

**Europe's peoples quest for just peace in Iraq cannot
be stopped by US
Emergency campaign to defend Iraqi resistance conference**

Italian government negates visas for Peace and Resistance conference

After having submitted an official request to the Italian embassy in Baghdad as well as to the Foreign Ministry in Rome in the morning of August 1 we received a message saying that "no problem for the visas" asking us even for details to proceed. Then the letter of the 44 US congress members became known. While the activities of the organising committee of the conference "Leave Iraq in Peace -- Support the Legitimate Popular Resistance" were in full swing all of a sudden on August 8 the Italian representation in Iraq turned around signalling that "the Foreign Ministry negated your visa request".

While our protest letter to the Foreign Minister Gianfranco Fini (leader of *Allianza Nazionale*, the former Neo-Fascist Party), which was signed by influential personalities, remained silenced by the mainstream press, Prime Minister Silvio Berlusconi's mouthpiece "Liberio" launched a campaign to criminalise the conference and its organisers as "fund raisers for terrorism" along the line given by the US congress. The witch hunt climaxed in the demand to ban the conference, as well as to arrest and indict Leonardo Mazzei, the secretary of the Italian Free Iraq Committees, trying to apply the anti-democratic and un-constitutional laws passed under the guise of the "war on terror".

Meanwhile in the regional parliament of Tuscany, the province in which Chianciano is located, Forza Italia, the formation of Berlusconi, has launched the initiative to also formally ban the conference while the local press is just joining in. There are rumours that the police is already exerting pressure on the congress centre to cancel the contract for the conference.

US dictate against dialogue with Iraqi people

The reasons for the US drive against the conference under the motto "with the Iraqi resistance for a just peace" are obvious. Washington wants to impede at any cost that high ranking representatives of all major political, cultural and religious forces opposing the US occupation enter into dialogue with the European people. While a political front of the resistance is not yet constituted the conference intends to bring together all its possible components. Not pretending to formally represent the Iraqi resistance nor the Iraqi people it is, however, clear that a legitimate government will be formed based on the forces represented by the scheduled delegates. The conference organizers and participants firmly hold that a just peace is only possible by ending the occupation, withdrawing the troops and respecting the right to self-determination. Possible peace talks therefore must be conducted with the real representatives of the Iraqi people, i.e. recognizing the forces opposing and resisting the occupation as only legitimate interlocutors, and not with the puppet regime set up by the occupants.

The US hegemonic interests clash with this democratic procedure which is in full accordance to international law based on popular sovereignty. That is why they need to discredit us as "terror supporters" against which their "Patriot Act" should be unleashed by intermediary of their European allies.

Contradictions within European political class reflects popular pressure

The European oligarchies and especially those of the countries which continue to participate in the US occupation and their crimes are faced with the overwhelming opposition of the broad masses. The latter want to desist from the US war of aggression for the sole sake of the American empire and they urge to end the occupation leaving Iraq in peace. Only in this way counter-attacks in the asymmetric global US war can be avoided and Europe's security safeguarded.

So some rulers -- like Zapatero of Spain -- have understood that they cannot permanently trample the will of the popular masses without paying the price. Therefore also in Italy the leader of the parliamentary opposition and former President of the European Commission, Romano Prodi, has announced the withdrawal of the Italian troops in case he will win the forthcoming elections. He went even beyond this calling the foreign armies in Iraq occupation troops.

But even within the governmental coalition there are forces who want to end the subordination to the US and withdraw from Iraq. They signalled that they will not obstruct the conference thus trying to send a veiled signal to the Iraqi and Arab fighters.

The US dictate, having become manifest in the letter of the 44 congressmen, is indirectly also targeting all those tendencies in the European ruling classes which want to stop the confrontation with the Arab-Islamic world. The conference as the most consequent expression of the will of the European people is used by the US both as a scapegoat as well as a prove of strength over their imperial dictate.

Urgent mobilisation -- we will not give in as the Iraqi people is continuing its resistance

Every day we see that the legitimate opposition and resistance of the Iraqi people is increasing. We neither want nor will abandon the will of the European majority for a dialogue with the Iraqi and Arab people. But this presupposes to make their voice heard. Our conference is a necessary first step to a just peace from which we cannot cede. It will be held sooner or later ^ in Italy or if necessary elsewhere.

We call upon the democratic and peace-loving public to protest against the negation of the visas for the Iraqi civil society,s representatives and the attempts to ban the conference altogether. The Italian Free Iraq Committees will stage a hunger strike from August 31 onwards in front of the Italian Foreign Ministry in Rome to make the conference possible as originally scheduled and to get an answer for what reasons the Ministry tries to impede it.

We urge the international movement against war and occupation to protest in front of the Italian representations throughout the world. We invite to demand from the respective EU governments, who claim to democratically represent its people, to allow the conference in their country.

The right of the supporters of the Iraqi resistance to raise their voice is today the acid test for democracy. Either we defend it or we will be eaten up by the European version of the "Black List", the "Patriot Act" and the "Homeland Security". Our very freedom is at stake.

Furthermore we ask those forces within the system who speak of peace and withdrawal of the troops to let deeds follow words and not to back down before the US pressure. If the words of Prodi & Co are to be taken serious they have to intervene to make the conference possible and to open the dialogue with the real representatives of the Iraqi people. If we get a political guarantee we would be ready to move the conference to another country or postpone it to after the elections.

For Saturday, September 10, we call for an emergency meeting not only of the organising committee of the conference but the entire movement for peace, against occupation and in support of the resistance to take place in Florence. After weeks of the intensive struggle we will have to collectively decide how to proceed.

Full responsibility of Berlusconi and Co

Those who block the way to a just peace ^ to which the conference intends to contribute ^ will have to bear the full political responsibility in front of the Italian, European and international public. Subordinating to the US neocons they violate the will of the people, sell out national sovereignty and curb democratic rights. Furthermore they endanger our security as they align with the US war provoking asymmetric reactions from the aggressed.

The US imperial aspirations is dragging the world into a catastrophic war. Peace can only be established by stopping them aligning with the legitimate popular resistance which spearhead is today Iraq. They might be able to impede the conference now but their power is overstretched. They can be defeated and peace, democracy and self-determination established.

The organising committee

Anti-imperialist Camp's website shut down for "terror support" "Homeland security" will not stop liberation struggle from US Empire

On July 1, 2005, the US provider Westhost closed down our website antiimperialista.org which it had been hosting since 2000. The reason given by its vice president was "because of terrorist activity (or even more specifically, raising money for the Iraqi resistance)".

This move has been preceded by a media campaign which climaxed in an article of the weekly *US News & World Report* on June 26 titled "National Security Watch: Eurolefties fund Iraq

insurgency". This was taken up by various smaller outlets and websites proofing the continued control of the chauvinist pro-war and pro-occupation forces over the US public opinion. One of those boosting to have helped to silence us was for example politicalfailures.com which is not even neo-con but can be categorised as close to the military.

See full statement:

[www.antiimperialista.org/en/view.shtml?category=9&id=1121275803&keyword=+](http://www.antiimperialista.org/en/view.shtml?category=9&id=1121275803&keyword=)

National Security Watch: Eurolefties fund Iraq insurgency

By David E. Kaplan

Who's funding the insurgents in Iraq? The list of suspects is long: ex-Baathists, foreign jihadists, and angry Sunnis, to name a few. **Now add to that roster hard-core Euroleftists.**

Turns out that far-left groups in western Europe are carrying on a campaign dubbed Ten Euros for the Resistance, offering aid and comfort to the car bombers, kidnapers, and snipers trying to destabilize the fledgling Iraq government. In the words of one Italian website, Iraq Libero (Free Iraq), the funds are meant for those fighting the *occupanti imperialisti*. The groups are an odd collection, made up largely of Marxists and Maoists, sprinkled with an array of Arab emigres and aging, old-school fascists, according to **Lorenzo Vidino***, an analyst on European terrorism based at The Investigative Project in Washington, D.C. "It's the old anticapitalist, anti-U.S., anti-Israel crowd," says Vidino, **who has been to their gatherings**, where he saw activists from Austria, Denmark, Germany, and Italy. "The glue that binds them together is anti-Americanism." The groups are working on an October conference to further support "the Iraqi Resistance." A key goal is to expand backing for the insurgents from the fringe left to the broader antiwar and antiglobalization movements.

One conference sponsor, Campo Antiimperialista (the Anti-Imperialist Camp), credits the 10-euro campaign for buying 2 tons of medicine for Al Anbar province, a hotbed of resistance, to be distributed "completely independent from both the occupiers as well as their local puppets."

But some funds may be buying more deadly stuff; one leader **boasted to Vidino** that the campaign will send "everything it takes" for the resistance to win, including weaponry. Neither Iraq Libero nor Campo Antiimperialista responded to questions from *U.S. News* about where their funds end up. The groups' impact, though, may ultimately be limited. "They have a pretty big following, but we're not talking about big money," says Vidino. **At one conference, he notes, many militants looked so ragged he doubted they even had 10 euros in their pockets.**

US News and World Report 23 June 2005

* See below

National Security Watch: Eurolefties fund Iraq insurgency

– Part II –

By David E. Kaplan

National Security Watch's June 23 story, Eurolefties Fund Iraq Insurgency, generated a fair bit of controversy. The article described a "Ten Euros for the Resistance" fundraising campaign by European radicals, who claim to have sent thousands of dollars to militants in Iraq. Within a week of our story's running, Italian police had raided the campaign's key sponsor, the group's Internet-hosting service had booted it off the Web, and *US News* was being **denounced as an imperialist tool**. A key backer, Campo Antiimperialista—an alliance of far-left European activists—said the story was proof of "continued control of the chauvinist pro-war and pro-occupation forces over the U.S. public opinion." **[True enough. The evidence is massive.]**

Here's what happened: Our story received wide exposure on the Web and was picked up by conservative media outlets such as Fox News and the *Washington Times*. Five days after it appeared, 44 members of Congress sent a letter to Italy's ambassador to the United States, expressing "concern" about the Ten Euros campaign and an upcoming October meeting in Rome by Campo Antiimperialista (in English, the Anti-Imperialist Camp). Two days later, Antiimperialista's U.S. web hosting company—after being deluged with complaints—shut down the group's website. **[Typical Zionist Pressure Campaign.]**

It turns out the Web company, Providence, Utah-based WestHost, was in a bit of a bind. **For over a year, WestHost had been under a secret court order to turn over all its logs and files on Antiimperialista.org to the Department of Homeland Security.** Every time a visitor clicked on the group's website, DHS received a record showing his or her Internet protocol address—a unique number that can potentially be traced to a specific computer. [*That is illegal spying on private citizens.*] "Working with Homeland Security definitely put us in an awkward situation," says Brian Chambers, WestHost's vice president for operations. "Our forums were just going crazy" with people [*people ? What people ?*] denouncing the firm for hosting alleged supporters of terrorism.

WestHost was finally able to shut down the site with DHS's blessing. The reason: The agency had struck a **dead end** with its investigation. "The case is on a downward spiral because of lack of cooperation by some foreign authorities," Corey Holsinger, an agent with DHS's Cyber Crimes Center, wrote WestHost. "Therefore, we no longer need these logs." Indeed, U.S. officials were frustrated by a **lack of action by Italian counterterrorism officials**, who had done little with the intelligence gathered by the Americans, officials tell *U.S. News*.

That finally changed on June 30, a week after the *U.S. News.com* story ran. Italian police raided the home of Emanuele Fanesi, the bearer of the bank account for the 10 Euros campaign, and seized a computer and files on the effort. The Antiimperialistas were not amused. "'Homeland security' will not stop liberation struggle from U.S. Empire," the group announced. It further claimed that the money collected—from "thousands and thousands" of people—has gone only for medical supplies for "the resistance" in Iraq's restive Anbar Province. But in a November 2003 BBC interview, the group's spokesman Moreno Pasquinelli told of how it had raised over \$14,000 and that the money may well go for weapons. "It's not our affair how they use this money," Pasquinelli explained. "If they want to use it to print papers, for example, or to buy weapons in order to fight for the Iraqi independence . . . We support the armed struggle in Iraq."

Campo Antiimperialista is back on the Web, this time on what appears to be a server based in Austria. "If you really want to crack down, **you have to arrest the people behind it,**" says **Lorenzo Vidino**, an Italian terrorism analyst with the Washington, D.C.-based Investigative Project. "Now they're on another website and they're still advertising the Ten Euros campaign. It looks like nothing has changed." But the militants seem less sure. A statement on Antiimperialista's website said that it is "clear that indictments against several persons are being prepared." Stay tuned. [*In fact the Italian judge dropped the case entirely. They was nothing to be found and nothing was illegal.*]

For more on who's funding the Iraq insurgency, check out "Who Pays the Iraqi Insurgents?," a joint Congressional hearing July 28. The focus, say staffers, will be on ex-Baathists in Syria and Iraq and jihadists in Syria and Saudi Arabia. A big new worry is what terrorism analyst Doug Farah calls "microsponsors," small-time backers who provide funding to move two or three insurgents into the country—a kind of terrorist equivalent to adopt-a-hungry-child.

US News & World Report 27 July 2005

We found the BBC interview quoted in the above article :

Monday, 17 November, 2003, 17:44 GMT

Italian group backs Iraq fighters

Tamsin Smith
BBC reporter in Rome

" To think there are people in Italy collecting money in order to kill our heroes is really a shame "

Lucio Malan, Forza Italia Party

A group of Italian militants involved in staging anti-war protests is raising funds to support the armed Iraqi resistance, the BBC has learned.

The discovery comes as Italy mourns 19 men killed in a suicide attack in Iraq last week. The "Antiimperialista" organisation's internet campaign asks people to send "10 Euros to the Iraqi resistance". They say they have collected 12,000 euros (\$14,165) in the past eight weeks and admit the money used could be used to buy weapons. [...]

The Italian spokesman of the antiimperialistas, Moreno Pasquinelli, says the money collected so far is in an Italian bank account. Mr Pasquinelli said it would be taken to Iraq in January. He was

candid when asked about raising money for the Iraqi Patriotic Opposition which says it actively supports military resistance.

"Its not our affair how they use this money. If they want to use it to print papers for example, or to buy weapons in order to fight for the Iraqi independence," he said. "We support the armed struggle in Iraq. our money is to help them, it doesn't matter to us if they use it buy weapons, Kalashnikovs, or medicines for people."

When asked to confirm if the money raised could be used to buy weapons he admitted: "Yes they could, and why not?" [...]

<http://news.bbc.co.uk/2/low/europe/3277029.stm>

Now, who is the Vidino ?

PROFESSIONAL INFORMERS

Happy (Anti-Imperialist) Campers

Unlikely alliances among anti-Americans.

