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EDITION

BRINGING HISTORY INTO ACCORD WITH THE FACTS IN THE TRADITION OF DR. HARRY ELMER BARNES

THE BARNES REVIEW

A JOURNAL OF NATIONALIST THOUGHT & HISTORY

CONCENTRATION CAMP MONEY

A special 'All-Holocaust' issue devoted exclusively to the single most written and talked about historical topic in the Western World today



MARCH OF THE TITANS

MUST-READ BOOK COVERS ENTIRE HISTORY OF WHITE RACE

BY THE TBR STAFF

NEEDLESS TO SAY, it is about time, although we do not fault the author, Arthur Kemp, for taking several decades to compile this amazing volume. What we mean is that it is about time a true history of the most maligned race in history be written. And Kemp was the man to do it.

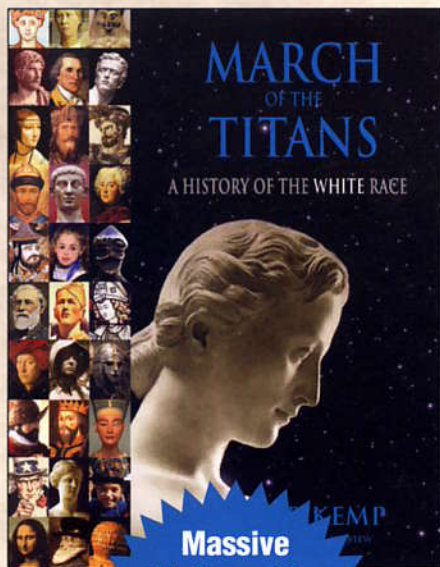
The idea for writing this massive volume (softcover, 8.25 x 11 inches, 596 pages, 3 lbs. in weight) came, according to the author, from a perusal of the history section of the Jagger Library at the University of Cape Town, South Africa, in 1983. While undertaking some research, the author came across a volume covering the history of the Chinese people.

This prompted the author to look for a volume on the white race. What he found instead was volume after volume on the Aztecs, Mayans, Incans, black Africans, Japanese, Siamese (and every other Asian culture), the Australian Aborigines, Arabs, North American Indians, Polynesians, Melanesians, Micronesians and just about every race and culture group except Caucasians.

Confounded, the author decided then that he would compile a volume on the one race that was not exclusively covered in any book he could find anywhere: the white race.

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SPECIAL UPDATED "ALL-HOLOCAUST" ISSUE OF THE BARNES REVIEW

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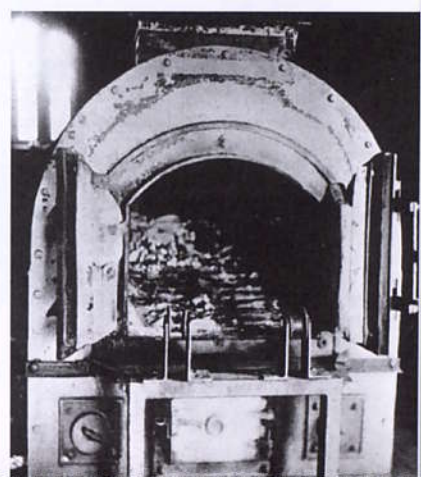
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THIS "ALL-HOLOCAUST" ISSUE was originally published as the January/February 2001 edition of THE BARNES REVIEW (TBR) magazine. Since then it has been reprinted several times in limited editions. It has, over time, proven to be the most popular issue in the history of TBR. Currently there are 20,000 copies in circulation. Although the content remains in nearly the exact state printed in 2001, we have added some new material for this 2009 expanded and updated edition. —Editor

Readers of THE BARNES REVIEW will no doubt be surprised by our cover montage of what is known to numismatists as "*lagergeld*"—German concentration camp money. As our cover story by Jennifer White reveals, there were, obviously, thriving economies in the German concentration camps, including the alleged death camps, because inmates were supplied with this scrip, which was used to purchase goods and services within the camps. As you can see from the montage (artwork supplied from the personal collection of the author) and the illustration on page 7, many of these notes were works of art, particularly the notes from Theresienstadt, showing engraving skills comparable to great world currencies. This article will amaze not only our readers, but those critics in general who still hold to the obsolete, now-exploded view that these camps were places of extermination.

This "myth of the 6 million" Jews supposedly exterminated by Adolf Hitler and his evil Nazi legions has been exposed again and again, but it just won't go away, thanks to Jewish pressure and gentile cowardice. That is why we have felt it necessary to devote an entire issue of TBR, with some reluctance, to a set of articles that will make up, we believe, a definitive rebuttal to this flim-flammy. All the crazy stories about the diabolized Hitler, and especially the tall tale of his bid to wipe out the Jews, constitute the most widely publicized subject of the second half of the 20th century, continuing at full steam into the 21st. As expressed by Dr. Alfred Lilienthal, the American Jewish critic of political Zionism (which is the fruit of the poisonous tree of "The Holocaust"): "Off the presses has come an unbelievable, endless spate of books pricking the world's conscience, as if there was still a Nazi peril today. Scarcely a week passes without an addition to the already imposing list of gory tomes. It would seem that writers of fiction and non-fiction for television, the movies and the stage had no other theme than the Holocaust."

So the Holocaust is more than "history." It's "news." Nothing has changed in the two decades since Dr. Lilienthal wrote those words. If anything, the emphasis on "The Holocaust" has intensified to the point that even a new cookbook has been released featuring recipes inmates whipped up while in the concentration camps.

In 2000, the subject of so-called "Holocaust Denial" received widespread international attention, most notably during the stormy libel prosecution by British historian David Irving of Deborah Lipstadt, a leading publicist for the quite lucrative Holocaust industry. Although, in the long run, Lipstadt's claim to fame will have been in helping popularize the term "Holocaust denial," if truth be told, Irving actually won the case from a historical standpoint, the judicial ruling notwithstanding.

Since the Holocaust is very much in the news, particularly because the Holocaust is perpetually raised in the context of debate over the aspirations of the state of Israel, said to have "risen from the ashes of the Holocaust," the Holocaust is also quite relevant to the course of our future. That's one reason why we've decided to reprint the essay, "Why Is the Holocaust Important?" written by our publisher, W.A. Carto. This piece, which originally appeared in the book, *Best Witness*—and which has since been reprinted by others—answers that very provocative question.

There's much, much more. We know you'll find this "All Holocaust Issue" as interesting to read as it was for us to assemble and hope you'll give widespread circulation to this issue in order to help bring history into accord with the facts.

If "denying the Holocaust" constitutes looking at the facts—not the myths—then TBR is proud to stand in defense of "Holocaust denial," the smears of Deborah Lipstadt and her likes be damned.

—JOHN TIFFANY, Assistant Editor

DID THE ROMANS REALLY KILL 4 BILLION JEWS?

Although it is largely forgotten today, in October 1919 New York Governor Martin Glynn gave a speech in Albany, New York reporting on the “holocaust [of] six million Jewish men and women” who were dying due to the “awful tyranny of war and a bigoted lust for Jewish blood”—during World War I.

Glynn’s speech, entitled “The Crucifixion of Jews Must Stop,” was printed in the October 31, 1919 issue of the *American Hebrew Magazine*, published by the American Jewish Committee.

The truth is that six million Jews did not die during World War I—and no serious historian believes today that they did. But during World War I the myth of “six million Jews” was very emotional and effective wartime propaganda indeed.

Shortly after World War II, the thesis of “six million Jews” took on a new life.

If you look back in history, Jewish lore is rife with multiple legends of mass Jewish slaughter. The story of “the Holocaust” (of World War II) that you hear so much about today is a variation on a very old theme.

The Talmud—the very foundation of Jewish religious teaching—tells of four *billion* Jews killed by the Romans under Emperor Hadrian. The Talmud describes a tidal wave of blood that plunged down to the sea, carrying large boulders along with it, staining the sea a distance of four miles out—the bodies of the martyred Jews used to build a fence around Hadrian’s vineyard, with the blood saved over from the tidal wave used to fertilize the grapes of Hadrian’s wrath. It also claims 64 million Jewish children from Bethar, wrapped in religious scrolls, were burned alive by the Romans.

Do you really believe that the Romans killed four billion Jews? If you don’t, you must be a “Holocaust denier.”

In recent years more and more media attention has been devoted to the supposed danger of “Holocaust denial” in relation to Jewish suffering during World War II. Politicians and the media warn about the growing influence of those who question various aspects of the Holocaust story. In several countries, including Canada, France, Germany and Austria, “Holocaust denial” is against the law. Heretics who are guilty of this thought crime are punished with stiff fines and long prison sentences, serving side-by-side with pedophiles, rapists and murderers.

If you think that those accused of “denying the Holocaust” are only charged with raising questions about what Adolf Hitler did—or didn’t—do to the Jews of Europe during World War II, prepare yourself for a shock. The fact is that the term “Holocaust denier” means much more than that,



DEBORAH LIPSTADT
Questionable authority.

at least according to Deborah Lipstadt, author of the widely touted book, *Denying the Holocaust*, which is said to be the last word on the subject.

Many people mistakenly believe that Lipstadt and others who purport to be fighting “Holocaust denial” are only concerned with preventing public debate about the historical details relating to the subject of what we remember as “the Holocaust.” This is not the case at all. In fact, according to Lipstadt, if you believe—as Revisionist historians do:

- That the seeds of World War II were planted in the unjust treatment dealt Germany following World War I—you are a “Holocaust denier.”
- That Adolf Hitler did not want to go to war against Poland or England in 1939—you are a “Holocaust denier.”
- That Franklin Roosevelt and Winston Churchill were secretly maneuvering to bring the United States into the war in Europe (despite the opposition of some 90% of the American public at the time)—you are a “Holocaust denier.”
- That FDR deliberately set the stage for the Japanese attack on Pearl Harbor to force the United States into the war against the Axis powers—you are a “Holocaust denier.”

In *Denying the Holocaust* Lipstadt says these historical views outlined in 1952 in Georgetown University historian Charles Callan Tansill’s monumental Revisionist study *Back Door to War*—which had nothing whatsoever to do with the subject of whether or not Adolf Hitler killed six million Jews—are “a number of arguments that would become *essential elements of Holocaust denial*.” [Emphasis added.]

So don’t kid yourself. Even if you have never raised any questions about “the Holocaust” *per se*, you are still subject to being smeared as a “Holocaust denier” if, by chance, you dare to take a historical position that runs counter to the politically correct stance dictated by those who decide what one may—or may not—say about events of history including—but not limited to—the Holocaust.

And note this: You are also subject to being accused of being a “Holocaust denier” if you point out that Soviet dictator Josef Stalin killed more people than Adolf Hitler. According to Lipstadt, there is an important distinction: “Whereas Stalin’s terror was arbitrary, Hitler’s was targeted at a particular group. . . . In fact, Stalin killed more people than did the Nazis. But that is not the issue. . . . To attempt to say that all are the same is to *engage in historical distortion*.” [Emphasis added.]

In other words, in Lipstadt’s judgment, the Jews who died during World War II are more important than the estimated 55 million non-Jews who died during the war, not to mention an estimated 200 million other non-

Jews slaughtered by the Soviet and Red Chinese butcher regimes.

Or, note this: if you dare to point out—as did famed German historian Ernst Nolte—that however wrong the American internment of the Japanese following Pearl Harbor, it was not dissimilar to the German internment of the Jews following the literal declaration of war by organized Jewry against Germany in 1933 (see page 44), you are responsible for “the blurring of boundaries between fact and fiction” and, although not outright “Holocaust denial” *per se*, the result is the same. Lipstadt says that pointing out such historical facts as these “falls into the gray area between outright denial and relativism” and that “in certain respects it is more insidious than outright denial” because it nurtures what Lipstadt calls “a form of pseudohistory whose motives are difficult to identify.”

Also included in this dangerous “gray area,” according to Lipstadt, are such thought crimes as: daring to point out there were indeed other very real (but otherwise forgotten) “holocausts” in history that didn’t involve exclusively Jewish suffering or daring to note that starvation and disease (rather than execution) caused the deaths of most Jews (as well as many others) during World War II.

Lipstadt says those who bring up these matters are delving into “more opaque quasi-historical arguments that confuse well-meaning and historically ignorant people about their motives.”

In other words, Lipstadt clearly doesn’t share the aim of TBR’s philosophical mentor, the late Dr. Harry Elmer Barnes, who sought to bring history into accord with the facts. By Lipstadt’s standards, anyone who dares to bring history into accord with the facts must be driven by other “motives.” By that, she means “anti-Semitism.”

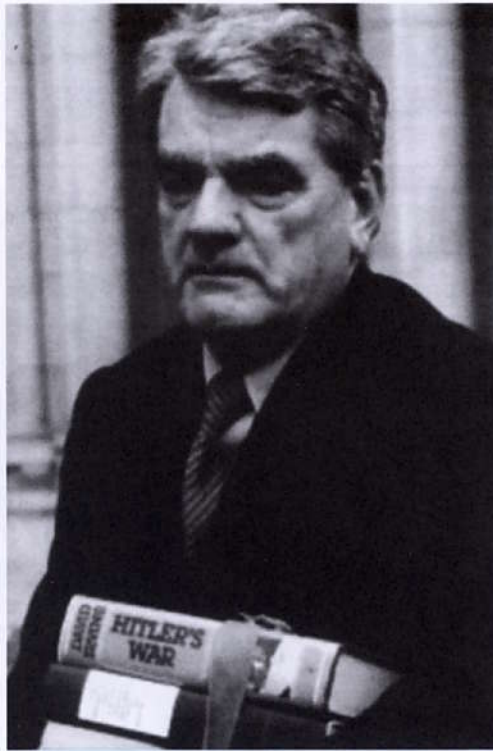
In short, if you question any of the “official” history of the Holocaust or World War II (or for that matter, World War I)—no matter how false or even preposterous—you are, by definition, an anti-Semite or a potential anti-Semite, the facts be damned.

The truth is that the facts about the Holocaust—Lipstadt’s protests notwithstanding—do suggest that the term “Holocaust denier” is not a misleading semantic misnomer, but a simple description of an honest and courageous person, for “The Holocaust” is an egregious lie.

The figure of “6 million” was cited by the International Military Tribunal at Nuremberg in 1945-46. It found that the policy pursued by the German government “resulted in the killing of 6 million Jews, of which [sic] 4 million were killed in the extermination institutes.”

If that finding is irrefutable, then several of the most prominent Holocaust promoters could today be regarded as “Holocaust deniers.” For example:

- Prof. Raul Hilberg, author of the standard reference work, *The De-*



Historian David Irving (above) did not prevail in his libel suit against Holocaust promoter Deborah Lipstadt. He did, however, force the subject of “Holocaust denial” into the forefront of debate. Previous to the trial, the “exterminationists” vigorously refused to “debate” or to answer any questions posed by skeptical Revisionists. Facts were not at issue. Irving’s trial has forced the Holocaust industry to deal with the facts. In short, Irving and the long-suffering Muse of History won the debate, the legal judgment notwithstanding.

struction of the European Jews puts the total of deaths (from all causes) at 5.1 million.

• Gerald Reitlinger, author of *The Final Solution*, likewise does not accept the 6 million figure. He estimates the figure of Jewish wartime dead might be as high as 4.6 million, but admits that even this figure is merely conjectural.

Is someone a “Holocaust denier” if he says there is no evidence of any order by Adolf Hitler to exterminate Europe’s Jews? There was a time when the answer would have been “yes.”

Yet, note this: In the 1961 edition of Hilberg’s *The Destruction of the European Jews*, he wrote that there were two Hitler orders for the destruction of Europe’s Jews: the first given in the spring of 1941, and the second shortly thereafter. However, Hilberg later determined that newly emerging facts no longer supported this charge and removed mention of any order from his revised 1985 edition of the book.

As another Holocaust historian, Christopher Browning, has noted, the new edition of Hilberg’s work deletes all references to a Hitler decision or order for the “final solution.” Buried at the bottom of a single footnote stands the solitary reference: “chronology and circumstances point to a Hitler decision before the summer ended.” Also, in the new edition, the contradictory statement appears: “[D]ecisions were not made, and orders were not given.”

Notwithstanding the capture of tons of German documents after the war, including hundreds of thousands of documents seized by the Soviet Union—all of which have been inspected by this magazine—the fact is that no one can identify any documentary evidence of a wartime extermination order, plan or program.

The list of historical facts that have been clarified by those so-called “Holocaust deniers” and which facts are now being admitted by even historians who have been in the forefront of attacking the “Holocaust deniers” is impressive indeed.

In this issue, we examine the history of “the Holocaust” from a wide variety of angles and bring the legend of “the Holocaust” into accord with the facts. These facts cast new light on both “the Holocaust” and the historical movement today that has been declared to be “Holocaust denial.”

TBR is printing *the truth about “the Holocaust.”* In the end, the continuing determination of new facts about what did and did not happen during “the Holocaust” not only marks the conclusion of the debate, but also the demise of a vicious and very purposeful program of hate propaganda and, at the same time, the triumph of historical truth.

It’s quite simple: Those who face the facts about “the Holocaust” as outlined just in this issue of TBR cannot ever perceive the complex of facts regarding World War II, including Germany, Hitler, Churchill, Roosevelt and Stalin, in the same light again. ❖

WHY HITLER CAME TO POWER: ONE RABBI'S EXPLANATION

BY RABBI DR. MANFRED REIFER

Although Jewish writers and historians have offered many explanations as to how and why Adolf Hitler came to power, most of them have addressed the topic from a biased point of view. However, one rabbi created quite a stir in 1933 when he offered an objective analysis as to what led to the rise of anti-Semitism not just in Germany but throughout Europe. His reflections are worth consideration as THE BARNES REVIEW begins this special look at the period involving what is known as "the Holocaust."

The present [1933] situation of the German Jews is the conclusion of an historical process. It is a development the beginning of which can be traced back to the time of Bismarck. It had to come this way, if one understands the deep historical import of this anti-Semitic movement, of which Adolf Hitler is the strongest exponent. Anyone who did not foresee that was afflicted with blindness. One tried to close one's eyes to the events and acted according to the vulgar principle: "What one does not want, one does not believe." That was a convenient way to avoid fundamental questions, to look at the world through rose-colored glasses. The advocates of assimilation attempted to throw a veil over things and to play liberalism—long dead—as their last card. They did not understand the course of history, and believed they could evade it by declaring themselves Germans of the Mosaic faith, by denying the existence of a Jewish nation, by severing all threads that bound them to Jewry, by striking out the word "Zion" in their prayer books and introducing Sunday Service. They looked upon anti-Semitism as a passing phenomenon which would be eliminated through intensive propaganda, through organization of a society for fighting it. Such were the thoughts of a great majority of German Jews. And hence the disappointment, the deep resignation in connection with Hitler's victory, hence the nameless despair, the spreading psychosis that culminated in suicide, the complete loss of morale.

But he who judges the events in Germany according to the principle of causality will have to judge the Nazi movements as the culmination

INTRODUCTION

The following is a translation of an article by Rabbi Manfred Reifer that appeared in the *Czernowitz Allgemeine Zeitung* on Sept. 2, 1933. Czernowitz was the capital of the Bukowina, part of the old Austria-Hungary and given in the Versailles Treaty to Rumania. Rabbi Reifer's commentary created quite a controversy at the time, largely because his explanation of why anti-Semitism had erupted in Germany and brought Hitler to power hardly varied from the same explanations being put forth by Hitler's own government. The rabbi's comments about the rise of anti-Jewish feelings in Russia are actually quite prophetic, considering that today—nearly 80 years later—the rabbi's warnings are coming to pass, if reports about rising Russian anti-Semitism in the Jewish press are to be believed.

of a natural development; he will also understand that history knows no accidents, that every epoch is the result of the preceding one. And herein lies the key to the understanding of the present situation. The fight against Jewdom has been conducted in Germany for half a century intensively and with German thoroughness. Scientific anti-Semitism has taken root in German soil.

All this the German Jews refused to see. They fed themselves on false hope, overlooked reality and dreamed of cosmopolitanism of the time of Dohn, Lessing and Mendelssohn. The uprooted Jews gave themselves fantastic ideas and nourished cosmopolitan dreams. And this expressed itself in twofold manner. Either they acclaimed the general liberalism or they became banner carriers of socialism. Both fields of activity furnished new food to anti-Semitism.

In all good faith, to serve themselves and humanity, the Jews began to reach actively into the life of the German people. With characteristic passion they threw themselves upon all fields of knowledge, they took hold of the press, organized the working masses, and strove to influence the whole spiritual life in the

direction of liberalism and democracy. This of course would necessarily cause a deep reaction on the part of their host people. When the Jews, for instance, took hold of the so-called international disciplines, whenever they achieved distinction in the fields of physics, chemistry, medicine, astronomy, and to a certain extent in the field of philosophy, they might at most cause envy among their Aryan colleagues, but not

general hatred of the whole nation. One did not like to see Jews become bearers of Nobel prizes, but accepted it silently. But in the fields of national disciplines things are quite different. Here every nation strives to develop its own original powers and to transmit to the present and coming generation the fruits of the spiritual labors of the race. It is not a matter of indifference to the people who write its Christmas articles, who celebrate mass, who urge going to church. The people of every nation wish that their young be educated in their own spirit. But while great parts of the German people fought for the maintenance of their kind, we Jews filled with our clamor the streets of Germania. We posed as world reformers and sought to influence public life through our ideas. We rang the bells and called to silent prayer, we prepared the "Lord's supper" and celebrated resurrection.

We played with the most holy possessions of the people and at times made fun of all that was sacred to the nation. We trusted to the imperishable rights of democracy and felt ourselves as equal citizens of the state within the German community. We posed as censors of the morals of the people, and poured out full cups of satire upon the German Michel. We wanted to be prophets in the pagan fields of Germania and forgot ourselves so far that all this had to draw destruction upon us.

We made revolutions, and ran as eternal God seekers, ahead of the masses of the people. We gave to the international proletariat a second Bible, one that was adequate to the times, and we roused the passions of the third state. The Jew Marx from Germany, declared war on capitalism and LaSalle [also Jewish—Ed.] organized the masses of the people in Germany itself. The Jew Eduard Bernstein popularized ideology, Karl Liebknecht and Rosa Luxemburg [also Jewish—Ed.] called the Spartacist movement to life. The Jew Kurt Eisner created the Bavarian Soviet Republic and was her first, and last, president. And against that the German nation rose up, rebelled. She wanted to forge her own destiny, determine the future of her own children—and she should not have been blamed for it.

What we objected to first of all was the world citizenship, the cosmopolitanism, which had Jews as its front fighters. These uprooted persons imagined they possessed the power to transplant the ideas of Isaiah into the alleys of Germania, and to storm Valhalla with Amos. At times they succeeded in that, but they bury themselves and the Jewish people under the ruins of a world that has collapsed.

One must look at the struggle of the Hitler regime from a different viewpoint, and learn to understand. Have we Jews not rebelled, and conducted bloody wars against everything foreign? What else then were the wars of the Maccabees but protests against a foreign, non-Jewish way of life? And of what consisted the eternal fight of the prophets? Surely of nothing else than eliminating foreign elements, the foreign gods, and of the keeping scared the original nature of Jewdom. Have we not rebelled against the racially related kings of the house of the Idumaeans? And have we not excluded the Samaritans from our community because they practiced mixed marriages? Why should not



LEON TROTSKY
Leader of world Bolshevism.

the German nationalists do the same, when a Kurt Eisner appropriates to himself the prerogatives of the Wittelsbachers? We must learn to look truth in the face and to draw last consequences.

We should not want to be false prophets, but to dodge facts does not mean solving the problem. What is occurring today in Germany will come tomorrow in Russia. For all crimes which were the consequences of the Communistic system, the Jews in Soviet Russia will have to suffer some day. We shall have to pay dearly for the fact that Trotsky, Joffe, Sinojew, had leading posts in Soviet Russia.

Was there not more sin against the democratic form in Soviet Russia than in Germany? While in Germany Hitler obtained in the election campaign a majority, in Russia there was no such thing. There a small minority—today after 15 years an organization of barely four millions—proclaimed the dictatorship of the proletariat. . . . The Jews' attempt in Soviet Russia also to be announcers and pronouncers of the new absolute truth, they strive to interpret the Bolshevist Bible and to influence the ways of thinking of the Russian people. A process that calls forth sharpest resistance and even today leads to anti-Se-

mitic disruption. What will happen when the Soviet government will have fallen and democracy in Russia will celebrate its solemn entrance? Will the Jews fare better than today in Germany? Will not the Russian people behind the Trotskys, the Kamenevs, Sinojews, etc. discover their old Jewish names and let the children suffer for the sins of their fathers? Or will it not even last that long, so that even the fathers' turn will come yet? Are there not examples for that? Did not thousands of Jews lose their lives in Hungary because Bela Kun [a Jew—Ed.] erected a Soviet republic on the soil of Stephan the Holy? The Hungarian Jews have paid very dearly for their prophetdom. . . . Within the [communist] Internationale the Jews appear as the most radical element. Germans, French, Poles, Czechs have a home and their internationalism lives itself out in Germany, France, Poland, Czechia. They are autochthonous, under home right. That shows itself in practical life. The Germans in 1914 burned their red flags in the Tiergarten at Berlin and went with the Deutschland on their lips, forth to war. The Polish socialist Daszinski stood in the forefront of the fight for the resurrection of Poland, and the Czech socialists sang with enthusiasm their anthem *Kde domov muj* ("My Homeland").

Only the Jews would hear nothing about home and fell as ostensible prophets on the field of liberty. Karl Liebknecht, Rosa Luxemburg, Kurt Eisner, Gustav Landauer: "No Kaddosh will be spoken, no mass read. . . ."

They, and in the same measure, the children of liberalism, all those poets, authors, artists, journalists, prepared the present time, nourished Jew hatred, furnished the grounds, the material for the era of National Socialism. They all surely desired the best, but attained the opposite. They were cursed with blindness, they saw not the approach of catastrophe., they heard not the footfall of time, the heavy footfalls of time, the heavy footfalls of the Nemesis of History. ❖

Concentration Camp Money

'Lagergeld' Used to Pay Prisoners for Their Work

BY JENNIFER ANNE WHITE

Far from being the “death camps” as you have heard so often, places like Auschwitz, Dachau and Buchenwald were not in the business of extermination. They were work camps, critical to the German war effort. But did you know that the Jewish workers were compensated for their labor with scrip printed specifically for their use in stores, canteens and even brothels? The prison monetary system was conceived in ghettos such as Lodz, carried to camps such as Auschwitz and Dachau and still existed in the displaced person camps that were established by the Allies after World War II. Here is the story of the money the “court historians” do not want you to even suspect existed.

Piles of incinerated corpses were indicting images at Nuremberg, used to prove that the German-run concentration camps during World War II were intended for purposes of exterminating the Jews of Europe. However, a plethora of documentary evidence, long suppressed, shows that prisoners were relatively well-treated, compensated for their hard work and allowed to purchase luxuries to which even the German public did not have ready access. This is not the image of abject deprivation that the Holocaust lobby would like you to entertain.

The irrefutable proof is the existence of a means of exchange for goods and services: Money. There were at least 134 separate issues, in different denominations and styles, for such notorious places as Auschwitz, Buchenwald, Dachau, Oranienburg, Ravensbrück, Westerbork and at least 15 other camps. (See *Paper Money of the World Part I: Modern Issues of Europe* by Arnold Keller, Ph.D., 1956, pp. 23-25 for a complete listing.)

A monetary system was also in existence in the ghettos, most notably Theresienstadt and Lodz, which produced beautiful notes (veritable works of art) that make U.S. currency look dull.

There are numerous dealers in rare currency and numismatics who specialize in selling “concentration camp money” or “Holocaust money” as it has been sometimes called. But the very fact of its existence does not seem to have raised questions—as it should have—about what really did (and did not) happen inside the so-called “death camps” where the Holocaust scrip was circulating in the first place.

This scrip was not negotiable outside of the camp for which



The above collage, taken from the cover of *Das Lagergeld der Konzentrations- und D.P.-Lager: 1933-1945* by Albert Pick and Carl Siemsen, shows just a sample of the money printed for camps and ghettos. The predominantly-white note on the right says: “Jewish Money Only legal as a means of payment for Jewish work within the ghetto Sokolka. City Treasury of Sokolka, The Mayor.”

INFAMOUS & HIGH-QUALITY CAMP MONEY

DACHAU

"... [W]e must remember that like most other Concentration Camps, Dachau also functioned as a work camp. This explains the appearance of paper tokens printed in 1944. . . . Dachau's tokens were of three different values: 1, 2 and 3 marks. The prisoner's identification number is written on the front of this green note, alongside the date when it was issued, January 31, 1945. In fact, all of Dachau's tokens list the prisoners' identification numbers." Stahl, pp. 18-19.



A Dachau camp note.

AUSCHWITZ

"At a death camp it would seem that there was very little need for money." (*The Shekel*, Vol XVI, No. 2, March-April 1983, p. 43.)



An Auschwitz camp note.

THERESIENSTADT

Print-runs for Theresienstadt Kroner

Denomination	Size	Color	Qty Printed
1 Th. kr.	100x50mm	Green	2,242,000
2 Th. kr.	110x55mm	Rose	1,019,000
5 Th. kr.	120x58mm	Blue	530,000
10 Th. kr.	125x63mm	Brown	456,000
20 Th. kr.	135x66mm	Green	319,000
50 Th. kr.	140x77mm	Dk. Green	159,000
100 Th. kr.	150x77mm	Red-brown	279,000

See: *The Shekel* Vol XVI, No. 2, March/April 1983, page 33.



These beautiful Theresienstadt notes, complete with watermarks, demonstrate the high-quality artwork and printing of the money.

LODZ

Colors of the different types of currency in Lodz.

In print runs in 1940, 1942 and 1944:

- 50 Pfg. Violet
- 1 RM Olive-green
- 2 RM Light Brown
- 5 RM Dark Brown



Lodz ghetto money.

Information from *Das Lagergeld der Konzentrations- und D.P.-Lager: 1933-1945* by Albert Pick and Carl Siemsen.

it was issued. This decreased the chance of a successful escape and made it impossible for the general public to purchase some of the rare luxuries available in the camps. According to Albert Pick in *Das Lagergeld der Konzentrations- und D.P.-Lager: 1933-1945*:

Inmates were not paid for the work but were given "coupons" now and then to buy things in the "Kantine". . . . As the war progressed badly and the number of workers declined, the KZ worker potential became important. Offers of "premiums" and other advantages were made to the inmates, tobacco was offered and even visits to bordellos. . . . In order that these scrips could not be used outside the camps, special money was printed.

Letter from Prisoner No. 11647 Block 28/3 Dachau KIII on September 8, 1940 to his relative in Litzmannstadt (Lodz):

I must write you something about myself. I am very well. In the canteen I buy honey, marmalade, cookies, fruit and other food. If you worry about me, you'll indeed be committing a sin. I have more reason to worry about you. . . . (*Letters from the Doomed: Concentration Camp Correspondence 1940-1945*, Richard S. Geehr.)

There was a payment schedule at Theresienstadt utilizing Th. kr. (Theresienstadt kroner) as the unit of exchange. (*The Shekel*, Vol. XVI, No. 2, March-April 1983 p. 29). The breakdown looked like this:

- Working men, according to their jobs: 105-205 Th. kr.
- Working women, according to their jobs: 95-205 Th. kr.
- Part-time workers: 80 Th. kr.

- Caretakers: 70 Th. kr.
- War-wounded and holders of the Iron Cross, First Class degree or higher: 195 Th. kr.
- Prominente (doctors, professors, scientists, well-known cultural artists and politicians): 145 Th. kr.

To put this in perspective, a cup of coffee cost 2 Th. kr. The circulation in Theresienstadt was such that it was necessary to print over 5 million notes. See *Papirove Penize Na Uzemi Ceskoslovenska 1762-1975*, Second Edition, 1975, Hradek Kralove, trans. by Julius Sem, pp. 134-135.

The first worker's camp to have its own scrip was Oranienburg. Before using the camp scrip they used German currency in nearby towns, but the authorities decided to centralize. Currency was exchanged for camp money, less 30%. (*The Shekel*, Vol XVI, No. 2, March-April 1983, p. 40. "Concentration Camp Money of the Nazi Holocaust" by Steven Feller.) Similarly at Buchenwald:

Each prisoner was allowed up to 10 marks per week to be used for the purchase of cigarettes at the camp canteen, other canteen purchases, brothel visits, or credit to a savings account. The regulations went on to specify that a visit to a brothel would cost 2 marks for which 1.5 marks would be kept by the SS and 0.5 marks would be used for "expenses." (*Ibid.*, p. 41.)

Was there a similar situation at all of the other camps—at least those that issued currency? As this includes Auschwitz, it would be shocking indeed to even consider marmalade and cigarettes being purchased in this "death camp." Even the existence of money in camps gives us a look at what life was really like there, yet this information has yet to make it to the History Channel. ❖

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FIRST KNOWN CAMP TO USE LAGERGELD

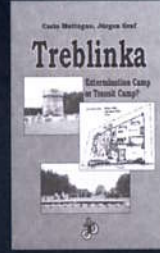
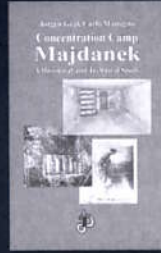
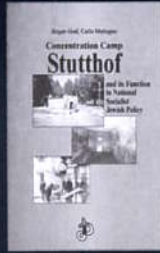
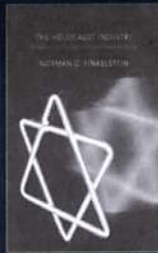
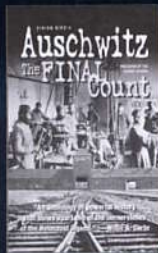
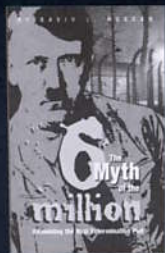
Oranienburg was the first known camp to have lagergeld for its prisoners. The issues for this particular camp were in 5 pf. (green), 10 pf. (blue) and 50 pf. (brown) and 1 mark denominations. (Printed 1933-August, 1934, when the camp closed.) Unlike Theresienstadt, these notes were fairly plain without multiple colors and watermarks. Yet, even these demonstrate the care and attention given to the design of money for the workers.

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The Facts About the Origins Of the Concentration Camps And Their Administration

BY STEPHEN A. RAPER

Here's a fascinating look at the concentration camp system inside Germany, devoid of the hysteria often associated with the subject in Hollywood films and in the "mainstream" media and academia. TBR is pleased to present what may be the first-ever detailed examination of the concentration camp system, presenting a far different picture from what we've been told.

In propagating a politicized view of German history many in the media and academia have attempted to portray the German system of imprisonment in concentration camps as some sort of precursor to genocide, as a living hell where it was official German policy to make life miserable and to victimize, beat, torture, rape and murder innocent civilians simply because of religious or political persuasion or sexual orientation.

Is this sensational view of history correct? No, the role of German concentration camps was much different, and probably better in many ways than the American prison system today. German concentration camps had a much more positive role to play in Hitler's new and progressive National Socialist state.

The facts will bear out that the establishment historians have purveyed a view of concentration camp life that cannot be substantiated.

The daily life in a concentration camp was much different than most historians will admit.

In 1948, Paul Rassinier, a former Socialist and critic of National Socialist Germany who had himself been interned in the concentration camps of Buchenwald and Dora, published *Crossing the Line (Le Passage de la Ligne)*. In this work, Rassinier claimed that the Germans had been benign, if not positive, in their motives for putting enemies of Hitler's National Socialist state in concentration camps. Rassinier claimed that the concentration camps were a "gesture of compassion" since inmates had been placed where they could "not hurt the new regime and where they could be protected from the public anger."

Not only did the concentration camps protect anti-social elements in Rassinier's view, but they were also designed to "reha-



A German concentration camp officer (right) is shown congratulating a prisoner (left) upon the prisoner's release from the camp. This rarely seen photograph casts a new light upon the reality of what the concentration camp system was all about: reform, not torture and repression. The devastation in Dachau and other camps came about at the end of the war as a result not of a mass extermination policy by the Germans but because of a lack of food and medical supplies, the spread of typhus and a breakdown in sanitation caused by the saturation bombing by the British and Americans, which destroyed the highways and railroad.



Shown above are concentration camp inmates at their work stations. Clean, orderly working conditions were the norm. War materiel and other products vital to the war effort were among the items produced in the concentration camps and, as a consequence, camp administrators made strenuous efforts to ensure that internees were healthy. In many instances, during wartime, the living conditions of camp inmates were superior to the conditions in which German civilians were living.

bilitate the strayed sheep and to bring them back to a healthier concept of the German community.”¹ According to Rassiner, the German government was helping those whom it committed to concentration camps by putting them in a setting so that they could be rehabilitated into more productive members of the German community.

Those who fell into the categories of persons assigned to concentration camps included any person condemned for treasonable activities, as well as Communist Party officials and anyone who incited a German citizen to refuse military service.² Persons who were considered by the authorities of the Third Reich as being an anti-social malefactor were also sent to the camps. Anti-social malefactors consisted of professional and habitual criminals, that is those people who had been sentenced to a minimum of six months imprisonment or hard labor on at least three separate occasions. Anti-social malefactors also specifically included beggars, prostitutes, homosexuals, drunkards, psychopaths and lunatics.³ Persons who were “work shy” were also sent to concentration camps. According to Heinrich Himmler, the head of the SS, work shy meant unemployed men who

“could be proved to have refused without adequate reason employment offered to them on two occasions.”⁴

The first persons arrested and sent to concentration camps were communists who had taken part in efforts to undermine the fabric of the German state. Most of these communists arrested were denounced to local authorities by fellow workers and neighbors who were concerned about their activities.

During March and April 1933, the German people reported the activities of over 10,000 communists in Germany. Given the large membership and well organized activities of the German Communist Party (KPD), the local jails were soon filled, and the National Socialist government in Berlin was forced to decide where to house these persons, who were a clear and present danger to the continuation of Germany as an independent and sovereign nation.

With the jails and prisons filled to capacity, local officials began to take over abandoned warehouses and factories to hold the communists. These makeshift holding facilities have since become known as “wild concentration camps” since they were

spur-of-the-moment inventions.

The name “concentration camp” simply means an area where dangerous elements are concentrated. Hitler once said the idea for concentration camps came from his studies of the Boer War in South Africa.⁵

During that war, the British built camps and concentrated women and children of Dutch ancestry. During their confinement in British concentration camps, over 26,000 died mainly of starvation, since the British made no effort to feed the unarmed and helpless women, nor did they allow them to leave and go back to their farmsteads. This genocidal action of the British against unarmed women and children mainly goes overlooked by Establishment historians, who instead accuse the German concentration camps of being death camps whose sole purpose was killing unarmed civilians. But this is far from being the case.

The first official concentration camp set up in Germany was established about 12 miles from Munich in the town of Dachau, inside a former gunpowder factory, on March 22, 1933. Unlike what Allied propaganda would have us believe, the Germans were not ashamed of this camp. In fact, Heinrich Himmler held a press conference to announce its opening two days before the first inmates were scheduled to arrive. His announcement was carried in German newspapers,⁶ and the camp was opened with the arrival of 200 communists. But the camp was built to hold 5,000 and was mainly established to act as a deterrent to further communist activity.

Himmler stated that it was his promise not to wait until crimes were committed before arresting criminals, and pledged that, in order to protect the populace, professional criminals who had been sentenced many times would be pursued more ruthlessly than before and isolated away from the German people by being incarcerated in concentration camps. Himmler also added that his camps were to be models of cleanliness, order and instruction. It was through this instruction that Himmler hoped to re-educate minor criminals as well as communists. Himmler had ordered strong disciplinary measures to be employed, but the treatment inmates received was just, and they learned trades through their work and training. In the concentration camps, the motto was: “There is one way to freedom. Its milestones are: obedience, zeal, honesty, order, cleanliness, temperance, truth, sense of sacrifice and love for the Fatherland.”⁷

In the Soviet Union’s “model” of socialism, the German communists found what they were looking for, liberalism, urbanism, and modernism—all of which rejected the traditional Aryan-German way of life. For this reason, the German communists looked at Hitler’s appointment to the chancellorship by President Paul von Hindenburg as a signal for an uprising aimed at creating a German soviet state, closely modeled on the Soviet Union and taking its orders from the Comintern in Moscow. But Hitler saw the threat the communists posed to German society, and



This World War II-era woodcut sought to convey the impression that German concentration camps were hardly more than mass torture chambers. The truth is that the German authorities maintained strict rules against mistreatment of prisoners and punished those found in violation of the rules. After the war, many Jews who had been held in the camps complained that Jewish guards inside the camps were actually far more brutal than the Germans and others who were stationed on the periphery of the camps.

after the burning of the Reichstag by a communist, he reacted swiftly to take them into custody. Hitler now decided to build the first concentration camps.

However, instead of being vindictive or out to do harm to the communists, the concentration camp at Dachau was designed to reform them and make them into citizens that the Germans could be proud of—citizens who could return to German society at large and live out their lives as peaceful and proper German men and women. Instead of being an institution aimed at punishment, the German system of concentration camps was designed to reform and to re-educate enemies of the new German state.

A correspondent for *The New York Times* was allowed to visit Dachau shortly after it was opened and came away with the impression that the commandant of the camp, Theodor Eicke, and

the men under his command took their job of re-education seriously. "They honestly and sincerely believed that their task was pedagogic rather than punitive. . . . They felt sincerely sorry for the misguided non-Nazis who had not yet found the true faith."⁸ Not only had the inmates not yet found faith in the leadership of Adolf Hitler, but they also took part in or supported subversive activities aimed at overthrowing the state.

An internal document written in 1934 and circulated at Gestapo headquarters stated that National Socialist Germany would not be complete until its opponents learned to support it and identify with the goals of the German community at large. The writer of the document reiterated the educational value and ideological indoctrination that the camps were to instill in the inmates, and suggested imbuing the inmates with the knowledge that upon their release they would be able to become full members of German society.⁹ Just a short time later, another Gestapo document warned all state authorities not to harass released inmates so as not to make their complete re-integration into German society difficult.¹⁰

The Germans themselves often referred to these camps as "education camps." In the summer of 1942, three years after World War II began, Himmler was still emphasizing the re-educational aspects of the camps when he wrote a letter to Oswald Pohl.¹¹ The language that he used in this letter was also given as part of official instructions to guards at the camps. Himmler instructed each guard to make his behavior a personal example to the prisoners, in order to imbue them with respect for the National Socialist state and to teach them how to behave properly.¹² This re-education at the camps was to stress traditional Aryan virtues, such as hard work, strict discipline, a belief in law and order, support for the complete family and respect for traditional German society, as well as encouraging them to respect the National Socialist state and the Nazi movement in general.

Over the years, tens of thousands of inmates were released from the camps once they had shown that they had chosen to reform themselves. On many occasions the commandants of the camps had determined that inmates had abandoned their old ways and had chosen to become loyal members of German society. As late as October 1944, inmates were being released and many of these were communists who had abandoned their previous beliefs.¹³

Of the persons sent to the concentration camps, many were sent there by court order for fixed terms. Other persons were arrested because of the danger they presented to German society. Some prisoners, who had been convicted during the Weimar era, were sent to the concentration camps after their release from

prison. Since some of these prisoners were murderers, rapists and pedophiles, the National Socialist state refused to allow them to return to German society until the authorities were sure that they had abandoned their old ways. Contrary to modern political myth, German newspapers frequently carried stories on the concentration camps and often reported on the internment of dangerous persons.

Many of the camps were open to inspection by foreign diplomats and even by German civilians. Often the curious persons would travel to the camps only to be met by friendly guards and escorted through the camps on a personal tour. Of the tens of thousands of prisoners who were released, most probably told their relatives, friends and neighbors of the conditions present in the camps. Over the years, judges, lawyers, members of the clergy, social workers and repairmen were allowed into the camps for official business. Merchants often visited the camps to bring new stocks of supplies, and local civilians were often employed in the camps. If conditions in the camps had been de-

plorable, German society would have learned of it and would have been outraged. The Germans were and still are a decent people whose only crime in establishing the camps was showing leniency to persons who wanted to do them harm.

In a book written on the camp established at Oranienburg, Werner Schafer claimed that some citizens in the local communities asked permission to send some of their rebelling children to the camps to learn self-discipline. Schafer

also said that there were some prisoners who were offered release who refused since they could not remember doing work since the beginning of the Great Depression.¹⁴ Schafer listed the types of food eaten by the prisoners and computed how much weight they had gained during their internment in the camp. Citizens of National Socialist Germany therefore had good reason to support the officials who administered the camps.

The nature of imprisonment in concentration camps can best be guessed by a document signed by Himmler, in which the principles of internment in a concentration camp were clarified. The document was not meant for public distribution and was classified "secret" before being sent to senior officers of the Gestapo on 27 May 1942. It reads:

Recently, various officials in the party and the government have begun threatening to lodge complaints with the police against citizens, or to have them imprisoned in concentration camps, in order to give greater force to various orders and decrees. In this manner, for instance, one officer threatened a citizen that he would be sent to a camp for "police interrogation" if he did not produce within five days a certain form, as he had been told to do by one of the

"The Germans themselves often referred to these camps as 'education camps.' In the summer of 1942, Himmler was still emphasizing the re-educational aspects of the camps."

officials. I request in all seriousness that the parties involved be instructed to cease this practice immediately, and if this is not done I will take upon myself to declare publicly that citizens are not liable in such instances to either police investigation or imprisonment in a concentration camp. The most severe punishments lose their deterrent ability when they are threatened at every opportunity, or when the impression is given that every official, in every office, is authorized to make use of it.

Imprisonment in a concentration camp, involving as it does separation from one's family, isolation from the outside world, and the hard labor assigned to the prisoner, is the most severe of punishments. Its use is reserved exclusively for the secret police, in accordance with precise regulations which specify the form of imprisonment and its term. In this matter I have retained for myself a large measure of authority and exclusive discretion. All in all the German people are uniquely fair-minded. Most Germans obey the instructions of the authorities of their own free will and desire. Instructions accompanied by threats will, however, be received with disrespect and will be obeyed only unwillingly, not to mention that the multiplication of threats of this type will give a completely false impression, both here and abroad.¹⁵

Not only does this document illuminate the fact that the concentration camp system was not vindictive or there to terrorize the civilian population, but it also shows that the leaders of the state had concern for the prisoners. Himmler recognized that imprisonment involved isolation and separation from loved one's and was determined to allow the German people to know that the only persons imprisoned in the camps were extreme cases. But more importantly, as the value of hindsight allows us to, the document also allows us to understand where some of the Allied propaganda came from; minor officials were eager to add threats to their orders in an attempt to give the impression that they were more powerful than they actually were. Because of the actions of these minor officials, the Allies had the propaganda to claim that the concentration camps were there to terrorize the civilian population and to force them to become subservient to a state that only cared about itself. This was exactly what Himmler was afraid would happen, that the concentration camps would be seen to be a punitive punishment and not the center of re-education that they really were.

To meet the needs of re-education, the camp command in each camp was divided into several departments, which dealt with matters of administration, personnel, transport, communications, mail, equipment, kitchen work, supplies, health and sanitation and so forth. The camp commandants were assisted by a deputy, an adjutant, a master sergeant, a medical officer and education officer, a legal officer, a fire officer and oth-



This grotesque sculpture of "Jews Being Gassed" is displayed at the U.S. Holocaust Memorial Museum. Although the NBC television extravaganza *Holocaust*—then one of the most-watched events in TV history—featured a scene which implied there were photographs taken of Jews dying in the gas chambers, no such images have ever been found, despite the fact that the Germans did photograph executions of Jews and other anti-German partisans on the Eastern Front. Why Jews seem to revel in such distasteful imagery remains a mystery to many non-Jews who are unable to understand why Jews are not pleased to learn that the extent of the tragedies that befell the Jewish people during World War II was not quite as severe as long believed. For this reason, even many Jewish philosophers question placing "the Holocaust" at the center of Jewish existence.

ers. The commandants were held personally responsible for the re-education of those prisoners who were not considered to be "lost cases." Because the camps were often open for public inspections, the commandants were also required to have some amount of political sensitivity. Starting in 1942, the comman-

dants were also responsible for the work of the camp doctor and the medical staff.

The camp commandants had full responsibility for almost everything that happened in the camps, except for the work of the political departments. The political department operated in the camp as an extension of the Gestapo, and a plainclothes officer of the secret police headed it. This department dealt with the reception and registration of inmates, and was also in charge of their release. This department:

- Kept files on each inmate that included personal details about the inmate, the inmate's picture and fingerprints;
- Was responsible for filing death notices and was responsible for passing this information on to government authorities;
- Corresponded with the relatives of the inmates in cases where there was a need for guardianship of underage children, insurance claims and so forth;
- Had the authority to decree special conditions of imprisonment;
- Was responsible for all interrogation that went on in the camps; and,
- Supervised prisoner informers, censorship, field security, and the prevention of rebellion.

Not all members of the command had direct and daily contact with the inmates. The inmates were kept in a special compound within the camps, overseen by their own commanding officer and his staff. Some staff officers were responsible for head counts, others for work arrangements; others actually accompanied prisoners when they went out to work, while other officers were responsible for each of the living quarters, which were themselves referred to as a block. The personal deputy of the

camp commandant usually oversaw the prisoner division of the camp.

The camp commandants were also required to prevent cruelty to inmates. A training manual for camp guards asked the following question: "What is completely prohibited a camp guard? Answer: Under all circumstances he is forbidden to strike prisoners at his own initiative, outside the framework of the disciplinary regulations."

In 1935 Reinhard Heydrich wrote to the camp guards stating that "it is not becoming an interrogator to insult a prisoner, demean him, or behave with rudeness and brutalize or torture him when there is no need to do so." Heydrich went on and warned the camp men that if they beat prisoners they would be court-martialed.¹⁶ Eicke himself wrote in 1937 that "the guards should be instructed to abstain from mistreating prisoners. . . . Even if a guard had done no more than slap a prisoner's face, the slap will be considered an act of brutality and the guard will be punished."¹⁷

The SS actually punished a number of its own men for their conduct while serving in the concentration camps. Two concentration camp commandants, Adam Gruenwald and Karl Chmielewski, were placed on trial and found guilty of the deaths of prisoners as a result of brutality in their camps. The SS tried over 700 staff members throughout the course of the Third Reich for their conduct toward inmates. This was because the SS and the National Socialist state always considered concentration camps to be re-education camps first and foremost.

It is true that persons who were considered to be hopeless cases such as habitual offenders were sent to the camps, but most prisoners always could earn their release by conforming to traditional Aryan-German standards of conduct. Unfortunately,

many guards could not tell the difference between the habitual criminals and those who were there to be re-educated. This problem plagued the camp administration throughout the history of the Third Reich.

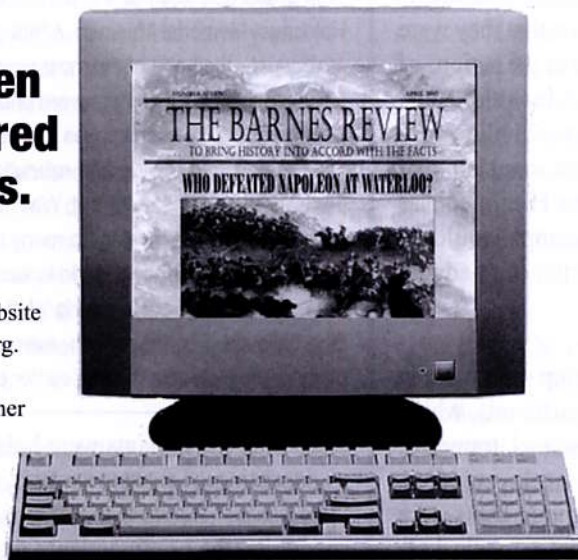
Oswald Pohl complained that "As a result of my personal attention to the matter, and the repeated irregularities recently noted, I have learned that many of the guards at the camps are aware only in the faintest way of the obligations imposed upon them."¹⁸

But historians must take into consideration the fact that tens of thousands of individuals served in the camps. If 700 committed crimes and were punished for it, it only highlights the fact that the other tens of thousands of Germans serving in the camps took their responsibilities seriously. Most camp men understood that their personal behavior was a way of en-

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couraging inmates to aspire to be upstanding and proud citizens of Germany. According to an SS booklet: "The prisoner must know that the guard represents a philosophy superior to his, an unblemished political approach and a higher moral level, and the prisoner must take these as a personal example as part of his efforts to correct himself so that he may once again be a loyal citizen in his community."¹⁹

In April 1939, Adolf Hitler celebrated his 50th birthday. To celebrate this occasion, plans were drawn up for a pardon for several thousand prisoners in the camps. The instructions that determined who was to be freed and who would remain as an inmate reveal the different kinds of prisoners in the camps as well as revealing Hitler's generosity and good will. The intention of the pardon was to free inmates who were brought to the camps in 1933, six years before.

It was determined to at least consider releasing repeat offenders who were arrested in the years 1933 to 1934 for short sentences and who had at least served a year in the camps; political and white-collar offenders who had been convicted on minor offenses and who had served at least six months; prisoners of 60 or more years of age, including Jehovah's Witnesses whose faith would not allow them to swear loyalty to the German state; first-time homosexuals who had not been convicted of sexual relations with minors; as well as prisoners who had in the past been members of the Nazi Party.²⁰

Then in 1941 the camps were classified into four groups, in accordance with the severity of the discipline and conditions of imprisonment imposed upon the inmates. Those prisoners who had been imprisoned for minor offenses and whom the SS considered to be possible to re-educate had the conditions of their imprisonment eased.

