp they found the 300 remaining German Communists “dressed like prosperous businessmen.”⁶² An unseen directorate of the Communist Party gave instructions to the Communist Buchenwald trustees. These directives were received from the Communist Party which retained an underground network throughout Germany. A courier travelled out of Buchenwald to receive party directives. It was discov-

ered in September 1944 that the Buchenwald Communists were part of a plot to overthrow Hitler.⁶³ If Thälmann was executed several weeks previously, perhaps the time frame is sufficient to consider that he was found to be one of the plot leaders.

The German Communists were despised even by the Soviet POWs and other Communists. When the camp was taken by the Americans, these comrades sought a measure of revenge through beatings. Further retaliation was prevented by the Communists, who had stolen guns and grenades, which they used to drive out the SS guards and dominate the other internees until the Americans arrived.⁶⁴

One might imagine what Germany would have been like had Thälmann and his party defeated Hitler. Stalin did not think much of the prospect either. While five members of the party Politburo were executed by the Nazis, in the “refuge” of the USSR seven were liquidated; and 41 of the 68 party leaders.⁶⁵ McDonough adds “70 percent of the German Communist exiles were killed in Stalin’s brutal political purges.” McDonough also states the “irony” of Stalin having killed more Communist leaders than Hitler. He saw them as internationalists and Trotskyites.⁶⁶

In Germany, however, with Communists as with those accused of other anti-state activities, the Gestapo investigations sought to arrive quickly and efficiently at the truth, mindful that informants might be motivated by personal vendettas. McDonough’s book largely contains personal accounts among whom were those accused of Communist sympathies, who were quickly exonerated or were given short custodial sentences.⁶⁷ The example of Peter Penk, a petty troublemaker, thief, vandal, smuggler, and drunk-driver causing bodily harm, given to making pro-Communist, anti-Hitler remarks when drunk, is one which McDonough describes as being treated with “remarkable leniency by the Gestapo over a long period.” He was drafted into the army.⁶⁸ McDonough also refers to the lenient treatment given to a Communist group attempting to disrupt defense work in 1938 by bullying other workers, resulting in short prison sentences.⁶⁹ Another case of youthful delinquency at a factory, seeming to point to Communist activism, wasted “an enormous amount of time” for the Gestapo, but resulted in their release from jail within a few days and all charges dropped.⁷⁰ The Gestapo found that the parents were decent working-class folk living on unemployment benefits. Even during the war there were those who continued repeatedly to make pro-Communist and defeatist statements in public who were treated leniently because they did not pose any serious threat to the “national community.”

Illicit Relations

The Gestapo spent a great deal of time investigating alleged forbidden sexual liaisons between Germans and foreign workers during the war. It might be contended that this was at least partly to prevent abuse of foreign workers in a vulnerable situation by Germans. McDonough states that while public humiliation might involve being put in a town pillory, “far more typical” was a private warning.⁷¹

McDonough refers to a Jewish man being paraded through the streets in Würzburg for having sexual relations with a German woman, after complaints from residents. The man had to wear a sign reading “I have lived out of wedlock with a German woman.” He was placed in “protective custody” for two weeks.⁷²

Such situations hardly compare in the aftermath of the war, with the thousands of women who had their heads shaved, were stripped, some carrying babies, paraded through the streets, assaulted and sometimes killed as “collaborators.” The then-famous author and journalist Sisley Huddleston, who lived in Vichy France for the duration of the war, observed that the “liberation” period of 1944-1946 was the bloodiest in France’s history, far exceeding that of the Jacobin era. Huddleston estimates a minimal figure of 100,000 French men, women, and “even children” murdered during the “liberation” by fellow Frenchmen.⁷³ American service figures put the number of murdered at 80,000 “during the first months” of “Liberation”. Adrian Tixier, minister of the interior, put the number at 105,000 during August 1944 to March 1945.⁷⁴ Communists of various nationalities in France cut with razors and burned with cigarettes their victims, beat them with cowhide whips, and scalded their feet. “There were many cases of rape.” Those who died from torture were tossed from windows, and called suicides.⁷⁵

Wartime Policing

Another role of the Gestapo was the investigation of sabotage and subversion among foreign workers. German Communists were active among them. McDonough states that “all the Gestapo cases we’ve looked at involving alleged communists were investigated thoroughly and exhaustively. Numerous witnesses were brought in for questioning. Each case was treated with professional diligence and efficiency.”⁷⁶ The seriousness of each case was based on its individual character, and the most-severe were placed in “protective custody.” The picture that emerges, even during war, was that people were not routinely herded *en masse* and sent to concentra-

tion camps on flimsy pretexts. If someone was held in custody he or she could expect to be released within a few days if an efficient investigation found them innocent or the matter trivial.

McDonough estimates that 26 per cent of all Gestapo cases started with denunciation from a member of the public, and 15 per cent as a result of Gestapo surveillance. Most denouncers were working-class, 20 per cent were women, and a lot of the latter involved domestic issues, many arising from a personal conflict with a neighbor, relative or husband. The Gestapo became "adept" at discovering the motive. The denouncer was seldom prosecuted for making false accusations.⁷⁷ So far from meaning a sentence of death, McDonough states that sentences for anti-Nazi slurs were one to six months' imprisonment.⁷⁸ "Contrary to the popular assumption, there was not a flood of denunciations."⁷⁹ The Gestapo handled accusations against normally law-abiding individuals "with professional diligence and often surprising compassion." "It was not even unusual" for individuals to formally complain if they regarded Gestapo actions as "high handed."⁸⁰ Civil complaints could be heard in court.

Conditions became stricter with the advent of war. Although one might be jailed for up to two years for listening to a foreign broadcast, one might instead be named and shamed in the local press. Again cases came usually from public information, not Gestapo surveillance.⁸¹ McDonough refers to a case where the Gestapo officer acted with "understanding and compassion" in persuading an informant to drop a complaint prompted by someone's drunken bravado.⁸²

One of the most bizarre cases was that of an unemployed alcoholic laborer, Adam Lipper, who in 1940 walked into a Gestapo office and asked to be interned for six months, to cure his alcoholism. He wanted to be a valuable member of the national community. He was released after seven weeks, having assessed himself cured.⁸³

As the war entered the phase of German defeat, the situation became harsher, with some rather trivial cases of "looting" bombed-out houses resulting in death sentences, yet only a minority of cases went to court, and of those only a minority succeeded in conviction. "Gestapo brutality is almost entirely absent" in cases of denunciation of ordinary citizens. The Gestapo was an organization "that the law-abiding public felt it could trust."⁸⁴

“Social Outsiders”

The Gestapo was obliged to become increasingly active in the containment of “social outsiders,” who were defined mainly on their sociopathic character traits and inability to contribute to the “national community.” McDonough refers to the “eugenic” character of Nazi attitudes in this regard. However, he points out that at the time eugenics was a scientifically reputable and widespread movement, with eugenic laws in Switzerland, Denmark, Norway, Sweden (until 1975) and the USA, that focused on sterilizing “asocial” elements.⁸⁵ Again, this was not a matter of wildly condemning individuals *en masse*. Each case was individually investigated through Hereditary Health Courts, and on the recommendation of two physicians and a lawyer. There were also eighteen appeal courts, although most appeals were unsuccessful.⁸⁶

Castration for repeat sex offenders, rapists and pedophiles was common, resulting in large decreases in those crimes. For habitual criminals after more than two convictions, the third was a life sentence. Although strict treatment for petty crime was not successful,⁸⁷ there were large reductions in repeat offending and the overall crime rate.⁸⁸

The “asocial” element of habitual criminals in 1942 began to be worked to death in what McDonough calls “yet another example of the broad genocide policy being carried out by the Nazi regime.”⁸⁹ The “work-shy,” those who had, being fit for work, quit two jobs without reason, and refused employment, started to be interned in 1938 as forced labor. McDonough claims that they could be the subjects of medical experiments.⁹⁰

In the USA medical experiments were conducted on a large scale before, during and after the Nazi era. The most well-known is that of the U.S. Public Health Service study of untreated syphilis among 400 Negroes in Tuskegee, Alabama, for forty years (1932-1972). They were deceived into thinking they were receiving treatment, but the aim was to let syphilis take its fatal course. Allan M. Brandt states:⁹¹

“The subjects of the study were never told they were participating in an ‘experiment.’ Treatment that could have cured them was deliberately withheld, and many of the men were prevented from seeing physicians who could have helped them. As a result, scores of people died painful deaths, others became permanently blind or insane, and the children of several were born with congenital syphilis.”

Another study on syphilis was undertaken by the U.S. in Guatemala among 696 unwitting prison inmates, mental patients and residents of an army barracks, infected for the purpose, during 1946-1948:⁹²

“The doctors used prostitutes with the disease to pass it to the prisoners (since sexual visits were allowed by law in Guatemalan prisons) and then did direct inoculations made from syphilis bacteria poured onto the men’s penises or on forearms and faces that were slightly abraded when the ‘normal exposure’ produced little disease, or in a few cases through spinal punctures. Unlike in Alabama, the subjects were then given penicillin after they contracted the illness. However, whether everyone was then cured is not clear and not everyone received what was even then considered adequate treatment.”

As for being worked to death as part of a genocidal program, after the war the use of German POWs as slave labor became wide-scale in the Allied states. German internees were not classified as POWs since the war ended with unconditional surrender. A notable feature was their use to clear minefields. In France where 740,000 prisoners had been transferred by the USA, French authorities estimated that 2,000 a month were being maimed or killed.⁹³ In Norway, according to Professor Anders Gokstad, by the end of August 1945 275 German prisoners had been killed clearing mines, and 392 maimed. Initially victims did not receive hospital attention.⁹⁴

American military historian Dr. S. P. MacKenzie writes that “callous self-interest and a desire for retribution” motivated the use of forced labor of German prisoners who were sick and malnourished.⁹⁵ The French journal *Figaro* wrote that “In certain camps [...] living skeletons may be seen, almost like those in German concentration camps, and deaths of undernourishment are numerous. We learn that prisoners have been savagely and systematically beaten and that some have been employed in removing mines without protection equipment [...]”⁹⁶ Louis Clair wrote of an Orleans camp where the commander received 16 francs per head for food, but spent nine francs for himself, so prisoners were kept starving. A young French soldier wrote of prisoners dying of hunger, sleeping on cold cement floors, without shelter. At a camp in Langres a witness wrote of seeing prisoners beaten with rifle butts and kicked when they broke down through overwork.⁹⁷ As Bacque has shown, Eisenhower’s idea of an internment camp was nothing so lavish as to include concrete floors. The U.S. camps were fields surrounded by fences, where shelter was whatever internees could dig out of the mud with their hands. Bacque estimates that 167,000

to 314,241 Germans soldiers died under French internment,⁹⁸ and at least 800,000 under U.S. internment.⁹⁹

Gypsies

Unsurprisingly, Gypsies were affected by Germany's actions against vagabonds and other "asocial" elements. However, Gypsies were not treated in an undifferentiated manner, despite the references McDonough cites on the "Gypsy plague" etc. "Pure Gypsies" and travellers were exempted from internment at Auschwitz, which began in 1943. Those who agreed to sterilization were also exempted. They were in large part regarded as having descended from Aryans. Bormann opposed Himmler's exemption policy and appealed to Hitler, who backed Himmler.¹⁰⁰ Carlo Mattogno gives a wider view of the Gypsy policies. He shows that there were wide criteria for exemptions from deportation, including Gypsies of pure race, good racial crossings, those who had fixed employment and accommodation, servicemen and ex-servicemen. Families who were deported were kept together. They were not forced to work and could keep their own clothes, valuables and money. There were efforts to maintain rations on the same level as those of German citizens. At the request of Dr. Mengele a nursery was established at Auschwitz and other facilities for children and mothers.¹⁰¹

The categorization of Gypsies based on "blood purity" seems to have been a usual practice at the time, not limited to Nazi racial theory. A present-day commentator observes:¹⁰²

"Crucially, for these stereotypes to find resonance in modern Britain, gypsiologists constructed a theory around the decline in the racial purity of Gypsies as they increasingly mixed and married with 'degenerate' members of the settled population. They developed a racial hierarchy which placed 'pure-blooded' Gypsies, who were believed to speak the best Romany, at the top; followed by 'didikais', half-breeds, or 'pikies' – groups with varying proportions of Gypsy blood depending on which source one reads; and 'mumpers', who were vagrants with no Romany ancestry, at the bottom."

Jewish Issues

McDonough states that German Jews were so assimilated into Germany that 44 per cent were married to Gentiles. He mentions the high proportion

of Jews who fought in World War I and the amazing proportion of those who received valor awards.¹⁰³ As I have documented elsewhere, most German Jews rejected Zionism as much as they rejected Communism. Many were avid German nationalists.¹⁰⁴ There could have been an accord between German Jews and the Third Reich based on a genuine symbiosis. Zionists did their utmost to prevent this, and worked with the Nazis in opposing assimilation. Between Nazi race doctrine and Jewish race doctrine there was a commonality of aims.¹⁰⁵

McDonough alludes to the influence Jews had within Germany as something more tangible than Nazi "scapegoating." Among the statistics he cites is that in 1928 80 percent of the leading members of Berlin's stock exchange were Jewish.¹⁰⁶ Arguably of more significance than the proportion of Jewish physicians, businessmen, and bankers, were the Jews conspicuous as leaders of not only Marxism, but of the filth and decay of the Weimar era, the promoters of what the Nazis called "cultural degeneracy" in the arts and theatre, and new social experiments that offended traditional morality. Nahum Goldmann, a leader of World Zionism stated, "in literature they were represented by illustrious names. The theatre was largely in their hands. The daily press.... was owned or controlled by them."¹⁰⁷

Heydrich is quoted as saying that younger generations of Jews must be induced to leave. Normal life became increasingly restrictive.¹⁰⁸ "The first concrete measure against Jews" was a one-day boycott on Jewish shops on April 1, 1933.¹⁰⁹ Apart from some menacing behavior in the streets by the SA, McDonough does not state much happening of a serious nature. The boycott was organized, according to Dr. Goebbels, to dissuade world Jewry from its propaganda campaign against Germany, in the hope that if they saw their brethren in Germany being economically pinched they would desist.¹¹⁰ At this time, Goebbels refers to the "horror propaganda" against Germany. The references are confirmed by Samuel Untermyer's allegations of "starvation," "torture" and "annihilation" in his August boycott speech cited below. The "atrocities propaganda" had been directed against Germany as soon as Hitler assumed the chancellorship. Goebbels on the eve of the boycott refers to "many" among the National Socialists being "downhearted and apprehensive," believing that the boycott would lead to war. He writes that the boycott will stop after a day in the hope that "the stories of horrors cease abroad."¹¹¹ Driving around the streets, he observed "perfect discipline" among the public and the SA.¹¹² Within several days Goebbels referred to the "horror propaganda" abroad being "perceptibly lessened." The cabinet therefore decided not to resume the boycott.¹¹³

In comparison to the one-day boycott, the leaders of world Jewry had in August 1933 not only organized an international boycott of Germany, but declared themselves “at war.” Samuel Untermyer, after returning to the USA from a tour of Europe during which he attended the World Economic Conference at Amsterdam, which was organizing the international boycott, stated on Station WABC, carried by the press around the world, that this was a “holy war.” He referred to Jews in Germany being slaughtered, starved and annihilated, and “of terrors worse than death.” An “economic boycott against all German goods, shipping and services.” Untermyer claimed that there was an ongoing boycott of Jewish shops in Germany, that “hundreds” of Jewish shopkeepers were being paraded through the streets and jailed, “starving and torturing them in vile concentration camps.” Untermyer alluded for comparison to the phony atrocities in Belgium of which Germany had been accused during World War I. He aimed to revive the allegations. Aspects of his talk in 1933 read like a script for the atrocity stories that have continued unremittingly against Germany ever since. It seems as though the “atrocity propaganda” of World War I was being resurrected within the first year of Hitler’s chancellorship to instigate a “holy war.” Not only should German products be boycotted, but “you must refuse to deal with any merchant or shopkeeper who sells any German-made goods or who patronizes German ships or shipping.” Those Jews who continued to patronize German shops should have “their names heralded far and wide [as...] traitors to their race.”¹¹⁴

However, the boycott campaign had started prior to the Untermyer announcement. The Zionist Association of Germany had on March 26 1933 telegraphed leading American Jews protesting against “the anti-German propaganda, “the mendacious atrocity reports and reckless sensational news,” being used for political purposes by “other states and groups.”¹¹⁵ Two days earlier the American Jewish Congress convened to organize “a national program of highly visible protests, parades, and demonstrations, culminating in a “giant anti-Nazi rally” at Madison Square Garden on March 27,¹¹⁶ with others through the USA.¹¹⁷ The Jewish War Veterans, with the backing of the American Jewish Congress staged a boycott march on March 23. They were backed by the American Federation of Labor, the British Labor Party and trades unions.¹¹⁸ In London placards proclaiming “Boycott German Goods” “spread infectiously,” and were in the windows of most exclusive West End shops. Automobiles adorned with banners cruised through the retail areas. “Everywhere store signs warned German salesmen not to enter.” British Catholics were urged to join the protest by the Archbishop of Liverpool.¹¹⁹ Rabbi Stephen S. Wise, the most eminent

Jewish leader in the USA, told Germany's Jewish leaders that despite their pleas, the agitation would continue, regardless of conditions in Germany.¹²⁰ Simultaneous with the U.S. rallies, mass boycott meetings were held throughout Poland. In London teenagers patrolled the streets to enforce the boycott, and in the USA East Coast stores were picketed. "And a steady publicity program was being well received by the U.S. media."¹²¹ Such was the embargo that the prestigious Dresdner Bank, writing to France's Societe General Bank of the false stories about Germany, was rudely rebuffed.¹²² That month the Reichsbank could not so much as raise a RM 40 million loan from London banks; the *Investor's Review* of 5 August confidently predicted the end of the Hitler regime before the New Year.¹²³

The comments by Goebbels about "horror propaganda" were apparently no exaggeration. What he seems to have misstated is that after Germany's response of a one-day boycott, the Germanophobia perceptibly decreased. Rather, when Reichsbank President Schacht went to the USA in May 1933, there was an anti-Nazi tumult. He realized that the anti-German propaganda and boycott would not only continue but would spread.¹²⁴ Edwin Black, a Jewish academic, a son of "survivors," writes that the boycott movement encouraged Polish militarists who wanted to invade Germany. No amount of threats or conciliation by Germany was working. The boycott movement was spread from Argentina to Australia. Germany faced a replay of the starvation of Winter 1919, when there had been an economic blockade. The boycott slogan was "Germany will crack this winter."¹²⁵

While Untermeyer et al were conducting a "horrors propaganda" campaign throughout the world from the start of the Hitler regime claiming Jews were being tortured, starved and annihilated, McDonough states that "contrary to popular myth, the Gestapo did not place a high priority on persecuting law-abiding Jews in the first two years of Hitler's rule." In Krefeld City, eight Jews were arrested during 1933, and seven of those were communist activists.

Matters escalated in 1935 with increasing restrictions on Jews. That year the Nuremberg Laws were enacted.¹²⁶ Jews were divided by the Nuremberg Laws into full-Jews (*Volljuden*) and half-Jews (*Mischlinge*). Oddly for a regime based on race purity as an ideal, and moreover one supposedly intent on exterminating the Jewish race, the part-Jews were not interned; nor were Jewish partners in mixed marriages.¹²⁷ However, the Nuremberg Laws did make sexual relations between Jews and "Aryans" illegal, and the Gestapo was responsible for investigating "race defilement" allegations.¹²⁸ The usual sentence was an 18-month prison term. Three people were required to corroborate a charge for it to proceed, keeping the

number of cases proceeding low.¹²⁹ However, in 1938 Jews who had been arrested for breaching the Nuremberg Laws were ordered rearrested. The assassination of a German diplomat in Paris by Herschel Grynszpan in November 1938 unleashed anti-Semitic reactions throughout Germany, the so-called *Kristallnacht*. Although ten thousand Jews were sent to concentration camps, most were released within six weeks.¹³⁰ While the extent of *Kristallnacht* has been disputed by revisionists, it seems reasonable to expect that measures would become increasingly strident to encourage Jews to leave, and McDonough states that after this regulations increased as did the “exodus” of Jews departing.¹³¹ McDonough states that it was Heydrich who insisted that Jews be deported from the Old Reich, as ghettos in Germany would breed disease and crime. The Gestapo organized the deportations with the assistance of the local Jewish community leaders.¹³² In February 1943, when 1700 Jewish men married to German women were going to be deported from Berlin and their wives protested, they were released on the order of Goebbels, as *gauleiter* of the city.¹³³

Lamentations

McDonough, having disposed of most of the primary assumptions, concludes by lamenting that, despite being classified as a “criminal organization” along with the *SS* and *SD*, the Gestapo largely avoided the victor’s vengeance. However, McDonough alludes to the testimony of Dr. Werner Best, head of Gestapo administration and personnel in Berlin during 1936 to 1940. “It was Werner Best who originally shattered the myths surrounding the Gestapo, many years before historians ever dealt with the subject in detail.” In what McDonough calls a “revisionist interpretation” of the Gestapo, he states that Best’s testimony was clearly laid out. He stated that the Gestapo were the most poorly paid of the police, that they were understaffed, and half of those were in administration, that the impression of the Gestapo as a vast organization spying on the mass of Germans is incorrect. Gestapo agents were continually in contact with the families of inmates, who were kept informed about release dates. Gestapo officers advised families on welfare benefit entitlements while relatives were in custody. “Advanced interrogation techniques” were only used in serious cases of treason, under strict guidelines, and confessions were not extorted under questioning.¹³⁴

Karl-Heinz Hoffmann, a senior manager of the Gestapo, stated that protective custody was kept brief, internment to a concentration camp was recommended only for the most incorrigible, dangerous cases. Brutal

treatment and torture were strictly prohibited. Cases of brutality went to criminal court. Hoffmann cited cases of two Gestapo officers in Düsseldorf who were sent to prison by a criminal court for mistreating prisoners. In Denmark, where Hoffmann later served with Werner Best, who was governor, Hoffmann stated that “enhanced interrogations” were used more frequently against the resistance, but even here were not extensive.¹³⁵ The defense counsel was “very ably handled by Dr. Rudolf Merkel.”¹³⁶ Nonetheless the Nuremberg judgment maintained that the Gestapo was a criminal organization, and that Gestapo employees other than those in minor roles, were complicit. However, no collective, follow-up trial of the Gestapo was held. Most Gestapo officers were exonerated.

McDonough seems to regard the Allied occupation regime, the era of the Morgenthau Plan, as lenient. Many Gestapo officers were intent on clearing their names, but faced the testimony of their victims. That these victims might simply lie does not seem to be entertained by McDonough. However, even those who were prosecuted received a few years’ prison and were exonerated when released. The West German courts during 1945-1950 “only” convicted 5,228 defendants.¹³⁷ Also lamentable for McDonough is that insufficient numbers of denouncers have been convicted.¹³⁸

With the advent of the Cold War era the democratic Allies sought Germans as frontline cannon fodder against the USSR, and stopped pursuing the Morgenthau vision of a vanishing Germany through de-industrialization and starvation.¹³⁹ McDonough accepts the *DDR* as having more vigorously pursued Nazis, the Soviets making much of themselves as a bulwark against a revival of Nazism in Germany. Matters changed in 1960 when Eichmann was brought to trial in Israel, and this gave an impetus for the reinvigoration of war-crimes investigations.

McDonough concludes with the lamentation that Werner Best avoided trial after previously having served time in jail and being fined 70,000 RM. Since he was ill, the West German authorities adjourned his case in 1972. He died in 1989 “having never paid for his extensive crimes against humanity during the Nazi era. Nor did the Gestapo.”¹⁴⁰ After reading McDonough’s book, however, one might be left with the question: what “extensive crimes”?

In writing the book it was not McDonough’s brief to examine the Gestapo and the Nazi era in the context of the times. Few, if any, books have done this. The aim of this article has been to show that what was inhumane about Nazism was not unique to it. Race laws, eugenics, sterilization of criminals and homosexuals, forced labor, corporal punishment, internment of enemy aliens, jailing of the political opposition, medical experiments,

etc., have been common in democracies across the world before, during and after the Nazi era. More unique to the Third Reich were the innovations in social welfare, animal welfare, ecology, organic food and public health, banking, and public housing that have been left largely unknown due to the inordinate fetish with alleged Nazi sadism. While the USA and others profited after the war from the appropriation of German weapons technology, no similar interest was shown in research undertaken on cancer during the Nazi era, for example. The smokescreen of atrocity propaganda, which has not abated since 1933, has enabled such one-sided treatment. The image of the Gestapo has been a primary factor in this obfuscation. McDonough's book joins a growing number of scholarly works from mainstream historians and publishers that throws "revisionist" light on some aspects of the subject.

Notes

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- ^{5,6} *Ibid.*, p. 5.
- ⁷ *Ibid.*, p. 7.
- ⁸ *Ibid.*, p. 9.
- ⁹ *Ibid.*, p. 11.
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- ¹² *Ibid.*, p. 43.
- ¹³ *Ibid.*, p. 45.
- ¹⁴ *Ibid.*, p. 48.
- ¹⁵ *Ibid.*, p. 49.
- ¹⁶ *Ibid.*, p. 51.
- ¹⁷ *Ibid.*, p. 52.
- ¹⁸ *Ibid.*, p. 54.
- ^{19,20} *Ibid.*, p. 20.
- ²¹ *Ibid.*, p. 21.
- ²² *Ibid.*, p. 20.
- ²³ Major Francis Yeats-Brown, *European Jungle* (London: Eyre and Spottiswoode, 1939), p. 146.
- ²⁴ *Ibid.*, p. 22.
- ²⁵ *Ibid.*, p. 39.
- ²⁶ *Ibid.*, p. 54.
- ²⁷ *Ibid.*, p. 57.

- ²⁸ *Ibid.*, p. 58.
- ²⁹ World Corporal Punishment Research., <http://www.corpun.com/counukj.htm>
- ³⁰ Online: <http://www.corpun.com/counauj.htm>
- ³¹ Online: <http://www.corpun.com/rules2.htm>
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- ³⁶ *Ibid.*, p. 194.
- ³⁷ *Ibid.*, p. 169.
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- ⁴⁰ Richard Steigmann-Gall, *The Holy Reich: Nazi Conceptions of Christianity 1919-1945* (Cambridge University press, 2003).
- ⁴¹ McDonough, p. 92.
- ⁴² *Ibid.*, p. 63.
- ⁴³ *Ibid.*, pp. 66-67.
- ⁴⁴ *Ibid.*, p. 68.
- ⁴⁵ *Ibid.*, p. 75.
- ⁴⁶ Sharon Otterman, "Ultra-Orthodox Shun Their Own for Reporting Child Sexual Abuse," *New York Times*, May 9, 2012, <http://www.nytimes.com/2012/05/10/nyregion/ultra-orthodox-jews-shun-their-own-for-reporting-child-sexual-abuse.html>
- ⁴⁷ See for example the comments by Monsignor Giacomo Babini in 2010: http://www.salon.com/2010/04/12/bishop_blames_pedophilia_jews_open2010/
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- ⁴⁹ *Ibid.*, p. 84.
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- ⁵⁶ *Ibid.*, p. 97.
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- ⁵⁹ Donald B. Robinson, "The Communist Atrocities at Buchenwald," *American Mercury*, October 1946, pp. 397-404.
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- ⁶³ *Ibid.*, p. 402.
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- ⁶⁹ *Ibid.*, p. 113.
- ⁷⁰ *Ibid.*, p. 116.
- ⁷¹ *Ibid.*, p. 125.
- ⁷² *Ibid.*, p. 196.
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- ⁸⁰ *Ibid.*, p. 134.
- ⁸¹ *Ibid.*, p. 144.
- ⁸² *Ibid.*, p. 152.
- ⁸³ *Ibid.*, p. 155.
- ⁸⁴ *Ibid.*, p. 158.
- ⁸⁵ *Ibid.*, p. 162.
- ⁸⁶ *Ibid.*, p. 163.
- ⁸⁷ *Ibid.*, p. 169.
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- ¹²²Dresdner Bank to Societe General, July 1933, Black, 266, cited by Walendy, p. 16.
- ¹²³Black, pp. 266-267, cited by Walendy, p. 16.
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- ¹²⁵*Ibid.*, p. 188, cited by Walendy, p. 14.
- ¹²⁶McDonough, p. 198.
- ¹²⁷*Ibid.*, p. 199.
- ¹²⁸*Ibid.*, p. 201.
- ¹²⁹*Ibid.*, p. 202.
- ¹³⁰*Ibid.*, p. 207.
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- ¹³⁴*Ibid.*, p. 227.
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Tickling the Dragon

Ezra MacVie

Look Who's Back! Constantin Film. 116 minutes

He/it is the *most*-delicate subject in Germany, perhaps even the world, at least since the time he was alive (1889-1945). This is more-so in Germany, the country whose government he controlled in the last 12 years of his life, than anywhere else. In Germany, many (dozens?) are in jail or have paid fines for saying he was great, or even for saying he was just like the rest of us. It is, of course, a crime in law-laden Germany to say just about anything nice about *der Führer* of the German People/Empire.