By **Lorenzo Vidino & Andrea Morigi**

While many Europeans have been vocally opposed to the war in Iraq, there is evidence that some have gone beyond simple disapproval and are actively supporting armed resistance against U.S. forces. In fact, throughout Europe, hardcore fascists and Communists have formed an unusual coalition whose purpose is to morally and financially support terrorist organizations, and, in particular, the Iraqi Patriotic Alliance: a coalition of Iraqi groups carrying out attacks against American and allied targets.

The IPA is a small group of mainly Communist Iraqi dissidents spread throughout Europe. It was virtually unknown before November 2002, when its leader, Abdul Jabbar Kubaisi, travelled to Baghdad to meet with high-ranking Iraqi officials. The move was part of Saddam Hussein's strategy to bury the hatchet with opposition groups and put together the widest coalition possible in case of an attack from the United States. According to IPA members, Saddam promised democratic reforms and Kubaisi, purportedly out of his love for Iraq, decided to side with the former Iraqi dictator against the American invasion. In February 2003 the IPA held a conference in Paris where its delegates pledged to fight the "American imperial aggression."

After the war began Kubaisi returned to Iraq, but left his lieutenant, Awni al Kalemji, in Europe to garner support for the IPA. After being arrested by Danish authorities for recruiting Iraqis in Denmark to fight alongside Saddam's fedayeen (a charge that was later dropped), Kalemji sought support from those Europeans who most viscerally opposed the war, especially the militants of the extreme Left who harbored a deep hatred of the U.S. and Israel. At summer's end Kalemji was invited to the Anti-Imperialist Camp, a three-day conference held in the Italian town of Assisi, where militants from several extremist and terrorist organizations indulged in anti-American and anti-capitalistic rhetoric.

Italian intelligence officials noted that several well-known militants from the extreme Right decided to join the conference, their hatred of America trumping their differences with the Left. The list of official attendees reads like an extremist honor roll: **Some are known members of fanatical right-wing organizations that openly support revisionist theses on the Holocaust** and blame the world's evils on a "Zionist conspiracy." Their leader is university professor Franco Cardini, who has recently declared that the latest videos featuring Osama bin Laden were fabricated by the CIA to foster anti-Islamic sentiment. Another famous participant was Father Benjamin, a French priest who for years lobbied against the Iraq embargo and organized former Iraqi Deputy Foreign Minister Tariq Aziz's visit to the Vatican in February of 2003, just before the war. Recently, the Iraqi newspaper *Al Mada* revealed that Father Benjamin was allegedly among the Westerners who had received funds from the Iraqi regime, but the French cleric denied such allegations. UCOII, an Italian Muslim organization whose members have openly supported suicide bombers in Israel, has also supported the initiative.

Also very active in the initiative were Suzanne Scheidt and Miguel Martinez, the curators of the extremist pro-Palestinian website of al Awda, a group that is linked with the Palestinian terrorist group Popular Front for the Liberation of Palestine. Scheidt, a German Communist, and Martinez, a Mexican right-wing activist who has flirted with both radical Christian and Muslim groups and who admitted to training Argentine fighters in Mexico with the sponsorship of former Chilean dictator Augusto Pinochet, are quintessential examples of this new alliance. Al Awda, which advocates the end of the "apartheid state of Israel," has managed to join, under the banner of anti-Americanism and

a common hatred for Israel, radicals from various walks of life. [**All this is a bunch of lies, of course.**]

The organizers of the Anti-Imperialist Camp decided to collect money for the IPA, starting with a symbolic donation of ten euros for each participant. Given the success of the initiative, a bank account was created in Italy where donors could contribute through a toll-free number. The promoters of the initiative also created a website that is linked to from the websites of several left-wing organizations throughout Europe. And while the leaders of the initiative operate in Italy, militants in at least two other countries are actively supporting the IPA. In Austria, more than one hundred have donated money to the cause, and some local militants traveled to Baghdad with members of the IPA as human shields before the war. In Germany, students have set up stands in the historic centers of more than one city to collect money for the initiative.

European members of the IPA make no attempt to hide the fact that they are raising money for an organization that is carrying out attacks on Coalition forces, as Moreno Pasquinelli, one of the leaders of the group, made clear in a recent interview with Italian press. Pasquinelli, who was arrested in Italy on April 1 as part of a multinational police operation against the Turkish Marxist terrorist group DHKP-C, said that "it is none of our business to know how they will use (the money). They could print newspapers or buy weapons, for us it's the same."

Reading interviews with Kalemji published on several websites, it looks like the group prefers the weapons. After expressing hope that the Iraqi resistance resemble the "Vietnamese liberation war," Kalemji declared that the IPA has several hundred armed men fighting in Iraq, targeting all Western forces that have joined the American-led coalition and "anybody that cooperates with them." Kalemji is also careful to distinguish between what his group is doing and terrorism, saying that the IPA's actions are legitimate resistance and that the group does not attack civilians. Nevertheless, sources close to the Pentagon revealed on condition of anonymity that American military intelligence is actively looking into the IPA's activities in Iraq. In December, Kalemji was received as a hero at a highly publicized event organized by the Anti-Imperialist Camp in Rome, and has traveled to other European countries to meet with other supporters and donors. Even though the activities of the IPA clearly fall under the definition of fundraising for a foreign terrorist organization according to German and Italian law, authorities in both countries have not acted. As a result, the IPA was able to organize another event in one of Milan's main squares on February 14. Under the watchful eyes of Italian authorities, new money continues to be collected to defeat the "arrogant American invader."

— *Lorenzo Vidino is an analyst at the Investigative Project. Andrea Morigi is a journalist with the Italian garbage-newspaper Libero.*

21 April 2004

http://www.nationalreview.com/comment/vidino_morigi200404210916.asp

See the response on Kelebek

www.kelebekler.com/occ/morigi3.htm

<http://www.kelebekler.com/occ/morigi.htm>

The organization employing Vidino in Washington is a front cover for the Zionist lobby.

See US Probes Insurgency Funding, by Bryan Mcbourne (UPI) Aug 02, 2005

With the Iraq insurgency showing no signs of weakening, a joint meeting of the House Armed Services Terrorism, Unconventional Threats and Capabilities Subcommittee, and the House Financial Services Oversight and Investigations subcommittee was called to find out who was funding them on last Thursday. [...]

SpaceWar, 2 August 2005

<http://www.spacewar.com/news/iraq-05zk.html>

PILGER'S THE BEST

The G8 Summit : a fraud and a circus

By John Pilger

The front page of the *London Observer* on 12 June announced, "55 billion dollar Africa debt deal 'a victory for millions'." The "victory for millions" is a quotation of Bob Geldof, who said, "Tomorrow 280 million Africans will wake up for the first time in their lives without owing you or me a penny...". The nonsense of this would be breathtaking if the reader's breath had not already been extracted by the unrelenting sophistry of Geldof, Bono, Blair, the *Observer* et al.

Africa's imperial plunder and tragedy have been turned into a circus for the benefit of the so-called G8 leaders due in Scotland next month and those of us willing to be distracted by the barkers of the circus: the establishment media and its "celebrities". The illusion of an anti establishment crusade led by pop stars - a cultivated, controlling image of rebellion - serves to dilute a great political movement of anger. In summit after summit, not a single significant "promise" of the G8 has been kept, and the "victory for millions" is no different. It is a fraud - actually a setback to reducing poverty in Africa. Entirely conditional on vicious, discredited economic programmes imposed by the World Bank and the IMF, the "package" will ensure that the "chosen" countries slip deeper into poverty.

Is it any surprise that this is backed by Blair and his treasurer, Gordon Brown, and George Bush; even the White House calls it a "milestone"? For them, it is an important facade, held up by the famous and the naive and the inane. Having effused about Blair, Geldof describes Bush as "passionate and sincere" about ending poverty. Bono has called Blair and Brown "the John and Paul of the global development stage". Behind this front, rapacious power can "re-order" the lives of millions in favour of totalitarian corporations and their control of the world's resources.

There is no conspiracy; the goal is no secret. Gordon Brown spells it out in speech after speech, which liberal journalists choose to ignore, preferring the Treasury spun version. The G8 communique announcing the "victory for millions" is unequivocal. Under a section headed "G8 proposals for HIPC debt cancellation", it says that debt relief to poor countries will be granted only if they are shown "adjusting their gross assistance flows by the amount given": in other words, their aid will be reduced by the same amount as the debt relief. So they gain nothing. Paragraph Two states that "it is essential" that poor countries "boost private sector development" and ensure "the elimination of impediments to private investment, both domestic and foreign".

The "55 billion" claimed by the *Observer* comes down, at most, to 1 billion spread over 18 countries. This will almost certainly be halved - providing less than six days' worth of debt payments - because Blair and Brown want the IMF to pay its share of the "relief" by revaluing its vast stock of gold, and passionate and sincere Bush has said no. The first unmentionable is that the gold was plundered originally from Africa. The second unmentionable is that debt payments are due to rise sharply from next year, more than doubling by 2015. This will mean not "victory for millions", but death for millions.

At present, for every 1 dollar of "aid" to Africa, 3 dollars are taken out by western banks, institutions and governments, and that does not account for the repatriated profit of transnational corporations. Take the Congo. Thirty-two corporations, all of them based in G8 countries, dominate the exploitation of this deeply impoverished, minerals-rich country, where millions have died in the "cause" of 200 years of imperialism. In the Cote d'Ivoire, three G8 companies control 95 per cent of the processing and export of cocoa: the main resource. The profits of Unilever, a British company long in Africa, are a third larger than Mozambique's GDP. One American company, Monsanto - of genetic engineering notoriety - controls 52 per cent of the maize seed in South Africa, that country's staple food.

Blair could not give two flying faeces for the people of Africa. Ian Taylor at the University of St Andrews used the Freedom of Information Act to learn that while Blair was declaiming his desire to "make poverty history", he was secretly cutting the government's Africa desk officers and staff. At the same time, his "department for international development" was forcing, by the back door, privatisation of water supply in Ghana for the benefit of British investors. This ministry lives by the dictates of its "Business Partnership Unit", which is devoted to finding "ways in which DfID can improve the enabling environment for productive investment overseas and... contribute to the operation of the financial sector".

Poverty reduction? Of course not. A charade promotes the modern imperial ideology known as neoliberalism, yet it is almost never reported that way and the connections are seldom made. In the

issue of the Observer announcing "victory for millions" was a secondary news item that British arms sales to Africa had passed 1 billion. One British arms client is Malawi, which pays out more on the interest on its debt than its entire health budget, despite the fact that 15 per cent of its population has HIV. Gordon Brown likes to use Malawi as example of why "we should make poverty history", yet Malawi will not receive a penny of the "victory for millions" relief.

The charade is a gift for Blair, who will try anything to persuade the public to "move on" from the third unmentionable: his part in the greatest political scandal of the modern era, his crime in Iraq. Although essentially an opportunist, as his lying demonstrates, he presents himself as a Kiplingesque imperialist. His "vision for Africa" is as patronising and exploitative as a stage full of white pop stars (with black tokens now added). His messianic references to "shaking the kaleidoscope" of societies about which he understands little and "watching the pieces fall" has translated into seven violent interventions abroad, more than any British prime minister for half a century. Bob Geldof, an Irishman at his court, duly knighted, says nothing about this.

The protesters going to the G8 summit at Gleneagles ought not to allow themselves to be distracted by these games. If inspiration is needed, along with evidence that direct action can work, they should look to Latin America's mighty popular movements against total locura capitalista (total capitalist folly). They should look to Bolivia, the poorest country in Latin America, where an indigenous movement has Blair's and Bush's corporate friends on the run, and Venezuela, the only country in the world where oil revenue has been diverted for the benefit of the majority, and Uruguay and Argentina, Ecuador and Peru, and Brazil's great landless people's movement. Across the continent, ordinary people are standing up to the old Washington-sponsored order. "Que se vayan todos!" (Out with them all!) say the crowds in the streets.

Much of the propaganda that passes for news in our own society is given to immobilising and pacifying people and diverting them from the idea that they can confront power. The current babble about Europe, of which no reporter makes sense, is part of this; yet the French and Dutch "no" votes are part of the same movement as in Latin America, returning democracy to its true home: that of power accountable to the people, not to the "free market" or the war policies of rampant bullies. And this is just a beginning.

3 July 2005

Hidden Agendas. Films and writings of John Pilger

<http://pilger.carlton.com/print>

ANVIL AND QUILL

Stop Targeting Publishers!

The Parisian publisher Al Qalam ('The Quill' in Arabic) has been taken to court on a complaint by LICRA on a charge of anti-Semitism, for having published Israel Shamir's book *L'autre visage d'Israel* (The Other Face of Israel, known in English as *Galilee Flowers*), a translation of essays in defence of equality and democracy for Jews and non-Jews in Palestine/Israel. The court case will take place at Nanterre Court, near Paris, on September 6th, at 13.30.

The judicial harassment of publishers who have enough courage to publish authors critical of the State of Israel has thus attained a new level, following the case against La Fabrique for having published *L'industrie de l'Holocauste* (The Holocaust Industry) by Norman Finkelstein (the case was won against Avocats sans frontières, represented by W Golnadel, who has launched an appeal). This latest charge is based on a list of sentences taken out of context, in the usual inquisitorial fashion, with the aim of creating an image of the author as a dangerously extremist individual. Al Qalam's catalogue is focussed on the culture of the Arab-Muslim world. This prosecution is a part of the process of de-legitimising Arab-Muslim thought, as a part of the hysteria orchestrated by the US and Israel, for their expansionist, hegemonic plans.

We are appealing to publishers and readers to demonstrate their devotion to freedom of thought and expression by supporting Al Qalam Publishers. Otherwise, the publishers of Molière, Baudelaire, Céline, or Voltaire may be next in the line. Unless, in the colonial mood, only the heirs of colonisation should be prevented from participating in the influence of francophone culture?

The targeted author, Israel Shamir, is an Israeli writer, originally from Russia, whose works had been translated into all the languages of Europe, and who is not the subject of prosecution, neither in his own country, nor in France. **[It seems he is prosecuted also in France]**

Those who practice judicial harassment under the pretext of combating anti-Semitism, hope that the sort of social corporatism inspired by the Israeli model will gain ground in France, unravel the fabric of republicanism, and involve us in a pseudo-war between civilisations which would only be a new stage in the war between the haves and the have-nots. Nobody is obliged to support the plan for a democratic society, respectful of the beliefs of all its members, as Israel Shamir is arguing for the territory of historic Palestine (i.e. British Mandated Palestine). However, the principle of a democratic society, respectful of the beliefs of all its members, is where the great strength of secular, republican France has lain to date. We deem that the defence of the publishers, Al Qalam, comes under the protection of thought of all. We are thus appealing for support to its courageous editor, Mr Cherifi, at the *Librairie du Monde Arabe*, 220 rue Saint Jacques, Paris. We will not let him be ruined by an inquisitorial trial, which would then be followed by redoubled attempts at stifling everyone's freedom of thought.

Support Editions Al Qalam!