The workdays in the camps were formalized in 1938. On weekdays, the inmates worked from 0730 to 1200 and from 1230 to 1700, for a total of nine hours a day. On Saturdays work was from 0730-1200, for a total of four and one-half hours. Not only were Saturday afternoons free, but Christian inmates had all of Sunday to attend their own services within the camp and to contemplate the reasons for their imprisonment.²¹

Inside the camp, the barracks were segregated by sex, but in many cases prisoners were allowed to marry, even to other prisoners. Registration in such cases was carried out by SS officers.²² The heirs of any prisoner who died while being held at one of the camps were eligible to collect their life insurance. Since the life insurance policies would expire if the premiums were not paid, and the inmates were incarcerated and without any substantial income, the SS came up with a solution that Establishment historians will not give them credit for. The SS set up its own fund to pay the insurance premiums of prisoners until the day they died.²³ In this way, the loved ones of incarcerated inmates would not be overly burdened if their relative

died while in custody.

In 1936, the question was raised for the first time as to who would take care of the children when both parents were prisoners in concentration camps. Instead of taking the children away from their loving parents as is now done in such countries such as the U.S. and Great Britain, the National Socialist authorities in Germany decided it would be better for the children if the parents were released on a rotating monthly basis so at least one parent would always be there to care for their needs. This rotating release continued until one of the parents was released for good.²⁴

Needless to say, this program did pose a slight security risk to Germany, but Hitler apparently was more concerned about the welfare of young German children than he was with anything else.

Even though Allied wartime propaganda concerning the German concentration camps paints a bleak picture with ritual murder, rape, assault and other crimes, the facts of the period do not support this view.

The efforts of the National Socialist authorities to rehabilitate and re-educate incarcerated criminals and communists show a dedication and a firm belief in their convictions that in comparison, the United States and Great Britain are sorely lacking in their own prison administrations. Those Germans, tens of thousands of patriotic citizens, who served in the camps as doctors, nurses, cooks, clerks, bookkeepers and guards, were much maligned and viciously attacked by Allied authorities in postwar Germany. ❖

ENDNOTES:

- 1 See Pierre Hofstetter, Introduction to Paul Rassinier, *Debunking the Genocide Myth: A Study of the Nazi Concentration Camps and the Alleged Extermination of European Jewry* (1978, Torrance, California), p. x.
- 2 Heinz Hoehne, *The Order of the Death's Head*, (1966, New York), p. 225.
- 3 *Ibid.*, p.226.
- 4 *Ibid.*, quoted in, p. 226.
- 5 Max Domarius, *Hitler Reden*, vol. 3, R. Loweit, Wiesbaden, 1973, p. 58.
- 6 Becker, *Hitler's Machtergreifung*, pp. 149-50.
- 7 *Ibid.*, Frs. 2494-5.
- 8 "Nazi Prison Camps to be Permanent," *The New York Times*, July 27, 1933, p.7.
- 9 BAKO R 58/264 fol. 1309 u. 198a.
- 10 *Ibid.*
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- 13 BAKO NS 3 vol. 401.
- 14 Schafer, *Konzentrationslager Oranienburg*, p.247.
- 15 BAKO R 58 1027 fol. 1-291.
- 16 BAKO R 58 264 fol. 309 u. 198a RSHA, January 8, 1935.
- 17 TV Befehlplatter 1937, no. 5, p. 12, TV file, Berlin Document Center.
- 18 BAKO NS 3 442, November 7, 1944.
- 19 *Aufgaben und Pflichten der Wachposten*, July 27, 1943, BAKO NS 3 426.
- 20 BAKO R 58/1027 fold. 1-291.
- 21 Natzweiler Routine Orders, February 25, 1943, American Historical Association, Captured German Documents Microfiled at the Berlin Document Center, 7. 75 R. 216 2/755081.
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PARENTS SHOULD OPPOSE 'HOLOCAUST EDUCATION'

BY PHILIP E. GLIDDEN, PH.D.

Despite a growing nationwide push for "Holocaust education," a veteran American educator has concluded that Holocaust education in the public schools is destructive social programming of the worst sort, is injurious to students, and has no place in American society.

Public school children are being required by law to study religiously biased Holocaust material in the states of Illinois, California and Florida. Most other states have been targeted for the imposition of similar instruction. Educational laws relating to the Jewish genocide—or Holocaust—are being obtruded into public school systems under the sponsorship of Jewish legislators and advocacy organizations.

Such religiously weighed incursions into public school education are unprecedented in the United States and reflect an abnormal trend toward providing favoritism to the Jewish minority at the cost of forcing an inappropriate burden on school children.

The Holocaust laws appear to represent an imposition on society by a highly motivated religious group, comprising perhaps five percent of the population, which is intent to have a sense of speciality about the Holocaust taught to public school children for its own political gain.

The ease with which Jewish advocates of such laws have been able to overcome the normal propensity of society to prevent religion from mixing with public education appears to be due primarily to the ability of such groups to "trade" on the guilt and shame ingrained in society as a result of the Jewish genocide. There is also the great reluctance of non-Jewish legislators and others in public office to risk their positions and reputations by opposing Jewish interests and thereby incurring their ire and the risk of being branded as "anti-Semites." Terms such as "anti-Semitism" and "Holocaust denial" have been used with



These are not Jewish Holocaust victims. They are Christian and Muslim Palestinian Arabs butchered by Israeli-backed Lebanese Falangists with the knowledge and complicity of the Israeli Defense Forces at the Sabra and Chatilla refugee camps in Lebanon on September 16-18, 1982. Israel and its advocates try to distract world attention from Israel's misdeeds by constantly talking about "the Holocaust" and the suffering of the Jewish people.

devastating effect in countering opposition to Jewish interests.

What is distinctly wrong with teaching Holocaust studies in the public schools is the implication that another Holocaust could occur at all, and in particular in the United States. Certainly in the view of most citizens, America is not like Nazi Germany. Therefore the implication that children in our public schools need to be "instructed" in how to conduct themselves by the infusion of a

foreign religious "morality" is insulting to the tradition of the American people, and suggests that Americans would allow any dictatorial group to subvert their freedom. This is precisely what Jewish advocates and institutions are planning for American youth: the manipulative intrusion into impressionable minds of self-serving information.

We must ask ourselves: why do Jews want others to experience the horrors of the Jewish genocide in the promotion of Holocaust education? Do they want public school children to become as traumatized as Jewish children who had experienced the real thing. Psychoanalysis of children of survivors and others who had any experience with the genocide reveal that they cannot rid themselves of the memories of persecution. It is this kind of intense association with the nightmares of death that can be transferred to students in the classroom. The only explanations to this question can be that Jews require others to feel their hurt and anxiety so that they can profit by the empathetic transference.

Most parents object to their children watching violence on television. To have them subjected to grisly accounts of death and mayhem in the public schools is an ironic twist. In schools where parents believe they have safely entrusted their children, these students may be experiencing trauma themselves without the parents fully understanding what process is being played out. The school, under the impetus of Holocaust education, has become a systematic, controlled environment for propagandizing an increased awareness of the Jewish genocide. This is not teaching in the conventional sense, but has become the indoctrination of young minds.

Some of the phobias which might affect schoolchildren include the following:

1) Identification with the victims. When the Holocaust Law was introduced into the Florida House Educational Committee meeting, proponents of the law brought along an individual who was a survivor of the death camps. His being there before the committee provided instant empathy for the victim's plight. School children can have the same empathetic association by being exposed to the murderous details of the genocide.¹

2) Having nightmares following the viewing of cadavers piled up like cord wood and learning about the brutalities of the Na-

Local Teacher Participates In 'Bearing Witness' Program

Editor's Note: The following story about Mifflintown resident Richard Berrier Jr. first appeared in the September 24, 1999 issue of *The Catholic Witness*. It is reprinted here with permission.

side of the wall, across the ceiling, and down the other wall. To see the faces in the pictures -- they were smiling, not knowing what was going to happen -- it made you realize that they were just like us."

A striking display in the museum

lesson is that, although we are always going to have our differences, why can't we just get along and accept each other?"

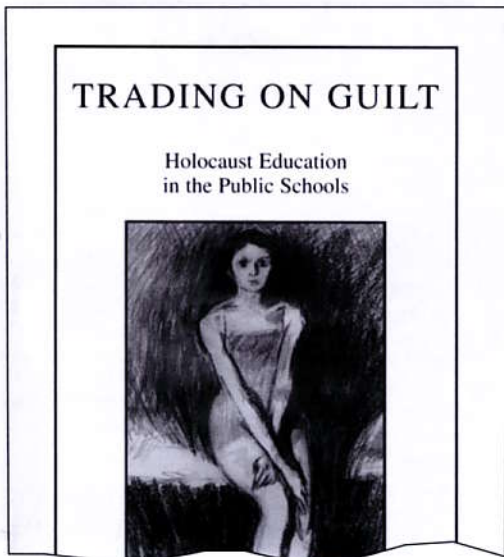
Aside from being an educator, the Bearing Witness program touched Berrier so profoundly that he admit-

Holocaust education is not only being forced into public schools in America. Possibly violating the concept of separation of church and state, the Anti-Defamation League (ADL)—a private tax-exempt organization promoting Holocaust education—has used the resources of the taxpayer-financed U.S. Holocaust Memorial Museum in Washington, D.C. to promote an ADL-conducted seminar for the indoctrination of teachers in Catholic Church-sponsored schools. The seminar, entitled "Bearing Witness," instructs Catholic schoolteachers in the ADL-approved teaching of "the Holocaust." Shown above, a news report hyping the participation of one teacher from the Sacred Heart of Jesus School in Lewistown, Pennsylvania in the ADL program.

tional Socialist regime.²

3) Showing depression as the result of witnessing scenes of death and murder.³

4) Showing psychological disorders and becoming engaged in self-reproach.⁴



Of considerable interest is the paper written by a Holocaust survivor in collaboration with her daughter, both psychologists. They state that it doesn't matter "whether the parent is traumatized while the child can observe it or whether the parent carries with him the undigested memory of past severe trauma. Transmittal to the child will occur under either condition . . . children imagine traumas or, rather, experience them through identification."⁵

This is one of the most significant findings that has enormous implications for the effects of introducing Holocaust education into the public schools—the infusion of the horrifying Holocaust experience through identification with

people who have survived the ordeal.

Apparently groups not associated with the school systems have been unable to interview the children themselves to determine if Holocaust education has increased their propensity for tolerance of one another, but neither has the question been raised as to how children may be affected by the shock of witnessing Holocaust-related graphics and death scenes.

A survey made of public school teachers [in Florida] indicated that the Holocaust curriculum had been "well received," but attempts made to gain further insight into this survey have

How Does Science Explain False 'Holocaust Memory'?

On August 13, 2000, *The Washington Times* published the following item credited to the Scripps Howard News Service. It deals with what has been called "mass hysteria" but which is now clinically termed "mass psychogenic illness." Careful, objective readers will find amazing parallels between what is described in this article and the phenomenon wherein numerous World War II concentration camp survivors have described events that simply never happened and things that they couldn't have seen, and yet firmly believe in their own minds that they did indeed witness.

Revisionist researchers are now just beginning to examine the likelihood that mass psychogenic illness may indeed be an explanation for the often quite hysterical stories told by survivors. The news item follows:

The teacher notices a gasoline-like odor in her classroom and develops a headache, nausea, shortness of breath and dizziness. Several students in the room have similar symptoms. As they run into the hallway, talking about "poison gas," other students fall ill. Fire alarms sound to evacuate the school, firefighters and emergency rescue personnel from three counties race toward the school. Eventually, the outbreak sends 100 students and school staffers to the hospital emergency room.

Outbreak of what? A toxic chemical in the air? Poison gas? A bioterrorism weapon? A new, highly contagious virus? Try contagious fear. It once was termed "mass hysteria" or "hysterical contagion." The preferred medical term now is "mass psychogenic illness."

The incident described above really happened, in 1998, at Warren County High School in McMinnville, Tennessee. An investigation by the U.S. Centers for Disease Control and Prevention, completed earlier this year, identified mass psychogenic illness as the cause.

Mass psychogenic illness involves symptoms like those of real diseases and occurs in people with shared beliefs about the cause. The people often believe they have become ill from some external factor, such as a toxic agent in the environment. Nevertheless, the cause is anxiety about toxic exposure rather than real exposure.

Outbreaks affect girls and women more often than boys and men. Incidents often begin when one person notes an unusual odor and experiences symptoms such as nausea, difficulty breathing, lightheadedness, hyperventilation and fainting. Symptoms spread quickly to other people nearby who see the victim.

The spreading occurs in a strange way. Some nearby become ill, while others presumably exposed to the same toxic agent remain perfectly healthy. No cause for the illness is apparently immediately. Victims show no abnormalities in blood pressure, heart function or other physical changes that could be responsible.

Outbreaks of mass psychogenic illness have occurred for centuries. Remember the Salem, Mass. witchcraft trials in 1692? Some experts believe mass hysteria may have been a factor in the strange behavior of young girls that led to the arrest of 150 people and execution of 19. Remember the mass hysteria created in 1938 by Orson Welles, whose radio broadcast of "War of the Worlds" resulted in national panic about a Martian invasion?

Outbreaks of mass psychogenic illness may become more common, says the CDC's Dr. Timothy Jones, who headed the Warren County High School investigation.

Public fear is growing about new epidemic diseases, terrorism, violent outbreaks in schools and workplaces, and toxic substances in the environment. Mass psychogenic illness often occurs against a background of that kind of nameless, faceless anxiety.

In a report in the *New England Journal of Medicine*, Dr. Jones urged the public, physicians and emergency personnel to be more aware that mass psychogenic illness can cause such outbreaks. Such awareness, he said, can help local officials decide on an appropriate response to incidents and an appropriate investigation. The Tennessee investigation involved 12 government agencies, eight laboratories and seven private consulting firms in addition to police and emergency and environmental health personnel. ❖

been thwarted by bureaucratic intervention. As noted above, a considerable number of studies have been made of the effects conveyed from Holocaust survivors to other members of their families who did not experience the Holocaust directly, but such affects or disorders transmitted to school children have not been widely accepted.

It is strongly recommended that outside consultants be allowed to interview children who have been subjected to Holocaust education in order to determine what effect it has had on their young minds. If it can be ascertained that strong emotional response to viewing graphic details of the death camps and crematories has created unnecessary trauma in the psyches of the children, this should be sufficient grounds for discontinuing the programs. Parents should be advised of their children's reactions and have a voice in whether or not the programs should be terminated. Under no circumstances should school psychologists or people associated with the school systems be allowed to have the final determination in such a situation.

The Jewish community has striven in every way possible to make criticism of themselves and their religion anathema by using "anti-Semitism" and "Holocaust denial" as defense mechanisms. To accord self-serving religious groups the right to condition public school students with Holocaust education or to allow similar projects in the schools portends an unfortunate subversion of traditional rights that will lead to the suppression of freedom and the right of free speech. ❖

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2 *Ibid.*, pp. 46-47.

3 *Ibid.*, pp. 19, 231.

4 *Ibid.*, pp. 280-283.

5 Laub, Dori and Nanette C. Auerhahn, "Reverberations of Genocide: Its Expression in the Conscious and Unconscious of Post-Holocaust Generations," in *Psychoanalytic Reflections on the Holocaust*, Steven A. Luel and Paul Marcus, eds. Holocaust Awareness Institute, Center for Judaic Studies, University of Denver and KTAV Publishing House, Inc., New York, 1984, pp. 162-163.

PHILIP E. GLIDDEN, Ph.D., is a graduate of Bowdoin College and Boston University. He has worked in field geology in Canada and the United States, and taught geology, geography and related subjects for six years in public schools and college. His interest in the subject of holocaust education came when, in his current home state of Florida, pressure from Jewish groups resulted in the state passing legislation requiring the study of the Holocaust in the state's public schools. Glidden filed suit in the Leon County, Florida Circuit Court in July of 1997 against the Florida state commissioner of education and two members of the commissioner's "task force on holocaust education" in an effort to put a stop to the plan. In his book *Trading on Guilt: Holocaust Education in the Public Schools*—from which this article is excerpted—Glidden describes his efforts and analyzes the impact of Holocaust education and its ramifications for American society.

A TIMELESS EXPOSÉ ON THE HOLOCAUST

WHY IS 'THE HOLOCAUST' IMPORTANT TODAY?

BY WILLIS A. CARTO

"THE HOLOCAUST" HAS EVOLVED INTO A MAJOR political, social, and cultural force not only in American life, but throughout the world. This essay, written by the publisher of THE BARNES REVIEW, originally appeared as the Afterword to Michael Collins Piper's book *Best Witness*, published in 1994, which described the efforts by Holocaust industry figure Mel Mermelstein to silence the Revisionist movement.

WHAT IS 'THE HOLOCAUST'?

The question is often asked of "Holocaust" Revisionists by the naïve: "Why are you bothered by 'the Holocaust,' which is ancient history? You must be a little crazy to doubt it; do you also believe the world is flat? Are you a violent anti-Semite to doubt all the eyewitnesses? Everybody in their right mind accepts it. Let people like Mel Mermelstein have their holocaust if they want it. What's the difference?"

The common perception of "the Holocaust" is what is important, not the definition of it because perception, not reality, is the stock in trade of all salesmen, advertisers, public relations professionals, political campaign managers, "Holocaust" promoters and other merchandisers. People in the mass are moved by their perception of the truth, by deep and profound psychological motives and by authority, not by the truth itself, which is normally unknown to them.

Exploiting the moral sensibility and the feeling of guilt which is always close to the surface in Christians, Americans are constantly reminded that Israel rose "from the ashes of 'the Holocaust'" etc., and that it is their moral responsibility to continue to ensure "Israel's sur-

Nobody Was 'Gassed' at the Dachau Camp



American soldiers are shown viewing corpses at the Dachau camp at the end of the war. Thousands of U.S. veterans were shown the "gas chamber" at Dachau where Jews were supposedly "gassed." At the Nuremberg trials Franz Blaha provided "eyewitness testimony" about gassings of "many prisoners" at Dachau. However, on Aug. 19, 1960 historian Dr. Martin Broszat, writing in Hamburg's *Die Zeit*, revealed that: "Neither in Dachau nor in Bergen-Belsen nor in Buchenwald were Jews or other prisoners gassed. The gas chamber in Dachau was never entirely finished or put into operation. Hundreds of thousands of prisoners who perished in Dachau and other concentration camps in the Old Reich were victims, above all, of the catastrophic hygienic and provisioning conditions. . . ." Even "Nazi hunter" Simon Wiesenthal admitted in a letter in the Jan. 24, 1993 edition of the European edition of *Stars and Stripes*, that: "It is true that there were no extermination camps on German soil. . . ." He claimed that "A gas chamber was in the process of being built at Dachau, but it was never completed." Similarly, in its 1995 booklet, *The Changing Shape of Holocaust Memory*, the American Jewish Committee acknowledged that: "There were no killing centers *per se* in Germany . . . [and that] as horrifying as the conditions were at Dachau, its gas chamber was never used. . . ."

vival." Israel, we are assured, is "America's closest ally" and "the only democracy in the Middle East." The result is that the American taxpayers continue to shell out billions each year as if buying modern-day indulgences.

Quite literally and without exaggeration, "the Holocaust" is a religion. The faithful vigorously reject any and all facts perceived as contrary to their faith and their ugly dogma has the internal consistency only of a revelation taken by faith, not a logical story based on commonly accepted facts, not what history is supposed to be. The alleged facts of "the Holocaust" are contradictory; its high priests cannot agree on the details even among themselves, which is why they frantically discourage debate and know nothing else other than to try to ignore or smear those wanting to confront them.

"The Holocaust" is a trigger concept that produces a Pavlovian response. By calling up an image implanted in the minds of the targeted subjects it induces a pliable attitude enabling the professionals who have implanted the image to manipulate the subjects.

That the term has in reality little meaning which corresponds to the facts is immaterial; it is the religious attitude of guilt, worshipful horror and fear that counts. This syndrome, which precisely fits Hitler's famous definition of the "Big Lie" in his *Mein Kampf*, has cost Americans far more than mere money and the cost increases daily.

"The Holocaust" is alive and growing, not dead and fading. It affects every American every hour of the day and more so today than yesterday. It impacts on every financial decision made by the government and on most decisions made by private parties.

Like it or not, "the Holocaust" must be faced and questions must be asked. Continued acceptance of the image by the unthinking, or manipulation by the corrupt and/or cowardly, is no longer acceptable to conscientious and decent Americans, including Jews.

DOLLAR COST OF 'THE HOLOCAUST'

Former Undersecretary of State George Ball has calculated both the direct and indirect cost of the so-called "special relationship" between the United States and Israel during the period

Lipstadt's a Liar

Mark Lane—the attorney who eviscerated the harassment suit by Holocaust figure Mel Mermelstein against Liberty Lobby—was astounded to learn that when Deborah Lipstadt wrote about the case in her 1993 book, *Denying the Holocaust*, she failed to mention that Mermelstein's case had been thrown out of court two years earlier on Sept. 19, 1991.

Instead, Lipstadt led readers to believe the case was still in litigation. In his Introduction to *Best Witness*, a factual history of the case, Lane commented on Lipstadt's unreliability:

Since it is apparent that Ms. Lipstadt cannot be trusted to recount with any degree of accuracy the facts which comprise a recent judicial proceeding held in the United States, for which there exists a verbatim transcript which comprises an unquestioned record of what transpired, it is clear that she cannot be trusted to present the truth about the disputed details surrounding events which occurred more than half a century ago, thousands of miles from here, for which no certified record is available.

When Michael Collins Piper, the author of *Best Witness*, confronted Lipstadt in Washington, D.C. on July 14, 1994, he handed her the book, saying, "This book proves you're a liar." Minutes later, Liberty Lobby founder Willis Carto called Lipstadt a "liar" before some 200 Lipstadt fans gathered at the National Archives in D.C.

1948, when Israel was established as a state through 1991. Direct costs, including standard grants, loans, refinancing of Israeli debts to the U.S., free use of U.S. arms patents, concessionary tariff arrangements etc., were an astounding total of \$61.82 billion.

Indirect costs of the U.S.-Israeli relationship including aid to Egypt (to buy Egypt's friendship with Israel), loss to the U.S. economy because of Arab oil boycotts and loss to the U.S. economy because of Israeli interference in United States-Arab commerce and more, is an even larger \$107,356,000,000. Extrapolating this through 1993 and including the recent \$10 billion loan guarantee passed by a compliant Congress during the waning days of the Bush I administration, the figure hovered around \$200 billion. Since then we have been giving Israel at least \$3.3 billion a year, so add at least \$53.8 billion, up to 2009.

But wait, there's more. The sum so far does not include tax revenue lost on private tax-deductible gifts (largely from American Jews) which benefit Israel and which have been estimated at \$20 billion. Nor does it include the cost of deployment of U.S. forces in the Middle East for the protection of Israel—including the so-called Desert Storm operation—a cost of some \$340 billion.¹ So the total direct cost of Israel to the taxpayers of the United States is over \$550 billion.

The above does not include at least \$135 billion in reparations paid by German taxpayers to Israel and to individual Jewish "Holocaust" survivors since the end of World War II.

Nahum Goldmann, former president of the World Jewish Congress and chairman of the claims conference which was following the war to work out the reparations agreement described the results of German reparations to Israel. He wrote:

Without the German reparations the state of Israel would not have half of its present infrastructure; every train in Israel is German, the ships are German, as well as the electricity, a large part of the industry . . . without mentioning the individual pensions paid to the survivors in certain years the amount of money received by Israel from Germany exceeds the total amount of money collected from international Jewry—two or three times as much.²

All of these costs to the American and German taxpayer for the maintenance of Israel, as if flowing from an infinite cornucopia, have brought mountains of corruption to every person and institution involved, illustrating the ironclad historical law that corruption inevitably follows money, and the more money, the more corruption. In this case, the corruption is tacitly endorsed by the likes of Billy Graham, Pat Robertson and a virtual army of "Christian" Israelites.

And in spite of, or perhaps because of the avalanche of money, Israel itself is in the throes of traumatic moral and economic decline. Israeli journalist Barry Chamish, writing in *The Fall of Israel*, is one of many journalists and writers who has documented massive corruption and mismanagement that runs rampant from top to bottom of Israel's government, business and society—a state of affairs leaving the ruling elite to a life of Croesus while the huge majority of the Israeli people lives in a perpetual state of financial despair and instability.³

SHOAH BUSINESS

As part of the media campaign to promote the desired "Holocaust" image, virtual theme parks, Disneyland style, are now the rage. There have to be dozens of "Holocaust" museums and memorials in the U.S. and one is scheduled for Berlin. Even our own Mel Mermelstein has his own "Holocaust" museum, the "expenses" of which are of course tax-deductible, including trips to Israel and elsewhere for the distinguished curator.

The American taxpayer-subsidized Holocaust Memorial Museum in Washington, D.C.—literally a stone's throw from the grounds of the Washington Monument and conveniently located next door to the nation's currency factory, the U.S. Bureau of Engraving and Printing (has anyone checked for a tunnel?) is the primary example.

Much to the dismay of the museum's dedicators, including Bill Clinton, who departed from his prepared remarks to assail Liberty Lobby (which had organized the demonstration) as "depraved and insensate," several hundred angry American taxpayers gathered outside the building on April 22, 1993, when the museum opened, waving signs and protesting the waste of their tax dollars, pointing out that the museum had no place on American soil in any case.

Among those leading the protest was New York-based revisionist Jack Wyckoff who produced highly effective signs that at-

Nazi Germany to the Red Cross: 'Please Help Save the Jews'

Although the Holocaust enthusiasts might not like to admit it, the International Committee of the Red Cross reported that "in the chaotic condition of Germany after the [Allied] invasion during the final months of the war, the [concentration] camps received no food supplies at all, and starvation claimed an increasing number of victims. Itself alarmed by this situation, the German government at last informed the ICRC on February 1, 1945."

At that juncture the Nazis asked for the assistance of the Red Cross in saving the starving inmates in the camps: "Relief could henceforth be distributed by the ICRC, and one delegate was authorized to stay in each camp," noted the Red Cross report on the matter.

What's more, although few today know it, during the two years prior to the war's end, the ICRC had been distributing food and pharmaceutical supplies to the camps—something the Nazis would not have permitted if they were intent on destroying the Jews.

Nor would they have permitted the Red Cross to enter the camps (as the Red Cross certainly did) if the camps were the extermination factories that we have been told by the Establishment history books.

During the war the Nazi authorities permitted the International Red Cross to visit the concentration camps and supply food relief and other assistance to those very Jewish internees that—or so "history" tells us—the Nazis were determined to exterminate!

A report issued by the Red Cross after the war reported that "As many as 9,000 parcels were packed daily. From the autumn of 1943 until May 1945, about 1,112,000 parcels with a total weight of 4,500 tons were sent off to the concentration camps. . . . The [Red Cross] was in a position to transfer and distribute in the form of relief supplies over 20 million Swiss francs collected by Jewish welfare organizations throughout the world, in particular by the American Joint Distribution Committee of New York."

The Red Cross complained that it was the Allied blockade of Europe that was largely responsible for obstructing the Red Cross relief efforts. The Red Cross necessarily turned to Rumania, Hungary and Slovakia for food purchases—not Kansas, Nebraska and Iowa.

tracted media attention. One read: "Move it to Israel."

Other protesters included American blacks who compared the dubious six million to the alleged genocide of millions of African slaves. Finding a precedent for black reparations in the billions sent by American taxpayers to Israel, they argue that sauce for the Zionist goose is sauce for the black gander. And the next in line for some sauce, we predict, will be American Indians.

The Holocaust Museum has to be the most grotesque and macabre exhibit, outside of carnival side shows, ever presented to an audience. Graphic sculptures show pathetic Jews being led

to the gas chambers. Stacks of used shoes, presumably from "Holocaust" victims (although they could just as well be from Goodwill Industries) and other personal belongings replay the horrors of daily life in the concentration camps.

Visitors, including children, are urged to adopt the identity of an internee and follow the victim's path to the "gas ovens."

One notable feature of the house of horrors is a documentary film titled *Anti-Semitism* which at least one Christian minister, Rev. Dale Crowley Jr., says is anti-Christian, at best, and violates the very spirit of tolerance which the museum purports to exemplify. The film puts the blame for "the Holocaust" on Christianity itself.

The idea that Christianity itself was responsible for the alleged Holocaust is a frequent topic for media treatment. Even many Christian religious leaders have been convinced or coerced into their mea culpa for existing. Christianity, historically the religion of love and forgiveness, has become the cause of violence and suffering. Christians are evil so they must pay. And pay and pay.

American-born Rabbi Shlomo Riskin, who lives on Israel's West Bank from which Palestinians who have lived there for a thousand years have been deported, said in an inspirational sermon: "The world is divided into two parts: those who actively participated with the Nazis and those who collaborated with them. It was Christianity, especially Catholic Christianity, that fostered 'the Holocaust.' The Church is still dripping with blood because it still has not recognized Israel."⁴

Massive private contributions from a wide variety of associ-

ations, unions, service organizations and other entities have been made to the Holocaust Museum and not necessarily with the assent of their members.

As of April 22, 1993, such contributions included from these unions, are for example The AFL-CIO, American Federation of Teachers, Communications Workers of America, Hotel Employees and Restaurant Employees Union, American Postal Workers Union, International Brotherhood of Electrical Workers.

In Los Angeles, the Simon Wiesenthal Center has a "Museum of Tolerance" which is perhaps even more intolerant than the U.S. Holocaust Memorial Museum. Wiesenthal collects an annual fee of \$75,000 for the use of his name but the profits do not end there. Wiesenthal's "Museum of Tolerance" is the ultimate in Hollywood high-tech and plays daily to eager customers. Says Judith Miller:

"You are led by computer-synchronized light, color and sound through a succession of tableaux that take you back in time. You are in Europe before and during the Holocaust. You hear the actual words of the victims, the victimizers, the heroes and the apathetic bystanders. . . . As a searchlight comes on you are at a replica of the gates of Auschwitz—and you hear echoes of the victims—those who survived and those who did not."⁵

However, museums such as described are only a small part of what some have scoffingly called "Shoah Business." (The term "Shoah" is the Hebrew word for "catastrophe.") Television, motion pictures, books and almost daily "news" stories in the press help promote "the Holocaust." It has become a major and profitable industry.

Media Misrepresentation

Outraged by the worldwide furor over Dr. Arthur Butz's book, *The Hoax of the 20th Century*, which dissected the official post-war propaganda about World War II atrocities allegedly committed by the Germans, Holocaust "expert" Lucy Dawidowicz summed up Butz's findings as follows: "Butz . . . was convinced that all the Jews said to have been murdered were still alive, and he undertook to prove it. . . ." That is not what Butz believed or what he wrote. In fact, here is Butz's own summary of his findings (which are quite different from what Dawidowicz said):

The Jews of Europe suffered during the war by being deported to the East, by having had much of their property confiscated and, more importantly, by suffering cruelly in the circumstances surrounding Germany's defeat. They may have even lost a million dead. . . . Himmler was given the power to "act independently upon his own responsibility." Everybody knew that that meant executions of partisans and persons collaborating with partisans. The dirty task was assigned to four Einsatzgruppen of the SD . . . the Einsatzgruppen must have shot many Jews, although we do not know whether "many" means 5,000, 25,000 or 100,000.

How reliable, in fact, are the Establishment media summaries of what the so-called "Holocaust deniers" have supposedly said, if even Lucy Dawidowicz, ostensibly a leading Holocaust historian, can't provide an accurate summary of what her opponents are actually saying?

THE MOST EXPENSIVE COST

The dollars-and-cents price of "the Holocaust" to American taxpayers and citizens by itself is too expensive to bear but mere money is not the most intolerable cost.

Imagine the likely shape of our world today without this curse and you will be startled by its contrast with reality. It is evident that the image of "the Holocaust" has radically distorted America in every significant way.

Without "the Holocaust" image there would be no state of Israel nor its burden on American taxpayers who would be some half a trillion dollars richer. Even more importantly, the United States would not be inextricably involved in affairs of the Middle East which do not concern us, nor would Moslems from Casablanca to Zamboanga hate us.

Without the alien and malicious influence of Israel exercised upon Congress and the White House and every one of the 535 sitting members of Congress, domestic affairs could be conducted toward the interests of America, not toward an alien nation. American newspapers and the cognoscenti would concern themselves with soluble American problems, not insoluble foreign ones.

Our contrived obsession with "the Holocaust" as the pivotal and defining historical moment of all time has permeated, inhibited,

ited and polluted all academic and religious discourse, twisting its focus from our own needs and objective truth to the real or imaginary needs of others.

This suicidal bias has infected academic subjects from anthropology to sociology, biology and genetics, not only history.

“The Holocaust” is said to be the ultimate in human degradation but it is the ultimate in Hollywood imagery. It serves elitism by teaching that every nation may become as evil as the Germans if they try to live true to themselves (the definition of nationalism) and oppose the international plutocratic elite. This is why the image of “the Holocaust” serves the major political movement of our day—the move away from the Constitution, national sovereignty and a structured and free society to the formlessness, chaos and tyranny of the new world order—the Global Plantation.

“The Holocaust” tends to atomize individuals by breaking up traditional loyalties, thus ripening the public to accept revolutionary changes they have not chosen nor do they understand. It cuts the age-old tethers of Americans and all peoples to their own traditions and history, their pride, their instinctive love for kin and country. Indeed, such love—hitherto normal and the essential foundation keystone of political stability—is increasingly viewed with suspicion and hostility by the doyens of political correctness.

Finally, “the Holocaust” has perverted public philosophy and infected public morality by injecting a false standard. The reverse logic of “the Holocaust” is: “If a people as historically cultured and civilized as the Germans—the most advanced and creative people on earth—can engage in mass murder when they are left on their own and not directed by those moral paragons who direct us, then anyone can.” The stigma of real genocide is removed.

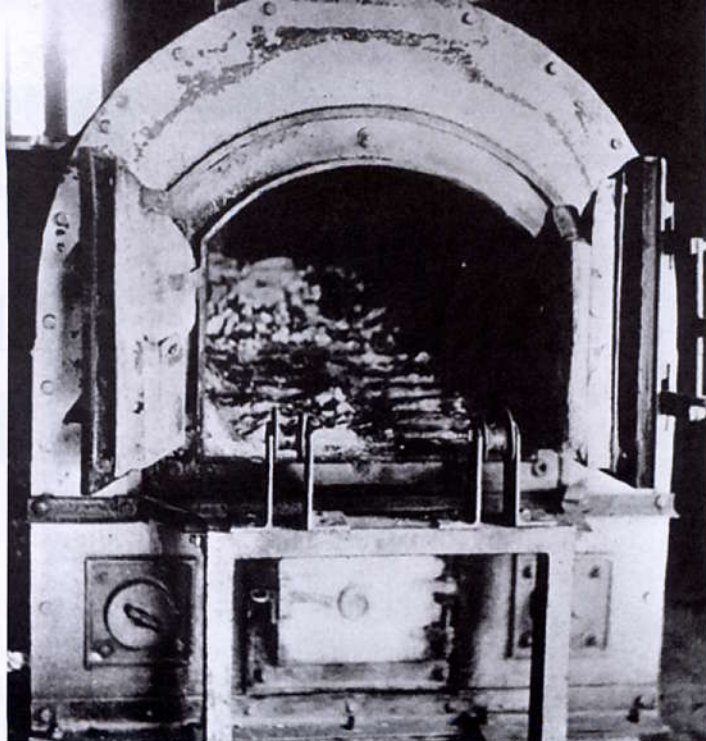
Thus, the world tolerates Israel’s savage treatment of Palestinians and other enemies. Israel is, in fact, the only country in the world that legally countenances torture of political prisoners. And why not? Weren’t “they” (the Jews) treated even worse by the Germans?

But there is more. Such atrocities as “the Holocaust” may be expected from savage third worlders—even excused. But from highly cultured European whites? The very people who have literally created the modern world? If so, then Western culture and the white race should be destroyed. Thus we hear the politically correct chant, “Hey, hey, ho, ho, Western culture has got to go” on American campuses.

The evil lie of the dimensions of “the Holocaust” is not a take-it-or-leave-it subject for others. It encompasses the most important issues facing Americans and it cannot be separated from them.

Unless public perception of “the Holocaust” can be changed from the artificial and false to the truth there is no stopping our decline.

We are facing literally an issue of survival.



Gas Oven or Gas Chamber?

There’s another possible explanation as to why many Americans who visited the Dachau camp shortly after the war ended believed that they had seen a gas chamber. In the June 14, 1959 issue of *Our Sunday Visitor*, Stephen F. Pinter revealed the following: “I was in Dachau for 17 months after the war, as a U.S. War Department attorney, and can state that there was no gas chamber at Dachau. What was shown to sightseers there and erroneously described as a gas chamber was a crematory. Nor was there a gas chamber in any of the other concentration camps in Germany.

“We were told that there was a gas chamber at Auschwitz, but since that was in the Russian zone of occupation, we were not permitted to investigate since the Russians would not allow it. From what I was able to determine during six postwar years in Germany and Austria, there were a number of Jews killed, but the figure of a million was certainly never reached.

“I interviewed thousands of Jews, former inmates of concentration camps in Germany and Austria, and consider myself as qualified as any man on this subject.”

This is why all Americans should be concerned with “the Holocaust.”

Whether they like it or not. ❖

REFERENCE NOTES:

1 George Ball and Douglas Ball, *The Passionate Attachment* (New York: W. W. Norton Co., 1992), pp. 281-282.

2 Quoted in *The Journal of Historical Review*, Summer, 1988.

3 Barry Chamish, *The Fall of Israel* (Edinburgh, Scotland: Canongate Publishers), 1992.

4 *Chicago Tribune*, May 9, 1993.

5 *Washington Post Book World*.

ARE YOU TIRED OF HEARING ABOUT 'THE HOLOCAUST'?

BY MICHAEL COLLINS PIPER

Over the past several years, black Americans have occasionally picketed the U.S. Holocaust Memorial Museum in Washington and surprised many visitors to the museum by displaying signs that declared, "The Holocaust is Boring." Now, Peter Novick, an American Jewish scholar admits that people of all races, creeds and colors are beginning to raise questions about the continuing focus by Jewish groups and the media on "the Holocaust" and asking whether the Holocaust has any real significance in American life.

Oh no! Not another book on the Holocaust! That's likely to be the (quite natural) response of many people when hearing there is yet another "must read" book on that subject. This latest in the seemingly endless series of books, movies, documentaries, essays—you name it—is University of Chicago professor Peter Novick's *The Holocaust in American Life*.

However, Novick's book should not be ignored—either by those who are bored with the subject of the Holocaust or by those who are steeped in the lore relative to the debate over what the Germans did—or didn't—do to 6 million (or was it 7 million or even more?) Jews during World War II. Novick's book is full of many surprises, indeed, and opens up new vistas in understanding what really happened during the Holocaust—contrary to what we have been told by what has been called "the Holocaust industry"—and how it is being used as a political and social engineering tool in America today.

Although it's not something that Jewish leaders would readily admit to the public, Novick's book reveals that within the Jewish leadership—in the American Jewish community in particular—there is a recognition that there is a growing popular boredom with—and, if truth be told, an increasing intolerance toward—continued harping on the Holocaust by the Jewish community and the media.

According to Novick, many Jewish leaders are especially worried about the growth (and increasing political power) of Hispanic, black and Asian populations in the United States who have no guilt (and little concern) about the events in Europe during World War II.¹ Jewish leaders perceive that these groups tend to look askance at endless Jewish perpetuation of Holocaust victimhood and that this may be a growing danger to Jewish in-

terests in America and around the world.

Even Elie Wiesel (who may well be the most widely promoted "Holocaust survivor" in history) says that eventually many people may say, "It's enough . . . we cannot take it every day," . . . and that Jews themselves are not equipped to answer. "What do you answer to that?"² asks Wiesel.

In short, people—many people of all races, creeds and colors in the United States and elsewhere—are tired of hearing about "the Holocaust."

While many American Jews (and Jews worldwide) see a danger in what has been generally called "Holocaust denial," Novick takes a different view on that controversial topic. Although Novick firmly believes in the "official" history of the Holocaust that prevails in academia and in the media, he believes that Jewish organizations devote too much time and energy trying to suppress those who dispute the official line.

Yet, Novick himself gives fuel to the fires of the so-called "Holocaust deniers" when he dissects a more recent claim by self-styled "Nazi-hunter" Simon Wiesenthal that not only did the Nazis kill at least 6 million Jews, but perhaps some 5 million others for a minimum grand total of 11 million victims.

In that regard, Novick reveals something quite interesting, the publication of which (were it sponsored by a "Holocaust denier") would probably be described as "Holocaust denial":

The 11 million figure—or, rather, the notion of 5 million "other victims" of Nazism, added to 6 million Jews—makes no historical sense. Five million is either much too low (for all non-Jewish civilians killed by the Third Reich) or much too high (for non-Jewish groups targeted, like Jews, for murder).

Where did the number come from? Although there is no detailed paper trail, it's generally agreed that the figure of 11 million originated with Simon Wiesenthal, the renowned pursuer of Nazi criminals. How did he arrive at this figure? The Israeli historian Yehuda Bauer reports that Wiesenthal acknowledged to him in a private conversation that he simply invented it.³

In short, according to Novick's research, Simon Wiesenthal is a liar, pure and simple. The 11 million figure is a lie. Wiesenthal, it seems, "invented" it. So the next time we hear Simon Wiesenthal discussing anything about the Holocaust, we have been forewarned.

The problem—as the so-called "Holocaust deniers" have repeatedly pointed out—is that there are many other little details (and not-so-little details) about the Holocaust that simply don't add up.

Novick also reveals an interesting point that adds foundation to arguments put forth by so-called "Holocaust deniers" who contend that many of the Jews of Eastern Europe said to have been gassed at Auschwitz or machine-gunned on the war's Eastern front actually found safe haven during the war in the USSR and in Soviet-occupied territory.

Novick points out that "the largest single addition to the ranks of Jewish [displaced persons in the immediate postwar period] were those Polish Jews who had found refuge in the Soviet Union during the war. After a brief stopover in the Jewish grave yard that was postwar Poland, [they] usually continued their journey westward."⁴

Novick thus effectively endorses (at least in part) Dr. Walter Sanning who contends in his ground-breaking demographic study, *The Dissolution of Eastern European Jewry*, that many of the Eastern European Jews said to have "died in the gas chambers at Auschwitz" actually survived the war, having been absorbed into the USSR and Soviet-occupied territories.

Novick also tackles one of the most prominent of the many sacred cows in the Holocaust public relations arena: the U.S. Holocaust Memorial Museum in Washington, D.C.—that "must-see" tourist abattoir *a la* Madame Tussaud's House of Horrors—paid for by American taxpayers who are bused there by the tens of thousands each year. In his book Novick reveals outright historical distortions and falsehoods pawned off on the tourists by the museum. He writes:

At the U.S. Holocaust Museum the exhibit on the failure to bomb Auschwitz begins by asserting that American Jewish organizations repeatedly asked the War Department to bomb the camp, which accords with the common impression of a broad consensus within American Jewry in favor of the operation. But the assertion, and the impression, are wrong. There is no record of any American Jewish organ-



MARTIN NIEMOLLER

That's Not What He Said . . .

In discussing public rhetoric about the Holocaust, Professor Peter Novick notes that: "No text from the Holocaust is more often quoted than Martin Niemöller's confession of his moral failure during the 1930s":

First they came for the Communists, but I was not a Communist—so I said nothing. Then they came for the Social Democrats, but I was not a Social Democrat—so I did nothing. Then came the trade unionists, but I was not a trade unionist. And then they came for the Jews, but I was not a Jew—so I did little. Then when they came for me, there was no one left who could stand up for me.

However, Novick also reveals that popular renditions of this famous "quotation" are not quite on the mark. In *The Holocaust and American Life* Novick reveals how the quotation has been ruthlessly exploited:

Time magazine, Vice President Al Gore, and a speaker at the 1992 Republican Convention follow the example of *The Encyclopedia of the Holocaust* in moving Jews from last to first place: "First they came for the Jews." *Time*, Gore and the Republican speaker omitted Communists and Social Democrats; Gore omitted trade unionists as well.

All three added Catholics (not on Niemöller's original list). Catholics are also added to the version of the quotation inscribed on the Holocaust memorial in Boston, a heavily Catholic city. The U.S. Holocaust Museum preserves the list and order intact except for prudently omitting Communists. Other versions include homosexuals on Niemöller's list.

ization ever asking the War Department to [undertake] such an operation. . . . Some Jewish groups abroad did urge such action; others opposed it; many vacillated.

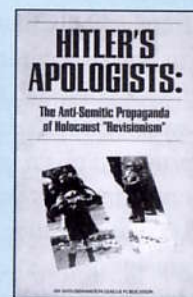
The exhibit contains a framed August 1944 letter from



The Truth About the 'Little Ghetto Boy'

Books and newspaper articles about the Holocaust—including even the front cover of the Anti-Defamation League's anti-revisionist work, *Hitler's Apologists*—frequently feature a photograph of a frightened young Jewish boy wearing a cap, his arms raised above his head as a German soldier holds him at gunpoint. He is touted as “one of many nameless victims of the concentration camps, gassed by the Nazis.” The fact is that the little ghetto boy had been arrested for stealing and was later released, unharmed, to his parents. He survived the war to become a wealthy London doctor—Israel Rondel. But here's the catch: Rondel and yet another self-proclaimed “Holocaust survivor” fought over the “honor” of being the widely pictured “little ghetto boy gassed by the Nazis.”

Dr. Tsvi C. Nussbaum, a New York ear, nose and throat specialist, also claimed that he was the boy in the picture. At any rate, *The New York Times* reported on May 28, 1982 that “some individuals, convinced that the symbolic power of the picture would be diminished were the boy shown to have survived, refuse to consider [Nussbaum and Rondel's claims] at all.”



A. Leon Kubowitzki, head of the Rescue Department of the World Jewish Congress, to Assistant Secretary of War John J. McCloy, passing on, without endorsement, a request from a member of the Czechoslovak State Council that Auschwitz be bombed. Not on display is Kubowitzki's letter written a month earlier, in which he categorically opposed bombing the camps [on the grounds that] “the first victims would be the Jews.”

“Nor,” adds Novick, “is there a display of the minutes of the Jewish Agency Executive, chaired by [future Israeli Prime Minister David] Ben-Gurion, which had considered the idea in June and concluded that ‘it ought not be proposed to the Allies to bomb places where there are Jews.’”⁵ So, in light of Novick's inflammatory revelation, the question that people might ask is simply this: what other falsehoods about the Holocaust are being perpetrated at the U.S. Holocaust Memorial Museum and elsewhere?

Although Novick pays the required homage to Holocaust survivors and emphasizes that he sees a continuing importance in a complete record of the tales that they have to tell, he treads on dangerous ground (and sounds very much like one of those “Holocaust deniers”) when he raises questions about the “memories” of Holocaust survivors. Novick writes:

In fact, those memories are not a very useful historical source. Or, rather, some may be, but we don't know which ones. A few years ago the director of [the Yad Vashem Holocaust archive in Israel] told a reporter that most of the 20,000 testimonies it had collected were unreliable: “Many were never in the places where they claim to have witnessed atrocities, while others relied on secondhand information given them by friends or passing strangers.”

Novick points out that Primo Levi, whom Novick refers to as

“one of the most renowned of survivor-witnesses,” has described this phenomenon thusly:

The greater part of the witnesses . . . have ever more blurred and stylized memories, often, unbeknownst to them, influenced by information gained from later readings or the stories of others. . . . A memory evoked too often, and expressed in the form of a story, tends to become fixed in a stereotype . . . crystallized, perfected, adorned, installing itself in the place of the raw memory and growing at its expense.⁶

Novick even takes a poke at much-touted Deborah Lipstadt, a top figure in the Holocaust promotion industry, who has become almost an icon of the Holocaust herself as a consequence of the fawning media treatment she receives. According to Novick: “When evidence emerged that one Holocaust memoir, highly praised for its authenticity, might have been completely invented, Deborah Lipstadt, who used the memoir in her teaching of the Holocaust, acknowledged that if this turned out to be the case, it ‘might complicate matters somewhat,’ but insisted that it would still be ‘powerful’ as a novel.”⁷

Novick admits that “the Holocaust” has actually become big business as far as Jewish community fund-raising is concerned, so much so that traditional charities focusing on education, support for Jewish homes for the aged—even fund-raising for programs to promote Jewish cultural awareness—have suffered in the wake of the rise of “the Holocaust” as a fund-raising gimmick.

Canadian billionaire Sam Belzberg—who provided most of the funding for the Holocaust-devoted Simon Wiesenthal Center in Los Angeles—has noted this irony, pointing out that while legitimate Jewish charities are suffering, “The Holocaust, though, works every time”⁸ as far as fund-raising is concerned.

Whatever its demerits, Novick’s book is still a fascinating overview of just precisely how—as he puts it—“the Holocaust has come to loom so large in our culture.” His book is actually, in many ways, a history of the behind-the-scenes workings of the American Jewish community since 1933, and even, more profoundly, in a certain sense, the last word on the Holocaust, although Novick certainly never intended it to be that.

The concept Novick purveys is that the real debate going on in the Jewish community today is whether or not “the Holocaust” should be perpetually memorialized as the defining event in Jewish culture, religion and history.

Those who relish talking about “the Holocaust” initially celebrated the publication of this book—after all, it is about that favorite topic—“the Holocaust”—but most of those Holocaust enthusiasts will probably never read it. For if they do, as we have seen, they may uncover some uncomfortable facts about the Holocaust that they really would prefer not be in “approved public discourse.”

This is somewhat reminiscent, in a mirror image sense, of the



‘The Holocaust’ Wasn’t ‘Big News’ in 1945

The liberation of the concentration camps at the end of World War II was not a “major news story” at the time, even though modern-day history books and the media treat the subject today as though it was a major news event at the time.

While today the media leads Americans to believe that the stories out of the concentration camps were “major news” of the day, when the concentration camps were liberated by Allied forces, University of Chicago historian Peter Novick asks: “How clearly did it stand out from all the other dramatic news of that spring?” and answers that question, pointing out that:

- FDR died the day after the liberation of Buchenwald;
- Mussolini was executed the day before the liberation of Dachau, and Hitler died the day afterward;
- Mauthausen was liberated on May 6, and the next day Germany surrendered.

As Novick notes: “The impact of the ghastly photographs from Dachau and Buchenwald was real and substantial, albeit not, for most, highlighting special Jewish victimization. But by singling out that encounter, ignoring all the other headlines that often overshadowed it, its enduring impact is easily exaggerated.”

response by those who declaimed loudly against Steven Spielberg’s *Schindler’s List*. Many people who are tired of the tales of the Holocaust boycotted the film, saying they had no desire to see depictions of “Jews being gassed,” when, in fact, Spielberg never once depicted such a thing.

Actually, that film is perhaps most notable in that Spielberg never once depicts Jews being gassed. Instead, he featured a dramatic scene in which Jewish internees freely and openly discuss among themselves one primary reason why the Germans would never exterminate the Jews, concluding essentially that: “They need us for labor.”

In any case, Novick's book provides new insights into the Holocaust legend that have made a lot of people uneasy. The book is quite interesting reading, if only because it assembles so many fascinating, little-known anecdotes about the public promotion of the Holocaust as a result of behind-the-scenes maneuvering that has never before been so thoroughly dissected in such a critical fashion.

The titles of the reviews of Novick's book in two distinctly "Jewish" magazines—*The New Republic* (July 19/26, 1999), and *The Nation* (July 12, 1999)—are both quite revealing in themselves. *The New Republic* review is entitled "The Morbid Truth." *The Nation*'s review is entitled "Holocaust Creationism" (an obvious play on much-discussed "Holocaust Revisionism"—or, as it has been erroneously called (including by Novick himself) "Holocaust denial." Clearly, Novick's book has left many people feeling uncomfortable. It is not just the "Holocaust deniers" who are rocking the boat.

The truth is that the so-called "Holocaust deniers" have examined the details of history and have determined that what we have been told about the Holocaust just is not so.

Yet, while Holocaust Revisionists have generated a vast array of writings, many of their efforts are lengthy and complex, often requiring far more scientific and historical background than the average layman has within his grasp. The result is that one often cannot see the forest for the trees.

Holocaust Propaganda Tool

In the summer of 1997, the author of this article, Michael Collins Piper, was invited to speak at a California college seminar about his book, *Final Judgment*, which contends that Israel's intelligence agency, the Mossad, played a front-line role alongside the CIA in the JFK assassination conspiracy. Almost instantaneously Piper was hit by a media barrage orchestrated by the Anti-Defamation League (ADL) of B'nai B'rith, a lobby for Israel.

The ADL told the press Piper was "a Holocaust denier" and, for that reason, he should not be allowed to discuss his book which is about the JFK assassination and which never once mentions the Holocaust.

Evidently the ADL was determined to shift the focus away from what the book really does address, so they determined the best way to discredit his thesis was to smear Piper as "a Holocaust denier"—perhaps the most explosive charge that can be made against anyone today. The ADL's tactic succeeded, setting off a firestorm of opposition and the seminar was canceled, illustrating one point most clearly: The Holocaust has become a powerful propaganda tool for the state of Israel.



PIPER

The resulting failure to translate Revisionist research into political consequence is a genuine tragedy. Holocaust revisionists must learn to effectively communicate their admittedly "controversial" findings to a wider audience.

Those who promote the myths about the Holocaust have vast resources at their command. The resources of Holocaust Revisionists are piddling in comparison: they must rely almost solely on their own wit and inventiveness. They face a hostile media and, honestly, a public that cares hardly a whit about the Holocaust, the media's infatuation with the subject notwithstanding.

