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THE AMAZING, RAPIDLY SHRINKING "HOLOCAUST"

by **David McCalden**

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Is the Holocaust Industry singing its swan-song? The spring of 1988 will see a flurry of international conferences, where participants will desperately be seeking ways to halt the onslaught of Holocaust Revisionism -- the school of thought which regards the "Holocaust" as a gross and vulgar exaggeration.

In April 1988 -- coinciding with Hitler's birthday -- a conference at Hofstra University on Long Island, NY will *discuss possible ways to introduce "race relations" laws into the United States*. **The focus of the meeting will be to figure out ways to circumvent (or overturn?) the First Amendment to the U.S. Constitution, which guarantees free speech.**

Then in July 1988, focusing on the 50th anniversary of *Kristallnacht*, Oxford University in England will host a major conference dealing with the "impact of the Holocaust." The conference is sponsored by the wealthy British-Jewish publisher, **Robert Maxwell**.

Hollywood is also getting in on the act. ABC-TV plans to delight us with the eagerly awaited sequel to *Winds of War*, entitled *War & Remembrance*. Although the sequel is already in the can, after the most expensive location-shooting in television history, its broadcast has been mysteriously postponed until next season -- perhaps to make a few corrections, in response to Revisionist criticism?

Likewise, NBC-TV will be bringing us *The Mel Mermelstein Story* -- an all-Jewish production starring **Leonard Nimoy** in the title role, about a professional "survivor" who launched a personal crusade against Revisionism in California.

In January, Canadian publisher **Ernst Zündel** [206 Carlton Street, Toronto, ONT M5A 2L1, Canada; Phone: 416-922-9850] was back to court for his retrial for the "crime" of "publishing false news" in that he re-published a British Revisionist pamphlet entitled *Did Six Million Really Die?* Although Zündel was originally convicted on this charge, both the Ontario Appeals Court and the

Supreme Court of Canada ruled that there were so many defects in the original trial that he must have a new trial, or have the charges dropped. Throughout the original litigation, it was obvious that the prosecution was retreating further and further in its Holocaust claims. The Crown's barrister tried to steer his "survivor" witnesses away from making their most outlandish claims; at the appeal, the Crown preferred to rely on "experts" rather than "eye-witnesses," and in recent months, the original complainant, **Mrs. Sabina Citron**, has been thoroughly rejected, discredited, rebuked -- and even fined -- by the Canadian authorities.

In the United States, a traveling exhibit from the Auschwitz Museum in Poland has been subject to intense criticism within and without the Jewish community. Before the display was unveiled (at the United Nations building in New York) Jewish groups insisted that the (Communist-Polish) exhibitors should include more emphasis on specifically *Jewish* suffering, before the exhibit could go ahead. Even with the Jewish emendations, the traveling exhibit has received a remarkably lukewarm reception from Jewish groups around the country. In fact, after its appearance at the Los Angeles City Hall rotunda, councillors voted unanimously that private groups should no longer be allowed to exhibit there.

In the scholarly publishing world, historians are furiously attacking one another for exhibiting symptoms of "proto-Revisionism" (known in the trade as "Functionalism") while at the same time they try to disassociate themselves from the more absurd claims of Exterminationism. (For a particularly amusing example of this cat-fight, please refer to the *Journal of American History* issues dated December 1986 and September 1987.)

All across the board the Holocaust theologians -- the Exterminationists -- are in full flight, before the irrefutable onslaught of Revisionist logic. They are continuing to revise and retract their own more outrageous claims, and replace their original *scientific claims* with *symbolic, theological beliefs*. Their original scientific claims were tested, and found lacking. Theological, religious belief is not based on empirical evidence, but on blind faith, and thus cannot be subjected to scientific examination.

"THE EYE-WITNESS"

Some "eye-witnesses" are complete charlatans. The French "survivor" of Treblinka, **Martin Gray**, has been widely condemned as a fake, especially by the leading Exterminationist **Gitta Sereny** (New Statesman, 2 November 1979, p.672) who says that Gray asked her to fabricate a powerful chapter of his "memoire" *For Those I Loved*. After she refused, he instead engaged the ghostwriting services of one **Max Gallo**, who went on to become a minister in the French government.

Ms. Sereny also has some scathing comments on **Jean François Steiner's** similar book, *Treblinka*, as does former OSI head **Allan A. Ryan Jr.** (*Quiet Neighbors*, Harcourt, 1984, p.367). Both condemn the book as a hodge-podge of fiction and hearsay.