Please sign the petition and forward to
plumenclume@yahoo.com

The books of Israel Shamir *Galilee Flowers*, *Our Lady of Sorrow* and the *Pardes* are also available in English from Surge Books, <<http://www.booksurge.com/>>

The Galilee Flowers is available also in Norwegian, Italian, Hungarian, German, Swedish, Spanish, Russian etc see details on <<http://www.israelshamir.net/>>.

A Report on Shamir's Publisher Trial in France

by **Maria Poumier**

The Hearing of the Lawsuit against the Publisher, Al Qalam, prosecuted on behalf of the LICRA, the 6 Sep 2005-09-11 re Israel Shamir's book *L'Autre Visage d'Israel* (The Other Face of Israel, called *Galilee Flowers* in English) "a book teeming with incitement to racial hatred", according to the prosecuting counsel, Marc Levy.

The judge of the 14th chamber of the Nanterre TGI (Tribunal de grande instance), Mr Regrolèbe, dwelt at length on the contents of the back cover of the book, on the "provocative nature of the mock-up", and on the content, assessing them to be quite violent, "letting loose an emotional load" capable of leading eventual purchasers of the book to hatred, a book which is available at FNAC (one of France's largest booksellers), where "they are not researchers from the CNRS, coming to fill up their cart. To mention the USA's hegemonic power at the world level seemed to him "very hard", just like the comparison of Israeli society with apartheid. And to read that "No, not all Jews are wonderful", or that they possess "terrifying power"; he found that it to be a "somewhat warlike discourse", though he recognised that it was all presented as a counterweight to what had been "a mainstream line, for all intents and purposes". Then he questioned the publisher to find out to what extent he accepted responsibility for each and every sentence of the book, what had motivated him to publish something so incongruous, and if he considered that he had in front of him a "dramatisation intended to appeal to the reader", a "relatively spirited discourse", a "rather black pessimism", or as one used to say in the past, "the forces of evil".

The publisher has bravely accepted responsibility. When the author beckons a reader to combat the ideas of Mr Finkelraut, this book "re-establishes the equilibrium" amongst the analyses of the conflict in the Middle East in a French business climate where this type of book is rare. He doesn't think there is either incitement to hatred nor to violence, while recognising that the book had been the subject of a previous publication in France, and had been withdrawn from the market by the publisher. The judge took the trouble to read several paragraphs from the conclusion of the book "For a Separate Peace", in order to demonstrate that he took into account the author's project, that of working towards peace between the Israelis and the Palestinians.

Mr Delcroix, counsel for the defence, claimed the partial non-validity of the accusation, because for a number of the incriminating expressions and extracts, the page references were incorrect. Then he read passages where Shamir clearly differentiates between an "ideology" a "paradigm", and the Jews as individuals, where Judaism explicitly represents for Shamir a personal "choice". He reminded us that in the above, Shamir admitted repeating the thesis of the Trotskyite Jew, Isaac Deutscher.

Mr Levy, the prosecuting counsel, made it known that proceedings have been started against Shamir himself. He described the book as “outrageous”, and one which reveals an ignorance of French laws. Then he read some passages which he interpreted as a rehash of the *Protocols of the Elders of Zion*, a “sham produced by Tsar Alexander III”. Contrary to what often happens nowadays, it’s not a question of anti-Semitism hiding behind anti-Zionism, but exactly the opposite. It’s because the Jews want to dominate the world, they command “Thou shalt not kill” to mean that Jews have the right to kill everybody, except fellow Jews, and that they are predatory and covetous, that it would be necessary to fight them, according to Shamir. The anecdote about the Inuit “who kept the kettle in a confined space lest it grow up into a locomotive capable of crushing people”, seems to him a real call to hatred, hatred towards a religion, a race, and an ethnic group. The judicial precedent set by the Dieudonné case concluded that the latter committed insult, not incitement to hatred; with Shamir it’s different, as we have both direct and indirect incitement, by means of certain tales, such as the story of Joseph being sold into slavery by his own brothers, while everybody knows that it was the Egyptians who enslaved the Hebrews, then the story of one of the gospels being solemnly burned in Israel, or certain other stories of extra-judicial assassinations. Then there is the history of the Jews compared to that of the Brahmans, of which Shamir understands nothing, because he knows nothing about the Brahmans (important, since it was Isaac Deutscher, the Trotskyite Jew, who formulated the comparison, which Shamir simply repeated). Whether Shamir and/or Delcroix invoke Marx or other authorities, it’s completely “odious”, because what they are defending goes back to Hitler. The damages and interest and the withdrawal of the book are simply a beginning of Reparations.

Mr Delcroix took up all these points reminding us that the *Protocols* could not be imputed to Nicholas III, but might well have been the work of the French romantic novelist, Maurice Joly, a fiction writer, amongst whose works for example, *A Dialogue in Hell*, and can thus be interpreted as a type of science fiction novel, (like Orwell’s *1984*), of which Shamir clearly states that it does not specifically impute the conspiracy to the Jews. He pointed out that Shamir simply repeats Solzhenitsyn in his interpretation of the *Protocols*. He then referred to three Jewish authors, other than Marx (*The Jewish Question*), who develop the three central ideas for which Shamir is criticised: ambition to dominate the world; the connection between Jews and money; the religious injunction to practise vengeance. However, none of these three is subject to prosecution. This is followed by a passage from *Deuteronomy* (28, 1, 10, 12, and 13), another from Edouard Valdan, president of the Association of Jewish Francophone Writers, and author of *The Jew and Money: For a Metaphysics of Money*, ed. Galilée, Paris, 1994, and finally Sergio Quinzio, under official rabbinic control, who explains why one must not forgive, according to Judaism, in *Hebrew Roots of the Modern World*, ed. Balland, coll. Metamorphora, directed by Rabbi Marc-Alain Ouaknin, Paris 1992, pp 150-151. These ideas are so widespread as to be commonplace. And “the only country which admits to killing people who haven’t been tried is Israel”. Conclusion: when one mentions these three characteristics in a positive way, one is encouraged by the LICRA; in the opposite case must one be condemned?

The judicial precedent set by the Houellebecq case confirms that in secular France one has the right to criticise religions. Whether one thinks of Shamir’s analyses as criticisms of an ideology or of a religion changes nothing, insofar as one has the right to criticise Nazism, Marxism, etc. The “divine exception” doesn’t come into play here. The European Convention on the Safeguarding of Human Rights confirms that it sees itself as secular, and the freedom to criticise has no connection with incitement of hatred of people on account of the country they come from, the nationality or other characteristics which they do not choose, but which are an accident of birth. Delcroix did not hesitate to describe Shamir as a “saint”, who has written heart-rending pages on thousand-year-old olive trees uprooted, peasants whose houses are razed to the ground, and finally, he thinks we are dealing with a “very great, book, and that it would be lamentable if France were to treat the publisher as the ex-USSR treated Solzhenitsyn. He pointed out that the LICRA, by asking for € 50 000 in damages and interest, and the withdrawal of the book (plus a supplementary penalty), would like to see a system of private fines introduced in France.

The trial will continue November 2, 2005

THIS BOOK IS A BOMB

Beyond Chutzpah

In late July a most important and informative book will be published. It is important not only for the information it will set forth on the Israeli-Palestinian conflict but also for the biased, misleading and outright false way that that conflict is presented by Israel's American Zionist apologists.

The book is Norman Finkelstein's ***Beyond Chutzpah: On the Misuse of Anti-Semitism and the Abuse of History***. It is to be published by the prestigious University of California Press, in spite of an extreme Zionist campaign to stop the book's publication. Norman G. Finkelstein teaches Political Science at DePaul University. His books include *The Holocaust Industry* (2000); *A Nation on Trial* (1998; with Ruth Bettina Birn), named a notable book for 1998 by the *New York Times Sunday Book Review*; and *Image and Reality of the Israel-Palestine Conflict* Second edition (2003). The last book was one of the first I read on the conflict and was an eye-opener.

Because the book has faced a concerted campaign by **Alan Dershowitz** to stop its publication, I think a detailed description both of the book and of the controversy is warranted.

1. Description

In this long-awaited sequel to his international bestseller *The Holocaust Industry*, Norman G. Finkelstein moves from an iconoclastic interrogation of the new anti-Semitism to a meticulously researched exposé of the corruption of scholarship on the Israel-Palestine conflict.

Bringing to bear the latest findings on the conflict and recasting the scholarly debate, Finkelstein points to a consensus among historians and human rights organizations on the factual record. Why, then, does so much controversy swirl around the conflict? Finkelstein's answer, copiously documented, is that apologists for Israel contrive controversy. Whenever Israel comes under international pressure, another media campaign alleging a global outbreak of anti-Semitism is mounted.

Finkelstein also scrutinizes the proliferation of distortion masquerading as history. Recalling Joan Peters' book *From Time Immemorial*, published to great fanfare in 1984 but subsequently exposed as an academic hoax, he asks deeply troubling questions here about the periodic reappearance of spurious scholarship and the uncritical acclaim it receives. The most recent addition to this genre, Finkelstein argues, is Harvard Law Professor Alan Dershowitz's bestseller, *The Case for Israel*.

The core analysis of *Beyond Chutzpah* sets Dershowitz's assertions on Israel's human rights record against the findings of the mainstream human rights community. Sifting through thousands of pages of reports from organizations such as Amnesty International, B'Tselem, and Human Rights Watch, Finkelstein argues that Dershowitz has misrepresented the facts.

Thoroughly researched and tightly argued, *Beyond Chutzpah* lifts the veil of controversy shrouding the Israel-Palestine conflict.

Questions and answers about UC Press's decision to publish Finkelstein's book

[...] *Did you have the book reviewed by your lawyers, and if so, why?*

Yes, we did. It is a controversial book, with a controversial thesis. It is the responsible thing to do. We request a careful review of all books of a similar nature.

How much of Beyond Chutzpah was changed, edited, or excised after the review and vetting process? What were the reasons for these edits?

According to its standard practice, the University of California Press copyedited the manuscript. In addition, because of the controversial nature of this book, the Press engaged a fact checker and commissioned a legal review. Changes made were editorial in nature and did not alter the fundamental arguments of the book.

Is it true that you excised references to Finkelstein's claims that Alan Dershowitz did not author The Case for Israel, as has been reported in the press?

In an early draft of the book, Professor Finkelstein questioned why Alan Dershowitz, in recorded appearances after his book was published, seemed to Finkelstein to know so little about the contents of his own book. We felt that this statement distracted from the central issues of the book. Finkelstein agreed.

[In our view, it did not detract at all...]

Giving Chutzpah new meaning

by Jon Wiener

What do you do when somebody wants to publish a book that says you're completely wrong? If you're Alan Dershowitz, the prominent Harvard law professor, and the book is Norman Finkelstein's *Beyond Chutzpah: On the Misuse of Anti-Semitism and the Abuse of History*, you write the governor of California and suggest that he intervene with the publisher--because the publisher is the University of California Press, which conceivably might be subject to the power of the governor.

Schwarzenegger, showing unusual wisdom, declined to act. The governor's legal affairs secretary wrote Dershowitz, "You have asked for the Governor's assistance in preventing the publication of this book," but "he is not inclined to otherwise exert influence in this case because of the clear, academic freedom issue it presents." In a phone interview Dershowitz denied writing to the Governor, declaring, "My letter to the Governor doesn't exist." But when pressed on the issue, he said, "It was not a letter. It was a polite note."

Old-timers in publishing said they'd never heard of another case where somebody tried to get a governor to intervene in the publication of a book. "I think it's a first," said **André Schiffrin**, managing director at Pantheon Books for twenty-eight years and then founder and director of the New Press. Lynne Withey, director of the University of California Press, where she has been for nineteen years, said, "I've never heard of such a case in California."

But if you're Alan Dershowitz, you don't stop when the governor declines. You try to get the president of the University of California to intervene with the press. You get a prominent law firm to send threatening letters to the counsel to the university regents, to the university provost, to seventeen directors of the press and to nineteen members of the press's faculty editorial committee. A typical letter, from Dershowitz's attorney Rory Millson of Cravath, Swaine & Moore, describes "the press's decision to publish this book" as "wholly illegitimate" and "part of a conspiracy to defame" Dershowitz. It concludes, "The only way to extricate yourself is immediately to terminate all professional contact with this full-time malicious defamer." Dershowitz's own letter to members of the faculty editorial committee calls on them to "reconsider your decision" to recommend publication of the book.

Why would a prominent First Amendment advocate take such an action? Dershowitz told *Publishers Weekly* that "my goal has never been to stop publication of this book." He told me in an e-mail, "I want Finkelstein's book to be published, so that it can be demolished in the court of public opinion." He told *Publishers Weekly* his only purpose in writing the people at the University of California Press was "to eliminate as many of the demonstrable falsehoods as possible" from the book before it was published.

Everyone knows who Alan Dershowitz is -- the famed Harvard professor, part of the O.J. Simpson defense team, author of the number-one bestseller *Chutzpah*, portrayed by Ron Silver in the film *Reversal of Fortune*, about his successful defense of accused wife-murderer Klaus von Bülow. He's also one of the most outspoken **defenders of Israel**, especially in his 2003 book *The Case for Israel*; it reached number twelve on the *New York Times* bestseller list. That's the book Finkelstein challenges in *Beyond Chutzpah*.

Norman Finkelstein is not so famous. The son of Holocaust survivors, he is an assistant professor of political science at DePaul University in Chicago. He's the often embattled author of several books, of which the best known is *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering*--an exposé of what he calls "the blackmail of Swiss banks." It was originally published by Verso in 2000, with an expanded second edition in 2003, and has been translated into **seventeen languages**. The book was reviewed in the *New York Times Book Review* by the distinguished Holocaust historian Omer Bartov, who holds a chair at Brown University; he wrote that the book "is filled with precisely the kind of shrill hyperbole that Finkelstein rightly deplores in much of the current media hype over the Holocaust; it is brimming with the same indifference to historical facts, inner contradictions, strident politics and dubious contextualizations; and it oozes with the same smug sense of moral and intellectual superiority." (A positive review <http://www.thenation.com/doc.mhtml?i=20001113&s=gordon>, written by Neve Gordon, appeared in these pages on November 13, 2000.)

**[We have the book online in English, French, Italian and now German:
<http://www.aaargh.com.mx/fran/fran.html>]**

Finkelstein's *Holocaust Industry*, however, has some prominent supporters, and not only leftists like Noam Chomsky and Alexander Cockburn. Most significant is **Raul Hilberg**, the semi-official dean of Holocaust studies and author of the classic *The Destruction of the European Jews*, who wrote of *The Holocaust Industry*, "I would now say in retrospect that he was actually conservative, moderate

and that his conclusions are trustworthy... I am by no means the only one who, in the coming months or years, will totally agree with Finkelstein's breakthrough."