As far as the phenomenon of what we might refer to as "non-stop Holocaust" in the media is concerned, Novick explains it bluntly in a way that might upset those who say it is a "canard" that Jews dominate the American media. Novick candidly admits that:

... Jews play an important and influential role in Hollywood, the television industry, and the newspaper, magazine and book publishing worlds. Anyone who would explain the massive attention the Holocaust has received in [the] media in recent years without reference to that fact is being naive or disingenuous.⁹

And although all good politicians in America today make great efforts to mention the Holocaust at every opportunity, Novick comments with sharp sarcasm that praise by politicians for Israel (and rhetoric about the Holocaust) is really "ventriloquism between consenting adults" and a "time-hallowed practice"¹⁰—a conclusion certainly discomfiting for persons (particularly American Jews) who want to believe that when politicians praise Israel and bemoan the tragedies of the Holocaust they really mean what they say.

According to Novick: "Like the ritual greeting in which we express solicitude about each other's health ("How are you?"), the ritualistic acknowledgment of the victimization of other groups is well-meant, a worthwhile gesture. But one ought to be cautious about thinking this acknowledgment represents deep and spontaneous feeling. . . ." ¹¹

Novick adds (quite correctly) that "The political rewards for supporting Israel have been manifest and substantial; on the other side, nothing but aggravation. . . . In interactions between [Jewish political action committees] and legislators, the primary appeal was to greed and fear." ¹²

Novick also reveals that the now popular catch-phrase referring to "the Judeo-Christian tradition" was a product of wartime propaganda concocted for political purposes and had no foundation in historical reality or in the annals of either Jewish or Christian teaching.

According to Novick, "It was during the Hitler years that American philo-Semites invented the 'Judeo-Christian tradition' to combat innocent, or not so innocent, language that spoke of a totalitarian assault on 'Christian civilization.'" In short, the term was invented for the very purpose of disposing of the con-

cept that there was any such thing as “Christian civilization” in the first place.

Even during wartime, Novick points out, the official American government (and also, to a degree, Jewish community) propaganda against the Germans downplayed German treatment of the Jews.

In fact, according to Novick, the Anti-Defamation League (ADL) of B'nai B'rith was very much fearful that Jews would be blamed by Americans for the war. Immediately after Pearl Harbor, the director of the ADL warned that, “There will be hundreds of thousands of bereaved families, a substantial part of whom have been conditioned to the belief that this is a Jewish war.”¹³

Novick reveals that Leo Rosten—a Jewish writer who headed the Office of War Information’s special anti-German propaganda division known as the “Nature of the Enemy” department—was fearful of putting too much emphasis on Nazi atrocities against Jews.

Rosten and the Jewish leadership perceived that there was so much anti-Semitism in the ranks of the U.S. Army that the result would be that U.S. soldiers might be sympathetic to the Germans.

(It was for that reason, among others, that immediately after Germany’s unconditional surrender, General Eisenhower issued his famous “non fraternization” order, punishing GIs who established personal contact with Germans.)

According to Rosten: “The impression on the average American is much stronger if the question [of fighting Hitler and the Nazis] is not exclusively Jewish.”¹⁴ With that in mind, according to Novick, U.S. propagandists were directed to show that the Nazis were “everyone’s enemy, to broaden rather than narrow the range of Nazi victims.”¹⁵

In short, coming full circle, the phrase “the Judeo-Christian tradition” was no more than wartime propaganda. The concept is a fraud that has nothing whatsoever to do with any theological teaching, popular modern-day perception notwithstanding. This casts a new light on a much-abused turn of phrase that is practically obligatory in all public pronouncements that dare to touch on the otherwise verboten subject of religion.

So it is that although the American Jewish community has played a major role in fighting traditional American displays of religious devotion, the invented concept of “the Judeo-Christian tradition” has still been a useful propaganda tool in perpetuating the story of the Holocaust.

Yet, despite all the public remonstrations on the part of non-Jews about the tragedies of the Holocaust, Novick suspects that, “for most Americans deploring the Holocaust is a rather ritualistic, albeit undoubtedly well-meant, gesture toward Jews who ask them to do so—a cost-free avowal that, as decent people, they are moved by the murder of European Jewry.”¹⁶

Perhaps a good example of this phenomenon is the comment (cited by Novick) of television personality Oprah Winfrey who once solemnly intoned: “I’m a better person as a result of seeing *Schindler’s List*.”¹⁷ Perhaps Miss Winfrey really meant that. Perhaps she didn’t. That perhaps she didn’t really mean it is what

Holocaust Ignored in the 1950s

During the 1950s, few in the American Jewish community considered the Holocaust to have been a major event in Jewish history, contrary to what we’ve been told today.

According to Peter Novick, the concept of “the Holocaust” as a major event in the Jewish experience was hardly that, at least if the record of the postwar period, well into the 1950s, is concerned. In the 1950s, Novick points out, there were no monuments or Holocaust memorials being constructed, except for a handful of commemorative plaques on synagogue walls.

In his 1957 book *American Judaism*, which Novick describes as the only scholarly survey of Jews in the 1950s, the author, Nathan Glazer, commented that the Holocaust “had had remarkably slight effects on the inner life of American Jewry.”

In addition, an unpublished scholarly study of the postwar American Jewish response to the Holocaust, prepared by Leo Bogart, then a student at the University of Chicago, asked a hundred Jews in Chicago to comment in response to an open-ended questionnaire. Bogart found that (with the exception of two respondents who had been in the military in Europe at the end of the war), “the extermination of Europe’s Jews had no real emotional effect upon the writers of the statements, or that it has influenced their basic outlook.”

What’s more, in 1957 *The New Leader* ran a series of essays to see what was going on in the minds of Americans who had graduated college since the bombing at Hiroshima. At least two thirds of the respondents were Jewish, but not one of them mentioned “the Holocaust.”

Clearly, based on this interesting assembly of disparate “mainstream” studies cited by Novick, “the Holocaust” was not the great lasting trauma in the minds of so many as we are today led to believe.

scares many American Jews who think that “It can happen here.”

In the early 1970s, says Novick, *The Washington Post* interviewed prominent Jewish figures asking them: “Do you think [another Holocaust] could happen here?” The responses were, “If you know history at all, you have to presume not that it could happen, but that it probably will,” or “It’s not a matter of if; it’s a matter of when.”¹⁸

Thus, American Jews are presumably gearing up to prevent “another Holocaust.” At the same time—inexplicably—they seem to be reveling in the tragedies of the past.

Evidently, there is a certain thread of thinking that, by virtue of their “victimhood,” modern-day Jews in the United States and around the world and in Israel in particular, have a certain status, evidenced by the comment by David Singer of the American Jewish Committee who says that so-called Holocaust deniers



The issue of “anti-Semitism” long preceded Hitler and was addressed in this double-edged cartoon entitled “The Chosen People” which appeared in the British satirical journal *Puck* (circa 1880). A Jewish pedlar carrying his wares of poetry, music, statesmanship, science, literature, patriotism—and promissory notes—thumbs his nose at German Chancellor Bismarck (with scepter) and American hotelkeepers, Hilton (left) and Corbin (right), who had barred Jews from their hotels, telling his gentile tormentors: “I have thrived on this sort of thing for eighteen centuries—Go on, gentlemen, persecution helps de pizness [i.e. business].”

seek to “rob the Jewish people and the State of Israel of their moral capital.”¹⁹ In essence, victimhood has given Jews and Israel special status, or, in Singer’s words, “moral capital.”

Jews today, according to Novick, “now often [seem] almost proud of the Holocaust,”²⁰ effectively glorying in the tragedies. However, Novick concludes, “There is a sense in which [Jewish philosopher] Emil Fackenheim was right to say that for Jews to forget Hitler’s victims would be to grant him a ‘posthumous victory.’ But,” Novick cautions, “it would be an even greater posthumous victory for Hitler were we to tacitly endorse his definition of ourselves as despised pariahs by making the Holocaust the emblematic Jewish experience.”²¹

What a contrast to that period, during the postwar era, when, as *The Nation’s* review of Novick’s book points out, “Jews understood themselves to be one group among many that suffered immense and heartbreaking losses,”²² including the thousands of American families who lost sons in the military fighting to rescue the Jews of Europe.

Novick, in a sense, according to *The New Republic*, believes that “we remember [the Holocaust] too much . . . [and that, as *The New Republic* puts it] American Jews have sworn fealty to a death cult.”²³ And then, as *The Nation* puts it: “Novick has made his case: The present state of Holocaust consciousness is not good for the Jews. It provides a negative way for Jews to define themselves as a people and a destructive way for Jews to relate to others.”²⁴

Novick points out that some leaders in the Jewish world have a positive outlook and don’t want to dwell on the thought that the rest of the planet is out to unleash “another Holocaust” on the Jews. Although one wag once commented that, “Jewish newspapers today are nothing more than a chronicle of whom the Jews hate and who the Jews think hates them,” not all Jews want to focus exclusively on the worldwide list of their enemies, both real and perceived.

According to Novick, when then-Israeli Prime Minister Yitzhak Rabin urged Jews to talk more about their friends than their enemies and A. M. Rosenthal, the Jewish editor of *The New York Times*, loudly objected to Rabin’s positive outlook, Henry Siegman—the head of the American Jewish Congress and himself a self-described “Holocaust survivor”—actually responded that Rabin’s comments were “absolutely liberating.”²⁵

So there is some hope, then, for those who wish to welcome Jews into the mainstream, rather than to watch them continue to marginalize themselves through a seemingly growing “circle the wagons” approach toward the perceived threats from the non-Jewish world.

Nonetheless, Novick comments: “In recent years it has become not just permissible but in some circles laudable for American Jews to assert the primacy of Jewish over American loyalty,” citing Rabbi Haskel Lookstein, who has said: “We are Jews first

and whatever else second.”²⁶

In fact, in the end, most Americans really bear no guilt over the Holocaust—they bear no shame. They spend no restless nights worrying about the six million or the seven million or the eleven million (Simon Wiesenthal’s “invented” figure) or even the forty million figure that was once bandied about.

They are simply not bothered by what Jewish writer Silvia Tennenbaum has referred to as a “psychic disturbance”²⁷ that has seemed to overcome those who are, in her words, now tending to “wallow in vicarious fantasies”²⁸ about the Holocaust—something that another Jewish writer, Bernard Wasserstein, has caustically described as a “necrophilic obsession.”²⁹

Many other Jewish writers feel the same way. Dr. Alfred Lilienthal, a pioneer American Jewish critic of Israel, has said that the Holocaust is “a cult, and the reigning cult”³⁰ among those obsessed with Israel. Jewish dissenter, Leon Wieseltier, the son of Holocaust survivors, has also said as much, frankly declaring that the centrality of the Holocaust for American Jews “amounts virtually to a cult of death.”³¹

Wieseltier dares to wonder how many American Jews “know anything about the Jewish medieval poets, the wealth of the culture, the Jewish philosophers?”³²

Right-thinking people of all persuasions agree with what the late Israeli Prime Minister, Yitzhak Rabin, said in 1995 when he rejected calls for an investigation into long-suppressed Israeli war crimes against Christian and Muslim Palestinian political prisoners: “There is no purpose in raising events of the past—not on our side and not on theirs.”

Rabin was right. His words can also be applied to the subject of the Holocaust. To repeat: “There is no purpose in raising events of the past—not on our side and not on theirs.”

We’ve heard *all* we need to hear from the Holocaust promoters, and we know what they have to say. Their message is so pervading, so ever-present—in books, newspapers, television, radio—that it has been virtually impossible to escape the Holocaust in American life.

As a result of the work of honest researchers—the so-called “Holocaust deniers” who have brought forth new facts and swept aside the myths of the past—we can move forward into the 21st century by wiping the Holocaust from the slate of historical debate and begin anew.

The Holocaust is over. No more Holocaust. Enough. ❖

ENDNOTES:

- 1 Peter Novick, *The Holocaust in American Life* (New York: Houghton-Mifflin, 1999), p. 278.
- 2 *Ibid.*, pp. 277-278.
- 3 *Ibid.*, p. 215.
- 4 *Ibid.*, p. 68.
- 5 *Ibid.*, pp. 56-57.
- 6 *Ibid.*, p. 275.
- 7 *Ibid.*, p. 275.
- 8 *Ibid.*, p. 188.
- 9 *Ibid.*, p. 207.
- 10 *Ibid.*, p. 208.
- 11 *Ibid.*, p. 238.



What About the Stacks of Bodies?

Gruesome photos of stacks of bodies at Dachau, Buchenwald, and the Bergen-Belsen camp (above)—widely used in Holocaust industry promotions—are perceived by some to be “proof” of gassings and a German policy of mass extermination. What these photos actually prove is that many died of typhus in the camps at the end of the war, when sanitation facilities broke down (due in part to Allied bombing) resulting in the deaths of thousands who were by no means “exterminated.” While Holocaust “history” is rife with reports of mass extermination at Buchenwald, for example, even the American Jewish Committee revealed in its report, *The Changing Shape of Holocaust Memory*, that “Most of the dead [at Buchenwald] probably succumbed to hunger, disease, and a neglect that was general in the postwar era of shortages and famine.” This a far cry from the popular perception of Buchenwald, Dachau and Bergen-Belsen of being “extermination centers.”

12 *Ibid.*

13 *Ibid.*, p. 41.

14 *Ibid.*, p. 27

15 *Ibid.*

16 *Ibid.*, p. 278.

17 *Ibid.*, p. 214.

18 *Ibid.*, p. 175.

19 *Ibid.*, p. 156.

20 *Ibid.*, p. 280.

21 *Ibid.*, p. 281.

22 *The Nation*, July 12, 1999.

23 *The New Republic*, July 19 & 26, 1999.

24 *The Nation*, *Ibid.*

25 Novick, p. 163.

26 *Ibid.*, p. 34.

27 Writing in *Newsday*, Sept. 17, 1997.

28 *Ibid.*

29 *The Washington Post*, April 28, 1996.

30 *The Spotlight*, August 9, 1993.

31 Quoted in *The Washington Post Book World*, April 22, 1990.

32 *Ibid.*

The 'Uncomfortable' Leuchter Reports

In 1988 Fred A. Leuchter, the leading U.S. authority on the construction of gas chambers for use in capital punishment in the American justice system, carried out extensive scientific studies of the alleged "gas chambers" at Auschwitz that are shown to visiting tourists as the place "where 6 million died" (or whatever the favorite figure happens to be at the time).

Although Leuchter had never been involved in "Holocaust denial," as it had come to be called, he was retained by Canadian Revisionist Ernst Zundel as an independent expert witness who would be called upon to testify in Zundel's defense in a criminal trial in Canada.

Leuchter had been recommended to the Zundel defense by the warden of the Missouri State Penitentiary, one of numerous American prison officials who had retained Leuchter as a consultant in years past.

Zundel had been charged with violating Canada's laws against distributing "false news"—to wit, Zundel's claim that the official version of "homicidal gassings at Auschwitz" was simply not true. Leuchter told Zundel up front that if he found there was evidence of homicidal gassings at Auschwitz, he would say so in his final report. In the end, however, after extensive forensic examination, Leuchter reached conclusions that surprised him.

Here is Leuchter's own summary of his far more comprehensive scientific findings (the details of which are probably beyond the comprehension of those unfamiliar with chemistry and the nature of poison gas and gas chamber construction):

None of the facilities examined at Auschwitz, Birkenau or Lublin could have supported, or in fact did support, multiple executions utilizing hydrogen cyanide, carbon monoxide or any other allegedly or factually lethal gas. Based upon very generous maximum usage rates [for] all the alleged gas chambers, totaling 1,692 persons per week, and assuming these facilities could support gas executions, it would have required 68 years to execute the alleged number of 6 millions of persons. . . .

If the crematories, operated at a theoretical rate of maximum output per day, without any down time and at a constant pace (an impossible situation), and we accept the figure of at least 6 millions executed, the Third Reich lasted 35 years at an impossible minimum to cremate these 6 million souls.

A detailed analysis of the 32 samples at the Auschwitz-Birkenau complexes showed 1,050 mg/kg of cyanide and 6,170 mg/kg of iron. Higher iron results were found at all of the alleged gas chambers but no significant cyanide traces. This would be impossible if these sites were exposed to hydrogen cyanide gas, since the alleged gas chambers supposedly were exposed to much greater quantities of gas than the delousing facility. Thus, chemical analysis further supports the fact that these facilities

were never utilized as gas execution facilities.

The construction of these facilities further shows that they were never used as gas chambers. None of these facilities was ever sealed or gasketed. No provision was ever made to prevent condensation of gas on the walls, floor or ceiling. No provision ever existed to exhaust the air-gas mixture from these buildings. No provision ever existed to introduce or distribute the gas throughout the chamber. No explosion-proof lighting existed, and no attempt was ever made to prevent gas from entering the crematories, even though the gas is highly explosive. No attempt

was made to protect operating personnel from exposure to the gas or to protect other non-participating persons from exposure.

Specifically, at Auschwitz, a floor drain in the alleged gas chamber was connected directly to the camp's storm drain system. At Majdanek a depressed walkway around the alleged gas chambers would have collected gas seepage and resulted in a death trap for camp personnel. No exhaust stacks ever existed.

Hydrogen cyanide is an extremely dangerous and lethal gas, and nowhere were there any provisions to effect any amount of safe handling. The chambers were too small to accommodate more than a small fraction of the alleged numbers. Plain and simple, these facilities could not have operated

as execution gas chambers.

For courageously publishing his scientific findings in his now internationally famous *Leuchter Reports*, Leuchter found himself a victim of the most incredible smear campaign imaginable. Hounded by Jewish terror bunds and levied with trumped-up state criminal charges in his home state for informally having described himself as an "engineer" (although he did not have a license as such), the nation's leading authority on techniques of capital punishment was driven out of business, his marriage was ruined, and he was forced to leave his native state.

Leuchter's experience mirrors that of each and every person who has publicly expressed doubts about the official story of "the Holocaust." Without exception, doubters are violently attacked in the media. At no time are the facts argued. Arguing facts is strictly prohibited by Holocaust promoters. Instead, all response to facts is "*ad hominem*," meaning: attack the accuser; never deal with what he says. ❖

NOTE: To find out more about Fred Leuchter's mind-boggling findings on the gas chambers—analyzed by chemist Germar Rudolf (who was deported from America and served time in a German jail for publishing his findings on "the Holocaust")—see the book *The Leuchter Reports*, available from TBR BOOK CLUB, P.O. Box 15877, Washington, D.C. 20003. Softcover, 227 pages, #431, \$22 minus 10% for TBR subscribers.



FRED LEUCHTER

PRELUDE TO THE HOLOCAUST

Jewish Power & Prosperity in Germany's Crisis Years Following World War I

FROM AN ORIGINAL ENGLISH-LANGUAGE WHITE PAPER ISSUED BY THE THIRD REICH

While most Germans were suffering in Germany during the post-World War I period under the communist-dominated Weimar Republic which was largely controlled by Jews, Germany's tiny Jewish population somehow managed to accumulate immense wealth and political power. This little-known phenomenon—ignored by the history books—helps explain in part the rise of Adolf Hitler and lays a groundwork for a complete understanding of the events we remember as “the Holocaust.”

To understand the Holocaust, it is critical to comprehend the vast wealth and influence accumulated by the miniscule Jewish population (less than 1 percent of the total) in Germany in the brief period following World War I prior to the rise of Adolf Hitler. This is a subject never discussed in the standard accounts of the Holocaust.

The fact is that massive corruption and profiteering by an increasingly prosperous Jewish minority during the Weimar period played a substantial role in setting the stage for Hitler's rise to power.

Many modern-day accounts of Holocaust survivors seeking restitution of property belonging to their families suggest that these Jewish families had vast material holdings—real estate, artwork, jewelry—treasures that could have only been accumulated through immense affluence.

It is never explained, however—and this is an important historical question, particularly in relation to what we now call “the Holocaust”—how this incredible array of wealth and possession was amassed during a period when Germany as a whole was wracked with overwhelming economic turmoil and depression.

Modern-day study of the Holocaust is devoted largely to “how” the Jewish people of Germany and Europe were dispossessed and of the terrible events that followed. However, what led to all of this is never addressed.

Modern-day study of the Holocaust does not examine (or explain) why the overwhelming majority of the people of Germany (and the ethnically diverse peoples of Europe as a whole) were willing to assent to the measures propagated by the National Socialist regime of Adolf Hitler to dislodge what was perceived as the disproportionate amount of riches and political and social



What is little known about the famous “yellow star” (inset) Jews were required to wear in public throughout the Reich is that it was not until September 1, 1941—more than eight years after Hitler came to power—that the decree requiring Jews to wear the star was issued.

Although from the standpoint of the German government, this was a wartime measure to identify Jews who (because of their declared hostility to the Reich) were considered as possible enemy agents, the truth is that many German officials opposed the decree, even while leaders of the Zionist Jewish community in Germany supported it, telling Jews to wear the star “with pride.” The star has become such an enduring part of the legend that the U.S. Holocaust Memorial Museum in Washington sells souvenir “yellow star pins” for visitors to wear on their own lapels.



power appropriated by the Jews in post-World War I Germany.

The following document will be most uncomfortable reading for modern-day Americans. However, sensitive readers should keep in mind that this material was first prepared more than 60 years ago when discussion of what is today considered the politically sensitive topic of ethnic differences was not as “incorrect” as it may be perceived today.

Modern-day readers might ask, “Why is it relevant that so many Jewish people were active communists in Germany? Why does their religion matter?” Or they might say: “Jews are just like other people. They just have a different religion. Why does it matter if the Jewish people were so powerful in the press, in the legal system, in the educational system and elsewhere?”

The fact is that in that day and time, things such as ethnicity and religion did matter, particularly in Europe and among so-called “hyphenated Americans” of all ethnic persuasions—including Jews. Sensitive readers should take that into account. To arbitrarily dismiss this factor is to dismiss the reality of history—and human relations.

Bear in mind, also, that the essay that follows was first released by National Socialist Germany’s sympathizers in the United States on July 1, 1933, at the time when Hitler was just beginning to consolidate his power in Germany.

As such, this essay does not take into account the developments that played such a critical role in influencing the attitude on the part of the German government toward its domestic Jewish population; such factors being:

- The then-continuing (and escalating) worldwide Jewish economic boycott of the new German republic.
- The literal declaration of war against Germany by leaders of the worldwide Jewish community in early 1933 (more than six years before the actual outbreak of World War II in 1939); and
- The subsequent outbreak of the war itself with Jewish elements within Germany functioning as a domestic opposition to the government of Germany.

In short, this essay is an overview of the situation existing in Germany prior to the time that the National Socialist government consolidated its power.

This commentary does not by any means justify (nor could the authors have foreknown) the subsequent suffering and devastation experienced by the Jews of Europe—along with the rest of the now-forgotten suffering of the peoples of Europe—in the years that followed. However, this essay does explain, at least in part, why—right or wrong—the vast majority of the German people felt the need to take drastic political measures to curtail Jewish influence . . .

The commentary follows:

* * *

The elements agitating against Germany in relation to the recent political house cleaning have found it convenient to overlook a number of facts. Two of them especially do not fit into their program, if a program there be:

First, not a religious and racial persecution is being dealt with, but a political shake-up;

Second, this shake-up at no time assumed the aspect of a massacre or pogrom not of such wide proportions as has been presented.

In what concerns the second of these aspects of the case, reasonable persons will be interested in learning that not all lawyers of Jewish persuasion in Germany were disbarred, as has been claimed, but that the bar merely has been reorganized so as to give a few more openings for Aryan Germans, who form about 99 percent of the population as against 1 percent of Jewish persons.

In the case of Prussia, for instance, this has resulted in 2,158 Jews being officially employed as barristers in the administration of justice as against, 3,515 before the reorganization was undertaken. The question has been asked:

“What has become of the 1,357 lawyers who are no longer barristers? They have been allowed as solicitors to enter into partnership with the practicing barristers among whom are their above-mentioned coreligionists as well as Christian lawyers.

The bar in Prussia numbered 11,814 at the moment the “Nazi” revolution occurred. Of this total, 3,515 were persons of Jewish persuasion or race, or one-third

of the whole. In other words, a group which constitutes only one percent of the population had in the course of the revolution of 1918, and since then, placed itself in possession of [nearly 30] percent of the law practice in the state of Prussia.

Under the circumstances, the question may be asked, in what country under the sun would such a state of affairs be tolerated or even thought reasonable?

Jewish judges and attorneys who were appointed or admitted to the bar before the revolution of 1918 have not been disturbed, nor has there been a time when to dislodge them was considered.

This leads to the crux in the situation:

When the National Socialists took over the government at Berlin, the officeholders, Gentile and Jew alike, were turned out, as is done in other countries after political upheavals.

The National Socialists had discerned a great deal of official corruption, and had promised the people of Germany relief from this. Men of a certain type will seize a government for the enjoyment of power; a much greater group will do this for the purpose of gain. In a country that had formerly been the very model for probity and ability in government, that was no longer the case.

“This essay does explain, at least in part, why—right or wrong—the vast majority of the German people felt the need to take drastic political measures to curtail Jewish influence in Germany”

It is deplorable that the foreign correspondents in Berlin, who found so much newspaper space for the recent crop of "atrocities," could not include in their accounts the names and crimes of thousands of Aryan Germans now in the toils of the law.

Hardly a day passed in Germany without numbers of Gentile Socialist and other radical Communist members of the former republican regime, going to jail for the [unlawful conversion] of public funds entrusted to them by a public taxed to the limit, first for revenue purposes, and again by reason of an industrial depression.

It is not a racial and religious persecution, then, that has been set up in Germany, as has been claimed, but a shake-up in public affairs that would have been necessary no matter who or what other party had passed in the control of the government.

There is involved here also the question of self-government. One cannot but wonder what a Jewish community would do, by and large, if it found that its public affairs, governmental and economic, had passed into the hands of a Gentile group president among it. To hear some of the most articulate leaders in this agitation, one could assume that the Jews, or any other group for that matter, would tolerate a German supremacy of the proportions a Jewish supremacy was tolerated in Germany—on an average, 35 percent by a population ratio of less than one percent. Germany alone actually tolerated being governed by a group that made common cause in a people's despoliation by a series of governments animated by only one purpose: to feather the nest of its members and friends, regardless of what the cost might be to a sorely tried and constantly harassed people.

Too much emphasis cannot be placed on the fact that the correctional measures taken were directed entirely against the Communist and other radical elements and affect in nowise the law-abiding citizens of Germany, gentile or Jew.

To afford an insight into conditions as they were, their cases are treated here with some regard to details.

THE JEW IN POLITICS AND GOVERNMENT

The most direct incentive for the resentment against Jewry in Germany had its origin in the days of inflation and deflation, when alien Polish, Lithuanian, Galician, Russian and Rumanian Orthodox Jews poured across the open German borders to take advantage of the distress of the German people. The absolute necessities to sustain life were beyond price. An American dollar was worth a million marks, a loaf of bread or an egg, millions. The German monetary standard had been destroyed, and to buy bread and milk, people had to sell their heirlooms and homes. The purchasers were largely aliens who with foreign money bought up the birthrights of the youth of the country and condemned them to a hopeless existence.

Minister of the Interior Heine, a Jew, in 1918-1919 opened up the borders of Prussia to the Jews driven out of Poland and other contiguous states to afford them asylum, and nothing was done by the Social Democratic regime to stop the influx of more Jews

DARK SECRET ABOUT JEWISH COLLABORATORS

The fact that Jews collaborated with the Nazis during World War II is something that the Holocaust lobby would much prefer be kept under wraps.

The Israeli capture of accused Nazi war criminal Adolf Eichmann, and his trial and execution in Israel (remembered today as a "major" event in the Holocaust legend), opened up some sores that University of Chicago historian Peter Novick has dared to reopen once again in his book, *The Holocaust in American Life*.

Novick points out that Jewish historian Hannah Arendt, in her book on the Eichmann affair, dared to mention that European Jews had actually collaborated with the Nazis in the rounding up of Jews for the concentration camps and in the subsequent administration of those camps. The big problem with Miss Arendt's writing—in the eyes of the Jewish community—according to Novick, was that "she had written of these matters before a large gentile audience."

The Jewish collaborations with the Nazis, according to Novick, "were hardly unknown—certainly not to those familiar with the diary and memoir literature [of the period]. . . ." But according to Novick's analysis, "discussion of the phenomenon was confined to Jews" with the single exception of an article in *Life* magazine on December 11, 1950.

In short, this was a deep dark secret not to be revealed outside the Jewish community. But Novick treads new ground by exposing this fact that has been lost in the modern-day Holocaust shuffle.

when the mark had depreciated to such a low ebb that the equivalent of a two-cent stamp cost 3,000 marks. When it was all over, these alien guests had skimmed the cream off the milk and left the can empty. Millions and millions worth of property had changed hands. The profiteers had reduced the rank and file of the German people to beggary, leaving a heritage of hate in the souls of the disinherited generation, who find themselves in the street, staring with frowning eyes at windows of homes once their parents'—homes now tenanted by people of an alien race.

The recent Jewish crisis in Germany was treated in the press with the background entirely overlooked. So were the reasons why something had to be done to stem the ever-rising tide of Jewry in the German republic. With Jewish influence a mighty factor in the world press, it would have been expecting too much to have public opinion gain the German rather than the Jewish angle on the situation.

What the "Hitler" movement against the Jews in Germany

amounted to has never been fully understood in the United States. "Hitlerism" as an "anti-Semitic" force is one of the fictions of our day.

Along with many other conditions that Hitler as the leader of "Young Germany" inherited was the resentment of the post-bellum generations in Germany against Jewish control in all that goes to make up the modern state. When finally the moment came for the Germans to be master in their own house, that moment was seized. It was a question of recapturing what during the revolution in Germany in 1918-19, and since then, had been lost.

Since the Jews rose to power in Germany by means of political radicalism of many sorts, some attention should be given them in that role.

The Jew became a power in politics in Central Europe—Germany and then Austria-Hungary—first about 1848, riding into prominence on the back of a popular movement initiated and supported by the Aryan peasant and industrial worker classes of Europe for the purpose of finally getting rid of the long vestiges of feudalism.

One of the men who more than any other saw his opportunity in the backwash of this agitation was Karl Marx, whose Jewish name was Mordechai [Levy]. Marx became the author of *Das Kapital* and similar socialist writings, and before long had made himself the founder of a political philosophy that was to spread all over the world, with Jews its apostles and Gentiles composing the masses that were necessary to give the movement substance and force. Direction remained always in the hands of Marx's race fellows as did the instances of prac-

tical application that grew out of this.

The founder of the German "Social Democratic" Party, LaSalle, also was a Jew. For many years this "thorn-in-the-side" of the political life of Germany remained under the control of Jews, with leaders of that persuasion and race ever multiplying. By the time the "Independent Party," Social Democracy in a new guise, was founded, shortly before the war, the leaders of the group were almost entirely Jewish, as a partial list of them shows: Bernstein, Hasse, Kausky, Bilferding, Cohn, Davidsohn, Simon, Rosenfeld, Prager, Wolfheim, Wolfstein, Eisner and Levi.

When later the Communist party of Germany emerged from the main Socialist body, two notable Jewish leaders stepped to the head of it: Karl Liebknecht and Rosa Luxemburg. Two other Jews—Rosenfeld and Seydewitz—became the founders of the Socialist Workers' Party.

By that time the revolution had happened. Jews occupied places in all the government offices and especially in places of great tactical and strategic value. They controlled the official press bureaus, managed the political party press, and by this and other means gained many seats in the several legislatures and the Reichstag. They were most active in the legislative committees, where, as in the United States, much, if not most, of the actual law-making is done.

It was much better elsewhere. In the Social Democratic Party publishing house of I.H.W. Dietz, the list of authors in 1927 carried 48 Jews out of a total of 96. Of 16 teachers in manual training, 13 were Jews in one instance. Not counting the Jews in the Communist Party of Germany, and the State Party, members of that race formed 12 percent of the Social Democratic Party in the

The Holocaust: 'A Beneficial Disaster' . . .

Although the state of Israel (founded in 1948) is often said to have "risen from the ashes of the Holocaust," the historical truth is that the creation of the state of Israel—not the survival of the Jews of Europe—was foremost in the minds of the Jews of Palestine during World War II.

Peter Novick points out that even during World War II, the Jewish community in Palestine actually had very little interest in the purported happenings in Europe—even when they included reports about atrocities against Jews. He writes:

The Palestine Post, on November 25, 1942, carried a report from the Polish government-in-exile of an alleged order by Heinrich Himmler to kill all Polish Jews by the end of 1942. It got four brief paragraphs with much more

space and more prominence given to "Soviet Army Scores Smashing Victory" (at Stalingrad) and "Allies Advance on Tunis, Bizerta." Even the Pacific war news got bigger play than the Himmler order.

On March 30 of the following year, "Premier of Bengal Dismissed" was given more space in the Post than the bottom-corner story "Half Million Jews Killed in Warsaw," which reported—*falsely as of this date*—that all of Warsaw's Jews had been killed. Yehuda Bauer, a leading Israeli Holocaust scholar, writes that the wartime Palestinian press would "go into ecstasies about some local party-political affair, while the murder of the Jews in Europe is reported only in the inside pages."

But it goes even further back than that. Although Americans today hear the horror stories of Nazi persecution of the Jews of

Reichstag—17 out of 143—a number relatively small because in the smaller industrial centers of Germany, from which many of these deputies came, Jewry was not then as completely in control as was the case a little later. Moreover, the fact that a deputy to the Reichstag was an Aryan Social Democrat did not mean that he did not have a Jewish political party boss.

Among the Jews who reached the very top in the revolutionary government were: Haase, Kautsky, Cohn, Herzfeld, Bernstein, Prouss, Cohen.

What the situation really was at the time is best understood when it is considered that even the Federal Conference of November 25, 1918, occurring in the midst of the debacle, was manned by Jews, as follows:

- Prussia: Hirsch, Haase, Herzfeld
- Bavaria: Eisner
- Saxony: Lipinsky, Gradnauer
- Wuerttemberg: Heimann
- Baden: Haas

The Reichstag court of inquiry investigating the case of the military conduct of Hindenberg and Ludendorff consisted of three Jews: Cohn, Katzenstein and Sinzheimer.

The government of Prussia, which up to the world war had always been essentially Aryan, has in recent years been very largely Jewish, this being one of the spoils of the race made during and since the revolution. A few of the higher government officials whom the political Jewry of Prussia and Germany forced upon a public that is 99 percent non-Jewish were:

- Rosenfeld, minister of justice;
- Simon, minister of finance;
- Hirsh, minister of interior;
- Gerlach, minister of education;
- Nathan and Eutran, in charge of the Press Bureau;
- Wurm, chief of Food Ministry; and
- Seeling, chief in the Department of Education.

The bloody radical revolution in Bavaria was entirely Jew-made. The leader in the movement, Kurt Eisner, rose to be the premier of the country. Jaffe, another Jew, was minister of finance, and Fechenbach, minister of education. Among leading Jews in the Reich's government were Dr. David, Dr. Hilferding and Landsberg.

Americans who will compare the facts here cited with the conditions in this country should have no difficulty of understanding why so many Germans, especially the youth of the land, whose door of opportunity seemed closed for good by the rapacity of the Jews, passed more and more under the impression that only a major operation would help where more conciliatory measures had failed.

THE JEW IN COMMUNAL LIFE

As the Jew increased in numbers, his necessities increased correspondingly. Choice or force *majeure* caused the Jew in olden times to take to certain pursuits, with his unquestioned genius and industry serving usually to make even the most insignificant endeavor worth while in the end. But before success could be achieved by the Jew, his Aryan fellow-men had to buy what

Germany long before the beginning of the war, Novick points out that the image of Jews in America and in Palestine working overtime to save their co-religionists from the clutches of Hitler is essentially a historical myth. Novick says:

As far as overall Zionist priorities were concerned, in the United States as in Palestine, it is clear that working for the creation of a Jewish state took precedence over working to save Europe's Jews. Even [Zionist leader and later Israeli Prime Minister] David Ben-Gurion's sympathetic biographer acknowledges that Ben-Gurion did nothing practical for rescue, devoting his energies to postwar prospects. He delegated rescue work to Yitzhak Gruenbaum, who insisted that "Zionism is above everything."

Novick points out that Ben-Gurion's lieutenant objected when it was proposed that money for the purchase of Arab land in

Palestine be diverted to the rescue of European Jews, that Gruenbaum responded: "Let them say what they want. I will not demand that the Jewish Agency allocate a sum . . . to help European Jewry. And I think that whoever demands such things is performing an anti-Zionist act."

And even after the now-infamous "*Kristallnacht*" (which has taken on a mythos all its own in modern-day media memorializations of "the Holocaust") when even the British government suggested transferring thousands of Jewish children from Germany to England, Ben-Gurion himself said, "If I were to know that it was possible to save all of the [Jewish] children of Germany by sending them to England and only half by transferring them to Palestine, I would still choose the latter. Because before us is not only a responsibility to those children, but a historical responsibility to the Jewish people."

Ben-Gurion was guided by what his biographer called "his philosophy of the beneficial disaster," and Ben-Gurion said, "It is in our interest to use Hitler . . . for the building of our country . . . the harsher the affliction, the greater the strength of Zionism."

he made or traded in. There was so much of this that any Jew who is inclined to be fair at all must admit that as a rule he fared well indeed at the hands of the peoples with whom he came to dwell as the years, decades and centuries passed.

It is unfortunate that since 1800 the populations of Europe have increased very rapidly, often so fast that the economic resources of the continent were far outstripped. The Jew has made his own contribution to that.

About 1800 the Jewish population of the world was estimated at about two millions. By 1930 it had increased to 15 millions. The Aryan race in Europe had in the same period increased from 187 millions to 602 millions, with the Jew multiplying twice as fast as the Aryans. Of the world's Jewish population, Germany had 564,379 when a census was taken in 1925—not quite one percent of the total, though probably a whole one percent if Christianized Jews and persons of mixed German and Jewish parentage were included, not counting those who in Germany are without religious affiliation for a multitude of reasons good and bad.

The tendency of Jews had been to gravitate toward the larger cities. In 1800 the number of Jews living in Berlin, London, Paris, Vienna, New York, Warsaw and Moscow was about 15,000. Today these cities have at least 3,000,000 Jewish inhabitants, or 20 percent of the world's Jewish population. Compared with the non-Semitic residents of these centers, the Jews form 14 percent of the whole. In 1800 only five percent of the Jews in Germany lived in cities of 5,000 inhabitants or more. By 1925 Jews to the number of 32 percent of the whole lived in 14 of the largest Germany cities. The Jews in Berlin in 1780 numbered 3,400. By 1870 they had increased to 30,000, and by 1925 to 173,000, or about 200,000 if the converted and otherwise Aryanized Jews are included.

To show what the manner of making a living of the Jews in Germany has been in recent decades, Table 1 [see page 41, showing percentage] will serve better than extended discussions.

These figures show that the Jews in Germany made rapid gains in eighteen years in all the leading and most profitable fields of human endeavor, at the same time abandoning more and more occupations in which hard physical labor and close application for long hours in a factory are necessary. The table could be treated here in detail, but this is left to the reader to exercise his mind on. The statement should be made, however, that the table shows by means of dashes to what extent the two censuses differed in categories.

By 1910 Jews in Germany's higher education had 177 professional seats in the academic departments, when on a proportional basis they should have had 13. By 1914 the number of Jews among 3,140 professors was 937, or 30 percent, in a population of which the entire Jewish race in Germany is less than one percent. Jews in the faculty of medicine of the Berlin University comprised 45 percent of the whole in the same year.

Table 2 (page 41) shows what conditions in Germany were at



This photograph of a black African banana vendor freely working in the streets of Berlin during the Nazi era lays waste to the myth that somehow all "non-Aryans" were discriminated against or otherwise rounded up and put in concentration camps for extermination by the Hitler regime. The vendor is pointing to a sign that reads "German Cameroonian bananas."

two of its oldest and most famous universities—Breslau, located in the eastern part of the country, and Gottingen in the central west.

Little by little the legal machinery of Germany was falling into the hands of an element which already was in full control of those avenues of industry and commerce in which the regulatory effect of law is needed most. What these conditions were is shown by the following chart [see Table 3, page 41], compiled in 1928 by the Association of German Academicians.

The same enumeration showed that Jews were rapidly displacing the Aryan Germans in the medical profession. With the Jewish element in the country less than one percent of the entire population, the physicians in Berlin were 52 percent Jewish. In a smaller city like Worms they formed 30 percent of the profession, while in Beuthen they comprised 36 percent of the whole, while the Wiesbaden resort almost the lowest with 20 percent, because, so ran the assertion, foreigners taking the cure at that place preferred not to be treated by Jewish medical men.

The Jew in German finance would fill a large tome. In addition to having some of their money invested in nearly all the banks, the German Jewish financiers own outright the

following great banks:

- Discontogesellschaft;
- Commerzbank;
- Dresdener Bank;
- Darmstaedter Bank;
- Berliner Handelsgesellschaft;
- Bleichroeder Bank;
- Mendelsohn Bank;
- And others.

Those interested in interlocking and "big business" directories are referred to what the German Jewish element has accomplished in this respect from 1913 to 1928. The names of directors given in Table 4 stand opposite the number of boards they served on in 1913 and 1928:

Of the men who control or manage the Berlin exchanges, 31 are Germans and 116 Jews, out of a total of 147—this in a nation of which less than one percent are Jews. Members of the same racial strain control Germany's department store business with an annual turnover of about 600,000,000 marks. The chain stores of the country are in the same hands. The Jews also control the wholesale business; and of Berlin's real estate, ground and buildings, they own or control more than one-half, with much of this acquired during the world war and the subsequent inflation and deflation periods, when the Jews in Germany could get money from abroad through their [ethnic and political] connections, while Aryan Germans could not, with the post revolutionary [Jewish-dominated] Social Democratic administrations in Prussia favoring the process.

There is not much the Jews have overlooked in their haste to better themselves, no matter at whose cost. There was a time when the German was supreme in the restaurant business. The Jews now control 40 percent of the total restaurants and coffee house business of the country. They own an even greater percentage of the moving picture houses, due also to favors received from political machines which they and their political entrepreneurs created and supported and who repaid kindnesses shown in this manner.

The situation is no better in the theatri-

TABLE 1: OCCUPATIONS

	1907		1925	
	GERMANS	JEWS	GERMANS	JEWS
<i>Farming & Husbandry</i>	28.9	1.0	26.3	1.5
<i>Industrial Workers</i>	42.9	22.6	36.6	21.9
<i>Commerce</i>	13.4	55.2	15.3	49.7
<i>Professions/Government</i>	5.5	6.6	—	—
<i>Public Administration</i>	—	—	2.3	0.7
<i>Law and Professions</i>	—	—	2.0	4.3
<i>Sanitation and Medicine</i>	—	—	1.7	3.7
<i>Servants</i>	1.3	0.3	5.1	2.8
<i>Without Occupation</i>	—	—	10.7	15.4

TABLE 2: JEWISH PROFESSORS

PERCENTAGE IN:	Breslau	Göttingen
<i>Jewish professors in the academic dept.</i>	25	40
<i>Jewish professors in the medical dept.</i>	45	34
<i>Jewish professors in the law dept.</i>	47.6	47
<i>Jewish professors in the natural sciences</i>	—	23

TABLE 3:

PERCENTAGE OF JEWISH LAWYERS

Dortmund —29
Hamburg —25
Stuttgart —26
Frankfurt on the Oder —35
Duesseldorf —33
Stettin —36
Karlsruhe —40
Ludwigshafen —53
Beuthen —60
Frankfurt on the Main —64

TABLE 4:
MULTIPLE CORPORATE DIRECTORSHIPS
By PROMINENT JEWS IN GERMANY

FOR YEARS ...	1913	1928
• Jakob Goldschmidt	1	108
• Louis Hagon	44	62
• Carl Fuerstenberg	0	48
• Henry Nathan	18	45
• Herbert Guttmann	13	45
• Hans Arnold	1	34
• Curt Sobernheim	25	68

cal business. Out of 234 theaters in 1931, Jews owned and operated 118, or 50.4 percent; non-Jews 39.3 percent, and race not ascertainable, 24 cases. In Berlin, conditions were even worse. Of its 29 theaters, 23 were in the hands of Jews with three-quarters of all the produced plays written by Jewish playwrights. The following Jews were members of the board of the Association of German Theatrical Critics [and thereby influenced the industry]: Faktor; Engel; Ihering; Jacobs; Falk; Heilborn.

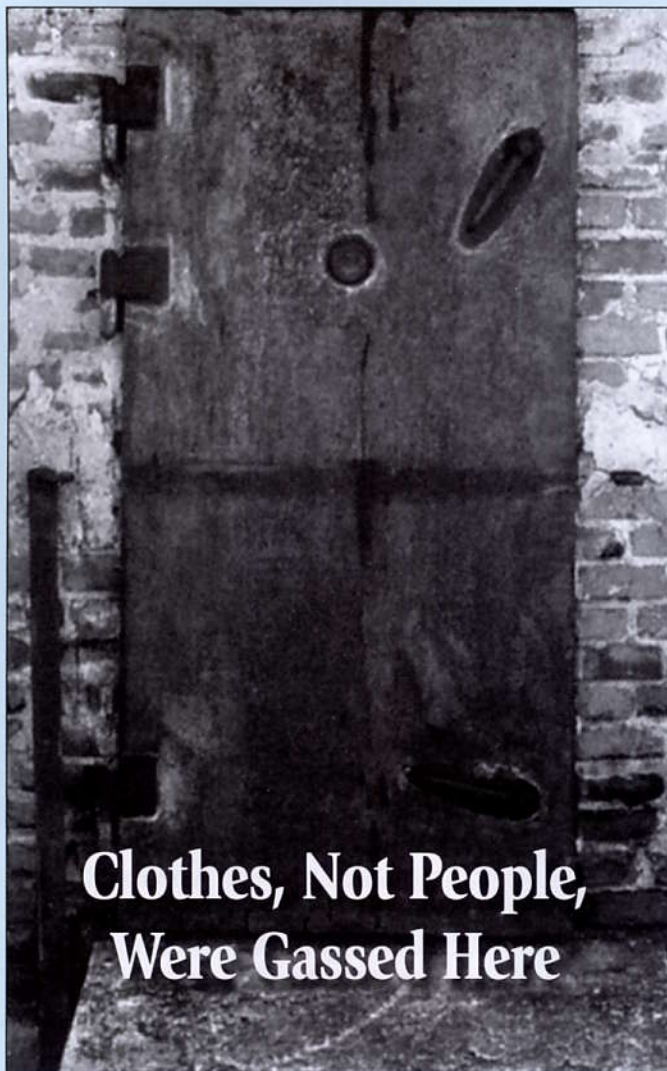
Jewish influence in film [production] is almost absolute in Germany, according to a responsible journal published on February 3, 1929. Twelve prominent producers controlled at that time the six leading studios, with virtually the whole leading acting personnel Jewish also.

It may not be out of place here to state that an inquiry into the subject of Jewish control of the theatrical and movie business in the United States would disclose a situation similar to that of which had existed in Germany, but is now happily overthrown. The domination of these great industries by the Jews in our country had resulted in a lowering of the standards of art and morality and the exploitation of sex and crime as the chief feature and leading motive of the general run of Hollywood productions.

It must be easy to counter the facts here enumerated with the assertion that the Germans in objecting to the continuation of this state of affairs are swayed by mere envy. In questions of this sort all depends upon the viewpoint of the critic.

The fact is that the Germans tolerated for many years a state of affairs that no other community would have tolerated. That the Germans were more fair to the German Jew, and Jews generally, is shown by the prominence Jews had attained even under the second empire, when they achieved all along the line a position and a state of material welfare entirely out of keeping with their place numerically in the population.

The trouble with the Jews in Germany today is that they will not live up to the old rule of "to live and let live." There is not



Clothes, Not People, Were Gassed Here

VISITORS to the U.S. Holocaust Memorial Museum in Washington, D.C. are shown this cast of a door that they are told was a door to one of the infamous Nazi “gas chambers” at the “Majdanek killing center in Poland.” This cast is also illustrated in a book about the museum entitled *The World Must Know*, a volume by museum official Michael Berenbaum. In his book, Berenbaum says that “from the outside, SS guards could observe the killing through a small peephole.” Here’s the catch: even Holocaust historian Jean-Claude Pressac admits in his 1989 book *Auschwitz: Technique and Operation of the Gas Chambers* that this door was a door to a gas chamber used for non-homicidal purposes; that is, it was a door on a gas chamber used to delouse clothing etc. The Holocaust museum also features a photograph of the inside of this gas chamber and thousands of people go away believing that this is where thousands died. Yet, visitors to the museum are not being told the whole story. If there is indeed so much “evidence” to prove that the Nazis used gas chambers for homicidal purposes why is this particular door—which actually proves nothing—being used as the “proof”?

the least doubt that under the influence of [World War I] and its disastrous aftermath the German Jew, aided by his co-racials in foreign countries, set out to make hay while the sun shone, brightly enough for him, but with a withering heat for the German of Aryan race who was universally blamed for the war and who for this reason was given the role of penitent not only by his late enemies in the countries that finally combined to subdue him, but also by the radical Jewish element within the country in whom the tormentors of Germany found an ally and friend for purposes of their own.

All in all, the case is one of the worm finally turning.

Another consideration that must not be overlooked and which will explain the growth of anti-Semitic feeling under the [Weimer republic] is the following: During the world war it is unfortunately true that the expatriated Jews in the countries of the Entente with a few notable exceptions, were pronouncedly aligned with the bitterest enemies of their fatherland. The newspapers they controlled were the most active in printing and circulating the basest slanders against the Imperial Government and its armed forces. In [the United States] *The New York Times* owned by a German Jew named Ochs, and *The New York World*, owned by a Hungarian Jew named Pulitzer, were the leaders in this vile campaign of calumny and misrepresentation.

Ignoring the kindness and friendship with which many of the leading German Jews had been honored by the emperor, some of whom he had ennobled, the newspapers of the expatriated Jews were conspicuous in all the capitals of the Allied powers for shameless vilification of the German Kaiser and his family.

The German people would not be human if in the hour of national resurgence they did not remember this record of disloyalty and the bitter humiliations they experienced from the International Jews throughout the world. The younger generation of Germans lost patience ultimately with the conditions their elders had tolerated—largely because the Socialists and Communists began doing their thinking for them where the old imperial regime left off.

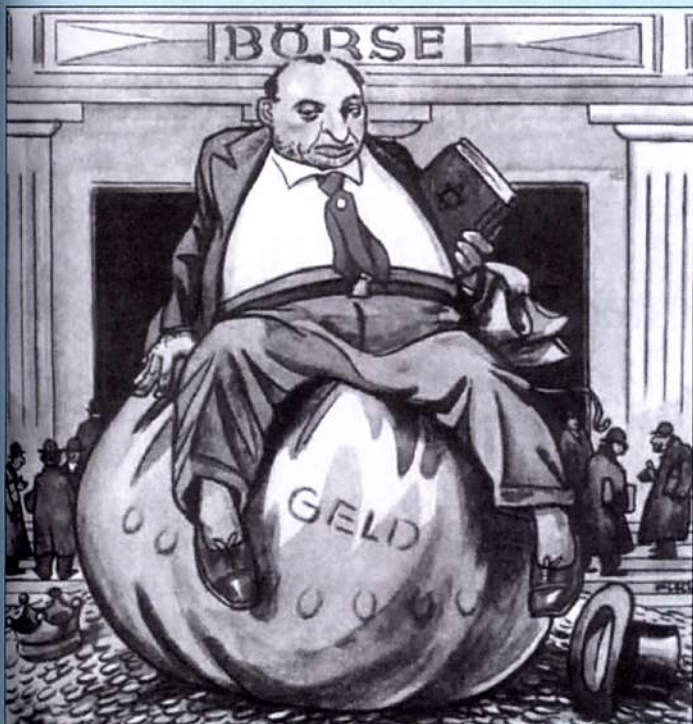
In what concerns the future of the Jew in Germany, his case cannot be stated better than that he will have to take pot luck with all the others from now on—which is all his co-racials got in other countries are entitled to at any time.

This great hubbub resembles nothing so much as neighbors being shocked because in the end somebody did call a spade a spade.

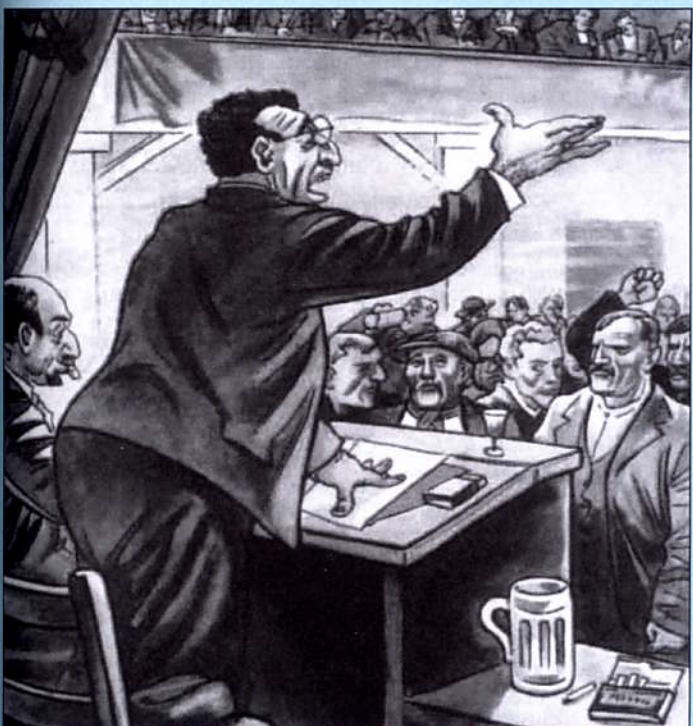
As Young Germany sees it, it has had enough to support the economic short-comings due to imperfections within the body politic, but quite foolish to elevate to a position of impregnable immunity a people who are Jewish for one purpose and not all Jewish when it comes to another.