Anyone who has attempted to correspond with the German-Jewish

"survivor" **Filip Müller** would acknowledge that his literary skills do not quite match up to his supposed memoir: *Eyewitness Auschwitz: Three Years in the Gas Chambers* (Stein & Day, 1979). In fact, this salacious work was the product of a German ghostwriter, **Helmut Freitag**, who was so lazy that he plagiarized entire sections from an earlier pot-boiler, *Doctor at Auschwitz* (Crest, 1961), allegedly written by one **Dr. Miklos Nyiszli** -- who may or may not have really existed.

Page 161 of Müller's book has a young rabbi preaching a stirring sermon in the "gas chamber." Page 144 of Nyiszli reports a young rabbi giving a stirring sermon in the "gas chamber" -- again reported verbatim. A similar story of naked, female gasees singing patriotic songs has also gone the rounds. Müller has them singing the "Hatikvah" on page 111; another "survivor," **Rudolf Vrba**, has them singing first the Czech national anthem, and then the Hatikvah (*Escape From Auschwitz: I Cannot Forgive*, Grove, 1986 [originally published 1964] p.248); the story pops up at various other, more obscure places, such as the *Hefte von Auschwitz* [Auschwitz Notebooks] (Auschwitz Museum, 1972, Vol.1, p.121), where this time they sing -- simultaneously -- the Polish and Hebrew national anthems.

When Vrba was presented as a prosecution eye-witness at the Great Holocaust Trial of Ernst Zündel, Vrba was forced to admit -- under withering cross-examination -- that his book was not in fact a scholarly history, but was "an artistic depiction" ...and that he had "used poetic license to re-create the situation." Despite Vrba's propensity for "poetic license" his description of Auschwitz became a cornerstone of wartime Allied propaganda: the War Refugee Board's *German Extermination Camps: Auschwitz & Birkenau*, published in November 1944. Strangely, the WRB attributed their "facts" to several Jewish escapees from Auschwitz, whom they declined to name. It was only at the Eichmann trial in 1961 that it was claimed that Vrba was one of the escapee sources for the report; since that time, Vrba has popped up as a witness at various trials, but has by and large kept his head down.

Likewise with professional survivor **Mel Mermelstein**. His book *By Bread Alone* (self-published, Los Angeles, 1979) admits right away that many of the names therein "had to be changed to protect their privacy." That's not all he has changed. The cover of the book shows the inmates of Buchenwald being liberated on 16 April 1945. However, another reproduction of this same photo on page 208 indicates that Mermelstein has painted out one figure, for reasons unknown. Similarly, on pages 120-121 the author shows a picture of the alleged "gas chamber" at Auschwitz-1, and his caption claims that it is "Auschwitz-Birkenau" -- 5km away! He also asks the reader to "note the pipes and shower heads above" -- a task which is difficult since the ceiling does not have any "pipes and shower heads" either in the photo or in real life! In his suit against me, and in his book (p.114), Mermelstein claims that he saw his mother and sisters heading down a tunnel into "gas chamber #5" at Birkenau. However, the [ruined] "gas chamber #5" at Birkenau does not have, and never had, a basement; it was entirely above-ground. This is even confirmed by the CIA report *The Holocaust Revisited* (CIA, February 1979; ST-79-10001, p.12). Although he agrees that he

didn't actually witness "gassings" (he was told of his family's fate later), Mermelstein insists that he was an eye-witness to genocide by immolation. On page 115 of his book he describes "three huge pits ...[with] humans in the fire, writhing and moaning ...[and] around the naming pits naked men were running in an endless circle [being beaten by] SS guards with leather whips." At several points in his book, Mermelstein remarks that he was unable to distinguish between reality and nightmares. No doubt this explains why he has been seeing a psychiatrist for many years, often on a weekly basis. He admits that he has made two dozen trips to Auschwitz -- the site of Jewish "destruction" and only one or two to Israel -- the site of Jewish "salvation."

Mermelstein's account of Jewish immolation may be lifted from the book of Jewish fairy tales known as *The Holy Bible*, where in *Jeremiah 7:31* we read that the Jewish exiles in Babylon eagerly worshipped the Babylonians' fire god, Moloch, by sacrificing their babies in a "gas oven." Likewise, the tale of Shadrak, Meshak, and Abednego walking around inside a "gas oven" with the Messiah himself, shows us that Holocaust lore has been around for longer than one would think.

Furthermore, Mermelstein may have been influenced by the Holocaust guru **Eli Wiesel**, who was allegedly shipped from Auschwitz to Buchenwald with him. (Although Mermelstein is prone to emphasize his bunkhouse comradeship with Wiesel, for reasons best known to himself he denies that "Elijah ...from Sighet [p.195] is actually Eli Wiesel from Sighet, a town in Romania.)