Dershowitz did not see the manuscript for *Beyond Chutzpah* before writing his letters, which were based instead on statements Finkelstein had made in interviews and lectures. Dershowitz's attorney objected first of all to Finkelstein's statements that Dershowitz "almost certainly didn't write [*The Case for Israel*], and perhaps didn't even read it prior to publication." He also objected to the charge that Dershowitz is guilty of plagiarism--more on that later--and that "every substantive sentence" in the Dershowitz book "is fraudulent." Finkelstein has been telling this to anyone who will listen, and wrote as much in an e-mail to me: "I devote some 200 pages to documenting that every substantive fact in the book is a flat-out lie." (Emphasis in original.)

Now that the "uncorrected pages" of *Beyond Chutzpah* are being sent out to reviewers, it's possible to see what Finkelstein's book actually says. (Disclosure: A senior editor of *The Nation* served as a freelance editor of *Beyond Chutzpah*.) **The claim that Dershowitz didn't write *The Case for Israel* has been removed--**the UC Press explained in a statement accompanying review copies that "Professor Finkelstein's only claim on the issue was speculative. He wondered why Alan Dershowitz, in recorded appearances after his book was published, seemed to know so little about the contents of his own book. We felt this weakened the argument and distracted from the central issues of the book. Finkelstein agreed."

But the rest of the claims Dershowitz and his attorney railed against are still there: *Beyond Chutzpah* describes Dershowitz's Case for Israel as "among the most spectacular academic frauds ever published on the Israel-Palestine conflict." In Dershowitz's book, "It's difficult to find a single claim...that's not either based on mangling a reputable source or referencing a preposterous one, or simply pulled out of the air." He charges that Dershowitz "plagiarizes large swaths" of his book from Joan Peters's *From Time Immemorial*, whose scholarship Finkelstein had debunked in an earlier book. The introduction concludes by calling *The Case for Israel* "rubbish."

The body of *Beyond Chutzpah* shows Finkelstein to be an indefatigable researcher with a forensic ability to take apart other people's arguments. The core of the book challenges Dershowitz's defense of Israel's human rights record by citing the findings of mainstream groups, including Amnesty International, the Israeli human rights organization B'Tselem and Human Rights Watch.

The most important part of the book examines Israel's treatment of Palestinian civilians during the second intifada, which began in September 2000. Since then Israel has killed three Palestinians for every Israeli killed. Dershowitz tries to defend this ratio, writing that "when only innocent civilians are counted, significantly more Israelis than Palestinians have been killed." But Finkelstein cites Amnesty International's conclusion that "the vast majority of those killed and injured on both sides have been unarmed civilians and bystanders." That means Israel has killed something like three times as many unarmed civilians and bystanders as Palestinians have.

Dershowitz has a second argument: While Palestinian terrorists have targeted Israeli civilians intentionally, the killing of Palestinian civilians by the Israel Defense Forces is "unintended," "inadvertent" and "caused accidentally," because the IDF follows international law, which requires the protection of civilian noncombatants. For example, Dershowitz writes, the IDF tries to use rubber bullets "and aims at the legs whenever possible" in a policy designed to "reduce fatalities." But Finkelstein's evidence to the contrary is convincing: Amnesty International reported in 2001 that "the overwhelming majority of cases of unlawful killings and injuries in Israel and the Occupied Territories have been committed by the IDF using excessive force." Amnesty cited the use of "helicopters in punitive rocket attacks where there was no imminent danger to life." As for the rubber bullets, Amnesty reported in 2002 that the IDF "regularly" used them against demonstrators who were children "at distances considerably closer than the minimum permitted range...and the pattern of injury indicates that IDF practice has not been to aim at the legs of demonstrators, as the majority of injuries suffered by children from rubber-coated bullets are to the upper body and the head."

Another of Dershowitz's examples of Israeli protection of Palestinian civilians concerns Hamas leader Salah Shehadeh. Dershowitz writes that on several occasions, the army passed up opportunities to attack him "because he was with his wife or children." But in July 2002 an Israeli F-16 dropped a one-ton bomb on Shehadeh's apartment building in Gaza City, killing Shehadeh and fourteen Palestinian civilians, nine of whom were children.

Most of *Beyond Chutzpah* consists of these kinds of juxtapositions--arguments by Dershowitz on Israeli practices of torture, assassinations, treatment of Palestinian children, and water and land rights, refuted by documentation from human rights organizations. The cumulative effect is a devastating portrait of widespread Israeli violations of human rights principles and international law.

Finkelstein has won support for his book from leading scholars, whose statements appear in the book's publicity materials: Baruch Kimmerling, who holds a chair in sociology at Hebrew University of Jerusalem, and whose book on Palestinian history was published by Harvard University Press, calls *Beyond Chutzpah* "the most comprehensive, systematic and well documented work of its

kind." Sara Roy of the Center for Middle Eastern Studies at Harvard, whose book on political Islam in Palestine has just been published by Princeton University Press, calls *Beyond Chutzpah* "a vigorous, intelligent, succinct and powerfully argued analysis." Avi Shlaim, professor of international relations at Oxford, calls it a work of "erudition, originality, spark, [and] meticulous attention to detail." Daniel Boyarin, professor of Near Eastern studies at UC Berkeley, calls the book "accurate, well-written, and devastatingly important."

The argument about plagiarism, which has figured prominently in the pre-publication controversy over the book, has been relegated to an appendix. Finkelstein's evidence has already been presented in these pages by Alexander Cockburn and debated by Dershowitz in letters exchanges with Cockburn

[October 13

<<http://www.thenation.com/doc.mhtml?i=20031013&s=cockburn>>,

October 27 <<http://www.thenation.com/doc.mhtml?i=20031027&s=exchange>>

and December 15, 2003

<<http://www.thenation.com/doc.mhtml?i=20031215&s=letter#dershowitz>>];

thus it can be summarized here briefly. In the Dershowitz book, twenty-two out of fifty-two quotations and endnotes in the first two chapters "match almost exactly" material quoted in Joan Peters's *From Time Immemorial*--including the placement of ellipses in quotations. *Beyond Chutzpah* has an eleven-page chart comparing these quotations. They are virtually identical. But Dershowitz never acknowledges Peters as the source for these quotations; instead, he cites the original sources that appear in Peters's footnotes.

The official policy on plagiarism at Harvard, where Dershowitz teaches, is clear on this issue: "Plagiarism is passing off a source's information, ideas, or words as your own by omitting to cite them." Dershowitz in an e-mail made three arguments in his defense: first, for three of the quotations in question, "I have incontrovertible evidence that I was using those quotations in the 1970s in debates," and thus "I did not originally find them in the Peters book." Second, although he did not cite Peters for the quotations listed by Finkelstein, he did cite her as the source of "at least eight" others. As to why he failed to cite Peters for the quotations in question, Dershowitz acknowledges that he found them originally in Peters, but "I then went to the Harvard library, read them, and cited them in the original," without indicating that he found them first in the Peters book--a citation practice that he (and some of his defenders) regards as proper.

But Finkelstein somehow obtained a copy of the uncorrected page proofs of *The Case for Israel* containing some devastating footnotes, which he reproduces in *Beyond Chutzpah*--including one that says "Holly Beth: cite sources on pp. 160, 485, 486 fns 141-145." Holly Beth Billington is credited on Dershowitz's acknowledgments page as one of his research assistants; the pages to which he refers her are from Peters's book. The note doesn't tell Holly Beth that Dershowitz is going to the Harvard library to check the original sources, nor does it tell Holly Beth that she should go to the library to check; it says she should "cite" them--copy the citations from Peters into his footnote, presumably to give readers the impression that he consulted the original source. That's not plagiarism in the sense of failing to put in quotation marks the words of somebody else, and the Harvard administration has taken no action in response to Finkelstein's charge. But it's **clearly dishonest** for Dershowitz to have passed off another scholar's research as his own.

The Finkelstein book was originally under contract to the New Press, and Dershowitz claims he succeeded in persuading the New Press to drop it. He told me in an e-mail that after he wrote the New Press pointing out "numerous factual inaccuracies in Finkelstein's manuscript, New Press cancelled it's [sic] contract with him." New Press publisher Colin Robinson says that's not true: "We did not cancel the agreement to publish Norman's book and never wanted to do so." Finkelstein said the same thing in an e-mail: "I was the one who pulled out of the contract when publication was delayed due to Dershowitz's letters. In fact, Colin urged me to reconsider the decision and stay with New Press."

Now, despite Dershowitz's best efforts, UC Press is publishing the book--to the great credit of director Withey and history editor Niels Hooper. The book is appearing in August rather than June--because, according to the press statement, "editing and production took longer than we hoped." Hooper explained that California published the book not as part of a personal feud between Finkelstein and Dershowitz but because the chapters on human rights "show what is going on in the Occupied Territories and Israel." Dershowitz is relevant as a prominent defender of Israeli policies and practices.

Will Dershowitz now sue for libel in federal court in Boston, or in London, where the law makes it easier for libel plaintiffs to win--as his attorney at Cravath, Swaine & Moore has threatened? That would be another shameful act by a man who claims to be a defender of free speech.

The Nation [from the July 11, 2005 issue]

<http://www.thenation.com/doc.mhtml?i=20050711&s=wiener>>

A RADIANT FUTURE

Radioactive Wounds of War

Tests on returning troops suggest serious health consequences of depleted uranium use in Iraq

By **Dave Lindorff**

Gerard Matthew thought he was lucky. He returned from his Iraq tour a year and a half ago alive and in one piece. But after the New York State National Guardsman got home, he learned that a bunkmate, Sgt. Ray Ramos, and a group of N.Y. Guard members from another unit had accepted an offer by the New York Daily News and reporter Juan Gonzalez to be tested for depleted uranium (DU) contamination, and had tested positive. Matthew, 31, decided that since he'd spent much of his time in Iraq lugging around DU-damaged equipment, he'd better get tested too. It turned out he was the most contaminated of them all.

Matthew immediately urged his wife to get an ultrasound check of their unborn baby. They discovered the fetus had a condition common to those with radioactive exposure: atypical syndactyly. The right hand had only two digits. So far Victoria Claudette, now 13 months old, shows no other genetic disorders and is healthy, but Matthew feels guilty for causing her deformity and angry at a government that never warned him about DU's dangers.

U.S. forces first used DU in the 1991 Gulf War, when some 300 tons of depleted uranium—the waste product of nuclear power plants and weapons facilities—were used in tank shells and shells fired by A-10 jets. A lesser amount was deployed by U.S. and NATO forces during the Balkans conflict. But in the current wars in Afghanistan and, especially, Iraq, DU has become the weapon of choice, with more than 1,000 tons used in Afghanistan and more than 3,000 tons used in Iraq. And while DU was fired mostly in the desert during the Gulf War, in the current war in Iraq, most of DU munitions are exploding in populated urban areas.

The Pentagon has expanded DU beyond tank and A-10 shells, for use in bunker-busting bombs, which can spew out more than half a ton of DU in one explosion, in anti-personnel bomblets, and even in M-16 and pistol shells. The military loves DU for its unique penetration capability—it cuts through steel or concrete like they're butter.

The problem is that when DU hits its target, it burns at a high temperature, throwing off clouds of microscopic particles that poison a wide area and remain radioactive for billions of years. If inhaled, these particles can lodge in lungs, other organs or bones, irradiating tissue and causing cancers. Worse yet, uranium is also a highly toxic heavy metal. Indeed, while there is some debate over the risk posed by the element's radioactive emissions, there is no debate regarding its chemical toxicity. According to Mt. Sinai pathologist Thomas Fasey, who participated in the New York Guard unit testing, the element has an affinity for bonding with DNA, where even trace amounts can cause cancers and fetal abnormalities.

Dr. Doug Rokke, a health physicist at the University of Illinois who headed up a Pentagon study of depleted uranium weapons in the mid '90s after concerns were raised during the Gulf War, concluded there was no safe way to use the weapons. Rokke says the Pentagon responded by denouncing him, after earlier commending his work. No one knows how many U.S. soldiers have been contaminated by DU residue. Despite regulations authorizing tests for any military personnel who suspects exposure, the U.S. military is avoiding doing those tests—or delaying them until they are meaningless.

"When we asked to be tested at Ft. Dix, they wrongly told us we didn't have to worry unless we had DU fragments in our body," says Matthew. His buddy, Sgt. Ramos, who exhibits symptoms resembling radiation sickness and heavy metal poisoning, adds that at Walter Reed Medical Center he was grilled for hours about why he wanted to be tested and was then branded a troublemaker by his own unit. Matthew says Walter Reed "lost" his sample. At the war's start, the United States refused to allow U.N. or other environmental inspectors to test DU levels within Iraq. Now the United Nations won't even go near Iraq because of security concerns. "It doesn't seem right that we are poisoning the places we are supposed to be liberating," Ramos says.

The Pentagon continues to insist, on the basis of no field evidence, that DU is safe. To date, only some 270 returned troops have been tested for DU contamination by the military and Veterans Affairs. But even those tests, mostly urine samples, are useless 30 days after exposure, because by that time most of the DU has left the body or migrated into bones or organs. Gonzalez and the Daily News paid for costlier tests for nine Guardsmen—tests that could pinpoint uranium inside the body and

identify the special isotope signature of man-made DU. Four of the nine tested positive for DU; all had symptoms of uranium poisoning.

Even harder evidence may soon arrive. Connecticut State Representative Pat Dillon (D-New Haven), a Yale-trained epidemiologist, has crafted state-level legislation that Connecticut and Louisiana have unanimously passed, authorizing returned National Guard troops to request and receive specialized DU contamination tests at the Pentagon's expense. This approach bypasses the Pentagon's feet-dragging because National Guard troops fall under state, rather than federal, jurisdiction.

"This was not a Democratic or a Republican issue," Dillon says. "These are our kids and someone needs to protect them." She says that since passage of her bill, which takes effect this October, military groups and family organizations, state legislators, and even National Guard unit commanders have contacted her for copies of her bill to promote in their states. Bob Smith, a veteran in Louisiana who got hold of Dillon's bill and spearheaded a successful effort to pass similar legislation in Louisiana, claims that 14 to 20 other states are considering similar measures.

If enough Guard troops avail themselves of the testing-and start testing positive for contamination-it seems likely that reservists and active duty troops and veterans will demand similar access to rigorous tests, which can cost upwards of \$1000 per person. One way or another, the Pentagon will pay a price. "DU is a war crime. It's that simple," Rokke says. "Once you've scattered all this stuff around, and then refuse to clean it up, you've committed a war crime."

25 August 2005

<http://www.inthesetimes.com/site/main/article/2298/>

JUMPING TO REVISION

AAARGH UNDER ATTACK

CENSORSHIP

France orders closure of US site

Liz Newton

p2pnet.net News:- French ISPs have been ordered to stop clients from accessing AAARGH, a website hosted in the US which France's J'accuse says is disseminating revisionist anti-Jewish propaganda, according to *Yahoo! Actualités*.

The judgement, from a Paris court, came on June 13 after an attempt in April by the J'accuse to have the US sites hosting AAARGH block access to French surfers brought only partial results.

Two of the three hosts, OLM and Globat had agreed to the demands of the French court, but a third, ThePlanet.com, was still providing access as of May 30, the cut off date for the first injunction rendered in April.