The motto of these is: Fair play to all and special privilege to none. A people of only 1 percent cannot hope to maintain itself in almost absolute power if the other 99 percent finally tire of it.

Anti-Semitic Imagery in Prewar Nazi Propaganda



These cartoons from *The Poison Mushroom*, an anti-Jewish picture book issued by Julius Streicher, a leading German anti-Semitic publisher, reflect the varying negative popular perceptions of the Jews in Germany—ranging from the idea that Jews were international capitalists and hoarders of “geld” (i.e. money), as shown at top left, to defilers of German children (top right) to communist labor agitators (bottom left) to corrupt and deceitful business sharpies (bottom right).



THE JEWISH DECLARATION OF WAR ON NATIONAL SOCIALIST GERMANY

A History of the Economic Boycott of 1933

BY M. RAPHAEL JOHNSON, PH.D.

Long before the Hitler government began restricting the rights of the German Jews, the leaders of the worldwide Jewish community formally declared war on the "New Germany" at a time when the U.S. government and even the Jewish leaders in Germany were urging caution in dealing with the new Hitler regime.



Few people know the facts about the singular event that helped spark what ultimately became known as World War II—the international Jewish declaration of war on Germany shortly after Adolf Hitler came to power and well before any official German government sanctions or reprisals against Jews were carried out. The March 24, 1933 issue of *The Daily Express* of London (shown above) described how Jewish leaders, in combination with powerful international Jewish financial interests, had launched a boycott of Germany for the express purpose of crippling her already precarious economy in the hope of bringing down the new Hitler regime. It was only then that Germany struck back in response. Thus, if truth be told, it was the worldwide Jewish leadership—not the Third Reich—that effectively fired the first shot in the second world war. Prominent New York attorney Samuel Untermyer (right) was one of the leading agitators in the war against Germany, describing the Jewish campaign as nothing less than a "holy war."



The war by the international Jewish leadership on Germany not only sparked defensive reprisals by the German government but also set the stage for a little-known economic and political alliance between the Hitler government and the leaders of the Zionist movement who hoped that the tension between the Germans and the Jews would lead to massive Jewish emigration to Palestine. In short, the result was a tactical alliance between the Nazis and the founders of the modern-day state of Israel—a fact that many today would prefer be forgotten.

To this day, it is generally (although incorrectly) believed that when Adolf Hitler was appointed German chancellor in January of 1933, that the German government began policies to suppress the Jews of Germany, including rounding up Jews and putting them in concentration camps and launching campaigns of terror and violence against the domestic Jewish population.

While there were sporadic eruptions of violence against Jews in Germany after Hitler came to power, this was not officially-sanctioned or encouraged. And the truth is that anti-Jewish sentiments in Germany (or elsewhere in Europe) were actually nothing new. As all Jewish historians attest with much fervor, anti-Semitic uprisings of various degrees had been ever-present in European history.

In any case, in early 1933, Hitler was not the undisputed leader of Germany, nor did he have full command of the armed forces. Hitler was a major figure in a coalition government, but he was far from being the government himself. That was the result of a process of consolidation which evolved later.

Even Germany's Jewish Central Association, known as the "Verein" (club), contested the suggestion (made by some Jewish leaders outside Germany) that the new government was deliber-

ately provoking anti-Jewish uprisings.

The Verein issued a statement saying that “the responsible government authorities [i.e. the Hitler regime] are unaware of the threatening situation,” saying, “we do not believe our German fellow citizens will let themselves be carried away into committing excesses against the Jews.”

Despite this, Jewish leaders in the United States and Britain determined on their own that it was necessary to launch a war against the Hitler government.

On March 12, 1933 the American Jewish Congress announced a massive protest at Madison Square Garden for March 27. At that time the commander in chief of the Jewish War Veterans called for an American boycott of German goods.

In the meantime, on March 23, 20,000 Jews protested at New York’s City Hall as rallies were staged outside the North German Lloyd and Hamburg-American shipping lines and boycotts were mounted against German goods throughout shops and businesses in New York City.

According to *The Daily Express* of London of March 24, 1933, the Jews had already launched their boycott against Germany and her elected government. The headline read “Judea Declares War on Germany—Jews of All the World Unite—Boycott of German Goods—Mass Demonstrations.” The article described a forthcoming “holy war” and went on to implore Jews everywhere to boycott German goods and engage in mass demonstrations against German economic interests. According to the *Express*:

The whole of Israel throughout the world is uniting to declare an economic and financial war on Germany. The appearance of the Swastika as the symbol of the new Germany has revived the old war symbol of Judas to new life. Fourteen million Jews scattered over the entire world are tight to each other as if one man, in order to declare war against the German persecutors of their fellow believers.

The Jewish wholesaler will quit his house, the banker his stock exchange, the merchant his business, and the beggar his humble hut, in order to join the holy war against Hitler’s people.

The *Express* said that Germany was “now confronted with an international boycott of its trade, its finances, and its industry. . . . In London, New York, Paris and Warsaw, Jewish businessmen are united to go on an economic crusade.”

The article said “worldwide preparations are being made to organize protest demonstrations,” and reported that “the old and reunited nation of Israel gets in formation with new and modern

weapons to fight out its age old battle against its persecutors.”

This truly could be described as “the first shot fired in the Second World War.”

In a similar vein, the Jewish newspaper, *Natscha Retsch*, wrote:

The war against Germany will be waged by all Jewish communities, conferences, congresses . . . by every individual Jew. Thereby the war against Germany will ideologically enliven and promote our interests, which require that Germany be wholly destroyed.

The danger for us Jews lies in the whole German people, in Germany as a whole as well as individually. It must be rendered harmless for all time. . . . In this war we Jews have to participate, and this with all the strength and might we have at our disposal.

However, note well that the Zionist Association of Germany put out a telegram on the 26th of March rejecting many of the allegations made against the National Socialists as “propaganda,” “mendacious” and “sensational.”

In fact, the Zionist faction had every reason to ensure the permanence of National Socialist ideology in Germany. Klaus Polkehn, writing in the *Journal of Palestine Studies*, claims that the moderate attitude of the Zionists was due to their vested interest in seeing the final victory of National Socialism to force immigration to Palestine (“The Secret Contacts:

Zionism and Nazi Germany” 1933-1941”). This little-known factor would ultimately come to play a pivotal part in the relationship between Nazi Germany and the Jews.

In the meantime, though, German Foreign Minister Konstantin von Neurath complained of the “vilification campaign” and said:

As concerns Jews, I can only say that their propagandists abroad are rendering their co-religionists in Germany no service by giving the German public, through their distorted and untruthful news about persecution and torture of Jews, the impression that they actually halt at nothing, not even at lies and calumny, to fight the present German government.

The fledgling Hitler government itself was clearly trying to contain the growing tension—both within Germany and without. In the United States, even Secretary of State Cordell Hull wired Rabbi Stephen Wise of the American Jewish Congress and urged caution:

“The whole of Israel throughout the world is uniting to declare an economic and financial war on Germany. The symbol of the Swastika as the symbol of the new Germany, has revived the old war symbol of Judas.”

Biggest Secret of WWII?

Why Germany Began Rounding Up Jews & Deporting them to the East

Why did the Germans begin rounding up the Jews and intern-ing them in the concentration camps to begin with? Contrary to popular myth, the Jews remained “free” inside Germany—albeit subject to laws which did restrict certain of their privileges—prior to the outbreak of World War II.

Yet, the other little-known fact is that just before the war began, the leadership of the world Jewish community formally declared war on Germany—above and beyond the ongoing six-year-long economic boycott launched by the worldwide Jewish community when the Nazi Party came to power in 1933.

As a consequence of the formal declaration of war, the German authorities thus deemed Jews to be potential enemy agents.

Here’s the story behind the story: Chaim Weizmann, president of both the international “Jewish Agency” and of the World Zionist Organization (and later Israel’s first president), told British Prime Minister Neville Chamberlain in a letter published in *The London Times* on September 6, 1939 that:

I wish to confirm, in the most explicit manner, the declarations which I and my colleagues have made during the last month, and especially in the last week, that the Jews stand by Great Britain and will fight on the side of the democracies. Our urgent desire is to give effect to these declarations [against Germany].

We wish to do so in a way entirely consonant with the general scheme of British action, and therefore would place ourselves, in matters big and small, under the coordinating direction of His Majesty’s Government. The Jewish Agency is ready to enter into immediate arrangements for utilizing Jewish manpower, technical ability, resources etc.



CHAIM WEIZMANN

Whereas there was for a short time considerable physical mistreatment of Jews, this phase may be considered virtually terminated. . . . A stabilization appears to have been reached in the field of personal mistreatment. . . . I feel hopeful that the situation which has caused such widespread concern throughout this country will soon revert to normal.

Despite all of this, the leaders of the Jewish community refused to relent. On March 27 there were simultaneous protest rallies at Madison Square Garden, in Chicago, Boston, Philadelphia, Baltimore, Cleveland and 70 other locations. The New York rally was broadcast worldwide. The bottom line is that “the New Germany” was declared to be an enemy of Jewish interests and thus needed to be economically strangled. This was *before* Hitler decided to boycott Jewish goods.

It was in direct response to this that the German government announced a one-day boycott of Jewish businesses in Germany on April 1. German propaganda minister, Dr. Joseph Goebbels announced that if, after the one-day boycott, there were no further attacks on Germany, the boycott would be stopped. Hitler himself responded to the Jewish boycott and the threats in a speech on March 28—four days after the original Jewish declaration of war—saying:

Now that the domestic enemies of the nation have been eliminated by the Volk itself, what we have long been waiting for will not come to pass.

The Communist and Marxist criminals and their Jewish-intellectual instigators, who, having made off with their capital stocks across the border in the nick of time, are now unfolding an unscrupulous, treasonous campaign of agitation against the German Volk as a whole from there. . . .

Lies and slander of positively hair-raising perversity are being launched about Germany. Horror stories of dismembered Jewish corpses, gouged out eyes and hacked off hands are circulated for the purpose of defaming the German Volk in the world for the second time, just as they had succeeded in doing once before in 1914.

Thus, the fact—one conveniently left out of nearly all history on the subject—is that Hitler’s March 28, 1933 boycott order was in direct response to the declaration of war on Germany by the worldwide Jewish leadership just four days earlier. Today, Hitler’s boycott order is described as a naked act of aggression, yet the full circumstances leading up to his order are seldom described in even the most ponderous and detailed histories of “the Holocaust.”

Not even Saul Friedlander in his otherwise comprehensive overview of German policy, *Nazi Germany and the Jews*,

mentions the fact that the Jewish declaration of war and boycott preceded Hitler's speech of March 28, 1933. Discerning readers would be wise to ask why Friedlander felt this item of history so irrelevant.

The simple fact is that it was organized Jewry as a political entity—and not even the German Jewish community *per se*—that actually initiated the first shot in the war with Germany.

Germany's response was a defensive—not an offensive—measure. Were that fact widely known today, it would cast new light on the subsequent events that ultimately led to the worldwide conflagration that followed.

To understand Hitler's reaction to the Jewish declaration of war, it is vital to understand the critical state of the German economy at the time. In 1933, the German economy was in a shambles. Some 3 million Germans were on public assistance with a total of 6 million unemployed. Hyper-inflation had destroyed the economic vitality of the German nation.

Furthermore, the anti-German propaganda pouring out of the global press strengthened the resolve of Germany's enemies, especially the Poles and their hawkish military high command.

The Jewish leaders were not bluffing. The boycott was an act of war not solely in metaphor: it was a means, well crafted, to destroy Germany as a political, social and economic entity. The long term purpose of the Jewish boycott against Germany

was to bankrupt her with respect to the reparation payments imposed on Germany after World War I and to keep Germany demilitarized and vulnerable.

The boycott, in fact, was quite crippling to Germany. Jewish scholars such as Edwin Black have reported that, in response to the boycott, German exports were cut by 10 percent, and that many were demanding the seizure of German assets in foreign countries (Edwin Black, *The Transfer Agreement—The Untold Story of the Secret Pact Between the Third Reich and Jewish Palestine*, New York, 1984).

The attacks on Germany did not cease. The worldwide Jewish leadership became ever the more belligerent and worked itself into a frenzy. An International Jewish Boycott Conference was held in Amsterdam to coordinate the ongoing boycott campaign. It was held under the auspices of the self-styled World Jewish Economic Federation, of which famous New York city attorney and longtime political power broker, Samuel Untermyer, was elected president.

Upon returning to the United States in the wake of the conference, Untermyer delivered a speech over WABC Radio (New York), a transcript of which was printed in *The New York Times* on August 7, 1933.

Untermyer's inflammatory oratory called for a "sacred war"

against Germany, making the flat-out allegation that Germany was engaged in a plan to "exterminate the Jews." He said (in part):

... Germany [has] been converted from a nation of culture into a veritable hell of cruel and savage beasts.

We owe it not only to our persecuted brethren but to the entire world to now strike in self-defense a blow that will free humanity from a repetition of this incredible outrage. . . .

Now or never must all the nations of the earth make common cause against the . . . slaughter, starvation and annihilation . . . fiendish torture, cruelty and persecution that are being inflicted day by day upon these men, women and children. . . .

When the tale is told . . . the world will confront a picture so fearful in its barbarous cruelty that the hell of war

and the alleged Belgian atrocities will pale into insignificance as compared to this devilishly, deliberately, cold-bloodedly planned and already partially executed campaign for the extermination of a proud, gentle, loyal, law-abiding people. . . .

The Jews are the aristocrats of the world. From time immemorial they have been persecuted and have seen their persecutors come and go. They alone have survived. And so will history

repeat itself, but that furnishes no reason why we should permit this reversion of a once great nation to the Dark Ages or fail to rescue these 600,000 human souls from the tortures of hell. . . .

... What we are proposing and have already gone far toward doing, is to prosecute a purely defensive economic boycott that will undermine the Hitler regime and bring the German people to their senses by destroying their export trade on which their very existence depends.

... We propose to and are organizing world opinion to express itself in the only way Germany can be made to understand. . . .

Untermyer then proceeded to provide his listeners with a wholly fraudulent history of the circumstances of the German boycott and how it originated. He also proclaimed that the Germans were bent on a plan to "exterminate the Jews":

The Hitler regime originated and are fiendishly prosecuting their boycott to exterminate the Jews by placarding Jewish shops, warning Germans against dealing with them, by imprisoning Jewish shopkeepers and parading them through the streets by the hundreds under guard of

"Jewish scholars such as Edwin Black have reported that, in response to the boycott, German exports were cut by 10 percent, and that many were demanding the seizure of German assets in foreign countries."

Nazi troops for the sole crime of being Jews, by ejecting them from the learned professions in which many of them had attained eminence, by excluding their children from the schools, their men from the labor unions, closing against them every avenue of livelihood, locking them in vile concentration camps and starving and torturing them without cause and resorting to every other conceivable form of torture, inhuman beyond conception, until suicide has become their only means of escape, and all solely because they are, or their remote ancestors were, Jews, and all with the avowed object of exterminating them.

Untermyer concluded his largely fantastic and hysterical address by declaring that with the support of "Christian friends," that "we will drive the last nail in the coffin of bigotry and fanaticism. . . ."

That his allegations against Germany were made long before even Jewish historians today claim there were any gas chambers or even a plan to "exterminate" the Jews, display the nature of the propaganda campaign confronting Germany.

However, during this same period, there were some unusual developments at work: The spring of 1933 also witnessed the beginning of a period of private cooperation between the German government and the Zionist movement in Germany and Palestine (and actually worldwide) to increase the flow of German Jewish immigrants and capital to Palestine.

The modern-day supporters of Zionist Israel and many historians have succeeded in keeping this Nazi-Zionist pact a secret to the general public for decades and while most Americans have no concept of the possibility that there could have been outright collaboration between the Nazi leadership and the founders of what became the state of Israel, the truth has begun to emerge.

Dissident Jewish writer Lenni Brennar's *Zionism In the Age of the Dictators*, published by a small press and not given the publicity it deserves by the so-called "mainstream" media (which is otherwise obsessed with the Holocaust era) was perhaps the first major endeavor in this realm.

In response to Brennar and others, the Zionist reaction has usually consisted of declarations that their collaboration with Nazi Germany was undertaken solely to save the lives of Jews. But the collaboration was all the more remarkable because it took place at a time when many Jews and Jewish organizations demanded a boycott of Germany.

To the Zionist leaders, Hitler's assumption of power held out the possibility of a flow of immigrants to Palestine. Previously, the majority of German Jews, who identified themselves a Ger-

mans, had little sympathy with the Zionist cause of promoting the ingathering of world Jewry to Palestine. But the Zionists saw that only the anti-Semitic Hitler was likely to push the anti-Zionist German Jews into the arms of Zionism.

For all the modern-day wailing by worldwide supporters of Israel (not to mention the Israelis themselves) about "the Holocaust," they neglect to mention that making the situation in Germany as uncomfortable for the Jews as possible—in cooperation with German National Socialism—was part of the plan.

This was the genesis of the so-called Transfer Agreement, the agreement between Zionist Jews and the National Socialist government to transfer German Jewry to Palestine.

According to Jewish historian Walter Laqueur and many others, German Jews were far from convinced that immigration to Palestine was the answer. Furthermore, although the majority of German Jews refused to consider the Zionists as their political leaders, it is clear that Hitler protected and cooperated with the Zionists for the purposes of implementing the final solution: the mass transfer of Jews to the Middle East.

"The understanding was that Zionism would have to ally itself with National Socialism, so that the German government would not impede the flow of Jewish capital out of Germany."

Edwin Black, in his massive tome *The Transfer Agreement* (Macmillan, 1984), states that although most Jews did not want to flee to Palestine at all, due to the Zionist movement's influence within Nazi Germany, a Jew's best chance of getting out of Germany was by emigrating to Palestine. In other words, the Transfer Agreement itself mandated that Jewish capital could only go to Palestine.

Thus, according to the Zionists, a Jew could leave Germany only if he went to

the Levant.

The primary difficulty with the Transfer Agreement (or even the idea of such an agreement) was that the English were demanding, as a condition of immigration, that each immigrant pay 1,000 pounds sterling upon arrival in Haifa or elsewhere. The difficulty was that such hard currency was nearly impossible to come by in a cash-strapped and radically inflationary Germany. This is was the main idea behind the final Transfer Agreement. Lacquer writes:

A large German bank would freeze funds paid in by immigrants in blocked accounts for German exporters, while a bank in Palestine would control the sale of German goods to Palestine, thereby providing the immigrants with the necessary foreign currency on the spot. Sam Cohen, co-owner of Hanoaiah Ltd. and initiator of the transfer endeavors, was however subjected to long-lasting objections from his own people and finally had to concede that such a transfer agreement could only be concluded on a much higher level with a bank of its own rather than that of a private company. The renowned Anglo-Palestine Bank in

London would be included in this transfer deal and create a trust company for [this] purpose.

Of course, this is of major historical importance in dealing with the relationship between Zionism and National Socialism in Germany in the 1930s. The relationship was not one merely of mutual interest and political favoritism on the part of Hitler, but a close financial relationship with German banking families and financial institutions as well. Black writes:

It was one thing for the Zionists to subvert the anti-Nazi boycott. Zionism needed to transfer out the capital of German Jews, and merchandise was the only available medium. But soon Zionist leaders understood that the success of the future Jewish Palestinian economy would be inextricably bound up with the survival of the Nazi economy. So the Zionist leadership was compelled to go further. The German economy would have to be safeguarded, stabilized, and in necessary reinforced. Hence, the Nazi Party and the Zionist organization shared a common stake in the recovery of Germany.

Thus one sees a radical fissure in world Jewry around 1933 and beyond. There was first, the non-Zionist Jews (specifically the world Jewish Congress founded in 1933), who, on the one hand, demanded the boycott and eventual destruction of Germany. Black notes that many of these people were not just in New York and Amsterdam, but a major source for this also came from Palestine proper.

On the other hand, one can see the judicious use of such feelings by the Zionists for the sake of eventual resettlement in Palestine. In other words, it can be said (and Black does hint at this) that Zionism believed that, since Jews would be moving to the Levant, capital flight would be necessary for any new economy to function.

The result was the understanding that Zionism would have to ally itself with National Socialism, so that the German government would not impede the flow of Jewish capital out of the country.

It served the Zionist interests at the time that Jews be loud in their denunciations of German practices against the Jews to scare them into the Levant, but, on the other hand, Laqueur states that "The Zionists became motivated not to jeopardize the German economy or currency." In other words, the Zionist leadership of the Jewish Diaspora was one of subterfuge and underhandedness, with only the advent of German hostility toward Jewry convincing the world's Jews that immigration was the only escape.

The fact is that the ultimate establishment of the state of Israel was based on fraud. The Zionists did not represent anything more than a small minority of German Jews in 1933.

On the one hand, the Zionist fathers of Israel wanted loud denunciations of Germany's "cruelties" to the world's Jews while



This *New York Daily News* front-page headline hailed the massive anti-German protest rally held in Madison Square Garden on March 27, 1933. Despite efforts by the German government to alleviate tensions and prevent the escalation of name-calling and threats by the international Jewish leadership, the rally was held as scheduled. Similar rallies and protest marches were also being held in other cities during the same time frame. The intensity of the Jewish campaign against Germany was such that the Hitler government vowed that if the campaign did not stop, there would be a one-day boycott in Germany of Jewish-owned stores. Despite this, the hate campaign continued, forcing Germany to take defensive measures that created a situation wherein the Jews of Germany became increasingly marginalized. The truth about the Jewish war on Germany has been suppressed by most histories of the period.

at the same time demanding moderation so that the National Socialist government would remain stable, financially and politically. Thus Zionism boycotted the boycott.

For all intents and purposes, the National Socialist government was the best thing to happen to Zionism in its history, for it "proved" to many Jews that Europeans were irredeemably anti-Jewish and that Palestine was the only answer: Zionism came to represent the overwhelming majority of Jews solely by trickery and cooperation with Adolf Hitler.

For the Zionists, both the denunciations of German policies towards Jews (to keep Jews frightened), plus the reinvigoration of the German economy (for the sake of final resettlement) was imperative for the Zionist movement. Ironically, today the Zionist leaders of Israel complain bitterly about the horrific and inhuman regime of the National Socialists. So the fraud continues. ❖

See more from **DR. M. RAPHAEL JOHNSON** at www.rusjournal.com.

Was it 'Six Million' or 'Forty Million' Jews Who Died in the Holocaust? The Numbers Keep on Changing . . .

The world can thank one Rafael Lemkin, a Polish Jew, for one of the first widely publicized claims that the Third Reich was exterminating the Jews of Europe.

In his 1943 book, *Axis Rule in Occupied Europe*, Lemkin not only coined the term “genocide”—now a common part of the English language—but also made the claim that Nazi Germany had destroyed—by that time—millions of Jews and perhaps as many as 6 million.

This claim received widespread circulation, but it was preposterous on its face: Even the devotees of the Holocaust contend that the Nazis didn't begin their alleged policy of mass extermination until 1942—just a year before Lemkin's book went to the printer. Yet, Lemkin's 6 million figure took on a life of its own and after the war became “fact.”

In a similar vein, although he has gained much fame and influence based upon his reputation as a “Nazi-hunter,” claims made about the Holocaust by Simon Wiesenthal have been refuted again and again. In his 1946 book *KZ Mauthausen*, for example, Wiesenthal cites the supposed deathbed “confession” of the Mauthausen commander, Frank Ziereis, to the effect that “four million” were “gassed” to death with carbon monoxide at the nearby Hartheim satellite camp. This same confession, cited by Wiesenthal, also alleged that the Germans killed another “10 million” in Poland, Lithuania and Latvia. Obviously, not even the most dedicated Holocaust historians accept these figures, yet Wiesenthal is still held up by the media as an “authority” on the Holocaust.

Kurt Gerstein, a German anti-Nazi activist who said that he had “infiltrated” the SS, claimed in early 1945 that he knew no less than 40 million Jews had been exterminated by the Nazis. On April 26, 1945 Gerstein reduced that figure to 25 million Jews. Then on May 4, 1945, he decided the figure was 8 million when he was told that there were only 16.5 million Jews in the world prior to World War II.

Even the historians who say there were many millions of Jewish victims of the Holocaust cannot settle on precisely how many died. Professor Raul Hilberg, author of *The Destruction of the European Jews*, says 5.1 million died. Gerald Reitlinger, author of *The Final Solution*, says that the figure might be as high as 4.6 million, but he is uncertain about that estimate. Israeli Holocaust historian Yehuda Bauer summarized the contradictions quite well in 1989 when he declared: “The larger figures [of victims who died in the concentration camps] have been dismissed for years, except that it hasn't reached the public yet.”

On June 13, 1946 the respected *Baseler Nachrichten* newspaper of Basel, Switzerland published an article in which it concluded that not more than 1.5 million European Jews could have perished (of all causes) during World War II. The newspaper commented:

One thing is already certain today: The claim that this figure [of Jewish dead] runs up to 5 or 6 million . . . is not

true. The number of Jewish victims may vary between 1 and 1.5 million, because a higher number was not “within reach” of Hitler and Himmler.

It may be assumed and hoped that the final figure of losses of the Jewish people will be even lower than this figure. But clarification is necessary, which is why an investigation by a special United Nations committee should establish the truth, which is so terribly important for the present and for the future.

There was no such UN investigation. Thus, the question remains: If Nazi Germany did not exterminate 6 million Jews, then what happened to all of the Jews of Europe who seem to remain unaccounted for? The answer has been succinctly provided by Northwestern University Professor Arthur Butz, who spent many years studying the controversy. According to Butz:



The great majority of the millions allegedly exterminated were East European—not German or West European—Jews. For that reason study of the problem via population statistics has been difficult to impossible, but it is a fact that there are no longer large communities of Jews in Poland.

However, the Germans were only one of several parties involved in moving Jews around. The Soviets deported virtually all of the Jews of eastern Poland to their interior in 1940. After the war, with Polish and other Jews pouring out of the east into occupied West Germany, the Zionists moved large numbers to Palestine, and the United States and other countries absorbed many Jews, in most cases under conditions making impossible a numerical accounting. Moreover, the Polish borders were changed drastically at the end of the war; the country was literally moved west.

In addition, note that it has been said that roughly 790,000 Jews survived the Holocaust. Even the semi-official Jewish Joint Distribution Committee placed the “survivor” figure at 1,559,600. Yet, more than 3,900,000 Jews showed up to apply for reparations from the German government by 1952. These numbers certainly cast a new light on both the “official” figures of survivors—and on the number of those who actually did or did not die.

In the end, there are very real doubts that “six million Jews died during the Holocaust,” but those who have dared to raise those doubts are defamed as “Holocaust deniers,” the facts notwithstanding. The bottom line is that the “six million” figure is reasonably subject to dispute. ❖

THE UNVARNISHED TRUTH ABOUT THE NUREMBERG WAR CRIMES TRIALS

ADAPTED FROM THE WORKS OF DAVID HOGGAN

Although the “evidence” that emerged during the Nuremberg War Crimes Trials (and in other postwar tribunals) is said to be the foundation of “proof” regarding a Nazi policy of “extermination,” many of those who participated in the trials spoke out afterward and revealed how this “evidence” was actually obtained. There’s much more to the story of the war crimes trials than is reported in the official histories.

The primary source for the story that the Auschwitz concentration camp was a Nazi extermination center was the camp’s commander, Rudolf Hoess. His “confession” of April 5, 1946 was submitted by the U.S. prosecutors at the Nuremberg war crimes trials. However, years after the war, a British military intelligence officer, Bernard Clarke, admitted that he and five other British soldiers had tortured Hoess to get the confession. Hoess himself said, “Certainly, I signed a statement that I killed two and a half million Jews. I could just as well have said that it was 5 million Jews.”

In Hoess’s confession he also described another “extermination camp” known as “Wolzek.” The problem is this: No such camp ever existed and such a camp is no longer mentioned in literature on the Holocaust.

Edward L. van Roden, an American who was one of three members of a commission appointed to investigate alleged war crimes at the Dachau concentration camp, has given a rather frightening description of the methods used during the war crimes trials to get Nazi “war criminals” to admit their deeds. In *The Washington Daily News* (January 9, 1949) and *The British Sunday Pictorial* (January 23, 1949) van Roden described:

Posturing as priests to hear confessions and give absolution; torture with burning matches driven under the prisoners’ fingernails; knocking out of teeth and breaking jaws; solitary confinement and near starvation rations. . . The statements which were admitted as evidence were



WILLIAM O. DOUGLAS
Condemned Nuremberg trials.

obtained from men who had first been kept in solitary confinement for three, four and five months. . . . The investigators would put a black hood over the accused’s head and then punch him in the face with brass knuckles, kick him and beat him with rubber hoses. . . . All but two of the Germans, in the 139 cases we investigated, had been kicked in the testicles beyond repair. This was standard operating procedure with our American investigators.

Charles F. Wennerstrum, an Iowa Supreme Court justice who served as the presiding judge in the trial of German generals, told *The Chicago Tribune* on February 23, 1948, “If I had known seven months ago what I know today, I would never have come here. The high ideals announced as the motives for creating these tribunals have not been evident.” According to the judge:

The entire atmosphere here is unwholesome. . . . Lawyers, clerks interpreters and researchers were employed who became Americans only in recent years, whose backgrounds were imbedded in Europe’s hatreds and prejudices. Most of the evidence in the trials was documentary, selected from the large tonnage of captured records. The selection was made by the prosecution. The defense had access only to those documents which the prosecution considered material to the case.

Wennerstrum left Nuremberg “with a feeling that justice has



The Nuremberg war crimes tribunal—the trial of top Nazi leaders is shown above—was rife with false testimony, much of it based on forced confessions made by lower-ranking German officers who had been subjected to extensive torture. Respected American jurists and attorneys recoiled in disgust at the proceedings. Among those convicted and hanged for “war crimes” was Julius Streicher (inset), who had nothing to do with administration of any concentration camp, participated in no atrocities anywhere and gave no orders to anyone to do so. In fact, Streicher had been dismissed as Nazi leader for Franconia as early as 1940 and held no government post whatsoever after that time. His only “crime” was to publish anti-Jewish literature.

been denied.” U.S. Supreme Court Justice William O. Douglas, one of America’s most respected “liberal” thinkers, also had harsh words for the Nuremberg War Crimes Trials: “I thought at the time and still think,” he wrote, “that the Nuremberg trials were unprincipled. Law was created *ex post facto* to suit the passion and clamor of the time.”

U.S. Rear Admiral H. Lamont Pugh, former Navy surgeon general and commanding officer of the National Naval Medical Center, thought likewise. He wrote:

I thought the trials in general bordered upon international lunacy. I thought it particularly unfortunate, inappropriate, ill-conceived and . . . injudicious that the United States should have been cast in the leading role as prosecutors and implementors of the trials of German participants or principals.

Even Robert Jackson, the chief U.S. prosecutor at the Nuremberg War Crimes Tribunal, told President Harry Truman in a letter dated October 12, 1945 that:

[The Allies] have done or are doing some of the very things we are prosecuting the Germans for. The French are so violating the Geneva Convention in the treatment of [German] prisoners of war that our command is taking back prisoners sent to them [for forced labor in France]. We are prosecuting plunder and our allies are practicing it. We say aggressive war is a crime and one of our allies asserts sovereignty over the Baltic states based on no title except conquest.

Joseph Halow who was a U.S. Army court reporter at the 1947 Dachau war crimes trials, has revealed that:

Himmler to SS: 'Don't Let the Jews Die'

On December 28, 1942 the head of the SS concentration camp administrative office sent a directive to Auschwitz and other camps criticizing the high death rate among prisoners due to disease. (This directive was part of the exhibits at the Nuremberg war crimes trials. It was Nuremberg document PS-2171. Annex 2. nc & A red series, Vol. 4, pp. 833-834.)

The directive ordered that "camp physicians must use all means at their disposal to significantly reduce the death rate in the various camps. . . ." and that ". . . the camp doctors are to see to it that the working conditions at the various labor places are improved as much as possible." The order noted that SS chief Heinrich Himmler "has ordered that the death rate absolutely must be reduced."

Ironically, Norbert Masur, an official of the Swedish branch of the World Jewish Congress, met with Himmler on April 21, 1945. Masur's account of the meeting, published in the December 1985 issue of *Moment*, revealed: "During an extended conversation, Himmler complained of the rising charges of genocide being levelled against Germany and pointed out, 'In order to contain the epidemics, we were forced to build crematoria where we could burn the corpses of countless people who passed away because of these diseases. And now, they want to put a noose around our necks.'"

What the crematoriums were used for was saving the European Jews from the spread of typhus from the disease-ridden bodies of typhus victims in the camps. The crematoriums had absolutely nothing to do with any program of "mass murder" by the Nazis of the Jews of Europe and are not evidence of any such program.

Some creative Holocaust "historians" have contended that if the Nazis did not gas many Jews (or kill them outright through other clever means), they certainly did deliberately starve them to death. However, Dr. Russell Barton, who spent one month at the Belsen camp as a medical student after the war, reported that: "I was surprised to find records [at the camp] going back for two or three years, of large quantities of food cooked daily for distribution. At that time I became convinced, contrary to popular opinion, that there had never been a policy of deliberate starvation. This was confirmed by the large numbers of well-fed inmates."

Why then were so many people suffering from malnutrition? Reported Barton: "The major reasons . . . were disease, gross overcrowding by central authority, lack of law and order within the huts, and inadequate supplies of food, water and drugs." And this, according to Barton, only happened during the final months of the war, when Allied bombing shut off supplies to the concentration camps. So it is, then, that it may have been the Allies who were at least indirectly responsible for many of those stacks of dead bodies discovered upon the liberation of the camps.



HEINRICH HIMMLER



A former camp prisoner receives a post-liberation meal.

The witnesses in the concentration camp cases were virtually all of the sort we court reporters termed "professional witnesses," those who spent months in Dachau, testifying against one or another of the many accused. . . . It was to their economic advantage to testify, and many of them made a good living doing so. As one might well imagine, the motive of the professional witnesses was also one of spite and revenge. . . . In many instances their vengeance included relating exaggerated accounts of what they had witnessed. It also included outright lying.

There is also evidence that the American investigators during the Dachau war crimes trials were somewhat biased and had their own agenda.

The legal advisor to the court was Col. A. H. Rosenfeld. The chief of the War Crimes Committee was Lt. Col. Burton Ellis. His assistants were Raphael Shumacker, Robert E. Byrnes, William Perl, Morris Ellowitz, Harry Thon and a Mr. Kirschbaum. Of these individuals, all with the exception of Byrnes, have identifiably Jewish names.

No wonder that the aforementioned Justice August Wennerstrum, president of one of the war crimes tribunals, resigned in disgust and later charged that the prosecutors, "instead of trying to formulate and reach a new guiding legal principle, were moved only by personal ambition and revenge . . . [and that most of the court personnel] consisted of biased persons who, either on political or racial grounds, furthered the prosecution's case."

Earl Carroll, an American attorney on the Nuremberg tribunal, went so far as to allege that 60 percent of the prosecutor's staff were German Jews who had left Germany prior to the war, suggesting, obviously, that these German Jews were incapable of carrying out an unbiased inquiry and prosecution. ❖

ANNE FRANK—THE UNTOLD STORY

BY FRED BLAHUT

THERE'S MUCH MORE TO THE STORY of the Dutch Jewish girl, Anne Frank, and her famous diary than meets the eye. Here are some interesting insights into the Anne Frank legend that present a far different picture of the story of Miss Frank and cast new light on a key part of Holocaust history.

The story of Anne Frank's ordeal and her widely presumed "murder" at the hands of the Nazis is an international article of faith. However, the fact is that when Anne and her family were deported from Holland—after the Nazis broke down that famous door—she was sent to Auschwitz in September of 1944. Miss Frank was then subsequently relocated from Auschwitz to the Bergen-Belsen camp, where she died of typhus—no, she wasn't "gassed"—in March of 1945. Revisionists point out, if German policy was to exterminate Jews, Anne Frank would have been killed at Auschwitz, allegedly the chief Nazi "extermination" site.

The Diary of Anne Frank, purportedly the work of Miss Frank, has come under fire from Revisionist researchers who have contended, for a variety of reasons, that it is not what it is purported to be and that others had input in the writing of the document—long after Miss Frank's demise. But on June 8, 1989 *The New York Times* came to the rescue of the famous diary and reported that—at last—an "authenticated version" of the diary had been produced by the Netherlands State Institute for War Documentation. In other words, the previous version (or versions, as the case may be) were not, in fact, "authenticated" after all, and the diary that has been printed in dozens of languages and brought to the stage and screen may not have been genuine.

The newspaper failed to mention, however, that in 1959 a Swedish journal, *Fria Ord*, reported that Jewish novelist Meyer Levin had sued Otto Frank, the father of Anne Frank, in the New York Supreme Court. Frank had agreed to pay Levin \$50,000 to write the dialogue that appeared in the "diary" and then broke the contract. A jury ordered Frank to pay Levin the honorarium, but the judge set the award aside.



Contrary to her image as an icon in recent Jewish history and as a focal point of Holocaust commemorization, some Jewish critics are angry that Anne Frank was not particularly proud of her Jewish heritage and actually devoted very little in her famous "diary" to commemorating that heritage. In addition, Miss Frank actually died of typhus. She was not "gassed" or shot. Today, visitors to the U.S. Holocaust Memorial Museum can choose among more than 20 books devoted to the subject of Anne Frank, including multiple versions of her diary or, if they so desire, can purchase a pewter key chain which features a "mini" Anne Frank diary.

The matter was later settled after Levin appealed the decision.

Although today, *The Diary of Anne Frank* continues to be hailed as a "must read" (it is required reading at all academic levels) University of Chicago historian Peter Novick notes the fact that, at the time the diary was released, made into a stage play, and later adapted for the screen, the movie version—all of the hoopla notwithstanding—was not a hit at the box office.¹

Novick reveals some little-known aspects of the diary that have somehow even been missed by those who have spent much time and energy attempting to denigrate the work and its validity. In fact, there was actually a great deal of dismay in certain quarters about the diary (modern-day mythology on the part of both the diary's believers and the diary's detractors notwithstanding).

Lawrence Langer, described as a specialist in Holocaust literature, has complained, according to Novick, about Anne's "failure to practice Jewish rituals, the lack of a mention of Passover in the two years covered by her diary, and in general, her 'limited concern with Jewish issues.'"² Langer, evidently, perceives that perhaps the Anne Frank diary may not consti-

DID HANS FRANK 'CONFESS'?

Many historians are fond of quoting Hans Frank, the wartime German governor of Poland, who said, "A thousand years will pass, and this guilt of Germany will not be erased."

However, Frank himself testified at Nuremberg that he had heard only rumors and foreign reports of mass killings of Jews and that he had asked other officials, including Hitler, about the reports and that he was repeatedly assured they were false.



HANS FRANK

When, at Nuremberg, he was asked if he had taken part "in any way in the annihilation of Jews" that many witnesses had described, he said, "I say yes, and the reason why I say yes is because . . . I cannot answer to my conscience to shift the responsibility for this on these low-level people. I never built a Jewish extermination camp or helped to bring one into existence. But if Adolf Hitler personally shifted this terrible responsibility onto his people, then it also applies to me. . . . And therefore I have the duty to answer your question *in this sense and in this context* with yes" [emphasis added].

That's what he really said, albeit the official history books report the contrary.

tute an "important" Holocaust text—a fact that will surprise many diary devotees.

In addition, the "popular" play and movie versions of the diary are not, in fact, loyal to what the public today might believe were this young Jewish girl's actual attitudes toward her heritage and the events taking place around her.

According to Novick: "While in some respects additions and deletions in the play made Anne and her family less Jewish, in other respects the play made them more Jewish, something Jewish reviewers noted at the time but later commentators have ignored.

"The theater reviewers for two Zionist magazines, *Jewish Frontier* and *Midstream*, pointed out that while in the diary Anne had referred to [the Jewish holiday] Hanukkah once in passing, immediately adding that [the Christian holiday] 'St. Nicholas Day was much more fun,' the play dwells at length on the Hanukkah celebration and ignores St. Nicholas Day. 'All of this is good public relations for the Jews' traditional observances,' remarked the reviewer in *Midstream*, 'but it is not what Anne Frank wrote in her diary.'"³

Anne evidently was not very much of an ardent Zionist either. In the diary, Anne referred to her sister wanting to become a midwife in Palestine, referring to that as a "narrow cramped existence"⁴ whereas Anne wanted to go to Paris and London and "see beautiful dresses and interesting people." She wanted to "become Dutch"⁵ (Anne's words) after the war.



Above, the Wannsee "Conference" site.

Planning for 'Genocide'—Not!

On August 27, 1945 the *Pittsburgh Press* carried a United Press story headlined "Nazi plan to exterminate all Jews in Europe revealed." The story reported that one Major Hans Georg Mayer, a German SS officer, captured by the Allies, had "calmly told American authorities how the Nazis had planned to exterminate all of Europe's Jews."

The report stated: "Mayer told interrogating officers yesterday that the plan took root at a Berlin conference in 1940 which was attended by Adolf Hitler, Heinrich Himmler, Joseph Goebbels, Reinhard Heydrich and Ernst Kaltenbrunner." However, it was noted, "Mayer was not at the meeting. He was not big enough for that."

Since Mayer first told his story, the final, "official" story has been that the mass extermination of the Jews was planned at the now-infamous "Wannsee Conference," held in 1942—two years after Mayer's "Berlin conference." No one today claims that Hitler was at Wannsee.

Israeli historian Yehuda Bauer has laid waste to the Wannsee legend. According to Bauer, quoted in the *Canadian Jewish News* of Jan. 30, 1992, "The public still repeats, time after time, the silly story that at Wannsee the extermination of the Jews was arrived at." According to Bauer, Wannsee was "hardly a conference" and "little of what was said there was executed in detail."

Hardly a comforting thought to modern-day Holocaust enthusiasts who see "the Holocaust" as a unifying force for Jewish survival into the 21st century. ❖

ENDNOTES:

- 1 Peter Novick, *The Holocaust in American Life* (New York: Houghton-Mifflin, 1999), p. 104.
- 2 *Ibid.*, pp. 119-120.
- 3 *Ibid.*, p. 120.
- 4 Cited by Novick, p. 120.
- 5 *Ibid.*

FRED BLAHUT was a regular contributor to TBR for many years. He was also an editor of *The Spotlight* newspaper. He passed away in 2002.

JEWISH LEADERS DENIGRATED HOLOCAUST SURVIVORS

HOLOCAUST SURVIVORS—both real and otherwise—are modern-day media icons. Hardly a day goes by without the press featuring the story of some survivor. However, as Jewish-American historian Peter Novick has documented, the current view of Holocaust survivors as being little less than saints hasn't always been in vogue, particularly within the ranks of the Jewish elite.

BY THE BARNES REVIEW STAFF

Contrary to what you may have been told, immediately following World War II, survivors of the Holocaust were not held in as high esteem (even by the Jewish establishment) as they are today.

Today, as Dr. Peter Novick of the University of Chicago points out in his book *The Holocaust in American Life*, those who survived the war—particularly those who spent time in the concentration camps—have been elevated to a special status. But immediately after the war, as Novick notes, the attitude toward the survivors was not quite the same.

• Jewish writer Samuel Lubell, writing in *The Saturday Evening Post* of October 5, 1946, said that “It was a survival not of the fittest, not of the most high-minded or rea-



ELIE WIESEL
Holocaust is “mystery religion.”

sonable and certainly not of the meekest, but of the toughest.”¹

• According to one Jewish official, “Often, it was the ‘ex-ghetto’ elements rather than the upper class or white collar groups who survived . . . the petty thief or leader of petty thieves who offered leadership to others, or developed techniques of survival.”²

• A top leader of the American Jewish Committee wrote that “Those who have survived are not the fittest . . . but are largely the lowest Jewish elements, who by cunning and animal instincts have been able to escape the terrible fate of the more refined and better elements, who succumbed.”³

• David Sh’altiel, a future Israeli general, commented that “Those who survived lived because they were egotistical and looked out, first and foremost, for themselves.”⁴

A Tattoo Really Doesn't Prove Anything . . .

Edith Vardy of Great Neck, New York survived the wartime turmoil of the Auschwitz labor camp in Poland. According to the March 17, 1994 edition of *Newsday*, Mrs. Vardy told her son Michael that when she dies she wants her arm bearing an Auschwitz prisoner number tattoo removed and donated to a museum to commemorate “the Holocaust.”

“This should be for the next generation, for the deniers,” she says, suggesting that her tattoo will disprove those she calls “the deniers”—that is, those who question certain details about the history of the Holocaust. According to Mrs. Vardy: “I will not talk from my grave, but my hand should be here.”

Question: If Auschwitz was an extermination center, as the history books have told us, why did the German authorities bother to tattoo prisoners with numbers if they (the prisoners) were ultimately being marched into the gas chambers and then cremated? What indeed does a tattoo prove anyway? It simply proves that the Germans—at the very least—expected to have their prisoners around for some time and that they didn't plan on exterminating them as soon as they were brought into the camps.

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MARCH/APRIL 2008

Daniel Boone: the man and the myth; Nazi Germany tested a nuclear weapon; requiem for the white Africans?; Lebanon bombing pinned on Mossad; an examination of Israel's massive nuclear arsenal; Leon Degrelle muses "what if Hitler had won?"; Of German Blood—Part III: contributions of Germans and German-Americans to world and U.S. culture; Andrew Jackson's 1832 bank veto; how we can stop imperialist wars.

MAY/JUNE 2008

Long lost book claims John Wilkes Booth was not killed in a barn in Virginia; Gen. Paul von Leetow Vorbeck: the Bush Ghost of Africa; Revisionism on the front lines; interview with persecuted historian Sigfried Verbeke; tough questions on the holocaust; Robert Brasillach remembers Degrelle; more . . .



JULY/AUGUST 2008

The legends of Martin Luther; Islam vs the West; a Muslim looks at Israeli religious suprematism; Hitler's gun ban; TBR publisher Willis Carto; FDR's enemy alien policy; the murder of Patton and the silencing of British Gen. Morgan; is money the 12th and final religion?; prominent academic punished for publishing views about holocaust; Wilson's affair seals fate of Palestine; arch-Zionist Douglas Reed; great patents heist.

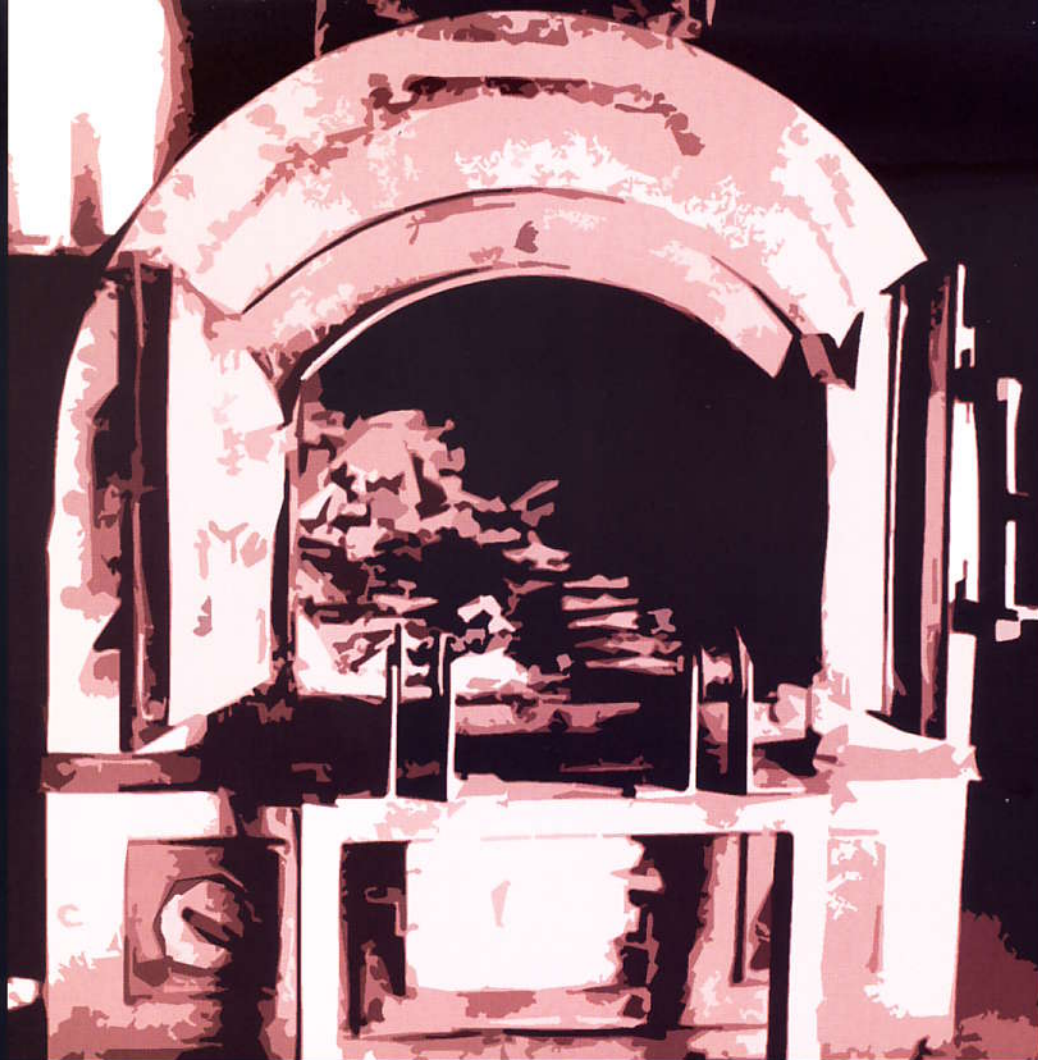
SEPTEMBER/OCTOBER 2008

TBR's "All-Solzhenitsyn" issue: first-ever English review of banned book from Aleksandr Solzhenitsyn. Details: the end of the czars and the holocaust of 60 million Christians; 1917 revolution; terror famine; life in the gulag; Bolsheviks in post-WWI Europe; pogroms; Russian Civil War; Stalin's executioners; Jewish commissars; immigration waves and more!

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Holocaust Revisionism: The Arguments

By Juergen Graf & Bruno Montoriol with Introduction by Mario Consoli

Ever get into a debate with someone about "the holocaust"? Need more ammo to make your case? Want to know what Revisionists believe about "the holocaust" and why? What they deny? What they do not deny? And also the standard arguments used to prove "the holocaust" happened as the court historians say? If you've ever felt frustrated trying to convince others to open their minds to a new reality in regard to "the holocaust," then here is the book for you. Chapters cover: the basic claims of the holocaust believers; the function of the holocaust in the world since 1945; a basic history of the Revisionist movement; the unsupportable claims of pro-holocaust historians; physical proof of the holocaust; documentary proof of the holocaust; eyewitnesses to the gassings; the Auschwitz legend; "crime scene" studies at Auschwitz and other extermination camps; the gas vans; mass shootings; six million miracles; where did they all go?; the 9-ton elephant in the room; more. **HOLOCAUST REVISIONISM: THE ARGUMENTS**—Softcover, 237 pages, #518, \$20 minus 10% for TBR subscribers. Add \$3 S&H inside the U.S.. Available from TBR BOOK CLUB, P.O. Box 15877, Washington, D.C. 20003. Call TBR toll free at 1-877-773-9077 to use Visa or MC. Outside U.S. email TBRca@aol.com for foreign S&H.

**HOLOCAUST
REVISIONISM
THE ARGUMENTS**



By Juergen Graf and Bruno Montoriol
with an Introduction by Mario Consoli

Did he or didn't he gas six million?

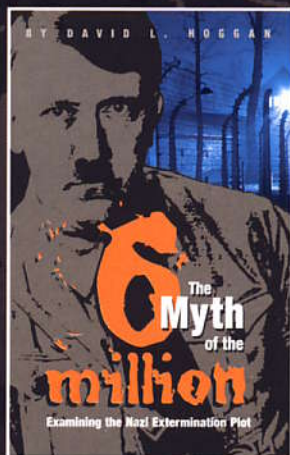
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The Myth of the Six Million

An Examination of the Nazi Extermination Plot

Since the day of its publication, *The Myth of the Six Million* has generated controversy and heated debate. Prof. David L. Hoggan, the author of this work—and a history professor at Stanford University at the time it was written—at first refused to attach his name to the manuscript for fear of academic retribution. The original text was therefore first published under “Anonymous.” Other publishers deemed the book “too hot to handle” and refused even to bring it to press.

What is it that is so “dangerous” about this little book? Why has it been suppressed again and again during its short lifetime? And why is it now so important to get the in-



formation contained herein out to as many citizens as possible?

For answers, we suggest you take a look inside. But understand, one of the gravest crimes any historian can commit in our 21st century thought gulag is that of “holocaust denial.” In cases where the defendant is accused of this crime, according to judges and prosecutors, “truth is no defense.”

So beware: This book may turn you into a “holocaust denier,” as you witness the “myth of the six million” dragged out into the light of honest history. Includes a never-before-published insider's history of how TBR publisher Willis A. Carto first came across this “banned” manuscript back in the 1960s. Also includes an enlightening photo section.