Wiesel, too, has a "thing" about immolation. Throughout his autobiographical literature there is no mention whatsoever of "gas chambers." Instead, Wiesel speaks of fiery pits (*Night*, Avon, 1969, p.44; also *Report to the President*, President's Commission on the Holocaust, 1980) and of "geysers of blood" squirting out of the ground for "months" after the alleged Babi Yar massacre (*The Jews of Silence*, New American Library, 1966, p.48).

Significantly, Eli Wiesel recently resigned as Chairman of the President's Council on the Holocaust, allegedly because it was becoming a boondoggle for Jewish property developers. However, informed sources indicate that his resignation had more to do with his fear of the Revisionists, than his lack of confidence in his kinfolk. Naturally, Wiesel's departure received very little play in the secular press.

Other Auschwitz alumni pop up from time to time. **Jack Glocer**, now of Normal, [sic] Illinois, claims in lectures that the Auschwitz Nazis burned and buried Jewish babies alive (University of Tulsa *Collegian*, 11 February 1982). This one sounds awfully like various biblical atrocity yarns, such as the one where God ordered 70 Jewish babies to be decapitated, and their heads loaded into baskets at every city gate (*II Kings 9:8* and *10:1-11*); and the thousands of first-born [Gentile] babies slain by God in Egypt because their parents were not smart enough to paint their doorposts with blood (*Exodus 12:29*).

Kitty Felix-Hart, now of Birmingham, England, has not only written a book, *Return to Auschwitz* (Athenaeum, 1983), she was also featured in a 1979 Yorkshire Television production "Kitty -- Return to Auschwitz" which is still available on videotape. Her book deals with "gassing" in just one paragraph on page 112. Her film deals with the scenario more extensively. In the movie version she claims that she was sunbathing opposite Auschwitz-Birkenau crematorium #4 when she witnessed an SS man climbing up a ladder and tipping in Zyklon-B, and human ashes coming out **10 minutes** later. Since modern cremation techniques take at least two hours, we are quite sure that mortuaries around the world will be clamoring for this amazing, miraculous formula.

The recently-deceased **Fania Fenelon** (who, like Kitty Hart, was only half-Jewish) had her memoirs of Auschwitz openly ghostwritten by one **Marcelle Routier** (*Playing for Time* [Berkeley/Athenaeum, 1979]). Although she dedicates the book to "the survivors of [Auschwitz-] Birkenau extermination camp," the reader is hardpressed to find any first-hand references to "gas chambers" within the text. On page 134 she tells of sooty air; likewise on p.145, and p.181. We never get a first-hand account of "gassings" -- all we read are hearsay stories and allegations, such as on p.172, p.173, p.175, p.186, p.197, and p.203. Ms. Fenelon even lurches into the absurd, when she accuses Auschwitz-Birkenau commandant Josef Kramer of having made his wife a handbag out of "tattooed, human skin" (p.197) -- an allegation which has long since been abandoned by scholarly exterminationists.

However, the "handbag of human skin" is not the most ludicrous of Ms. Fenelon's allegations. On p.173 of her narrative she claims that she had "heard" that the Nazis segregated the women prisoners according to breast-droop. The officer would lift the women's breasts with the tip of his whip (naturally); "those whose breasts sagged went to the left, those whose breasts remained firm went to the right." This sounds on a par with the aforementioned Filip Müller's *Eyewitness Auschwitz: Three Years in the Gas Chambers*, where SS doctors would slice off bits of the [dead] gasees' flesh, which promptly jumped around in buckets (p.47); a striptease in the "gas chamber" (p.87); chief gasser Moll, and his dog, getting sexually excited by a gassing (p.141); and babies being flung into pits of sizzling human fat (p.142).

On a similar level is **Jack Eisner's** *The Survivor* (Bantam, 1982), written with the "editorial assistance" of one **Irving A. Leitner**. While still a teenager, the remarkable Eisner managed to smuggle food and arms into the Warsaw Ghetto, to take part in the ghetto uprising, to escape from several death camps, to escape execution by seconds -- and even after all this trauma he is still able to recount specific conversations verbatim, and specific sexual encounters blow-by-blow. It is understandable that such a miraculous adventure -- recorded by such an accurate mind -- should now become a book, a stage play, and a film.