The French court had also asked the American hosts to provide detailed information about the people behind AAARGH. [To no avail...]

The failure to comply with either portion of his judgment would bring financial penalties to the American hosts, ruled the Paris court, and under that decision, ThePlanet.com is racking up 5,000 euros (a little over \$6,000) per day for continuing to host AAARGH and it, OLM and Globat are also looking at 2,000 euros per day for not providing the requested info on the site owners, says ZDNet France.

The question, of course, is: can a French court enforce such legal penalties on a foreign company based outside of France?

In the meanwhile, J'accuse is now trying the next step allowed by French law: to block access on French soil.

The ISPs are France Télécom, Free, AOL, Tiscali, Club Internet, Télé2, Suez Lyonnaise Télécom, Neuf Télécom, NC Numéric"ble and le GIP Renater. They have 10 days to, as the judge has ordered, "put in place all of the measures needed to block, on French soil, access" to the content of the website in question, says Yahoo France.

J'accuse president Marc Knobel believes "French law on electronic commerce is very clear on the subject," says ZDNet France. If the site authors are anonymous and if the host(s) refuse to cooperate, blocking access is the next step.

Knobel is known in some circles for initiating the move to stop the sale of Nazi items on eBay and other auction sites, says ZDNet.

Meanwhile, AAARGH, short for L'Ass.des Anciens Amateurs de Récits de Guerre et d'Holocauste, was founded in 1996 **and is still unabashedly online.**

According to the site, "Revisionists are people who want to know if what's being said is true.". Mainly in French, it provides, "40,000 pages of documentation [on the Holocaust and Zionism], 200 books and 100 pamphlets, some for 'free download. [In fact, all for FREE download].

Canadian p2pnet readers might recognise the name Ernst Zundel among authors showcased.

There are pages in seven other languages, including English, Russian and an Indonesian dialect, although the pages sampled in English weren't very idiomatic. [**Indonesian is a national language and not a "dialect" !!!**]

In expectation of being blocked, the homepage provides links to anonymous sites.

<http://p2pnet.net/story/5209>

France orders closure of AAARGH

Victory against free speech by the traditional enemies. France bans access to Revisionist website AAARGH. Such is the action against those who do not believe in the story we are dictated.

excerpt:

According to the site, "Revisionists are people who want to know if what's being said is true.". Mainly in French, it provides, "40,000 pages of documentation [on the alleged Holocaust and Zionism], 200 books and 100 pamphlets, some [= all] for free download.

Source: *The Revisionist Forum*

TRICKSTER

Spain's concentration camp hero is exposed as a fraud

Giles Tremlett

For almost 30 years Enric Marco was a living witness to the thousands of exiled leftwing Spaniards who ended up in Nazi concentration camps. After he revealed how he had been arrested in Vichy France and imprisoned in the camps in the second world war, his plight symbolised the human cost of a secret alliance between Hitler and the Spanish dictator General Franco.

He had been chosen by fellow survivors of the camps, where more than 8,000 Spaniards died, to represent them as they sought, after decades of silence under Franco, to tell their story and demand compensation. **Several times a week Mr Marco would recount his tale** to classrooms of schoolchildren, journalists and, recently, the Spanish parliament.

"They were not mad, or sadistic, they were worse than that, they were bureaucrats of a fascist Europe that believed it would last for a thousand years," he told the parliament in Madrid this year. Spanish leftwingers in France had, he said, been rounded up by the Gestapo and sent to camps where the survival rate was little more than one in four.

Yesterday, however, Mr Marco admitted that he had made up the story. He was not prisoner number 6,448 in the the Mauthausen and Flossenburg camps. He had not even left Spain at the start of the war to join the French resistance. Instead of being released from imprisonment by the allies in 1945, he returned to Spain in 1943 after spending two years in Germany, working in Hitler's armaments factories.

"It is deformed biography, which does not conform to reality," he admitted to Barcelona's TV3 television station yesterday. Mr Marco insisted that he had only "half-lied". He had been held by the Gestapo for months and charged with treason, he claimed. "All I have done is change the scenario."

He was due to attend the commemoration of the 60th anniversary of the end of the second world war this week, together with Spanish prime minister, José Luis Rodríguez Zapatero, at the Mauthausen camp in Austria. But his fellow concentration camp survivors sent him home after Mr Marco's tale - first told in a 1978 autobiography called *Memoir of Hell* - was revealed to be a lie by a university researcher, Benito Bermejo.

"The alarm was first rung after listening to what this man had to say ... because normally the ex-prisoners felt a certain reluctance to dwell on the most painful aspects of their life," Mr Bermejo said yesterday. "They can explain bad things but, precisely because they have lived them, they are reticent about making a 'show' out of them," he said.

Rosa Toran, a historian and vice-president of Spain's concentration camp survivors' association, said its members were stunned but, even as a cheat, Mr Marco had done a lot for their cause.

"It is difficult to decide what is behind a lie of this kind," she said.

The Guardian, 12 May 2005

<http://www.guardian.co.uk/spain/article/0,2763,1481810,00.html>

See more on the subject (how the fabrication of hoaxes is facilitated by crudity and blindness) at ***La grande connivence***, with documents in French, Spanish and Catalan.

<http://aaargh.com.mx/fran/div/enric.html>

MORE GAOLS

Romanian MPs pass bill introducing jail terms for Holocaust revisionism

Bucharest - The upper house of the Romanian parliament on Thursday adopted a bill that makes denying the Holocaust a crime punishable with between six months **to five years in prison**. Lawmakers in the Senate voted overwhelmingly in favour of the bill that was first put to parliament in 2002 but repeatedly delayed as political parties argued about its wording and the length of the prison terms.

It now includes a definition of the Holocaust as "the systematic, state-sanctioned persecution and annihilation of Europe's Jews by Nazi Germany, its allies and collaborators between 1933 and 1945." The definition was inserted because Romanian politicians have **in the past sought to minimise** the role of the country, which was an ally of Nazi Germany until changing sides in 1944, in the war-time persecution of Jews.

The former Social-Democrat government sparked outrage in 2003 when it denied that the Holocaust had also been carried out on Romanian soil between 1940 and 1945. The bill, which still has to be approved by the Chamber of Deputies, also bans racist and xenophobic organisations and symbols, as well as fascist propaganda and an allegiance to "people guilty of crimes against humanity."

The last provision is considered to be aimed at the lingering personality cult around the pro-Nazi war-time premier Ion Antonescu. He is blamed for the death of 270,000 Romanian Jews during the war but still considered a hero by many for winning back Romanian territory annexed by the Soviet Union in 1940.

TurkishPress.com

<http://www.turkishpress.com/news.asp?id=41492>

We have been unable to determine if the bill has been made into a law, so far.

HOW TO... DENY

HOLOCAUST DENIAL: WHAT IT IS AND WHY EVANGELICAL SCHOLARS MUST CATEGORICALLY REJECT IT

Richard V. Pierard, Ph.D.

The Holocaust, the effort of the German Nazis to wipe out the entire Jewish population of Europe, is the greatest tragedy that the Jewish people ever faced. It is also a **Christian problem** because most of the *perpetrators* of the Holocaust were baptized church members, and the *bystanders*, those who did nothing to halt it or even to assist their beleaguered Jewish neighbors, as well were members in good standing of Protestant and Catholic churches. Unfortunately, there are people out there who claim the Holocaust never happened. For them to say that the Jews imagined or invented their tragedy is the most vicious and virulent form of anti-Semitism imaginable. It negates the shared experience of the Jewish community today and lays the groundwork for the possibility of another attempt at total destruction. **Although Holocaust deniers may try to infiltrate our ranks**, we as evangelicals must sound forth a firm and deliberate “NO” to all efforts of deniers to spread their pernicious ideas among us.

Introduction

I would like to begin with three illustrations: The first is Gen. Dwight D. Eisenhower, who in his memoir, *Crusade in Europe* (p. 409), related his visit to the Buchenwald concentration camp on April 13, 1945.

“I visited every nook and cranny of the camp because I felt it my duty to be in a position from then on to testify at first hand about these things in case there ever grew up at home the belief or assumption that “the stories of Nazi brutality were just propaganda.” Some members of the visiting party were unable to go through the ordeal. I not only did so but as soon as I returned to Patton’s headquarters that evening, I sent communications to both Washington and London, urging the two governments to send instantly to Germany a random group of newspaper editors and representative groups from the national legislatures. I felt that the evidence should be immediately placed before the American and British publics in a fashion that would leave no room for cynical doubts.”

The second illustration comes from a feature article by writer John Sack entitled “Daniel in the Deniers Den,” in *Esquire* magazine, February 2001. He is describing his experiences at an “international conference” of the Institute for Historical Review at a hotel in Orange County, California. There he dined with a man from Alabama, Dr. Robert Countess, a Presbyterian minister and scholar of classical Greek and Hebrew who was a self-proclaimed evangelical. He had taught briefly at Covenant College in Tennessee and is a member in good standing of the Evangelical Theological Society. Countess was wearing a shirt that read: NO HOLES? NO HOLOCAUST! (This referred to a claim by the French denier, Paul [=Robert] Faurisson, that he had examined the ruined roofs of the infamous gas chambers at Auschwitz concentration camp and did not find any holes through which the cyanide pellets could have been dropped to kill the people in them. He therefore concluded that the Holocaust was a myth.) Earlier, Countess had declared in a letter to the editor in the March 1988 issue of the Seventh-day Adventist church religious freedom magazine *Liberty* that “current scholarly research” on the Nazi era revealed “the extreme exaggerations” of Jewish deaths. The number of Jews “not accounted for during the war period was at most between 300,000 and 1.5 million.”

The third illustration is an article by Herman Otten in his magazine *Christian News*, dated May 7, 1990. The outspoken Lutheran fundamentalist proclaimed: **“The time has come for Christians to stop believing and promoting one of the biggest lies and slanders of the Twentieth Century.”** This was the idea that the Germans exterminated six million Jews during World War II and planned to kill all Jews in Europe. He said he was challenging “one of the most sacred doctrines in the world,” the “Holocaust religion.” Promoting this “hoax” as truth was lying and was a violation of the Commandment not to bear false witness.

These illustrations reveal in stark tones the problem we are up against. The American military leader wanted to insure that people would never come to consider the horrors of the German concentration camps as propaganda myths, while the two evangelical writers, an educator and a journalist, were already downplaying and belittling what the Nazis had done.

Historical Controversies

The Holocaust can be defined as the occurrence in history, in which approximately six million Jews were killed, in an intentional, systematic, and bureaucratically administered fashion by the Nazis and their collaborators, using a number of different technologies, including gas chambers. This concise definition was provided by Michael Shermer and Alex Grobman in *Denying History: Who Says the Holocaust Never Happened and Why Do They Say It?* (Berkeley: University of California Press, 2000), p. xv. During the 1960s the term Holocaust came to be universally accepted as a term for this process. The meaning of the Greek original of the word is “destruction by fire” and its original meaning was the burnt offering of an animal on an altar. The Hebrew term is Shoah.

To be sure, there are legitimate controversies surrounding the topic. Historians have debated various details of the Holocaust, and mortality figures have been fine-tuned, revised upward or downward depending on the situation. Some matters have been rejected as myths—for example, the production of soap from Jewish corpses is now regarded as an unsubstantiated rumor—and a few survivor accounts have been exposed as inaccurate or even spurious, such as the 1996 book *Fragments*, by Binjamin Wilkomirski, which purports to be the author’s childhood experiences at Auschwitz but actually he had never been there.

Others have raised questions about the political and cultural exploitation of the Holocaust, including Peter Novick, *The Holocaust in American Life* (Boston: Houghton Mifflin, 1999), Hilene Flanzbaum, ed., *The Americanization of the Holocaust* (Baltimore: Johns Hopkins University Press, 1999); Tim Cole, *Selling the Holocaust: From Auschwitz to Schindler, How History Is Bought, Packaged, and Sold* (New York: Routledge, 1999), and Norman G. Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering* (New York: Verso, 2001). Issues identified here include: museums that edit out the sufferings of non-Jewish victims of Nazism such as the Gypsies (Roma and Sinti) and homosexuals; the propagation of Holocaust education programs that take the topic out of history where it belongs and transport it into realms of mysticism and identity definition; distortion of the Holocaust by transforming it into an “American” experience which glorifies the camp liberators, overlooks the U.S. unwillingness to help Jews prior to and during the war, and ignores the sufferings of other “victim” groups like African Americans and Native Americans; Holocaust speakers and writers who profit through large lecture honoraria and book royalties; and various economic pressures—reparations from Germany, American financial support for Israel, and Swiss banks surrendering dormant accounts of World War II Jewish victims. In the same vein, Jewish scholar Marc H. Ellis, *Beyond Innocence and Redemption: Confronting the Holocaust and Israeli Power* (San Francisco: Harper & Row, 1990), suggests that Israel has gone down the wrong track by utilizing the Holocaust to justify state power without acknowledging the moral costs of so doing.

An important controversy is that of the “uniqueness” of the Holocaust, a question that is examined by various contributors to the symposium edited by Alan S. Rosenbaum, *Is the Holocaust Unique? Perspectives on Comparative Genocide* (Boulder, CO: Westview Press, 2001). Is this genocide of such unique quality that it can only be the experience of the Jewish people, and it may not be analyzed or explained but simply viewed as the *Tremendum*, something so awesome and terrible that non-Jews cannot identify with it? Can other genocides such as in Armenia, Cambodia, or Rwanda-Burundi be regarded as holocausts? If so, does that relativize and trivialize the Jewish Holocaust? Is the term even further trivialized by the pro-life (anti-abortion) movement in the U.S. which speaks of the holocaust visited on the “unborn” and by African-Americans who label slavery as “our holocaust”? If it is relativized in any way, does it lose its braking force on the age-old tradition of anti-Semitism that has so plagued the world?

A long-running disputation is that between the *functionalists* and *intentionalists*. The central issue here is: Did the Holocaust result from Hitler’s intention to kill all Jews and was supported from the outset of his rule by the deep-seated anti-Semitism among the German people? Or did it evolve in a step-by-step manner over time, logically from the anti-Semitism of National Socialism and through the enthusiasm of Hitler’s accomplices, especially Goering, Goebbels, Heydrich, Himmler, Bormann, et al., who carried out what they believed were the Fuehrer’s wishes, and thus the Nazi regime implemented the policies of destruction in an unplanned but bureaucratic and at times haphazard fashion? This controversy was given a new impetus by the unabashed intentionalist Daniel J. Goldhagen in *Hitler’s Willing Executioners: Ordinary Germans and the Holocaust* (New York: Random House, 1996), and his work was challenged in the symposium edited by Franklin H. Littell, *Hyping the Holocaust: Scholars Answer Goldhagen* (East Rockaway, NY: Cummings & Hathaway, 1997), and Norman G. Finkelstein and Ruth Bettina Birn, *A Nation on Trial: The Goldhagen Thesis and Historical Truth* (New York: Henry Holt, 1998).