Look Who's Back doesn't say anything especially nice about <the subject>, but it says nothing worse about him than that he would shoot a little dog tugging at his pants leg – on-camera at that. And his shooting of that dog, in fact, was his character's undoing, at least until ... I'm going to stop right here, to avoid spoiling it for readers who haven't seen it yet. The original, "real" Hitler is credited with having killed far more than just a little dog, and in that he conducted wars, the charge is undeniable, and ironic in the case of this film, in which the poor dog is his only victim.

The film is, in fact, not about Hitler. It is about societal stresses, perhaps the kind, broadly speaking, that gave the man with the narrow mustache his opportunity to wield what might have been the world's most-formidable military machine for a time that seems brief in retrospect. Germany today, more-so even than at the time (2014) the book was written, is beset by immigrants who scoff at (or otherwise overcome) such immigration controls as happen today to be held very dear by a large class of voters in the United States. Germany's government, then as now, welcomes these immigrants and even showers them with benefits whose cost is borne by German taxpayers, not all of whom necessarily wish to see these extractions from their products so expended.

The portrayal, and the dramatic situation, are nimbly arranged, as is obligatory under a regime (still that of the Allies whose conquest was completed in 1945) that makes it a crime to say anything good about National Socialism or any of its central figures. That this book (there was a book, by Timur Veres) can have eluded the censors' knives is a tribute to the author's deftness in treatment of his ostensible subject, and that the movie

derived therefrom can have reached such peaks of popularity as it has reached is a tribute to ... what? Nostalgia for National Socialism? For Adolf Himself? For some sense of security within national borders such as presidential candidates today promise to American voters?

No matter. The desire for cultural continuity, for semblance of today to yesterday, for *security*, is present in every people, in every place, in every time. But what may be done, to whom, where, and why, to assuage this universal hankering that every one of us can feel in our "broader" (or narrower) moments, *that* is the question pointed at by this otherwise light-hearted narrative.

It is not a comedic subject, yet the film here reviewed so dances about the artifacts of an episode not-so-long past that it makes its point very visible to anyone who might engage both his mind and his heart in the contemplation that ... it gives pause.

After this pause, there remains the question, what *would*, or *should* "we" do to "preserve" "our" heritage, whom should we do it to, and how should we do it? Maybe none of us should do anything. Maybe anything "we" might try to do, by certain means (government, violence) will end up hurting "us" more than it helps "us." And then there is what all this might do to "them." And finally, exactly *why*? Because of nostalgia? The fear of change? A fear of disempowerment, of becoming subject to an alien regime, in some profound way different (more oppressive?) than the one(s) we have known, whether happily or otherwise? Such matters rarely attract sober contemplation, to say nothing of penetrating self-examination.



Heinrich Knirr – "Führerbildnis" (1937)

By Heinrich Knirr (1862-1944)

(<http://www.dittatori.it/fotohitler2.htm>)

[Public domain], via Wikimedia Commons

The movie offers no answers to these questions, but it might arouse the questions at least in the thoughtful. It could even, in those accustomed to noting the corrosive influence of empowered elites (such as governments everywhere ineluctably engender) on societies that might at least prefer to let matters take their own course, rather than encouraging them in one disruptive direction or another by the taxation of the value produced by workers and subsequent disbursement of said value on projects that attract immigration by outsiders, such as welfare, aid to “refugees,” free medical care, even promotion of “diversity” racial, religious, or even sexual-orientation in society.

This is the reaction of a libertarian reviewer, who intrudes his (my) values upon what otherwise might be a straightforward description of a very entertaining movie with special appeal to viewers with some historical sensibilities. But that is exactly what this “review” is: *my* reaction. If you, dear reader, are in sympathy with the values I here espouse, read on and accept what I write. If you, in this particular or that, are not, then discount or reject what I write that offends your sympathies and glean what you can (if only by inverting) from what I write and decide to see (if you haven’t already) or not see the movie; the fulminations of one with whom you violently disagree can be quite as informative, can they not, as those of someone with whom you agree.

Hitler happened, and continues to happen today, if not in Germany, then elsewhere in a thousand manifestations and historico-cultural contexts. Hitler was no more than a manifestation not of leadership, but of followership, something rather as much afoot in today’s world as in yesterday’s, and day-before-yesterday’s.

We each, all and every one of us, seek salvation, if not from the government, then from religion, or some other group movement. Maybe we should. But perhaps it would end up better for each of us, if not all of us, if we sought salvation from within ourselves. Our own thoughts. Our own beliefs. And our own prescriptions for improving things – these, one might hope against hope – to be freely communicated among ourselves, one to the other, and from the other to another, one by one.

Would chaos result from this? Possibly. But chaos might indeed be better than what we are enduring now. It’s *not* hard to imagine.

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EDITORIAL

David vs. Goliath

Irving versus Lipstadt (London, 2000)

Jett Rucker

Acknowledgment: I wish to thank David Irving for a prompt and thorough response to my request that he review a draft of this article for accuracy. He pointed out several areas of misstatement or neglected points, and this permitted considerable improvement to the article. An identical request made at the same time to Dr. Lipstadt remains unanswered at press time.

A movie (*Denial*) came out September 30 that represents a 2000 trial in London in which not-Holocaust-revisionist David Irving sued author and subsidized “professor” Deborah Lipstadt for writing in her 1993 book *Denying History* that David Irving was a “Holocaust denier.” The book, having been published in the United Kingdom, became subject to British libel law, which imposes upon the author and publisher of the book the duty of proving the truth of their statements as regards any person suing them for libel – that is, the promulgation of false information concerning the libeled party.

If Irving could in any way be called a mercenary, then he was a mercenary to the reading public: his writings to 2001 had gained him great fame and following on matters having to do with World War II and Britain’s role in it as it pertained to Germany, a country in which the young (British) Irving had spent a good deal of his time, the while learning the language of the people who lived there.

Lipstadt, on the other hand, had earned masters and Ph.D. degrees in religion at Brandeis¹ University and subsequently, at the University of California at Los Angeles, had been denied tenure. So she (or the Dorot Foundation that funds her chair; <https://www.dorot.org/>) moved her situs to Emory University in Atlanta, Georgia, whose eminent domicile she has ever-since claimed, and which has ever-since cloaked her partisan agenda under the mantle of “professor.” That she is on the faculty of the Religion

¹ Named after Louis D. Brandeis, first Jewish member of the Supreme Court of the United States.

Department² rather than of the History Department has evidently not impaired her image as a historian in the slightest.

All this may or may not be seen as having influenced the Queen's Court in the adjudication of this case. But of course, Britain's own governmental apparatus might be seen, by the jaundiced among us, as decisively influenced by Jewish interests, then as now.

Regardless, the matter continued apace. Irving gathered his recollections and papers together. Lipstadt and her publisher gathered theirs. And what recollections and papers they had, or produced for the occasion!

The defense hired phalanxes of eminent and would-be-eminent scholars onto its team, which ultimately encompassed dozens of ambitious "scholars" eager to get on the bandwagon heading toward victory. By the end, they ran up a bill of some \$13 million in (no-doubt-generous) payments to this mercenary army.

Why, and how, would the defense have done such a thing? Did they really think the matter at hand was worth such an expenditure? Were they indeed willing to devote such sums to the Defense of History? Well, it certainly made Penguin look good, at least to a certain lobby, and ... it subjected Irving (remember David Irving, the plaintiff?) to an enormous risk: the risk that under English law, if the verdict should go against him, Irving, the plaintiff, must pay the costs that Penguin and Lipstadt (remember Lipstadt, the defendant?) incurred in the course of their defense.

Irving, Brit that he is, had sought to exploit peculiarities of English law against his defamer that weren't available to libellees in the United States, where Lipstadt's book had first been published. But it had, indeed, been published in the UK as well, and that gave him his opportunity. Under English law, an accused defamer must prove the truth of his defamation in



*David Irving arrives at court
Photographs from Focal Point
Publications
[[http://www.fpp.co.uk/Irving/
photos/index.html](http://www.fpp.co.uk/Irving/photos/index.html)]*

² <http://religion.emory.edu/home/people/faculty/lipstadt-deborah.html>

order to defend against a libel suit. English law, ironically, turned out to be Irving's undoing. It was another characteristic of this body of law, known worldwide as "the English Rule," that enabled the defense side to turn a shield into a devastating sword. This, precisely, was the rule that the loser in the action (Irving) had to reimburse the winner's (Lipstadt's) costs in defending the action.

The (financial) damages Irving sought were paltry indeed compared to the financial holocaust that ensued from his juridical initiative: a mere £500, to be donated to a fund in memory of his late daughter, Josephine. This was tempting for the co-defendant, Penguin Books, who was, after all, running a business rather than pursuing a cause, and they wanted to settle with Irving. But Lipstadt, Holocaust Warrior that she is, would have none of this, and threatened to sue Penguin if they entered into any such settlement of the suit. Maybe Penguin didn't quite appreciate the influence Lipstadt and her tribe exerted over the English judiciary. That is, after all, a Top Secret. Either way, it worked out well so far as the verdict was concerned, and the liability for the costs, too, but it would appear Penguin was left holding the bag for five digits of US dollars, all for Dr. Lipstadt's cause. Maybe her Dorot bankrollers picked up some of this tab – strange and wonderful are the flows of money that fund Zionist causes, and we *hoi poloi* shall never uncover the mysteries thereof.

The English Rule, of course, is meant to discourage frivolous, or vindictive, actions at equity. But the Lipstadt/Penguin team, somehow ("the fix is in"?) figured that their expenditures on "defense," even if not ultimately collectible, could so financially cripple Irving that neither he nor any other soldier who might take his place in the ranks of Holocaust dissenters would dare to complain, in any forum of "justice," about anything said of him or her by the other side. Penguin, of course, faced this very same stacked System of justice in the action threatened against them by Lipstadt.

It worked. The Court ruled against Irving and assigned to him the burden of paying Lipstadt/Penguin (or should it be, Penguin/Lipstadt?) the \$13 million they had expended on defending their case. Suffice it to say, no title of Deborah Lipstadt's today in print bears the imprint of Penguin Books; they've lost quite enough already in their forays with Dr. Lipstadt. Perhaps they wish to return to publishing, leaving aggressive lawfare to other entrepreneurs.

The message is clear for all to behold: *don't* tangle with those (and we all know who they are) who command the heights of the System. Not only will you be thoroughly smacked down, you will be eternally ruined in your professional and financial life. David Irving joins the ranks of martyrs that

today encompass many names known to those who have plumbed the mendacious depths of what passes for Holocaust Knowledge, including Norman Finkelstein³ (author of the magisterial *The Holocaust Industry*), Nicholas Kollerstrom (historian of science who dared to interpret the findings of chemist Germar Rudolf regarding cyanide traces in the walls of concentration camps), Jean Plantin, Robert Faurisson, Joel Hayward, Ernst Zündel, Horst Mahler, Sylvia Stolz, Ursula Haverbeck, Eric Hunt, Siegfried Verbeke, Germar Rudolf himself, Roger Garaudy, Paul Rassinier, Wilhelm Stäglich – the names go on and on, my own (real) name down around the bottom of the list.

David Irving knows well who rules us, through the System that rules us. The rest of us might take the lesson he learned so hard, to heart. It will cost us far less than it has cost him – unless, of course, in an unguarded moment of resisting it, we might expose ourselves to a fate such as he has suffered.

And if any of us does, we shall have whatever consolation is to be had from joining the list above of true martyrs to justice and truth. May our blood melt their swords to rust.

³ Finkelstein is not a Holocaust revisionist in the strict sense – his crime was to expose the financial machinations that power the Holocaust industry, and he has been amply punished for this crime.

PAPERS

The Battle for Discussion: A Look Back

Richard A. Widmann

Deborah Lipstadt has recently become newsworthy again as a result of the release of the movie *Denial* that tells the tale of David Irving's defamation lawsuit against her and Penguin Books. The movie, which flopped at the box office, purports to tell how David Irving charged Lipstadt with libel for calling him a "Holocaust denier" in her book *Denying the Holocaust*. There is little doubt who Hollywood intends to be the hero and who the villain in their version of the events.

The release of *Denial* provides an opportunity to reconsider the events leading up to Irving's libel lawsuit in 2000. To understand why Irving sought restitution in the courts, one must go back to 1993 and the release of Lipstadt's anti-revisionist screed, *Denying the Holocaust*. While hailed by the mainstream media,¹ *Denying the Holocaust* was actually a vicious and often-inaccurate and misleading attack against those whom Lipstadt would smear with the label "deniers."

In a review that I wrote at the time I commented that Lipstadt's style was "reminiscent of the most vile Nazi rhetoric"² and indeed it was. Lipstadt wrote for example:³

"In the 1930s Nazi rats spread a virulent form of antisemitism [sic] that resulted in the destruction of millions. Today the bacillus carried by these rats threatens to 'kill' those who already died at the hands of the Nazis for a second time by destroying the world's memory of them."

Such dehumanizing language should have sounded alarm bells for readers and reviewers alike. When a writer compares human beings to rodents in such terms, so the argument goes, the next step may be violation of that group's civil and human rights and perhaps even their extermination. The irony was lost however on the media hacks who heaped praise on this awful book.

In the years that followed the book's release, writers, researchers, and activists were physically assaulted, arrested, incarcerated and fined for questioning the "official" story of the Second World War in general and the Holocaust in particular. To a great extent, the escalation of such perse-

cution seems to have its origin with the widespread acceptance and general usage of the inaccurate and offensive term “Holocaust denier” which certainly enjoyed increased use following the release of *Denying the Holocaust*.

To better understand why someone might claim libel after being targeted with Lipstadt’s label, one must define the terms in question.

“Deny” may be defined in part as “to declare not to be true.” *Webster’s Dictionary* includes the definition, “to refuse to accept as true or right; to reject as unfounded, unreal, etc.” The *Encarta Dictionary for North America* identifies “denial” as a transitive verb that means “to withhold” or to “bar access to or use of” something to somebody.

Today however, the terms “deny” and “denial” are frequently supercharged with psychological meaning. From this perspective according to urbanictionary.com “denial consists of the refusal to accept a past or present reality.” The *American Heritage Medical Dictionary* defines “denial” as “an unconscious defense mechanism characterized by refusal to acknowledge painful realities.” Wikipedia defines “denial” as “a defense mechanism postulated by Sigmund Freud, in which a person is faced with a fact that is too uncomfortable to accept and rejects it instead, insisting that it is not true despite what may be overwhelming evidence.”

For Deborah Lipstadt, the term “denial” has an even stronger and more sinister meaning. It does not simply mean, “to declare not to be true” nor is it a psychological defense mechanism. Lipstadt charges that “denial” involves camouflaging true goals. For Lipstadt “Holocaust deniers” are those who use the Holocaust story to advance some ideological or political agenda while hiding the fact that they are secretly fascists and anti-Semites.

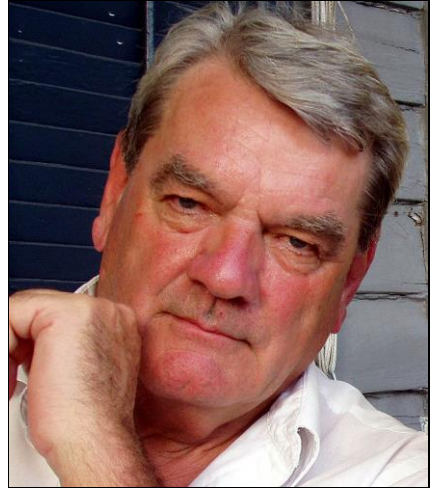
For Lipstadt, Holocaust deniers are “antisemites [sic] who have [...] managed, under the guise of scholarship, to camouflage their hateful ideology.”⁴ She wrote:⁵

“The attempt to deny the Holocaust enlists a basic strategy of distortion. Truth is mixed with absolute lies, confusing readers who are unfamiliar with the tactics of the deniers. Half-truths and story segments, which conveniently avoid critical information, leave the listener with a distorted impression of what really happened.”

On many pages in *Denying the Holocaust* Lipstadt repeats her theme (as if repetition will prove its veracity):

- antisemitic [sic] ideology... is what Holocaust denial is. (p. 1)
- deniers... shroud their true objectives. (p. 2)

- When I turned to the topic of Holocaust denial, I knew that I was dealing with extremist anti-semites [sic] who have increasingly managed, under the guise of scholarship, to camouflage their hateful ideology. (p. 3)
- intimately connected to a neofascist political agenda. (p. 3)
- camouflage their goals. (p. 4)
- deniers’ objective of delegitimizing Israel. (p. 14)
- most had no trouble identifying Holocaust denial as disingenuous. (p. 18)
- [Holocaust denial] is undeniably a form of antisemitism. [sic] (p. 20)
- Some have a distinct political objective: If there was no Holocaust, what is so wrong with national socialism? For many falsifiers this, not antisemitism, [sic] is their primary agenda. (p. 23)
- the deniers’ contentions are a composite of claims founded on racism, extremism, and virulent antisemitism [sic]. (p. 26)



*British historian, David Irving.
Photo taken July 2003.
[Public domain], via Wikimedia
Commons*

For Lipstadt, “deniers” are not those who express doubts about some element of the Holocaust story, but those who actually believe the orthodox story in all its gruesome details! The “deniers” according to Lipstadt purposefully distort materials and even “lie” in order to support their ideology. Lipstadt defined that ideology in varying terms but the net result was always the same, “they are fascists and anti-semites [sic].”

That Lipstadt named best-selling British historian David Irving in her screed and called him “one of the most dangerous spokespersons for Holocaust denial” was a charge that would need to be backed up, especially since David Irving had never written a book on the subject of the Holocaust and unlike many of Lipstadt’s other targets, Irving was neither dead nor without the means to launch a counterattack.

In addition, during the years following Lipstadt’s attack, Irving’s good fortune took a serious turn. Throughout the ‘70s and ‘80s Irving’s best-selling books on various aspects of the Second World War could be found easily in any mall bookstore. By 1996, this suddenly changed. St. Martin’s Press had contracted to publish Irving’s forthcoming biography of Hitler’s

propaganda minister, Joseph Goebbels. This volume would likely sell well as had Irving's earlier biographies of Hermann Göring, Adolf Hitler, Erwin Rommel, and others. As news of the pending release got out, St. Martin's Press was inundated with hate mail. Complaints and pressure increased – including even death threats. Finally, Thomas McCormack, chief executive officer of St. Martins, gave in and reversed the company's earlier declared intention of resisting the onslaught.⁷ St. Martin's canceled its contract to publish Irving's volume. Facing the harsh reality of cancelled book deals and a growing vocal minority that sought to silence him, Irving sought restitution.

There was little doubt in revisionist circles in the late '90s that Lipstadt's assertion that David Irving was a "denier" could be shown to be injurious in terms of book sales, contracts and otherwise. The defense would need to demonstrate that Lipstadt had appropriately applied her term. As such, the defense would be in the unenviable position of having to prove that Irving did not actually believe his own writings and interpretation of history.

It seemed to revisionists at the time that any attempt on the part of the defense to prove a systematic extermination of Europe's Jews would be irrelevant. Should the court happen to accept the orthodox Holocaust story, this would not in and of itself support the contention that Irving (or for that matter any other Holocaust revisionist) had disingenuous motives. It would be up to the defense to prove that that Irving had knowingly misrepresented facts or lied about matters related to the Holocaust in order to spread anti-Semitism or to otherwise bolster fascism. Without proving that Irving's motives were disingenuous, the defense would lose their case. Or so it seemed.

The contrast between Irving and Lipstadt throughout the trial could not have been more stark. Irving served as his own attorney and spoke at length about a plethora of subjects. His closing speech alone runs to 39 pages.⁸ Lipstadt did not speak during the trial. She never took the stand. While many argued that she feared being decimated on the details and facts of the Holocaust by Irving, her behavior should not have been a surprise.

From her entry into the spotlight of the Holocaust controversy with the publication of her *Denying the Holocaust*, she refused to debate or discuss with those she branded "deniers." In the preface to her book she commented:⁹

"Since the book's appearance I have received numerous invitations to appear on television talk shows aired nationally in the United States.

Whenever the plans include inviting a denier I categorically decline to appear."

Lipstadt claims to support open discussion:¹⁰

"The intellectual process is rooted in the constant reevaluation of previous findings based on new information."

She notes, however, that she is not open to "debating the very fact of the Holocaust."¹¹ Without defining her terms, where discussion is acceptable to her and where not is seemingly unclear. It is critical to understand that Lipstadt's book was never meant to stimulate discussion of Holocaust revisionism. In fact, it was meant to shut it down. The language used throughout is a "moral" language; a language of "good" and "evil." By accusing the revisionists of anti-Semitism and fascism, Lipstadt painted an entire group of people and their writings as evil. This tactic was meant to shut down any consideration of the arguments of revisionists and essentially to paint them (in 2016 terms) as "deplorable."

Lipstadt wrote, "we will debate much about it but not whether it happened."¹² For Lipstadt "it" cannot and should not be discussed. But history is about inquiry. In fact, the word, derived from the Greek *historia* means "inquiry, knowledge acquired by investigation." David Irving never wrote or claimed "the Holocaust did not happen." In several articles and books Irving comments on the millions of Jews who perished and has even accepted that certain concentration camps utilized gas chambers to carry out mass exterminations.

At some point, it must have dawned on the defense that the trial itself could be used to shut down David Irving. Not only would the tag "Holocaust denier" be a shameful scarlet letter, but also the legal requirement that should he lose that he be responsible to pay the entire cost for the defense would potentially bankrupt him. Court and defense costs would amount to approximately \$13 million.

In the end the Court ruled against Irving. The media would forever sully his name with "Holocaust denier" when reporting news about him. The label, now made "official," would *deny* him access to major publishing houses. Who in the wake of the St. Martin's debacle and the Lipstadt trial would work with a man such as this?

Today one may wonder if Irving's lawsuit was a good strategy. It is of course easy to second guess with clear hindsight. It is important however to remember the context of the lawsuit. Following Lipstadt's book, intellectual freedom with regard to the Holocaust was being shut down all around the world. In 1996 a German judge had ordered that Germar Rudolf be ar-

rested for publishing a ground-breaking revisionist analysis of various aspects of the Holocaust, *Grundlagen zur Zeitgeschichte*. Later that year, a judge ordered that all copies of the book be burned. Also that same year, Tony Blair during his candidacy for prime minister of Great Britain repeatedly promised to ban revisionist writings about the Holocaust.¹³ It was in this environment of declining freedom of expression and out-and-out persecution of revisionists that David Irving launched his lawsuit. His objective, as he stated in the closing speech of the trial was simple:¹⁴

“This trial is about my reputation as a human being, as an historian of integrity, and ... as a father. [...] A judgment in my favor does not mean that the Holocaust never happened; it means only that in England today discussion is still permitted.”

At the time, no one else had the means to challenge the clampdown on intellectual freedom. No one else had even the remotest chance to counter the growing forces of censorship. As the trial proceeded it appeared as a boxing match, not over the Holocaust itself, but over whether dissenting viewpoints on this one tragic time in history could be spoken or even considered. In one corner we had Deborah Lipstadt and all the power of the mainstream seeking to *deny* discussion of historical events that had been elevated to mythical and nearly religious proportions. In the other corner was a lone historian, a champion for freedom fighting for the permission for whole generations present and future to discuss the Holocaust in the years ahead.

It is no surprise that Irving was cast as the villain in *Denial*. It should also be of little surprise that audiences shunned a film in which all of the powers of an empire squelched a lone rebel. In these days however of Brexit and the Trump presidency, I can only wonder whether, had Hollywood altered the screenplay (so to speak, “flipped the script”), what its reception might have been. Had Irving been portrayed as a champion of free speech fighting for his honor in a time of increasing political correctness and censorship of dissident perspectives, they just might have had a surprise box-office sensation.

Notes

- ¹ *The New York Times Book Review* called *Denying the Holocaust* an “important and impassioned work.” This is just one of many such examples.
- ² Richard Widmann, “Denying the Revisionists: The Errors and Falsifications of Deborah Lipstadt,” *The Revisionist*, No. 5, Summer 2000. Online: <https://codoh.com/library/document/denying-the-revisionists/>

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- ³ Deborah Lipstadt, *Denying the Holocaust: The Growing Assault on Truth and Memory* (New York: Plume, 1994) (hereafter referred to as *Denying*), p. xvii.
- ⁴ *Ibid.*, p. 3.
- ⁵ *Ibid.*, p. 2.
- ⁶ *Ibid.*, p. 4.
- ⁷ “St. Martin’s Cancels Book on Goebbels,” *The New York Times*, April 5, 1996, p. D4.
- ⁸ David Irving, Closing Speech against Penguin Books Ltd and Deborah Lipstadt, (Focal Point Publications, 2000). Online: http://www.fpp.co.uk/trial/closing/Lipstadt_closing.pdf
- ⁹ Lipstadt, *op. cit.*, p. xiii.
- ¹⁰⁻¹² *Ibid.*, p. xiv.
- ¹³ Samuel Crowell, *The Gas Chamber of Sherlock Holmes*, (Charleston, W. Va.: Nine-Banded Books, 2011), p.6
- ¹⁴ David Irving, *op. cit.* p.3.

Deborah Lipstadt and the Ruling Discourse on Holocaust Studies

Bradley R. Smith

With the renewed interest in Deborah Lipstadt due to the release of the film *Denial*, we have chosen to include this article by the late Bradley R. Smith. Smith comments extensively about Lipstadt's anti-revisionist book, *Denying the Holocaust* and especially the vitriol that Lipstadt unleashed on him for his work to introduce college students to revisionism. Smith included this article in *The Revisionist Campus Edition* in 2000. The article later served as Chapter One of his book, *Break His Bones: The Private Life of a Holocaust Revisionist*. – Ed.

For ten years and more I suppose I have been the most visible Holocaust revisionist activist in America. I'm very far from being the right person for the job. The most visible revisionist activist in America should be a scholar and someone who is passionately interested in the literature.