MYTH OF THE SIX MILLION (softcover, 160 pages, #446, \$14 minus 10% for TBR subscribers) is available from TBR BOOKS, P.O. Box 15877, Washington, D.C. 20003. Add \$3 S&H per book inside the U.S. Send payment using the form on page 64 inside or call TBR toll free at 1-877-773-9077 to charge to Visa or MasterCard.



Zionist leader David Ben-Gurion (the future prime minister of Israel) is shown visiting a camp for Jewish displaced persons at Bergen-Belsen, Germany at the end of the war. Although the creation of the state of Israel by Ben-Gurion and the Zionist movement is hailed today as a positive occurrence stemming from the tragedies of the Holocaust, new historical revelations indicate that Ben-Gurion and the Zionist leaders in Palestine and elsewhere actually did little to help rescue the Jews of Europe. After the war, Ben-Gurion himself commented on the survivors, saying that many of them were “people who would not have survived if they had not been what they were—hard, evil and selfish people, and what they underwent there served to destroy what good qualities they had left.”

• David Ben-Gurion, the founding father of Israel, himself said that the survivors included “people who would not have survived if they had not been what they were—hard, evil and selfish people, and what they underwent there served to destroy what good qualities they had left.”⁵

Novick says that these perceptions, however negative, faded with time, but the fact is that these were the perceptions at the time—and not something that we hear much about today.

Today, the survivors are, according to Leon Wieseltier, the son of a survivor, “The American Jewish equivalent of saints and relics.”⁶ And Elie Wiesel says that “any survivor has more to say than all the historians combined about what happened.”⁷ Novick comments that Wiesel seems to “have persuaded many Jews to treat the Holocaust as something of a

‘mystery religion,’ with survivors having privileged (priestly) authority to interpret the mystery.”⁸

Novick points out that even the education director at Israel’s Yad Vashem Holocaust memorial has commented—“with some irritation”⁹ according to Novick—that “the survivor has become a priest. Because of his story, he is holy.”¹⁰

There is some question as to how really bad off the survivors were. Novick describes how one person who commented in the immediate aftermath of the war on what he perceived to be not the devastation, but instead, the vitality, of the Jewish survivors, was criticized by fellow Jewish leaders (who were interested in using the wartime tragedies for fundraising purposes) for “undermining the appeal”¹¹ by suggesting that the survivors were anything less than absolute victims.

Novick also opens up an area that the modern-day Holocaust enthusiasts would prefer to be forgotten—the fact that there were many more wartime survivors who were not Jews and who were suffering. He writes:

In the immediate aftermath of V-E Day there were more than ten million displaced persons in Germany and Austria, of whom only a tiny fraction were Jewish camp survivors. Before the end of 1945 the great majority had been repatriated, but there remained nearly 2 million [displaced persons]. They included former POWs and forced laborers who preferred not to return to their homes in the East, Volksdeutsch who had been expelled from Eastern Europe, Baltic and Ukrainian German auxiliaries and their families, and various others who, for whatever reason, preferred a precarious life in the DP camps of Germany to whatever awaited them at home.¹²

Furthermore, it appears that the idea that the Zionist “dream” of establishing a Jewish homeland in Palestine was not foremost in the minds of all of the Jewish survivors. As Novick points out, although about two-thirds of the Jewish survivors who left Europe went to Palestine, one third went to the United States, despite multiple pressures upon them to migrate to Israel.¹³ The United States, they decided in the alternative, really was the land of milk and honey.

This ‘Survivor’ Is Wrong About Buchenwald

Irene Kirkland (now deceased) was the wife of the late Lane Kirkland, longtime head of the AFL-CIO, the powerful labor union. As a young Jewish girl, Mrs. Kirkland was deported from Czechoslovakia by the Germans during World War II and was interned at the Buchenwald concentration camp in Germany.

According to Mrs. Kirkland, in an interview with *The Washington Post* on November 18, 1979, Buchenwald was “where they were doing the exterminating.”

There’s one problem with her story. Even according to famed self-styled “Nazi hunter” Simon Wiesenthal, there were no “extermination camps” on German soil. According to Wiesenthal, the extermination camps were in Poland. Likewise, other prominent believers in the Holocaust, including Simon Wiesenthal, concur: there was no “exterminating” being carried on in the German camps—including Buchenwald, where Mrs. Kirkland said was “where they were doing the exterminating.”

How Could Anyone Survive 10 Concentration Camps?

Michael Menkin, a Lithuanian-born Jew now a New York jeweler, has proven, once and for all, that the Germans—the Nazis, in particular—are not as efficient as their reputation would suggest. According to *The Washington Post* of April 5, 1993, Menkin survived fully 10 different Nazi concentration camps, somehow escaping what history books tell us was the most efficient killing machine ever devised. Then, in the May 5-7, 1995 issue of *USA Weekend*, it was reported that Hollywood showman Steven Spielberg was compiling, on film, the reminiscences of some 75,000 Holocaust “survivors.” Two of Spielberg’s stars were particularly noteworthy: Dora Pinto, who was in seven camps, including Auschwitz, and Frieda Tamboryn, who claims to have been imprisoned in 10 different camps. Somehow both Dora and Frieda escaped being gassed and cremated or even worked to death despite all that time in the hands of the “Huns” in all of those so-called death camps.

But meanwhile back in Europe, even as the state of Israel was being founded, Novick bares the fact that the American military government in Germany was souring on the propriety of Jewish refugees being employed as civilian investigators hunting down ex-Nazis. Although it is not something that the modern-day Jewish community might want known, the American military government, according to Novick, actually “barred the further use of Jewish refugees as civilian investigators on the grounds that they were unlikely to be sufficiently ‘impartial and objective.’”¹⁴

This revelation is interesting in light of modern-day emphasis, on the part of Holocaust enthusiasts such as Professor Deborah Lipstadt, about the need to focus on the memories of Holocaust survivors as a record of what did happen during that period. ❖

ENDNOTES:

- 1 Peter Novick, *The Holocaust in American Life* (New York: Houghton-Mifflin, 1999), p. 68.
- 2 *Ibid.*, pp. 68-69.
- 3 *Ibid.*, p. 69.
- 4 *Ibid.*
- 5 *Ibid.*
- 6 *Ibid.*, p. 201.
- 7 *Ibid.*
- 8 *Ibid.*
- 9 *Ibid.*
- 10 *Ibid.*
- 11 *Ibid.*, p. 68.
- 12 *Ibid.*, p. 67.
- 13 *Ibid.*, p. 79.
- 14 *Ibid.*, p. 91.

THE HOLOCAUST: FACT VERSUS MYTH

A Monstrous Lie . . .

One of the best-known "Holocaust survivors" is one Rudolf Vrba who claims to have escaped from Birkenau in 1944. His reports about the "gas chambers" in Poland became the basis for the U.S. government's *War Refugee Board Report* published in 1944. This report became the bible of the post-war Allied war crimes prosecutors, inasmuch as it was essentially the "official" version of what happened in the camps. It was Vrba's fictitious figure of 1,765,000 Jews gassed at Auschwitz-Birkenau that was the official figure used during the Nuremberg trial.

The facts of history have exposed Vrba as a fabricator. For example, Vrba announced that between April 1942 and April 1944 the Germans had "gassed" 1,765,000 Jews at Birkenau alone, including 150,000 French Jews. But here's the problem: when Nazi-hunter Serge Klarsfeld published his *Memorial to the Deportation of the Jews from France* in 1978, even Klarsfeld determined that throughout the entire course of the war, the Germans had deported a total of 75,721 Jews from France to *all* of the concentration camps—thereby cutting Vrba's "authoritative" determination (at least regarding the French Jews) in half.

Can the 'Evidence' Be Trusted?

Writing on page 581 in his Holocaust history, *The Final Solution*, Gerald Reitlinger warned that "evidence" that is supposed to "prove" the Holocaust cannot be accepted at face value: "A certain degree of reserve," he wrote, "is necessary in handling all of this material, and particularly this applies to the last section (survivor narratives). . . . The Eastern European Jew is a natural rhetorician, speaking in flowery similes."

Even French Holocaust devotee Jean Claude Pressac says on page 23 of his epic *Auschwitz: Technique and Operation of the*



A prisoner is shaved and disinfected.



The hospital at Auschwitz.

Gas Chambers that "extreme care is required with the testimony of survivors." And Jewish historian Hannah Arendt noted on page 224 in her book *Eichmann in Jerusalem* that the "eyewitnesses" who testified against the accused Nazi war criminals were only rarely able to distinguish what had actually happened to them or what they had read, heard or imagined in the meantime.

And the late Lucy Dawidowicz noted on page 11 of *A Holocaust Reader* that "the survivor's memory is often distorted by hate, sentimentality and the passage of time. His perspective on external events is often skewed by the limits of his personal experience."

Survivors Exaggerated, Unreliable—According to Jewish Historians

Some well-known Jewish historians have admitted that much "Holocaust survivor testimony" is suspect. For example, Samuel Gringauz, who was interned in the Lithuanian Jewish ghetto, wrote in the January 1950 edition of *Jewish Social Studies* that "most of the memoirs and reports are full of preposterous verbosity, graphomantic exaggeration, dramatic effects, overestimated self-inflation, dilettante philosophizing, would-be lyricism, unchecked rumors, bias, partisan attacks and apologies."

Although Yad Vashem is the Israeli government's official Holocaust center, Shmuel Krakowski, the archives director, has publicly cast doubt on his own archives. He says that more than 10,000 of the 20,000 "testimonies" of "survivors" that are on file are "unreliable." According to Krakowski, quoted in the August 17, 1986 edition of *The Jerusalem Post*, "Many were never in the places where they claimed to have witnessed atrocities, while others relied on second-hand information given them by friends or passing strangers."

HOW MANY PEOPLE DIED AT AUSCHWITZ? AND HOW EXACTLY DID THEY DIE?

BY VIVIAN BIRD

WHAT DID—OR DID NOT—HAPPEN AT THE AUSCHWITZ concentration camp in Poland is central to the foundation of the basic story of the Holocaust. If it can be proved that the official stories we have been told about Auschwitz are not true, the entire fabric of the Holocaust ultimately has to unravel. What, then, did happen at Auschwitz? How many people died at this infamous “death camp”?

The Auschwitz camp in Poland is the centerpiece of the story that Nazi Germany had a coldly calculated plan to exterminate the Jews of Europe. It has been said that Auschwitz was the primary “extermination center” where the largest number of Jews—and others—were put to death by the Germans.

For nearly fifty years schoolchildren ‘round the world were taught that “Four million innocent souls were exterminated at

Auschwitz, victims of the Nazi gas chambers”—a figure formally established by the Nuremberg war crimes tribunal.

On April 18, 1945, in the immediate aftermath of World War II, *The New York Times* reported that 4 million people died at Auschwitz. This “fact” was reported over and over again during the next half-century.

On May 7, 1945 the United Press reported that “The Russian State Atrocity Commission charged in an official report today that more than four million Allied nationals were murdered” at Auschwitz.

In fact, the primary source for this allegation was the German commander at the camp, Rudolf Hoess, who confessed to having supervised the slaughter of some 4 million people under his domination at Auschwitz. His confession—under torture by his British captors—stated that “I personally arranged . . . the gassing of two million persons between June/July 1941 and the end of 1943 during which time I was [commandant].”

In the half-century that followed, the “four million” figure was etched in stone. Those who questioned the number—based upon newly uncovered facts—were increasingly defamed as “Holocaust deniers” and worse.

However, on January 26, 1995, commemorating the 50th anniversary of the Auschwitz liberation, both *The Washington Post* and *The New York Times* reported that the Polish authorities had determined that, at most, 1.5 million people (of all races and religions)—not “4 million”—died at Auschwitz of all causes, including natural causes.

Yet this was not the first time this drastically reduced figure appeared in the major media. Almost five years previously, on July 17, 1990, *The Washington Times* reprinted a brief article from *The London Daily Telegraph*. That article stated:



Contrary to myth, Auschwitz was a work camp, not a “death camp.” It was thus not by accident that the legend over the entrance to Auschwitz (shown above) read “*Arbeit Macht Frei*”—that is, “Work Shall Make You Free.”

Poland has cut its estimate of the number of people killed by the Nazis in the Auschwitz death camp from 4 million to just over 1 million. . . . The new study could rekindle the controversy over the scale of Hitler's "final solution." . . .

Franciszek Piper, director of the historical committee of the Auschwitz-Birkenau Museum, said yesterday that, according to recent research, at least 1.3 million people were deported to the camp, of whom about 223,000 survived.

The 1.1 million victims included 960,000 Jews, between 70,000 and 75,000 Poles, nearly all of the 23,000 Gypsies sent to the camp and 15,000 Soviet prisoners of war.

Shmuel Krakowsky, head of research at Israel's Yad Vashem memorial for Jewish victims of the Holocaust, said the new Polish figures were correct: "The 4 million figure was let slip by Capt. Rudolf Hoess, the death camp's Nazi commander. Some have bought it, but it was exaggerated." . . . [P]laques commemorating the deaths of 4 million victims were removed from the Auschwitz museum earlier this month.

This detail of history was intriguing, since, after all, history books had said for a generation that of the 6 million Jews who died during the Holocaust, a vast majority of them died at Auschwitz alone.

Thus, if the new facts were correct, the actual overall number of Jewish Holocaust victims had to be considerably less than the much-talked-about figure of 6 million. Simple math—and a controversial conclusion indeed.

As the real truth about the correct numbers of those who actually died at Auschwitz—and who they really were—finally began to leak out, there were some inventive explanations as to why the initial numbers were so wrong.

The American Jewish Committee, in its 1995 report, *The Changing Face of Holocaust Memory*, explained away these gigantic discrepancies in the historical record about Auschwitz claiming:

The figure of 4 million was as wrong as it was round, arrived at by a combination of the camp commandant's self-aggrandizing exaggerations, Poles' perceptions of their great losses, and the Soviet occupiers' desire to create socialist martyrs.

Note, first of all, that the AJC never blames Jewish sources for the incorrect figures. Credit this to obvious bias. But the AJC also fails to point out that the Auschwitz commandant made his



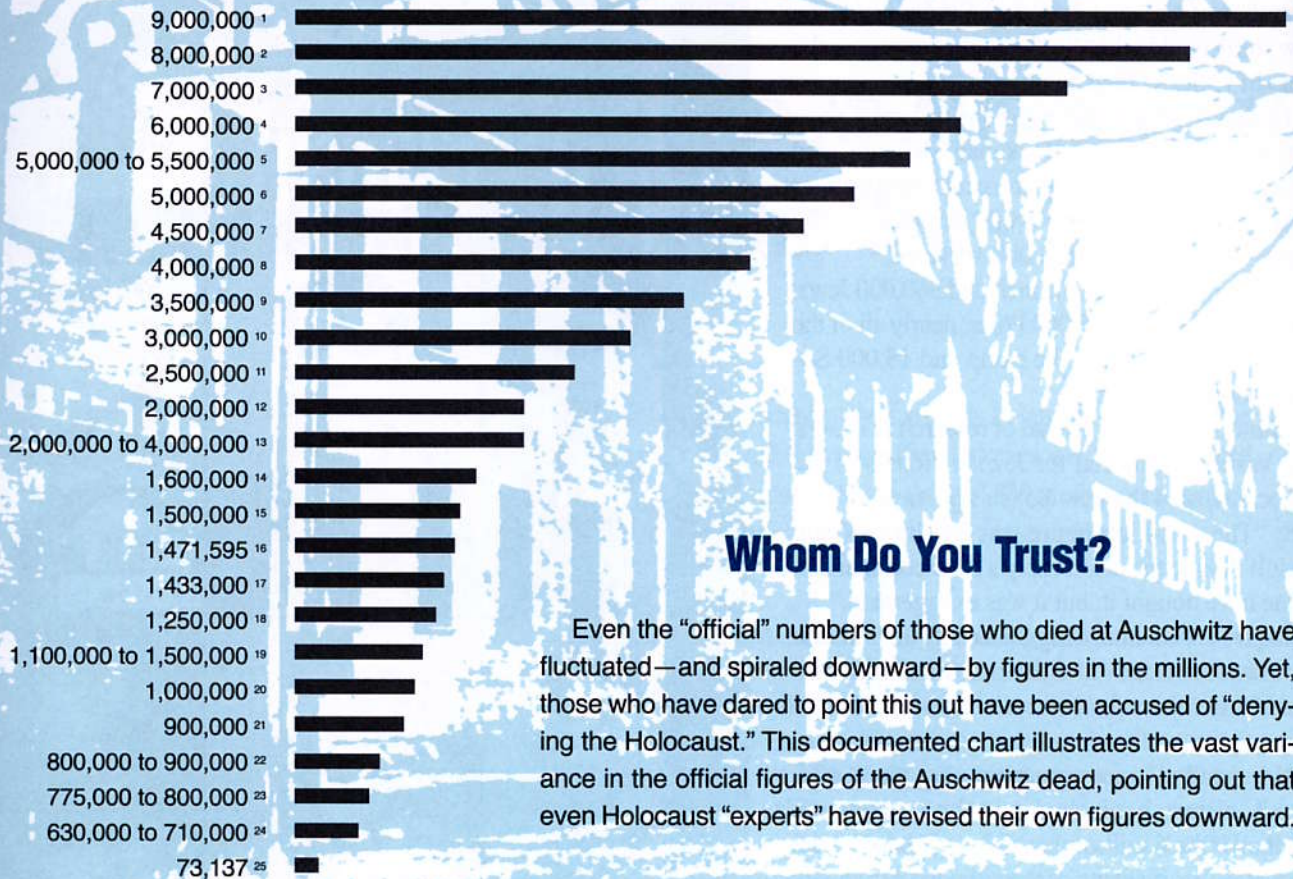
Shown here are several series of multiple pose photographs taken of Auschwitz inmates by the German authorities. Since the existence of such photographs raises questions as to why the Germans would register and photograph inmates at the so-called "death camp" at Auschwitz, which is said to have been the top "murder factory" during the Holocaust, the promoters of the Holocaust industry rush to assure the skeptical that most Jews were promptly gassed upon arrival and that no photographs were ever taken of them.

"self-aggrandizing" statements under duress—under torture to be precise.

More recently, Walter Reich, former director of the U.S. Holocaust Memorial Museum in Washington, jumped into the debate over Auschwitz.

On September 8, 1998, *The Washington Post* published an article by Reich in which he addressed Jewish outrage over a group of elderly Polish nuns who wanted to place crosses in memory of Christians who died at Auschwitz. Reich was responding to

The Diminishing Numbers of the Auschwitz Dead . . .



Whom Do You Trust?

Even the "official" numbers of those who died at Auschwitz have fluctuated—and spiraled downward—by figures in the millions. Yet, those who have dared to point this out have been accused of "denying the Holocaust." This documented chart illustrates the vast variance in the official figures of the Auschwitz dead, pointing out that even Holocaust "experts" have revised their own figures downward.

FOOTNOTES:

- 1 Cited by the French documentary, *Night and Fog*, which has been shown to millions of school students worldwide.
- 2 The French War Crime Research Office, Dec. 31, 1945.
- 3 Also cited by the French War Crime Research Office.
- 4 Cited in the book *Auschwitz Doctor* by Miklos Nyiszli. It has since been proven that this book is a fraud and the "doctor" was never even at Auschwitz, even though the book is often cited by historians.
- 5 Cited in 1945 at the trial of Auschwitz commander Rudolf Hoess.
- 6 Cited on April 20, 1978 by the French daily, *Le Monde*. Also cited on January 23, 1995 by the German daily *Die Welt*. By September 1, 1989, *Le Monde* reduced the figure to 1,433,000.
- 7 In 1945 this figure was cited by another witness at the aforementioned Hoess trial (note #5).
- 8 Cited by a Soviet document of May 6, 1945 and officially acknowledged by the Nuremberg War Crimes Trial. This figure was also reported in *The New York Times* on April 18, 1945, although 50 years later on January 26, 1995 (see footnote #15, below), *The New York Times* and *The Washington Post* slashed the figure to 1,500,000 citing new findings by the Auschwitz Museum officials. In fact, the figure of 4,000,000 was later repudiated by the Auschwitz museum officials in 1990 (see footnote #19 below) but the figure of 1,500,000 victims was not formally announced by Polish President Lech Walesa until five years after the Auschwitz historians had first announced their discovery.
- 9 Cited in the 1991 edition of the *Dictionary of the French Language* and by Claude Lanzmann in 1980 in his introduction to Filip Muller's book, *Three Years in an*

Auschwitz Gas Chamber.

- 10 Cited in a forced confession by Rudolf Hoess, the Auschwitz commander who said this was the number of those who had died at Auschwitz prior to Dec. 1, 1943. Later cited in the June 7, 1993 issue of *Heritage*, the most widely read Jewish newspaper in California, even though three years previously the authorities at the Auschwitz museum had scaled down the figure to a minimum of 1,100,000 and a maximum of 1,500,000. See footnote #15 and footnote #19 and footnote #8.
- 11 Cited by a famous "witness to the Holocaust," Rudolf Vrba, when he testified on July 16, 1961 for the Israeli government's war crimes trial of former SS official Adolf Eichmann.
- 12 Cited by no less than three famous Holocaust historians, including Leon Pollakov (1951) writing in *Harvest of Hate*; Georges Wellers, writing in 1973 in *The Yellow Star at the Time of Vichy*; and Lucy Dawidowicz, writing in 1975 in *The War Against the Jews*.
- 13 Cited by Israeli historian Yehuda Bauer in 1982 in his book *A History of the Holocaust*. However, by 1989 Bauer revised his figures and determined that the figure was lower: 1,600,000. See footnote #14.
- 14 This is a 1989 revision by Israeli historian Yehuda Bauer of his earlier figure in 1982 of 2,000,000 to 4,000,000. Bauer cited this new figure on September 22, 1989 in *The Jerusalem Post*, at which time he wrote: "The larger figures have been dismissed for years, except that it hasn't reached the public yet."
- 15 In 1995 this was the "official" number of Auschwitz deaths announced by Polish President Lech Walesa as determined by the historians at the Auschwitz museum. This number was inscribed on the monument at the Auschwitz camp at that time, thereby "replacing" the earlier 4,000,000 figure that had been formally repudiated (and withdrawn from the monument) five years ear-

- 16 This is a 1983 figure cited by historian Georges Wellers who (as noted previously) had determined, writing in 1973, that some 2,000,000 had died. In his later calculation, Wellers decided that of the 1,471,595 who had died at Auschwitz, 1,352,980 were Jews.
- 17 This figure was cited on September 1, 1989 by the French daily *Le Monde* which, earlier on April 20, 1978, had cited the figure at 4,000,000.
- 18 In 1985 historian Raul Hilberg arrived at this figure in his book, *The Destruction of the European Jews*. According to Hilberg, of those dead, some 1,000,000 were Jews.
- 19 Sources for this estimate are historians Yisrael Gutman and Michael Berenbaum (later of the U.S. Holocaust Memorial Museum) in their 1984 book, *Anatomy of the Auschwitz Death Camp*; also Dr. Franciszek Piper, the curator of the Auschwitz Museum, writing a chapter in that book. This estimate was later also cited by Walter Reich, former director of the U.S. Holocaust Memorial Museum, writing in *The Washington Post* on September 8, 1998. The upper figure of 1,500,000 thus remains the "official" figure as now inscribed at Auschwitz, with the earlier figure of 4,000,000 having been removed from the memorial at the site of the former concentration camp.
- 20 Jean-Claude Pressac, writing in his 1989 book *Auschwitz: Technique and Operation of the Gas Cham-*

- 21 This is interesting since he wrote his book to repudiate so-called "Holocaust deniers" who were called that precisely because they had questioned the numbers of those who had died at Auschwitz.
- 22 Reported on August 3, 1990 by *Aufbau*, a Jewish newspaper in New York.
- 23 Reported by Gerald Reitlinger in his 1953 book *The Final Solution*. This figure is notable, considering the fact that it reduces the Auschwitz death total from the 4,000,000 figure that was widely in vogue in 1953.
- 24 Jean-Claude Pressac's revised figure, put forth in his 1993 book, *The Crematoria of Auschwitz: The Mass Murder's Machinery*, scaling down the figure from Pressac's 1989 claim of 1,000,000 dead. At this juncture Pressac said that of the new number, 630,000 were Jews.
- 25 In 1994 Pressac scaled his figure down somewhat further; this is the figure cited in the German-language translation of Pressac's 1993 book originally published in French (see note #23). Again, this is substantially less than Pressac's 1989 figure of 1,000,000 (see note #19).
- 26 This figure was reported in *The New York Times* on March 3, 1991 and was based entirely on the wartime German concentration camp records that had been captured by the Soviets and just recently released. According to this figure, of those dead, 38,031 were Jews. These records state that the total of all persons who died in the ENTIRE German prison camp system from 1935 to 1945 were 403,713. To repeat: a total of 403,713 persons of all races and religions was officially recorded to have died (of all causes: typhus, old age, measles etc.—and execution) in the entire prison camp system over a 10-year period. Of those 403,713 a total of 73,137 died at Auschwitz. Of those 73,137 who died at Auschwitz, 38,031 were Jews.

what he described as a “well-meaning” August 31, 1998 editorial in the *Post* about the affair.

Reich commented that the editorial “illustrates how old fictions about Auschwitz have been accepted as facts—fictions that have been used repeatedly to distort the camp’s history.”

Evidently, the *Post* had forgotten its own report on the Auschwitz numbers that it had published three years previously and chose, instead, to repeat “old fictions . . . accepted as facts.”

What, then, were those “old fictions . . . accepted as facts”? Here’s what Reich had to say in his essay:

The *Post* identified Auschwitz-Birkenau as the death camp “where 3 million Jews and millions of others were murdered by the Nazis.” Recent scholarship by a Polish historian has put the number of deaths there conservatively at about 1.1 million, with other estimates ranging to about 1.5 million. Approximately 90 percent of the dead were Jews.

The *Post*’s numbers may have been derived in part from the inflated estimate—originally of Soviet origin and endorsed by Polish authorities after the war—of about 4 million dead.

This number, and other numbers of similar magnitude, were repeated so often that they came to be accepted by many as true, even though historians in Poland and elsewhere have revised this number down considerably.

Honest people find no problem with Reich’s call (in the essay)

for “only words of accurate history” in reportage about Auschwitz.

Yet, those who have raised questions about the number of Jews and others who died at Auschwitz and elsewhere have been accused of “denying the Holocaust.”

Today, a major first step toward “only words of accurate history” is understanding the facts that are available about Auschwitz.

*Auschwitz: The Final Count** examines the “new” reports in the mainstream media (outlined above) and provides essential additional facts that must be considered in order for the full story of Auschwitz to finally be told. This 109-page book is a compendium (supplemented with commentary) of four complete, previously published works relating to Auschwitz and the Holocaust.

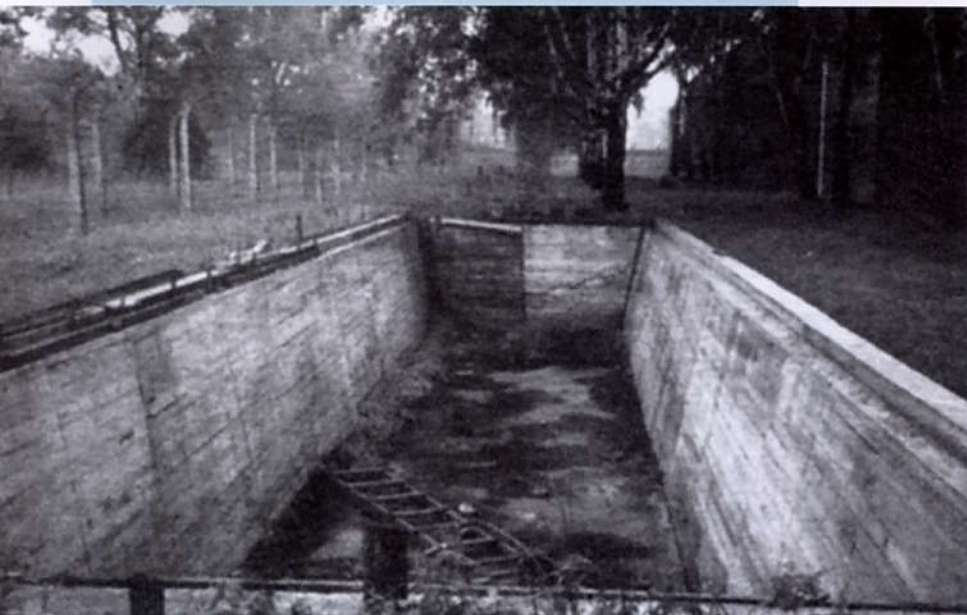
The book explores the little-known but thoroughly documented phenomenon in which the numbers of the official Auschwitz “death toll” have plummeted from a “high” of 9,000,000 dead to a rock bottom of 73,137 (of whom 38,031 were Jews). And readers will note that of the 26 widely varying figures cited, all come from a variety of “responsible” and mainstream sources. No figure cited comes from any source accused of “denying the Holocaust,” whatever that means.

And do note that when inmates died at the Auschwitz concentration camp, the German authorities recorded each of those deaths on certificates that were then bound together in death registry volumes. The certificates not only included the person’s name, profession, religion, date and place of birth, home address



This panoramic view of part of the Birkenau (Auschwitz II) concentration camp is quite revealing from a historical standpoint and raises legitimate questions about the “official” historical claim that Birkenau was the primary “death camp” in the Auschwitz complex. If Birkenau was the place where more than 1 million people were purportedly “gassed” or otherwise executed in some fashion, one must wonder why there were so many bunkhouses and other facilities (shown here) for so many people if, as the official story goes, most Jews were gassed as soon as they arrived.

A Swimming Pool for the Prisoners—at Auschwitz



On March 30, 1988 *The New York Times* described as a claim “so grotesque” the statement by Swedish Holocaust Revisionist Ditlieb Felderer that at the Auschwitz concentration camp there were “a swimming pool, dance hall and concert auditorium for its inmates.”

In fact, such facilities did exist at the camp. Some historians, who have admitted that these facilities did indeed exist, have attempted to suggest that these facilities were strictly for the use of the camp guards and their families.

However, there’s more. One Holocaust survivor, Marc Klein, a professor in the medical school at the University of Strasbourg who was an inmate at Auschwitz, revealed this:

On Sunday afternoon, there were soccer, basketball and water polo matches to the ardent cheers of the spectators; people needed very little to distract them from the dangers that threatened them! The SS administration allowed regular amusements for the prisoners, even on weekdays. A movie theater showed Nazi newsreels and sentimental films, and a very popular cabaret gave presentations, often attended by the SS authorities. Finally, there was a very creditable orchestra, made up originally only of Polish musicians and replaced later by a new, high-quality group made up of musicians of all nationalities, mostly Jews.

(Taken from Klein’s article published in the journal *Etudes germaniques* [No. 3, 1946], 1948, 31.)

(prior to resettlement at Auschwitz) and parents’ names, but also the time and cause of death.

The Soviet forces that captured Auschwitz took these “death books” into custody and they were held in the Soviet archives in the Kremlin in Moscow. However, in 1989 these volumes were released to scholars. There are some 46 volumes, partially covering the years 1941, 1942 and 1943. Volumes for the entire years of 1944 and 1945 are missing. Their location is unknown at this time.

What is most intriguing about these documents is that the volumes that are available record the deaths of 69,000 Auschwitz inmates. (Included among those deaths are not only those who died of natural causes, but also inmates who were executed for criminal activity during incarceration.)

Many of the deaths recorded were those of elderly individuals who were clearly too ill to work in the labor camps being run by the German authorities. Yet, we have been repeatedly told that Auschwitz was nothing more than a murder factory where the sick and infirm—not

to mention the healthy and able—were peremptorily gassed upon arrival.

If the popular history of Auschwitz is correct—which the facts suggest it is not—then these individuals whose deaths were so carefully recorded would have been promptly shuttled off to the gas chamber and no record of their deaths would have ever appeared.

And despite the widespread claims of “gassings at Auschwitz,” even Jewish Holocaust historian Arno Mayer, writing in *Why Did the Heavens Not Darken?* has concluded, based on his own research, that “from 1942 to 1945, certainly at Auschwitz, but probably overall, more Jews were killed by so-called ‘natural’ causes [such as starvation, disease, etc.] than by ‘unnatural’ ones [presumably gassing, shooting, torture, etc.]”

The very fact that the “efficient” Germans went to great lengths to formally record, in extensive detail, the circumstances of the deaths (not to mention the lives) of some 69,000 Auschwitz inmates—none of whom, incidentally, were having been recorded as having been “gassed”—suggests indeed that there is much more to the story of what really was going on at Auschwitz than we have been told.

Clearly, the number of people who died at Auschwitz is central to understanding what did happen there. But the figures keep changing—and diminishing. ❖

**Auschwitz: The Final Count* by English historian VIVIAN BIRD, the author of this article, can be ordered from the TBR BOOK CLUB for \$13 minus 10% for TBR subscribers. (Softcover, 109 pages, #67.) Send payment to TBR, P.O. Box 15877, Washington, D.C. 20003. Call 1-877-773-9077 to charge.

THE BIRTH OF THE AUSCHWITZ LEGEND

BY PAUL RASSINIER

HOW AND WHY DID THE NAME "AUSCHWITZ" emerge as the foundation of what we remember today as "the Holocaust"? Although the truth about Auschwitz is finally emerging, a maverick French writer was dissecting the Auschwitz legend as early as the mid-1950s, demonstrating that there was far more — or less, as the case may be—to the story than "official" history would have us believe.

INTRODUCTION

The first major figure to raise questions about the legend of Auschwitz as the centerpiece of Germany's alleged program to exterminate the Jews of Europe was no less than former anti-Nazi French resistance fighter Paul Rassinier, who spent the last two years of World War II confined in two Nazi concentration camps, Dora and Buchenwald. An overview of Rassinier's remarkable life and career is the subject of TBR's "Profile in Revisionist History," which appears on page 82.

The following article written by Rassinier in his native French, was published in translated form in the German-language journal *Reichsruf*, in its January 17, 1964 edition. To the best of TBR's knowledge, this is the first-ever English-language publication of this article.

Rassinier's article is not only highly representative of his pioneering endeavors in the field of uncovering the facts about what did and did not happen at Auschwitz, but also provides a fascinating overview of the birth of the Auschwitz legend, particularly in regard to the matter of the numbers of those who purportedly died there, and how those numbers (however inaccurate) evolved. The article was originally titled "Questions Facing the Auschwitz Trial: Unanswered Problems of Decisive Importance to Contemporary History."

The Auschwitz concentration camp was established in 1940. The first transports arrived there on June 14, 1940; they consisted of Polish prisoners of war. Auschwitz was at that time intended to be a prisoner-of-war camp, and remained so for a very long time.

Rudolf Hoess was camp commandant from the beginning until December 1, 1943. He states in his autobiography (153), that Heinrich Himmler visited the camp in March, 1941 and decided on that occasion that it "was to be reconstructed as a mighty armament plant, in which 100,000 prisoners of war would be assigned to work." The Special Construction Administration (*Sonderbauleitung*) was thereupon commissioned on September 1, 1941, by the Economic Division of the Central Reich Security Office (*Wirtschaftsabteilung des Reichsicherheitshauptamtes*) to construct a POW camp in Birkenau (three kilometers from Auschwitz), capable of receiving not 100,000 but as many as 200,000 prisoners. A further commission, bearing the date of December 16, 1941, contained all necessary details. The war budget of the Third Reich indicates that the funds for the construction of these enormous installations were approved on January 9, 1942.

The contention of Zionist-inspired literature that Auschwitz had been intended as a camp for the extermination of Jews from the very beginning thus belongs to the realm of fantasy: If it ever was a death camp, such was at any rate definitely not the case prior to January 9, 1942.

Not until January 20, 1942 was the prisoner of war camp transformed into a concentration camp, this concentration camp being intended in the first instance for the reception of Jews. This measure was taken in execution of the decisions of the so tendentiously interpreted "Wannsee Conference." The situation at this time is briefly outlined as follows:

The outbreak of the war against the Soviet Union (June 22, 1941) had eliminated the last hope that it would be possible to force the Jews into a more-or-less legal migration from Germany

The Truth Doesn't Matter?

Although Gitta Sereny is one of the leading promoters of Holocaust lore, she has been forthright in condemning some of her colleagues who have played fast and loose with the truth. In the November 2, 1979 edition of *The New Statesman* Sereny revealed something rather interesting about "Holocaust survivor" Martin Gray's much-publicized memoir, *For Those I Loved*, which included a dramatic account of Gray's "escape from Treblinka."

In a discussion with Gray's ghostwriter, Max Gallo, Sereny told Gallo that Gray "had manifestly never been to, nor escaped from Treblinka," and that Gallo, in response, "finally asked, despairingly, 'But does it matter?'"

Sereny commented ironically, reflecting upon the apparent meaning of Gallo's comments: "Wasn't the *only* thing that Treblinka *did* happen, that it should be written about, and that some Jews should be shown to have been heroic?" In other words, Gallo was saying: "Well, Gray may not have been at Treblinka, but his lies are all right, since, after all, we do have to tell about what happened during the Holocaust—even if Gray's story isn't true." So there!

and the territories occupied by Germany. It was thus necessary to find a new solution for this problem. The so-called "conference" was summoned by Heydrich, who had already been commissioned for this purpose by Göring on July 31, 1941. The "conference" was originally scheduled to meet on December 9, 1941, but was then postponed to January 20, 1942, because of the events of Pearl Harbor, the Japanese entry into the war and the resulting state of war between Germany and America.

At this conference "the expulsion (*Zurückdrängung*) of the Jews from the living space of the German people" was decided upon, and it was further determined "that the Jews would be put to work under appropriate administration and in a suitable manner in the east within the scope of the 'Final Solution.'"

"In the east" meant in Poland. And why particularly in Poland rather than perhaps in France? Why in the east and not in the west? Quite simply because, within the German area of power at that time, the overwhelming majority of the Jews were already located in the east, in Poland and in the Soviet Ukraine, which was to a large extent occupied by Germany. It was simpler to transport the few hundred thousand West European Jews to the east than 3 to 4 million eastern Jews to the west. Auschwitz seemed to be precisely the right place at which to collect them—Auschwitz and certain other sites in the region, to be determined later, such as Belzec, Sobibor, Majdanek, Chelmno and Treblinka.

From the beginning of March, transports of Jews arrived regularly at Auschwitz, with which we are mainly concerned in the present connection. These facts are no longer questioned by anybody. If the polemics nevertheless still continue, they are concentrated on the matter of the number of Jews interned there, the number who there became victims of mass murder, if any, as well as the means (such as, allegedly, gas chambers) used for their extermination.

At the Nuremberg trial on April 15, 1946, Kaltenbrunner's defense counsel, Dr. Kurt Kaufman, asked Hoess the following question: "Is it true, that [Adolf] Eichmann said to you that over 2 million Jews had been exterminated in the camp at Auschwitz?" Hoess's reply: "Yes, that is true."

On May 30, 1961, at the trial in Jerusalem, the American psychologist, Gustave Gilbert, a Long Island professor who had served as court psychologist at the Nuremberg trial, declared that Hoess had said to him in May 1946 (that is, at a time when Hoess was confined in a cell at Nuremberg): "Two trains brought 3,000 persons every day, and this continued for 27 months. The result is a total figure of nearly 2.5 million people."

In his book *Death Dealer: The Memoirs of the SS Commandant at Auschwitz* (p. 238 of the French edition, 162 of the German; English title listed here), Hoess writes in this connection:

In earlier interrogations is indicated the number of Jews delivered to Auschwitz for extermination as 2.5 million. This figure comes from Eichmann, who gave it to my superior, Group leader Richard Glucks, when he [Eichmann]

Would You Consider Him a Reliable Source?

Raul Hilberg, author of *The Destruction of the European Jews*, has long been considered the "dean of Holocaust historians." However, in 1985, Hilberg's credibility came into question. Hilberg admitted under oath that he had quoted selectively from one of his major sources—a purported "confession" by former Nazi SS officer Kurt Gerstein. While Hilberg relied upon Gerstein's claims about purported use of gas chambers to exterminate Jews, Hilberg did not tell the readers that Gerstein had also claimed that 25 million Jews were gassed in two small concentration camps. Hilberg admitted that he would not characterize Gerstein as "totally rational" but that he had relied upon the claims Gerstein made that Hilberg believed seemed plausible. Hilberg said it was intellectually sound to quote so selectively. The problem, as Revisionist historians have pointed out, is that the foundation of Hilberg's famous work relies heavily on Gerstein as a key source for "evidence" or "proof" that the Germans exterminated Jews using poison gas.

was summoned to report to the RFSS [*Reichsführung der SS*—Reich Headquarters of the SS] shortly before the encirclement of Berlin. Eichmann and his permanent deputy Rolf Guenther were the only people who had documentation of any kind for the total number exterminated.

When it comes to giving details about these 2.5 million persons, Hoess begins with this statement: “I myself never knew the total figure and have no clues with which to reconstruct it.” And he continues:

All I remember are the figures for the major actions, which had been repeatedly mentioned to me by Eichmann or his deputy:

Upper Silesia & Poland	250,000
Theresienstadt	100,000
Holland	95,000
Belgium	20,000
France	110,000
Greece	65,000
Hungary	400,000
Slovakia	90,000
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Total	1,130,000

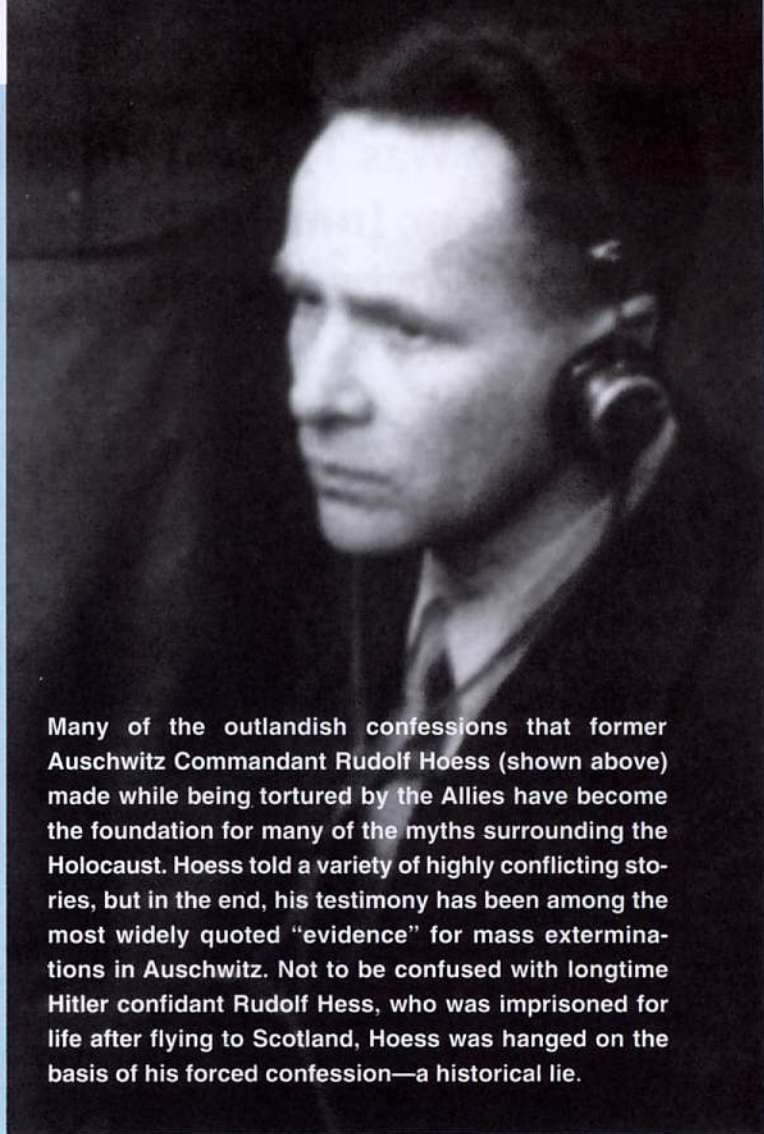
I no longer remember the figures for the smaller actions. They were, however, insignificant in comparison with the above figures. I consider the total of 2.5 million to be much too high.

It is, however, incontrovertible that if actually no more than 1,130,000 persons were transported to Auschwitz—a tremendous number—then no more than 1,130,000 could have been killed in Auschwitz.

And there is much that indicates that the actual number of persons delivered at Auschwitz does not exceed the figure cited. The figures quoted above, broken down by countries, are the *only figures* which were incorporated in the rationale for the verdict in the Jerusalem trial. Point 111 of the aforesaid rationale of the verdict cites the figure of only 52,000 for France and adds that the figure of 52,000 represents the number of French Jews which it was desired to deliver to Auschwitz.

There are considerable contradictions between the various statements concerning Auschwitz published since 1946 by the World Center for Contemporary Jewish Documentation in the form of statistical material as well as in the publications of those commentators active under the auspices of the World Center, who claim to have their information from eyewitnesses.

First of all there is a death sentence of the Polish Supreme Court of April 2, 1947, which is justified with the contention



Many of the outlandish confessions that former Auschwitz Commandant Rudolf Hoess (shown above) made while being tortured by the Allies have become the foundation for many of the myths surrounding the Holocaust. Hoess told a variety of highly conflicting stories, but in the end, his testimony has been among the most widely quoted “evidence” for mass exterminations in Auschwitz. Not to be confused with longtime Hitler confidant Rudolf Hess, who was imprisoned for life after flying to Scotland, Hoess was hanged on the basis of his forced confession—a historical lie.

that the defendant Hoess:

. . . [W]as found to be an accomplice in the murder of: (a) approximately 300,000 camp inmates, who had been delivered to the camp as prisoners and were carried in the camp lists; (b) further persons, the exact number of whom is hard to determine but amounts to at least 2,500,000, consisting mainly of Jews from various European countries, who were brought in railway cars to Auschwitz to be exterminated there immediately, and who for this reason were not carried in the camp lists; (c) at least 12,000 Soviet-Russian prisoners, in violation of the provisions of international law concerning the treatment of prisoners, for example by suffocation in gas chambers, by burning alive, by shooting, by fatal injections, by medical experiments, by starvation and by the creation of special concentration camp living conditions which resulted in death for all concerned.

Why Was There a Hospital For Inmates at the Auschwitz 'Death Camp'?

Strange little facts about the Holocaust continue to emerge even within the writings of those who believe that Nazi Germany carried out a deliberate policy of exterminating the Jews. For example, Jewish Holocaust historian Arno Mayer, writing in *Why Did the Heavens Not Darken?* states on page 365 of his book that "Birkenau was the site of Auschwitz's main medical facility and quarantine center." The very presence of such a hospital for inmates should alone cause people to question the official stories of the Holocaust that we have been taught for the last half century.

What's more, in Washington, D.C. today, the largest private landlord, renting property to the federal government, is Dr. Laszlo Tauber, a Hungarian-born Holocaust survivor who was the chief surgeon at the inmates' hospital at Auschwitz.

HOSPITALIZED

In addition, a report dated April 5, 1944 on "security measures in Auschwitz" by Oswald Pohl, head of the German agency responsible for the concentration camp system, reported that a large number of the inmates at Auschwitz were hospitalized or disabled and unable to work.

Although popular history suggests that "those unable to work" were promptly marched off to the gas chambers to be exterminated, why would an official German report indicate that a substantial number of those unable to work had been hospitalized?

In fact, this evidence—along with much others—points to the inescapable fact: The Auschwitz-Birkenau complex (as opposed to the main Auschwitz industrial facility) was established primarily as a camp for prisoners who were unable to work, including the sick and elderly, as well as for others temporarily awaiting assignment to other camps.

Thus, many of those who actually did "die at Auschwitz" died there only because they happened to be there. Had they not been then-resident in Auschwitz they would have otherwise probably died in their own homes.

In light of all of this, these questions arise:

- If indeed Germany intended the destruction of European Jewry, why would they maintain a medical facility at the camp to keep ailing Jews alive?

- Why would the Nazis maintain a quarantine center to prevent the spread of contagious diseases that if run rampant, obviously, would help further their purported aim of eliminating the Jews of Europe?

Are these questions really so outlandish, or is there more to the story of the so-called "extermination" camps than meets the eye?

This all amounts to 2,812,000 persons. In 1961, however, the Institute of Jewish Affairs of the World Jewish Congress felt the need of clarifying this matter and published a 60-page brochure entitled *Eichmann's Confederates and the Third Reich Hierarchy*, in which it is stated on page 18: "Auschwitz (with its auxiliary camps, of which Birkenau was the best known) south of and not far from Cracow, where approximately 900,000 Jews were put to death." [Rassinier's emphasis—Ed.]

In the same year of 1961 a certain Raul Hilberg, professor of economics at the University of Vermont, published a monograph on the same subject entitled *The Destruction of the European Jews*, which indicates that "1 million Jews" were exterminated in Auschwitz.

It cannot be denied that the aforementioned figures are substantially easier to reconcile with Hoess's declaration—uncontradicted in the Jerusalem judgment—that a total of 1,130,000 Jews were *delivered* to this camp. This does not of course prove that the figures last cited were correct. For Raul Hilberg's estimates are likewise based on the number of people who must have been in Auschwitz, and are therefore nothing more than putative data.

There also exist much more exaggerated estimates, such as for instance that of the journal *Revue d'Histoire de la Seconde Guerre Mondiale*. Here, a certain Henry Michel declares that "Birkenau was the most international and most western of all death factories," and "that its earth was fertilized with the ashes of 4 million corpses." [Rassinier's emphasis—Ed.]

Figures of this kind are still to be read repeatedly in the entire world press.

In his pleading at Nuremberg on November 21, 1945, Justice Jackson expressed himself as follows: "Of the 9.6 million Jews who lived in National Socialist-ruled Europe, 60 percent perished, according to official estimates. The number of Jews missing in the countries where they formerly lived is 5.7 million. Over 4.5 million of these cases can be explained neither by normal mortality nor emigration, nor are they among the displaced persons." (*International Military Tribunal*, Vol. 27 II, 140.)

The charge thus involved a total of 4,500,000, for all of Europe and for the entire duration of the war. The obvious conclusion is that all of the European Jews missing in 1946, with the exception of 500,000, were exterminated in Auschwitz.

Who can prove this? ❖

EXPLOITING 'THE HOLOCAUST' FOR POWER & PROFIT

By MICHAEL COLLINS PIPER

An American Jewish academic has charged in a controversial book that exploitation of the Holocaust "has proven to be an indispensable ideological weapon" used by the state of Israel and the American Jewish community to advance their political interests and to achieve "immunity from criticism, however justified."

An eye-opening book, *The Holocaust Industry*, by Norman Finkelstein, asserts that by exploiting the Holocaust, Israel—"one of the world's most formidable military powers, with a horrendous human rights record, has cast itself as a 'victim' state" and that American Jews—"the most successful ethnic group in the United States"—have "likewise acquired victim status." Finkelstein says exploitation of the Holocaust has become a powerful political tool in the world today and that it is no less than "the exploitation of Jewish suffering."

Finkelstein, a professor at Hunter College in New York, and the son of parents who were interned at the Auschwitz and Majdenek camps in Poland—and whose entire family (with the exception of his parents) was, in his words, "exterminated by the Nazis"—can hardly be called a "Holocaust denier."

In his book, Finkelstein draws a distinction between what he calls "the Nazi holocaust," which he says refers to actual historical events and "the Holocaust" which he says "is an ideological representation" that, "like most ideologies . . . bears a connection, if tenuous, with reality." He says that "shelves upon shelves of schlock" relating to "the Holocaust" line libraries and bookstores and that "most of the output is worthless, a tribute not to Jewish suffering but to Jewish aggrandizement."

Noting the growth of the Holocaust industry, Finkelstein comments that "as the rendering of the Holocaust assumed ever more absurd forms," his mother liked to quote "with intentional irony," the noted anti-Semitic industrialist Henry Ford, who is

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THE NATION

Holocaust speaker's stories questioned by Jewish council

[Survivor, from Page 1A]

about timing. . . All I wanted was to tell the world, please don't let this happen again.

The heart of her story — surviving beatings, torture and starvation at the hands of the Nazis — is true, she says. Its essential elements are corroborated by a woman who lived through the Holocaust with her, Nita Adler, who said in an interview that Strummer saved her life.

Strummer considers it her mission to keep talking about her experience.

"God saved me. He saved me out of a hellish, hellish time," she said, her English thick with the accent of her native Vienna. "I speak from my heart. I speak from my experience. I use this for hope and peace."

Jewish Council officials say they are perplexed by the question of why someone might embellish one of the greatest horrors of human history. Abramson said there is no indication of a financial mo-

Holocaust libraries and in two documentaries.

Three years ago, she waved an American flag while riding in a red convertible in Towson's Fourth of July parade, where she was honored as a community "champion."

The most recent documentary, aired last November on WMAR-TV, raised questions which triggered the council's review.

While stressing that the matter remains under investigation, officials in the Baltimore Jewish Council recently outlined the errors that led them to take action.

"Strummer originally said she spent 4 1/2 years in concentration and death camps, beginning in 1941 when she was taken from Vienna to Theresenstadt in Czechoslovakia and ending with her liberation from Mauthausen in Austria in 1945.

She now acknowledges that she probably spent roughly two years in captivity, the bulk of it in Theresenstadt, a huge 18th-century fortress that the Nazis converted into a Jewish ghetto.

Auschwitz for about three weeks.

"Strummer has said she was repeatedly brought into a room at Auschwitz with nozzles on the wall and human bones on the floor, where her group awaited "our captives' choice. Would those nozzles spray water, or deadly gas?"