However, in all of these disputations, absolutely none of the protagonists **deny** that the Holocaust actually occurred. Historians poring through the mountains of documents from World War II may refine some details about the Holocaust, such as reducing the total number of victims of the

gassings, but at the same time revising upward the number of deaths resulting from the SS mobile killing units that operated on the Eastern Front. But **no responsible historian** of World War II maintains that the Holocaust is a myth or says that it never happened.

What Is Holocaust “Revision” or Rather “Denial”?

The so-called “Holocaust revisionists” are really “Holocaust deniers,” since they reject the three key components that were mentioned above: 1) the killing of the six million; 2) the use of gas chambers; and 3) direct, systematic actions by Nazis to carry out the process. An illustration of this point is the comment by Bradley Smith, the self-appointed head of the Committee for Open Debate on the Holocaust, made in 1992: “Revisionists deny that the German State had a policy to exterminate the Jewish people (or anyone else) by putting them to death in gas chambers or by killing them through abuse or neglect.” (Shermer and Grobman, *Denying History*, p. xv)

Genuine historical **revisionists** are people who work with primary documents and sources and through these reexamine and reinterpret some historical event. They revise our understanding of the occurrence on the basis of new sources and new insights applied to existing sources. They refine the detailed knowledge we have about an event, but rarely deny that it as such actually took place. It is the modification of history based on new facts or new interpretations of old facts. Genuine scholars play by the rules of logic and reason. They put forth their claims as testable hypotheses, which others can weigh against the evidence and accept or reject in relation to other interpretations.

Holocaust revisionism, on the contrary, is really Holocaust **denial**. It is pseudohistory, the denial of the past or rewriting the past for **present political or ideological reasons**. Such misuse of history occurs all too frequently, for example, the Japanese textbooks that omit any discussion of the 1937 “rape of Nanking” in China, or the Afrocentric historians who claim Aristotle stole his ideas, which became the foundation of Western philosophy, from the library of Alexandria where Africans had deposited their philosophical works. Never mind the fact that many reporters and others witnessed the horrors at Nanking, or that the Alexandrian library was founded after the time Aristotle had lived. Ideology determines what is true or false.

The Holocaust deniers constitute a vast, interlocking network. They maintain a strong presence on the internet and their sites cross-reference one other. This is illustrated by the well-known story of the high school teacher who had assigned her students to write a term paper using the World Wide Web. One young person chose the Holocaust and wrote a horrible paper denying its historical validity, having drawn on material from the denier web sites. The teacher had failed to explain that not everything on the internet can be trusted.

Holocaust denial is a stock in trade of Ku Klux Klan, Neo-Nazi, Skinhead, and Identity church movements, and one also finds it in black hate groups like Louis Farrakhan’s Nation of Islam, some Afrocentrist writers, and in Arab anti-Israel rhetoric. The common thread running through all these manifestations is anti-Semitism, that is, hatred or dislike of Jews. There is also an international coterie of deniers, but in many countries, such as Canada, Austria, and Germany, hate crime laws prevent the open expression of these ideas, either orally, in print, or on the internet. To be sure, some deniers who are seeking respectability eschew the fringe-group sectarians.

The best-known group in the United States that advances the cause of Holocaust denial is the Institute for Historical Review, a body founded in California in 1978 by Willis Carto. Born in 1926, he is the leader of an ultra-right group called the Liberty Lobby, perhaps the foremost anti-Semitic organization in the country. According to its statement of purpose, the IHR would be a “voice for historical truth” and “champion of historical knowledge.” It began publishing what purported to be a scholarly periodical, the *Journal of Historical Review*, and in 1980 it even bought the mailing list of the prestigious *Journal of American History* and sent free copies of the magazine to all its subscribers, an action which greatly embarrassed the journal’s sponsor, the Organization of American Historians, which issued an apology and adopted a new policy on the use of its membership list.

The IHR claimed to be a research institute with a broad historical agenda, and it even published revisionist articles on topics that had no connection with World War II, such as the American Revolution, Civil War, and World War I. However, a content analysis of the journal in Shermer and Grobman, *Denying History* (pp. 76-80) shows that its primary focus was on Jews, regardless of the historical time period involved, and the treatments were invariably negative. The IHR writers called the Holocaust “the Greatest Lie” in all history, and labeled those who believed in its truth as “exterminationists.” It was the main rationale for “America’s dog-like devotion to the illegal state of Israel. One IHR figure, Tom Marcellus, said the Holocaust Lie not only served as a “justification” for the commission of genocide by Israel but also affected the rights of American citizens in their own country. Americans’ constitutional guarantee of freedom of speech was suppressed to protect the interests of “Israel-firsters.”

The IHR received a great deal of notoriety when in 1980 it offered a \$50,000 reward to anyone who could conclusively prove that Jews had been gassed at Auschwitz. Mel Mermelstein, a survivor

living in Long Beach, California, took up the challenge and submitted voluminous materials as well as his own eyewitness testimony. When the IHR rejected his evidence, he sued. In the trial he used the same evidence that he provided to the IHR, and in 1985, after protracted litigation and an earlier preliminary ruling in his favor in 1981, a judge of the Los Angeles Superior Court declared: Jews had been gassed to death in Auschwitz was not “subject to dispute” but was “simply a fact.” He ordered the IHR to pay the \$50,000, plus another \$40,000 for pain and suffering. The defendant also had to send a formal letter of apology to Mermelstein for the emotional suffering they had caused him and all other Auschwitz survivors. In 1990 his story was made into a TV-movie starring Leonard Nimoy.

After the initial defeat in 1981, Carto fired the director, **William McCalden**, and replaced him with Tom Marcellus, formerly a field staff member for the Church of Scientology. In 1993 following an internal struggle over funding (including the disposition of a \$15,000,000 bequest from the granddaughter of Thomas Edison), Carto was ousted from the IHR. In 1995 Marcellus left the institute, and **Mark Weber**, the editor of the *Journal of Historical Review*, took over as director. He is currently its leading light, along with his associate, **Greg Raven**.

In recent years the IHR along with several other deniers have attempted to become more respectable and distanced themselves from the extreme hate-mongers. One result of this is their effort to produce professional-looking books and monographs complete with footnotes, pictures, and bibliography. This is certainly the case with the guru of denier historiography, the British self-taught historian David Irving, who has generated a long list of books on World War II, including biographies of Churchill, Rommel, Goering, and Goebbels, accounts of the Nazi atomic program and the bombing of Dresden, and a two-volume work on Hitler’s war. In April 2000 he lost a celebrated court case in London in which he had sued American writer Deborah Lipstadt, for labeling him a denier in her book, *Denying the Holocaust*. Although Irving’s books are full of references to unpublished letters and documents, many of which he claimed to have discovered himself through his assiduous labors, and some of them have even received favorable reviews, scholars who have looked at his works carefully have found them to be riddled with errors and inconsistencies.

A few scholarly types have given a small measure of respectability to the movement. One was the late Dr. **Austin J. App**, an obscure professor of medieval English literature at La Salle College in Philadelphia. He published a tract, *The Six Million Swindle* (1973), that argued the Holocaust was a plot jointly inspired and nurtured by Communists and Jews to blackmail Germany. More significant is **Arthur R. Butz**, a graduate of MIT, holder of a Ph.D. from the University of Minnesota, and an associate professor of electrical engineering at prestigious Northwestern University in Evanston, Illinois. In 1976 he authored a lengthy book, *The Hoax of the Twentieth Century*, that maintained the Holocaust was a Jewish propaganda hoax designed to discredit Germany. The volume attracted considerable press attention and was a great embarrassment to Northwestern. The school’s administration was under considerable pressure to fire Butz, but he was a tenured faculty member and the risks of such an action becoming entangled in academic freedom issues were too great. Another luminary is **Fred Leuchter**, a so-called “execution engineer” living in Massachusetts who made and sold execution equipment. He traveled to Auschwitz to see if he could find any evidence that cyanide gas had been used in executions there. Of course, he didn’t.

Bradley Smith, the bookseller from California referred to earlier, gained notoriety for placing ads in college newspapers calling for “open debate” on the Holocaust and he howled about “censorship” when the ads were rejected. He tagged on to the political correctness debate and said that the Holocaust story had been “put off limits by America’s thought police.” He claimed this went against everything for which the university stood—free inquiry, open debate, confronting intellectual taboos. There are many other names that could be mentioned—the Canadian deniers James Keegstra, Malcolm Ross, and especially Ernst Zündel; French figures Paul Rassinier, Henri Roques, and Robert Faurisson; Louisiana politician David Duke; the American neo-Nazi Gary Lauck; the self-proclaimed atheist Jew David Cole who worked with the IHR (and apparently has recently recanted his denier views); the British far rightist Richard Verrall (who wrote under the pseudonym of Richard Harwood); and a variety of Germans, including Wilhelm Stäglich, Ditlieb Felderer and Udo Walendy,. But enough with the names—this list could go on indefinitely.

The Deniers’ Arguments

Space precludes the possibility of going through the arguments of the deniers and systematically refuting them, and besides numerous writers on Holocaust denial have already done this. (See the appended bibliography.) It is, however, useful to point out the nature of denial argumentation. These people utilize a number of approaches to negate the clear facts of this incredible tragedy. One is to explain the deaths of Jews in the camps as the result of wartime exigencies —Allied bombings, spread of disease, food shortages, overcrowding, and overworked prison labor. As for the gas chambers and crematoria, they were for delousing the clothing of inmates and disposing of those who had died naturally, and the latter were many because of the difficult

wartime conditions and unanticipated overcrowding of the camps. To be sure, many Jews did perish in the camps but their mortality rate was in proportion to that of the other peoples incarcerated there, and the capacity of the crematoria could not have accommodated the number of alleged Jewish corpses. After the war most Jews went to Israel or the United States, and that explains why there were so few of them left in Europe. The deniers peck away at inconsistencies in eyewitness accounts to discredit them, and exploit errors made by researchers and historians to suggest that **all** their conclusions are wrong. They twist the debates among scholars regarding specific interpretive questions of the Holocaust (mentioned above) to call into question the entire veracity of the Holocaust. In every case, they use facts selectively in their arguments and ignore any information that might be contradictory.

Another approach is that of moral equivalency. Some deniers maintain that what Nazis did to Jews was no different than what other nations did to their enemies. The United States dropped atomic bombs on two Japanese cities and placed Japanese-Americans in concentration camps. The British systematically destroyed German cities through their area bombing campaigns. Stalin and the Chinese Communists killed far more people than the Germans did. Deniers also refuse to accept eyewitness accounts and label these as falsehoods. If the account came from a Nazi figure, they say the testimony was extracted by torture or the person made it up in an attempt to escape punishment. Written Nazi documents are dismissed as being too vague or outright forgeries. Some even suggest that Jews and others were placed in concentration camps to protect them from public anger or to enable their rehabilitation.

Serious historians know that the thousands of pieces of evidence gathered from the thousands of events that occurred in thousands of places throughout continental Europe during the period 1933 to 1945 provide us with a complete and irrefutable picture of what happened. (Shermer and Grobman, *Denying History*, p. 256) We do not need one single source, one “smoking gun,” [i.e., a direct, written order from Hitler, something which researchers are unlikely ever to find because of Hitler’s tendency to issue orders orally or to express what he would like to see happen] to prove that the Holocaust happened. The composite of the evidence is simply overwhelming. As a result, holocaust denial is a cruel mockery of history.

It would be enlightening to reflect on what would result if one used the same methodology to assess the Bible. Such people would quickly relegate Scripture to the status of another ancient document reflecting the power and class interests of its writers and one that was full of errors and inconsistencies. This surely could not be the unique, inerrant, and authoritative Word of God. Or how would they treat the resurrection of Christ? Obviously the evidence is contradictory, the eyewitnesses are biased, and such a miracle could not possibly have happened in the real world.

Why Holocaust “revisionism” is not an acceptable option for Christian scholars

I would argue that Holocaust “revisionism” or “denial” is completely off-limits for us as Christian scholars, and in fact it is quite dangerous in even the most general sense.

1) ***It leads people to be confused as to what had really happened, [this guy is full of humor ¶] and it spreads doubt in the public mind.*** A few years ago (1992) the American Jewish Committee commissioned a survey by the Roper Organization. Of those polled 22 percent agreed with the statement: “Does it seem possible or does it seem impossible to you that the Nazi extermination of the Jews never happened” and 12 percent said they “didn’t know.” The worst figures were found in the 18 to 29 age group (24% agreed and 17% didn’t know) and among those who were not high school graduates (20% agreed and 27% didn’t know). Also, 23 percent of those who identified themselves as “conservatives” assented to the possibility that the extermination of the Jews may not have occurred. To be sure, some serious methodological questions have been raised about this poll, and the conclusions may be more pessimistic that the evidence justifies —see Novick, *Holocaust in American Life*, pp. 271-72..

Nevertheless, **the level of public ignorance** makes it easy for the more “respectable” to engage in their deceptions. Beneath the surface, the deniers are bigots who hate Jews, racial minorities, and democracy in general. But they have adopted the outward appearance of the rationalist and avoided that of the extremist. They project the appearance of being committed to the very values that they in truth despise —reason, accuracy, critical rules of evidence, the honest search for historical truth. In an appeal clearly aimed at Christian intellectuals, George Brewer wrote in the first issue of *The Revisionist: A Journal of Independent Thought* (November 1999): “Whether we will be able to successfully skeet the other clay feet of the hegemonic ideology of liberal Secular Humanism depends on how well we defend the right to think differently about the Jewish catastrophe, as much as anything else.”

2) ***Holocaust denial is at the core a threat to all who believe that knowledge and memory are keystones of our civilization.*** The Holocaust is not merely a tragedy of the Jews but a tragedy of civilization in which the victims were Jews. It was carried out by a highly advanced technological

society, by people who were products of one of the best educational systems in the world. Thus to deny its reality is not a threat just to Jewish history but a threat to all who believe in the power of reason. Holocaust denial repudiates reasoned discussion in much the same way that the Holocaust itself repudiated civilized values. It is the ultimate glorification of irrationalism.

3) *Holocaust denial reflects the direction that the intellectual climate in the scholarly world has taken in the last quarter century.* The deniers are plying their trade at time when much of history seems to be up for grabs and attacks on the Western rationalist tradition have become commonplace. There are no objective truths; there is no one version of the world that is necessarily right while another is wrong. Every conceptual system is as good as another. One cannot dismiss out of hand even the most far-fetched notions simply because they are absurd.

Modern deconstructionist thought argues that experience is relative and nothing is fixed. Thus, this atmosphere of intellectual permissiveness makes it difficult for people to assert that anything is false or off-limits. How can one say that the Holocaust denial is a movement with no scholarly, intellectual, or rational validity? After all, no fact, no event, no aspect of history has any fixed meaning or content. Any truth can be retold. Any fact can be recast. There is no ultimate historical reality. Knowledge dissolves into nothingness.