I'm very far from being a scholar and I find the literature to be a real yawner. At the beginning of course it was awfully shocking to discover that it has not been demonstrated that the gas chamber stories are true. What I couldn't get out of my mind however was not the apparent fact that there had been no program for the mass gassing of Jews, thank God for that as they say, but how urgently intellectuals argue against intellectual freedom on this one issue.

Even in the early 1980s I had only a casual interest in the historical record. What held my attention was what I perceived to be the challenge of finding a way to convince the intellectuals, and the media intellectuals, that revisionist research should be judged on its merits, as I presumed they judged all other historical research. I see now I presumed much too much. These days, as students display a growing interest in an open debate about the Holocaust controversy, the intellectuals increasingly display signs of bad temper and even hysteria.

Professor Deborah Lipstadt, the leading voice representing the Holocaust industry in academia, has chosen to single out the work I do on college campuses for special attention in her much-praised book, *Denying the Holocaust, The Growing Assault on Truth and Memory*. There she devotes

a 26-page chapter to what she sees as “The Battle for the Campus,” writing plaintively that: “Colleagues have related that their students’ questions are increasingly informed by Holocaust denial:”

“How do we know that there really were gas chambers? What proof do we have that the survivors are telling the truth? Are we going to hear the German side?”



Bradley R. Smith
(18 Feb 1930 – 18 Feb 2016)

Now there’s a real scandal for you! Some students are no longer willing to accept on faith what their professors assure them is true about the gassing chambers, but want to learn what the evidence demonstrates. They suspect that while most survivors speak truthfully about their wartime experiences in the camps, some do not. Where do students get such ideas? There are even students who want to hear the “German” side to the Holocaust story. Unbelievable!

The Deborah Lipstadts of the world must be asking themselves what in hell is going on? They’ve run the Holocaust show on campus and in the media for so many years, they see these signs of student curiosity and principle as the outbreak of some dreadful intellectual pox. I see them as the cure to one. The Lipstadts write about the “terrible harm” such questions can do. I ask why such questioning does not measure the good health of the culture?

Professor Lipstadt is no shrinking violet when it comes to arguing against intellectual freedom. She even has the brass to argue against “light of day,” the concept that false statements and even false ideas can be exposed as such by flooding them with the light of free inquiry and open debate. She writes:

“[I]t is naive to believe that the ‘light of day’ can dispel lies, especially when they play on familiar stereotypes. Victims of racism, sexism, anti-semitism, and a host of other prejudices know of light’s limited ability to discredit falsehood.”

What does Lipstadt believe will dispel lies and discredit falsehood? Night? How many victims of racism, sexism and antisemitism speak against light in favor of suppression and censorship? I wonder how Jews felt about

“light” in pre-war Nazi Germany? Early on the Nazis moved against Jews in the arts, against Jews in publishing, against Jews in the universities – all places where traditionally light is so highly valued. The Nazis had views about light in the 1930s that are similar to those of some professors today. Light for the Nazi-minded, darkness for everyone else. In the long run, light might not have made any difference for German Jews, but when you look at the record you find that when Hitler began to deny light to Jews, the Jews began to leave Germany. Those Jews understood the necessity of “light.” Those who didn’t soon found out what it meant to live in darkness. Without tyranny, human life is full of light.

The problem for the Lipstadts is that light is there for all of us without fear or favor. It is no respecter of persons. Just as the sun shines on the good and the bad alike, light refuses to choose sides. Historians who ask it to, betray their professional ideals and the ideal of light itself. It’s Lipstadt’s need for guarantees from light that causes her to argue against this great ideal of Western culture. We all have to be willing to accept what light illuminates. I admit on principle I might be wrong about the gas chambers, to say nothing about a lot of other stuff. Nevertheless, here I am, looking for ways to encourage intellectuals to encourage intellectual freedom with regard to the Holocaust controversy. I don’t care anymore who’s right or wrong about the gas chamber stories. I’m fishing a bigger lake.

My friend William called from Chicago to ask how the video project on Auschwitz is going. William is one of my volunteer advisors. I told him there had been too many production problems and I’d had to lay it aside. I said I was going to concentrate on finishing the book manuscript.

“Is that the manuscript you’ve been talking about the last two or three years?”

“Has it been that long?”

“This is bad news. This is really bad news.”

“What are you suggesting?” I said. William is one of those very sincere men who wears his thoughts on his sleeve. You always know what he’s suggesting.

“What I’m suggesting is you’re very mistaken if you think people are interested in reading about your inner life as a Holocaust revisionist. Nobody wants to read about you, Bradley. Are you listening to me? Your personal life is a bore. People are interested in their own lives. The only interesting thing you’ve ever done is revisionism and you don’t want to write about that. You want to write about your feelings. Can’t you understand how childish that is? I have that first little book you published, what’s it

called? It's unreadable. Do you understand what I'm saying? It's a miracle you've been able to accomplish anything at all for revisionism."

"I understand what you're saying. But some people like the way I write. A writer can only have his own audience."

"I don't know who the hell you've been talking to. Listen to me. Let me tell you what your problem as a writer is. I'm telling you this as a friend. As someone who's interested in the work you're doing. Your problem is that you write like a sixty-year-old teenager."

"Sixty-four."

"What?"

"Sixty-four, William. I'm sixty-four now."

"Oh."

After a moment William said: "Is that a joke? I know how old you are. What the hell are we talking about here? Are we talking about something serious? I'm worried, Bradley. It's no joke that revisionism's got you for its point man."

When I found out that something was wrong with the gas chamber stories I was fifty years old. By the time you're fifty you've been around the block a few times. You've come to believe you're finished with fear, for example, yet here it was again. In a certain way, it was the fear that held my attention. I quickly lost interest in "survivor" yarns about gassing and torture and how good and innocent Jews are compared with Christians and everybody else.

Instead, I was intrigued and maybe a little obsessed with how afraid I was of admitting – of confessing I might even say – that I no longer believed. I had lived most of my adult life among Jews and with Jews, and some of us were terribly devoted to one another. When I realized I was going to go against the gas chamber stories, a terrible tumult entered my life because I understood many of my friends would feel I was going against them too. It was in that place that fear grasped me and held on.

I could have dropped the story and gone on my way, but when you write the way I write, the stories you dread most are the stories you are most obligated to pursue. My sense of things was that I had to risk friendships, even risk my family. I had to risk the contempt of my peers and the ostracism of a community and society, which would judge my doubting to be despicable. Nietzsche writes some place that we all work out of our weaknesses and I suppose that's what I did. In my anxiety and fear I decided to take on, not the gas-chamber story itself, but those who run the story as if it were their private franchise, who condemn those who question it. Those who have the power to destroy many of those they condemn.

The ruling discourse in America, and indeed the West, demands that the Holocaust story remain closed to authentic debate. The Holocaust happened. Revisionists say it didn't. For that reason all worthy persons and particularly intellectuals – who are all worthy persons by definition – favor the suppression and even censorship of revisionist theory. Meanwhile, because over the last half century the story has been revised so much, it becomes increasingly difficult to say exactly what the Holocaust was. That's where I saw my role. I fell into it like a blind man falling down a well. All I could see was the taboo that protected the story from real examination. How could anyone put his finger on what the thing itself had been if it was taboo to talk about it freely – really freely? I would be the one then, the blind man said, to help start the discussion going.

I didn't know how to get it going. Not knowing what to do, I did everything. One-on-one discussion, newsletters, radio talk shows, newspaper articles, television interviews, books, public speaking, print interviews, video tapes. You name it, I tried it. I became a one-man band. Dr. Franklin Littell, professor of religion at Temple University in Philadelphia and a Holocaust scholar himself, refers to me as a “malicious burst of energy” and compares me to “the adversary who wanders to and fro in the earth and goes up and down in it.”

Friends tell me this is an insult. I think maybe it's something more subtle. I'm being compared to one of the great innovators in the Judeo-Christian tradition. Wanders to and fro in the earth and goes up and down in it? All right. Maybe I see what he's getting at. There's a whole world down there I didn't know existed. Dr. Littell's thoughtful observations on my character and movements illuminate the learning gap that exists between highly educated, professional Holocaust scholars on the one hand and ex-concrete contractors on the other.

When you express doubts which others believe are evil, and which in fact may cause many individuals to suffer and to feel diminished and perhaps even humiliated, you have an obligation to act out of a good conscience and to value what can be called right relationship. Which means I must be a good man or the mischief and grief I cause by saying I doubt what I doubt will be gratuitous. What does it mean to be a good man? I have only the foggiest notion. It would seem to me as a writer, however, that it would include being willing to say publicly I do not believe what I do not believe, particularly when what I no longer believe relieves another people, in this instance Germans, of the moral burden of a specifically horrendous crime I no longer believe they committed.

When my first essay advertisement, “The Holocaust Story: How Much Is False? The Case for Open Debate,”¹ appeared as a full-page ad in the *Daily Northwestern*, an article responding to it appeared in the *Daily* written by Peter Hayes, an associate professor of history and German with a special interest in Nazi Germany. Titled “Some Plain Talk about the Holocaust and Revisionism,” Hayes’s article is a paint-by-the-numbers example of how your typical Holocaust historian reacts when faced with even the simplest text challenging what he wants his students to believe.

I note his response here, not because it proved to be unique in any way, but because it was the first to reply directly to one of my ads, and because it proved to be a textbook guide to the subjective life of those academics who are willing to betray light.

“When this newspaper printed Bradley Smith’s advertisement last Thursday, it fanned not one, but two, gathering controversies on campus. The first concerns our knowledge about the Nazi massacre of the Jews of Europe. The second centers on the policies of the Daily itself. Surprisingly perhaps, the first issue is far easier to clarify than the second. Of course, there’s been no suppression of free inquiry into the Holocaust. It is precisely because of extensive and vigorous research by bona fide scholars over the past three decades that we know not only several of the facts that Smith manipulates in his ad, but also a good many that he does not want you to believe. There’s no point in writing more here about the factual deceptions and distortions in Smith’s ad.”

No point in writing more about the factual deceptions in my ad? Which factual deceptions? For a moment I felt I must be blind to something your average Northwestern professor could see at a glance. Was there a misstatement of fact in my text or wasn’t there? We all have our own way of looking at things, but this thing was not clear to me. How do you describe an intellectual environment in which an historian can write there is no point in writing more about factual deceptions in a specific text when, as a matter of fact, he hasn’t written anything about them at all? However you do describe it, you should include the word vulgar.

Professor Hayes’s article on my article continued for another seventeen paragraphs.

He avoided the temptation of attempting to reveal an error of fact in what I had written but charged me with “deception,” “manipulation,” “distortion,” “ignorance,” “nastiness,” “dishonesty,” “duplicity,” “malicious-

¹ <https://codoh.com/library/document/the-holocaust-story-how-much-is-false/>

ness,” “tastelessness,” “conspiracy mongering,” “promoting implausibilities,” “promoting anti-Semitism,” “spreading disinformation” and the one I still like best, “brow beating academics.” I would not have thought, considering the bold language the professor used, that he would have mentioned that last one.

Revisionist theory isn’t wrong about everything, and there’s the rub. Revisionism is simply a criticism of published academic writings on the Holocaust story. I take it as a given that revisionist research is wrong about a lot of things. The problem the professors face is that if they point out where revisionists are wrong, the professors are left with what’s left over – with what revisionists are right about. This is a conceptual tragedy for your average academic. In each case where the revisionist is right, a bunch of academics are wrong and would have to fess up to being wrong, to having been wrong for a long time – and to having been stonewalling about being wrong. It would then become clear that while the good guys are right most of the time with what they publish on the story, the bad guys are right some of the time.

After the ad ran in the *Daily Targum* at Rutgers University, the *New York Times* ran an editorial on the controversy, as well as several news stories, letters to the editor, and a dumb opinion piece by two Rutgers professors. It also assigned a reporter from its San Francisco bureau to drive down to Visalia with a cameraman to do a profile on me. I expected the worst but I liked the reporter, Catherine Bowen. She’s a big hearty woman with a big hearty laugh. A photo ran with her story showing me gesticulating dramatically, giving the impression I actually believed what I was saying. Bowen informed me she is a specialist on the White separatist movement in the Northwest. She said she’d interviewed all those guys, in prison and out. She said every racist and anti-Semite in the Northwest knows who I am and all about the work I do.

“Is that right?” I said.

“Do you keep up with the people in the movement?”

I understand she’s fishing, but then, I’m here to be caught. I tell her a lot of those people contacted me when I first started doing revisionism but over the years they’d all dropped me. “I’m not anti-Jewish, so that was a big strike against me. My family is Mexican, so the racialists see me as a race traitor, and I don’t have any guns so the militias and the anti-ZOG forces are convinced I have no sense of honor.”

“Three strikes and you’re out,” Bowen says laughing:

“I suppose so. I think the movement people think I’m a pantywaist.”

“That’s exactly what they think,” Bowen says laughing heartily. “They think you’re a pantywaist.”

Her photographer thinks my being a pantywaist is funny too but it’s Bowen’s laugh that rings in my ears. Maybe it’s because she’s a lady. You can laugh at being called a pantywaist when a man says it because you have a choice what to do about it, but when a lady laughs about something like that you’re kind of helpless. So I remain quiet. I’m a good sport about it. When the movement people read this they’ll say, “Of course Smith’s a good sport. Smith has no sense of honor.”

When William Blake writes that Jesus acted on impulse, not from thought, he means that Jesus’s actions did not depend on his being obsequious before the ruling discourse of his day. Of course in Blake’s view Jesus was good all the way through so his impulses were good so his acts were good. It pleases me to think that Jesus acted on impulse and not by the rules, because I think when push comes to shove that’s what I do and that throws me in with good company. How good I am is another question. It’s not one I can pass judgment on. Actually I think I’m a pretty swell guy. One irony here about impulse is that the professors can be seen to be acting on it too. They dismiss revisionist theory with a wave of the hand, holding that there can be no debate about the gas chambers because there can be no “other side” to the story. Only their side. Maybe it was something like this 200 years ago that drove Blake to conclude that education is the work of Satan.

It’s simply a core belief among our intellectual classes that the Germans killed millions of Jews and others in gassing installations. Entire classes of intellectuals have become True Believers. I understand it can be argued that I’m a true believer too – in intellectual freedom. I can’t prove that intellectual freedom is better than tyranny. It’s something I want. That’s the long and short of it. I doubt many things that others believe. No one can keep me from doubting, but I crave the freedom to be allowed to express my doubts to others.

This isn’t an argument over natural rights. I don’t want to make intellectual freedom a plank in a party line. Intellectual freedom is not primarily a political issue or even an intellectual one. It’s a spiritual issue. You either desire it or you don’t. You either want it for others as well as for yourself or you don’t really want it. They say Buddha said that desire is at the root of all pain. I’m willing to go with the pain. My desire is the foundation of whatever arguments I make to convince others that intellectual freedom is better than tyranny. First the wanting, then the argument. The other way around and it’s mere thinking.

One day I ran across an article about mad poets in the *New York Review of Books*. Not poets who are annoyed. Crazy ones. I have some interest in poetry, and an intermittent interest in madness. Professor Charles Rosen of the University of Chicago wrote the article. Early this year I submitted a second full-page advertisement to a student newspaper on that campus, *The Chicago Maroon*. You can see the coincidences gathering themselves together here. This ad was titled "The Holocaust Controversy: The Case for Open Debate." In the end it was suppressed so Chicago students didn't get to read it, but the word had gotten out on campus about the text of the ad and there was a big stink about it.

So one afternoon I was in the mall here drinking a diet Pepsi and reading Professor Rosen's discussion of madness in English and Continental poets from about 1750 to 1850. It looked as if half my favorite poets from the period were goofy. At the same time, Rosen noted that madness is oftentimes a matter of social convention and that social pressure oftentimes determines whether or not you will be certified as a lunatic. It is not clear, he writes, that those men with their visions were any more insane than the people today "who believe that no one was gassed at Auschwitz."

What was this? Was Professor Rosen talking about me? It's come to the place where professors can't make mention of Mayan *cenotes*, bureaucracy during the Sung dynasty or a lunatic English poet without introducing some fatuous reference to Auschwitz. I read someplace fifteen years ago that there were already 200,000 bibliographical references to Auschwitz, and that was before the professors really got cooking. I suppose Auschwitz will start popping up in new editions of Grimm's collected tales for first readers.

Despite the obstacles and the longing for night so prevalent in the universities with regard to Holocaust studies, I've been able to create a tremendous free-press scandal throughout the academic community. My ads call attention to revisionist theory on one campus after another across the nation. My second article, "The Holocaust Controversy: The Case for Open Debate," has run as a full-page ad at Michigan, Duke, Cornell, Rutgers, Ohio State, Georgia, Vanderbilt, Louisiana State, Howard, Arizona, Montana and at half a dozen others. Howard is the largest Black university in the country. When the ad ran at the University of San Diego, the president of that Catholic institution ordered special agents to fan out over the campus and confiscate every copy of the paper still available and destroy it. Prospective entries for a new Catholic Index perhaps?

When the *New York Times* ran its snooty editorial on my ad, asserting it was trashy and barren of ideas, it nevertheless affirmed, "When there is

free expression, even the ugliest ideas enrich democracy.” How do ugly ideas enrich democracy? Professor Lipstadt found the answer at *The Harvard Crimson* and took the trouble to repeat it in her *Denying the Holocaust*.

“In one of the most unequivocal evaluations of [Smith’s] ad, The Crimson declared it ‘...utter bullshit that has been discredited time and time again.’”

So there we have it – light on the one hand and bullshit on the other. The yin and yang of intellectual freedom. What browbeaten professors and far-too-elegant editorial writers at *The New York Times* find ugly is actually part of the process of fertilization when open debate is allowed. Of course, everything new and daring looks bullshit-ugly to those who have something to lose from the new and the daring. When you live in a farming community like ours, you learn to appreciate the necessity for light and fertilizer both. Together they’re what make the grapes grow. They make the white blossoms appear on the fruit trees.

Yousof, another of my volunteer advisors, says serious people don’t take me seriously because my writing reveals my lack of a university education.

“You missed something by not going to school,” he says. “It shows in everything you write. Your thinking is disorderly and incomplete. How can anyone who is well-read take you seriously? You don’t understand the logic of language. You have no formal intellectual training. Educated people understand that when they read you. When you write about the Holocaust from an intellectual perspective, they know you’re in over your head.” It’s obvious to me Yousof has his finger on something. There’s plenty missing here. More than he suspects maybe. But this is the hand I was dealt. We can’t all be scholars. Most of us aren’t. Many of us never went to school at all. When my father-in-law finished the first grade in a Mexico City grammar school, that was it for him. He had to get a job. Nevertheless, ordinary people everywhere feel committed, in the context of their own lives, to right action and right relationship. These are no more and no less than the first responsibilities intellectuals bear, in the context of their lives. I have found everywhere that ordinary people sense it is good to be truthful, generous and open-minded and that it’s base to be deceitful, uncharitable and bigoted. With respect to the Holocaust controversy, I don’t know of a single intellectual elite that has not betrayed those simple standards.

Occasionally one of my revisionist colleagues will speak to me of honor and urge me not to allow my enemies to insult and ridicule me without striking back. Honorable men feel it's degrading to be ridiculed and insulted. I've come to see something of the comic in it. That's how low I've sunk. When I was a kid it made me angry to be insulted or treated contemptuously, but the older I grow the more difficult it is for me to feel offended by anything said by anyone. One of my problems is that I don't have enemies. Many people think of me as their enemy, but I see those persons as potential friends with whom I disagree on a few matters. Maybe if I had been to university, I'd be able to relate to them in a more mature way.

Ramana Maharshi advises going at this matter very differently, but he's a Hindu so you have to cut him some slack. He says he doesn't care why an insult hurts, he wants to know who it is who believes he is being hurt. It doesn't do to tell the Maharshi it's you because the Maharshi will ask you who you are, and you won't be able to tell him – not to his satisfaction anyhow – and after a while not to yours either. That's the theory. I think there's something to it.

I can still see (who am I?) the television images of the monks in Saigon sitting on the sidewalk setting fire to themselves. They weren't laughing or cracking jokes, but they weren't complaining either. They were protesting what they held to be unacceptable behavior by those who had chosen to rule them. I detest complaint but I admire protest. One of the many reasons Adolf puts me off so is that he was a truly chronic complainer (many "survivors" resemble him in that way). I don't think he ever would have been a happy camper, but if he'd chatted up the Maharshi every now and then (their lives spanned the same decades) maybe his own life and the lives of everyone in Europe would have taken a different turn.

Debbie M. Price, a good-looking syndicated columnist writing for the *Fort Worth Star-Telegram*, begins one of her columns:

"From California it came, a voice of pure evil, whispering gently, persuasively into the phone [...] on the very day President Clinton dedicated the U.S. Holocaust Memorial Museum, here was this voice, this man, Bradley Smith."

Now that's a terrific lead. Her prose goes downhill after that opening paragraph, but I have a soft spot in my heart for anyone who'll kick off a column the way Debbie kicked that one off. I've gotten clippings of it from newspapers all over the country. A voice of pure evil. That's something. Secular journalists are joining Christian scholars to elevate me to extrava-

gant heights of influence. Still, it makes sense. When you find yourself identified with the One who wanders to and fro inside the earth and goes up and down in it, a voice of pure evil comes with the territory. What I need to know is, when I come up to the surface to chat with Texas journalists, where is my point of entry? If the time ever comes when I have to make a run for it, I'd like to know where the devil the hole is.

It's six o'clock in the afternoon on the last Sunday in May. A surprise storm has covered the valley with dark heavy clouds. I'm in the patio behind the house checking the air in the tires on Marisol's bicycle. The front one is low. I hear thunder, a sudden wind blows through the plum trees, then the first drops of rain fall heavily on the patio roof. Fat water drops splatter the concrete walk that leads around the side of the house. I sit on the saddle of the metallic-red girl's bike and watch the rain shake the plumtree leaves and listen to it fall on the corrugated plastic above me. When it stops, I pedal over to Mooney Boulevard to the gas station, where I use the air.

I wait out another squall beside the pumps, then start pedaling toward downtown-toward the Main Street Diner and Bar. I might make it before it rains again, I might not. Since coming to Visalia, I've been drinking Bass Ale but the last time out after I drank a few Bases and left the Diner and was pedaling back along Locust – I don't know how it happened – I fell off the bike into the gutter in front of the Tulare County Escrow Office. From now on when I'm riding the bicycle, no more Bass Ale. Today I'll drink something lighter. Maybe a few Becks Clear. Nearing downtown I cut across Noble and coast over the Locust street bridge across the sunken freeway. I look east up the freeway past where the concrete goes out of sight and beyond to the mountains and there, where the clouds have blown apart, I can see the first ranges of the Sierra Nevada beneath a pure blue sky and how their crests are covered with a fresh white snowfall. And then out of the blue as they say, I hear a voice speak:

“The time is come for you to live a life of intellectual freedom, not argue for one.”

I don't understand very well what the voice is getting at. But I'll think about it.

Lipstadt's Motivations and *ad Hominem* Attacks

Germar Rudolf

This article originally appeared as Chapter 3 of Germar Rudolf's recent book, *Fail: "Denying the Holocaust." How Deborah Lipstadt Botched Her Attempt to Demonstrate the Growing Assault on Truth and Memory*. The current edition titled *Bungled: "Denying the Holocaust"* may be purchased through <https://armreg.co.uk/>.

Revisionist Motives According to Lipstadt

I will here discuss some sweeping claims Lipstadt makes in her book about Holocaust revisionists and their research in general. Such sweeping claims have to be wrong from the outset, because there is no way every revisionist and every revisionist research finding of the past, present and future can possibly fit her bill. Looking at the limited scope of her book, which explores only a subset of revisionists and their research, any sweeping claims are also disingenuous, because if it is unjust and prejudiced, for instance, to conclude from the fact that some Jews are evil that all Jews are evil (or otherwise lacking), the same is true for revisionists. So even if all the revisionists she investigated and all of their works deserved her judgment, she could not possibly extrapolate from this that all the individuals and all the research she ignored or wasn't even aware of fall into the same categories, though she obviously is eager to convey the impression of total coverage on her part.

This is not to say that Lipstadt's assessments are always wrong. That has to be assessed on a case-by-case basis. Some of the specific charges made against individual revisionists will therefore be discussed in the next chapter, case by case.

According to Lipstadt, Holocaust revisionism constitutes a "clear and present danger" and a "serious threat" (p. xi, also p. 29) that can cause "terrible harm" (p. xix). At that early point in her book, she does not specify what revisionism is a danger or threat to, nor what harm it can do, as she does not support her claim. But she knows that revisionists "must be taken seriously," because "Far more than the history of the Holocaust is at stake" (p. 17). The reader is again left to speculate what is at stake, as Lipstadt

does not elaborate. Later in her book, however, she gives us some clues, and I will therefore return to this further below.

In her introduction she writes on page xvii:

“In the 1930s Nazi rats spread a virulent form of antisemitism that resulted in the destruction of millions. Today the [anti-Semitism] bacillus carried by these [revisionist neo-Nazi] rats threatens to ‘kill’ those who already died at the hands of the Nazis for a second time by destroying the world’s memory of them.”

As emerges from several instances in her book, Lipstadt equates Holocaust revisionists with “Nazis” and “fascists”:

“[The deniers] are a group motivated by a strange conglomeration of conspiracy theories, delusions, and neo-Nazi tendencies.” (p. 24)

“[...] at their core [the revisionists] are no different from these neo-fascist groups.” (p. 217)

Hence, in her introduction, Lipstadt equates revisionists with rats. Once the “Nazis” equated Jews with vermin like rats, lice or bacilli. Lipstadt uses the same terms to indiscriminately disparage all persons holding certain opinions she disagrees with. A worse attack on the humanity of her fellow humans can hardly be conceived. This sentence alone destroys her reputation as a scholar.

It goes without saying that for Lipstadt the opposite is true, for she claims that it is the deniers who engage in *ad hominem* attacks on their opponents. To support her claim, she relates the following fanciful story: (p. 27):

“The deniers understand how to gain respectability for outrageous and absolutely false ideas. The anthropologist Marshall Sahlins has described how this process operates in the academic arena. Professor X publishes a theory despite the fact that reams of documented information contradict his conclusions. In the ‘highest moral tones’ he expresses his disregard for all evidence that sheds doubt on his findings. He engages in ad hominem attacks on those who have authored the critical works in this field and on the people silly enough to believe them. The scholars who have come under attack by this professor are provoked to respond. Before long he has become ‘the controversial Prof. X’ and his theory is discussed seriously by nonprofessionals, that is, journalists. He soon becomes a familiar figure on television and radio, where he ‘explains’ his ideas to interviewers who cannot challenge him or demonstrate the fallaciousness of his argument.”

Now, I have no doubt that some controversial professor in some field may have done just that, but where is the evidence that any revisionist professor (or any other revisionist scholar) has ever engaged in attention-seeking *ad hominem* attacks on those who oppose him, leading those thusly attacked to respond? Again, no example is given, and no source quoted. You just have to believe Dr. Deborah! I'm not saying she is necessarily wrong. All I'm saying is that:

1. those living in glass houses should not throw stones; and
2. making sweeping accusations without proving them is profoundly un-scholarly.

On page 1 Lipstadt opines that "Holocaust denial is" an "antisemitic ideology" rather than "responsible historiography." It is a "purely ideological exercise," and the revisionists merely appear to be "engaged in a genuine scholarly debate when, of course, they are not" (p. 2). Of course.