Sometimes Gentiles get a look in. The Ukrainian survivor of Auschwitz, **Petro Mirchuk** has given us his memoirs, *In the German Mill of Death 1941-1945* (Vantage Press, 1976), where on page 127 he tells the story of a young "Greek-Jewish dancer" who stabbed an SS guard to death, before being herself

machine-gunned. In *The Naked Puppets* by "**Christian Bernadac**" (Forni Publishing, Geneva, 1978) the valiant, naked partisan has become a "classical American dancer" (p.227). Whether or not she was the same gassee who distracted her gassers with a striptease in order to attack them with her stiletto-heel (Müller, p.87), or the beautiful, naked Polish gassee who gave a fiery speech in the gas-chambers (*Hefte von Auschwitz*, Vol. 1, p.121) is not known.

Robert Clary, who acts in the television series "Hogan's Heroes," often shows off his Auschwitz tattoo to impressionable high-school audiences, when he represents the Simon Wiesenthal Center for Holocaust Studies. According to the **Serge & Beate Klarsfeld** directory, *Memorial to the Jews deported from France 1942-1944* (Klarsfeld Foundation, New York, 1983), it appears from pages 312-318 that Clary (né: **Widermann**) was "gassed" at Auschwitz. Likewise, with **Mrs. Simone Veil** (né: **Jacob**) who appears among the "authoritative" list of "gassees" on page 538. Both Clary/Widermann and Veil/Jacob are extremely active in anti-Revisionist campaigns; for understandable reasons!

Some survivor books have been taken off the shelves rather fast. *The Auschwitz Album* (Random House, 1981) never made it to a second edition -- hardback or paperback -- despite having received a considerable number of favorable reviews. This collection of Auschwitz pictures was "liberated" by one **Lili Jacob Meier**, who -- like Mermelstein, Wiesel, & Co. -- was deported to Auschwitz from the heavily-Jewish Carpathian Mountains in the early summer of 1944. In fact, her book lends more credence to Revisionist theory, not Exterminationism (even though we are condemned editorially on p.xxviii). Photos of the Hungarian Jews arriving at Auschwitz-Birkenau show the crematoria (#2 & #3) quite clearly in the background (p.15, p.59, and especially p.107) and none of them are "belching forth flames and smoke" as the text (p.14) quite bizarrely insists to the contrary. Predictably, the *Auschwitz Album* was brought into publication by the Klarsfeld duo; for some odd reason, their French edition contains some very rare -- and fascinating -- pictures of the Auschwitz-Birkenau crematoria #4 & #5, which do not appear in the U.S. edition.

A similar conundrum surrounds the CIA's 1979 pamphlet *The Holocaust Revisited*. Attempts to ask the two compilers, **Brugioni** and **Poirier**, why there is no "smoke and flame" in their 1944 aerial photographs are met with a wall of silence. This "dog and pony act" (as they are referred to by the Jewish head of the National Archives section, **Robert Wolfe**) performed their "research" in private time, and thus cannot expend CIA time to answer correspondence or phone calls on the matter. No explanation is provided as to how the CIA ever published a "private" pamphlet under its own, government, imprimatur.

TRIAL TESTIMONY

"War crimes" trials have continued since the end of World War Two, and show no sign of abating. Since the great International Military Tribunal (IMT) and

the subsequent twelve (American) Nuremberg Military Tribunals (NMT) standards of jurisprudence have not changed either.

At Nuremberg, the vanquished were judged by the victors; there were no neutral judges; and no Allied war-crimes were judged.

Articles §19 and §121 suspended normal rules of evidence, and permitted hearsay, affidavits from the dead, and judicial notice of "facts of common knowledge" (i.e. the "Holocaust").

Many witnesses and defendants were tortured or blackmailed into giving perjured testimony. The most famous of these was **Rudolf Höss**, the one-time Commandant of Auschwitz. At the main Nuremberg trial (IMT) he grunted his agreement to his "confession" which was read aloud to him. But, as he later acknowledged, he had signed this statement [in English!] only after being tortured by British interrogators (see: *Commandant of Auschwitz*, Popular Library, 1961, p.164.). This affidavit claims that "2.5 million" were gassed, plus another "0.5m otherwise executed" at Auschwitz. Although the Polish authorities have generously "rounded-off" Höss's figure to **4m** (Auschwitz-Birkenau monument), modern Exterminationists such as **Dr. Raul Hilberg** put the Auschwitz death-toll at "slightly over one million" (Zündel trial testimony).