4) *Holocaust denial rehabilitates anti-Semitism in the modern world.* As Walter Reich, a former director of the United States Holocaust Memorial Museum, wrote in the *New York Times* on July 11, 1993, the deniers, "by convincing the world that the great crime for which anti-Semitism was blamed simply never happened —indeed, that it was nothing more than a frame-up invented by Jews, and propagated by them through their control of the media," make anti-Semitic arguments seem once again respectable in civilized discourse and even acceptable for governments to pursue anti-Semitic policies. Holocaust denial makes the world safe for anti-Semitism, and in effect, as historian Yehuda Bauer has said in my hearing, creates the preconditions that would deny the Jewish people the right to live in the post-Holocaust world. Or as French literary historian Pierre Vidal-Naquet puts it: "It is an attempt at extermination on paper that pursues in another register the actual work of extermination. One revives the dead in order the better to strike the living." (*Assassins of Memory*, p. 24)

5) Finally, *Holocaust denial is a deterrent to exploring the deep effects which sin has on human society.* Historians, theologians, philosophers, sociologists, and psychologists have sought to explain the Holocaust by asking the most fundamental question of all about the human condition: "Why did this happen?" As we explore the matter ourselves, we as Christian scholars are prepared to include human sin as a root cause. However, the deniers respond: "It didn't happen." Thus, we don't need to ask this ultimate question about human failure. But as Christian scholars, is this not the very place where we should begin our inquiry?

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<http://www.trinitysem.edu/journal/4-1/3%20Piecard%20Holocaust%20Denial%20paper%20for%20v4%20n1.htm>

EXTRACTED

An excerpt From

Los Crimenes De Los 'Buenos' (**"The Crimes of the Good Ones"**)

Note: *The translation of the passage below from Joaquin Bochaca's book, "Los Crimenes De Los 'Buenos' " was prepared by a participant on Liberty Forum who writes under the name of "Mugwort." The Book, recently made available in Spanish on the AAARGH website, by Bochaca, an Argentinian, appears to be a major writing. I hope it soon becomes available in english translation. The short passage below addresses the assassination of General Patton.*

The abuses committed by the Forces of the Occupation in Germany reached such bestial extremes that various people in the Allied command structure opposed it--or tried to. ... Lindbergh mentioned how the American soldiers burned the leftovers of their meals to keep them from being scavenged by the [starving] Germans who hung around the garbage barrels.

He also wrote: "In our homeland the public press publishes articles on how we 'liberated' the oppressed peoples. Here, our soldiers use the word 'liberate' to describe how they get their hands on loot. Everything they grab from a German house, everything they take off a German is 'liberated' in the lingo of our troops. Leica cameras are liberated, food, works of art, clothes are liberated. A soldier who rapes a German girl is "liberating " her.

"There are German children who gaze at us as we eat ... our cursed regulations forbid us to give them anything to eat. I remember the soldier Barnes, who was arrested for having given a chocolate bar to a tattered little girl. It's hard to look these children in the face. I feel ashamed. Ashamed of myself, my people, as I eat and look at those children. How can we have gotten so inhumane?" So wrote Colonel Lindbergh, national hero of the United States, who was proposed as a candidate for the presidency of his country, who fought in the air force of his country, who was not a nazi. Many decent American and British citizens can see that.

General Patton, perhaps the most popular of the American generals, immediately opposed the total or partial application of the Morgenthau Plan in his sector of occupation. Soon, he had a run-in with another general of higher rank: General Eisenhower. It's well-known what extremely violent

debates they had about how the civilian population of Germany was to be treated. Patton was SENTENCED TO DEATH by the directors of the scenario.

One day Patton's car was run into by a military truck in what seemed like a very strange accident. The General was taken by ambulance to a hospital, where he was observed to have serious, but not life-threatening injuries. But some days later he died of a heart attack.

Patton's death, in any event, was extremely opportune. The General had announced that he was thinking of moving to the United States, where he was going to denounce publicly what was taking place in Germany. But he didn't have time. He had fought with too many important people. General Eisenhower had had to pick up the telephone and order that he be halted before he reached Berlin. At Yalta the new "masters of the world" had agreed that the Soviets would be the first to enter the German capital. Patton wanted to prevent the Vandal-like entrance of the Red Army into the capital of the Reich, and made an enemy of Eisenhower. A month before, he could have entered Prague, but was also detained by Eisenhower, leaving him nailed to the ground by an order.

Patton's difficulties with the WAR POWERS over the occupation of Germany were so great that Eisenhower stripped him of his position as Commander of the Third Army, and stuck him with the command of a secondary unit. Patton knew he was in danger of death, and confided as much to his family and close friends. He was feared because of his prestige – he was the most renowned American General, while Eisenhower was nothing more than a political soldier – and his words could alert the public to the reality of what was happening in Germany.

Thus the accident was set up, which was not by any means the first. On the 21st of April 1945, his airplane on which he was being transported to General Headquarters of the Third Army in Feldfield (England) was attacked by what was assumed to be a German fighter-bomber, but it turned out to be a "Spitfire" piloted by an inexperienced Polish pilot. Patton's plane was shot up, but was miraculously able to land. On the 3rd of May, some days before the end of the war, the General's jeep was charged by an ox-drawn cart, leaving Patton with light injuries.

October 13, 1945 was when the collision with the truck occurred. When Patton appeared to be getting better from the accident, the "heart attack" occurred. The fact is that after October 13 only the doctors saw Patton, forbidding any other visitors.

Until recently, it was only speculation that Patton had been assassinated. Now it is known for a fact. And it is known for a very simple reason. Because an agent of the well-known O.S.S. (Office of Strategic Services) or American military spy, a certain Douglas Bazata, a Jew of Lebanese origin, announced it in front of 450 invited guests; high ranking, ex-members of the O.S.S, in the Hilton Hotel in Washington, the 25th of September, 1979. Bazata said, word-for-word:

"For divers political reasons, many extremely high-ranking persons hated Patton. I know who killed him. Because I am the one who was hired to do it. Ten thousand dollars. General William Donovan himself, director of the O.S.S, entrusted me with the mission. I set up the accident. Since he didn't die in the accident, he was kept in isolation in the hospital, where he was killed with an injection."

The tragic fate of Patton convinced other colleagues and their honorable compatriots of the uselessness of fighting against the WAR POWERS. And if any doubts remained, the "Morgan case" was enough to dissipate them. (*To be continued.*)

<http://www.vho.org/aaargh/fran/livres4/Bochaca-Crimines.pdf>

www.rense.com/general63/patton.htm

SMELLING TEETH

Atrocity Propaganda and Political Justice

Allied Propaganda during World War II

Udo Walendy

Sefton Delmer, born in Berlin in 1904, with Lord Beaverbrook's support, *Daily Express* correspondent of long standing, promoted in 1940 to be the leading correspondent for the British Information Secretary of State, Duff Cooper, and finally directed the German-language broadcasts of

the BBC and the propaganda linked with it. About his first BBC radio broadcast Sefton Delmer wrote as follows:

For Hitler had chosen my first Friday – Friday July the 19th, 1940 – to make his triumphal Reichstag oration in celebration of his victory over France. More important still, he had chosen it as the occasion for his "final peace appeal" to Britain.

"It almost causes me pain," I heard him piously intone as I listened in on the radio in the BBC studio, "to think that I should have been selected by Providence to deal the final blow to the edifice which these men have already set tottering... Mr. Churchill ought for once to believe me, when I prophesy that a great empire will be destroyed which it was never my intention to destroy or even to harm... In this hour I feel it my duty before my conscience to appeal once more to reason and common sense in Britain... I CAN SEE NO REASON WHY THIS WAR MUST GO ON!"

...Within an hour of Hitler having spoken I was on the air with my reply. And without a moment's hesitation I turned his peace offer down. My colleagues at the BBC had approved of what I meant to say. That was enough authority for me.

"Herr Hitler," I said in my smoothest and most deferential German, "you have on occasion in the past consulted me as to the mood of the British public. So permit me to render your excellency this little service once again tonight. Let me tell you what we here in Britain think of this appeal of yours to what you are pleased to call our reason and common sense. Herr Führer and Reichskanzler, we hurl it right back at you, right in your evil smelling teeth..."

...Duff Cooper rallied to my support with all his suave authority. He assured the House that my talk had the Cabinet's full approval. And when the Foreign Secretary Lord Halifax replied to Hitler a couple of days after me the sense of what he said was the same, although he used rather more restrained language. (*Black Boomerang*, pp. 16-18)†

Sefton Delmer finally was entrusted with the command of a "Research Unit," which, however, did not have anything to do with research – but was simply the cover-name – for special radio stations giving the impression, "as if they were working at some place inside the Europe occupied by Hitler." His initial chief was Leonard Ingrams, a key employee in "the Cloak-and-Dagger Organisation S.O.2 later renamed S.O.E. (Special Operations Executive) which was responsible for the organisation of resistance, sabotage, assassination and kindred enterprises" (pp. 36-37). Delmer's remit: "There are no limits. No holds are barred" (p. 38).

Delmer's instructions included the following:

"Accuracy first," I used to tell the writers. "We must never lie by accident, or through slovenliness, only deliberately!"

And as we put out news bulletin after news bulletin and service programme after service programme an entire system of subversive campaigns developed. (p. 92)

* * *

We are waging against Hitler a kind of total war of wits. Anything goes, so long as it serves to bring nearer the end of the war and Hitler's defeat. If you [Otto John] are at all squeamish about what you may be called upon to do against your own countrymen you must say so now. I shall understand it. In that case, however, you will be no good to us and no doubt some other job will be found for you. But if you feel like joining me, I must warn you that in my unit we are up to all the dirty tricks we can devise. No holes are barred. The dirtier the better. Lies treachery, everything. (p. 181)

* * *

The monitored conversations between the generals, the interrogations, the maps all travelled down to MB [Milton Bryan, near Woburn]. And there they were built up into news stories about the hitherto top secret private life of Hitler and his suite that tortured the ailing Führer with the suspicion that the British had their spies right inside his HQ. Clifton Child was a genius at freshening up a piece of intelligence with a new development that made it sound like something that had happened the night before...

Hitler's suspicions reached their climax when the Soldatensender, using the same technique of intelligent deduction and anticipation which had served us so well in the past, reported an order issued by the Führer at a conference in his headquarters, and did so

within twenty-four hours of his having given it and before it had been carried out. (pp. 207-208)

* * *

We never attempted to concentrate on individual coups. Our task as I saw it was to corrode and erode with a steady drip of subversive news and 'evidence' the iron system of control in which Hitler's Police State had locked the body and soul of the German people. (p. 213)

Examples of such measures:

The first consisted of posting letters to the relatives of German soldiers who had recently died in German military hospitals in Italy. Fortunately for us the German hospital directors made a practice of sending radio telegrams *en clair* to the local party authorities in Germany asking them to break the news to the relatives. These telegrams were intercepted and passed on to me. And they gave us all the information we needed – the soldier's name, the address of his relatives and the name of the hospital.

We now concocted a moving letter, written out in German longhand script on notepaper bearing the letter heading of the German hospital. Ostensibly the letter came either from a nurse or from a comrade of the dead man who had entrusted it for posting to someone going to Germany on leave. Whoever was the writer, he or she had been with the dead man during his last hours, and was now writing to comfort his relatives...

On other occasions we used the same technique to tell the relatives that their soldier had not died of wounds, **but had been given a lethal injection**. The Nazi doctor at the hospital, we explained through our nurse, had considered the man had no chance of becoming fighting fit again before the war was finished. The doctor had required the man's bed for soldiers with a better chance of rapid recovery. (p. 133-134)

Next I decided to fake a letter allegedly written by Mölders expatiating on the doubts he and his comrades felt about fighting for the atheist Hitler... For it was in keeping with the character of young Mölders to have written such a letter. He alone could have denounced it convincingly, and he was dead – murdered, so everyone believed, by the Nazis themselves. (pp. 139-140)

To lighten my conscience a little – and help on our desertion campaign at the same time – I also arranged for food parcels to be sent to those relatives of dead soldiers whom we had hoaxed so cruelly with our 'Red Circle' letters. To reinforce their belief that the dead man was not dead at all but a deserter earning good money in a safe refuge abroad we gave the alleged sender of the food parcel the dead man's Christian name. (p. 142)

* * *

When the bombers of the RAF and USAF flew into Germany and some of the German transmitters went off the air so as not to serve as beacons for the raiders, a number of German regional radios closed down with them and their frequencies were left vacant – a practice which we had already been exploiting in our war with the jammers.

Our plan therefore was for 'Aspidistra' [the transmitter] to lie in ambush on the frequency of a German station we expected to go off the air and take over the moment it did. Harold Robin had perfected an electronic device specially designed for the purpose.

It enabled 'Aspidistra' to take over the German target frequency within one two-hundredth of a second of the German station closing down. On it we then planned to broadcast the identical programme the Germans had been broadcasting when they closed down. For the German listeners therefore there would be no break in continuity. They would be completely unaware that the big bad British wolf had put on Grandma Goebbels's nightcap and spectacles and crept into bed in her place.

How did we mean to accomplish this? I had found that when Leipzig or Frankfurt, or whichever it was, closed down there were always several other stations left on the air broadcasting the programme which the dear departed had been carrying. All we had to do therefore was to take over this programme from, let us say, Hamburg or Berlin on our antennae and relay it on to the frequency of our German target station through 'Aspidistra'. In much the same way we occasionally relayed the radio speeches of Hitler and Goebbels onto the Calais programme. We only needed to carry on with the relay for a fraction of a minute. Then having established the continuity we would interrupt the programme with one of those special announcements which the German authorities, now that other means of communication had broken down, were increasingly fond of making over the radio. The

announcement finished, we would carry on with the Goebbels programme for a minute of so. Then, we, too, would fade out as 'enemy Terror Raiders approached...' (pp. 196-197)

We did not have long to wait for an opportunity to try out Big Bertha. Winston Churchill saw to that.

As the British and American armies began their advance into Germany, the BBC, the Voice of America, and the 12th Army group broadcasters of Radio Luxemburg had all been telling the German civilian population – "Stay where you are. Don't move." They had done so under a carefully considered directive from SHAEF. But when Winston learned of this advice – quite fortuitously – he blew up in hot outrage. (p. 200)

On the Soldatensender, and in *Nachrichten*, [= news] we plugged a story of seven bomb-free zones in Central and South Germany where refugees would be safe from further enemy air attacks. Neutral Red Cross representatives in Berlin, we reported, had informed the Reich authorities that Eisenhower was going to declare these seven zones as bomb-free safety areas. Banks were already moving their securities into them.

These 'safety zones' were all the more effective as almost at the same time as we were announcing them Eisenhower began to proclaim as 'targets for tonight' the total destruction of such city areas as Cologne, Dusseldorf, Frankfort and Mannheim. Ike, too, was following the Churchill directive.