Arguing along the same line, she then states that the revisionists merely "camouflage their hateful ideology" "under the guise of scholarship" (p. 3). Again, these claims are not backed up with anything, just like the following accusation:

"One of the tactics deniers use to achieve their ends is to camouflage their goals. In an attempt to hide the fact that they are fascists and anti-semites [sic] with a specific ideological and political agenda – they state that their objective is to uncover historical falsehoods, all historical falsehoods." (p. 4)

And it is only Dr. Lipstadt who can reveal the revisionists' real agenda, because she can read their minds, their hearts, their very souls, if any! But even if some revisionists have the agenda she imputes to them, where is the contradiction to their claimed goal to uncover historical falsehoods? Both can be true (and in some cases probably are).

More sweepingly still, Lipstadt claims on p. 18, presented again without any proof that Holocaust denial is "a movement with no scholarly, intellectual, or rational validity."

She characterizes revisionists as proponents of "pseudoreasoned ideologies" and avers (p. 26):

"They use the language of scientific inquiry, but theirs is a purely ideological enterprise. [...] the deniers' contentions are a composite of claims founded on racism, extremism, and virulent antisemitism."

Ok, let's take a deep breath and look at this more closely: racism, extremism, antisemitism. Later she even opines that revisionists "oppose" (p. 142) or even "hate" democracy, which they want to weaken (p. 217), so we add

democracy to the mix as well. Don't expect her to prove any of these sweeping claims, though, because she doesn't. Although it certainly is true that some individuals harboring revisionist views adhere to some or all of these beliefs, Lipstadt assigns them to *all* revisionists without distinction, and that's simple bigotry.

In addition, she once more declines to define the terms she is using, relying instead on the negative associations people have with them. So before discussing her accusation, allow me to specify how the terms should be defined, and, in contrast to that, how Lipstadt uses them.

1. Extremism

The terms "radical" and "extreme" are frequently used interchangeably, although they mean things quite different. Being radical means going to the root of something (from Latin *radix* = root). In the political context it usually denotes someone who is unwilling to compromise in pursuit of his goals, whatever those goals are. On the other hand, extreme (from the superlative form of the Latin adjective *exter* = outside) denotes ideas that are at a far end of a spectrum. In the political context it commonly refers to individuals who are ready to violate laws in pursuit of their ideas.

In a certain way, scholars need to be radicals, because they ought to go to the root of an issue, unwilling to make compromises in their attempt to uncover the truth. However, they are not supposed to be extremists, willing to violate laws in pursuit of their goal. The only permissible exception in this context is when the authorities illegitimately obstruct the pursuit of the truth with censorship laws. In that case it is the authorities who are going to illegal extremes by impeding freedom of inquiry, of information, and of speech. Scholars violating such illegal laws in the honorable tradition of civil disobedience are merely claiming what is rightly theirs. Even Dr. Lipstadt thinks that outlawing historical dissent, as has been done by many European countries, is not a good approach (pp. 219ff.).

Now, do revisionists violate laws (other than censorship laws)? Or do they advocate that people do this? I know of not a single case. Does Dr. Lipstadt suggest they do? She does not say so explicitly, but by claiming that revisionists plan on resurrecting fascism or National Socialism, she implies just that, for those political ideologies have an undeniable track record of violating their own countries' laws in pursuit of their agendas.

Dr. Lipstadt does admit that the Institute for Historical Review (IHR), which once was the flagship of Holocaust revisionism, "protested that it was not interested in resurrecting any regime" (p. 142), but that won't help,

because Lipstadt knows it all better: “the reality is quite different” (p. 143). I’ll return to her treatment of the IHR in Section 4.5.

How liberally Dr. Lipstadt uses the term “extremist” can be seen when she discusses U.S. writer Freda Utley. She introduces her by saying “Utley was an extremist.” No proof, nor even particulars, given. You just have to believe it.

The politically correct online encyclopedia *Wikipedia* has the following to say about Utley:¹

“Winifred Utley (London, England, January 23, 1898 – Washington, D.C., United States, January 21, 1978), commonly known

as Freda Utley, was an English scholar, political activist and best-selling author. After visiting the Soviet Union in 1927 as a trade union activist, she joined the Communist Party of Great Britain in 1928. Later, married and living in Moscow, she quickly became disillusioned with communism. When her Russian husband, Arcadi Berdichevsky, was arrested in 1936, she escaped to England with her young son. (He [her husband] would die in 1938.)

In 1939, the rest of her family moved to the United States, where she became a leading anticommunist author and activist.”

Read her entire biography on *Wikipedia* and you realize that she was anything but an extremist. Just because Lipstadt doesn’t like that Utley revealed the crimes against humanity committed by the Allied occupational forces in Germany during the first three years after the war,² she stigmatizes her. This is an utterly unwarranted *ad hominem* attack.

2. Anti-Semitism

I hesitated to address this issue in the first place, because most people don’t want to hear or read about it. But Dr. Lipstadt uses the terms “antisemitism,” “antisemite” and “antisemitic” 182 times in her book, so on average almost on every single page of it. Lipstadt’s book is even copyrighted by “The Vidal Sassoon International Center for the Study of Anti-Semitism,



Freda Utley

The Hebrew University of Jerusalem,” according to the imprint. Hence battling anti-Semitism is what the book is mainly about.

And where is the link? Well, on page 218 she is adamantly clear:

“Holocaust denial is nothing but antisemitism.”

Pretty much everybody she discusses, and every sincere dissent ever expressed about the mainstream Holocaust narrative, gets hit with the accusation of being anti-Semitic. There is therefore no way of dodging it, short of total acquiescence.

The accusation of anti-Semitism is one of the worst *ad hominem* attacks possible. It is meant to disparage opponents by giving others the impression that they are morally so depraved that even listening to them is beyond acceptable behavior. It’s the best strategy Dr. Lipstadt can possibly come up with to immunize her pet theory from any and all critical scrutiny. And she’s making ample use of it.

An anti-Semite is someone who dislikes or even hates people simply because they are Jews. But that’s not the way it is frequently used. Criticizing aspects of the Jewish religion, which is just as legitimate as criticizing Islam or Christianity, is also frequently lumped into that category. The same happens to those who criticize Jewish power and influence, although it is just as legitimate as criticizing Catholic, Muslim or White Anglo-Saxon Protestant power and influence. The same is true for criticizing Zionism as Jewish nationalism with at-times-racist excesses, which is just as legitimate as criticizing any other form of nationalism resulting in unacceptable excesses. Yet anyone who engages in these kinds of criticism of Jewish affairs has to inevitably expect to be wrongly stigmatized as an anti-Semite. It’s a catch-all defamation designed to protect Jewish and Zionist activities from any kind of scrutiny and criticism.

Although I have no doubt that there are revisionists who harbor anti-Semitic views (see Chapter 4), that does not mean that all revisionists are anti-Semites. That would be like saying that, because all squares are rectangles, all rectangles are squares. But that’s exactly what Dr. Lipstadt is doing. Logic isn’t her strength, or else it’s a nuisance and an obstacle for her agenda, so she discards it.

When I got involved in revisionism in 1989, first passively by reading some of their works, then in 1990 also actively by doing some private research in an attempt to verify some aspects of the *Leuchter Report*,³ Jews were merely the ancient Chosen People of the Old Testament to me as a practicing Catholic, and also the heroes of the 1973 war of the Arab nations against Israel. I remember reenacting that war as a boy with my

brother with our toy tanks. We beat the crap out of those evil Arabs! Other than that, I had no opinion about them at all.

Then, as other revisionists learned about my research activities, one of them started sending me “information” about the Jews. I was rather disgusted by what I thought was anti-Semitic propaganda material, and I eventually threw it all away. It was only sometime in 1992 that I started connecting the dots. I had seen the importance of revisionism for German history all along, but only then did it dawn on me that it must have an equally intense, although opposite effect on Jewish history.

It took the decision of a German court of law, however, to make me look into that issue more thoroughly. It happened in 1995, when I was sentenced to 14 months’ imprisonment for my forensic research activities.⁴ In the verdict, the court called me an anti-Semite, although I was utterly unaware of what that meant, apart from the obvious. So I started to do some research into the history of and reasons for anti-Jewish sentiments. That hasn’t made me an expert on this, but I know enough to be able to alert the reader to two pertinent studies by an Israeli scholar and Holocaust veteran which I can recommend, if the reader is interested in this issue.⁵

When reading these books, the reader will find out, probably to his surprise, that there are actually plenty of *rational* reasons for opposing certain aspects of certain emanations of the Jewish religion. Of course that does not justify hating people merely because they are Jews, but if anyone wants to understand anti-Semitism which ultimately led to Auschwitz, there is no way around addressing these issues.

All those who are *not* interested in learning about the history of and reasons for anti-Jewish sentiments have the right to remain ignorant, of course. Such deliberate ignorance, however, can hardly be the basis upon which to judge other people and their views.

Obfuscating the rational aspects for anti-Semitism is one of the things Dr. Lipstadt is engaged in as well. In the introduction to her book she states that there is absolutely no rational aspect to anti-Semitism (pp. xvii):

“More important, we must remember that we are dealing with an irrational phenomenon that is rooted in one of the oldest hatreds, antisemitism.”

Although a sweeping statement like that is wrong, let me stress right away that the actually existing rational aspects of anti-Semitism in no way justify what happened under Hitler, whatever that was in detail. Depriving individuals of their civil rights has to be based on their individual and proven

guilt, not because their parents signed them up for a belief system without their consent.

Finally, a remark is due about the so-called *Protocols of the Elders of Zion*. On page 24 Dr. Lipstadt writes:

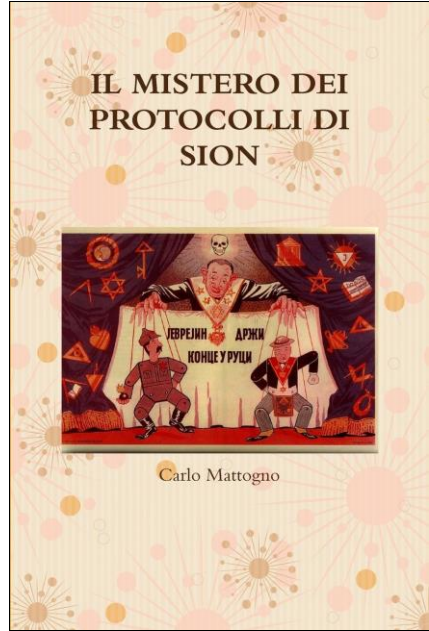
“The deniers’ worldview is no more bizarre than that enshrined in the Protocols of the Elders of Zion, a report purporting to be the text of a secret plan to establish Jewish world supremacy. The deniers draw inspiration from the Protocols, which has enjoyed a sustained and vibrant life despite the fact it has long been proved a forgery.”

And on p. 164:

“In fact, when it was originally published in France in the mid-nineteenth century, Jews did not appear in the book at all. Only at the beginning of [the Twentieth] century was it rewritten with Jews as the primary culprits.”

She brings up the *Protocols* six times in her book, proving her own obsession with it (pp. 24, 37, 136, 152, 164, 206). Now, I’ve been at the center of revisionist publishing efforts since the mid-1990s, and not a single time did the *Protocols* show up in any context whatsoever that I can remember. It’s simply not a topic discussed in revisionist publications. Not even in discussions among revisionists, public or private, has it ever come up that I am aware of.

In 1989, I accidentally ran into a German translation of the *Protocols’* “original” novel version of the mid-nineteenth century, as Dr. Lipstadt puts it, in which Jews are indeed not mentioned at all. The book upset me, but since it was clearly fictitious with no indication that any of its outrageous claims were true, I eventually simply threw it away. Only later did I learn that a different version of this novel exists which claims to be a real protocol by Jewish elders. I never read that, though, and I’m not considering ever wasting my time on it either.



Carlo Mattogno's booklet on the *Protocols of the Elders of Zion*.

I must admit, however, that the most-prolific revisionist author of the past 25 years, the Italian Carlo Mattogno, wrote a paper about the *Protocols* in Italian in 2010, which was reformatted into a book and republished in 2014.⁶ If you read Italian and want to spend time on this, be my guest.

There is a concise definition of how the meaning of the term “anti-Semite” has changed over the past century which I like very much:⁷

*“An anti-Semite used to mean a man who hated Jews.
Now it means a man who is hated by Jews.”*

That may not be true in all cases, but it sure hits the nail on the head when it comes to Dr. Lipstadt’s attitude.

3. Democracy

Even though there are many intelligent critiques of democracy as a governmental system,⁸ I have never seen any of them mentioned in Holocaust-revisionist publications. Those deal with aspects of history, not political theory. There may be some individuals among Holocaust revisionists who prefer authoritarian systems, yet at the same time these individuals complain when their civil rights get curtailed by governments hostile to their views. Well, you can’t have your cake and eat it too.

Essentially, what is important is not that a country’s system is democratic, but that people are safe from arbitrary and unjust government actions. To give an example, Hitler was elected democratically, and all the civil-rights restrictions implemented in Germany during the first four years of his administration were done perfectly democratically. Had Hitler decided to let the German people vote again in early 1937, he most certainly would have been re-elected, maybe with as much as 80% of the vote, as popular as he was back then. The same would probably have happened in early 1941. So what does that tell us about democracy?

To give another example, after the French revolution, France was formally a democracy for a number of years. Yet it had no rule of law. At the same time, on the other side of the River Rhine, there existed an absolute monarchy in Prussia which, however, was governed by the rule of law where even the king had to submit to ordinary court decisions. Hence people were much safer and better treated in monarchical Prussia during those years than they were in democratic France.

Democracy is therefore not the issue. If a democratic majority decides to terrorize a minority, that is still democracy, but it is not justifiable. What is needed is the rule of law, the guarantee of basic civil rights, and the right of self-determination as one of the most important aspects of international

law (to prevent aggressions against domestic and foreign population groups). How these legal frameworks are implemented is secondary. Democracy may be the most reliable way of going about it, but as history shows, that is not always true.

4. Racism

When I got into internet dating in the early 2000s, I was struck by the dating pattern most people exhibit. Match.com, probably the biggest dating website in the world, allows you to state which ethnic group you would like to date, and your choice can be seen by everyone. A survey showed that the vast majority of people prefer dating within their own ethnic group. I observed the same pattern regarding people's preferences as to where they like to live. As I moved from one region to another during my first six-year stay in the U.S., it became rather clear that people voted not only with their dating patterns, but also with their feet. They want to be amongst their own kind.

Is that racism? If so, most of us are racists. But I daresay that this is not so. In fact, it is normal to give preference to those you feel similar to. We feel closest, and prefer to be surrounded by, our loved ones – family and friends. From there we have concentric, growing circles of groups of people whom we feel closer to than to others, be they our religious congregation, our neighborhood, our community, the town, county, state, country we live in, our society, our culture, and so on. Ethnicity and race are just two more of these circles, which aren't always concentric but often intersect. It is therefore normal for us to feel closer to people who are similar to us than to those that are more different, whatever that difference is.

Having said this, feeling closer to one group of humans than to others does not imply and most certainly does not justify that we denigrate, disparage or even mistreat members of other groups. But that is what the term "racist" implies.

Now, being proud of your family and making sure it stays safe, giving it more of your efforts and concern than you give to other families, is perfectly acceptable. Shouldn't it then also be acceptable to be proud of your own ethnicity or race, to make sure it stays safe, to give it more of your efforts and concern than you give to other ethnicities and races? I'm not saying it is anyone's obligation to feel that way, but I find it perfectly normal if people do feel that way and act accordingly. That's not racism. That's just our nature. As long as we don't abuse other ethnicities or races, or advocate or promote such behavior, this should be within the realm of acceptability. This kind of attitude has been called "racialism" to set it apart from racism,

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Members of the Family Steering Committee sent questions to the 9/11 Commission. Read the ratings of

***The conspiracy theory that rivets thousands of engineers and architects:
Was 9/11 a false-flag operation?***

just like patriotism is set apart from nationalism. Needless to say, some racists try to hide their attitudes by merely pretending to be racialists, but I daresay that by sheer behavioral patterns, most of us are effectively racialist without having a racist fiber in our bodies.

Lipstadt doesn't bother defining the term "racism" as I have done here, setting it apart from perfectly normal "racialist" behaviors. For her, this term is merely another way of staging personal attacks on historical dissidents she disagrees with. It is nothing but yet another tactical move to immunize her pet theory from public scrutiny. Her message is clear: "Don't you dare espouse revisionist views, or you end up as a social pariah by being called an extremist, a racist and anti-Semite!"

Unfortunately, it works.

5. Conspiracy

Calling someone a conspiracy theorist is like saying that he's kind of nuts and shouldn't be taken seriously. It's an *ad hominem attack*, pure and simple. Lipstadt uses the term conspiracy(ies) in her book 47 times.

Fact is that, whenever two or more people get together to hatch out a plan and to implement it, they conspire. It happens all the time. It's a standard feature of the human existence.

Were the events of 9/11 a conspiracy of several Muslim terrorists with whoever supported them, or of several government agents with whoever supported them? Both are conspiracy theories. The difference is that the one is supported by the government and the mass media, while the other is supported by thousands of independent engineers, architects and scholars

(see www.911truth.org). Only one of them gets stigmatized as a nutty conspiracy theory, and that's always the one the government and the mass media disagree with.

That's all there is to it. Just ignore it. Evidence matters, not name calling.

Revisionist Methods According to Lipstadt

Let's move on to what Dr. Lipstadt thinks about the methods used by revisionists. On pp. 19f. she states that

"at its core [Holocaust denial] poses a threat to all who believe that knowledge and memory are among the keystones of our civilization."

On p. 217 she even claims that the revisionists' objective is "the destruction of truth and memory." How is that? Knowledge of the truth and memory don't always work in tandem, because memory is notoriously fallible. But Lipstadt evidently wants her readers to believe in the identity of "truth" with "memory," for she frequently uses both terms together, not just in the subtitle of her book (pp. xvii, 209, 216f.). She herself acknowledges, however, that memory can be fallible, although she gives it her own twist to make it fit into her agenda:

"It is axiomatic among attorneys, prosecutors, and judges that human memory is notoriously bad on issues of dimensions and precise numbers but very reliable on the central event." (p. 134)

And guess how Lipstadt backs up this alleged axiom of the legal profession: not at all. It is not only unsubstantiated but also wrong, as Elizabeth Loftus has demonstrated with her vast research: human memory can be utterly corrupted in just about any regard. You merely have to apply sufficiently suggestive techniques to achieve it.⁹ All this apart from the fact that what people remember and what they tell isn't always the same thing, either.

Under these circumstances, source criticism of testimony is a very important hallmark of scholarly works, particularly when the Holocaust is discussed. This is so because most witnesses to this event are emotionally and frequently also politically heavily involved, making it more likely than usual that they will "shade the truth." In addition, ever since the end of World War II the entire world has been exposed to a publicity and increasingly also an educational campaign which inundates all of us with the tenets of the orthodox Holocaust narrative. It therefore needs to be expected that survivors tend to incorporate into their memory as their own recollec-

tion what we all “know” about this event due to these campaigns. In fact, survivors find themselves under massive public pressure to “remember” what everyone knows already anyway.

It is therefore true when Lipstadt writes on page 6 that

“attacks on the credibility of survivors’ testimony are standard elements of Holocaust denial.”

Note the use of the polemical word “attack,” insinuating an aggression where there is none, because critically analyzing the credibility of testimony belongs to the standard repertoire of any serious scholar. That is exactly why revisionist works are more scholarly – not to say, credible – in nature in this regard than their mainstream counterparts which almost without exception take anecdotal evidence uncritically at face value. In fact, Lipstadt admits that the mainstream narrative of the Holocaust relies heavily on testimony (pp. 23f.):

“Given the preponderance of evidence from victims, bystanders, and perpetrators, and given the fact that the deniers’ arguments lie so far beyond the pale of scholarly arguments [...]”

In her eyes, this reliance on testimony is so great that, once these witnesses will have died, revisionism will be even more dangerous (p. 24):

“[The revisionists’] objective is to plant seeds of doubt that will bear fruit in coming years, when there are no more survivors or eyewitnesses alive to attest to the truth.”

This is a peculiar notion. If our knowledge of historical events depended on living-witness testimony, anything longer ago than some 90+ years would become increasingly blurred and uncertain. This is obviously not the case. In fact, the opposite can be posited, as it will be easier for researchers to critically assess recorded witness statements once it is no longer necessary to make allowances for the feelings of the witness generation. And that is obviously what Dr. Lipstadt fears: that the revered witness generation will lose its status as virtually untouchable saints. Like it or not, Dr. Lipstadt, the sooner this happens, the better for historiography.

In the same vein, Lipstadt criticizes U.S. revisionist Dr. Arthur Butz for trying to “shed doubt on the credibility of witnesses in general by declaring all testimony inferior to documents” (p. 129). If we keep in mind the general hierarchy of probative value as explained in Section 2.1., Point 5, that’s exactly what Butz, nay, what any serious historian has to do if he wants to stick to scholarly criteria. Unless a document is nothing more than a witness statement put on paper, in which case it has as much probative value as any other witness statement, a genuine document *is* superior to

testimony. Had Lipstadt correctly portrayed the claimed “axiomatic” knowledge “among attorneys, prosecutors, and judges” in this regard, she would have disclosed that this hierarchy is (or should be) observed by all courts of law – and also by all historians.

What she does realize is that revisionist scholars approach the evidence differently than what she and her colleagues from the mainstream do (p. 27):

“Normal and accepted standards of scholarship, including the proper use of evidence, are discarded [by revisionists].”

I agree that everyone should use evidence properly. But what is “the proper use of evidence”? She doesn’t say. Neither does she define what evidence is and how to use it properly, nor does she make any reference to anyone else who does. Doing so would be the proper, scholarly way. But then again, scholarship? Scientific method? What is that? Ever heard of them, Dr. Lipstadt?

Holocaust revisionists follow what can be called the precedence of the archives, and in keeping with the hierarchy of probative value as discussed in Section 2.1., Point 5, they give an even higher precedence to material, physical, forensic evidence with all the technology it involves. That is “normal and accepted standards of scholarship” everywhere – except when it comes to mainstream Holocaust researchers, who turn this pyramid on its head, giving witness statements priority over documents, and documents priority over forensic evidence and technical arguments. Hence, the proper way of putting it is:

“Normal and accepted standards of scholarship, including the proper use of evidence, are discarded by mainstream Holocaust researchers.”

In 1996, the French mainstream historian Jacques Baynac said the following about this:¹⁰

“For the scientific historian, an assertion by a witness does not really represent history. It is an object of history [=requiring source criticism]. And an assertion of one witness does not weigh heavily; assertions by many witnesses do not weigh much more heavily, if they are not shored up with solid documentation. The postulate of scientific historiography, one could say without great exaggeration, reads: no paper/s, no facts proven [...].

Either one gives up the priority of the archives, and in this case one disqualifies history as a science, immediately reclassifying it as fiction; or one retains the priority of the archive, and in this case one must con-

cede that the lack of traces brings with it the incapability of directly proving the existence of homicidal gas chambers.”

Oh dear, Dr. Deborah is in trouble!

Having noted all this, it should be clear whose attitude is a real threat to “the keystones of our civilization,” which are critical, reasoned thinking, not dogmatic belief in what someone claims to be “memory.” Yet Lipstadt manages to turn it all upside down, because after she has declared her fundamental opposition toward a critical, reasoned scrutiny of what she claims to be “memo-

ry,” she claims that

“denial of the Holocaust is not a threat just to Jewish history but a threat to all who believe in the ultimate power of reason. It repudiates reasoned discussion the way the Holocaust repudiated civilized values. It is undeniably a form of antisemitism, and as such it constitutes an attack on the most basic values of a reasoned society. Like any form of prejudice, it is an irrational animus that cannot be countered with the normal forces of investigation, argument, and debate. The deniers’ arguments are at their roots not only antisemitic and anti-intellectual but, in the words of historian Charles Maier, ‘blatantly racist anthropology.’ Holocaust denial is the apotheosis of irrationalism.” (p. 20)

Wow! So let me get that straight: Because we revisionists insist on an intellectual, rational, evidence-based, reasoned investigation of the reliability of witness testimony, we turn irrationalism into our god – because that’s what apotheosis means! And I thought I was agnostic, but if Dr. Lipstadt says so, I must be wrong – of course! Who needs any other proof!

Having proclaimed apodictically that revisionists are the paragons of irrationalism, she again emphasizes that revisionism is “neither scholarship nor historiography” (p. 20), which is why she chose

“to eschew the term revisionism whenever possible and instead to use the term denial to describe it. The deniers’ selection of the name revisionist to describe themselves is indicative of their basic strategy of deceit and distortion and of their attempt to portray themselves as legitimate historians engaged in the traditional practice of illuminating the past.”



Jacques Baynac

Or maybe it's the other way around: her choice of the term "denier" is her way of calling the revisionists names in order to disparage them from the outset. It all depends on whether Holocaust revisionism aka denial has any scholarly merit or not. In Lipstadt's eyes, though, this can't be, because if it were, she would have to take their arguments seriously and maybe even debate them, and that she categorically refuses to do:

"Whenever the plans include inviting a denier I categorically decline to appear [on TV talk shows]. As I make clear in these pages the deniers want to be thought of as the 'other side.' Simply appearing with them on the same stage accords them that status. [...] Refusal to debate the deniers thwarts their desire to enter the conversation as a legitimate point of view." (pp. xiii)

"I explained repeatedly that I would not participate in a debate with a Holocaust denier. The existence of the Holocaust was not a matter of debate." (p. 1)

Toward the end of her book, she repeats her refusal to debate "deniers" and explains again why (p. 221):

Not ignoring the deniers does not mean engaging them in discussion or debate. In fact, it means not doing that. We cannot debate them for two reasons, one strategic and the other tactical. As we have repeatedly seen, the deniers long to be considered the 'other' side. Engaging them in discussion makes them exactly that. Second, they are contemptuous of the very tools that shape any honest debate: truth and reason. Debating them would be like trying to nail a glob of jelly to the wall.

She said this attitude has resulted in revisionists accusing her of having a "lack of tolerance for the First Amendment" and of opposing "free intellectual inquiry." She does not back up that claim, and I agree with her that this charge is unfounded. It's her perfect right not to talk to people she dislikes. She even has the right not to address arguments she detests, which is exactly her approach (p. 28):

"Time need not be wasted in answering each and every one of the deniers' contentions. It would be a never-ending effort to respond to arguments posed by those who falsify findings, quote out of context, and dismiss reams of testimony because it counters their arguments. It is the speciousness of their arguments, not the arguments themselves, that demands a response."

Again, she does not substantiate her various accusations at this point, but when discussing certain revisionists later in her book, she brings up several examples, which we will discuss later. For now, let's assume for the sake

of argument that some revisionists have indeed “falsified findings” and/or “quoted out of context.” Would that justify dismissing any and all revisionist arguments?

Putting the shoe on the other foot makes the answer to that question obvious: If I were able to show that Dr. Lipstadt or any of several other of her mainstream colleagues has committed the same unethical offenses, would that allow me to dismiss all the arguments which mainstream Holocaust research has produced since the end of World War II? Of course not.

As I pointed out in Section 2.1., Point 3, refusing to expose one’s own theory to serious attempts of refutation is a hallmark of a pseudo-scholarly attitude. Refusing to take opposing arguments into serious consideration sheds a bad light on those who do this – not on the arguments they reject out of hand.

In addition, claiming that certain things are simply not up for debate is also a clear and present sign of an unscholarly attitude, not to say sheer bigotry. Although Dr. Lipstadt admits that there are many aspects of the Holocaust that are debated among mainstream historians, she insists that

“There is a categorical difference between debating these types of [mainstream] questions [about the Holocaust] and debating the very fact of the Holocaust.”