In his confessional statement, Höss claimed that the other Nazi death-camps in Poland were "Belzec, Treblinka and Wolzek" (Höss affidavit, 5 April 1946, PS-3868). Yet, Wolzek does not appear on any Polish or German map or gazetteer. (Some language authorities claim that "Wolzek" is the way Poles pronounce "Belzec"; yet Höss already listed that camp.)

Franz Ziereis, the Commandant of Mauthausen, was interrogated on his death-bed, after having been critically wounded "trying to escape." This all-night grilling resulted in his confession that there was a "gas chamber" at Mauthausen (PS-3870, 8 April 1946), yet modern Exterminationists such as **Yehuda Bauer** tell us (*History of the Holocaust*, 1982, p.209) that "no gassing took place at Mauthausen."

Even some of the prominent IMT defendants were tortured. Nazi Labor Minister **Fritz Sauckel** twice asked the court (13 December 1945 and 30 May 1946) to disregard his written confession (PS-3057) since he had only signed it after being threatened with his wife and ten children being turned over to the Soviets.

Nazi propagandist **Julius Streicher** was also tortured before his appearance at Nuremberg. An account appears in **William P. Varga's** biography *The Number One Jew-Baiter* (1981) and also in **Werner Maser's** *Nuremberg: A Nation on Trial* (Scribners, 1979). Maser refers to a handwritten account Streicher made of the torture, which was subsequently reproduced in *The Journal of Historical Review* (Spring 1984, p.111). When Streicher's attorney tried to raise the matter at the IMT, the tribunal refused to discuss it, and ordered that the attorney's remarks should be stricken from the record.

The "Nazi confessor" **Kurt Gerstein** was never exhibited in person at the Nuremberg trials because he had conveniently disappeared and was presumed dead. However, thanks to the IMT's [non-]rules of evidence, his "affidavit" was introduced as PS-1553 on 30 January 1946. Even though this "confession"

describes impossible visits by Hitler to Lublin, even though he claims that 750 people could be squashed into 25 square meters, and even though he claims to have seen mountains of underwear 40m high -- still his craziness is cited by Holocaust academics. When **Professor Raul Hilberg** was asked on the Toronto witness-stand why he had cited Gerstein as a source at least ten times, he responded that Gerstein was certainly a "mad man" but Hilberg could differentiate between his "mad" and his "sane" fulminations; after all, Hilberg was an Expert®.

Hilberg's 1985 performance did not impress even his own constituency. **Prof. Stanley Barrett** described Hilberg's testimony as "not too effective." (*Is God A Racist?* U. of Toronto Press, 1987, p 162.) He was also ridiculed and berated for his ineptness, when he appeared at a Detroit synagogue a few months later. So it was hardly surprising that Hilberg declined to appear at the second Zündel trial in 1988, bleating that he did not wish the defense attorney (Douglas Christie) to focus on "seeming contradictions" in his various statements. Instead, Hilberg conscripted the *shabbas goy* **Prof. Christoper Browning** of Tacoma, to take the heat for him at the second go-around in Toronto. Four other Holocaust© Experts® never showed up.

The testimony of "survivors" is notoriously unreliable. According to the Director of Archives at Yad Vashem in Jerusalem, **Shmuel Krakowski**, "more than half of the 20,000 testimonials from Holocaust survivors on record at Yad Vashem are 'unreliable' and have never been used as evidence in Nazi war crimes trials" (*Jerusalem Post* article reported in *Wilmington (DE) Evening Journal*, 27 August 1986, p.A10).

According to Exterminationist expert **Gerald Reitlinger**, "a certain degree of reserve is necessary in handling [survivor narratives] ...The witnesses ...are [Eastern Jews] who use numerals as oratorical adjectives and whose very names are creations of fantasy" (*The Final Solution*, Sphere, 1971 p.581).

American writer **Hannah Arendt** covered the Eichmann trial in Jerusalem for the *New York Times* and she later wrote that "If Eichmann's name was mentioned at all, it obviously was hearsay ...the testimony of all witnesses who had 'seen him with their own eyes' collapsed the moment a question was addressed to them" (*Eichmann in Jerusalem; the Banality of Evil*, Penguin, 1978, p.208).

In U.S. deportation/extradition cases, one often finds a traveling-circus of professional Survivors, touring around the country from one trial to the next, often with their spouses joining them "for medical reasons." In 1978, Florida judge **Norman Roettger** threw out altogether the wild allegations of one such Treblinka troupe, and called their testimony "coached" and "least credible." One "witness" even picked out a spectator in the audience as the defendant! (Although the judge threw out the case, an appeals court overruled him on a technicality; the defendant, **Federenko**, was shipped out to the Soviet Union, where he was put on a show-trial at a union hall, and shot.)