Experts say the story is inaccurate. The showers and gas chambers were separate facilities. And historian Hani Hilberg, who reviewed Strummer's story, said the claim of seeing bones apparently was "invented." He said research shows it would have been impossible for her to see bones in a shower, or even a gas chamber if she were ever in one.

"Strummer describes Nazi guards at Auschwitz lining up children and shooting them for target practice in front of their mothers — a statement she still stands by even though Langer calls it "highly unlikely."

"In Mauthausen, Strummer describes watching prisoners being pushed down a flight of stairs toward a pack of stacked German

some of a white flag waving, an American flag waving, the door to the gas chamber flying open and naked people running out gasping for air, "smelling the odor of death into the air."

Records from the camp show that the last gassing at Mauthausen took place April 28, a week before liberation day. The experts say there is no record of anyone coming out of a gas chamber alive. Besides, Nazi guards had already died by the time the Americans arrived, Langer said. Strummer now says that she was only describing what she saw, and at the time she thought the gas chamber was in

people who did not live through concentration camps are using "so-called evidence" from history books to challenge her story.

"I am hurt as a person," she said. "I think I blame more the people who call themselves historians. Historians are very important people, but the historians concern themselves with world affairs. When it comes to the atrocities, the cruelty and the punishment of the concentration camps, they don't know."

Sitting in the dining room of her Glenside home Monday, her bichon frise, Mack, at her feet, Strummer cried quietly as she

FILE PHOTO

A survivor's story: Delli Strummer, 78, shown in a 1999 photo, says her account of her Holocaust experiences is truthful.

The Holocaust industry was rocked when one of its top figures was exposed as a fraud in a lengthy story (shown above) in the June 22, 2000 edition of *The Baltimore Sun*. Delli Strummer, a 78-year-old Baltimore woman had been a famed speaker on the Holocaust survivor lecture circuit, had published a book, was featured in two documentaries and widely touted for her dramatic Holocaust memories. However, when historians started looking into Strummer's stories, they found she wasn't telling the truth. Among other things, she claimed to have spent nine months in Auschwitz. In fact, she was there for probably no more than eight days. Strummer also described being next in line for the "gas chamber" when American soldiers arrived just in time to rescue her. But even Jewish historians say this story just doesn't wash. The list of Strummer's tales is similar to many other fantasies of many other Holocaust tale-tellers—some not yet exposed.

purported to have said: "History is more or less bunk." According to Finkelstein: "The tales of 'Holocaust survivors'—all concentration camp inmates, all heroes of the resistance—were a special source of wry amusement in my home. Long ago," he adds, "John Stuart Mill recognized that truths not subject to continual challenge eventually 'cease to have the effect of truth by being exaggerated into falsehood.'"

Finkelstein says that "the Holocaust" has become a lucrative, self-serving industry all its own and that it not only does disservice to the memory of those who suffered during World War II but that it deliberately distorts history and threatens to set the stage for a political and social backlash against those profiting from its promotion.

Noting that "my parents often wondered why I would grow so indignant at the falsification and exploitation of the Nazi genocide," Finkelstein comments that "the most obvious answer is that it has been used to justify criminal policies of the Israeli state and

U.S. support for these policies." He adds, however, that there is a personal motive: he cares about the memory of his own family's suffering.

However, Finkelstein avers, "the current campaign of the Holocaust industry to extort money from Europe in the name of 'needy Holocaust victims' has shrunk the moral stature of their martyrdom to that of a Monte Carlo casino." In addition, he says that he remains convinced "that it is important to preserve—to fight for—the integrity of the historical record."

Finkelstein rejects the theme that Jewish suffering has been unique and that to make out moral distinctions between "our" (i.e. Jewish) suffering and "theirs" is what he calls "a moral travesty."

Pointing out that in 1986 famed American novelist Gore Vidal accused Norman Podhoretz, then-editor of *Commentary* magazine, of being un-American for attaching less importance to the American Civil War than to Jewish concerns, Finkelstein wryly comments that, in reality, Podhoretz was "perhaps more American than his accuser" in that "by then it was the 'War Against the Jews,' not the 'War Between the States,'" that figured as more central to American cultural life. Finkelstein points out:

Most college professors can testify that compared to the Civil War many more undergraduates are able to place the Holocaust in the right century and generally cite the number killed. In fact, the Nazi holocaust is just about the only historical reference that resonates in a university classroom today. Polls show that many more Americans can identify the Holocaust than Pearl Harbor or the atomic bombing of Japan.

Echoing University of Chicago professor Peter Novick, author of *The Holocaust in American Life*, Finkelstein points out that until fairly recently, the subject of the Holocaust "barely figured in American life" and that not only Americans in general but also American Jews, including Jewish intellectuals, paid little attention to the subject. Finkelstein cites the June 1967 Arab-Israeli war as the turning point that brought the Holocaust its status as a "fixture" in American Jewish life:

After the 1967 war, Israel's military elan could be celebrated because its guns pointed in the right direction—against America's enemies. Its martial prowess might even facilitate entry into the inner sanctums of American power. Previously Jewish elites could only offer a few lists of Jewish subversives; now, they could pose as the natural interlocutors for America's newest strategic asset. From bit players, they could advance to top billing in the Cold War



NORMAN FINKELSTEIN

Anti-Arab Propaganda

As part of its international propaganda offensive, the Israeli lobby has put forth the myth that somehow the leaders of Palestinian nationalism played a part in "the Holocaust." The Palestinians, who are victims of a very genuine Holocaust, suddenly became part and parcel of the newly energized and growing focus on "the Holocaust" as part of the effort to advance the cause of Israel. The Palestinians, we were told, had a hand in "the Holocaust." Yet, as Holocaust authority Prof. Peter Novick revealed in his book, *The Holocaust in American Life*:



HAJ AMIN EL HUSSEINI
The Grand Mufti
of Jerusalem.

The assertion that Palestinians were complicit in the Holocaust was mostly based on the case of the mufti of Jerusalem, a pre-World War II Palestinian nationalist leader who, to escape imprisonment by the British, sought refuge during the war in Germany . . . but post-war claims that he played any significant part in the Holocaust have never been sustained.

This did not prevent the editors of the four-volume *Encyclopedia of the Holocaust* from giving him a starring role. The article on the mufti is more than twice as long as the articles on Goebbels and Göring, longer than the articles on Himmler and Heydrich combined, longer than the article on Eichmann—of all the biographical articles, it is exceeded in length, but only slightly, by the entry for Hitler.

drama. Thus for American Jewry, as well as the U.S., Israel became a strategic asset.

However, notes Finkelstein, "the Holocaust industry did not move center stage" until after it became apparent that Israel was facing setbacks following the October 1973 war. Thus, "to increase Israel's negotiating leverage, the Holocaust industry increased production quotas," comments Finkelstein. So it was, he concludes, that "the Holocaust" became "another invaluable chip in a high-stakes power game."

Noting that American Jews have risen to unparalleled success, and are anything but the victims they now proclaim themselves, Finkelstein points out that:

Per capita Jewish income is almost double that of non-Jews, sixteen of the 40 wealthiest Americans are Jews; 40 percent of American Nobel Prize winners in science and economics are Jewish, as are 20 percent of professors at major universities; and 40 percent of partners in the leading law firms in New York and Washington. The list goes on. Far from constituting an obstacle to success, Jewish identity has become the crown of that success.

Finkelstein charges that Jewish groups such as the Anti-Defamation League have "contrived hysteria" over so-called "anti-Semitism," and that invoking "The Holocaust" is often "a ploy to delegitimize all criticism of Jews." As an example, he writes:

In the wake of Israel's appalling attacks against Lebanon in 1996, climaxing in the massacre of more than a hundred civilians at Qana, *Ha'aretz* columnist Ari Shavit observed that Israel could act with impunity because "we have the Anti-Defamation League . . . and [the Israeli Holocaust memorial at] Yad Vashem and the Holocaust Museum [in Washington, D.C.]."

As far as the museum in Washington is concerned, Finkelstein says that the museum's presence on the mall "is particularly incongruous in the absence of a museum commemorating crimes in the course of American history. Imagine the wailing accusations of hypocrisy here were Germany to build a national museum in Berlin to commemorate not the Nazi genocide but American slavery or the extermination of the Native Americans."

Finkelstein has a fascinating chapter in his book entitled "Hoaxers, Hucksters and History" in which he dissects such notorious Holocaust hoaxes as Jerzy Kosinski's purportedly biographical *The Painted Bird* which was translated into numerous languages and required reading in high schools and colleges, and *Fragments*, the more recent (and widely hailed) concoction by self-styled "Holocaust survivor" Benjamin Wilkomirski, who, it turns out, is not even Jewish and was never in any concentration camp whatsoever. His book, too, was a fraud.

Nazi Concentration Camps on Staten Island?

In 1981, Jack Glenn, director of the popular 1940s newsreel series, *March of Time*, died at age 76. His obituary, distributed by the Associated Press (and published in the Bergen, New Jersey *Sunday Record* on February 15, 1981) let slip an amazing revelation. According to the obituary:

As senior director for the popular movie house newsreel, he often created world events with actors and movie sets. One such news feature film, *Inside Nazi Germany*, made in 1938, included footage of a "concentration camp" that was filmed on Staten Island with scores of New York City actors. Much of the film's footage was shot within the borders of the Third Reich by a free-lance cameraman, but [Louis] Rochemont [Glenn's producer] felt that the film had been censored by German authorities and ordered Glenn to reenact widely reported Nazi camp atrocities.

So it was that the media itself was already "creating" a Holocaust before the so-called atrocities had allegedly started happening. And millions of Americans watching the newsreels in their local theaters were convinced that they were seeing "the real thing." How many such images of "reality" that we see on a regular basis are actually the creation of movie magicians?

Of *Fragments*, Finkelstein comments that this "hoax cut out of whole cloth . . . is nevertheless the archetypal Holocaust memoir. It is set first in the concentration camps, where every guard is a crazed, sadistic monster joyfully cracking the skulls of Jewish newborns." However, Finkelstein cites Auschwitz survivor Dr. Ella Lingens-Reiner who has said that "there were few sadists—not more than five or ten percent." Yet, as Finkelstein notes, "ubiquitous German sadism figures prominently in Holocaust literature."

Amazingly, however, as Finkelstein and others have noted, even the revelation that Wilkomirski was a liar has still not dampened the enthusiasm of the Holocaust industry for Wilkomirski's book. Finkelstein cites Israel Gutman, a director of Yad Vashem, who says that Wilkomirski's "pain is authentic," even if the book isn't.

Finkelstein also delves into the work of Daniel Goldhagen's *Hitler's Willing Executioners* which was widely promoted upon its release. Goldhagen's theme is that the German people collectively were driven by pathological hatred and enthusiastically participated in the extermination of the Jews. When Goldhagen's



Who Is Really Paying the Bills?

Visitors to the U.S. Holocaust Memorial Museum in Washington are solemnly told that the museum was built with private contributions largely from the American and worldwide Jewish communities. The inference is that the museum is solely financed by private donations and at no cost to the American taxpayers as a whole. Many Jewish visitors leave the museum beaming with pride, thinking that, “We built this all on our own.”

However, there’s much more to the story, according to *The New York Times* of December 6, 1992. Pointing out that the actual funds for the construction of the museum were raised from private contributions, the *Times* notes, however, that, “The United States government donated the site . . . and will pay the operating costs of the United States Holocaust Memorial Council, which will run the museum.” In 1980, when the Holocaust Memorial Council was in its infancy, Congress soberly limited the budget of the council to \$2.5 million.

Later, however, in response to insistent Jewish pressure, Congress went on to appropriate \$33 million more. According to the *Congressional Record* of June 16, 1992, pp. H 4742-4744, Congress voted an additional \$18.3 million in American taxpayer funds for the Holocaust Council for fiscal year 1993—the year that the Holocaust Museum was officially opened to the public. The Congressional Budget Office estimated that for fiscal years 1994 to 2000, the Council would receive 15.4 million tax dollars annually (adjusted for inflation). Thus, the taxpayer bill for the museum was some \$110 million over a seven-year period.

The museum’s operating budget exceeds that of even the National Air and Space Museum, the most visited museum in the world, and is seven times the operating cost of the Lincoln and Jefferson memorials and Washington Monument combined.

book—which Finkelstein says “amounts to little more than a compendium of sadistic violence”—was first released, Finkelstein and a co-author, Ruth Bettina Birn, wrote a detailed and devastating critique of the book that created quite an uproar.

What makes this most interesting is that Ms. Birn was no less than the chief historian of the War Crimes and Crimes Against Humanity Section of the Canadian Department of Justice. Ms. Birn, who has made the prosecution of Nazi war criminals her life’s work, was hardly a “Holocaust denier” or “Nazi sympathizer” but—nonetheless—the Canadian Jewish Congress actually smeared her as “a member of the perpetrator race” because she was German-born.

As far as the subject of so-called “Holocaust denial” is concerned, Finkelstein pointedly comments that: “All the hype notwithstanding, there is no evidence that Holocaust deniers exert any more influence in the United States than the flat-Earth society does. Given the nonsense churned out daily by the Holocaust industry, the wonder is that there are *so few* skeptics.”

Finkelstein contends that “were it not for the likes of [Deborah] Lipstadt,” author of the widely touted *Denying the Holocaust*, most people would probably have never heard of the work of the Holocaust Revisionists. Summarizing Lipstadt’s outpourings, Finkelstein writes:

To question a survivor’s testimony, to denounce the role of Jewish collaborators, to suggest that Germans suffered during the bombing of Dresden or that any state except Germany committed crimes in World War II—this is all evidence, according to Lipstadt, of Holocaust denial.

Finkelstein even finds value in the work of Holocaust Revisionists, noting that even Holocaust historian Raul Hilberg has said, “if these people want to speak, let them. It only leads those of us who do research to re-examine what we might have considered as obvious. And that’s useful for us.” Finkelstein also dares to say that “Not all revisionist literature—however scurrilous the politics or motivations of its practitioners—is totally useless.”

Defying Deborah Lipstadt and others in the Holocaust industry, Finkelstein notes that “Because survivors are now revered as secular saints, one doesn’t dare question them. Preposterous statements pass without comment.” He also points out that in recent years the term “Holocaust survivor” has now even been “re-defined to designate not only those who endured but also those who managed to evade the Nazis”—even including more than 100,000 Polish Jews who found refuge in the Soviet Union during the war.

He also charges that the number of living Holocaust survivors has been subject to “inflationary revision” because “it is difficult to press massive new claims for reparations if only a handful of Holocaust survivors are alive.” Citing differing claims about the number of Holocaust-era slave laborers who are said to be eli-

gible for reparations, Finkelstein said that, "In fact, to believe the Holocaust industry, more former Jewish slave laborers are alive today than a half century ago." According to Finkelstein:

In juggling these numbers the Holocaust industry, however unintentionally, whitewashes Nazism. Raul Hilberg, the leading authority on the Nazi holocaust, puts the figure for Jews murdered at 5.1 million. Yet, if 135,000 former Jewish slave laborers are alive today, some 600,000 must have survived the war. That's at least a half-million more than standard estimates. One would then have to deduct this half-million from the 5.1 million figure of those killed. Not only does the "6 million" figure become more untenable but the numbers of the Holocaust industry are rapidly approaching those of the Holocaust deniers. Consider that Nazi leader Heinrich Himmler put the total camp population in January 1945 at a little more 700,000 and that, according to [author Saul] Friedlander, about one-third this number was killed off by May. Yet if Jews constituted only 20 percent of the surviving camp population and, as the Holocaust industry implies, 600,000 Jewish inmates survived the war, then fully 3 million inmates in total must have survived. By the Holocaust industry's reckoning, concentration camp conditions couldn't have been harsh at all; in fact, one must suppose a remarkably high fertility rate and remarkably low mortality rate.

The standard claim is that the Final Solution was a uniquely efficient, assembly-line industrial extermination. But if, as the Holocaust industry suggests, many hundreds of thousands of Jews survived, the Final Solution couldn't have been so efficient after all. It must have been a haphazard affair—exactly what Holocaust deniers argue.

The matter of reparations has become the subject of much abuse and manipulation by those profiting from the Holocaust industry which Finkelstein says "has become an outright extortion racket," with principals in the reparations subdivision of the industry making vast sums of money—and not just American Jews are in the game.

For example, Finkelstein cites former Sen. Al D'Amato (R-N.Y.) who made \$103,000 for six months of work mediating Holocaust lawsuits against German and Austrian banks. Former Secretary of State Lawrence Eagleburger himself earns an annual salary of \$300,000 as chair of the International Commission on Holocaust-Era Insurance Claims.

In the same realm, Rabbi Marvin Hier, "dean" of the Simon Wiesenthal Center in Los Angeles, has his wife and son on the center's payroll. Together they took home \$520,000 in 1995. One lawyer involved in a Holocaust-era reparations case demanded \$2,400 from one client for reading the book *Nazi Gold* as part of his research.

On the other hand, Finkelstein notes, his own mother received

Interesting Letters . . .

I was in the 862 Engineering Brigade when I was in Germany in 1946 as a Pfc. I was told by one of the men in the brigade that he had been in Dachau and that he and other GIs were ordered to fix up a room to make it appear like a large shower room where the Nazis gassed Jews.

I also saw many of the Jews who had been in German concentration camps. They all appeared healthy and well fed. This was before they were shipped out to Israel and the U.S. The Jews were carefully separated from the other displaced persons.

—CLYDE G. REYNOLDS
Forest Grove, Oregon

It's a small world. I remember being told by Bill Curry, a Nebraska farmer, in the presence of others, about 15 years ago, that he visited Dachau shortly after the war as a tourist and during the tour his group was shown a large "shower room" with shower sprinklers. The guide told them that these only looked like shower sprays; actually, they emitted gas to kill many Jews at the same time, who thought they were only taking a shower. Bill related how he had reached up and pulled the shower head out from the wall, where it was embedded in plaster, it was unconnected to anything. Shortly afterward, the Dachau story began changing and in 1993 even Simon Wiesenthal said that there were no gas chambers in Germany, they were in Poland, etc.

—WILLIS A. CARTO
PUBLISHER, TBR

\$3,500 in Holocaust era compensation.

In his book, Finkelstein examines in some detail the much-ballyhooed campaign against the Swiss banks and the Swiss government spearheaded by billionaire Edgar Bronfman and the World Jewish Congress and aided by what Finkelstein calls "an infinitely compliant and credulous press ready to give banner headlines to any Holocaust-related story, however preposterous."

Although—under pressure—the Swiss banks finally agreed to pay \$1.25 billion, the grand total of reparations and compensation monies paid out by various entities and now under the control of the WJC is roughly \$7 billion, according to Finkelstein. But the money is not going to Holocaust survivors.

The fact is that powerful Jewish organizations are angling to divide up the loot. By the time the money is finally divided up, most of the "needy Holocaust survivors" in whose names the

pressure campaign was carried out will probably be dead.

Gizella Weissbau, who was the first person to file suit against the Swiss banks for Holocaust compensation, has endorsed Finkelstein's book, saying:

The truth about the compensation monies must be told. Holocaust survivors, many living in poverty, have been cheated by major Jewish organizations. Documentation relating to this scandal is being ignored. Norman Finkelstein finally breaks the silence. I urge everyone to read this book to learn the real story of our suffering.

Finkelstein also analyzes the facts about the Swiss bank role in the handling of the bank accounts of European Jews and concludes that the full story was never told in the American press and that, in fact, the Swiss were no more culpable than either American banks—or Israeli banks—in handling such accounts.

The truth is that many European Jews opened up bank accounts in Palestine and purchased land there prior to World War II and to this day the Israeli banks are resisting pressure to trace the rightful owners of those accounts and the land in question.

Yet, as recently as March 13, 2000, Israel Singer of the World Jewish Congress announced a new vista in the Holocaust claims racket, announcing that a newly declassified U.S. document revealed that Austria is holding heirless Holocaust-era assets of

Jews worth yet another \$10 billion. He also alleged that "fifty percent of America's total art is looted Jewish art." Finkelstein summarizes it all quite well: "The Holocaust industry has clearly gone berserk."

Finkelstein's closing words are quite an ominous warning for those who have been exploiting "The Holocaust." He writes:

The challenge today is to restore the Nazi holocaust as a rational subject of inquiry. Only then can we really learn from it. The abnormality of the Nazi holocaust springs not from the event itself but from the exploitive industry that has grown up around it. The Holocaust industry has always been bankrupt. What remains is to openly declare it so. The time is long past to put it out of business. The noblest gesture for those who perished is to preserve their memory, learn from their suffering and let them, finally, rest in peace.

The fact is that most Americans (actually most people on the face of the planet) are as Reverend Jesse Jackson once described himself "sick and tired of hearing about the Holocaust," and some honest intellectuals in the Jewish community (such as Finkelstein) recognize this. Americans are saying "Enough already."

We can certainly understand why Finkelstein has said that "I sometimes think that American Jewry 'discovering' the Nazi holocaust was worse than its having been forgotten." ♦



Hollywood Half-Truths

In Steven Spielberg's Hollywood extravaganza, *Schindler's List*, the chief villain is concentration camp commander Amon Goeth, who is shown brutalizing inmates. In Spielberg's film, Goeth's hanging is depicted, but the audience is never told that it was, in fact, the Germans who executed one of their own for his misdeeds against the Jews. This is just another of those oddities about the Holocaust—and the image of the Holocaust presented by Hollywood—that makes one question what really did happen during that tragic era. What is not known to the millions of people who saw *Schindler's List* is that in September of 1944 Goeth was arrested and imprisoned for corruption and the murder of concentration camp inmates (and then hanged) by the *SS Hauptamt Gericht*, the central office of the SS Judiciary. Goeth's arrest came after an investigation by the German military Judge Konrad Morgen and officers of Bureau Five of the Reich Security Main Office. In fact, the SS maintained an internal security police force, whose mission was the prosecution of German camp personnel (such as Goeth) involved in corruption or brutality. Shown above is a selection of memorabilia—including what purports to be the real "list" of Jews saved by Schindler—along with photographs of the real-life hero of Spielberg's epic.

What Do 'Holocaust Deniers' Deny?

And What Do They Admit About the Holocaust?

BY JOHN TIFFANY

ALTHOUGH THE TERM "HOLOCAUST DENIAL" is constantly bandied about in the press and loud media denunciations of so-called "Holocaust deniers" have become regular fare, few people actually understand what it is that the so-called "deniers" are really saying about the Holocaust. What follows is a brief overview of what the purported deniers do say—and don't say—about the most talked-about subject of the 20th century.

Misunderstanding of what those who have been called "Holocaust deniers" do believe—and don't believe—about the Holocaust is common. On Jan. 7, 2000 *The LA Times* reported the following:

Some revisions in Holocaust history have been generally accepted. Stories that Jewish remains were manufactured into soap and lampshades have been dismissed as myth. There were, most historians now agree, no human gassings at Dachau. Deaths at Auschwitz, once estimated, based on the testimony of Nazi commanders, at up to 3 million, have been scaled back to about 1.1 million. Even the widely accepted figure of 6 million Jewish dead all over Europe has been questioned in recent years by some of the world's most prominent Holocaust scholars.

In short, what the hated "Holocaust deniers" have been saying about "the Holocaust" is emerging—more and more—to be admitted.

Here is a brief overview of the things that the so-called "Holocaust deniers" don't deny and have never denied:

- The existence of a vast network of detention camps or prisons in Germany and throughout Nazi-occupied Europe;
- The existence of a forced-labor program for inmates of these prisons;
- The fact that the Nazi regime was anti-Jewish and sought to physically remove the Jews first from Germany and then from all of Europe under its control;
- The fact that in order to accomplish this segregation, a vast program called the "*Endloesung*" or "Final Solution" was developed and implemented, which involved mass transport to concentration camps and other labor centers in the eastern territories;



This 1942 photograph taken from *The World Must Know* by Michael Berenbaum, the project director for the U.S. Holocaust Memorial Museum, is a familiar image in Holocaust literature. The illustration purports to show a Soviet Jew being executed in the USSR by the Einsatzgruppen, the "special action groups" of the SS responsible for protecting German military from partisan Jewish and communist guerrilla terrorist squads on the Eastern Front. Revisionist historians have concluded that most of the Jews who died during World War II by means of deliberate execution died at the hands of the Einsatzgruppen, rather than in the concentration camps, contrary to popular legend. The fact the Germans freely took such photos is interesting, since the Holocaust industry says the Germans were trying to keep their activities secret.



This photograph of two partisans (including a Jewish woman) being executed in Minsk, USSR on October 26, 1941 is one of the best known images from “the Holocaust.” The existence of such photographs leads many well-meaning persons who are not versed with the facts about the period to conclude that such photographs are “proof” of a deliberate Nazi “plan” to exterminate the Jews of Europe.

- The fact that Jewish, and other practitioners of illegal behind-the-lines partisan warfare were executed by German *Einsatzgruppen* (Action Group) units in operations that were basically of a “preventive guerrilla-warfare” character. And the fact that in these roundup operations some innocent people were indeed killed. (In a bitter and desperate war it was difficult to separate the innocent from the guilty, especially in partisan warfare where combatants hid behind civilian clothes in violation of international agreements which were signed by Germany but not by the Soviet Union.);

- The fact that many Jews perished among the more than 40 million Europeans who perished during the second world war, and that their casualties from all causes—including natural causes, disease, malnutrition, bombings, military actions, pogroms conducted by indigenous Eastern European populations, *Einsatzgruppen* actions, *ad hoc* atrocities, and general wartime havoc—numbered unquestionably in the hundreds of thousands;

- The fact that many Jews were separated from and lost contact with their relatives or friends and that many of these people indeed perished during this time (or were relocated to distant parts of Europe by both German and Soviet forces);

- The existence of crematoriums in the larger detention camps for the purpose of efficiently and sanitarily disposing of the

corpses of inmates who died from the periodic raging epidemics of typhus;

- The existence of “gas chambers” in the camps using the disinfectant cyanic gas Zyklon-B to disinfect clothing, bedding etc;

- The fact that British and American troops at the liberation of the camps in Germany (Dachau, Bergen-Belsen, Buchenwald, etc.) encountered horrible scenes of strewn and piled corpses, as well as many inmates who were in terrible physical condition, barely alive because of the lack of food and the spread of typhus;

- The fact that some atrocities did occur, above and beyond the scope of legitimate martial or judicial punishment, on an *ad hoc* basis and were perpetrated by the types of persons that are unleashed by all wars, and found on all sides in a war.

None of this is denied. What is denied is that there was a deliberate German policy of systematic extermination of Jews, such policy implemented mainly by mass-murder in gas chambers in extermination camps, with the total numbers of dead in the area of 6 million or even more. ❖

JOHN TIFFANY is the editor of *THE BARNES REVIEW*. He has long been interested in correcting the distortion of history. John and his wife are presently based near historic Harpers Ferry, West Virginia.

JEWISH SOAP MYTH SCRUBBED

PERHAPS THE MOST ASTONISHING and enduring legend of the Holocaust is that tired and worn story (taught as truth to our schoolchildren) that Nazi Germany manufactured soap out of the bodies of murdered Jews. A similar legend about German brutality gained notoriety during and after the first world war, but it was soon exposed as a hoax. However, by the end of World War II, the time was ripe for a revival of this hackneyed war propaganda.

In fact, the story became so widespread and believed by so many that during the official Nuremberg War Crimes Trials, following World War II, the chief British prosecutor, Sir Hartley Shawcross, repeated the rumor. In the final judgment at Nuremberg, the jurists even concluded that "attempts were made to utilize the fat from the bodies of the victims in the commercial manufacture of soap."

So it was that the "human soap" rumor gained a form of official sanction and was utilized in postwar propaganda to the fullest. For example, an influential Jewish public relations organization, the Anti-Defamation League (ADL) of B'nai B'rith, reported in a booklet, *The Anatomy of Nazism*, that: "The process of brutalization did not end with the mass murders themselves. Large quantities of soap were manufactured from the corpses of those murdered."

- Journalist William L. Shirer, in his widely read *The Rise and Fall of the Third Reich*, repeated the story as well. Perhaps millions of people saw the soap story as "fact" in Shirer's writings.

- In a sworn deposition in 1981, "best witness" Mel Mermelstein declared that it was "established fact" that the soap he used while an inmate in a concentration camp was made from Jewish corpses.

- Bars of what was purported to be "Jewish soap" were displayed as Holocaust relics in such places as the Holocaust Museum in Philadelphia and at the Jewish Historical Institute in Warsaw and in Israel.

- Postwar "Nazi hunter" Simon Wiesenthal wrote an article for an Austrian Jewish newspaper in which he claimed that from April 1942 until May 1943 some 900,000 Jews were used as raw material for the production of soap at a factory in Poland.

ADMITTED MYTH

Despite these lies, the fact is that the soap story is a myth and at least three prominent devotees of the Holocaust have admitted it is a myth:

- Walter Laqueur, in his 1980 book, *The Terrible Secret*, who said the story had no basis in fact;

- Gitty Sereny, author of *Into That Darkness*, who stated that: "The universally accepted story that the corpses were used to make soap and fertilizer is finally refuted by the generally very reliable Ludwigsburg Central Authority for Investigation into Nazi Crimes," and,

- Even Deborah Lipstadt, author of *Denying the Holocaust*, admitted in a May 16, 1981 interview in *The Los Angeles Times* that: "The fact is that the Nazis never used the bodies of Jews, or for that matter, anyone else, for the production of soap."

So much for another Holocaust legend—although this legend may well be the one that people remember most. Unfortunately, however, most people who have heard the story have no idea that even Jewish historians have now formally repudiated it. ❖

Why Would Anyone Inflate the Number of Holocaust Victims?

Those who want to believe that "Six million Jews were exterminated by Nazi Germany" sometimes challenge those who doubt the claim by asking: "Why would the Jewish people ever make up such a gigantic lie?" Professor Paul Rassinier, a French socialist and resistance fighter who ended up interned in the Buchenwald concentration camp and who later challenged the legends of the Holocaust, had an explanation:

It is simply a question of justifying by a proportionate number of corpses the enormous subsidies which Germany has been paying annually since the end of the war to the state of Israel by way of reparation for injuries which, moreover, she cannot be held to have caused her either morally or legally, since there was no state of Israel at the time the alleged deeds took place; thus it is a purely and contemptibly material problem. Perhaps I may be allowed to recall here that the state of Israel was only founded in May 1948 and that the Jews were nationals of all states with the exception of Israel, in order to underline the dimensions of a fraud which defies description in any language; on the one hand Germany pays to Israel sums which are calculated on six million dead, and on the other, since at least four-fifths of these 6 million were decidedly alive at the end of the war, she is paying substantial sums by way of reparation to the victims of Hitler's Germany to those who are still alive in countries all over the world other than Israel and to the rightful claimants of those who have since deceased, which means that for the former (i.e. the 6 million), or in other words, for the vast majority, she is paying twice.

PAUL RASSINIER: The Holocaust's 'Doubting Thomas'

IT IS NO SMALL IRONY that Professor Paul Rassinier—the one historian who laid the groundwork for what is known as “Holocaust denial” today—was himself a survivor of the Nazi concentration camps. A lifelong socialist in his native France, Rassinier—an educator by profession—was arrested by the Gestapo in October of 1943 for his active role in the French anti-Nazi Resistance movement and for helping to smuggle Jewish refugees into Switzerland.

For his labors, Rassinier was then deported to the concentration camp at Buchenwald and then was transferred to the camp at Dora until the war came to an end.

However, the two years of internment brought a heavy toll on Rassinier who returned to France as a virtual invalid. Although elected to the French national assembly on the Socialist party ticket, his health was broken and he served only one year in office. Upon his retirement, he was awarded the *Medaille de la Resistance* and the *Reconnaissance Francaise*, the highest honors of the French government for his wartime service in the Resistance.

In his years of retirement, however, Rassinier began hearing the stories of wartime atrocities in the concentration camps—mass gassings, executions and tales of many millions killed by the Nazis as part of a deliberate attempt to exterminate the Jews of Europe. Yet, based on his own experiences, Rassinier knew for certain that many of the stories were simply not true.

Initially, Rassinier accepted that there may have been some validity to the stories of the gas chambers, but as he began to investigate on his own, analyzing the stories of survivors, published information and other data, he soon emerged as a determined



PAUL RASSINIER
Outspoken.



HARRY ELMER BARNES
Respected Rassinier's work.

critic of that aspect of the Holocaust legend as well.

His training in the field of history served him well as he relentlessly sought out the truth, turning out a series of works in his native French that, in later years, were translated into other languages and which, as a consequence, have become a foundation for modern-day researchers who have raised questions—as did Rassinier—about the facts and the myths surrounding the Holocaust.

Rassinier himself witnessed dead bodies being brought by the truckload to the crematorium at Buchenwald, but this concentra-



Specialized Auschwitz Medical Care for Inmates

Maternity Ward: Over 3,000 live births were registered there, with not a single infant death while Auschwitz was in operation under German rule. There was also a camp day care center where working mothers could leave their children. Auschwitz pregnancies took place because of the open nature of the facility. **Camp dental facilities:** Attended by camp inmates, dentists and nurses were kept to deal with the inmates' dental problems. Before the war 43% of Germany's dentists were Jewish. **Dr. Carl Clauberg**, the famous Berlin surgeon, handled complicated cases.

tion camp survivor denied the claim that there were gasings or mass executions of Jews or of any other inmates. The deaths came, he later wrote, as a result of “bad treatment, the poor and insufficient food, the superhuman work, the lack of medicines, and . . . pneumonia.”

As a result of his research over the next 15 years, Rassinier soon concluded that what he saw at Buchenwald was hardly different from what had happened elsewhere in other concentration camps and that, in the case of Auschwitz, the centerpiece of the extermination story as told by the Holocaust industry, “there never were any gas chambers, nor any exterminations by that method at Auschwitz-Birkenau.”

By the end of his career, Rassinier concluded that, at most, just less than 1,600,000 Jews had actually died during the twelve years of Nazi dominance in Europe—a far cry from the famous figure of “Six Million” (or more).

In a letter dated May 8, 1965, Rassinier explained his motives in seeking to bring history into accord with the facts:

It is my intention to wring from public opinion the admission that, in the war of 1939-1945, Englishmen, Russians, Frenchmen and Americans committed crimes just as horrible and in just as great a number as those attributed to the Germans—whose real crimes are, however, very much open to dispute. I also wish to have it conceded that it is immoral to investigate merely German war criminals, especially when the criminal nature of their behavior has been exaggerated, as has indeed been the case.

I believe that, after a war, there should be a general amnesty for all combatants because this is the only way to bring about an atmosphere of peace between the nations, and to avoid future wars. . . . That is my point of view: it defines my intentions. And it has, furthermore, the advantage of being based on a search for historic truth. . . .

In the United States, the distinguished American revisionist historian Dr. Harry Elmer Barnes, philosophical mentor of THE BARNES REVIEW, discovered Rassinier’s writings and helped arrange for their translation into English. According to one account, Barnes personally made 40 photocopies of the typewritten translations of Rassinier’s work and distributed them to professional associates.

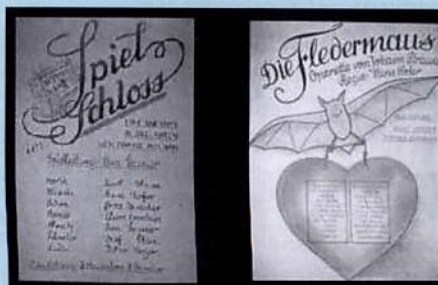
Rassinier died at the relatively young age of 61 on July 29, 1967 at his home near Paris, survived by his wife and only son.

In 1978, with the imprimatur of Rassinier’s widow, Willis A. Carto—who is now the publisher of THE BARNES REVIEW—utilized the venue of the Noontide Press to publish the first comprehensive English-language collection of Rassinier’s most seminal works under the title *Debunking the Genocide Myth*. Rassinier’s pioneering and courageous work remains a standard to this day. ❖

Arts Flourished at Auschwitz



Above, a camp theater where plays could be performed by inmate actors. Below, a playbill for *Die Fledermaus* performed by the inmates.



Below, up to 16 camp bands and orchestras had every conceivable instrument available.



Camp art & sculpture classes (left) were conducted for interested, talented inmates by professional sculptors. A cinema theater—where every week different, cultural and mostly non-political films were shown for the benefit of the prisoners—was also part of the Auschwitz complex.

'BEST WITNESS' TO THE HOLOCAUST?

The Holocaust's "Best Witness" was his own worst enemy on the stand . . .

BY ANDREW GRAY

The media trumpeted the defeat of historian David Irving by Holocaust industry figure Deborah Lipstadt in court in London. Yet, the same media remained silent in 1991 when another major "holocaust trial" resulted in the pummeling of self-promoting "Holocaust survivor" Mel Mermelstein. With the support of the same "Lipstadt Lobby" that rallied behind its heroine in London, Mermelstein had waged a ten-year-long litigation campaign to silence the forces of historical Revisionism, only to be dealt a stunning defeat.

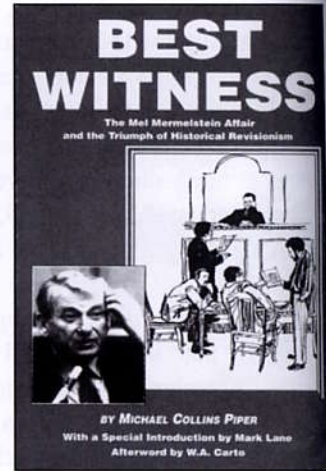
Mermelstein first filed suit against the California-based Institute for Historical Review (IHR) in 1981 in Los Angeles, claiming the historical institute was guilty of breach of contract for failing to give him a \$50,000 reward in return for providing forensic evidence that Jews had been gassed at Auschwitz. Mermelstein couldn't provide any scientific evidence but still insisted on the reward. When the IHR refused to pay, Mermelstein filed suit.

Mermelstein also named Liberty Lobby, the Washington, D.C.-based publisher of *The SPOTLIGHT*, as a co-defendant, although Liberty Lobby had nothing whatsoever to do with the case. The only connection was that the IHR's founder, Willis Carto, was also the founder of Liberty Lobby, and the forces behind Mermelstein were targeting Carto.

In the end, Liberty Lobby and the IHR determined their own interests would best be served to settle the case out of court by paying Mermelstein rather than risk a potentially larger judgment if the case went to trial and Mermelstein won. The media



MEL MERMELSTEIN
Not the best witness.



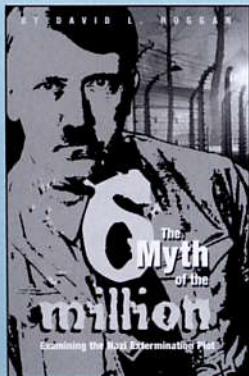
BEST WITNESS
Respected Rassinier's work.

crowded that this was "a great victory over historical Revisionism." It was no more than the settlement of the contract dispute.

But Mermelstein's backers weren't finished. Within the year, Mermelstein came back and filed another suit against the two institutions, charging malicious prosecution, libel, intentional infliction of emotional distress—and "conspiracy."

The big media also came to Mermelstein's support in the months leading up to the second trial, scheduled for September, 1991.

Trumpeting what was actually a successful money grab in a contract dispute as a "victory over Revisionism," the film *Never*



The Myth of the 6 Million Examining the Nazi Extermination Plot

The *Myth of the Six Million* was the first book ever written which really tried to dig into the facts of "the holocaust." Dr. David L. Hoggan, the author of the book, fearing academic retribution, was unwilling to publish the book with his name attached. Thus the first edition was published back in 1969 under the name "Anonymous." Now Hoggan can be given the

credit he so rightfully deserved back when he wrote this little masterpiece.

The Myth of the Six Million (softcover, 119 pages, #446, \$14 minus 10% for TBR subscribers plus \$2 per book S&H) is available from TBR BOOK CLUB, P.O. Box 15877, Washington, D.C. 20003. Call TBR toll free at 1-877-773-9077 to charge to Visa or MasterCard. Add S&H below. **BULK PRICES: \$10 each for 10 or more copies. JUST \$600 for a case of 84—no S&H in U.S! Outside U.S. email TBRca@aol.com for S&H.**

Was Auschwitz a 'death camp' or a 'recreation camp'?



Art in Auschwitz 1940-1945

The Auschwitz camp commandant provided a studio and art supplies. Inmates produced thousands of paintings and sketches. The Auschwitz Museum has 1,470 paintings, but none is displayed, for obvious reasons. At left are a few works of art done by inmates.

Recreational Facilities

Besides the swimming pool use, Auschwitz also featured walkways with comfortable benches to relax upon in the shade of large trees, and sports facilities. These included a soccer field (below left), handball areas, fencing classes and other exercise facilities including a sauna (below right). These facilities were available to the prisoners.



Forget was released in the months prior to the trial, part of a very vocal media campaign on Mermelstein's behalf. The film's mastermind, Leonard Nimoy, portrayed Mermelstein.

There were numerous misrepresentations in the film. The most egregious distortion of history came in the conclusion of the film. Mermelstein was shown on the witness stand recounting his vow to his late father that he would "never forget." The judge was then shown issuing judicial notice that "Jews were gassed to death at the Auschwitz concentration camp in Poland in 1944."

The problem with this scene is that it never happened. Mermelstein never took the stand at that hearing nor did he give any testimony. But Nimoy thought it would be better not to tell the sorry truth that the case was really all about the IHR's supposed breach of contract. The case had nothing to do with whether any Jews were gassed at Auschwitz.

The scene was created out of the whole cloth, although Nimoy assured viewers that "all legal proceedings portrayed [have been] based on actual transcripts and documents." That was not true at all.

When the case came to court in Los Angeles, famed civil rights attorney Mark Lane was defense counsel for Liberty Lobby and the IHR. Representing Mermelstein was Lawrence

Heller, an attorney discovered to be highly influential behind the scenes in Scientology, a group that propounds the Holocaust industry propaganda line.

Although the judge, Stephen Lachs, was Jewish and openly opposed to Revisionism, he dismissed most of Mermelstein's case. Then the Scientology lawyer dismissed the remaining counts, asking for leave to appeal.

Although, on Sept. 19, 1991 Mermelstein and his Scientology attorney and the Holocaust industry were thus dealt a devastating defeat, the facts about the second case were ignored by the press—a far cry from the international attention that would have accompanied a Mermelstein victory.

When Holocaust buff Deborah Lipstadt later wrote about the case, she played fast and loose with the facts to suit her own political agenda.

Likewise, when the group led by Mark Weber and Scientologist Tom Marcellus took over the IHR and tried to prevent *Best Witness*, a factual account of the Mermelstein affair, from being published, the book survived their sabotage and was widely distributed and is still available today on the Internet. ❖

ANDREW GRAY was TBR's founding copy editor.

DISSECTING THE HOLOCAUST

THE GROWING CRITIQUE OF 'TRUTH' & 'MEMORY'

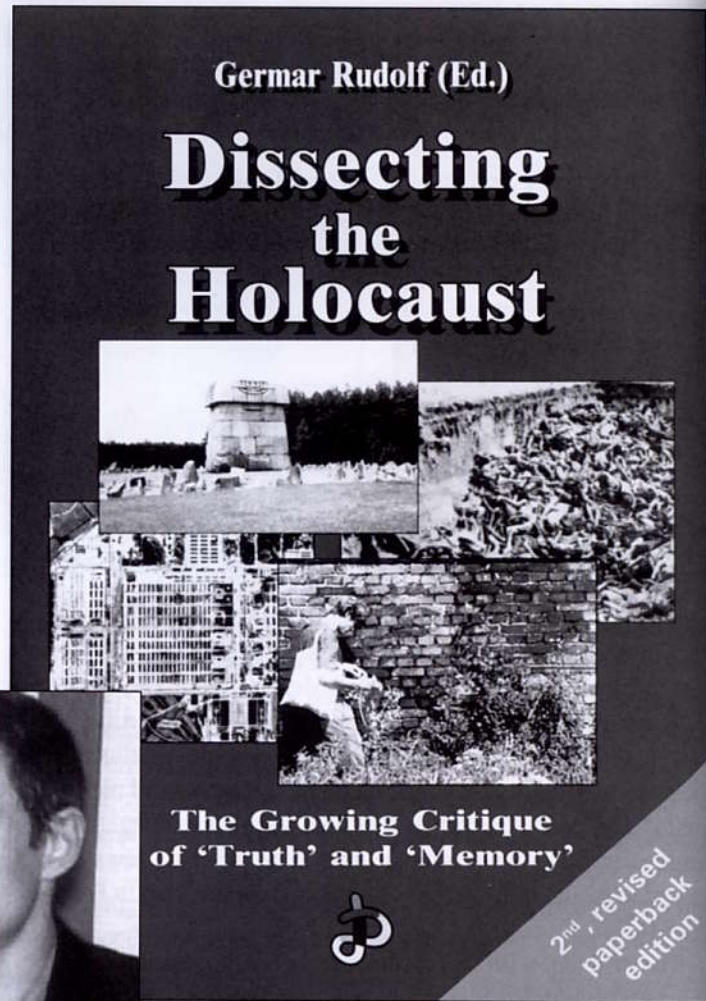
BY ANDREW GRAY

Abolitionist literature is still readable and useful, but not as scholarly history. Was Simon Legree a typical plantation overseer? Was American slavery a pervasively sadistic institution? We are all welcome to such beliefs if we choose, but history as a serious intellectual discipline does not support them. If we insist upon going into the matter more deeply, then most certainly it is not to provide a moral defense of slavery itself, let alone deny that it existed on American soil for approximately two centuries. No, we are seriously interested in its history, and that means respect for evidence, high standards of argument and proof, and skepticism about our own ability to understand past events as they were in fact experienced. Abolitionist literature has thus been consigned mainly to the realm of propaganda. This is where the "holocaust" exterminationist literature will eventually go.

There are really no short cuts in the process by which historical knowledge is acquired—no substitute for close and careful reading—and re-reading in many instances. There is a German phrase "*lügen wie gedruckt*"—lying, as if in print. And a Russian saying (translated): "Nobody lies like an eyewitness." These are two dangers dominant in much historical writing, and especially in the virtually oceanic perorations of our adversaries. Against this, we revisionists are in the position of defending history itself from being entirely inundated but to do so we have to read closely and carefully. It isn't easy. The crucial volume at hand is not for casual perusal. But as the central text for holocaust revisionism produced up to now, it repays the requisite effort many times over.

Especially among literate people who have paid little specific attention to the entire subject, there is a palpable consensus that the exterminationist literature (and commemoration) does engage in exaggeration. But understandably, it is widely held. The persecution of Jews did take place—much suffering and death ensued. Why argue the matter further?

For one thing, because history itself is at stake. To what extent is



Dissecting the Holocaust—2nd Edition. This is the standard by which all other works on the subject are judged, the most comprehensive work yet to appear dealing with the subject, the product of 10 years of investigation. #219, softcover, 620 pages, 8.5" x 11" format. \$30. Left, Germar Rudolf.

history necessarily propagandistic? To what extent has every era had its own form of holocaust mythology—together with its taboos and censorship? Yet permitting this debasement of the standards without protest or resistance is analogous to giving up on due process in the

adjudication of law. History needs due process, too. Testimony, for example, should be subjected to an equivalent cross-examination. (How much of the holocaust survivors' testimony has been treated with any skepticism at all?) And if a trial involves a capital offense (in this instance allegedly the most heinous systematic murder in history), doesn't this require the closest scrutiny of the alleged murder weapon(s)? Where is the *corpus delicti*?

This book can and should have a shock effect on those readers seriously weighing and pondering the evidence for the first time. Here is the basic revisionist canon—in nearly two dozen essays of nearly thirty pages each, many of them quite technical and all of them needing study. Read this book and you will know where revisionism is today. And the shock is that revisionism has done away with the exterminationist case. That is the justification for the book's title, a deliberate allusion to Deborah Lipstadt's exterminationist attack on revisionism, *Denying the Holocaust: The Growing Assault on Truth and Memory*.

But holocaust revisionism is something each person must come to in his or her own way. As we are skeptical of propaganda, we are disinclined to be the objects of it—we are contrarians and not easily proselytized.

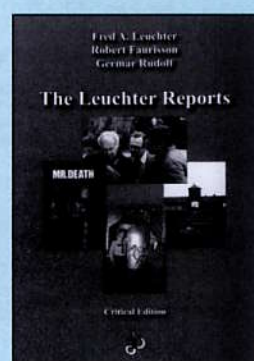
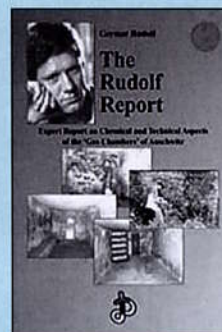
It will take time for the essays represented in this compendium to sink in. Minds yet unborn will be concerned with them. Far from having run its course, holocaust revisionism is today at the outset of its flow. Our adversaries have created the holocaust as the central preoccupation of the time for history itself. This fact alone will be of high interest in future times. How could such propaganda and mythology impose itself in peacetime so massively and with such feeble resistance from within a profession constantly boasting of freedom of expression? But our adversaries have also made certain that the resistance will not only continue but be central to the intellectual dignity of the discipline itself. This dignity has always found its defense in past eras of persecution. It will find them again in times to come.

As for the editor of the book, Germar Rudolf (he assumed a pseudonym for legal reasons when its forerunner, *Grundlagen der Zeitgeschichte* ("Fundamentals of History"), began its tumultuous publication history in Germany more than 15 years ago) words of praise would be gratuitous. He has assumed the world-wide leadership of the entire revisionist effort, and persecuted and pursued as he is, this constitutes heroism. The treatment accorded him first by his colleagues at the Max-Planck-Institut (a disgrace to that great name) and then by the German judiciary, and now by the German government itself, will someday be seen as one of the most representative scandals of our time. Those who make history generally pay a price for doing so—which later eras then tend to ignore or forget. We are very fortunate to have him in our midst.

And though under fanatic attack, he is himself everything other than fanatical. Historical proof is a difficult matter—and any specific political agenda is inimical to it. The duke of Wellington once re-

Two More Revisionist Books Detailing Holes in the Holocaust

The Rudolf Report. By Germar Rudolf. A follow-up to *The Leuchter Reports* about alleged gas chambers at Auschwitz plus additional corrections and clarifications. The author, a scientist and publisher, is in jail in Germany and the book is illegal in Europe and Canada. Softcover, 455 pages, #378, softcover, \$33.



The Leuchter Reports: The Gas Chamber Studies That Changed History. The Holocaust is often characterized as the greatest crime in the history of mankind. Yet for 44 years after World War II not a single forensic investigation into this alleged "crime against humanity" was ever undertaken. This changed in 1988 when Fred A. Leuchter, the world's foremost expert on execution technologies, was asked to investigate the "gassing" facilities of Adolf Hitler. Leuchter changed the course of history when he concluded in his reports: "There were no execution gas chambers at any of these locations." Published by scientist Germar Rudolf, this book brings together and publishes ALL the Leuchter Reports in one volume and subjects Leuchter's findings to intense scrutiny. What this critique reveals is even more shocking than the Leuchter Reports themselves! Softcover, 227 pages, #431, \$22.

marked in later life that he had heard so many versions of the Battle of Waterloo he sometimes wondered whether he had actually been there himself. If we revisionists insist upon modesty and honesty in the face of the complexities of the past, we must not fall short of these virtues ourselves. ❖

ANDREW GRAY was TBR's founding copy editor.

Did you know Auschwitz offered these amenities? . . .



Library/brothel

On the top floor of the library (right) was a brothel (entrance at left), in which 12-15 women were paid between 2 to 4 Reichsmarks for their services. The women and customers were given a medical check-up before each visit. Inside the library (left) inmates could borrow books from more than 45,000 volumes available.



Auschwitz marriages

took place because worker inmates fell in love and married their inmate partners.



Camp religious facilities were made available on a rotating basis to all denominations for services.



Auschwitz post office

had twice-weekly pick-ups and deliveries. If you are gassing people, do you let them write letters? Above is a postcard from Auschwitz. The International Red Cross visited monthly. In a 1,650-page report there was never a mention of any gas chambers. See sample inmate letters and other photos online at www.judicial-inc.biz/Auschwitz.htm.



Camp Geld (money)

A camp coupon incentive system existed where through extra work inmates could obtain coupons redeemable for cake or ice cream in the camp cantina, which also had extra toiletries and other products. Auschwitz issued its own money as did many of the camps. (See story page 7.)



ONE TEACHER'S JOURNEY TO 'HOLOCAUST DENIAL'

HOW DOES ONE GO FROM BELIEVING the world is flat to accepting that it is really round? How does one cast off decades of what is assumed to be “gospel” and develop an entirely opposite worldview? And how does a layman resist and overcome the calumny associated with the acceptance and espousing of a very different and unpopular viewpoint? After all, many honest academics and others have lost their jobs and had their livelihoods ruined because they dared to openly question the “holocaust of the Jews” story. Unlike all other historical events, this is one that has been deemed “beyond question” and “beyond debate.” Who has deemed it so and why? That is what you need to know, that you might understand just why this subject is so sacred and unapproachable by honest research.

BY PROF. RAY GOODWIN

The following account is an attempt by one who dared to be like Dorothy of Kansas and decided to stymie the fear of a booming voice of “Oz” and to pull back the curtain—and reveal that the tremendous voice and godlike image that had all the people in fear was not a god at all, but a little old white-haired man with a megaphone.

This writer presents this paper, first written in 1991 and just recently updated, in hopes that our laymen will take up the cause for truth and to show that one does not have to be a man of letters or a “scholar” to discover what turns out to be a simple truth. The enemy knows they can pretty much control the scholars and their voices; what they fear is the lay people starting to question their pronouncements, especially in numbers. Hopefully the personal experience cited herein will be a helpful guide and something with which you may “arm yourself” for future questioning of the purveyors of a despicable, costly and cowardly myth.