Well, I hate to tell you, Dr. Deborah, but the freedom of hypothesis is a fundamental principle of science. Just because you don’t like it doesn’t mean you can ignore its existence and still claim to be a scholar. You have to make up your mind.

Apart from all this, Lipstadt’s warning that debating revisionists would improve their public reputation is not at all self-evident. Revisionist writer Paul Grubach has explained this in detail, which he has allowed me to reproduce here:¹¹

Despite what Lipstadt writes, if hard evidence for the Holocaust is overwhelming and the claims of revisionists ridiculous, to engage the latter in debate would not lend them credibility and respect. Quite the contrary. Crossing swords with these “cranks” would be a golden opportunity for Lipstadt to expose their alleged quackery and stupidity. Only if revisionism has intrinsic validity will it gain stature by a public hearing. The Emory University professor’s refusal to debate carries with it the implicit recognition that revisionism has more legitimacy than she cares to admit.

Even if revisionism were pure balderdash, the public interest would still be served if it were given serious attention in the mainstream media. The

truth of the traditional version of the Holocaust could be re-verified. Lipstadt has been quoted as saying that she is “only interested in getting at the truth.”¹² If this be so, then a more complete perception of the truth would be gained in a public debate where her “Holocaust facts” clashed with “revisionist fiction.”

To put it bluntly, Lipstadt’s “justification” for refusing to debate is nothing more than a conscience-salving self-deception designed to cover up her fear and insecurity.

The reader might now ask – what is the real reason behind her refusal to debate?

This question was answered in part on July 22, 1995, the day that revisionist historian Mark Weber squared off against anti-revisionist historian Dr. Michael Shermer in an oral debate on the Holocaust. Both sides were given a fair and equal opportunity to present their case, as the audience had the opportunity to hear defenses of both the Holocaust revisionist and the traditional view of the Holocaust.¹³

The debate was a disaster for the traditional view of the Holocaust. Weber made Holocaust revisionism look too good and Lipstadt’s Holocaust ideology severely deficient. Evidence that this is the case is suggested by the fact that some years after the debate Shermer wrote:¹⁴

“It is one thing to analyze the literature of deniers or to interview them face to face; it is quite another process to confront them in a public forum, where their skills at rhetoric and debate can trip up even seasoned scholars and historians.”

Indeed, to this day Shermer refuses to advertise the videotape of the debate in his *Skeptic* magazine, and he never referred to it in his long analysis of Holocaust revisionism that appeared in his bestseller, *Why People Believe Weird Things*.¹⁵ Although the force of circumstance compelled Shermer to mention



Mark Weber



Dr. Michael Shermer

the videotape in brief passing in his *Denying History* (p. 73), the reader is given no information on how to acquire it, which suggests he and his colleagues don't want people to see the video.

It is safe to assume that, if Dr. Shermer had scored a victory over Holocaust revisionism, he and the Deborah Lipstadts of this world would be aggressively promoting the Weber-Shermer-debate videotape.

The upshot of my argument is this. It is actually a potent testimonial in favor of Holocaust revisionism that some of the major promoters of the traditional view of the Holocaust like Deborah Lipstadt refuse to debate. It seems to be a tacit admission by its most-bitter opponents that Holocaust revisionism has more credibility than they care to publicly admit.

Thank you, Paul! There is, by the way, a devastating revisionist critique of Shermer's book *Denying History*, which I can highly recommend.¹⁶ I'll hand over the pen to Paul Grubach again in a short while, but let's conclude this section first before moving on.

In wrapping up her case against the revisionists, Dr. Lipstadt writes on page 217:

"They attempt to project the appearance of being committed to the very values that they in truth adamantly oppose: reason, critical rules of evidence, and historical distinction."

Now, after all that I have explained so far, can you tell who exactly "They" are?

Deborah Lipstadt's Motives and Agenda

On page 23 Dr. Lipstadt discloses the reason why she won't take revisionist arguments seriously by revealing why she considers revisionism a clear and present danger:

"Before fascism can be resurrected, this blot [the Holocaust] must be removed. At first [the deniers] attempted to justify it; now they deny it. This is the means by which those who still advocate the principles of fascism attempt to reintroduce it as a viable political system (see Chapter 6).

Denial aims to reshape history in order to rehabilitate the persecutors and demonize the victims." (p. 216)

So if you stop believing in homicidal gas chambers, you're not only automatically a racist, anti-Semite, extremist and neo-fascist who hates democracy, you are also a clear and present danger to your country's government,

because you obviously plan to overthrow it and replace it with a renewed Hitlerite dictatorship.

If that were true, I'd take up the fight on Dr. Lipstadt's side!

But give me a break! Does she really believe this?

While there might be some who really think that's the way the world could possibly work, I don't think any person who has not been conditioned to manifest Pavlovian reflexes when certain terms are thrown into the debate should be able to realize that this is a whole load of utter ... Well, fill in the blanks yourself.

What Dr. Lipstadt does reveal here, however, are her own deep-seated political motives. Most will consider them benevolent, but they remain political in nature, not scholarly, and this should raise a red flag for all those who expect from scholars to do their job *sine ira et studio* – without political anger and zeal. Dr. Lipstadt very obviously has written her book while being full of anger and zeal.

The reader may wonder why Dr. Lipstadt inundates her opponents with pejoratives to disparage them, and why she steadfastly refuses to enter into a scholarly debate with them. Paul Grubach has given that question some thought and has allowed me to reproduce the major part of his pertinent essay here:¹⁷

1. Hypocrisy on Zionist Politics

In order to understand the agenda and emotional driving force behind Lipstadt's behavior and public pronouncements, one has to know something about her intense political sympathies.

Lipstadt points out that she is an "openly identifying Jew," and owns up to an early perception that her Jewish ethnic group is different from the surrounding non-Jewish society.¹⁸

"As a young child," she reminisces, "I remember sensing that these Central European Jewish homes, with their heavy, dark furniture and steaming cups of tea accompanied by delicate homemade strudel and other distinctly European pastries, were different from those of my American schoolmates."¹⁹

She expresses pride in the fact that, early in life, she marched in solidarity with those who wanted to implement Black-White integration policies in the United States.²⁰

"My mother and I marched in Harlem in solidarity with the Birmingham-Selma civil rights protestors. We took a vicarious pride in the fact

that Andy Goodman, one of the civil rights workers murdered in Mississippi, had lived down the block from us, and we always pointed out this building to visitors.”

Early in life, she did not have a passionate attachment to Israel and political Zionism:²¹

“In 1966, anxious to experience travel abroad, I made a relatively impetuous decision to attend Hebrew University in Jerusalem. Though my family were supporters of Israel, I was not driven by a Zionist commitment.”

Yet, when she visited Israel for the first time, it was akin to a religious experience:

“Going to Israel was not a purposeful choice but was to have a life-changing impact.”

In Lipstadt’s own words:²²

“It was time to go ‘home’ [Israel]. Never before had I thought of Israel with such emotion.”

The politics of Deborah Lipstadt are pervaded by a hypocritical double standard. She actively worked to create a racially integrated, multicultural society in the United States. And all throughout her books she pays lip service to “racial equality,” and ardently condemns non-Jews who reject ethnically integrated, multiracial societies outside of Israel. Yet, she most passionately identifies with Israel – an ethnically segregated society whose government actively works to ensure Jewish supremacy and to destroy any chance of an egalitarian, multiracial society from developing between Jews and Arabs.

Far from working for an integrated society in which Jews and Arabs function as social and political equals, the Jews who founded Israel created a society in which Israeli Jews dominate “Israeli” Arabs, a separate and unequal society in which discrimination against non-Jews and Jewish supremacy are an integral part of the established social order.²³

The late George W. Ball, a diplomat, international lawyer and statesman (a former undersecretary of state in the Kennedy and Johnson administrations), described in stark terms the racist foundations of the Jewish state that Lipstadt so ardently identifies with:²⁴

“The Jewish plan for an exclusively Jewish state, free of the inconvenient presence of native peoples, was scarcely new. Theodor Herzl [founding father of modern Zionism] had laid out the framework for such a system in 1898, when he sought a charter from the Ottoman Sul-

tan. [...] One of the provisions of that abortive charter gave the [Jewish Colonial] Society the power to deport the natives, and Herzl sought such powers whether the new Jewish homeland was to be in Argentina, Kenya, Cyprus or Palestine. The Jewish Land Trust incorporated this doctrine in its rules, which designated all of its properties exclusively for Jewish use and even prohibited the employment by the Jewish tenants of non-Jews, thereby forcing such persons to seek employment abroad."



Dr. Kevin MacDonald

Predictably, the Zionists ended up producing an Athenian democracy for Jews and second-class citizenship or feudal servitude for non-Jews.²⁵

Just recently, an important Israeli official made it perfectly clear that it was a goal of Zionist policy that Israeli Jews in Jerusalem are to be segregated from Palestinian Arabs in order to make certain that Jews remain the dominant element in that city, and that the ethnic/racial character of the city remain predominantly Jewish. In the article's own words:²⁶

"Israel's separation barrier in Jerusalem is meant to ensure a Jewish majority in the city and not just serve as a buffer against bombers, an Israeli Cabinet minister acknowledged Monday."

This clearly contradicts Lipstadt's publicly stated policy of favoring ethnically integrated, multiracial societies where all ethnic and racial groups function as social and political equals.

Why the contradiction? That is to say, why does Deborah Lipstadt favor creating ethnically integrated, multiracial societies in the United States and Europe, yet she most passionately identifies with Israel – an ethnically segregated state where Jewish dominance and racialism are the order of the day?

Enter California State University Professor Kevin MacDonald, an evolutionary psychologist whom Lipstadt bitterly attacks. MacDonald pointed out that certain powerful Jewish groups favor ethnically integrated, multiracial societies outside Israel because societies such as these foster and accommodate the long-term Jewish policy of non-assimilation and group solidarity.²⁷

MacDonald and African-American intellectual Harold Cruise observe that Jewish organizations view white nationalism as their greatest potential

threat, and they have tended to support Black-white integration policies presumably because such policies dilute Euro-American power and lessen the possibility of a cohesive, nationalist Euro-American majority that stands in opposition to the Jewish community.²⁸

In a racially integrated, multicultural society with numerous different and competing ethnic groups with divergent interests, it is very unlikely the surrounding gentiles can ever develop a united and cohesive majority to oppose the very cohesive Jewish community. "Tolerant" gentile populations that have only a weak and feeble sense of their own racial/cultural identity are less likely to identify certain powerful groups of Jews as alien elements against which they must defend themselves. Gentile populations that have a strong racial/cultural identity are more likely to identify certain groups, such as Jews, as alien outsiders, against which they must compete. Thus, a racially integrated, multicultural society (outside of Israel) is what most Jewish-Zionist groups prefer, because in such a cultural milieu they can gain tremendous power and influence.²⁹

Lipstadt bitterly condemns the person and theories of Professor MacDonald.³⁰ Yet her hypocritical behavior actually vindicates MacDonald's theories. If the creation of racially integrated, multicultural societies were truly her ultimate goal, we should expect that she would insist on such a society in Israel just as earnestly as she insists on such a society in the U.S. and Europe. But this is not the case. She is proud of the fact that she marched in solidarity with those who worked to force an integrated society in the U.S., yet she most passionately identifies with an ethnically segregated, apartheid state in the Middle East. This suggests that she is indeed using "racial brotherhood" ideologies in the service of her own Jewish-Zionist nationalism.

2. The "Holocaust," European and Jewish Identity

In *Denying the Holocaust*, Lipstadt condemns the Holocaust-revisionist Institute for Historical Review (IHR) for bringing to light some of the damaging effects of the lies and exaggerations in the Holocaust story. In a tone of self-righteous hypocrisy, Lipstadt claims (p. 144):

"[The former Director of the IHR] revealed another of the IHR's true agenda items with his warning that acceptance of the Holocaust myth resulted in a radical degeneration of acceptable standards of human behavior and lowering the self-image of White people. These racist tendencies, which the IHR has increasingly kept away from the public spotlight, are part of the extremist tradition to which it is heir."

In other words, it is “racist and extremist” for non-Jewish Europeans to be the least bit concerned about any adverse effects that the Holocaust ideology might have on the European identity.

Enter Dr. Robert Jan van Pelt, an important member of Lipstadt’s defense team who authored the very important anti-Holocaust-revisionist tome, *The Case for Auschwitz: Evidence from the Irving Trial*. He claimed that Holocaust revisionism is an evil assault upon the Jewish self-image and identity. In a frank and honest discussion, he admitted



Dr. Robert J. van Pelt

that, when he read Holocaust-revisionist literature, he “had come face to face with a dangerous personal abyss.” His implicit conclusion is that this is one of the main reasons why Holocaust revisionism should be attacked and destroyed.³¹

Professor van Pelt then quotes Jewish writer Erika Apfelbaum as to why Holocaust revisionism is “so evil” and why it should be attacked and refuted. She stated:

“Current Jewish history is deeply rooted in Auschwitz as the general symbol of the destruction of the Jewish people during the Holocaust. For someone whose past is rooted in Auschwitz, the experience of reading through the revisionists’ tortured logic and documentation is similar to the psychologically disorienting experience of sensory deprivation experiments or solitary confinement in prison, where one loses touch with reality. The insidious effect of reading this [Holocaust revisionist] literature is to lose one’s identity as a survivor and, more generally, as a Jew. Therefore, the revisionist allegations serve to dispossess the Jews from their history and in doing so, in seeking to destroy a people’s history, a symbolic genocide replaces a physical one.”

Consider the overall “moral” judgments in this whole scenario. According to Lipstadt, van Pelt and the Holocaust Lobby in general, it is “evil, racist and extremist” for white gentiles to be the least bit concerned about the damage that certain Holocaust lies and exaggerations are doing to the European collective identity. Indeed, Europeans and Euro-Americans are supposed to just meekly accept what the Jewish power elite says about the Holocaust, no matter how damaging it is to the European collective self-

identity. Yet, it is positively demanded that Jews fight against Holocaust revisionism, so as to protect and vindicate the Jewish self-identity.

At the beginning of his tome, van Pelt quotes Jewish-Zionist theologian and “moral beacon” Elie Wiesel. He says that the alleged mass murder of Jews at Auschwitz “signifies [...] the failure of two thousand years of Christian civilization [...]”.³² He is clearly referring to all European Christendom.

Further evidence showing that Lipstadt’s traditional view of the Holocaust is indeed a psychological assault upon the entire European world, and not just upon the Germans and those who were allied with them during WWII, was demonstrated by the remarks of Israel’s Prime Minister Ariel Sharon in a special Knesset session marking the 60th anniversary of the liberation of Auschwitz-Birkenau. According to The International Jerusalem Post, “Sharon blamed the Western allies for knowing about the annihilation of Jews in the Holocaust, but doing nothing to prevent it.” He said the “sad and horrible conclusion is that no one cared that Jews were being murdered.”³³

According to the “morality” of Lipstadt, van Pelt, Wiesel, Sharon and the Jewish-Zionist power elite that they represent, European Christians are supposed to meekly accept the aforementioned statements as “the truth,” and any attempt to debunk certain Holocaust lies and exaggerations and their ensuing moral implications is of course “racist, evil and extremist.”

Using language very similar to that of Apfelbaum, the European Christian could say:

“The insidious effect of reading the lies and exaggerations in the Holocaust literature is to lose one’s identity as a European Christian. Therefore, the ‘gas chamber’ tale and some other false Holocaust allegations serve to dispossess European Christians from their history, and in doing so, in seeking to destroy a people’s history, a symbolic genocide replaces a physical one.”

The problem is of course, the predominant “morality” in the Western world doesn’t allow the European Christian to think this way.

Just as Jews have the right to maintain a good collective self-image, so too with non-Jews of European descent. They too have the right to fight against those historical lies and distortions that damage their collective self-identity.

3. Lipstadt's Hypocritical Talk on Ethnic Inter-marriage

Since Lipstadt's pronouncements on racial/ethnic inter-marriage accurately reflect the duplicity, deception and hypocrisy that characterize so much of what Jewish and non-Jewish mainstream media outlets promote, a thorough discussion is called for.

When asked by Lipstadt's attorney Rampton about his views on interracial marriage, historian Irving stated:³⁴

"I have precisely the same attitude about this as [Lipstadt...] I believe in God keeping the races the way he built them.

In response, Lipstadt writes:

"As soon as Irving said this, I began to pulsate with anger. This was not my view. I was deeply troubled by inter-marriage between Jews and non-Jews because it threatened Jewish continuity. Color or ethnicity were entirely irrelevant to me."

She goes on to say that she was very disappointed that nothing was done to clarify her position on racial inter-marriage at the trial, and that false ideas were floating around about her position on racial inter-marriage.

If ethnicity is truly entirely irrelevant to her, and Jewish continuity was her only concern, then we should expect that she would have adopted the following policy. It is acceptable for Jews to marry non-Jews of any color or ethnic group, as long as the non-Jewish partner adopts the Jewish religion and Jewish cultural customs. But she did not adopt this policy; she is flatly opposed to inter-marriage – period. As the Jewish journalist Don Guttenplan pointed out:³⁵

"[I]t was hard not to feel queasy listening to Rampton quiz Irving about his attitude to 'inter-marriage between the races' – on behalf of [Lipstadt] who has written, 'We [Lipstadt and her fellow Jews] know what we fight against: anti-Semitism and assimilation [of Jews and non-Jews], inter-marriage [between Jews and non-Jews] and Israel-bashing.'"

Furthermore, she may not be revealing how she really feels about inter-marriage between Jews and non-Jews. As Jewish author Ellen Jaffe-Gill pointed out, Lipstadt is simply flatly opposed to inter-marriage between Jews and non-Jews:³⁶

"Although people like Deborah Lipstadt, the Emory University professor who has written and lectured widely on Holocaust denial, have exhorted Jewish parents to just say no to inter-marriage, much the way they expect their children not to take drugs, a large majority of parents

(and more than a few rabbis) are unable to lay down opposition to intermarriage [between Jews and non-Jews] as a strict operating principle.”

According to this, she is not just “deeply troubled” by intermarriage between Jews and non-Jews – she loathes it.

There is even evidence within *History on Trial* itself that suggests Lipstadt may be engaging in deceit when she claims that “ethnicity is entirely irrelevant to her.” On pp. 12f., she implicitly condemns the policy of the former Soviet Union on the issue of the Holocaust, because of the USSR’s refusal to validate the concept of a “Jewish ethnicity” by identifying the victims of the Holocaust as Jews. In her own words:

“To have identified the victims [of the Holocaust] as Jews would have validated the notion of ethnicity, a concept contrary to Marxist ideology.”

So let’s get things straight. She implicitly condemns the Soviets for refusing to validate the concept of “Jewish ethnicity.” (The reader is encouraged to read pages 12 and 13 to see for himself that this is correct.) Yet, when it suits her ideological purposes to condemn David Irving and weasel her way out of her dilemma, on page 182 she claims that “ethnicity is entirely irrelevant to her.”

There is more evidence that she is possibly being duplicitous when she claims that “color and ethnicity are entirely irrelevant to her.” Dr. Oren Yiftachel, an Israeli professor at Ben-Gurion University, pointed out that Israel is not a democracy in the sense in which it is currently understood in the West. Rather, it is an “ethnocracy” – a land controlled and allocated by ethnicity. In his own words:³⁷

“The Israeli regime is ruled by and for one ethnic group in a multi-ethnic reality. Factors that make Israel an ‘ethnocracy’ include the facts that 1) immigration to the Jewish state is restricted to Jews only. Some 2.5 million displaced Palestinians who would like to return are not allowed to migrate to Israel; 2) military service is according to ethnicity; 3) economic control is based on race, religion, and ethnicity; 4) The country’s land regime entails transfer of land ownership in one direction, from Arab to Jewish control, but never back again.”

If ethnicity is entirely irrelevant to her, then why does she passionately identify with apartheid Israel – a state that is based on the principle that the Jewish ethnic group is to be preserved for all time, and is to remain separate from and dominant over non-Jews within the state?

Lipstadt may have made this statement – “color and ethnicity are entirely irrelevant to me” – to meet the propaganda needs of the moment. That is, to “refute” the allegation of David Irving and hide her strong feelings of Jewish racialism. Said claim does not appear to reflect her real feelings.

One of Lipstadt’s defense-team experts during David Irving’s libel suit against her, Dr. Richard Evans, was quoted as saying:³⁸

“Irving is essentially an ideologue who uses history [...] in order to further his own political purposes.”



Dr. Richard Evans

Should we take out the name of David Irving from the sentence and put in Deborah Lipstadt’s?

She admits that Evans may have “thought me a hyperbolic, American, Jewish woman who was more an ideologue than an open-minded historian.”³⁹ An “ideologue” is one that promotes a body of ideas, distorted and untrue in the main, that serves the political, social and psychological needs of a power elite. Based upon what has been revealed in this essay, could Deborah Lipstadt be described as a Zionist ideologue?

Prominent British historian John Keegan made this most-cogent comment:⁴⁰

“Prof. Lipstadt [...] seems as dull as only the self-righteously politically correct can be. Few other historians had ever heard of her before this case. Most will not want to hear from her again.”

Is Deborah Lipstadt a self-righteous Zionist ideologue that operates with hypocritical double standards? I will let the reader be the judge.

At the dawn of a new age of reason, Lipstadt’s books will, I believe, stand as a testament to the political, moral and ideological corruption that currently pervades Western Society.

Thank you again, Paul.

I may add that for Lipstadt, being opposed to Zionism and criticizing acts and attitudes of the State of Israel has no merit at all and is just another manifestation of this odious antisemitism. For instance, she is outraged that

Jewish-American scholar Noam Chomsky dares suggest that anti-Zionism isn't identical with anti-Semitism (p. 16).

4. Germanophobia

Last but not least I want to draw the reader's attention to the fact that for Dr. Lipstadt, having positive feelings for Germany or the German people is just as odious as being anti-Semitic or racist, because she lists a pro-German attitude repeatedly together with the other invectives she hurls at her revisionist opponents:

"The roots of Barnes's views about the Holocaust and his attitudes toward Israel go beyond his deep-seated Germanophilia and revisionist approach to history: They can be found in his antisemitism." (p. 80)

"Butz's book is replete with the same expressions of traditional anti-semitism, philo-Germanism and conspiracy theory as the Holocaust denial pamphlets printed by the most scurrilous neo-Nazi groups." (p. 126)

"Most people who were aware of [the IHR's] existence dismissed it as a conglomeration of Holocaust deniers, neo-Nazis, philo-Germans, right-wing extremists, antisemites, racists, and conspiracy theorists." (p. 137)

Lipstadt is particularly offended by Prof. Austin App's pro-German stance, which she deals with at length in the chapter she devotes to him. Here is just one example:

"With the zeal of a convert, [Austin App] moved to the isolationist, pro-German end of the political spectrum and stayed there for the rest of his life." (p. 67)

Why is being pro-German at the "end" of the political spectrum, that is to say, at one extreme of it?

Lipstadt therefore castigates the revisionists, more of whom are non-Germans than are Germans, for being German-friendly. In doing so, she clearly suggests that being pro-German is a bad thing, so bad indeed that she lumps this attitude together with all her other invectives of anti-Semitism, racism, and extremism. Now, I am not saying that one has to have a pro-German attitude, just as much as one does not have to have a pro-Jewish attitude, for instance. In fact, everyone is entitled to choose whom they like and love – groups quite as well as individuals. It's nobody's business to interfere with that.

If you do *not* think Lipstadt's anti-German attitude is strange at least, although it is the perfect equivalent to an anti-Jewish/anti-Semitic attitude,

then maybe you should ask yourself what kind of attitude you have, and what sort of socialization you went through to find nothing wrong with that.

Lipstadt's anti-German attitude also shines through toward the end of her book, where she writes:

"If Germany was also a victim of a 'downfall,' and if the Holocaust was no different from a m elange of other tragedies, Germany's moral obligation to welcome all who seek refuge within its borders is lessened."
(p. 215)

There are currently around a billion people on this planet who, due to war, famine, poverty and civil unrest, are inclined to seek refuge elsewhere.⁴¹ One favorite destination of those migrants is Germany. Is Dr. Lipstadt seriously saying that Germany has the moral obligation to welcome not only the millions of migrants who have flooded Germany already in the past three decades, but, if push comes to shove, even more of the one billion migrants that are still waiting outside its gates? Is she out of her mind? Not that she's alone with that attitude. Most leading German politicians and its mass media seem to share that view. But just because almost everybody runs full speed toward the cliff doesn't mean it's the best way to go.

And why exactly do today's Germans, almost all of whom were either children at the end of World War II or were born afterwards, have a moral obligation to accommodate millions upon millions upon millions of migrants, while today's Israelis, the vast majority of whom are not survivors of anything, have no such obligation? (Or any other country, for that matter.)

Finally, on page 222 of her book, Lipstadt declares openly what she thinks of the Germans minding their own business, defining their own identity, being masters of their own history and historiography:

"We [historians] did not train in our respective fields in order to stand like watchmen and women on the Rhine. Yet this is what we must do."

"Watching on the Rhine" is also the headline of her respective chapter where she discusses tendencies by scholars in Germany to develop some self-confidence by regaining control over writing and interpreting their own history. Needless to say, Dr. Lipstadt doesn't like that.

"Watching on the Rhine" traditionally refers to Germany's attempt to keep herself independent of foreign rule. But for Lipstadt, that is unacceptable. She and her like-minded colleagues want to remain in control – in order to keep Germany on her knees. Why else would she be offended by a patriotic German politician suggesting that Germans should "get off their

knees and once again learn to ‘walk upright’” (p. 210). I’ve replaced here Lipstadt’s mistranslated term “walk tall” with “walk upright,” because the German term used by said politician – *aufrecht gehen* – simply means that Germans ought to stop groveling and walk normally.

Interestingly, Dr. Lipstadt’s father was German, hence her last name, and her mother, neé Peiman, was a Canadian of unknown ethnicity.⁴² We may therefore assume that the majority of Dr. Lipstadt’s ethnic makeup is indeed German. That adds an interesting twist to the affair.

After World War II, a self-denigrating and even self-hating attitude has become very fashionable and widespread among German intellectuals as a reaction to feeling guilty about the Holocaust. This phenomenon has become worse as time progressed, although today’s generations of Germans have nothing to feel guilty about, objectively speaking.

Dr. Lipstadt shows the same symptoms to the point where she has not only detached herself completely from her German background, emotionally speaking, but has even developed a distinct disdain for that aspect of her identity. She may even deny being mainly of German ethnicity, claiming to be Jewish instead. Well, if that were so, she would declare Judaism to be not a religion but rather an ethnic group, just as the State of Israel does and as the National Socialists did.