In the 1970s, Chicago factory worker **Frank Walus** was "identified" by a dozen "eye-witnesses" as being a Nazi war criminal. "Chicago Seven" Judge **Julius Hoffman** willingly swallowed the accusations, and was so biased in the case that he was condemned by the entire Chicago judicial community. Eventually, documentary evidence was discovered which cleared Walus; however the twelve "eyewitnesses" were never prosecuted for perjury.

Despite having discredited themselves at the Fedorenko trial in Florida, the team of Fabulous Treblinka Testifiers was exhibited again at the **John Demjanjuk** trials in Cleveland (1981) and Jerusalem (1987). Much of their testimony appears to have been lifted from that of the late **Jankiel Wiernik** who claimed that at Treblinka "500 persons were crowded into a 25 square meter gas chamber" and that the Germans would "tear a child in half, by hand" and that "the bodies of women were used as kindling." (This was not the first time Wiernik's 1944 yarn was re-cycled; at war's end, many of his whacky claims found their way into "Kurt Gerstein's" confessions: the outlandish gas-chamber capacities, the Star of David on the gas-chamber roof, and the impossible visits of Himmler and/or Hitler, for example.)

We should probably be grateful that the Treblinka Testifiers have dropped the original claims for that camp of "steam chambers" (complete with "terra-cotta floors") and "electric current" which were included in Nuremberg document PS-3311, submitted on 19 February 1946 by the American prosecutor on behalf of the Polish government. (Other survivors have claimed "vacuum chambers" at Treblinka: **Vassili Grossman**, *The Black Book* New York, 1946.)

Many of the more ludicrous Nuremberg affidavits have been republished in annotated form as *Made in Russia: The Holocaust* (Liberty Bell Publications). Among the bizarre reports reproduced therein are: a *pedal-driven brain-bashing machine* (USSR-52, p.16), human soap (USSR-197, p.597), and a gas-chamber at Dachau (2430-PS, p.332).

Nowadays, all of these devices and techniques have disappeared into a kind of Holocaust Black Hole. Since the early 1960s, no serious Holocaust© Expert® has claimed that there were gassings at Dachau (although there are occasional lapses by the less-sophisticated: e.g., **Robert Abzug's** *Inside the Vicious Heart*, Oxford University Press 1985, p.133) The "human soap" has been discounted long ago (**Deborah Lipstadt**, *Los Angeles Times*, 16 May 1981). And the "steam chambers," "vacuum chambers," and "electrocution chambers" at Treblinka have all now been quietly forgotten, in favor of "fumes from a Soviet tank engine."

We can even detect some moderation in the official claims made about the centerpiece of Holocaust legendry: Auschwitz. Since Auschwitz, Auschwitz-Birkenau, and Majdanek are still intact in many respects, and thus inspectable, Holocaust theologians have had a hard time explaining how come "death camps" had acres upon acres of living accommodations. The first sign of Exterminationist retraction came almost a decade ago, when **Gitta Sereny** wrote: "Auschwitz despite its emblematic name, was not primarily an extermination camp" (*New*

Statesman, 2 November 1979, p.671). On the witness-stand in Toronto, **Professor Raul Hilberg** admitted that the "gas chamber" at Auschwitz-1 has been "partially reconstructed after WW2 just for tourists ...and just to show what happened" (Crown vs. Zündel, [Preliminary] 22 June 1984, p.138). In her review of the Auschwitz Museum's traveling exhibit (referred to earlier) **Sylvia Rothschild** does not mention "gas chambers" once; she instead refers to the constellation of Auschwitz facilities as "**labor camps ...a symbol of the horrors, a metaphor for mass murder**" (*Boston Jewish Advocate*, 22 October 1987, p.11).

During the Zündel trial, there were many significant developments. Two prosecution witnesses were wheeled out at the 1984 Preliminary, but were not re-exhibited at the main trial in January-February 1985. **Professor John Fried** -- an "expert witness" was not presented again for "health" reasons; actually because he was such a transparent Marxist. And the original complainant, **Mrs. Sabina Citron**, was also dropped, with no reason given. (In actual fact, her Preliminary testimony had given more credence to the Revisionists, and in any case, she was in trouble with the law herself; eventually being fined C\$5000 for union-busting and sweat-shop activities.)

Even the Survivors who were re-exhibited were an embarrassment to the Crown; in fact, the Prosecution's Appeal Factum makes little reference to the "eye-witnesses" -- only to the "Experts." A close study of the transcript shows that the Crown repeatedly tried to head-off the wild allegations of one **Arnold Friedman**, who several times attempted to discuss his claim that Auschwitz inmates could determine **the nationality of the gasees by the color of the smoke**. (See: Preliminary, p.206; Main Trial, p.326, p.406, p.407.)