Borrowing an acronym—FEAR—I urge you to apply it to any account of the supposed extermination campaign waged against the Jews by National Socialist Germany. “False Evidence Appearing Real” (FEAR) is the hallmark of all the tales of “eyewitnesses” and “survivors” in the holocaust industry. For too long, these accusations and libel have gone unchallenged and

accepted at face value. Come on, folks. This is not an individual, but an entire nation, that has been charged and convicted of mass murder and has never been allowed to defend itself. Put yourself, as an individual, in that position: You know you are innocent. Every piece of forensic, scientific and demographic evidence exonerates you, but you are not allowed to use it. You are already judged as guilty before the trial even starts. That reminds some of us Texans of old Judge Roy Bean, when asked by a captured suspect, “Are you gonna give me a fair trial?” Bean allegedly replied, “Yeah, we’ll give you a fair trial, then we’re gonna hang you.”

As you read this article, I hope you will think of and ask the questions of your accuser that would be asked if you were on trial for such a heinous crime. And do not accept anything but a legitimate answer in return—no evasiveness, no emotional outbursts or name-calling. Every one of the people who allege this crime of genocide should be forced to back it up, and I do not mean with mislabeled and phony photographs and statements “from a friend of a friend whose brother-in-law said. . . .” Those who show a tattooed number as proof of extermination have only shown you a tattoo that proves one thing—that they have a tattoo. In other words, folks, hold these plaintiffs to the same judicial standards as you would any other accuser. The burden of proof is on them, and they have not given one shred of legitimate proof, excepting that expressed in the above acronym—FEAR.



Auschwitz Plaque Reflects New Information—But Few Take Notice

The plaque shown on the left above is an old plaque from the Auschwitz-Birkenau WWII prison camp. It reads: "Four million people suffered and died at the hands of the Nazi murderers between the years 1940 and 1945." Realizing that maintaining the 4 million number was becoming untenable, the Auschwitz authorities changed the plaque to the one shown above, on the right. It reads: "Forever let this place be a cry of despair and a warning to humanity where the Nazis murdered about one and a half million men, women and children, mainly Jews, from various

countries of Europe. Auschwitz-Birkenau, 1940-1945." Although this change in information should have been heralded around the world, becoming the impetus for correcting the historical record in regard to the holocaust in textbooks, museums, college classes etc, no one (but Revisionists) seemed to care. In fact, the holocaust lobby, in an act of unbelievable *chutzpa*, began touting the figure of 9-11 million killed in German-run WWII work camps during their media blitz against those in attendance at the Iran Holocaust Conference, December 2006.

They show a picture of a knife and say, "This knife killed 24 people." Remember—all they have shown anyone is a picture of a knife. Their words must be proved to be true—otherwise, all their huffing and puffing is merely loud, empty talk. (Besides, knives don't kill people. People kill people.)

Just about any lawyer worth his salt could tear them apart in any legitimate courtroom, where witnesses are duly sworn in and are forced to answer truthfully. The problem for those of us trying to right this wrong is finding that legitimate courtroom. One does not have much of a chance when the judge is part of the prosecution and knows his career is over if he dares allow an honest pursuit of justice.

Use the information herein to hold their feet to the fire—and that includes the millions of duped "average Joes" who have bought into this exterminationist thesis. This is not merely a debate over history, people—this is a war; and truth has been the big loser so far. The resultant turmoil and suffering do not bode well for the very existence of mankind.

THE SEARCH BEGINS

I began my questioning and search for truth regarding the much-ballyhooed "holocaust" in 1974. Like nearly every American, I accepted at face value the claims of "survivors,"¹ the videos and photos shown on television and the very regular

pronouncements from the media, dais and pulpit about the "horrible extermination campaign" conducted against Jews by Hitler's Germany. What spurred me to question the details of this unspeakable crime? Answer: reading a paper titled *Did Six Million Really Die?*; my work experience in a chemical plant and the handling of hydrogen cyanide; and reading the accounts of "survivors" from the postwar trials which essentially established the legend of mass extermination that came to be termed the "holocaust."

The first thing I did as a seeker of truth was to get a definition of "holocaust," which was and is readily available in countless books on the subject. That definition comprises "the planned and activated extermination of members of the Jewish race, numbering some 6 million, by National Socialist Germany primarily through the use of Zyklon B (a commercial preparation containing hydrogen cyanide) at various camps during World War II." With this definition forming the guidelines, I began my quest.

Those who have challenged the establishment viewpoint are known as "Revisionists," and their position on the subject is: there was no attempt by National Socialist Germany to exterminate any ethnic group, such as the Jews in this case, nor did 6 million die, nor were any Jews subjected to homicidal gassing.

Revisionists agree that many deaths occurred in the camps due to disease, starvation and the horrid conditions of war, but gas chambers (much less "gas ovens," whatever that means) for homicidal purposes, were non-existent.²

Those who accept the conventional view as true are designated as "exterminationists" by Revisionists.

What jumped out at this researcher immediately upon closer examination of the stories of extermination were the many credible arguments against such a program, as advanced by Revisionists. The technical and physical impossibilities of the claims of alleged gassings and cremations as espoused by "eyewitnesses" at the postwar trials immediately fly in the face of scientific fact. Unfortunately, such claims were not allowed to be questioned by the defense, nor were those witnesses allowed to be cross-examined. Before an analysis of such claims, a chronological background on the origins of "denial" is necessary for a proper understanding of Revisionist contentions.

In 1961, Prof. Paul Rassinier of France became the first author to refute the accuracy of claims of genocide in print. (Francis P. Yockey's *Imperium*, published in 1948, did cast doubt upon the claims, but did not deal directly with the subject.) Rassinier, a socialist and member of the French resistance, had been captured and interned in the prison work camps of Buchenwald and Dora-Mittelbau. Liberated in 1945, he returned to France as an invalid and was shortly very puzzled, then outraged, at the claims of "genocide" and gas chambers, particularly regarding the two camps where he had been a prisoner.

He had seen no evidence of any such activities as an inmate there (and Rassinier certainly had no love for the Germans). His initial work on the extermination of the Jews, *The Lie of Ulysses*, followed in 1964 by his *The Drama of the European Jews*, called into question the "holocaust" legend.

The year 1976 featured the appearance of a thorough and well-documented Revisionist treatise by Dr. Arthur R. Butz of Northwestern University. *The Hoax of the 20th Century* dissected the extermination claims from prewar and postwar population statistics; the crucial role played by the Allied trials and their extreme importance in implanting the legend were also addressed by Butz: ". . . [I]t is a fact that without the evidence generated at these trials, there would be no significant evidence that the program of killing Jews ever existed at all. . . . If the trials had not been held, a person claiming the existence of an extermination program could not, if challenged, produce any evidence for this save a few books . . . whose claims are just as unsupported as his original claim."

Thus the problem that had been involved in deciding whether or not to try the defendants for mass murder, unlike the usual murder case, was there was legitimate and very solid doubt that the deed had been committed at all.

"This may surprise the reader who regards the tale of Jewish extermination as a near certainty; such is simply not the case. There are many considerations supporting this view, and some are so simple that they may surprise the reader even further. 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." (Butz, page 10)

Adding credence to the claims made by Butz is a 1983 publication by Walter N. Sanning entitled *The Dissolution of Eastern European Jewry*. This detailed demographic study offers evidence that the vast majority of the "exterminated" Jews did indeed survive, being absorbed primarily into the Soviet Union, Palestine and the United States. Professor Sanning challenges the exterminationist school of thought: "The purpose of this analysis was not to investigate the content of truth in the 'holocaust' story, but to outline the extent and the direction of the

Jewish population movement before, during and after World War II.

"If the developments as traced here are in conflict with the taboos of contemporary historians, it is *their* (emphasis added) task to reconsider an untenable position."

In his booklet, *The Holocaust—120 Questions and Answers*, Dr. Charles E. Weber does a masterful job of provoking thought while keeping his approach simple and plainspoken. This 1983 publication addresses a myriad of issues re-

lated to the holocaust legend and reminds the reader from the outset that the funding available to those who disseminate material from the exterminationist viewpoint far outweighs the minute resources available to the Revisionist (page 8). This is, of course, a major factor in the relative obscurity of Revisionist research and scientific conclusions on the issue.

One of the most definitive books on the conduct of "war crime" trials, *The Auschwitz Myth*, by Dr. Wilhelm Staeglich, gives one insight into the show trial and political nature of Allied courtroom procedures. This 1986 publication stresses the absence of proper judicial standards and the appalling way in which the search for truth was impeded rather than furthered by the court. Not many are aware that "eyewitnesses" were not allowed to be cross-examined by the defense, nor were they ever subjected to enforcement of the perjury oath. Additionally, Staeglich says "witnesses" traveled from court to court making the same unchallenged claims, saying they had been at each camp.

"This detailed demographic study offers evidence that the vast majority of the 'exterminated' Jews did indeed survive, being absorbed primarily into the USSR, Palestine and the U.S."

By October of 1990, the Revisionist assault on the legend had come full circle with the admission by England's leading historian and authority on World War II, David Irving, that he was now convinced of the fraudulent nature of the entire extermination thesis (*Battleship Auschwitz*, 498-9) and would include a statement to this effect in new editions of his previously published books.

TECHNICAL ASPECTS

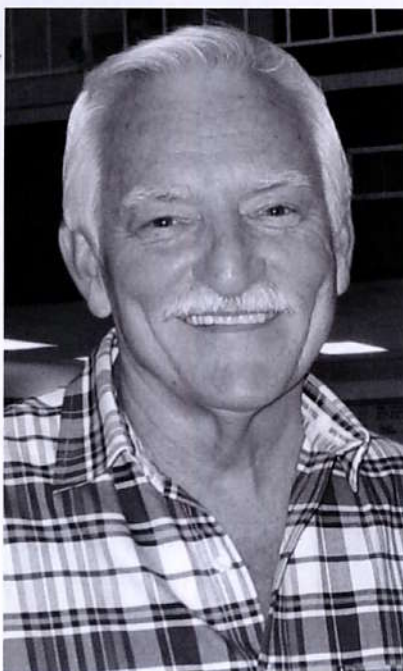
According to Revisionist investigation, none of the alleged "gas chambers" had ventilation or exhaust systems capable of handling the gassing of inmates. The square footage in all of the "chambers" would allow for a hypothetical total of 123,976 gassings in all the years of the supposed "genocide" program (*The Leuchter Report*, 14). In September of 1989, the Russians released the Auschwitz death books (the Germans were meticulous record keepers). They showed a death toll of 74,000 at that camp from all causes (Irving, 500). Confessions from Germans, obtained by torture, "eyewitness" testimony and exterminationist historians put the number gassed at Auschwitz alone at 4 million. This massive contradiction deserves further examination in the interest of historical truth. This figure has now been revised downward, to just over a million, thanks to the fear of Revisionist discoveries and publishings. Notably, however, that reduction did nothing regarding the claim of 6 million dead.

On August 19, 1960, the director of the prestigious Institute for Contemporary History in Munich, Dr. Martin Broszat, announced to his amazed countrymen that there had never been a "gas chamber" in the entirety of the German Reich, but only a few in other places, namely in occupied Poland (Robert Faurisson, *The Problem of the Gas Chambers*, 107-108). This announcement flew in the face of those who swore to mass killings in German camps, but that was never brought up, of course.

Broszat has never provided an explanation for this contention. Professor Robert Faurisson of France asks: 1. How does Dr. Broszat know that the "gas chambers" in the Old Reich were frauds? 2. Why did he say that the "gas chambers" in Poland are genuine? 3. Why do the proofs and certainties and eyewitness accounts concerning the concentration camps in the west suddenly have no value, while these same criteria still remain true for the camps in Poland (108)?

Think about those questions.

As the exterminationists themselves have since abandoned the claims of the use of gas chambers in Germany proper, pri-



PROFESSOR RAY GOODWIN

Truth over political correctness.

mary attention will now be devoted to the main camps in Poland, which would be Majdanek and Auschwitz-Birkenau. Pertinent to this, however, is the confession regarding the German camp of Bergen-Belsen.

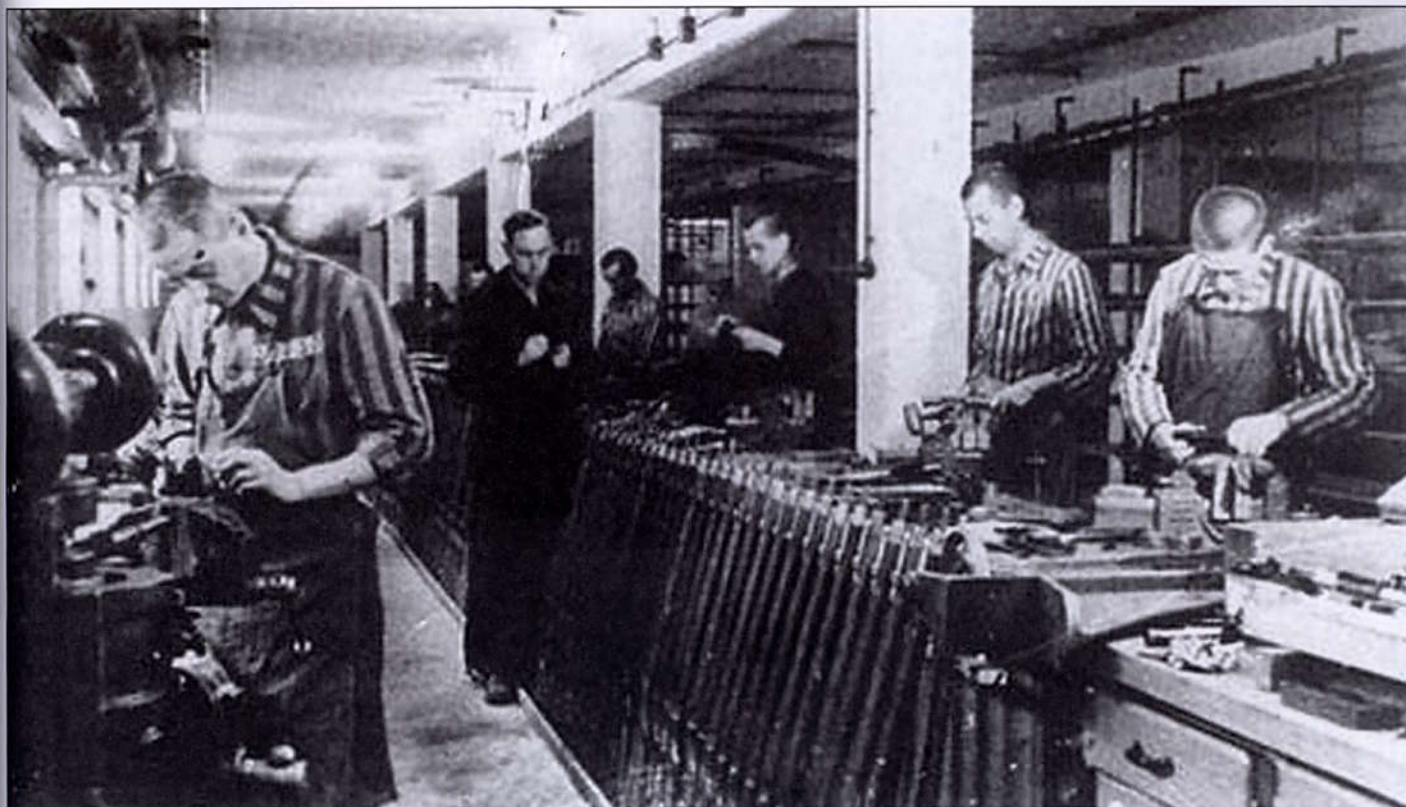
Two of the pillars upon which rest the claims of the exterminationist historians and the "survivors" and "eyewitnesses" are the confessions of Kurt Gerstein and Rudolf Hoess. Gerstein, one-time commandant of Bergen-Belsen, states in his confession that 700 to 800 people went into each of the four small chambers each time the gassings took place. The size of each room varies slightly, but worked out in terms of occupant per square meter (approximately a square 3 feet by 3 feet), and according to those "eyewitnesses," those rooms would have had a minimum of 30 to a maximum of 40 individuals in each square meter (Felderer, 170). I ask

you, dear reader, to draw on the ground a square of 3 feet by 3 feet. Then imagine just how many people you could cram into that square. Thirty? Forty? I don't think so. Revisionist Ditlieb Felderer concludes, "In spite of all the absurdities, impossibilities, erroneous and contradictory figures, the 'Gerstein Statement' continues to maintain its supremacy in exterminationist lore. Perhaps this is just as well, from a cynical Revisionist viewpoint, for few things could better illustrate the mythical nature of the 'holocaust' than this very item." (Felderer, 172)

Rudolf Hoess, one of three successive commanding officers at Auschwitz, was the only one to leave a confession. His description of the actual gassing procedures is remarkably short and vague, just as all other "eyewitness" accounts are vague, brief and full of contradictions on many points. As described by Hoess: one-half hour after having released the gas, the Germans would open the door and turn on a fan and immediately begin to remove the bodies. Hoess added that the crew in charge would remove the 2,000 [!] bodies and begin transporting them to the crematory ovens while eating and smoking. (Quoted in Faurisson, *The Mechanics*, 24)

This confession implies that it is possible to enter an area saturated with hydrogen cyanide (HCN, Zyklon B) while taking no precautions for self-protection and bare-handedly grasp 2,000 cadavers contaminated with a lethal dose of the gas. The air pockets between the bodies heaped on top of one another would have been filled with HCN.

This "confession" lacks plausibility and even common sense (many "survivors" and "eyewitnesses" swore to the same impossibility in court), and is in accord with Revisionist claims that it is a fabrication extracted by torture. Yet, testimony by



Above, inmates are given the important task of making rifles for the German war effort at the Dachau prison labor camp. One would expect that the prisoners used for this task would have prior job experience with factory work, foundry work or woodworking. As different camps produced different products (Auschwitz producing, for instance, synthetic and dandelion rubber, medicine and arms), inmates with particular skills would have been put to work where their skills were best suited. Recalcitrant workers, habitual criminals, murderers and other troublemakers would have been dealt with sternly. However, in 1943, Heinrich Himmler himself ordered that no guard could strike a prison labor camp inmate without fear of severe punishment—and this included death.

these claimants at Nuremberg and other postwar trials was readily accepted into the record, not allowed to be challenged and was believed as “gospel” by Allied judges anxious to do their duty for “humanity.” And countless German military personnel, not guilty of any such crime, were executed on the basis of these claims by “survivors” that were not allowed to be questioned or cross-examined.

It was this particular part of my reading that drew me to examine and challenge those claims. I was an employee of E.I. DuPont at that time and worked in a huge chemical plant, having experience working around HCN. Allow me to cite the DuPont Company Material Safety Data Sheet (MSDS) on hydrogen cyanide (the primary constituent of Zyklon B), as of January 14, 1991. “HCN is described as unstable with heat and extremely flammable. It is a fast acting poison and could be fatal if inhaled, swallowed, or absorbed through the skin.” (Remember the “eyewitness” accounts of SS men “smoking and eating,” wearing NO protective equipment, while dragging gassed Jews out by the hair).

The MSDS adds that in most cases cyanide poisoning causes a deceptively healthy pink to red skin color and that

skin permeation can occur in amounts capable of producing systemic toxicity. The user is cautioned to use the gas only in closed systems and with ventilation adequate to keep vapor concentrations below exposure limits. Warnings are given to evacuate the area immediately if HCN fumes are detected and to don protective clothing before re-entry. The minimum personal protective equipment recommended is goggles and rubber gloves, and the user should have at hand rubber suits and boots, a full-body chemical suit and a self-contained breathing air supply. DuPont also warns that with eye or skin contact, one should immediately “flush the eyes with plenty of water, remove contaminated clothing, including shoes, and wash the skin.” Skin absorption can occur from cyanide dust, solutions, or HCN vapor (MSDS, 3-10).

Therefore, the abundance of technical and physical impossibilities inherent in the confessions becomes apparent upon examination of the sites and the dimensions of the so-called gas chambers. The technical problems inherent in any plan to gas millions of people would have necessitated meetings of experts and the issuance of plans, instructions and safety equipment. No evidence that any of this was ever done

by the National Socialist government has ever been found (Faurisson, *The Mechanics*, 29). Remember too, that passes would not have been granted to Germans in the camps, nor their families allowed to visit; prisoners who had served their sentences would not have been released or allowed to return to their respective countries, or the “extermination program” would have been revealed to the whole world. The fact is, there was nothing sinister to reveal at all.

Faurisson concludes his article with what he regards as the criteria of false evidence regarding the gas chambers. He avers that all of the statements, as vague and inconsistent as they may be, agree on one thing: the crew responsible for removing the bodies entered the site either “immediately” or “a few moments” after the deaths of the victims. Calling this a physical impossibility, he states: “I contend that this point alone constitutes the cornerstone of the false evidence, because this is a physical impossibility. If you encounter a person who believes in the existence of the ‘gas chambers,’ ask him how, in his opinion, the thousands of cadavers were removed to make room for the next batch (*The Mechanics*, 30).”

Perhaps the most severe blow to the extermination thesis was delivered in 1988 with the publication of *The Leuchter Report: The End of a Myth*. The author’s treatise is a report on the technical aspects of the alleged execution chambers at Auschwitz, Birkenau and Majdanek, Poland, using comparisons with American prison gas chamber designs and operations.

In states that use lethal gas for capital punishment, stringent rules and procedures must be met. All lighting and electrical hardware must be explosion-proof (none of the rooms designated as “gas chambers” had this feature). If you come home in the evening and open your home and smell gas, the one thing you know not to do is flip a light switch. The spark can cause an explosion.

The chamber is operated under a vacuum so that any leak would be inward. An eminent authority on capital executions, Leuchter states that many complicated problems must be considered in the design of an execution gas chamber. A mistake may, and probably will, cause death or injury to anyone outside the chamber (Leuchter, 6). This expert says that an area of nine square feet is the minimum required for gas circulation around the occupant of any gas chamber. As the floor area for the Auschwitz Krema 1 “gas chamber” is 844 square feet, allowance for gas circulation means that a maximum of 94 people could fit into this room at one time for execution. “Eyewitness testimony” places 600 people at a time in this room (Leuchter, 11). Remember—no questioning or cross-examination was allowed in the courts. How would you, as

the accused, feel about your defense attorneys being so handicapped with YOUR life on the line?

The tourist attractions shown to the public as “gas chambers” in all the camps examined by Leuchter have no gasketed doors or windows, and very few have vents; the inside walls of the structures are not sealed to prevent leakage or absorption of the gas, so that the exposed, porous brick and mortar would accumulate HCN and be dangerous to humans for several years. The fact that these rooms identified as “gas chambers” are located right next to the crematories also would make them a prime source for explosion and fire. Very poor planning by those super-efficient German killers, indeed.

Leuchter found that Krema 1 has floor drains connected to the main sewer of the camp. This would allow the heavier-than-air deadly HCN to get into every building at the facility, resulting in the deaths of the guards and commandant. The “gas chambers” here, as in all the camps, are too small to contain the numbers claimed. The doors to these rooms all open inward (another poor design consideration by those supposedly so efficient in mass slaughter; it would be quite difficult to push such a door open against the piles of bodies after a gassing). Also, enough leakage of the deadly gas would have occurred in all of the gas chambers to have killed the administering technicians (Leuchter, 9).

Leuchter’s strongest forensic evidence is the samples of brick, mortar, concrete and sediment taken by his team from the three Polish camps. HCN and its compounds are very residual—they hang around for decades. Leuchter took 31 samples at the alleged gas chambers, and a control sample was taken from delousing facility No. 1 at Birkenau. The control sample, from the delousing chamber where clothing was treated to rid it of disease-causing lice, showed a very heavy cyanide content of 1,050 milligrams per kilogram of brick. This is consistent with the use of Zyklon B as a delousing agent in that chamber.

However, of the other 31 samples, from the supposed gas chambers, 17 had no measurable trace of HCN, and the other 14 were all under 8 milligrams—consistent with those locations having been deloused at some time. This scientific analysis supports the evidence that these facilities could not have been execution gas chambers. Of course, “eyewitness testimony” by those deemed incapable of lying was responsible for the death sentences given German camp personnel there as well as the camps in Germany proper, where the non-existence of homicidal gas chambers has been admitted even by the exterminationists. No charges of perjury, or suggestions of redress to the survivors of the wrongly and vindictively executed Germans, have ever been proffered by the moralistic propo-

“Leuchter states that many complicated problems must be considered in the design of an execution gas chamber. A mistake may, and probably will, cause death or injury to anyone outside the chamber.”

nents of the extermination thesis.

Investigation of the cremations of the alleged gassing victims evinces the same degree of impossibility and contradiction. I took a tour of a modern crematory near my home city, interviewed the experienced technician and learned what it takes to dispose of one body. I asked not only how much time, how much fuel, what temperature and how much residue is left, but the possibility of multiple cremations in one oven. Rarely considered is the fact that the oven must undergo a cooling down period before the ashes and bits of bone remaining may be removed. Those remnants fill a normal size shoebox. What I learned from this personal research was that none of the descriptions in the accusations made by “survivors” of the holocaust was even remotely possible—except, perhaps, in their own minds.

Four million shoeboxes of ashes would have made quite a mound at Auschwitz. Where is it? The 60 pounds of coal/coke used by the Germans to cremate one body also leave residue—and if one multiplies that 60 pounds by the supposed 4 million bodies—where did Germany get the 240 million pounds of coal, and how did they get it to Auschwitz?

As to the time required to cremate all those bodies (four hours for each)—Leuchter says (p. 10) that the capability of all the ovens at the entirety of Auschwitz could realistically cremate 207 bodies in 24 hours. If there were 4 million, and the 69 crematoria there worked around the clock with no shutdown time for cleaning (an impossibility), the Germans would have still been cremating bodies until something like June of 1972.

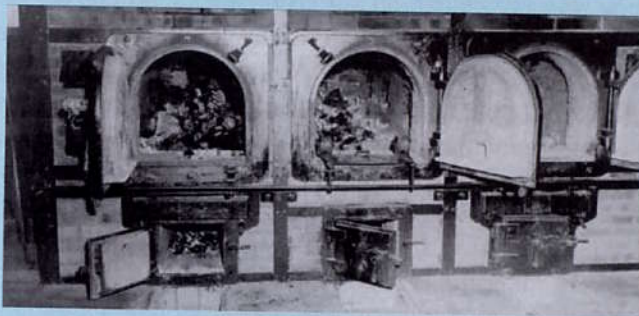
Please, Mr. “Survivor,” Mr. “Eyewitness,” explain this. Oh—you say that the bodies were mass-cremated, in that well-cited 50-foot long, 10-foot deep pit the awful Germans dug. Facts: Auschwitz was built on swamp-like land; the water table there is four feet deep. That’s right—once you reach that depth, water begins to seep into the hole you are digging. Ten-foot deep trench? Sure.

Additionally—what fuel did they use in that pit? It doesn’t matter—a high-enough temperature to cremate a human body cannot be reached in an open pit. Once again—you accusers—explain this. Where are the tons of incompletely burnt “cremains”?

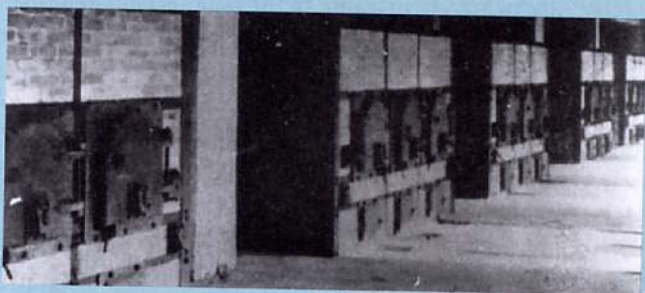
I distinctly remember watching another of the myriad of “specials” on the “holocaust” made in 1985, titled *A Painful Reminder*. This was aired on the Discovery Channel out of Houston, and included the standard claims of “gassings” made by the interviewed “survivors.” It was clearly stated on the program that 279,000 bodies per month (over 9,000 per day) were being cremated [at Auschwitz] in a continuous, round-the-clock operation. These phony witnesses were trying to make the numbers fit the story.

Remember—German military and concentration camp personnel were executed on the basis of such unquestioned

The Infamous ‘Ovens’



ABOVE are pictured crematory ovens from three of the most well-known German-run WWII prison labor camps. The top oven is from Dachau, the middle ovens from Buchenwald and the bottom ovens from Majdanek. They appear to be standard-sized one-cadaver-at-a-time funeral home cremation ovens. How in the world the Nazis could have incinerated so many millions of corpses in these small ovens is still unknown. Auschwitz had the most ovens, a large bank of them completed in 1943 (see below). Still they appear incapable of holding more than one or two cadavers at a time. Again, the unattainable logistics of the “holocaust” myth stand as proof that it is a fraud.



and unchallenged testimony. Leuchter's own conclusion about his forensic examination there: "After reviewing all of the material and inspecting all the sites at Auschwitz, Birkenau and Majdanek, your author finds the evidence overwhelming: There were no execution gas chambers at any of these locations. It is the best engineering opinion of this author that the alleged gas chambers at the inspected sites could not have been, or now be, utilized or seriously considered to function as execution gas chambers."

Imagine what such testimony, had it been allowed at the show trials after the war, would have done to these witnesses for hire who traveled from court to court to spout the same lies. They knew, of course, that challenging their lies would not be allowed, nor would any cross-examination by the defense. They know this today, as well, and still make those claims before Americans in schoolrooms and elsewhere.

Consideration must be given to the numbers game played by the exterminationists and Jews as well. In brief—according to the study by Prof. Sanning as well as information from the *Encyclopaedia Britannica*, the total number of Jews that were ever under the control of the German military was 4 million. Today, you have at least 3.7 million drawing reparations as "survivors" and "victims." Please, I may not be a math major, but somehow I just cannot get 6 million dead Jews out of that, nor even a half a million.

THE HOLOCAUST INDUSTRY

Why the paradoxical reaction of Jews to Revisionist contentions that Jews were not the victims of extermination, but survived the war? One would think that debunking of the myths would elicit a joyful response, especially from those who have believed for decades that their people were the victims of genocide. Consider these three probable reasons: (1) the holocaust is a huge financial business with obscene profits and enormous amounts of gullible sympathy; (2) the Palestinian issue; and (3) the immense power and influence exercised by Zionists and other Jews upon the governments and media of the world, especially upon American foreign and domestic policy.

Most Americans are unaware of the billions paid to individual Jews as well as to Israel, a nation that did not even exist at the time of the alleged genocide. The amount paid yearly to all these "victims" is based upon the now legendary "6 million" figure and, as these reparations are still ongoing, any reduction in that number would be intolerable to the recipients of such largess.

In essence, should Revisionist findings be accurate and accepted as such, the goose that lays these golden eggs for Jewish coffers would disappear. And those folks who have been

forced to bear the guilt and pay this extortion for all these decades just might be a little upset over what has been done to them.

Israel was established in 1948 due in large part to the overwhelming sympathy generated by these ridiculous accusations of genocide. The Zionists were given the land of the Palestinians by the British as a homeland for the Jewish state. The Palestinians thus became as victimized as the Germans by this massive lie, as they have been a homeless, tortured people since then. They are indeed the real victims of not just the repressive Zionists, but an uninformed and misinformed world that does not want to hear of their grief and suffering—a world with little sympathy toward righting a decades-old injustice.

As the U.S. government and all facets of the media played the key role in establishing the legend of genocide, this is why both institutions turn their backs upon Revisionist findings. And it is also why they ignore attacks upon Revisionists and Palestinians alike. Both also continue an ever-increasing effort to propagate the extermination thesis. Several states have made "holocaust education" mandatory in their schools; U.S. taxpayer funds are used to fund "holocaust" museums and other tributes. No political lobby in the United States plays a more influential role in electing or defeating political candidates as do Jewish political action committees.

These are all factors in maintaining the "holocaust" legend and explaining

the silence of politicians on the subject. Jewish organizations are constantly pressuring all levels of government to adopt legislation that makes questioning or doubting the holocaust a crime punishable by heavy fine and imprisonment. Their efforts have been successful in many foreign countries and are making headway here in the United States, despite our sacred Constitution and the absolute protection of free speech and free thought it should provide us.

Why would key members of the U.S. government have participated for so many years in perpetuating and supporting the legend? Besides self-aggrandizement, of course, obliteration by contrast is the likely reason. Without the genocide claim to use against Germany, several aspects of the initiation and conduct of the war by the Roosevelt administration would have come under scrutiny and could have caused widespread popular unrest in this country. The dubious story of the "surprise" attack on Pearl Harbor, the cover-up of the Soviet massacre of the Polish officer corps at Katyn (and the blaming of it on the Germans), Operation Keelhaul,³ the barbaric saturation bombings of non-military targets, and the orgy of rape and pillage engaged in by the Soviets, the Western Allies and resistance

*"If Revisionists are indeed
"flat-Earth" fools, and
exterminationists and the
Jews are holding all the
aces—of what then
are they afraid?"*

A Financial Holocaust Burns U.S. Taxpayers

Is “holocaust guilt” the reason American taxpayers get burned for \$5 billion every year in aid to Israel without complaining?

According to the American-Israeli Cooperative Enterprise, from 1949 to 2001 the generous American taxpayer gave Israel a total of \$94,966,300,000. That would be over \$100 billion during 1949-2002, or about \$2 billion per year; but by now it is up to about \$5 billion a year, for a total of at least \$130 billion so far. Not widely known is that most of this aid violates the law. For example, the Arms Export Control Act stipulates that U.S.-supplied weapons be used only for “legitimate self-defense,” not for bombing helpless Palestinian or Lebanese civilians and not to destabilize the entire region and the world. Also, taxpayer aid to Israel is different from that to any other country in three ways:

First, since 1982, U.S. aid to Israel has been transferred in one huge lump sum at the beginning of each fiscal year,

which immediately begins to collect interest in U.S. banks. Aid to other lands is disbursed in quarterly installments.

Second, Israel is not required to account for the money. Most countries receive aid for very specific purposes and must account for how it is spent. Israel is allowed to place U.S. aid into its general fund, effectively eliminating any distinctions between types of aid. Therefore, U.S. taxpayers are helping to fund an illegal occupation, the expansion of colonial-settlement projects, and gross human rights violations against the Palestinian civilian population.

A third difference is the sheer amount of aid the U.S. gives away to Israel, unparalleled in the history of U.S. foreign policy. Israel usually rakes in roughly one-third of the entire foreign aid budget, despite the fact that Israel comprises less than 0.1% of the world’s population and already has one of the world’s higher per capita incomes. If U.S. taxpayers knew this and became aware that the holocaust was the most lucrative lie in history, would they so willingly hand over their hard-earned cash to Israel? ❖

forces, could most justifiably be labeled “war crimes.”

But with the genocide claim against the Germans, all of these actions, as well as the decision by FDR, Churchill and Stalin before the end of the war to carve Germany and Europe up for the Soviets, are “justified.” After all, any nation that would conduct genocide, especially against Jews, deserves every form of destruction and punishment it got.

The veracity of Revisionist claims may only be properly evaluated if they receive a hearing. But such a hearing is vociferously opposed by Jews and their lackeys in government and media. Their only answer to our research is personal attacks, including brutal beatings (Faurisson), destroying livelihoods (Leuchter and others) and imprisonment (Rudolf, Zuendel and others). One has to wonder—if Revisionists are indeed “flat-Earth” fools, and the Jews and exterminationists are holding all the aces—of what then are they afraid?

PERSONAL CONCLUSIONS

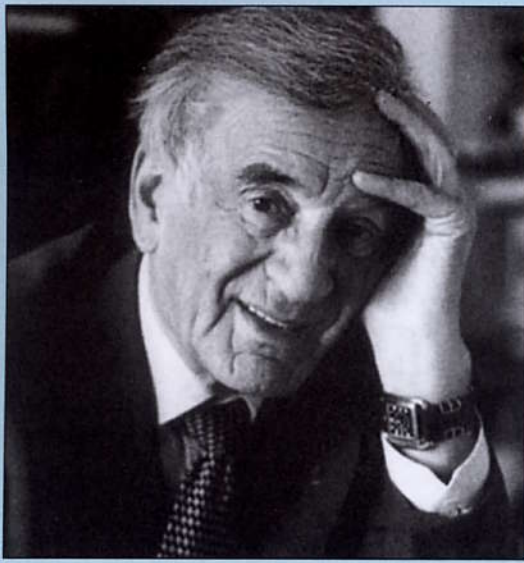
If this author comes across as angry about this issue, that is because I am certainly angry. After examining the issue from more than one side, seeing the forensic and scientific evidence offered by the Revisionists, and in essence giving them a hearing that was not allowed at the shameful postwar courts, I easily came to the conclusion that this whole “holocaust” is nothing more than a “holo-hoax,” and deserves to be exposed for what it has been all along—an extortion crime of the worst degree.

I even learned in my research that this same claim of genocide and of millions dead was floated by the Zionists after World War I, but it was immediately recognized for the lie that it was, and given short shrift.

I am also angry about the personal attacks upon legitimate scholars who question this historical non-event, the beatings, destruction of property, and the impunity with which such thugs operate in my country. The kowtowing by politicians, media people, clergy and academia to these arrogant frauds is a disgrace. I, for one, have put my foot down. No more unchallenged fairy tales by “survivors,” as long as I am able to speak out.

If your community is like mine, it is visited on occasion by one or another of the millions of “holocaust survivors,” who speak in our churches and our schools about the suffering they endured at the hands of those evil Germans, while the world stood by and did nothing. I do not know about you, but I am way past being tired of their totally baseless whining, lies and extortion.

Certainly, a number of Jews did suffer the depredations of war—but no more so than various other peoples. Those responsible for the executions and extortion payments in the form of reparations should be made to face the music of perjury trials, at the very minimum. When they cry that they lost their entire family—well, many people lost their entire families in that war, and Jews deserve no more (and no less) sympathy



A Nobel Prize For Lying?

The last three letters in Nobel Prize winner Elie Wiesel's first name are quite appropriate considering some of the bizarre tales told by this much-touted and highly paid Holocaust lecturer.

For example, Wiesel claimed that following the purported Nazi execution of Jews at Babi Yar in Ukraine, Wiesel learned "from a witness that, for month after month, the ground never stopped trembling; and that, from time to time, geysers of blood spurted from it."

(Aside from Wiesel's outlandish claims, a detailed study of Babi Yar appearing in the July 1996 issue of *THE BARNES REVIEW* strongly suggests that the official stories about Babi Yar are about as reliable as Wiesel's tall tales.)

What is interesting is that early editions of Wiesel's memoir *Night* never once referred to "gas chambers." However, in subsequent German editions of the book, Wiesel's references to crematoriums were revised to refer to "gas chambers."

American Jewish historian Norman Finkelstein is not overly impressed with Wiesel, saying that he is "such a ridiculous character" and notes that "in private Elie Wiesel is the subject of much ridicule."

Finkelstein says that Wiesel has turned the Holocaust "into a business, where he casts himself as a person who's doing all this from anguish and pain and personal sacrifice, while he has made a fortune out of it." Finkelstein notes that whenever Wiesel gives a lecture, Wiesel requires a \$25,000 fee and a limousine—that the expression "There's no business like Shoah business" was literally coined for Wiesel.

than anyone else, if they are telling the truth.

I will admit, however, that it is quite difficult to feel sympathy for the legions of lying vampires who rake in tons of extortion money off the labor of falsely accused people every year. The German nation should be exonerated of this despicably assigned "guilt," and the historical record must be set straight. It is past time to get in the faces of these liars, and put them to the test with honest questioning. They will not engage in debate, unless they can turn the debate away from the intellectual and logical to the emotional—which they will do every time.

They know that in any debate between logic and emotion, logic loses every time. Thus their personal attacks upon those who question them, and the inevitable name-calling—"Nazi," "anti-Semite" and worse. ♦

ENDNOTES:

¹When heard by the average American, the words "survivor" and "holocaust" are almost completely associated with the German extermination camp myth.

²Were "gas ovens" supposed to both gas the Jews to death and then cremate their bodies? That would be an interesting example of German efficiency, but probably would be impossible.

³Operation Keelhaul was the plan to ship a million nationalist Russians back to the Soviet Union after they had been given sanctuary in the West. (Many helped in the war effort.) Stalin executed those he deemed enemies and shipped hundreds of thousands off to the gulags, never to return. *The East Came West* by Peter Huxley-Blythe is the best book on the story. Softcover, 225 pages, \$20 minus 10% for TBR subscribers. Add \$3 S&H inside the U.S. Available from TBR BOOK CLUB, P.O. Box 15877, Washington, D.C. 20003. Call toll free 1-877-773-9077 to charge.

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A native-born Texan, Revisionist **RAY GOODWIN** is a retired instructor of American history on the college level in Victoria, Texas. He has given multiple addresses to the Sons of Confederate Veterans organizations in San Antonio, Austin, Corpus Christi and Victoria. He has done research on various historical subjects, and has had book reviews and articles published on them. Prof. Goodwin crafted the lead article for the July/August 2007 issue of TBR, focusing on bias in academia and the case of Nat Turner.

THE HISTORICALLY DUBIOUS 'WANNSEE CONFERENCE PROTOCOL'

SINCE 1945, a so-called "key document regarding the final solution of the Jewish question" has been much touted worldwide by WWII holocaust promoters. The "Protocol of the Wannsee Conference" has been used to prove Germans wanted to exterminate every Jew in Europe. Honest historians should feel compelled to scrutinize this "document," which is a forgery as Udo Walendy, a celebrated German Revisionist who spent years researching this matter, clearly shows. TBR is using his past research findings for this article. It is also interesting that the Wannsee material, even if it were genuine, would constitute unambiguous documentary evidence that the German policy was to forcibly re-locate the Jews to the east. Contrary to what the court historians want you to believe, it gives no shred of proof of a "final solution" involving genocide.

BY UDO WALENDY

From the beginning, the so-called "Wannsee Protocol" was suspect. Suspicious factors included: the timing of the publication, the anonymity of the "discoverer" and the place of "discovery" as well as the introduction into the trial without verification by the Jewish-American prosecutor Robert Kempner, formerly a German citizen, who was interested in any kind of lies against Germany.

Kempner is known to have used sometimes extortionate means to induce the accused and the witnesses to give fraudulent and lying statements. He had a history of trying this in other cases.¹ He also welcomed falsified documents for his accusations. Felix Haen described in the *Salzburger Nachrichten* of August 12, 1950 the attitude of Dr. Kempner:

It is his doing that the thesis of the collective guilt of the German people was somehow surreptitiously proved, inasmuch he accused one after the other all the leaders of the German people: The Wilhelmstrasse Trial, the Generals' Trial, the Industrialists' Trial and the Physicians' Trial—after the National Socialist leaders were convicted in the Main War Crimes Trial. That he was not always fastidious in his choice of methods for the preparation of the evidence is shown in the case of the former counselor of the Foreign Office, Dr. Friedrich Gauss, whom he made complaisant by threatening to hand him over to the Russians.



Chatting above are Reinhard Heydrich (left) and his assistant, Karl-Hermann Frank. Heydrich was given control of the Reich Main Security Office (RSHA), which combined the SD, Gestapo, Criminal Police and foreign intelligence service. According to legend, on July 31, 1941, on Hitler's orders, Reich Marshal Hermann Goering allegedly issued an order to Heydrich instructing him to prepare a general plan of the administrative, material and financial measures necessary for carrying out the desired final solution of the Jewish question. As a result, on January 20, 1942, Heydrich convened the alleged Wannsee Conference in Berlin. Minutes of that meeting were allegedly taken by Adolf Eichmann, and are called the Wannsee Protocol. Udo Walendy has shown it is a forgery.

After examining the origin, form, contents, factual mistakes and stylistic misses, the entire so-called “memoranda-notes” must be declared unequivocally as a postwar forgery. No proof exists for the historian that, whether or in which manner Adolf Eichmann, accused and imprisoned in Jerusalem, has admitted to be the author of the “memorandum.” It is alleged that he has admitted it. But that is different from whether he has done it.

We have examined a number of books:

I, Adolf Eichmann, Leoni, 1980, 545 pages, allegedly notes written by Eichmann as a free man in Argentina.² Although the book describes that Eichmann continuously gave lectures since 1935 “occasionally before General Staff officers, district leaders [etc]” and prepared speeches for Heydrich “that had to be worked over twice or three times” (445), one finds nothing about the Wannsee Conference and nothing about his being the author of the so-called “protocol.”

The name of his “co-author,” Rolf Guenther, is not mentioned in the entire book, except that the name is listed in the index; but it cannot be found elsewhere in the text. Intentional deceit of the reader in connection with the previously circulated version of the “Wannsee Protocol”?

In Dov B. Schmorak, *The Eichmann Trial*, Vienna, Stuttgart-Basel, 1964: the Wannsee Conference and the alleged authorship of the so-called “protocol” is not mentioned.

Hannah Arendt, *Eichmann in Jerusalem: A Report About the Banality of Evil*, Munich 1965: Here the Wannsee Conference is mentioned but, aside from a few “Protocol” remarks, one reads only that the conference lasted 1 to 1 1/2 hours and that State Secretary Dr. Wilhelm Stuckart was known as the person who “was very hesitant and reluctant concerning the ‘radical’ party plans.” (148-9) Nothing about Eichmann’s alleged authorship of the “protocol” or details about it or genocide.

Jochen von Lang, “The Eichmann Protocol—Tape Recordings of the Israeli Hearings,” no location given, no year given (year of publication estimated to be about 1984), Severin & Siedler³: The summation which includes “only a fraction of the Protocols” is, for the historian, insufficient and unreliable for a clarification of historical facts. Who can bring proof in a process that does not provide for unbiased judgment and where Eichmann—he himself (?)—much too obviously testifies according to the viewpoint of his accusers, also about occurrences on which he could not pass judgment and he did not need to prove. A pertinent example (84):

The Israeli prosecutor Less referred to the statement in Dr. Buhler’s testimony about the “Wannsee Protocol” where it says that “Jews have to be removed as quickly as possible from the territory of the Government General and . . . the majority of

them are unfit to work anyway.” He subsequently questioned Eichmann:

“What is this supposed to mean?”

The accused answered with the words:

“That means that they must be killed.”

How could Eichmann know this? He was not asked about it and did not need to justify it. It was known, according to the course of the trial in Jerusalem, that Eichmann did not have the knowledge to enable him to associate deportations with killings.⁴

The hints even in this book about the Wannsee Conference are sparse and do not reveal anything to historians.

Other books about Eichmann also do not enlighten us about this question. A peculiar silence prevails.

This result has been affirmed: No protocol was conducted at the Wannsee Conference. No participants knew about a protocol. Obviously, no documents regarding the conference were discovered in the files of the Reich administration. No participant has ever seen an exposé about the conference during the term of his service.

That the forgers of this “document” were not able to express their intention to destroy is understandable. When this “protocol” was “introduced” into the Wilhelmstrasse Trial, the former participants were supposed to be confronted with it publicly. Hence, a formulation had to be chosen which could not be easily and unanimously refuted immediately. The political agenda would have been endangered.

Thus the voluminous, hardly plausible clichés were formulated together with a seemingly trustworthy list of discussions written by a “fabricator of black propaganda” who identified himself as such by his meager knowledge of the German language and the lack of comprehension of the matter in question. The latter must have worked under pressure in order to introduce the document in time for the trial. In addition, because of the secrecy (Sefton Delmer: “The public does not know about this.”)⁵ the forger could not get information from experts. The flaws of the “protocol” did not attract attention during the hectic years of continuous trials, especially when a sympathetic press supported the accusers while the accused, with the entire populace, were put in the pillory of world opinion and condemned to far-reaching silence.

The historian’s responsibility compels him to rectify the circumstances.

It is important to note: The Allies did not equate the mass transportation of Jews in Eastern Europe, started on October 15, 1941, with an extermination plan, but only later, because of a conference of subordinate state secretaries under the leadership of Heydrich who said the conference was not only for deportation, but also an extermination plan. Both have been proven to

“No protocol was conducted at the Wannsee Conference. No participants knew about a protocol. No documents regarding the conference were discovered in the files of the Reich administration.”

be wrong. Without a doubt the deportations were harsh steps, but they were not a plan for genocide.

In this connection it is important that an official Israeli exchange of letters (letter of March 12, 1951 to the victorious powers), which ended up in 1952 in the reparations agreement between the German Federal Republic and the Jewish Claims Conference, acknowledged the resettlement of 500,000 Jews to Israel who had survived the German jurisdiction during the war.⁶ The countless Jews who emigrated after 1945 into other countries of the world, although not statistically enumerated and their numbers not publicly known, must be indubitably recognized as a historical fact.

A future article will report about the “biological final solution for the German people” which had been broached by the “president of the American Peace League,” Theodore Nathan Kaufmann, already one year prior to the alleged Wannsee Conference and before the U.S.A. became a partner in the war (which, as you know, was in December 1941). A German genocide had been suggested and was supported by the U.S. president, Franklin D. Roosevelt. ❖

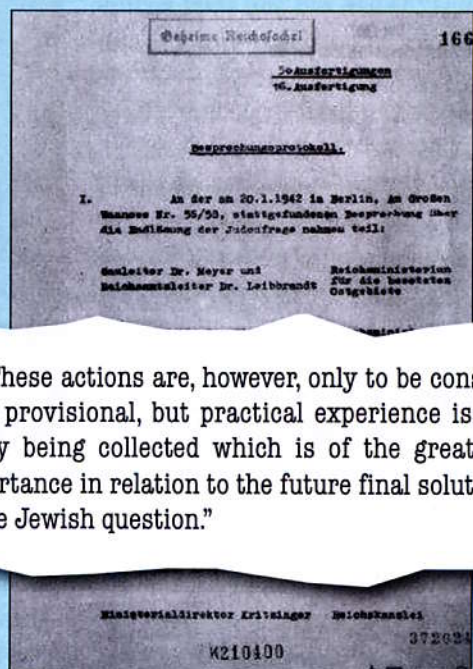
ENDNOTES:

- 1 Peter Kleist, “Start and Fall of the Third Reich,” Goettingen 1968, 346.
- 2 This book has been already discussed in *Historical Facts* No. 18, 7-10. [Apparently the book can be identified as *Ich, Adolf Eichmann. Ein historischer Zeugenbericht* (“I, Adolf Eichmann: A Historical Testimony”), published by Dr. Rudolf Aschenauer, Druffel-Verlag, Léoni am Starnberger See, 1980—Ed.]
- 3 “Jochen von Lang” is a newly acquired name. People who have nothing to hide do not generally change a sonorous birth name. The man’s name was previously, that is until the end of the war, Piechocki, who was a representative of the SS in the Reich Ministry for Propaganda. Since his escape from the bunker on May 2, 1945, he has occupied himself as a journalistic informer.
- 4 Bernd Nelicson, *The Trial in Jerusalem*, Duesseldorf-Vienna, 1964, 168.
- 5 Closing brief Dr. Baron von Stackelberg, defense for Dr. Wilhelm Stuckart, 342.
- 6 Sefton Delmer, *The Germans and I*, Hamburg, 1962, 632.
- 7 Inge Deutschkorn, *Israel and the Germans*, Kohn 1983, 17-18.

Convicted and imprisoned (some years ago) in his native Germany for 15 months, even though in his 70s and with a serious heart condition, **UDO WALENDY** is another champion of the cause of truth in history. Walendy has been dragged before the courts numerous times, and his home and offices have been frequently raided by the police, with business files, books, printing plates and computers being confiscated. He is a prolific researcher, writer and publisher of numerous books and a series of booklets called *Historische Tatsachen* (“Historical Truths”)—including the German version of *Did Six Million Really Die?* and the German-language version of *The Leuchter Report #1*. This article is taken from these older works. Mr. Walendy is no longer permitted to publish Revisionist research on the holocaust or German war guilt. The publication of this material is solely the responsibility of TBR.

Alleged Wannsee Attendees

- Reinhard Heydrich, head of Reich Main Security Office
- Gauleiter Dr. Alfred Meyer, Reich Ministry for the Occupied and Eastern territories
- Dr. Georg Leibbrandt, Secretary of State
- Dr. Wilhelm Stuckart, Reich Ministry for the Interior
- Sec. of State Erich Neumann, Plenipotentiary for the Four Year Plan
- Sec. of State Dr. Roland Freisler, Reich Ministry of Justice
- Sec. of State Dr. Josef Bühler, Office of the Gov’t Gen.
- Under Secretary of State Foreign Office, Dr. Martin Luther
- SS-Oberfuehrer Gerhard Klopfer, Party Chancellery
- Ministerial Director Friedrich Kritzinger, Reich Chancellery
- SS-Gruppenfuehrer Otto Hofmann, Race & Settlement Office
- SS-Gruppenfuehrer Heinrich Mueller, Reich Main Security Office
- SS-Obersturmbannfuehrer Adolf Eichmann
- SS-Oberfuehrer Dr. Karl Schoengarth, Security Police and SD, Commander of the Security Police and the SD in the Government General
- SS-Sturmbannfuehrer Dr. Rudolf Lange, Security Police and SD Commander of the Security Police and the SD for the General-District Latvia, as deputy of the Commander of the Security Police and the SD for the Reich Commissariat “Eastland.”



“These actions are, however, only to be considered provisional, but practical experience is already being collected which is of the greatest importance in relation to the future final solution of the Jewish question.”

NO MASS MURDER: English translation of the “most incriminating” passage of the Wannsee Protocol (page from Nuremberg trial exhibit shown above) or any of the minutes fails to contain anything even suggestive of mass murder.