Notes

- ¹ https://en.wikipedia.org/wiki/Freda_Utley (version of July. 26, 2016; oldid=731630172).
- ² Freda Utley, *The High Cost of Vengeance*, (Chicago: Henry Regnery Company, 1948).
- ³ See Section 4.6. of *Bungled: “Denying the Holocaust”* for details; for the current edition of that study, see Fred Leuchter, Robert Faurisson, Germar Rudolf, *The Leuchter Report: Critical Edition*, 4th ed., (Uckfield: Castle Hill Publishers, 2015).
- ⁴ On this see the appendix to my forensic study *The Rudolf Report: Expert Report on Chemical and Technical Aspects of the “Gas Chambers” of Auschwitz*, 2nd ed., (Washington, D.C.: The Barnes Review, 2011); now in a separate book: G. Rudolf, *Hunting Germar Rudolf* (Uckfield: Castle Hill Publishers, 2016), as well as my book *Resistance Is Obligatory* (2nd ed., *ibid.*).
- ⁵ Israel Shahak, *Jewish History, Jewish Religion: The Weight of Three Thousand Years*, 2nd ed., (London: Pluto Press, 2008); *idem*, Norton Mezvinsky, *Jewish Fundamentalism in Israel*, Pluto Press, London 1999.
- ⁶ Carlo Mattogno, “I falsi ‘Falsi Protocolli’: Scopo e significato dei “Protocolli dei Savi Anziani di Sion”, May 27, 2010, <https://codoh.com/library/document/i-falsi-falsi-protocolli-scopo-e-significato-dei-protocolli-dei-savi-anziani-di-sion/> (Maz 5, 2024); *idem*, *Il Mistero Dei Protocolli Di Sion*, (Raleigh, N.C.: Lulu, 2014); once at <https://amazon.com/dp/1291884904>; now banned.

- ⁷ Joseph Sobran, in: William F. Buckley, *In Search of Anti-Semitism*, Continuum, New York, 1992; acc. to Joseph Sobran, "For Fear of the Jews," *The Journal of Historical Review*, Vol. 21, No. 3 (May/August 2002), pp. 12-16, here page 13; <https://codoh.com/library/document/for-fear-of-the-jews/> (April 1, 2024).
- ⁸ Hans-Hermann Hoppe, *Democracy – The God That Failed: The Economics and Politics of Monarchy, Democracy, and Natural Order*, Transaction Publishers, 2001; Frank Karsten, Karel Beckman, *Beyond Democracy: Why Democracy Does Not Lead to Solidarity, Prosperity and Liberty but to Social Conflict, Runaway Spending and a Tyrannical Government*, (North Charleston, S.C.: CreateSpace, 2012).
- ⁹ Elizabeth Loftus, *The Myth of Repressed Memory*, (New York, St. Martin's Press, 1994); *idem*, "Creating False Memories," *Scientific American*, Vol. 277, No. 3, 1997, pp. 70-75; *idem*, and James Doyle, *Eyewitness Testimony: Civil and Criminal*, 3rd ed., (Charlottesville, Va.: Lexis Law Pub., 1997).
- ¹⁰ Jacques Baynac, "Faute de documents probants sur les chambres à gaz, les historiens esquivent le débat," *Le Nouveau Quotidien*, Sept. 3, 1996, p. 14.
- ¹¹ Paul Grubach, "Why Won't Deborah Lipstadt Debate the Holocaust Revisionists?," *The Revisionist*, No. 8, Nov. 2001, CODOH series; <https://codoh.com/library/document/why-wont-deborah-lipstadt-debate-the-holocaust/> (April 1, 2024); Lipstadt does not use the term "cranks."
- ¹² *Vanity Fair*, December 1993, p. 117.
- ¹³ Mark Weber, "Debating the Undebatable: The Weber-Shermer Clash," *The Journal of Historical Review*, Vol. 16, No. 1 (January/February 1996), pp. 23-34; online at <https://codoh.com/library/document/debating-the-undebatable-the-weber-shermer-clash/>, including a video recording of the debate; also available at <https://www.bitchute.com/video/XQgADLhT2SvP/> (all April 1, 2024).
- ¹⁴ Michael Shermer, Alex Grobman, *Denying History: Who Says the Holocaust Never Happened and Why Do They Say It?*, (Berkeley, Cal.: University of California Press, 2000), p. 109.
- ¹⁵ Freeman & Co., New York 1997.
- ¹⁶ Carlo Mattogno, *Fail: "Denying History." How Michael Shermer and Alex Grobman Botched Their Attempt to Refute Those Who Say the Holocaust Never Happened*, (Uckfield: Castle Hill Publishers, 2016).
- ¹⁷ Paul Grubach, "A Holocaust Revisionist Critique of the Thinking of Deborah Lipstadt," January 2006, slightly abridged; codoh.com/library/document/a-holocaust-revisionist-critique-of-the-thinking/ (April 1, 2024).
- ¹⁸ Deborah Lipstadt, *History on Trial: My Day in Court with David Irving*, (New York: Ecco, 2005), p. 283.
- ¹⁹ *Ibid.*, p. 3.
- ²⁰ *Ibid.*, p. 5.
- ²¹ *Ibid.*, p. 6.
- ²² *Ibid.*, p. 9.
- ²³ See the study by Israeli academic Dr. Uri Davis, *Israel: An Apartheid State*, (London: Zed Books, 1987).

- ²⁴ George W. Ball, Douglas B. Ball, *The Passionate Attachment: America's Involvement with Israel, 1947 to the Present*, (New York, W. W. Norton & Company, 1992), p. 29.
- ²⁵ *Ibid.*, p. 65.
- ²⁶ Mark Lavie, "Barrier Meant to Ensure Jewish Majority," Associated Press Release, July 11, 2005. www.miftah.org/Display.cfm?DocId=7908&CategoryId=5 (Aug. 29, 2016)
- ²⁷ Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, (Westport, Conn.: Praeger, 1998).
- ²⁸ *Ibid.*, pp. 255-257.
- ²⁹ *Ibid.*, passim.
- ³⁰ Lipstadt, *History on Trial*, *op. cit.* (note 32), pp. 151-159.
- ³¹ Robert J. van Pelt, *The Case for Auschwitz: Evidence from the Irving Trial*, (Indiana University Press, 2002), p. 70.
- ³² *Ibid.*, p. 6.
- ³³ Liat Collins, "From the Ashes," *The International Jerusalem Post*, February 4, 2005, p. 3.
- ³⁴ Lipstadt, *History on Trial*, *op. cit.* (note 32), p. 182.
- ³⁵ Lipstadt as quoted in Don D. Guttenplan, *The Holocaust on Trial: History, Justice and the David Irving Libel Case*, (New York: Granta Books, W. W. Norton & Company, 2001), p. 209.
- ³⁶ Ellen Jaffe-Gill, *Embracing the Stranger: Intermarriage and the Future of the American Jewish Community*, (New York: Basic Books, 1995), p. 18.
- ³⁷ Washington Report on Middle East Affairs, July/August 1999, p. 120. The online version of that issue has the pages 118-120 excised: www.wrmea.org/1999-july-august/1999-july-august-table-of-contents.html (Sept. 9, 2016); GR.
- ³⁸ Lipstadt, *History on Trial*, *op. cit.* (note 32), p. 53.
- ³⁹ *Ibid.*, p. 67.
- ⁴⁰ *Ibid.*, p. 282.
- ⁴¹ The numbers vary from poll to poll; one extreme calculates almost two billion: Gerver Torres, Brett Pelham, "One-Quarter of World's Population May Wish to Migrate," Gallup poll, June 24, 2008, www.gallup.com/poll/108325/onequarter-worlds-population-may-wish-migrate.aspx (Aug 30, 2016); another saw it at around 700 million adults, which, children added to the mix, would probably get close to one billion: Neli Esipova, Julie Ray, "700 Million Worldwide Desire to Migrate Permanently," Gallup poll, November 2, 2009, www.gallup.com/poll/108325/onequarter-worlds-population-may-wish-migrate.aspx (Aug 30, 2016). With Germany's announcement in 2015 that "all are welcome," resulting in a deluge of migrants pouring into Germany, that number has probably gone up again. Most prospective migrants come from the Middle East, North and sub-Saharan Africa, whose primary destinations for reasons of geography are European countries, mainly Germany (for economic reasons) and the UK and France (for linguistic reasons).

- ⁴² https://en.wikipedia.org/wiki/Deborah_Lipstadt (version of Aug. 21, 2016; oldid=735552072); <http://forebears.co.uk/surnames/peiman> gives Iran as the most likely origin of her mother's paternal line (both Aug. 30, 2016).

The Taboo against Truth Holocausts and the Historians

Ralph Raico

“Speaking truth to power” is not easy when you support that power. Perhaps this is the reason why so few Western historians are willing to tell the whole truth about state crimes during this century.

Last fall [1988 – Ed.] the *Moscow News* reported the discovery by two archaeologist-historians of mass graves at Kuropaty, near Minsk, in the Soviet republic of Byelorussia.¹ The scholars at first estimated that the victims numbered around 102,000, a figure that was later revised to 250–300,000.² Interviews with older inhabitants of the village revealed that, from 1937 until June 1941, when the Germans invaded, the killings never stopped. “For five years, we couldn’t sleep at night because of all the shooting,” one witness said.

Then in March, a Soviet commission finally conceded that the mass graves at Bykovnia, outside of Kiev, were the result not of the Nazis’ work, as formerly was maintained, but of the industry of Stalin’s secret police. Some 200–300,000 persons were killed at Bykovnia, according to unofficial estimates.³

These graves represent a small fraction of the human sacrifice that an elite of revolutionary Marxists offered up to their ideological fetish. How many died under Stalin alone, from the shootings, the terror famine, and the forced-labor camps, is uncertain. Writing in a Moscow journal, Roy Medvedev, the dissident Soviet Marxist, put the number at around 20 million, a figure the sovietologist Stephen F. Cohen views as conservative.⁴ Robert Conquest’s estimate is between 20 million and 30 million or more,⁵ while Anton Antonov-Ovseyenko suggests 41 million deaths between 1930 and 1941.⁶

By everyone’s account, most of the victims were killed before the United States and Britain welcomed the Soviet Union as their ally in June 1941. Yet by then, the evidence concerning at least very widespread Communist killings was available to anyone willing to listen.

If glasnost proceeds and if the whole truth about the Lenin and Stalin eras comes to light, educated opinion in the West will be forced to reassess some of its most deeply cherished views. On a minor note, Stalinist sympathizers like Lillian Hellman, Frieda Kirchwey, and Owen Lattimore will

perhaps not be lionized quite as much as before. More important, there will have to be a reevaluation of what it meant for the British and American governments to have befriended Soviet Russia in the Second World War and heaped fulsome praise on its leader. That war will inevitably lose some of its glory as the pristinely pure crusade led by the larger-than-life heroes Winston Churchill and Franklin D. Roosevelt. Inevitably, too, comparisons with what is commonly known as the Holocaust will emerge.

The “Dispute of Historians”

Such comparisons have been at the center of the raging controversy in the Federal Republic of Germany that has been labeled the *Historikerstreit*, or dispute of historians, and has now become an international cause célèbre. It erupted primarily because of the work of Ernst Nolte, of the Free University of Berlin, author of the highly acclaimed *Three Faces of Fascism*, published in the United States in 1966. In several important essays, in a large book published in 1987, *The European Civil War, 1917–1945*, and in a volume of responses to his critics,⁷ Nolte declined to treat the Nazi massacre of the Jews in the conventional fashion.

“These graves represent a small fraction of the human sacrifice that an elite of revolutionary Marxists offered up to their ideological fetish.”

He refused, that is, to deal with it metaphysically, as a unique object of evil, existing there in a small segment of history, in a nearly perfect vacuum, with at most merely ideological links to racist and Social Darwinist thought of the preceding century. Instead, without denying the importance of ideology, he attempted to set the Holocaust in the context of the history of Europe in the first decades of the 20th century. His aim was in no way to excuse the mass murder of the Jews, or to diminish the guilt of the Nazis for this crime dreadful beyond words. But he insisted that this mass murder must not lead us to forget others, particularly those that might stand in a causal relationship to it.

Briefly, Nolte’s thesis is that it was the Communists who introduced into modern Europe the awful fact and terrifying threat of the killing of civilians on a vast scale, implying the extermination of whole categories of persons. (One Old Bolshevik, Zinoviev, spoke openly as early as 1918 of the need to eliminate 10,000,000 of the people of Russia.) In the years and decades following the Russian Revolution, middle-class, upper-class, Catholic, and other Europeans were well aware of this fact, and for them especially the threat was a very real one. This helps to account for the vio-

lent hatred shown to their own domestic Communists in the various European countries by Catholics, conservatives, fascists, and even Social Democrats.

Nolte's thesis continues: those who became the Nazi elite were well-informed regarding events in Russia, via White Russian and Baltic German émigrés (who even exaggerated the extent of the first, Leninist atrocities). In their minds, as in those of right-wingers generally, the Bolshevik acts were transformed, irrationally, into Jewish acts, a transformation helped along by the existence of a high proportion of Jews among the early Bolshevik leaders. (Inclined to anti-Semitism from the start, the rightists ignored the fact that, as Nolte points out, the proportion among the Mensheviks was higher, and, of course, the great majority of the European Jews were never Communists.) A similar, ideologically mandated displacement, however, occurred among the Communists themselves: after the assassination of Uritsky and the attempted assassination of Lenin by Social Revolutionaries, for instance, hundreds of "bourgeois" hostages were executed.

The Communists never ceased proclaiming that all of their enemies were tools of a single conspiracy of the "world bourgeoisie."

The facts regarding the Ukrainian terror famine of the early 1930s and the Stalinist gulag were also known in broad outline in European right-wing circles. When all is said and done, Nolte concludes, "the Gulag came before Auschwitz." If it had not been for what happened in Soviet Russia, European fascism, especially Nazism and the Nazi massacre of the Jews,⁸ would most probably not have been what they were.

The Onslaught on Nolte

Nolte's previous work on the history of socialism could hardly have made him *persona grata* with leftist intellectuals in his own country. Among other things, he had emphasized the archaic, reactionary character of Marxism and the anti-Semitism of many of the early socialists, and had referred to "liberal capitalism" or "economic freedom," rather than socialism, as "the real and modernizing revolution."

The attack on Nolte was launched by the leftist philosopher Jürgen Habermas, who took issue not with Nolte's historiography – his essays showed that Habermas was in no position to judge this – but with what he viewed as its ideological implications. Habermas also targeted a couple of other German historians, and added other points, like the plan to establish museums of German history in West Berlin and in Bonn, to the indictment. But Nolte and his thesis have continued to be at the center of the *His-*

torikerstreit. He was accused of “historicizing” and “relativizing” the Holocaust and chided for questioning its “uniqueness.”

Several of the biggest names among academic historians in the Federal Republic, and then in Britain and America as well, joined in the hunt, gleefully seizing upon some of Nolte’s less felicitous expressions and weaker minor points. In Berlin, radicals set fire to his car; at Oxford, Wolfson College withdrew an invitation to deliver a lecture, after pressure was applied, just as a major German organization dispensing research grants rescinded a commitment to Nolte under Israeli pressure. In the American press, ignorant editors, who couldn’t care less anyway, now routinely permit Nolte to be represented as an apologist for Nazism.

It cannot be said that Nolte has demonstrated the truth of his thesis – his achievement is rather to have pointed out important themes that call for further research – and his presentation is in some respects flawed. Still, one might well wonder what there is in his basic account to justify such a frenzy. The comparison between Nazi and Soviet atrocities has often been drawn by respected scholars. Robert Conquest, for instance, states:⁹

“For Russians – and it is surely right that this should become true for the world as a whole – Kolyma [one part of the Gulag] is a word of horror wholly comparable to Auschwitz. [...] it did indeed kill some three million people, a figure well in the range of that of the victims of the Final Solution.”

Others have gone on to assert a causal connection. Paul Johnson maintains that important elements of the Soviet forced-labor camps system were copied by the Nazis, and posits a link between the Ukrainian famine and the Holocaust:¹⁰

“The camps system was imported by the Nazis from Russia. [...] Just as the Roehm atrocities goaded Stalin into imitation, so in turn the scale of his mass atrocities encouraged Hitler in his wartime schemes to change the entire demography of Eastern Europe. [...] Hitler’s ‘final solution’ for the Jews had its origins not only in his own fevered mind but in the collectivization of the Soviet peasantry.”

Nick Eberstadt, an expert on Soviet demography, concludes that “the Soviet Union is not only the original killer state, but the model one.”¹¹ As for the tendency among European rightists after 1917 to identify the Bolshevik regime with the Jews, there is no end of evidence.¹² Indeed, it was an immensely tragic error to which even many outside of right-wing circles were liable. In 1920, after a visit to Russia, Bertrand Russell wrote to Lady Ottoline Morell:¹³

“Bolshevism is a closed tyrannical bureaucracy, with a spy system more elaborate and terrible than the Tsar’s, and an aristocracy as insolent and unfeeling, composed of Americanised Jews.”

But, despite the existence of a supporting scholarly context for Nolte’s position, he remains beleaguered in his native land, with only isolated individuals, like Joachim Fest, coming to his defense. If recent English-language publications are a reliable indication, his situation will not improve as the controversy spreads to other countries.

Why Did the Heavens Not Darken?

The recent work by Arno J. Mayer, of Princeton, *Why Did the Heavens Not Darken?*¹⁴ is in some respects informative;¹⁵ above all, however, it is a perfect illustration of why Nolte’s work was so badly needed.

“The great crime that is today virtually forgotten was the expulsion of the Germans from their centuries-old homelands in East Prussia, Pomerania, and elsewhere. About 16 million persons were displaced, with about 2 million of them dying in the process.”

We can leave aside Mayer’s approach to the origins of the “Judeocide” (as he calls it), which is “functionalist” rather than “intentionalist,” in the current jargon, and which provoked a savage review.¹⁶ What is pertinent here is his presentation of the killing of the European Jews as an outgrowth of the fierce hatred of “Judeobolshevism” that allegedly permeated all of German and European “bourgeois” society after 1917, reaching its culmination in the Nazi movement and government. This approach lends support to Nolte’s thesis.

The problem, however, is that Mayer offers no real grounds for the bitter hatred that so many harbored for Bolshevism, aside from the threat that Bolshevism abstractly posed to their narrow and retrograde “class interests.” Virtually the only major Soviet atrocity even alluded to in the 449 pages of text (there are, oddly and inexcusably, no notes)¹⁷ is the deportation of some 400,000 Jews from the territories annexed after the Hitler-Stalin pact. Even here, however, Mayer hastens to reassure us that the policy was “not specifically anti-Semitic and did not preclude assimilated and secularized Jews from continuing to secure important positions in civil and political society [...] a disproportionate number of Jews came to hold posts in the secret police and to serve as political commissars in the armed service.” Well, *Mazel Tov*.

The fear and loathing of Communism that Poles, Hungarians, and Romanians, for instance, felt in the interwar period, strongly endorsed by their national churches, is qualified by Mayer as an “obsession.” With Mayer, fear of Communism is always “obsessional” and limited to the “ruling classes,” prey to an anti-Bolshevik “demonology.” But the recourse to clinical and theological terms is no substitute for historical understanding, and Mayer’s account – Soviet Communism with the murders left out – precludes such understanding.

Consider the case of Clemens August Count von Galen, Archbishop of Munster.

As Mayer notes, Galen led the Catholic bishops of Germany in 1941 in publicly protesting the Nazi policy of murdering mental patients. The protest was shrewdly crafted and proved successful: Hitler suspended the killings. Yet, as Mayer further notes, Archbishop Galen (deplorably) “consecrated” the war against Soviet Russia. Why?

To cite another example: Admiral Horthy, the Regent of Hungary, was an opponent of murdering the Jews and attempted, within his limited means, to save the Jews of Budapest. Yet he continued to have his troops fight against the Soviets and alongside the Germans long after the coming defeat was obvious. Why? Could it possibly be that, in both cases, the previous bloody history of Soviet Communism had something to do their attitude? In Mayer’s retelling, Crusader murders in Jerusalem in the year 1096 are an important part of the story, but not Bolshevik murders in the 1920s and ‘30s.

Allegations of Soviet crimes do appear in Mayer’s book. But they are put in the mouths of Hitler and Goebbels, with no comment from Mayer, thereby signaling their “fanatical” and “obsessional” character, e.g., “the führer ranted about bolshevism wading deeper in blood than tsarism” (actually, Hitler’s claim here is hardly controversial).

In fact, it seems likely that Mayer simply does not believe that there were anything approaching tens of millions of victims of the Soviet regime. He writes, for instance, of “an iron nexus between absolute war and large-scale political murder in eastern Europe.” But most of the large-scale Stalinist political murders occurred when the Soviet Union was at peace. The massive upheavals, with their accompanying terror and mass killings, that characterized Soviet history in the 1920s and 30s, Mayer refers to in almost unbelievably anodyne terms as “the general transformation of political and civil society.” In other words, Mayer gives every evidence of being a Ukrainian-famine, Great-Terror, and gulag “revisionist.” This is an



*Hamburg following the 1943 Allied fire-bombing. Photo circa 1944.
[Public domain], via Wikimedia Commons*

aspect of Mayer's book that the reviewers in the mainstream press had an obligation to point out but omitted to do so.

Mayer has no patience with any suggestion that great crimes may have been committed *against* Germans in the Second World War and its aftermath. Here he joins the vast majority of his contemporaries, professional and lay alike, as well as the Nuremberg Tribunal itself.

Taboo War Crimes – the Allies'

If Soviet mass atrocities provide a historical context for Nazi crimes, so does a set of crimes that few, inside or outside the Federal Republic, seem willing to bring into the debate: the ones perpetrated, planned, or conspired in by the Western Allies.

“All mass murderers – all of the state terrorists on a grand scale, whatever their ethnicity or that of their victims – must be arraigned before the court of history.”

There was, first of all, the policy of terror bombing of the cities of Germany, begun by the British in 1942. The Principal Assistant Secretary of the

Air Ministry later boasted of the British initiative in the wholesale massacring of civilians from the air.¹⁸ Altogether, the RAF and US Army Air Force killed around 600,000 German civilians,¹⁹ whose deaths were aptly characterized by the British military historian and Major-General J.F.C. Fuller as “appalling slaughterings, which would have disgraced Attila.”²⁰ A recent British military historian has concluded:²¹

“The cost of the bomber offensive in life, treasure, and moral superiority over the enemy tragically outstripped the results that it achieved.”

The planned, but aborted, Allied atrocity was the Morgenthau Plan, concocted by the US Secretary of the Treasury, Henry Morgenthau, and initiated by Roosevelt and Churchill at the Second Quebec Conference, in September 1944. The Plan aimed to transform postwar Germany into an agricultural and pastoral country, incapable of waging war because it would have no industry. Even the coal mines of the Ruhr were to be flooded. Of course, in the process tens of millions of Germans would have died. The inherent insanity of the plan very quickly led Roosevelt’s other advisors to press him into abandoning it, but not before it had become public (as its abandonment did not).

Following upon the policy of “unconditional surrender” announced in early 1943, the Morgenthau Plan stoked the Nazi rage:²²

“Goebbels and the controlled Nazi press had a field day. [...] ‘Roosevelt and Churchill agree at Quebec to the Jewish Murder Plan,’ and ‘Details of the Devilish Plan of Destruction: Morgenthau the Spokesman of World Judaism.’”

There are two further massive crimes involving the Allied governments that deserve mention (limiting ourselves to the European theater). Today it is fairly well-known that, when the war was over, British and American political and military leaders directed the forced repatriation of hundreds of thousands of Soviet subjects (and the surrender of some, like the Cossacks, who had never been subjects of the Soviet state). Many were executed, most were channeled into the gulag. Solzhenitsyn had bitter words for the Western leaders who handed over to Stalin the remnants of Vlasov’s Russian Army of Liberation:

In their own country, Roosevelt and Churchill are honored as embodiments of statesmanlike wisdom. To us, in our Russian prison conversations, their consistent shortsightedness and stupidity stood out as astonishingly obvious ... what was the military or political sense in their surrendering to destruction at Stalin’s hands hundreds of thousands of armed Soviet citizens determined not to surrender.²³

Of Winston Churchill, Alexander Solzhenitsyn wrote:²⁴

“He turned over to the Soviet command the Cossack corps of 90,000 men. Along with them he also handed over many wagonloads of old people, women, and children. [...] This great hero, monuments to whom will in time cover all England, ordered that they, too, be surrendered to their deaths.”

The great crime that is today virtually forgotten was the expulsion starting in 1945 of the Germans from their centuries-old homelands in East Prussia, Pomerania, Silesia, Sudetenland, and elsewhere. About 16 million persons were displaced, with about 2 million of them dying in the process.²⁵ This is a fact, which, as the American legal scholar Alfred de Zayas dryly notes, “has somehow escaped the attention it deserves.”²⁶ While those directly guilty were principally the Soviets, Poles, and Czechs (the last led by the celebrated democrat and humanist, Eduard Benes), British and American leaders early on authorized the principle of expulsion of the Germans and thus set the stage for what occurred at the war’s end. Anne O’Hare McCormick, the *New York Times* correspondent who witnessed the exodus of the Germans, reported in 1946:

“The scale of this resettlement and the conditions in which it takes place are without precedent in history. No one seeing its horrors firsthand can doubt that it is a crime against humanity for which history will exact a terrible retribution.”

McCormick added:²⁷

“We share responsibility for horrors only comparable to Nazi cruelties.”

Bringing All State Terrorists to Account

In the Federal Republic of Germany today, to mention any of these Allied – or even Soviet – crimes in the same breath with the Nazis is to invite the devastating charge of attempting an *Aufrechnen* – an offsetting, or balancing against. The implication is that one is somehow seeking to diminish the Nazis’ undying guilt for the Holocaust by pointing to the guilt of other governments for other crimes. This seems to me to be a thoroughly warped perspective.

In fact, all great states in the 20th century have been killer states, to a greater or lesser degree.

All mass murderers – all of the state terrorists on a grand scale, whatever their ethnicity or that of their victims – must be arraigned before the

court of history. It is impermissible to let some of them off the hook, even if the acts of others may be characterized as unique in their brazen embrace of evil and their sickening horror. As Lord Acton said, the historian should be a hanging judge, for the muse of history is not Clio, but Rhadamanthus, the avenger of innocent blood.

There was a time in America when well-known writers felt an obligation to remind their fellow citizens of the criminal misdeeds of their government, even against Germans. Thus, the courageous radical Dwight MacDonal indicted the air war against German civilians during the war itself.²⁸ On the other side of the spectrum, the respected conservative journalist William Henry Chamberlin, in a book published by Henry Regnery, assailed the genocidal Morgenthau Plan and labeled the expulsion of the eastern Germans “one of the most barbarous actions in European history.”²⁹

Nowadays the only publication that seems to care about these old wrongs is the *Spectator* (the *real* one, of course), which happens also to be the best-edited political magazine in English. The *Spectator* has published articles by British writers honorably admitting the shame they felt upon viewing what remains of the great cities of Germany, once famed in the annals of science and art. Other contributors have pointed out the meaning of the loss of the old German populations of the area that is today again being fashionably referred to as *Mittleuropa*. A Hungarian writer, G.M. Tamas, recently wrote:³⁰

“The Jews were murdered and mourned. [...] But who has mourned the Germans? Who feels any guilt for the millions expelled from Silesia and Moravia and the Volga region, slaughtered during their long trek, starved, put into camps, raped, frightened, humiliated? [...] Who dares to remember that the expulsion of the Germans made the communist parties quite popular in the 1940s? Who is revolted because the few Germans left behind, whose ancestors built our cathedrals, monasteries, universities, and railway stations, today cannot have a primary school in their own language? The world expects Germany and Austria to ‘come to terms’ with their past. But no one will admonish us, Poles, Czechs, and Hungarians, to do the same. Eastern Europe’s dark secret remains a secret. A universe of culture was destroyed.”

More remarkably still, Auberon Waugh drew attention to the fervid support given by British leaders to the Nigerian generals during the Civil War (1967–70), at a time “when the International Red Cross assured us that 10,000 Biafrans a day were dying of starvation,” victims of a conscious,

calculated policy.³¹ His observation was *a propos* of the massacre in Tiananmen Square and the nearly universal execration of the Chinese leaders; it was a telling one.