By a curious coincidence, Friedman is (or was) one of those Carpathian-Jewish teenagers who keep popping out of the woodwork, to contradict the photographic, scientific, and forensic evidence. Toronto's Friedman, originally from the Carpathian town of Uzgorod, was in 1944 interned at the brick-factory of nearby Munkacs, before being shipped to Auschwitz-Birkenau, and later to Buchenwald. Carpathian-Jewish teenager **Lili Jacob-Meier** (now of Florida) was likewise shipped from her village of Bilke, to the Munkacs brick-factory, and then on to Auschwitz-Birkenau, and finally to Buchenwald-Dora (where she "liberated" the famous *Auschwitz Album*, which completely contradicts her claims of "flaming chimneys"). California's **Mel Mermelstein** was likewise a Carpathian-Jewish teenager, interned at the Munkacs brick-factory before being shipped to Auschwitz-Birkenau, and then on to Buchenwald. Denver philanthropist **Emil Hecht** was also a Carpathian-Jewish teenager from the village of Svalvava, who was interned at the Munkacs brick-factory, before being transferred to Auschwitz-Birkenau, and then on to Mauthausen (*Denver Post*, 19 May 1987, p.D1). Even Holocaust guru **Eli Wiesel** was a Carpathian-Jewish teenager from Sighet, before being interned at the Munkacs brick-factory, and then trans-shipped to Auschwitz-Birkenau, and on to Buchenwald (along with Mermelstein). Is there something they put in the water up in those Carpathian Mountains, which causes their Jewish teenage inhabitants to have such vivid imaginations?

Of course, the modern "testifyers" have only come to the fore in recent

years. During the 1960s and early 1970s we had an earlier batch of "witnesses." Yet, they all contradict one another far more. According to Commandant **Höss**, the gas was squirted out of hollow pillars (*Commandant of Auschwitz*, p.188): Auschwitz doctor **Nyiszli** agrees (*Auschwitz*, p.45); as does Holocaust© Expert® **Reitlinger** (*Final Solution*, p.160) -- while **Müller** implies that Auschwitz did not have perforated pillars, but fake shower-heads (*Eyewitness Auschwitz*, p.38), and he is supported by Expert® **Hilberg** (*Destruction of the European Jews*, p.627).

It is probably appropriate and timely to draw up a list of various allegations concerning the "Holocaust."

Gassing Apparatus:

hollow pillars p.188 (**Höss**); diesel exhaust PS-1553 (**Gerstein**); hollow pillars p.46 (**Nyiszli**); hollow pillars and fake showers p.60 (**Müller**); fake showers p.627 (**Hilberg**); fake showers (**Reitlinger**). [*In fact, there are no "fake showers" at Auschwitz-I nor "hollow pillars" at Auschwitz-Birkenau; I have been there to check.*]

Color of victims after gassing:

none p.188 (**Höss**); blue PS-1553 (**Gerstein**); pink with green spots p.627 (**Hilberg**); blue p.199 (**Davidowicz**); blue p.46 (**Nyiszli**).

Victims' hygiene after gassing:

nose bleeds; foam on lips p.627 (**Hilberg**); covered in faeces, blood, sweat and urine p.199 (**Davidowicz**); no evidence of excrement or sweat (**Höss**); "blood spattered" p.160 (**Reitlinger**); blood, sweat and urine PS-1553 (**Gerstein**).

Nazis who confessed under torture:

Franz Ziereis: Commandant of Mauthausen. Confessed to gas chambers at Mauthausen. Shot "trying to escape" 22 May 1945.

Rudolf Höss: Commandant of Auschwitz. Confessed to 2.5m gassed at Auschwitz. Whipped by Jewish (British) interrogators. Executed in Poland, 1947.

Hans Fritzsche: Radio Propaganda Minister. Confessed to "aggressive war." Dental drills applied to teeth. *Life* 20 June 1949 p.92. Sentenced to 10 years. Died in 1953.

Josef Kramer: Various tortures. Confessed to gas chambers at Natzweiler. *Bergen-Belsen*, Frejafon, Paris, 1947. Hanged December 1945.

Fritz Sauckel: Labor Minister. Threatened with his family being turned over to the Soviets. Confessed to "aggressive war." Hanged 16 October 1946.