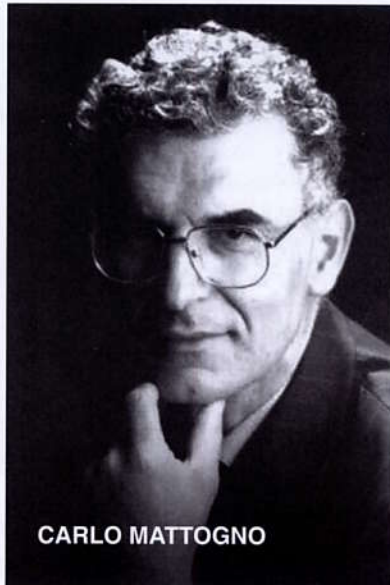
An Interview With CARLO MATTOGNO: Italy's Prolific Holocaust Revisionist

REVISIONISM, SAYS THE RARELY INTERVIEWED Carlo Mattogno, is the method of historiography normally used by all historians in all branches of history, with the sole exception of the topic of the Jewish "holocaust" during World War II. A denial of the historical reality of the "homicidal gas chambers" is the logical conclusion of that methodology, since that history is based upon proofs that do not stand up to serious criticism. The hundreds of exterminationist historians who have concerned themselves with the study of the "holocaust" have not used scientific historiographical methodology. Mattogno agrees with Jean-Claude Pressac, the greatest official historian of the Auschwitz camp, who has called the preceding historiography "a history based for the most part on testimonies, assembled according to the mood of the moment, truncated to fit an arbitrary truth and sprinkled with a few German documents of uneven value and without any connection with one another."

TBR: Sr. Mattogno, have you always been interested in history? For what reason did you elect to address the subject of the so-called "holocaust"? What prompted your interest? When did you start writing from a Revisionist perspective on the subject? Can you tell us about a few of your books and publications?

MATTOGNO: Having studied the humanities, my original interest was mainly directed toward philosophy, theology and the Bible, even though I also studied history. In the late 1970s I came upon an Italian translation of two books by Paul Rassinier, rightly considered the founder of historical Revisionism. These also appeared in English in 1978 under the titles *The Holocaust Story* and *The Lies of Ulysses* published years ago by the Institute for Historical Review. The prospect of Rassinier disrupted the canons of historiography of the "holocaust." The knowledge of the "court historians" was very superficial. This led me to deepen my studies, to better assess the contradictions raised by Rassinier.

My first readings about the holocaust were decisive, because my attention focused on the issue. This marked the beginning of my Revisionist activity. In the Italian translation of the brief of Léon Poliakov, indeed, I learned with dismay and surprise that while all other aspects of the National Socialist regime were fully clarified, thanks to documents seized by the Allies, only the



CARLO MATTOGNO

"total extermination plan" directed against the Jews remained wrapped in mystery: "No document remained—or maybe it never existed," in the judgment of Poliakov.

In practice, all the "Holocaustians" had to go on was the evidence of the eyewitnesses. For this reason I started to collect and study these testimonies. In the book by Poliakov I had been struck in particular by the testimony of Kurt Gerstein, used to demonstrate the reality of homicidal gas chambers in the so-called eastern camps, Belzec, Sobibor and Treblinka, and presented as "very rare among the testimonies we have received on the operation of these camps." In 1985, after about six years of research, I published my first Revisionist study, dedicated to this witness: *Il rapporto Gerstein. Anatomia di un falso* ("The Gerstein Report: Anatomy of a Fraud"; *Sentinella d'Italia*, Monfalcone, Italy, 1985).

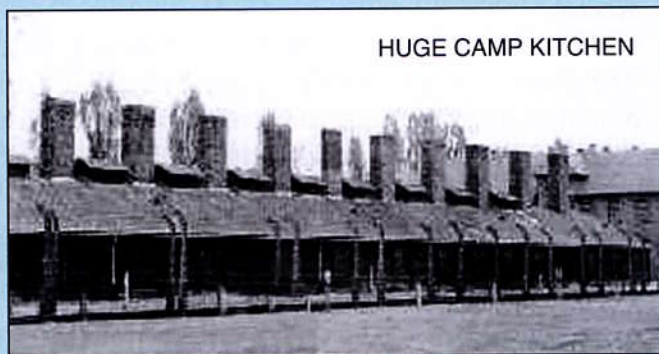
* * *

TBR: Was there any particular aspect of the legend of the holocaust that you discovered early in your research that jumped out at you as an impossibility, or as a weak point at which to attack the holocaust thesis?

MATTOGNO: From the beginning I started to realize that the problem of "eyewitnesses" was twofold: the witnesses who had given false testimony and the "court historians" who sought

Some Auschwitz Surprises . . .

- **A complaints office** existed where inmates could register complaints or make suggestions. Camp Commander Hoess had a standing order that any inmate could approach him personally to register a complaint about other inmates such as “Kapos” and even German guards. At least one German camp guard was convicted and executed for brutality to prisoners (above).



to accredit the false testimony with omissions and falsifications.

For example, to keep the testimony of Gerstein, Poliakov, among other things, had falsified the surface (floor) area of an alleged gas chamber in Belzec, which was to contain 700-800 people, writing “93” square meters instead of “25.” In a subsequent article (1964), which presented the Gerstein dossier, Poliakov repeated the forgery, forgetting to make the lie at all believable. By his imaginary calculations, the volume of the space, 45 cubic meters, would make the “gas chamber” 48 centimeters (or 18.9 inches) high—an absurd impossibility [unless, of course, you are gassing very short dwarves.—Ed.].

Gerald Reitlinger, in his *The Final Solution* (the second book that I read on the holocaust), had reconstructed the history of the alleged Auschwitz gas chamber and extracting quotes from various testimonies that, however, considered as a whole, were individually unreliable and mutually contradictory. The apex of the fallacy of the holocaust was achieved by Raul Hilberg in his famous work *The Destruction of European Jews*, which I exposed in 2008.

At the beginning it had a record still rather small (about a thousand documents) and my attention was directed mainly to the study of evidence. After the publication of two books by Jean-Claude Pressac on Auschwitz (*Auschwitz: Technique and*

- **An in-camp court and jail**—Since the camp was a large, open facility, transgressors could be arrested, tried and jailed right in Auschwitz. (This jail was opposite the gynecological facility.)

- **The camp kitchen**—One of the largest service buildings in Auschwitz, it had state-of-the-art cooking facilities. The building had 12 chimneys and can still be visited today. The caloric content of the diet was

carefully monitored by camp and Red Cross delegates. It only deteriorated in Auschwitz and other camps toward the end of the war when German railroads and the entire transport system collapsed under constant aerial bombardment. (See photo lower left.)

- **Strict discipline for all**—A system of strict discipline for guards (and also for inmates), handed out severe punishments against those found guilty—even for slapping an inmate.

Operation of the Gas Chambers, 1989; and *Les crématoires d'Auschwitz. La machinerie du meurtre de masse*, 1993), and especially since 1995, the year of my first access to the Moscow archives and a series of study tours in the archives of many countries in Eastern Europe in the company of Juergen Graf, my documentation has been greatly enriched.

I began a scientific investigation into the issue of cremation at Auschwitz, a subject on which I have collected extensive documentation. My study *The Auschwitz Crematoria: A Historical and Technical Study* already announced years ago and briefly summarized in the work of Germar Rudolf's *Dissecting the Holocaust* (Theses & Dissertations Press, Chicago, 2003; also *The Crematory Ovens of Auschwitz and Birkenau*, 373-412), has experienced great difficulty in being published, not least because of its size: it contains over 500 pages of text and over 600 documents and photographs. However, it shows the material inability of the ovens in the crematoria of Auschwitz-Birkenau to handle the massive job, and consequently the impossibility of a mass gassing of Jews or anyone else.

In another study, entitled *Auschwitz: Open Air Incinerations* (Theses & Dissertations Press, Chicago, 2005), I have also demonstrated the impossibility of a mass-air cremation. Another important issue is what, to paraphrase the famous slogan of

Robert Faurisson, I have defined “No holes/No gas chamber(s)” and documented in an article that has the same name for the subtitle: “A Historical-Technical Study of the Holes in the Roof of Morgue 1 of Crematorium II at Birkenau for Introducing Zyklon-B” (in *The Revisionist*, vol. 2, No. 4, December 2004, 387-410, now out of print).

Similarly one could say: “No mass incineration / No mass gassing.” For the central position in the historiography of Auschwitz holocaust, this affects the whole “holocaust.”

* * *

TBR: What surprises did you turn up in the process of your research?

MATTOGNO: The biggest surprise was the incredible vastness (over 88,000 pages) and the meticulousness of the Auschwitz *Zentralbauleitung* that I examined in Moscow, documenting everything, even the most insignificant things, but not the construction and operation of homicidal gas chambers.

The material in Robert Jan van Pelt’s book *The Case for Auschwitz: Evidence from the Irving Trial* (2002) does not have any probative value.

The “criminal traces” allegedly found were referring to normal projects without anything suspicious, often unrealized, related to the actual needs of the moment and concentrated chronologically during the construction of the crematoria. They disappear completely from the documentation from the beginning of May 1943, when the new project of “special measures was launched to improve hygiene facilities” (*Sondermassnahmen für die Verbesserung der hygienischen Einrichtungen*) at Birkenau, which also affected the crematoria.

This explains why for as long as the crematoria of Birkenau played their alleged activities of extermination, from March 1943 to October 1944, there is [not] even a “criminal trace.” In a book of 700 pages that will appear in Italy, entitled *The gas chambers at Auschwitz. Historical and technical study of Jean-Claude Pressac’s “criminal traces” and Robert Jan van Pelt’s “convergence of evidence,”* I have set out a complete critique, a detailed and radical view of these two authors on Auschwitz.

An archive of the *Zentralbauleitung* shows that the efforts of the SS were (surprisingly) in the opposite direction to that of extermination, as shown for example by the imposing documentation of a project, partially realized, of a hospital for prisoners in the field of BIII Birkenau.

* * *

TBR: Why do you, in your latest book, focus on the first gassing at Auschwitz? How was it different from the tales of

later gassings? And how much time did you invest researching the material for this book?

MATTOGNO: I must state at the outset that *Auschwitz: The First Gassing—Rumor and Reality* [available from TBR BOOKS] is just one of my three recent books that were published in English by Germar Rudolf before his arrest. Since then I have written many other Revisionist studies.

As for the choice of the theme, from the beginning I realized the importance of an organic study of the history of homicidal gas chambers at Auschwitz, so I established a research program that I later followed over the years. Organic study means to examine the genesis of that story, its birth as crude propaganda at the end of 1941 and how it developed through various literary layers, until the final version eventuated, the currently dominant version.

In this framework there is also the first “murder by gassing.” According to Holocaustian historiography, it would be the starting point of the alleged mass extermination that would lead later to the

murderous “gas chambers” of Birkenau, passing through intermediate stages of the “gas chambers” of the crematorium I Stammlager and the so-called “bunker” in Birkenau.

According to this perspective, it is the birth of homicidal gas chambers, and the introduction would mark the first “official” use of Zyklon-B to kill people in the history of Auschwitz. It also represents the archetype of the alleged “selections” of prisoners registered for

“gas chambers” of the field hospitals.

Since these early stages of the history of holocaust “gas chambers” are logically concatenated and chronological, it was necessary to examine them critically before addressing the issue of alleged gas chambers in the crematoria of Birkenau.

In two other studies specifically: *Auschwitz: Crematorium I and the Alleged Homicidal Gassing* (Theses & Dissertations Press, Chicago, 2005) and *The Bunkers of Auschwitz. Black Propaganda Versus History* (Theses & Dissertations Press, Chicago, 2004), I worked in two stages. The conclusion resulting from these studies is that on these three preliminary stages of the history of Auschwitz gas chambers, not only is there no evidence, but not even a “criminal trace”; they are based solely on unreliable and contradictory evidence and are contradicted by existing documents.

I have provided a critique of the history of the “gas chambers” of Auschwitz in about 1,500 pages.

This criticism is complemented by studies *The Auschwitz Crematoria*, which I have already mentioned, “The Morgues of

The “criminal traces” allegedly found were referring to normal projects without anything suspicious, related to the actual needs of the moment and concentrated chronologically during the construction of the crematoria.”

the Crematoria at Birkenau in the Light of Documents” (in: *The Revisionist*, vol. 2, Number 3, August 2004, 271-94), *Special Treatment in Auschwitz: Origin and Meaning of a Term* (Theses & Dissertations Press, Chicago, 2004), *The Central Construction Office of the Waffen-SS and Police Auschwitz* (Theses & Dissertations Press, Chicago, 2005), from another study, still unpublished, of the health care and “selections” of prisoners registered at Auschwitz, and then by a series of articles on important aspects of the history of Auschwitz. Overall in this area I have devoted about 3,500 pages.

The First Gassing. Rumor and Reality is a reworking of the report I presented to *The Ninth International Revisionist Conference* of 1989, which appeared the same year in *The Journal of Historical Review* (vol. 9 no. 2, 193-222) with the title *The First Gassing at Auschwitz: Genesis of a Myth*. The Italian text of the book, which came out in 1992 with the title *Auschwitz: la prima gasazione* (Edizioni di Ar, Padova) was ready in 1991, but at the same time I worked on several projects to study. Therefore the preparation required certainly less than a year, a few months to complete upgrades that are found in the English.

* * *

TBR: In a nutshell, what are the problems with regard to the establishment tales about the first gassing at Auschwitz?

MATTOGNO: The fundamental problem is that the history of the “first gassing” is based exclusively on incredibly contradictory testimony on all essential points, i.e., location, date, preparations made, performers of the gassing, technique, duration of the suffering of the victims, number and identity of victims, who evacuated the corpses, beginning and duration of the evacuation, the number of dead bodies. The only point on which the witnesses are in agreement, the “blue” color of the corpses, is false. From this mosaic of contrasting testimonies Danuta Czech composes a coherent and logical narrative through an arduous examination of the sources.

The documents on the one hand show that the former Soviet prisoners of war—who were among the alleged victims of the “first gassing”—arrived at Auschwitz more than a month later, in early October of 1941, while the gassing was carried out between September 3 and 5. It does not quite confirm the death of the alleged victims among detainees registered (*Bunkerbuch, Leichenhallebuch e Sterbebücher*).

* * *

TBR: When we here at TBR became aware of contradictory evidence regarding the tales of the holocaust and began our own research, we felt driven to let fellow Americans know about this astounding information. We naively thought that they would be as fascinated and interested as were we. Over time, however, we finally realized that not everyone is open

Want to know what ‘Holocaust deniers’ actually deny? And what they believe & why?

Holocaust Revisionism: The Arguments

By Juergen Graf & Bruno Montoriol

Introduction by Mario Consoli

Here is a book to set the historical record straight in regard to the holocaust. Chapters cover: the basic claims of the holocaust believers; the function of the holocaust in the world since 1945; a basic history of the Revisionist movement; the incredible claims of pro-holocaust historians; physical proof of the holocaust; documentary proof of the holocaust; eyewitnesses to the gassings; the Auschwitz legend; “crime scene” studies at Auschwitz; other “extermination” camps; the gas vans and mass shootings; six million “miracles”; where did they all go?; the invisible “elephant in the room”; the modern-day “Nessus shirt”; more. Softcover, 237 pages, #518, \$20 minus 10% for TBR subscribers. See form on page 112 to order.

to such information. In fact, many rejected it out of hand. Did you find the same reaction in Italy? What was the response to your early articles that took issue with the legend of mass gassings?

What kind of personal derision or attack did you suffer for letting your views and research be known, at the start?

MATTOGNO: In private I have not had such experiences, because I was always very cautious in making friends and acquaintances involved with my studies. I do not consider it my task to convince someone of the merits of my argument, although I gladly provide clarification to those who are sincerely interested. From the public at the outset, the general reaction to my first writings was silence, because their outreach was very limited in the beginning.

* * *

TBR: We feel certain you have been called an “anti-Semite.” What does that label mean to you, and how do you feel about being referred to in that manner?

MATTOGNO: When the supporters of the reality of the “holocaust” were forced to deal with me, because my writings, especially through the Web, began to have a wider distribution, the accusation of “anti-Semitism” has become their main criticism. In this context, it has become an instrument of demonization on a personal level and “refutation” on that methodology. It is claimed that the Revisionist is “really” an “anti-Semite,” that he intended only the rehabilitation of Nazism,

and does so with sophistries and lies, so this activity is not historical, but ideological. The essential purpose is clearly to discourage the reading of Revisionist works.

Outside of Italy, the most virulent critics—I was moved by an American Jew, John C. Zimmerman—I have finally silenced with *An Accountant Poses as Cremation Expert* (in: G. Rudolf, C. Mattoigno, *Auschwitz Lies: Legends, Lies, and Prejudices on the Holocaust*, Theses & Dissertation Press, 2005, 87-194).

After his retreat, critics came into action who work on various forums and what I call “The Zimmerman Emergency Committee,” starting from such people as Sergey Romanov and Roberto Muehlenkamp, worthy students of their master. I replied at the time of their fallacious criticism in the book *Holocaust: Amateurs on the Web* (Effepi, Genoa, 2005), most recently with the article and Belzec holocaust theory of Roberto Muehlenkamp (published on the Web at: http://ita.vho.org/belzec_risposta_a_muelenkamp.pdf).

* * *

TBR: Conversely, was there support for your efforts? If so—from where did the support come (i.e., academia, free speech advocates, other Revisionists)?

MATTOGNO: The most important help came from my friend, fellow Revisionist researcher Juergen Graf (a member of TBR’s contributing editorial board). He led a group of supporters from Germany, France and Belgium who have funded our study tours in the archives of Moscow and other cities in Eastern Europe. Our first visit to Moscow could take place thanks to a generous contribution from my Italian publisher. Fortunately, in Italy there is not the hysteria that prevails in other European countries. Since 1995, when the ban in France of a book by Graf was ordered by the minister of the interior, a group of academics drew up an appeal for freedom of the press and historical research. Today we can count on a few seasoned academics who support Revisionism directly or indirectly.

* * *

TBR: Obviously you have come a long way since that first step. Has anything happened that now makes you reassess your position or casts doubt upon your initial findings? I ask this question in light of what is currently happening with Bishop Williamson, as well as reading statements attributed to David Irving in which he has backed off from his initial conclusions to a degree.

MATTOGNO: From the beginning I was careful to explain the facts documented, of which I have personally checked the source. The acquisition of new documents, not only did not upset

my original thesis, but has helped to complete and consolidate it. In practice, in my work I have developed the themes that were already contained in a summary of my first writings, “Il mito di sterminio ebraico” (1985), which appeared in English under the title “The Myth of the Extermination of the Jews” (in: *The Journal of Historical Review*, vol. 8, Nos. 2 and 3, 1988).

Of course I have corrected some small errors, but nothing has caused me to reverse any of my positions as resoundingly as has Irving. In this respect, I disagree with the ardor of the criticism some Revisionists have launched against him. Revisionism is not a religion and not a dogma (as is the case for the religion of Holocaustianity), so it does not have heresies. But a historian must also document what he believes, and this is the weakness of Irving’s new position.

It is apparent that he was taught about the function of the eastern camps (Belzec, Sobibor and Treblinka), based on a British decoding of a German radio message of Jan. 11, 1943, that surfaced only in 2001. This message indicates the number of Jews deported in the three fields mentioned above and in that of Lublin, was a total of 1,274,166. The text speaks of “Zugang,” “new arrivals,” not “dead bodies” as Irving seems to believe. But this same figure in the same context (transport of Jews from eastern provinces in eastern Russia) also appears in the Korherr report, April 28, 1943. There is

then [the question of] why Irving remained indifferent to the original German document, known for decades, and is instead converted in front of a simple UK decoding.

* * *

TBR: What is your personal assessment of the progress of Revisionism in eroding many of the “holocaust” claims? As an experienced researcher and true veteran of the battle for truth about the so-called holocaust, what advice or suggestions would you give to fellow Revisionists—especially novice ones?

MATTOGNO: If you want to view the body of holocaust historiography, the results of Revisionism—brilliantly exposed by Robert Faurisson in the report he read on Dec. 11, 2006, at the conference in Tehran (see www.fpp.co.uk/Auschwitz/Faurisson/at_Teheran_conf_2005.html)—are poor, marginal and do not affect its core. This however does not depend on a lack of incisiveness of historiographical Revisionism, but the fact that this corpus is in fact substantiated by ideology and, as mentioned above, a religious spirit.

The “holocaust” politically justified and founded the state of Israel. It gives the Hebrew community immunity and puts it

“Then when the supporters of the reality of the ‘holocaust’ were forced to deal with me, because my writings began to have a wider distribution, the accusation of ‘anti-Semitism’ has become their main criticism.”

beyond all criticism, with the blackmail of "anti-Semitism." The belief in Holocaustianity is now the moral basis of all Western countries, starting from the Vatican and ending with the United States. As an ideological body of vital importance to Zionism, it is historically unassailable, because correcting it would mean the disappearance of the Zionist state of Israel.

Historical Revisionists are declared "anti-Semitic," meaning "anti-Jewish" (never mind that Arabs and various other non-Jews are Semites), because their research undermines the ideological foundations of Zionism, and because Israel pretends to represent all the Jews of the world, even though some Jews, even in Israel itself, oppose the Zionist entity.

* * *

TBR: In closing, we want to thank you on behalf of everyone who has read your articles, for your invaluable contribution to historical research, truth, and, hopefully, justice. Our last questions for you, Sr. Mattogno, are, considering what has taken place in your life since that initial step, would you do anything differently regarding imparting the knowledge gained through your research? And, what do you see as the future for the efforts of Revisionists worldwide to expose the dishonest claims of "eyewitnesses" and "survivors"?

MATTOGNO: I have always considered my primary research and the publication of its results, but I have never personally engaged in the dissemination of these results. For this and other reasons I do not publish any personal activities (meetings, conferences, debates etc.). And, obviously with some exceptions, I do not grant interviews. Moreover there is now a tool of communication far more valuable, the Web, which allows dissemination of Revisionist writings otherwise unimaginable. This has opened enormous opportunities for Revisionism, which has also greatly expanded its initial prospects. In fact now it is no longer simply to expose the dishonest claims of "eyewitnesses" and "survivors," but to present in a positive key historical, organic and wherever possible, complete information, and also to explain the criticism in a positive way.

To give just one example, the question of an "order of the Fuehrer" for the destruction of the Jews of Europe can no longer be limited to the finding that there is no such written order. It shows its deepest meaning only if it fits in its overall context.

The alleged "order of the Fuehrer" forwarded by Himmler to Hoess in June 1941 is claimed to have been against all Jews without exception, including those fit for work. As shown by Himmler to Wisliceny in 1942, it was only about Jews unable to work. The holocaust historiography was to demonstrate the

existence of a double "order of the Fuehrer," one of total extermination, the other, later, partial extermination. However, according to the historiography of the "holocaust," Sobibor and Treblinka were opened in May and July 1942, after the alleged "order of the Fuehrer" of 1942, as pure extermination camps, that is, for the total and indiscriminate extermination of Jews and disabled people, unable to work. This would have required a third "order of the Fuehrer," notwithstanding the second, for the two camps mentioned above and Chelmno and Belzec, the other two camps in which total extermination of Jews was to have taken place.

In addition, the first order of the Fuehrer "is in open contradiction with the well-documented Nazi emigration policy (first) and evacuation (later) of the Jews. It is known that Jewish emigration was prohibited only from Himmler on Oct. 23, 1941, while the Madagascar Plan* (which required the transfer after the war of the Jews of Europe under German control to the island of Madagascar) was officially abandoned on February 10, 1942.

But then—when, how and why was the policy of emigration or evacuation abandoned and allegedly replaced by a policy of extermination?

As for the future of Revisionism, as I explained before, the main obstacle is not historiographical, but political and ideological, so even the most historically unassailable proof remains without effect. Nevertheless, since our purpose is not to fight against the instrumental use that Zionism is the "holocaust," but to establish the historical truth, we will continue to deal with the issue from a purely historiographic angle. ♦

"As for the future of Revisionism, as I explained before, the main obstacle is not historiographical, but political and ideological, so even the most historically unassailable proof remains without effect."

♦

CARLO MATTOGNO was born in 1951 in Orvieto, Italy. He has had a broad and also specialized education ranging from the classics to the military. After his Greek and Latin studies, he studied philosophy at the university level as well as Oriental and religious studies. While serving in the Italian army, he attended three military schools. Today he has become an accomplished linguist, researcher and a specialist in textual analysis. It was in 1979 that Mattogno began dedicating himself to the discipline of historical Revisionist research and writing. In Europe, he has been associated with the *Annales d'Histoire Révisionniste*, while in America, Mattogno has contributed to the success of several Revisionist publishing efforts. Among his hobbies are mountain climbing, cycling and body building. Mattogno makes his home with his family in suburban Rome.

There Is No Scientific Proof of Gassings

AREN'T there documents that "prove" that Zyklon-B poison was used in the concentration camps to kill the Jews in gas chambers? No, but there are surviving German documents that discuss the use of Zyklon-B—a widely available commercial insecticide and rodent killer—to disinfect clothing and to exterminate typhus-bearing lice in special delousing chambers and to kill vermin in the camp buildings—not to gas Jews. In fact, Rudolf Hoess, commandant of Auschwitz, issued a "special order" (dated August 12, 1942) in which he said that:

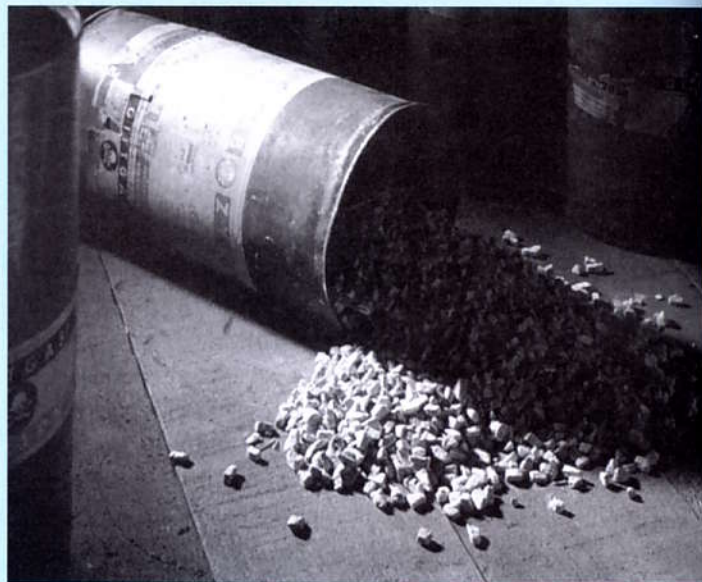
Today there was a case of illness due to slight symptoms of poisoning with Prussic acid [Zyklon-B]. This makes it necessary to warn all those involved with gassings, as well as all other SS personnel, that especially when opening gassed rooms, SS personnel not wearing gas masks must wait at least five hours and keep a distance of 15 meters from the chamber. In this regard, particular attention should be paid to the wind direction.

This warning lays waste to the oft-repeated legend that thousands of Jews were gassed daily on a regular and repeated basis, one group after another. Furthermore, if Zyklon-B were being utilized for homicidal purposes, there would be no reason to have to warn the SS personnel of the dangers. This would have been obvious—if the alleged homicidal gassings were being carried out, that is.

Although thousands of corpses were discovered when Allied troops overran the concentration camps in Europe—a fact of history that nobody disputes—there is still not one single post-war autopsy report prepared by Allied investigators that proves that any of these people—or any other victim of the Nazis—was killed by the Germans using the famed Zyklon-B gas, or any gas for that matter. Even Holocaust devotee Raul Hilberg admitted under oath on January 17, 1985 that "There is no single scientific report that shows a gas chamber. . . . I know of no autopsy."

Most of these people died of disease—largely typhus—and many of starvation during those last horrible months of the war when Allied bombing and invading forces cut off food and medical supply lines to the concentration camps. The deaths were so rampant in the face of the Allied onslaught that there was no time to cremate the disease-ridden corpses. Thus, the presence of stacks of corpses is NOT proof of any "Nazi extermination policy." It proves only that many unfortunate people died of disease and starvation during a very tragic and bloody war.

Jewish Holocaust historian Arno Mayer, writing in 1988 in



Why Did the Heavens Not Darken? upset many people by his candid admission that:

Sources for the study of the gas chambers are at once rare and unreliable. Even though Hitler and the Nazis made no secret of their war on the Jews, the SS operatives dutifully eliminated all traces of their murderous activities and instruments. No written orders for gassing have turned up thus far.

The SS not only destroyed most camp records, which were in any case incomplete, but also razed nearly all killing and cremating installations well before the arrival of Soviet troops. Likewise, care was taken to dispose of the bones and ashes of the victims.

Most of what is known is based on the depositions of Nazi officials and executioners at postwar trials and on the memory of survivors and bystanders. This testimony must be screened carefully, since it can be influenced by subjective factors of great complexity.

Although Mayer accepts the standard thesis that there was indeed a deliberate policy of extermination and the use of gas chambers, his conclusions cited here are an indictment of the often-heard claim that there is solid proof of an extermination policy and the use of gas chambers by the Nazis. Mayer casts real doubt on the "memory" of Holocaust survivors that such Holocaust industry promoters as Deborah Lipstadt, author of *Denying the Holocaust*, claim cannot be questioned. ❖

THE POSTWAR JEWISH TRIUMPH

THE JEWISH PEOPLE NOT ONLY “survived the holocaust,” but since World War II they have emerged as a political-economic-cultural elite whose influence is rivaled by no other ethnic group on the face of the planet.

BY THE BARNES REVIEW STAFF

Even the most cursory survey of the literature indicates that numerous “mainstream” Jewish writers and academics have reached a remarkable conclusion: the Jewish people—particularly American Jews—have today reached what may be a zenith of power unlike anything yet seen in Jewish history. American Jewish scholar Benjamin Ginsberg, writing in *The Fatal Embrace: Jews and the State*, has summarized it well:

Since the 1960s, Jews have come to wield considerable influence in American economic, cultural, intellectual, and political life. Jews played a central role in American finance during the 1980s, and they were among the chief beneficiaries of that decade’s corporate mergers and reorganizations. Today, though barely 2% of the nation’s population is Jewish, close to half its billionaires are Jews. The chief executive officers of the three major television networks and the four largest film studios are Jews, as are the owners of the nation’s largest newspaper chain and most influential single newspaper, *The New York Times*. In the late 1960s, Jews already constituted 20% of the faculty of elite universities and 40% of the professors of elite law schools; today, these percentages doubtless are higher.

The role and influence of Jews in American politics is equally marked. Jews are elected to public office in disproportionate numbers. In 1993, 10 members of the U.S. Senate and 32 members of the House of Representatives were Jewish, three to four times their percentage of the general population. Jews are even more prominent in political organizations and in finance. One recent study found that in 27 of 36 campaigns for the United States Senate, one or both candidates relied upon a Jewish campaign chairman or finance director.

In the realm of lobbying and litigation, Jews organized what was for many years one of Washington’s most successful political action [organizations], the American Israel Public Affairs Committee (AIPAC), and they play leadership roles in such important public interest groups as the American Civil Liberties Union (ACLU) and Common Cause.

Their role in American economic, social and political

institutions has enabled Jews to wield considerable influence in the nation’s public life. . . .

As a general rule, what can and cannot be said in public reflects the distribution of political power in society as Jews gained political power. . . .

Religious symbols and forms of expression that Jews find threatening have been almost completely eliminated from schools and other public institutions. Suits brought by the ACLU, an organization whose leadership and membership are predominantly Jewish, secured federal court decisions banning officially sanctioned prayers in the public schools and crèches and other religious displays in parks and public buildings.¹

Many other Jewish American scholars have echoed Ginsberg and elaborated on his conclusions. For example, in *A Time for Healing: American Jewry Since World War II*, Edward S. Shapiro writes of the remarkable Jewish success in achieving better education than most other Americans. According to Shapiro:

In the postwar era, America’s Jews became the best educated of any major American ethnic or religious group. By the mid-1970s, according to Father Andrew M. Greeley’s study *Ethnicity, Denomination, and Inequality* (1976), Jews averaged 14 years of education. This was a half year more than Episcopalians, the American religious group with the highest social standing. While less than one-half of Americans went on to college, more than 80 percent of Jews did so, and, as indicated by the statistics from Harvard, Princeton and Yale, Jews were more likely to attend elite institutions. In 1971, for example, Jews made up 17 percent of the students at private universities.²

Shapiro has also remarked on the vast wealth accumulated by a small number of American Jews, pointing out that:

Beginning in the early 1980s, *Forbes* magazine published an annual compilation of the 400 richest Americans. Strictly based on their percentage of the general population, there should have been about 12 Jews on this list. In-

stead, there were over 100. Jews, who constituted less than 3 percent of the American people, made up over one-quarter of the richest Americans. They were overrepresented by a factor of nine.

By contrast, ethnic groups that greatly outnumbered Jews—Italians, Hispanics, blacks, and Eastern Europeans—had few representatives on the list. The higher the category of assets listed by *Forbes*, the greater the percentage of Jews. Over 30 percent of American billionaires were Jewish. . . . It was possible that *Forbes* even underestimated the number of America's super-rich Jews, since many of them had become wealthy in real estate, the most difficult of fields to gauge assets and the easiest in which to hide wealth.³

Research by Charles Silberman, writing in *A Certain People*, focuses on the vast and wide-ranging influence of this American Jewish elite:

According to a study of the ethnic and racial backgrounds of people listed in the 1974-75 edition of *Who's Who in America*, Jews were two and a half times more likely to be included than members of the population at large. Relative to population, moreover, there were more than twice as many Jews as there were people of English heritage, the group that once dominated the American elite.

In a 1971-72 analysis of a much smaller group of leaders in some eight fields of endeavor, the sociologists Richard D. Alba and Gwen Moore found an even greater concentration. Of the 545 people studied, 11.3 percent were Jews—four times their proportion in the population as a whole. . . .

The phenomenon is not limited to the United States. Jews make up about one percent of the population of Great Britain, but 6 to 10 percent of the British elite; in Australia, where Jews are 0.5 percent of the population, they constitute 5 percent of the elite. . . .⁴

Yet another Jewish writer, J.J. Goldberg, in *Jewish Power: Inside the American Jewish Establishment*, dares to admit that the Jews have also accumulated immense clout as far as the news media is concerned:

It is true that Jews are represented in the media business in numbers far out of proportion to their share of the population. Studies have shown that while Jews make up little more than 5 percent of the working press nationwide—

hardly more than their share of the population—they make up one-fourth or more of the writers, editors, and producers in America's "elite media," including network news divisions, the top newsweeklies and the four leading daily papers (*New York Times*, *Los Angeles Times*, *Washington Post*, *Wall Street Journal*).

In the fast-evolving world of media megacorporations, Jews are even more numerous. In an October 1994 *Vanity Fair* feature profiling the kingpins of the new media elite, titled "The New Establishment," just under half of the two dozen entrepreneurs profiled were Jews. In the view of the magazine editors, these are America's true power elite.⁵

Professor Norman F. Cantor, writing in *The Sacred Chain: The History of the Jews*, has summarized Jewish success and influence in a number of arenas:

It was the Jews, by and large, not the Italians, who created what later was called the Mafia. In the 1920s the Italians began to replace the Jews in the New York organized crime industry. . . . Jews were also prominent in the gambling trade and developed Las Vegas in the 1940s.⁶

Jewish academics and other intellectuals played the dominant role in the fashioning of the New Left culture of the 1960s and 1970s. . . . Often it was a blend of the imaginative cultural Marxism of Benjamin Adorno and the

Frankfurt School of the 1930s with the more radical side of the Freudian tradition.⁷

The highly successful American feminist movement of the 1970s and 1980s involved Jewish leadership. . . . Perhaps the two most prominent personalities in the women's movement, Gloria Steinem and Betty Friedan, were Jewish.⁸

Jewish investment bankers played a major, perhaps predominant role in the frenetic Wall Street speculative ventures of the 1980s.⁹ [In the 1980s] the skill of some Jewish billionaires in skirting the limits of the law but somehow emerging unscathed, with the aid of high-priced New York Jewish attorneys and a compliant press, was remarkable.¹⁰

As in Berlin and Vienna before Hitler, the Jewish role in publishing was an important one. By 1950 Jewish families owned two of the three most influential newspapers in the United States, the *New York Times* and the *Washington Post*.¹¹

In 1994 Jews were only three percent of the American population but their impact was equivalent to an ethnic group comprising 20 percent of the population.¹²

"It was the Jews, by and large, not the Italians, who created what later was called the Mafia. In the 1920s the Italians began to replace the Jews in the New York organized crime industry."

German Action Against Partisan and Resistance Movements

On the Eastern Front: Was This a Policy of Genocide?

Many Jews—among them civilians, but many of them partisan resistance fighters—were killed on World War II's eastern front by the German *Einsatzgruppen* (special action units). However, there is no evidence this happened on Germany's Western front. These killings are often described as being a major part of what we know today as "the Holocaust." However, these slayings do not point toward a deliberate, calculated policy of genocide by the Germans against the Jews.

To explore this further it is important to remember the Geneva Conventions, the terms of which attempted to define what was permissible and what was impermissible during war.

The Geneva Conventions were ratified by most of the great powers by 1929. The one major power which refused to sign was the Soviet Union due to the fact that at the time its leader, Josef Stalin, a beloved favorite of the Anglo-American press, notably *The New York Times*, was engaged in the task of eliminating millions of Russians, Ukrainians, Balts and others whom he found ill-fitting as the "New Communist Man" which enamored Western and Jewish intellectuals.

The Geneva Conventions, among other things, prescribed rules for the treatment of

military prisoners. And, contrary to popular misconception, the record shows that much-reviled National Socialist Germany observed these rules incomparably better than the U.S. or Great Britain.

On Germany's eastern front it was different. Not being a signatory to the convention, Stalin ignored it and the war sank to the lowest level of barbarism. As a matter of Soviet

**"Out of approximately
3,000,000 Germans taken
prisoner, only some 300,000
returned to Germany."**

policy, German prisoners were either shot or marched off to work in Siberian mines. Out of approximately 3,000,000 Germans taken prisoner, only some 300,000 returned to Germany after the war.

The Germans had no option but to conduct war with equal savagery. As a matter of policy the German troops on the eastern front would simply shoot all Communist political commissars they captured. These commissars—many of them, in fact, Jewish—were assigned to Red Army combat units to see that abject obedience to Stalin's Communist Party was observed.

Since the Germans, rightly or wrongly,

believed that the Jews were the backbone of Soviet Communism, they were often shot on sight while Russians and others were spared.

In fact, in the latter days of the war the Germans formed many divisions out of non-Jewish Soviet soldiers the German forces captured. Many of these captives had actually deserted the Red Army. And there are stories of German units, and other units allied with the Germans, such as the Hungarians, shooting the entire Jewish population of some villages.

The idea that the Jews, as a people, were a driving force behind international Communism was, however, not unique to the Germans or their Eastern European collaborators. None other than Winston Churchill himself—later British prime minister—wrote an article published in the February 8, 1920 edition of the *Illustrated Sunday Herald* of London in which he declared that the issue of what he called "Zionism vs. Bolshevism" constituted nothing less than "a struggle for the soul of the Jewish people."

In short, war was indeed—as the old adage goes—hell.

So if there was a "holocaust," this is what the holocaust really was—a far cry from the "cold-blooded killing of 6 million Jews in 'gas ovens.'" ❖

Cantor's overall assessment is remarkable, if not perhaps a bit eye-opening:

Nothing in Jewish history equaled this degree of Jewish accession to power, wealth and prominence. Not in Muslim Spain, not in early 20th century Germany, not in Israel itself, because there were no comparable levels of wealth and power on a world-class scale in that small country to attain.¹³

The Morgans, the Rockefellers, the Harrimans, the Roosevelts, the Kennedys, the titans of bygone eras, they have been superseded by the Jew as flawless achiever. . . .¹⁴

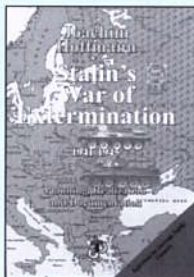
In light of all of this, perhaps it is time for the Jewish people to say "goodbye to the Holocaust" or other people might start thinking that the Jewish people have pushed the subject just a little bit too far. ❖

ENDNOTES:

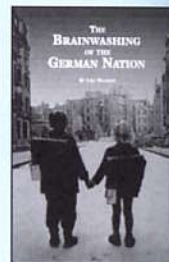
- 1 Benjamin Ginsberg, *The Fatal Embrace: Jews and the State* (Chicago: University of Chicago Press, 1993), pp. 1-2.
- 2 Edward S. Shapiro, *A Time for Healing* (Baltimore: Johns Hopkins University Press, 1992), p. 100.
- 3 *Ibid.*, p. 117.
- 4 Charles Silberman, *A Certain People* (New York: Simon & Schuster, 1985), pp. 143-144.
- 5 J.J. Goldberg, *Jewish Power*. (Reading, Massachusetts: Addison-Wesley Publishing Company, Inc., 1996), p. 280.
- 6 Norman Cantor, *The Sacred Chain* (New York: HarperCollins, 1994), p. 389.
- 7 *Ibid.*, p. 402.
- 8 *Ibid.*, p. 402.
- 9 *Ibid.*, p. 403.
- 10 *Ibid.*, p. 404.
- 11 *Ibid.*, p. 405.
- 12 *Ibid.*, p. 406.
- 13 *Ibid.*, pp. 406-407.
- 14 *Ibid.*, p. 418.

More World War II History ... Without the Political Correctness

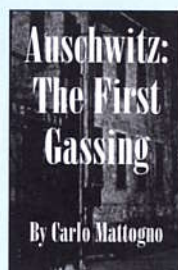
Stalin's War of Extermination: 1941-1945. By Joachim Hoffmann. The best book on Stalin's plan for a World Revolution by conquering Europe in a war of extermination. Hitler, aware of Stalin's plans, launched Operation Barbarossa to stop the massive Soviet invasion. When published in Germany, the book became a bestseller as it was the first book ever that explained "who really started WWII." #282, hardback, 415 pages, \$40.



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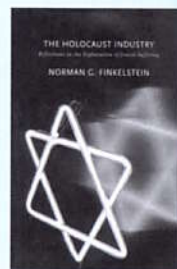


The Giant With Feet of Clay. Juergen Graf, an intrepid Swiss scholar, makes a devastating case against Raul Hilberg's standard work on the holocaust, *The Destruction of the European Jews*. Scholarly, dispassionately written, it is a devastating account of purposeful historical misinformation and outright falsehoods in regard to the internment of Jews and others by the Nazis. #252, softcover, 128 pages, \$11.

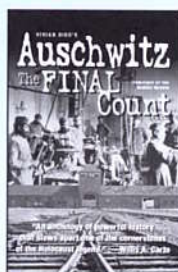
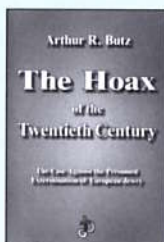


Auschwitz: The First Gassing. By Carlo Mattogno. When was the first gassing at Auschwitz? How many were killed? How long did it take? What color were the bodies? Surprisingly no one agrees and the claims vary wildly—almost laughably. Softcover, 159 pages, #515, \$16.

The Holocaust Industry. By Norman Finkelstein—The author, who is Jewish, is one of the Anti-Defamation League's "Top 10 Most Dangerous Men." A professor, this brave Jew was denied tenure for speaking up about the use of the holocaust as a guilt-driven money-making machine. #220S, softcover, 150 pages, \$16.

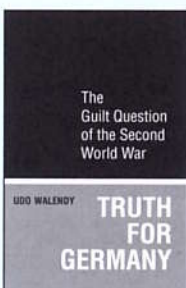
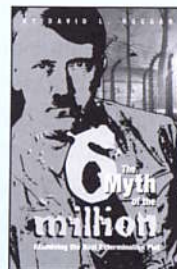


The Hoax of the 20th Century. Arthur Butz's seminal Revisionist work is the epitomé of holocaust study and the most widely read book on the subject. In 502 pages of penetrating study and lucid commentary, Butz gives the reader a graduate course on the subject. This is a book you must have if you want a clear picture of the biggest cover-up of our age. #385, softcover, 502 pages, \$30.



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Truth for Germany: The Guilt Question of the Second World War. By Udo Walendy. The author has been banned in Germany but is available here in an updated edition from THE BARNES REVIEW. Correspondence between FDR, Churchill and other politicians clearly paints a disturbing picture of Allied intentions toward the German nation before the outbreak of hostilities. Softcover, #1S, 530 pages, \$42.50.

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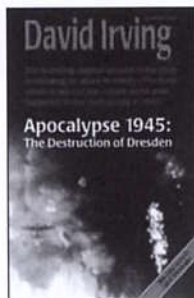
EPIC: The Story of the Waffen SS. Narrated by the legendary hero of the Waffen SS, General Leon Degrelle, the video gives a complete historical background leading up to WWII. This is the story of the incredible and almost unknown (in the U.S.) fighting force. We learn how and why it was started, the non-German, European men who joined this elite army of 1 million volunteers to fight communism and its many victories won. English voice-over. #117, VHS color, 90 minutes, \$23.

Hitler: The Unknown Soldier—1914-18. Adolf Hitler, the fighting man, is the subject of this engrossing feature, chronicling the future dictator's combat experience as a foot soldier in World War I. Excerpts from Hitler's letters from the front, recollections of regimental comrades and evaluations by his officers offer a revealing portrait of a brooding, fearless loner who preferred battlefields to brothels, frontline service to home leave, and kept the men he was frequently asked to protect at arm's length. English, color and B&W, 80 minutes, \$30. VHS: 416V. DVD: 416D.

The Victor Ostrovsky Video. Former Mossad officer Victor Ostrovsky lectured at THE BARNES REVIEW's first international conference September 11, 1995. He frankly describes the criminal nature of the Mossad, including its dirty tricks, espionage, torture, murder and scams, all with the unlimited backing of your politicians. Shortly after his lecture, Ostrovsky withdrew from public life. This video is a final statement of what this brave man tried to accomplish. VHS, #111V, 110 minutes, \$23. DVD, #111D, 110 minutes, \$23.

Books & Tapes on Dresden

The Destruction of Dresden: Apocalypse 1945



By David Irving. A brand-new revised version of the 1995 book classic, now in hardcover, has just been published. With many photos to back up the underlying message of terror and destruction, it is Irving at his best. The destruction of the city of Dresden—and other German civilian centers—has entered into the “book of inhumanity” as one of its very worst chapters. Hardcover, 320 pages, #480, \$50.

The Fire: The Bombing of Germany, 1940-45

By Joerg Friedrich. Overwhelming in its emotional scope but not maudlin, a book about the destruction of Germany by aerial bombing is told in harrowing detail. Published in the U.S. by Columbia University Press, it is a great accomplishment in historical research. After 53 years, this book is the first to be published in Germany detailing the bombing of Germany during WWII. It broke a literal taboo of that subject and became an instant bestseller. Friedrich, not a Revisionist but a good historian in this instance, grew up in post-war Germany, writing various books “exposing” policies of the National Socialist period. Perhaps an attack of conscience propelled him to finally tell the truth of the bombing of Germany and the great suffering it brought. A must read for all, a great present. Hardcover, 530 pages with many photos, #478, \$35.



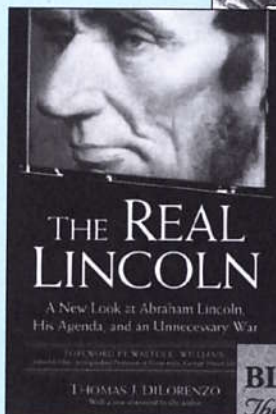
Firestorm Over Dresden

Here is an accurate video account of the firebombing of Dresden from eyewitnesses who somehow escaped the most dastardly and cowardly attack on a civilian population ever perpetrated. Historian David Irving combines these interviews with archival pre-war film footage and information from Winston Churchill's private diaries to help explain the event of unbridled terror—a war crime of untold proportions. In addition to the great loss of lives, a massive amount of irreplaceable art and architecture was destroyed in Dresden—once known as “the Florence on the Elbe.” DVD, #90D, 77 min., \$30.

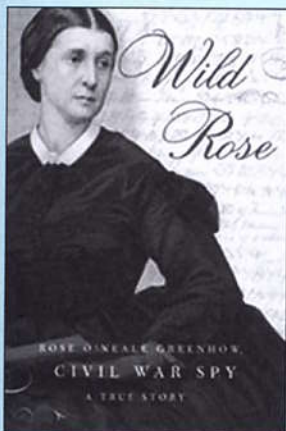
A Taste of American History . . .

The Un-Civil War . . .

The Real Lincoln: A New Look at Abraham Lincoln, His Agenda and an Unnecessary War. By Thomas J. Dilorenzo. The author makes hamburger out of sacred cow. Dilorenzo shows Lincoln as he truly was, a mentally unstable despot bent on dragging the nation into years of bloody, unnecessary fratricide. A side of Lincoln few ever knew existed is exposed for all to see. The book argues convincingly that Honest Abe was a calculating politician who subverted the Constitution, disregarded states' rights and achieved the closest thing to a totalitarian dictatorship yet seen on U.S. soil. Worse than FDR. Softcover, 361 pages, #427, \$15.



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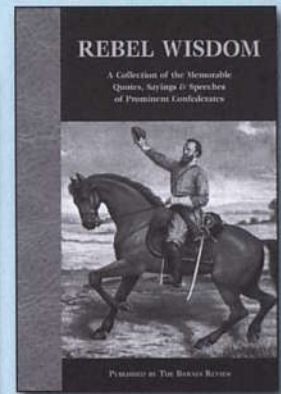
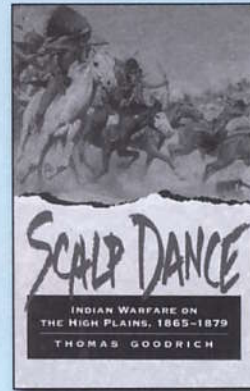
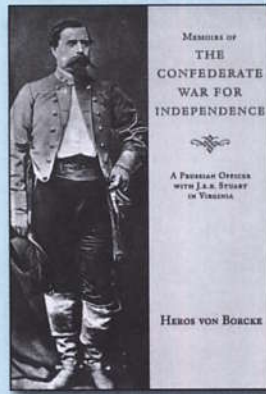
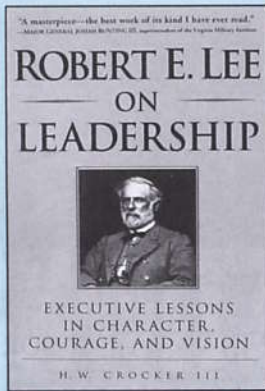
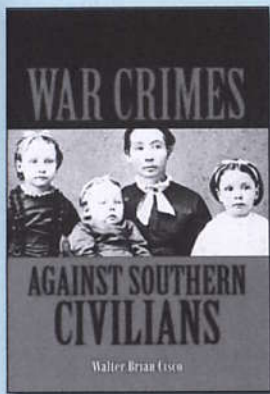
Blood Money: The Civil War & the Federal Reserve. By John Graham. A scholarly examination of an oft-neglected aspect of America's fratricidal civil war—how the great international banking houses of the



world augmented the antagonisms between North and South to ensure a peace agreement could never be reached. Softcover, 96 pages, #507, \$15.

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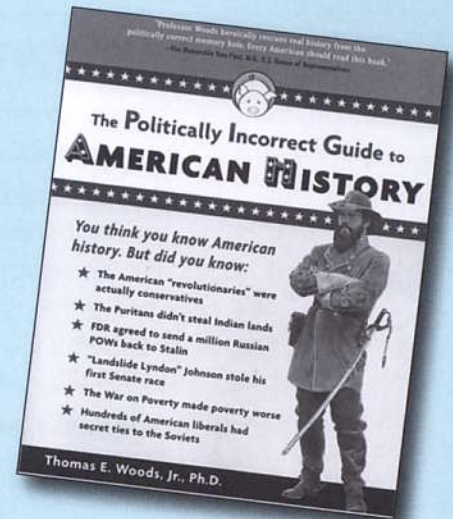
Scalp Dance: Indian Warfare on the High Plains, 1865-1879. By Thomas Goodrich. Noble savages beware! Drawing heavily from diaries, letters and memoirs, this bold historian weaves a spell-binding web of life and death on the prairie. Individual fates are recounted, each a drama that should be told. The book deals in part with the incredible brutality with which

the Indians treated their enemies—torture, mutilation, wanton murder—with no regard for minimum human decency. Victims were both Indians and whites. Most of this is glossed over in today's politically correct history books—Indian warfare is recounted as it really happened, not as Hollywood dreamed it up. Item #210, softcover, 340 pages, \$20.

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"If they are jailing honest historians for talking about "the holocaust," then, obviously, there is something they do not want the rest of us to find out."

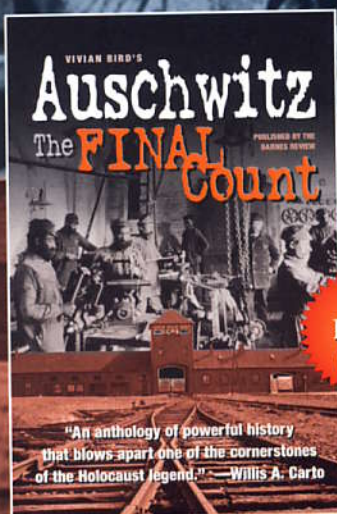
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Pictured: Auschwitz inmates work in one of the numerous camp shops, labor for which many prisoners were paid in "lagergeld," or "camp money," which could be spent at the camp canteen and brothel. At the bottom, the rail lines for transporting workers and prisoners into Auschwitz, and medicine, rubber and other goods out.

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