In fact, both the Soviet and Nazi mass murders must be placed in a wider context. Just as it is unlikely that Nazi racist ideology of itself can account for the murder of the Jews – and so many others – so Leninist amorality is probably not enough to account for Bolshevik crimes. The crucial intervening historical fact may well be the mass killings of the First World War – of millions of soldiers, but also of thousands of civilians on the high seas by German submarines and of hundreds of thousands of civilians in central Europe by the British hunger blockade.³² Arno Mayer makes the important point in regard to World War I that “this immense bloodletting [...] contributed to inuring Europe to the mass killings of the future.” He means this in connection with the Nazis, but it probably also holds for the Communists themselves, witnesses to the results of a war brought about by “capitalist imperialism.” None of this, of course, excuses any of the subsequent state criminals.

In fact, all great states in this century have been killer states, to a greater or lesser degree. Naturally, the “degree” matters – sometimes very much. But it makes no sense to isolate one mass atrocity, historically and morally, and then to concentrate on it to the virtual exclusion of all others. The result of such a perverted moralism can only be to elevate to the status of hero leaders who badly wanted hanging, and to bolster the sham rectitude of states that will be all the more prone to murder since history “proves” that they are the “good” states.

Notes

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¹ *Washington Post*, Oct. 23, 1988.

² Robert Conquest in *The Independent* (London), Dec. 5, 1988.

³ *New York Times*, March 25, 1989.

⁴ *New York Times*, Feb. 4, 1989. Stephen F. Cohen, “The Survivor as Historian: Introduction,” in Anton Antonov-Ovseyenko, *The Time of Stalin: A Portrait in Tyranny*, trans. George Saunders (New York: Harper and Row, 1980), p. vii.

⁵ Robert Conquest, *The Great Terror: Stalin’s Purge of the Thirties* (Macmillan: London, 1968), p. 533. See also note 2.

⁶ *Ibid.*, p. 213.

⁷ Nolte’s first essay to draw fire appeared originally in English: “Between Myth and Revisionism? The Third Reich in the Perspective of the 1980s,” in an important volume edited by H.W. Koch, *Aspects of the Third Reich* (London: Macmillan, 1985), pp. 17–39. Some of Nolte’s contributions to the debate, as

- well as those of many other writers, appear in the useful collection, "*Historikerstreit*": *Die Dokumentation der Kontroverse um die Einzigartigkeit der nationalsozialistischen Judenvernichtung* (Munich: Piper, 1987). Nolte's *Der europäische Bürgerkrieg, 1917–1945. Nationalsozialismus und Bolschewismus* (Frankfurt/Main: Propylen, 1987) has not yet been translated. His rebuttals to some of the attacks are contained in his *Das Vergehen der Vergangenheit. Antwort an meine Kritiker im sogenannten Historikerstreit* (2nd. ed., Ullstein: Berlin, 1988).
- ⁸ The Nazis were responsible, of course, for the deaths of millions of non-Jews, especially Poles and Soviet prisoners of war. The Jewish genocide, however, has been the focus of discussion.
 - ⁹ Robert Conquest, *Kolyma: The Arctic Death Camps* (New York: Viking, 1978), pp. 15–16.
 - ¹⁰ Paul Johnson, *Modern Times* (New York: Harper and Row, 1983), pp. 304–305. Johnson does not, however, provide any relevant sources for this claim.
 - ¹¹ Nick Eberstadt, Introduction to Iosif G. Dyadkin, *Unnatural Deaths in the U.S.S.R., 1928–1954* (New Brunswick, N.J.: Transaction Books, 1983), 4.
 - ¹² See Arno J. Mayer, *Why Did the Heavens Not Darken? The "Final Solution" in History* (New York: Pantheon, 1988), passim.
 - ¹³ Bertrand Russell, *The Autobiography of Bertrand Russell, II, 1914–1944* (Boston: Little, Brown, 1968), p. 172.
 - ¹⁴ See note 12.
 - ¹⁵ Mayer concludes that Hitler's attack on the Soviet Union was not intended as a step toward "world domination," but was the culmination of his plans to provide Germany with the *Lebensraum*, or living-space, which he, in his archaic way, believed was a prerequisite for German survival and prosperity.
 - ¹⁶ Daniel Jonah Goldhagen, "False Witness," *The New Republic*, April 17, 1989, pp. 39–44. A fair statement of the differences between intentionalist and functionalists can be found in Saul Friedlander's introduction to Gerald Fleming's *Hitler and the Final Solution* (Berkeley: University of California Press, 1982).
 - ¹⁷ Notes would, presumably, have added to the book's length, but the author could have compensated by omitting his rehashings of well-known political and military history in the period.
 - ¹⁸ J. M. Spaight, cited in J.F.C. Fuller, *The Second World War, 1939–45. A Strategic and Tactical History* (London: Eyre and Spottiswoode, 1954), p. 222.
 - ¹⁹ Max Hastings, *Bomber Command* (New York: Dial, 1979), p. 352.
 - ²⁰ Fuller, *The Second World War*, p. 228.
 - ²¹ Hastings, *Bomber Command*. The best short introduction to the subject is the review of Hastings's book by the gifted London journalist Geoffrey Wheatcroft, *The Spectator*, Sept. 29, 1979, reprinted in *Inquiry*, Dec. 24, 1979. It was the only review *Inquiry* ever reprinted.
 - ²² Anne Armstrong, *Unconditional Surrender. The Impact of the Casablanca Policy upon World War II* (1961; repro. Westport, Conn.: Greenwood, 1974), p. 76. On the Morgenthau Plan, see *ibid.*, pp. 68–77. For the text of the plan, see Alfred de Zayas, *Nemesis at Potsdam. The Anglo-Americans and the Expulsion of the Germans. Background, Execution, and Consequences* (London: Routledge and Kegan Paul, 1977), pp. 229–232.

- ²³ Aleksandr I. Solzhenitsyn, *The Gulag Archipelago, 1918–1956. An Experiment in Literary Investigation, I-II*, trans. Thomas P. Whitney (New York: Harper and Row, 1973), p. 259n.
- ²⁴ *Ibid.*, pp. 259–260.
- ^{25,26} Alfred de Zayas, *Nemesis at Potsdam*, p. xix.
- ²⁷ *Ibid.*, p. 123.
- ²⁸ Many of Dwight MacDonald's essays critical of the Allies' conduct of the war were collected in his *Memoirs of a Revolutionist* (New York: Farrar, Straus, and Cudahy, 1957).
- ²⁹ William Henry Chamberlin, *America's Second Crusade* (Chicago: Henry Regnery, 1950), pp. 304, 310, 312.
- ³⁰ G.M. Tamas, "The Vanishing Germans," *The Spectator*, May 6, 1989.
- ³¹ *The Spectator*, June 10, 1989.
- ³² On the British hunger blockade and its likely effect in helping shape Nazi brutality, see my contribution, "The Politics of Hunger: A Review," *The Review of Austrian Economics*, III (1988), pp. 253–259.

Holocaust Howlers

Ken Meyercord

Recently, the heartrending tales of a 95-year-old Pennsylvanian named Joseph Hirt were revealed to be a hoax. Hirt claimed to have been kidnapped by the Nazis and confined in Auschwitz. He illustrated his talks to high school audiences with a photo of an emaciated concentration camp inmate he claimed to be himself. A knowledgeable teacher recognized the photo as one of an inmate of the Dachau concentration camp and exposed other holes in Hirt's story. When confronted with his lies, Hirt said "I'm sick and I'm tired and I'm old and I don't need this crap." In a comical unintended evocation of the slanderous Holocaust-denier charge, Hirt's nephew said of his uncle, "He's in complete denial."¹ The blurring of memory with delusion is not uncommon amongst Holocaust survivors, and not just nonagenarians.

Many of the outlandish tales embellishing the Holocaust story are roll-on-the-floor, side-splitting howlers. It may seem in extremely poor taste to poke fun at aspects of the Holocaust story, as I'm about to do, but if you find it so, don't blame me. Blame those who have appended farcical chapters to what is, at heart, a truly tragic story.

We begin with the Holocaust-denial laws so popular in Europe, which make it illegal to question the orthodox storyline. Leading the inquisition is, not surprisingly, Germany, which has fined and/or imprisoned dozens, if not hundreds, of heretics. As one wag put it, "Today's leaders of Germany want to prove they're not the sort of Germans who lock people up for writing books by locking people up for writing books." And what do the German authorities do with the books written by convicted Holocaust deniers? They burn them (Welcome to the Dark Ages!).²

But the Oscar for Best Comedy in Heresy Suppression goes to France, whose Holocaust denial law makes it a crime to contradict the findings of the Nuremberg tribunal. At Nuremberg it was claimed that soap was made from the fat of Jewish corpses, but Peter Black, senior historian at the United States Holocaust Memorial and Museum, says "It didn't happen... even experimentally."³ He'd better not say that in Gay Paree or he could be accused of contradicting what Supreme Court Chief Justice Harlan Fiske Stone called a "high-grade lynching party"⁴ and end up in jail.

Many people find the jailhouse confessions of German prisoners proof of the veracity of the Holocaust story. But consider the confession of a



U.S. congressmen visit the shower room inside the Dachau Camp's crematorium, May 1945 [Public domain]

German soldier, Arno Düre, who told Soviet prosecutors he had helped bury thousands of Poles executed in the Katyn Forest Massacre. After the fall of the Soviet Union, the Russians, who blamed the massacre on the Germans at Nuremberg, admitted they were the guilty party. No German, including Herr Düre, was anywhere near.⁵ Many similar confessions by higher-ranking Nazis have proven equally counterfactual.⁶

Not content with only coerced confessions to justify hanging Nazis, the liberators of the Dachau concentration camp decided to create some physical evidence: they built a gas chamber of their own. Presented as a real gas chamber to tourists for years (and introduced into evidence as such at Nuremberg), the Dachau Museum later informed visitors no one was ever gassed there.⁷ Less truthfully, they didn't go on to explain why it's impossible for anyone to have been gassed in the showcase gas chamber.

The Dachau "gas chamber" is a room with a seven-foot-high ceiling in which are embedded fake, sheet-metal showerheads. Here's a photo of it:⁸

Unfortunately for the fabricators, a congressional delegation visited Dachau just two days after its liberation and they reported the room as having a ceiling ten-feet high protruding from which were real brass showerheads.⁹ In other words, a room like this one (which is, in fact, the shower room at Dachau at liberation):¹⁰

Looks like somebody built themselves a gas chamber, doesn't it, only it wasn't the Germans!

But what about the testimony of those who claim to have witnessed gassings, you ask? Well, consider that for years a man named Martin Zaidenstadt, who claimed to be a survivor of Dachau, regaled gullible tourists



Dachau Shower room following American capture of the camp.

with tales of his having witnessed gassings at the camp.¹¹ Keep Mr. Zaidenstadt in mind whenever you hear eyewitness accounts, such as the one about children being thrown on top once all the floor space in the gas chamber had been filled by adults (featured on the website of the U.S. Holocaust Memorial Museum),¹² or the one about the condemned being given a “nice haircut” just prior to being led into the gas chamber (featured in the acclaimed 1985 movie *Shoah*),¹³ or the one about a young girl repeatedly swallowing the family jewels hidden in the hem of her skirt whenever she feared she was about to be searched, then digging them out of her poop and sewing them back in (in the video archives of Steven Spielberg’s Shoah Foundation [“Shoah” is another term for the Holocaust]).¹⁴

Then there’s Misha Defonseca, who claimed to have run into the woods to escape the Nazis and been raised by wolves. Who would believe such nonsense? Answer: lots of people. The Romulus and Remus-inspired tale, recounted in her book *Misha*, received wide acclaim (including an encomium from Elie Wiesel), was translated into 18 languages, and earned her millions (“There’s no business like *Shoah* business”) before it was exposed as a fraud.¹⁵ The capper: Ms. Defonseca isn’t even Jewish!

Other frauds perpetrated on an unsuspecting public include Jerzy Kosinski’s *The Painted Bird*, a bestseller of the 1960s also lauded by



Dresden's cityscape, following the February 1945 Allied bombings.

Wiesel;¹⁶ *Fragments*, by Benjamin Wilkomirski, which won the Jewish National Book Award (not bad for a Gentile!);¹⁷ and *Angel at the Fence* by Herman Rosenblat, which was hailed by Oprah Winfrey as “the single greatest love story in 22 years of doing this show.”¹⁸ It all goes to show how uncritically Holocaust stories are accepted out of respect for the real victims, except by callous souls who find humor in human credulity (*moi?*).

Then there's the testimony which is inexplicably absent. When Winston Churchill heard during the war that the Germans had killed 1.7 million people in gas chambers, he labelled it “the greatest and most horrible crime ever committed in the whole history of the world.”¹⁹ But in his voluminous memoir of the war years he fails to mention any gas chambers. Did “the greatest and most horrible crime” in human history slip his mind, even when the final tally was said to be four times greater than what he had heard? Or, with the liberation of the camps, did he realize the story was a myth, which he assumed would someday be exposed (silly boy!), and he didn't want to be seen by history as having been duped. Nor does Eisenhower or De Gaulle mention gas chambers in their memoirs of the war. Even Elie Wiesel, the P.T. Barnum of Holocaust huckstering, makes no



Dresden, Altmarkt, following the February 1945 Allied bombings.

mention of gas chambers in his tone-setting *Night*, which chronicles his time spent in Auschwitz.

Not far from Steven Spielberg's video trove of black comedy in Los Angeles is the Museum of Tolerance, founded by Simon Wiesenthal. Several years back a well-versed revisionist, David Cole, heard that amongst the museum's displays was a film purportedly showing Jewish kids being herded into a gassing van by grim-faced, rifle-toting Nazis. Cole contends that no such homicidal vans existed (and, in fact, none has ever been found), so he was curious where Wiesenthal had found the contradicting footage. Through some diligent research, he found the obscure, fictional movie made in Poland from which the scene was purloined. Further research led to the Polish producer, who was incensed to learn the museum was showing his work without paying him a cent in royalties.²⁰ I suspect the museum is no longer showing that bit of "documentary" evidence.

Some attempts at finding physical evidence to back up the Holocaust story have proven equally farcical. For instance, there's the case of the Operation Reinhardt camps – Treblinka, Sobibor, and Belzec. Supposedly, hundreds of thousands of Jews were gassed and buried in mass graves, later disinterred and cremated in these camps (of which nothing remained but empty fields at war's end). Revisionists say "no way." They contend these "death" camps were actually transit camps, in which Jews being deported

to areas occupied by the Germans in eastern Europe were processed. Who's right could be proven quite simply by taking core samples to determine if the subsoil has been disturbed, i.e., pits were dug for burying the bodies. If pits, then death camps; no pits, then transit camps. But the Jewish authorities won't allow this simple test to resolve one of history's great mysteries to be performed.²¹ They did, however, allow an archeologist to do some digging at Treblinka. She dug a pit about four feet by six feet using the best archeological methods, expecting to find bones, teeth, ashes, and the like. She got down a couple of feet without finding anything; then "Eureka!", she struck pay dirt: a tooth!... a SHARK'S tooth.²² So much for the archeological evidence!

One consequence of the history of the Second World War being reduced to little more than a carnival House of Horrors is that even true believers get duped. An Israeli group called "March of the Living," which takes young Jews on tours of Auschwitz – traumatizing them for life with the grimmest of fairy tales – includes in their promotional material this photo of a pile of smoldering corpses (see illustration of previous page).²³

The tour organizers must have figured any pile of dead bodies from the war era must be Jews. In fact, the photo is of Germans killed in the Allied firebombing of Dresden in April 1945.²⁴

Similarly, when Phil Donahue had two prominent revisionists on his popular talk show in 1994 (if only such could happen today on network television!), he used photos of the fake gas chamber at Dachau to counter the revisionists' claim that there were no gas chambers. Donahue became so flustered when this was pointed out to him by one of the revisionists, he revealed he didn't even know if the photos were of Dachau.²⁵

I'm sick of laughing at the farcical version of the Holocaust story. It's time that tragic event was given the honest, factual remembrance it deserves and to stop imprisoning those who seek to tell the true story. It's time to turn this tragicomedy into a bona fide history lesson.

Notes

Editor's remark: After YouTube implemented strict censorship rules in 2019, all YouTube videos mentioned here were deleted.

¹ <http://www.readingeagle.com/news/article/lancaster-county-mans-story-of-surviving-holocaust-called-into-question>.

² Ernst Gauss (Ed.), *Dissecting the Holocaust* (Capshaw, Ala.: Theses and Dissertations Press, 2000) p. 564. See the last paragraph online: <https://codoh.com/library/document/grundlagen-zur-zeitgeschichte-foundations-of/>.

- 3 http://www.thejewishweek.com/news/new_york/holocaust_era_soap_find_raises_new_questions.
- 4 Alpheus T. Mason, *Harlan Fiske Stone: Pillar of the Law* (New York: Viking, 1956), p. 716.
- 5 https://en.wikipedia.org/wiki/Katyn_massacre#At_the_Nuremberg_trials.
- 6 Samuel Crowell, "Holocaust Narrative as a Species of Imaginative Literature" *Smith's Report*, No. 49, Dec. 1997. Online: <https://codoh.com/library/document/holocaust-narrative-as-a-species-of-imaginative/>.
- 7 <https://furtherglory.wordpress.com/2012/04/25/sign-at-dachau-memorial-site-tells-visitors-that-the-gas-chamber-there-was-used/>.
- 8 <https://furtherglory.wordpress.com/2010/11/19/proof-of-the-nazi-gas-chambers-given-at-the-nuremberg-imt-on-nov-29-1945/>.
- 9 *Atrocities and Other Conditions in Concentration Camps in Germany*, Document No. 47, 79th Congress, 1st Session, p 11.
- 10 <http://www.kz-gedenkstaette-dachau.de/stop06.html>.
- 11 <http://www.scrapbookpages.com/DachauScrapbook/GasChamber/DachauSurvivor.html>.
- 12 https://www.ushmm.org/wlc/en/media_oi.php?ModuleId=10005145&MediaId=1217.
- 13 <https://www.youtube.com/watch?v=mCkRDQpTg2c#t=38> at the 5:50 mark (YouTube took this video down in 2019; ed.).
- 14 <https://www.youtube.com/watch?v=2wAbjUqHTNA#t=48> (YouTube took this video down in 2019; ed.).
- 15 Blake Eskin, "Crying Wolf" Online: http://www.slate.com/articles/arts/culturebox/2008/02/crying_wolf.html.
- 16 <http://www.leaderu.com/ftissues/ft9610/myers.html>.
- 17 https://books.google.com/books/about/The_Wilkomirski_Affair.html?id=FdtAAAAMAAJ.
- 18 "As Another Memoir Is Faked, Trust Suffers," *New York Times*, December 30, 2008. Online: <http://www.nytimes.com/2008/12/31/books/31opra.html>.
- 19 Martin Gilbert, *Winston S. Churchill, Vol. 7: Road to Victory, 1941-1945*, 1986, p. 847.
- 20 <https://www.youtube.com/watch?v=2PuNPTx8Ki0> (YouTube took this video down in 2019; ed.).
- 21 <https://www.youtube.com/watch?v=YuAAjrbbBiM> at the 41:05 mark (YouTube took this video down in 2019; ed.).
- 22 <https://www.youtube.com/watch?v=YuAAjrbbBiM> at the 44:10 mark (YouTube took this video down in 2019; ed.).
- 23 <https://www.youtube.com/watch?v=2R6mTTTrOlzE> at the 1:10:58 mark (YouTube took this video down in 2019; ed.).
- 24 <http://historicphotographs.blogspot.com/2013/04/a-pile-of-bodies-awaits-cremation-after.html>.
- 25 <https://www.youtube.com/watch?v=WInpMKHbJUM> at the 19:00 mark (YouTube took this video down in 2019; ed.).

REVIEW

The Anti-Revisionist Hollywood Movie Attacking Historian David Irving Is a Flop

Michael Hoffman

Denial. BBC Films. 109 minutes.

This reviewer was expecting that it would be a tedious ordeal to sit through *Denial*, Hollywood's attempted canonization of the obnoxious thought cop Deborah Lipstadt, which was supposed to also serve as the final confirmation of the libel trial in London in 2000 that saw historian David Irving's reputation supposedly shredded (cf. *Revisionist History* no. 86).

Actually, the imps of contrariness have seen to it that *Denial* rehabilitates Irving. While the film's production values are high and the cast is A-list, the director, Mick Jackson, is no Steven Spielberg and his movie backfires. *Denial* gives new impetus to World War II revisionism, which heretofore was assumed by many to consist of a coterie of drooling crackpots. Even in a movie that detests Irving, he nonetheless comes off as a formidable advocate.

There are two challenging questions for any Hollywood director seeking to lens Prof. Lipstadt's courtroom battle and maintain minimal credibility at the same time: why she never took the stand, and why no "Holocaust survivor" was brought to testify by her defense team. According to *Denial*, Lipstadt (played by Rachel Weisz), was forbidden to testify by her lawyers, who wanted to keep the focus on putting Irving (Timothy Spall) on the defensive, and not her. It makes sense, but whether it is true or not we can't determine. After all, Lipstadt refused to speak to the news media during the long trial (a fact the movie omits). The latter refusal would seem to indicate a fear of exposure of her ignorance of World War II history. Meanwhile, Mr. Irving was extensively cross-examined in court and spoke volubly to the press on nearly every occasion.

The second daunting question turns on an even more-perilous and potentially highly damaging issue: why were there no "Holocaust survivors" on the witness stand? Here David Hare, the film's scriptwriter, really goofs and apparently no one on the production team caught his blunder, though

many in the audience will spot it. In the movie, Lipstadt is outraged that her lawyers will not call on “survivors” to testify. The head of her defense team, Anthony Julius, has a response. (Julius is rendered as an expressionless, one-dimensional, and in many respects unsympathetic character, played deadpan by actor Andrew Scott, known for roles as the villainous Moriarty in the BBC *Sherlock* TV series, and the traitorous head of the British Secret Service in the 007 film *Spectre*). We first meet Julius while he is holding a copy of the book he authored which, we see from the cover, traduces the reputation of the esteemed Christian poet T.S. Eliot. Julius informs Prof. Lipstadt that he will not



David Irving at the 1988 trial of Ernst Zündel. Photo from codoh.com

call the “survivors” because he wants to spare them the disrespect which Irving (who acted as his own attorney), would demonstrate toward them in cross-examination.

It’s a weak alibi. The honchos of Holocaustianity are painfully aware that putative “homicidal Auschwitz gas-chamber eyewitnesses” were eviscerated under cross-examination by lawyer Doug Christie during the 1985 trial in Canada of Ernst Zündel, for spreading “false news.” This was the actual reason there was no appearance by them at Lipstadt’s trial. At this point in the film, as I sat in the theater I jotted in my review notes, “Movie omits to mention Zündel trial’s discrediting cross-examinations of Judaic witnesses.”

Later in the movie however, Lipstadt demands once again that “Holocaust survivors” testify, and this time a more-candid Julius, albeit in rapid-fire dialogue, tells her that he can’t call on them because, “*The survivors were torn apart at the Zündel trial.*”

Exactly correct! When so-called “eyewitness Holocaust survivors” were cross-examined in the Zündel case, as detailed in this writer’s *The Great Holocaust Trial*, not one departed the witness stand with his credibility intact – and it is Hollywood’s *Denial* movie that reminds the world of this shocking and embarrassing fact, which shatters the main pillar upon which Auschwitz execution-gas-chamber mythology depends: the “undeniable” testimony of “eyewitnesses.” (The statement about the Zündel trial is made

in a stream of verbiage from the Anthony Julius character. It is not said slowly or with emphasis. One has to be alert to catch it in the film).

The movie is haunted by the specter of Zündel, whose two trials (1985 and 1988) are landmarks in revisionism. The film's opening scene has Prof. Lipstadt in a classroom writing on a chalkboard the four main points of "Holocaust denial." The last two are borrowed from Prof. Robert Faurisson, the Zündel defense team's research head, as he stated them in an explosive essay in 1978 in France's leading newspaper, *Le Monde*. Lipstadt's point four is straight from Faurisson and rings true: The gas-chamber myth was concocted to "extort money from the Germans and gain sympathy for the state of Israel." Bingo!

In another of Lipstadt's classroom points she asserts that any allegation that Judaic casualty figures are exaggerated constitutes "denial." But unknown to the movie audience, she is herself on record saying that the high casualty figure for German victims of the Allied firebombing of the city of Dresden is exaggerated. The Talmudic double standard makes it perfectly respectable for her to lay a charge of exaggeration against the history of the Dresden bombing. Ordinary mortals do so with regard to Auschwitz at the risk of forfeiting their employment and reputation.

Early in the movie the viewer is taken on an actual tour of Auschwitz-Birkenau in Poland, where Lipstadt and her defense team stumble around among the sacred relics. She admonishes her barrister Richard Rampton (Tom Wilkinson) over his insufficient awe and reverence (he makes tearful amends later). The familiar propaganda about the camp is retailed, until the movie gets to a nearly intact old building. Before entering, it is unambiguously stated that to defeat the deniers' position on Auschwitz homicidal gassings, one must defeat the *Leuchter Report*. By now I was wondering if my hearing was faulty, so welcome was this acknowledgement of that momentous study, which is usually demonized by media hacks and academics as a worthless trifle.

The *Leuchter Report* was commissioned by Zündel in the course of his 1988 trial. It reported a forensic, chemical analysis of physical material taken from the walls of buildings in Auschwitz. Revised by former Max Planck Institute chemist and historian Germar Rudolf, the *Leuchter Report* remains one of the most-devastating exposes of the hoax ever published, and here in a Hollywood movie its formidable potency is acknowledged – and never satisfactorily refuted in the course of the film! Although he is not mentioned, when the movie arrives at the courtroom proceedings themselves, the first day concludes with Dr. Faurisson's signature aphorism concerning, "No Holes – No Holocaust."

On another day of the trial, Rampton holds aloft two different editions of Irving's classic history, *Hitler's War*, and points out that the 1977 first edition upholds the genocide of Jews, while the reissued and revised 1991 edition does not. True, but the movie omits what made the difference. Between 1977 and 1991 the two Zündel trials took place with the demolition of "survivor" testimony in the first, and the *Leuchter Report* issued at the second, which impressed Irving so much that he revised his Hitler book to reflect the *Leuchter* revelations which Zündel had made possible.

On occasions after Irving has spoken in court, the camera turns to Lipstadt's character, showing her in paroxysms of frustration and agony. Conversely, when her own lawyer scores a legal or historical point she casts a venomous glance at Irving, suffused with undisguised hatred. The filmmakers have done her image no favors with this less-than-noble – but quite possibly accurate – depiction of her person and reactions.

Another fatal error in the movie's goal of vindicating Lipstadt is that it fails to dispel the David vs. Goliath impression of a stacked legal battle. Irving is shown as a lone warrior up against a legal team that fills a room with solicitors, researchers, historians, archivists and the barrister. The audience watching the mustering of this throng must feel that they've been cheated: after having it shoved down their throats for decades that doubting homicidal gas chambers is the easiest thing in the world to discredit, it takes a host of lawyers, clerks and historians years of research and more than a month in court to refute one Doubting Thomas?

The unintended consequences become more obvious near the end of the movie, when, in a news conference, Lipstadt makes an analogy between revisionist historians and those who doubt that Elvis Presley is dead. Among the theater audience with whom I saw the film, her parallel went nowhere. It is too palpably jejune to gain traction in the face of the battle the viewer has just observed her multi-million-dollar team having undertaken, with several close shaves for them in the courtroom, and the verdict far from a foregone conclusion.