Julius Streicher: Publisher. Forced to ingest the saliva and urine of Black American G.I.s. Refused to confess. Hanged 16 October 1946.

Hans Frank: Governor of Poland. Beaten, and urinated upon, by Black American G.I.s. Refused to confess. Hanged 16 October 1946.

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<http://www.faem.com/david/shrink2.htm>

THE FOUNDER OF THE INSTITUTE FOR HISTORICAL REVIEW (IHR)

Wikipedia : **William David McCalden** (20 September 1951 – 15 October 1990) was a figure in the British political [far right](#). As co-founder of the [Institute for Historical Review](#), he is notable for his [Holocaust denial](#).

Revisionists.com :

David McCalden, founder of the [Institute for Historical Review](#), was an energetic intellectual gadfly who made a career of discomforting the comfortable. A creative and prolific polemicist with a punchy, urbane writing style, he delighted in combatively challenging orthodox assumptions. He was fervently anti-authoritarian and anti-Nazi, a freethinker, and an uncompromising supporter of free speech and open inquiry.

McCalden was born on September 20, 1951, into a working-class family in Belfast, Northern Ireland. He attended the University of London, Goldsmiths College, graduating in 1974 with a Certificate in Education (Sociology).

He helped organize Hunt Saboteurs, an anti-fox hunting group, and edited its journal. During the mid-1970s he was active in the National Front, a British nationalist group. For a time he was editor of *Nationalist News*, and was a regular contributor to *Britain First* newspaper.

Proud of his Ulster heritage, McCalden was an ardent defender of the rights and interests of northern Ireland's Protestant population.

In October 1978 he moved from England to southern California to work for [Noontide Press](#). At a small meeting in December 1978 in Torrance, California, McCalden laid out a proposal for an Institute for Historical Review, which was accepted by the others present, including Willis Carto, LaVonne Furr and Tom Marcellus.

For two and a half years, and working under the pen name "Lewis Brandon," McCalden served as the IHR's first director. He organized the first "International Revisionist Conference," the IHR's premier public meeting, which was held in September 1979 at Northrop University, near Los Angeles. He supervised the production of revisionist books, tapes and flyers, and made appearances on radio talk shows. In 1980 and early 1981, he edited the IHR's *Journal of Historical Review*.

In 1979 McCalden announced an IHR reward offer of \$50,000 to anyone who could provide proof of homicidal gas chambers at Auschwitz. Mel Mermelstein, a European-born southern California businessman, who had been deported to Auschwitz-Birkenau in 1944, claimed the reward, but without offering any real proof. He then brought a lawsuit, which set off a protracted legal battle that generated great media attention, including a made-for-television movie, "Never Forget," that featured Leonard Nimoy as Mermelstein. (For more on this, see: "[Best Witness: Mel Mermelstein, Auschwitz and the IHR](#)" and "[History and 'Memory': An Examination of the Evidence of 'Holocaust Witness' Mel Mermelstein](#)".)

After leaving the IHR in April 1981, McCalden published revisionist material under the imprint

of Truth Missions, including *Revisionist Reprints* and a '*Holocaust*' News broadsheet. From October 1981 until June 1990, he issued the *David McCalden Revisionist Newsletter*, which enthusiastically reported on his own activities, and critically monitored the broader revisionist scene.

McCalden was the author of several booklets, including *Nuremberg and Other War Crimes Trials*, which appeared in 1978 under the pen name of "Richard Harwood," *Exiles From History*, and *The Amazing, Rapidly Shrinking 'Holocaust'* (1987). He also produced a video based on his visits to Auschwitz and the sites of other wartime German camps, and his skeptical examination of the "gas chambers" there.

In 1984 McCalden sued the California Library Association (CLA) after it had cancelled contracts authorizing him to present an exhibit and program on his revisionist views at the CLA's 86th Annual Conference in Los Angeles. In his lawsuit, McCalden charged that the CLA had conspired illegally with the City of Los Angeles, the Simon Wiesenthal Center, the American Jewish Committee, and others, to deprive him of his First Amendment free speech rights through "extortionate threats." McCalden's suit, which generated considerable media attention, was carried on after his death by his widow, and eventually ended in an out-of-court settlement.

At a public meeting in Los Angeles on June 7, 1989, McCalden was attacked by Irv Rubin and other thugs of the "Jewish Defense League." They beat McCalden badly, inflicting bloody facial injuries.

David McCalden died, at the age of 39, in El Segundo, California, on October 15, 1990, from complications due to AIDS. He was survived by his second wife, Viviana, and their daughter.

<http://www.revisionists.com/revisionists/mccalden.html>