Denial is pompously self-righteous and foolishly bereft of the tedium-relieving humorous moments which clever directors use to leaven even the most serious cinema. Lipstadt is at first presented melodramatically as *Destiny's Heroine of the Jewish People from the Beginning of Time*. After that gas bag is floated, the movie attempts to deflate it slightly with a few attempts at levity, which are aimed at showing her to be a good sport in spite of her carved-in-marble stature; but these fail. She comes off not as one of the guys but as a *yenta* with a foul mouth: "What the f**k just happened?" she demands to know when the judge states that anti-Semitism can be an

honest belief; not necessarily a result of a desire to deceive. Meanwhile, in devastating contrast, Irving is depicted as always in form as an English gentleman, even if at times sarcastic and wounding.

Vile execration of Irving is on ample display: “Irving’s words are like s**t on your shoes,” says Anthony Julius. In a meeting in her hotel room between Lipstadt and her barrister Rampton, it is made clear that Irving is to be hated, “Look the devil in the eye and tell him what you feel,” Rampton advises. God help anyone who would dare to advise us to look upon Deborah Lipstadt as a devil.

The foul-mouthed banter and palpable hate are supposed to, on one hand endear us to the humanity of Lipstadt and her team, and on the other, to make sure we get the message that a doubter like Irving is to be hated, given the sacred subject which he has dared to question. But Timothy Spall, who plays Irving, despite the phony Etonian accent he adopts and perpetually high-pitched, straining voice (which little resembles Irving in real life), comes across as somewhat sympathetic. After the verdict is read, we see Irving gallantly approach the barrister Rampton, congratulating him and offering to shake hands. Irving is rebuffed. There is a fundamental decency that permeates his underdog status, and it is part of his appeal in *Denial*.

Lipstadt thinks it’s outrageous that Irving believes there are actually *two points of view* on World War II history. There is only one point of view, she hectors. But don’t the best parents and teachers convey to their youthful charges the truism that there *at least* two sides to *every* issue? Yet in Lipstadt’s inquisitorial, claustrophobic “Holocaust” world, there can only be one.

Yet another unintentionally exculpatory factor for Mr. Irving is the realization that a regiment of Lipstadt’s researchers pored over every extant speech he ever gave, and the several million words he wrote, in search of an error (about dozen or so were found). If any one of us had every word we wrote or spoke through most of our lives examined, there would be plenty of grist for any detractor’s mill. Only two Irving errors are submitted: a questionable interpretation of a morgue at Auschwitz, and misattributed words in a note by Heinrich Himmler; these are not exactly earth-shaking derogations of his historiography.

Meanwhile, the original grounds for Irving’s libel suit against Lipstadt and her publisher, Penguin Books – that they lied about his having stolen from the Moscow archives in Russia, and by claiming that he was associated with Hamas and other Arab terror organizations – are indeed found to be lies, just as David said. *He was indeed libeled by Penguin and Lipstadt.*

Few who watch *Denial* will know that fact, or know of the intimidation tactic aimed at presiding Justice Charles Gray (Alex Jennings), when the Israeli ambassador with a full retinue of gun-toting guards, seated himself prominently in the courtroom during the trial. The message conveyed could not have been lost on the judge, nor the audience: a sovereign state, armed to the teeth, had a vested interest in an outcome of the trial favorable to their heroine, *Dvora*. (Lipstadt refers to herself by that Hebrew variant of her name when recalling her mother's prophecy about her).

Other revelations from the makers of this movie:

- *Denial* informs us there were never any photographs of any of the millions of “Jews” in any of the gas chambers because (wait for it): the Germans would not allow it; which doesn't explain why no German personnel took photos surreptitiously, or were not bribed to do so, or why photos of an event that is said to have happened tens of thousands of times, were not otherwise leaked.
- *Denial* informs us that Auschwitz was never designed as an extermination camp. From the beginning it was a labor camp, and it only later changed its function.
- During the trial, Irving's “no holes no holocaust” challenge to Auschwitz “expert” Robert Jan van Pelt (Mark Gatiss) is never answered, even though an answer is promised in the next court session.
- If we are listening carefully, we hear a reporter state, albeit as an audio voiceover on a scene of jostling media, that Justice Gray praised Irving's skill as a military historian.
- In London, a grim-faced woman with a cinematic aura of sanctity identifies herself privately to Lipstadt as a “Holocaust survivor.” Lipstadt informs her defense team that this woman is indeed a “Holocaust survivor” who is qualified to testify. What is the basis of “renowned historian” Lipstadt's corroboration of the woman's identity and credentials as a witness? She showed Lipstadt some faded numbers tattooed on her arm. This is proof? What a joke.

If you're already a true believer, the film may further cement your belief, but for thinking individuals who are paying attention, *Denial* alerts curious minds to the existence of a substantial body of dissent, going so far as to feature Mr. Irving's website on-camera, as well as the covers of his books. Viewers of the film who follow up with an Internet search for the *Leuchter Report* or the “Zündel trial” (few though these may be) are going to encounter a world of revisionist discovery and intellectual challenge.

As we often remind our readers, our enemies are not invincible, any more than they are infallible. Their victory is not inevitable. They make big mistakes and *Denial* is one of them: a 109-minute commercial of sorts for a valiant writer whose reputation is still very much intact.

We seldom have the occasion to write the following words, but it is delightful to do so now: Thank you, Hollywood!

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PROFILES IN HISTORY

Hugh S. Gibson, the First Holocaust Revisionist

Jett Rucker

The Holocaust Hugh Gibson revised is not the National Socialist expulsion of Jews from German society that began as early as 1933. The object of his revision began around 1919, upon the resurrection of a sovereign Poland in Central Europe in the aftermath of World War I.

Although lacking the scope and magnitude of the vaunted German project that figured so intimately in World War II, Gibson's Holocaust was otherwise of striking similarity to the later events that won the sobriquet, except for the absence of then-just-defeated Germany from the roster of villains.

Like Holocaust revisionists ever since, Gibson underwent threats of professional destruction from highly placed Zionist agents very shortly after his first forays into correcting the record on the subject of persecution and massacre of Jews in Central Europe. He did not instigate his inquiry of his own accord. President Woodrow Wilson appointed him America's first ambassador to the fledgling Polish state in 1919 and sent him off to Warsaw so precipitously that his appointment had not been ratified in the US Senate, as is required for every ambassadorial appointment. Gibson at the time was a respected, seasoned diplomat in the twelfth year of what turned out to be a long and distinguished career in the Foreign Service.

Poland itself was in great tumult, the underpinnings of government and order (suzerainty by Germany in the west and Russia in the east) having suddenly been swept away. When Gibson arrived and undertook the establishment of the legation from scratch, the situation of the Jews of both halves of Poland caught his attention early on, not least because he read atrocity stories in the American press from back home that manifestly did not jibe with what he observed on the scene. This disparity so engaged him that he personally undertook an assiduous campaign to investigate the matter further together with Dr. Boris Bogen, general director of relief operations of the American Jewish Joint Distribution Committee and other members of the legation staff. This he carried out not only by traveling to places in Poland where atrocities had been reported, but also by delving deeply into the historical context of the situation.

In the latter inquiry, he discovered ancient tensions between Jews and the Gentiles of Poland and further concluded that the policies of the just-deposed suzerains effectively aggravated these tensions, whether intentionally or otherwise. And he further found the policies and practices of the Russian side of the equation considerably more condemnable in this regard than those of the German side. The best description of the situation then prevailing, and Hugh Gibson's role in discovering and describing it at the time, is Andrzej Kapiszewski's 2004 *Conflicts across the Atlantic: Essays on Polish-Jewish Relations in the United States during World War I and the Interwar Years*. A 2004 article in the



Portrait of Hugh S. Gibson, date no later than 1922 [Public domain], via Wikimedia Commons.

semi-annual *Studia Judaica* by Kapiszewski presented Gibson's entire report under the title "Controversial Reports on the Situation of Jews in Poland in the Aftermath of World War I" was once available to all on the periodical's Web site, but has since been taken down, along with that and previous years' issues. My efforts to learn the explanation for this have been met with polite dissembling.

Kapiszewski also describes at length a concerted campaign on the part of powerful American Jews (Louis A. Marshall, Louis Brandeis, Felix Frankfurter) to suppress and stop Gibson's authoritative reports on the situation that he rendered through customary diplomatic channels to his superiors in the US State Department. These reports, of course, extensively debunked the atrocity reports carried in the *New York Times* and other outlets as grossly exaggerated or even fabricated, even while they did not at any point deny that minor offenses, some including deaths on the part of Jews, indeed had occurred and might occur in the future. Gibson's extensive and detailed correspondence on the subject is reproduced amply in Kapiszewski's book.

Gibson seems at a number of points to have discovered, much to his surprise, that Zionists such as Brandeis and Frankfurter were little if at all concerned with the welfare of Jews in Poland and in fact favored adverse conditions such as might stimulate the emigration of Jews from Poland to the United States, a goal of theirs that continued in the policies and practic-

es of Zionists in the later context of the German National Socialist anti-Jewish policies of the 1930s and 1940s with a shift in destination from America to Palestine.

All this so exercised the powerful American Jews mentioned that, in a meeting in Paris of Gibson with Brandeis, Frankfurter and others, he was threatened with non-confirmation in his appointment in the Senate hearing ahead. At that meeting or shortly after it, it appears he arrived at some sort of accommodation with the king-un-makers, and his confirmation was allowed to proceed without incident. Certain other influential American Jews presumably opposed to Zionism such as Jacob Schiff and Boris Bogen registered approval both of Gibson and of his reports on the situation in Poland.

The anti-Zionist Jew Henry Morgenthau headed up a commission first suggested by Gibson to look into the situation over a period of two months in Poland in 1919, and its findings¹ were similar to Gibson's. Whether any of these inquiries led to any sort of corrective publicity in the *New York Times* and other media, I have not investigated, but it would appear they did not, at least not in any substantial way.

Barbara Tuchman (who, unlike her co-religionist Lipstadt, was a true historian) once wrote a passage that became known as Tuchman's Law that bears on the reporting of events such as anti-Semitic activity in far-off Poland. It goes:²

"The fact of being reported multiplies the apparent extent of any deplorable development by five- to tenfold."

The pattern of the "Holocaust" that ended in 1945 was set as early as 1919, complete with intervention at the highest levels of America's government to punish persons whose objective inquiry yielded information that diserved Zionist aims. Fortunately for Gibson, it was not at that early juncture illegal, as it is today in nineteen countries, to do as he so admirably did. None of his extensive works since that time made any mention of Jews, neither as a group nor as to any individual member of that group.

Especially in Poland, more and more of the related subject of the Holocaust becomes illegal to discuss in any meaningful way every day.³ The criminalization of the present subject would appear to be next on the docket if current trends continue. The other countries (France, Germany, Swit-

¹ Online: https://en.wikisource.org/wiki/Mission_of_The_United_States_to_Poland:_Henry_Morgenthau,_Sr._report

² *A Distant Mirror: The Calamitous 14th Century*, p. xviii.

³ <http://www.macleans.ca/news/world/as-poland-re-writes-its-holocaust-history-historians-face-prison/>

zerland, Austria, Israel, etc.) may be expected to fall in line in due course. Perhaps it might be effected by simply moving the beginning of the Holocaust from sometime after 1933 back to 1919. Or even further.

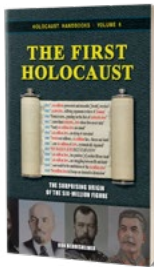
I would like to acknowledge the kind assistance of Artur Markowski of *Studia Judaica* in providing me a copy of Andrzej Kapiszewski's 2004 article in his periodical, referred to above.

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)

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)

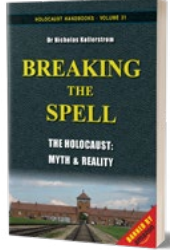
Breaking the Spell. The Holocaust, Myth & Reality. By Nicholas Kollerstrom. In 1941, British Intelligence analysts cracked the German “Enigma” code. Hence, in 1942 and 1943, encrypted radio communications between German concentration camps and the Berlin headquarters were decrypted. The intercepted data



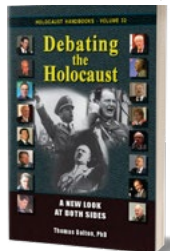
Pictured above are the first 52 volumes of scientific studies that comprise the series *Holocaust Handbooks*. More volumes and new editions are constantly in the works. Check www.HolocaustHandbooks.com for updates.

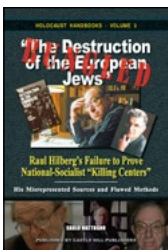
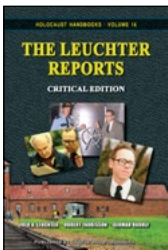
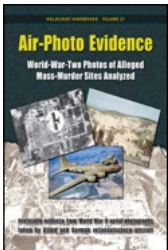
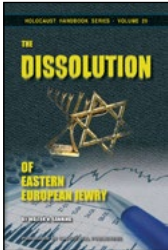
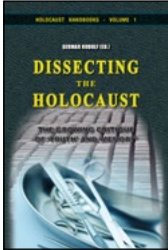
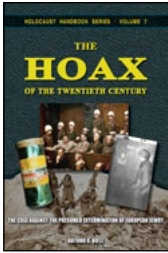
refutes the orthodox “Holocaust” narrative. It reveals that the Germans were desperate to reduce the death rate in their labor camps, which was caused by catastrophic typhus epidemics.

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)

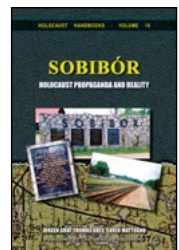
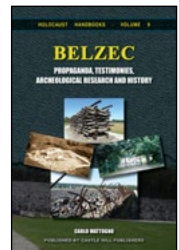
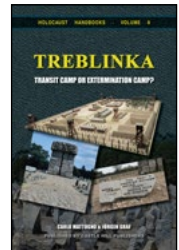
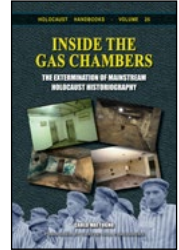
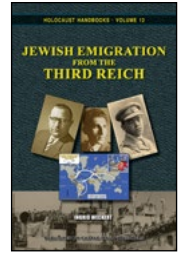
SECTION TWO: Specific non-Auschwitz Studies

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)

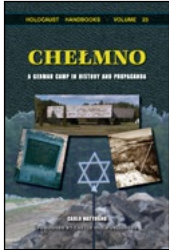
Belzec: Propaganda, Testimonies, Archeological Research and History. By Carlo Mattogno. Witnesses report that between 600,000 and 3 million Jews were murdered in the Belzec Camp, located in Poland. Various murder weapons are claimed to have been used: Diesel-exhaust gas; unslaked lime in trains; high 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)

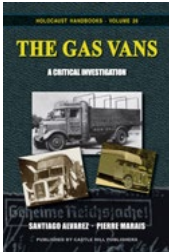




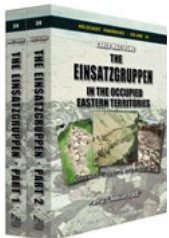
The "Operation Reinhardt" Camps Treblinka, Sobibór, Belzec. By Carlo Mattogno. This study has its first focus on witness testimonies recorded during World War II and the immediate post-war era, many of them discussed here for the first time, thus demonstrating how the myth of the "extermination camps" 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)

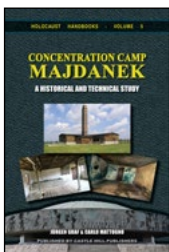


The Gas Vans: A Critical Investigation. By Santiago Alvarez and Pierre Marais. Did the Nazis use mobile gas chambers to exterminate 700,000 people? Are witness statements believable? Are documents genuine? Where are the murder weapons? Could they have operated as claimed? Where are the corpses? In order 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)

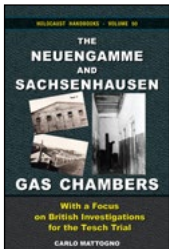


The Einsatzgruppen in the Occupied Eastern Territories: Genesis, Missions and Actions. By C. Mattogno. Before invading the Soviet Union, the German authorities set up special units meant to secure the area behind the German front. Orthodox historians claim that these units called *Einsatzgruppen* primarily 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 Post-war 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)

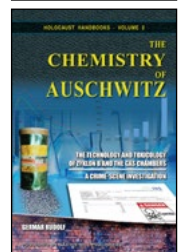
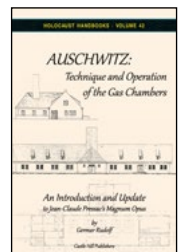
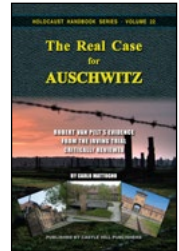
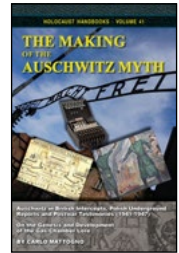
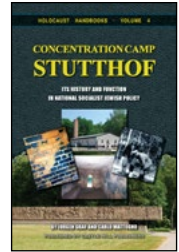
The Real Case of Auschwitz: Robert van Pelt's Evidence from the Irving Trial Critically Reviewed. By Carlo Mattogno. Prof. Robert van Pelt, a mainstream expert on Auschwitz, became famous when appearing as an expert during the London libel trial of David Irving against Deborah Lipstadt. From it resulted 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.

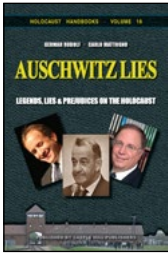
This is a book of prime political and scholarly importance to those looking for the truth about Auschwitz. 3rd ed., 692 pages, b&w illustrations, glossary, bibliography, index. (#22)

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)

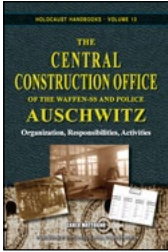
Auschwitz: Technique and Operation of the Gas Chambers: An Introduction and Update. By Germar Rudolf. Pressac's 1989 oversize book of the same title was a trail blazer. Its many document reprints are valuable, but Pressac's annotations are now outdated. This book summarizes the most pertinent research 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)

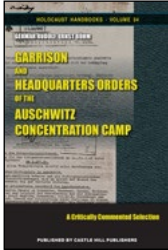




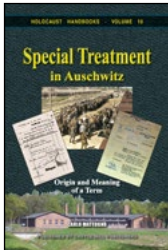
Auschwitz Lies: Legends, Lies and Prejudices on the Holocaust. By Carlo Mattogno and Gernar Rudolf. The fallacious research and alleged “refutation” of revisionist scholars by French biochemist G. Wellers (attacking Leuchter’s famous report, #16), Polish chemist Dr. J. Markiewicz and U.S. chemist Dr. 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)



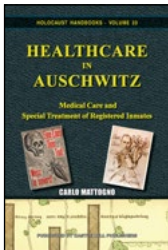
Garrison and Headquarters Orders of the Auschwitz Camp. By Gernar Rudolf and Ernst Böhm. A large number of the orders issued by the various commanders of the Auschwitz Camp have been preserved. They reveal the true nature of the camp with all its daily events. There is not a trace in them pointing at 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)



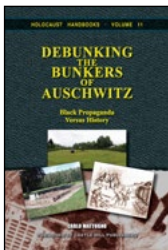
Special Treatment in Auschwitz: Origin and Meaning of a Term. By Carlo Mattogno. When appearing in German wartime documents, terms like

“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)

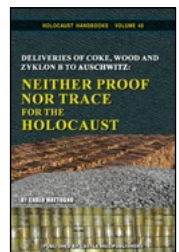
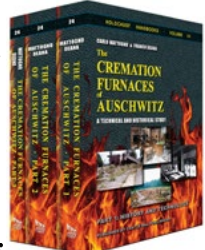
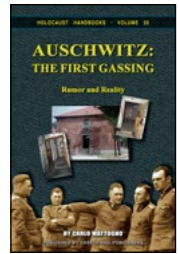
Auschwitz: Open-Air Incinerations. By Carlo Mattogno. In 1944, 400,000 Hungarian Jews were deported to Auschwitz and allegedly murdered in gas chambers. The camp crematoria were unable to cope with so many corpses. Therefore, every single day thousands of corpses are claimed to have been incinerated 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)

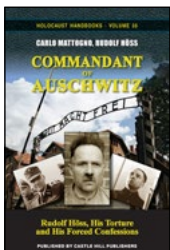
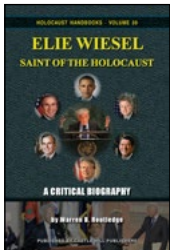
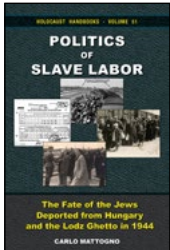
The Cremation Furnaces of Auschwitz. By Carlo Mattogno & Franco Deana. An exhaustive study of the early history and technology of cremation in general and of the cremation furnaces of Auschwitz in particular. On a vast base of technical literature, extant wartime documents and material traces, the authors 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)

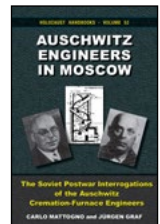
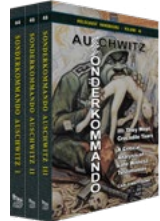
Rudolf Reder versus Kurt Gerstein: Two False Testimonies on the Belzec Camp Analyzed. By Carlo Mattogno. Only two witnesses have ever testified substantially about the alleged Belzec Extermination Camp: The survivor Rudolf Reder and the SS officer Kurt Gerstein. Gerstein's testimonies have been a hotspot 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)



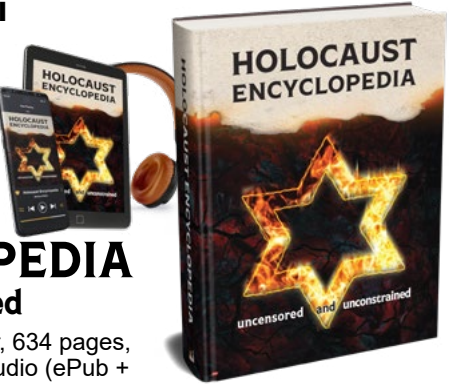
For current prices and availability, and to learn more, go to www.HolocaustHandbooks.com – for example by simply scanning the QR code on the right.



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.

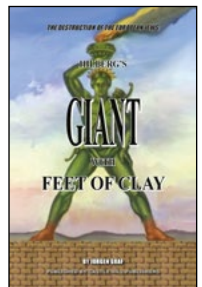
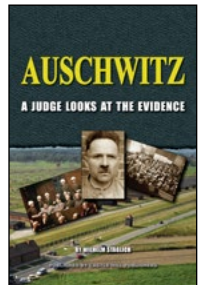
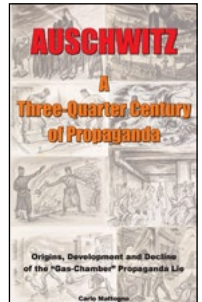
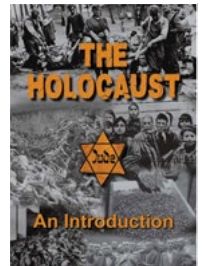
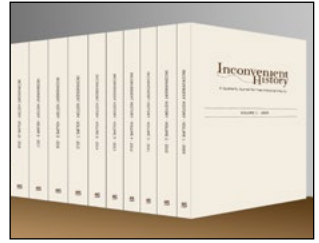
The Holocaust: An Introduction. By Thomas Dalton. The Holocaust was perhaps the greatest crime of the 20th Century. Six million Jews, we are told, died by gassing, shooting, and deprivation. But: Where did the six-million figure come from? How, exactly, did the gas chambers work? Why do we have so little 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.

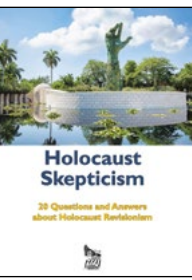
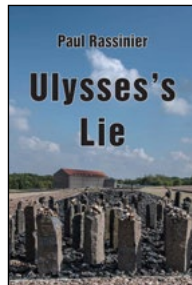
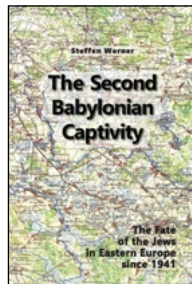
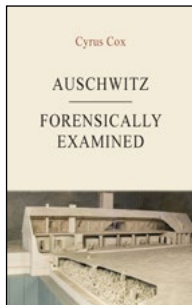
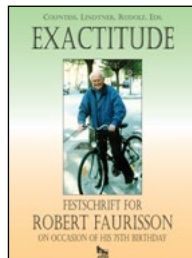
Ulysses's Lie. By Paul Rassiner. Holocaust revisionism began with this book: Frenchman Rassiner, a pacifist and socialist, was sent first to Buchenwald Camp in 1944, then to Dora-Mittelbau. Here he reports from his own experience how the prisoners turned each other's imprisonment into hell without being 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.

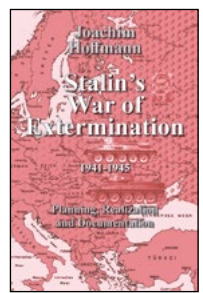
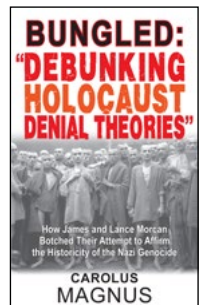
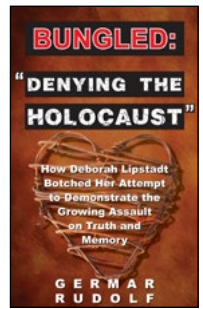
Bungled: “Denying History”. How M. Shermer and A. Grobman Botched Their Attempt to Refute Those Who Say the Holocaust Never Happened. By Carolus Magnus (C. Mattogno). *Skeptic Magazine* editor Michael Shermer and Alex Grobman from the Simon Wiesenthal Center wrote a book claiming to be “a thorough and 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.

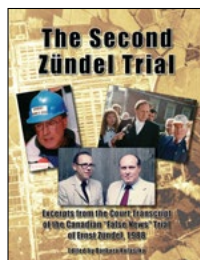
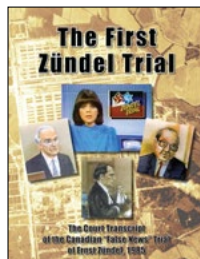
The First Zündel Trial: The Transcript. In the early 1980s, Ernst Zündel, a German living in Toronto, was indicted for allegedly spreading "false news" by selling copies of Harwood's brochure *Did Six Million Really Die?*, which challenged the accuracy of the orthodox Holocaust narrative. When

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.

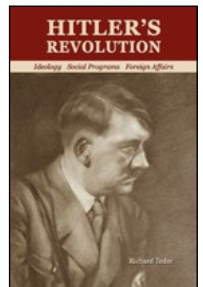
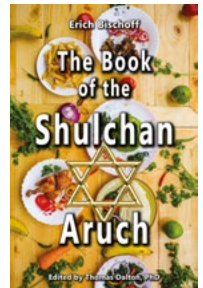
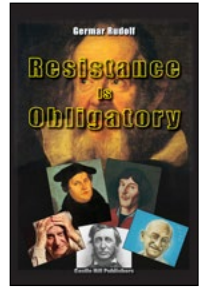
The Book of the Shulchan Aruch. By Erich Bischoff. Most people have heard of the Talmud-that compendium of Jewish laws. The Talmud, however, is vast and largely inscrutable. Fortunately, back in the mid-1500s, a Jewish rabbi created a condensed version of it: the Shulchan Aruch. A fair number of passages 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.