Were Big Bertha's instructions obeyed? Did the population leave the towns and villages, and crowd the roads, as Churchill had wanted? The confidential 'weekly report' of the Gauamtsleiter of Lemgo, which I reproduce in the Appendix, suggests that they did. But I never checked any further.

When I got to Germany at the end of March, the roads were indeed crowded with refugees – miserable ragged families, trudging wearily along the Autobahn and through debris-cluttered streets of bomb ruins. Behind them they dragged carts, buses that had no fuel for their engines, and even hearses. All were loaded with bedding and babies. It was the epitome of everything I had seen in Spain, Poland and France.

I did not stop to question any of them whether it was a message on Radio Cologne or Radio Frankfort that had first started them on their trek. I did not want to know. I feared the answer might be 'yes'.

What I do know is that by our intrusion with counterfeit instructions we finally deprived the German authorities of the use of the radio for issuing orders to the German population. For when Hitler's men woke up to what was happening they howled in loud and indignant protest.

"The enemy is broadcasting counterfeit instructions on our frequencies," the Nazi announcers cried. "Don't be misled by them. Here is an official announcement of the Reich authority for..." That was just what we wanted.

"The enemy," said our announcer in Big Bertha's next intrusion, "is broadcasting counterfeit instructions on our frequencies. Don't be misled by them. Here is an official announcement of the Reich authority for..." It was such a pushover for us that Goebbels abandoned the battle. He gave up just as he had given up once before when we counterfeited Mussolini's Fascist Republican Radio from Munich. No more orders and announcements went out over the ether. Instead, the Reich government confined itself from now on to giving out its announcements and instructions over the *Drahtfunk*, a wired diffusion network on which we could not intrude but which was greatly restricted in its scope. And of course we did not limit our Big Bertha counterfeit to messages designed to get the German population moving out on the roads. I also did my best to further our oldest psychological warfare aim of setting German against German. (pp. 204-205)

It is a matter of course that a tremendous amount of documents were forged in the course of this work.

The war was in its last stages, when Walter Adams the new Deputy Director General, came down to MB and asked me to stay on with the department, in order to take on an important new job in connection with the occupation of Germany.

The department was being reorganised, he said. The old regional directorates were being abolished and in their place three 'Divisions' were being organised to take care of the new tasks which the Cabinet had allotted to us. One division would look after the London end of our political warfare in the Far East. David Bowes-Lyon was taking charge of that one. A second division was to take on the screening and re-education of prisoners of war. A

third was to see to it that the Germans and Austrians under British administration got the right kind of newspapers, radio, periodicals, books, theatres and so forth...

"Both [Anthony] Eden and Brendan Bracken say that you are the man for the job." (p. 228)

And after the war in 1945, to the staff at Milton Bryan:

"You have not talked about our work with outsiders and nothing much is known about us or our technique. People may have their suspicions, but they don't know. I want you to keep it that way. Don't be misled into boasting about the jobs we have done, the tricks we have played on the enemy...

"If we start boasting of the clever things we did, who knows what the result of that will be. So mum's the word. Propaganda is something one keeps quiet about..."

What I had not expected was that PWD SHAEF would include our 'black operations' in its Official History and that as a result our work would be dragged into controversy between the two American 'Sykewar' agencies. (pp. 218-220)

Sefton Delmer was among the men "who were given the opportunity in 1945 of making changes in Germany" (p. 228). What these intended changes looked like, the German constitutional lawyer Prof. Friedrich Grimm depicts in his book *Political Justice* (pp. 146-148):

In May 1945, a few days after the collapse, I had a notable talk with an important representative of the opposite side. He introduced himself as a university professor of his country, who wanted to converse with me on the historical basis of the war. It was a conversation of high standing we conducted. Suddenly he dropped the subject, pointed to the leaflets lying on the table in front of me, we were flooded with during the first days after surrender, **mainly circling around the concentration camp-horrors**. "What do you say about it?" so he asked me.

I replied:

"Oradour and Buchenwald? With me you force an open door. I am a lawyer and condemn the wrong wherever I meet with it, more than all, when it happens on our side. I know, however, to make a distinction between the facts and the political use one makes of it. I know the meaning of atrocity propaganda. After World War I, I have read all publications by your experts on this subject, the writings of the Northcliff Bureau, the book of the French minister of the finances Klotz *From War to Peace* (Paris, 1923), depicting how the story of the chopped-off children's hands was cooked up and what profit one got out of it, the enlightenment writings of the journal *Crapouillot* comparing the atrocity propaganda of 1870 with that of 1914-1918, and finally the classic by Ponsonby: *The Lie in War [Falsehood in Wartime]*, revealing that one had in the preceding war already magazines showing artificial corpse mountains by photomontage composed of dummies. These pictures were distributed, with a space left for caption. It was given out by telephone later on according to the needs from the propaganda centre."

Thereby I pulled out one of the leaflets exhibiting allegedly mountains of dead bodies out of the concentration camps, and showed it to my visitor, who looked at me taken aback.

I continued:

"I can not imagine that in this war with all weapons perfected to such an extent, this mentally toxic weapon should have been neglected that decided the outcome of World War I. More so, I know it for sure! The last months before the collapse I read daily the foreign press. There was reported on German atrocities from a central office, operating in a certain turn. There was one occupied territory after the other called to mind, today France, tomorrow Norway, then Belgium, Denmark, Holland, Greece, Yugoslavia and Czecho-Slovakia.

"First were reported hundreds of corpses in the concentration camps, then six weeks later when it was the turn of this same country again, thousands, then ten thousands, then hundred thousands. Here I thought to myself: this number inflation can not possibly skyrocket into the million!"

Now I reached for another leaflet: "Here you have the million!" There my visitor blurted out: "I see, I have run into an expert. Now I also want to tell you, who I am. I am not a university professor. I am of the central office you talked about: Atrocity propaganda – and with it we won the total victory."

I replied: "I know, and now you must stop it!" He retorted: "No, now we shall start all the more! We shall continue this atrocity propaganda, **we shall intensify it, until nobody**

shall accept a good word from the Germans anymore, until all the sympathy you had in other countries shall be destroyed, and until the Germans themselves shall be so confused that they do not know anymore what they are doing!" I terminated the conversation: "Then you shall burden yourself with a great responsibility!"

What this man had threatened us with, came true. The worst, however, was the confusion caused among the Germans themselves.

Prof. Dr. Friedrich Grimm did not know the true identity of his interlocutor: It was Sefton Delmer!

Note: Walendy calls the German edition 'The Germans and I' and translates Delmer's response to Hitler's peace offer as "Mr. Führer and Chancellor of the Reich, we throw this incredible imposition back at you in the midst of your malodorous Führer snout" (p. 421). The original broadcast was in German. Delmer's autobiography was published in Britain in two volumes, *Trail Sinister* (1961) and *Black Boomerang* (1962). Additional reference: Hans Frederik, 'The Candidates' p. 180.

From Udo Walendy, *The Methods of Reeducation*, Verlag für Volkstum und Zeitgeschichtsforschung, Vlotho/Weser, 1979

<http://www.heretical.com/walendy/sdelmer.html>

A PARTICULARLY VICIOUS BASTARD

Chomsky and Holocaust denial

Oliver Kamm

An anonymous correspondent takes exception to **my post last week** concerning – again – the unscholarly and dishonest use of source material characteristic of the political writings of Noam Chomsky. He writes (first quoting a sentence from my post):

"Bear in mind, too, that while Chomsky has produced many books on politics, they are often strikingly similar: collections of articles or interviews that make identical arguments." Ah, well, duh, he's not a fascist one day and a leninist the next now is he? You pretentious whore, you wouldn't know a valid argument if it hit you over the head with a (Chomsky) book. Most people who occupy a given political position have identical core arguments, otherwise, get this: they contradict themselves! Aside from the meaninglessness of this claim, you procede [*sic*] to do the very same thing that your critics accuse you of doing with Chomsky: you select a few points he makes (from completely different sources, I might add) accuse him of implicitly saying that success of US client states is judged by the number of people killed, and once again launch the perenial [*sic*] (only this time implicit) insult that Chomsky is a holocaust denier because "when the errors are all in the same direction—namely a determination to prove that the United States is morally equal or inferior to Nazi Germany—then something more is involved". This "determination to prove that the United States is morally equal or inferior to Nazi Germany" is nothing more than a passing reference to Nazi crimes to give the reader a sense of scale when it comes to judging the impact of US atrocity. Chomsky is not out to prove anything good about Nazi Germany—quite the opposite, in fact, given that he uses it as a measure of atrocity, even you should be able to see that. About the allegations of Chomsky's holocaust denial, it turns out he did nothing more than defend a French crackpot's right to say what he liked without going to jail for it. It's the difference between protecting somebody's right to praise capitalism and promoting capitalism itself. But I digress. You're about as insightful to read as Eminem on crack. Go fuck yourself.

My correspondent is wrong in every essential but not every particular. (It's true, for example, that I deliberately cite a range of Chomsky's political writings, in order to demonstrate that his output conforms to a pattern of systematic distortion rather than occasional error.) I'm also grateful to my correspondent for expressing succinctly a protest that is very common in the writings of Chomsky and his admirers. Here, for example, is Chomsky responding to his faithful Boswell, a radio producer called David Barsamian, in one of his many books of interviews, **Chronicles of Dissent** (1992, p. 95):

Q. I ask you this question because I know that you have been plagued and hounded around the United States specifically on this issue of the Holocaust. It's been said that Noam Chomsky is somehow agnostic on the issue of whether the Holocaust occurred or not.

A. My "agnosticism" is in print. I described the Holocaust years ago as the most fantastic outburst of insanity in human history, so much so that if we even agree to discuss the matter we demean ourselves. Those statements and numerous others like them are in print, but they're basically irrelevant because you have to understand that this is part of a Stalinist-style technique to silence critics of the holy state [i.e. Israel] and therefore the truth is entirely irrelevant, you just tell as many lies as you can and hope that some of the mud will stick. It's a standard technique used by the Stalinist parties, by the Nazis and by these guys.

This passage is a model of Chomsky's technique, being both false and evasive. Barsamian sets up the cue to refute a charge quite different from the ones that Chomsky's critics actually make. (Note the use of the passive voice in the construction "It's been said that ..."; it neatly absolves both men from identifying any public figure who has, in this instance, been doing the saying.) Chomsky's most prominent critics on Jewish matters – such as Alan Dershowitz, the political philosopher Steven Lukes, or the late historian of the Holocaust Lucy Dawidowicz – have never accused him of agnosticism on the historicity of the Holocaust. Chomsky, however, gratefully fulminates against the straw man Barsamian has built for him, and for good measure likens his critics to Nazis and Stalinists. Anyone – my correspondent, for example - who relies on this sort of thing for information will get only a skewed, calumnious and dishonest account.

The genuine charges against Chomsky – as opposed to the ones Chomsky would prefer his critics to make so that he may better affect an injured innocence - relate to a Holocaust denier called Robert Faurisson. When my correspondent speaks of "a French crackpot", he is alluding to Faurisson. I suppose I should at least give him credit for that; oddly enough, other admirers of Chomsky use polite, even respectful, language about Faurisson. For example, Neil Smith, Professor of Linguistics at University College London, says in his hagiography **Chomsky: Ideas and Ideals** (1999, p.208):

Faurisson is a professor of history whose research led him to question the existence of gas chambers in Nazi Germany and to doubt the Holocaust.

I fear it tells us something of the editorial standards of Cambridge University Press that **so ignorant and disgusting a remark** has survived into the recently-published second edition of the book. As Smith ought to have checked, Faurisson is not and never has been a professor of history, or indeed any type of historian. He was at one time a lecturer in twentieth-century French literature at the University of Lyons-2. His specialist field is a pseudoscientific approach to the explication of texts. Faurisson has done no "research" at all into the Holocaust; all he's done is apply his bogus interpretative methods to historical documents and come up with predetermined conclusions. Those conclusions include the "discovery", using internal "evidence" (forgive the scare quotes; I can think of no context where they're more appropriate), that the diary of Anne Frank is a hoax. More repugnant even than that casual libel (against Anne's father, Otto Frank, whom Holocaust deniers have periodically accused of being the author of the diary himself) was Faurisson's use of the diary of an SS doctor at Auschwitz called Johann Paul Kremer. According to Faurisson, Kremer's diary entry referring to "extermination" (*Vernichtung*) in fact refers to the delousing of the camp during a typhoid epidemic. And get this: in arriving at his conclusion, Faurisson was shown by a genuine historian (and Auschwitz survivor), George Wellers, [**Wellers was a low-level technician in a chemistry lab... In Auschwitz he had been a worker in a chemical plant...**] to have relied on another source – Kremer's testimony at a trial for war crimes in Poland – and to have deliberately omitted from his account an explicit reference by Kremer, in that second source, to gas chambers. In short, Faurisson's "research" amounted to fraud: he doctored his sources in order to avoid disclosing what they plainly stated.

As if Professor Smith were not culpable enough for misrepresenting fabrication and bigotry as research, consider his formulation about Faurisson's being led to "question the existence of gas chambers in Nazi Germany and to doubt the Holocaust". Smith here compounds stupidity with blasphemy: no historian claims that there were extermination camps in Nazi Germany. The large camps that carried out mass gassings of Jews were in occupied Poland. [*I have rewritten the immediately preceding point from the version I originally wrote - please see note at the end of the*

post.] Smith's presenting a genuine historical fact about the geography of the Holocaust as if it were a considered and researched conclusion of a proven antisemitic charlatan provides an object lesson: don't write on a subject in which you lack even the most elementary general knowledge, and if you do, then refrain from publishing the results.

Chomsky fits into this tawdry business in a way that neither his defenders nor some of his detractors have perceived. Like almost all the Chomsky admirers who write to me, my own correspondent has read little by his hero. Chomsky did a great deal more than "defend a French crackpot's right to say what he liked without going to jail for it", and my correspondent is labouring under a remarkable misapprehension if he believes Faurisson was threatened with jail for stating his beliefs. (Faurisson was convicted in a *civil* not a criminal trial, brought not by the state but by two anti-racist groups, not for the content of his opinions but for falsifying history. The charge was, as I have indicated, correct and proven. [**The guy is wrong on all accounts. He ignores what the French law says and ignores the content of the sentences.**] Whether the trial itself was a good idea is another matter – I believe it was not, and that historical falsification ought to be policed by historians alone rather than by the courts – but the notion that Faurisson's freedom of speech was at stake is mendacious nonsense. Faurisson was also convicted on separate charges of slandering another historian, and of incitement to racial hatred on account of antisemitic remarks made in a radio interview; again, both of these charges were correct, and in my view both prosecutions were justified. On the Faurisson case in general, see an early and useful account by Gill Seidel, a lecturer in French at Bradford University, *The Holocaust Denial* (1986, pp. 99-111) – though oddly she doesn't refer to the exposure of Faurisson's fraud regarding the Kremer testimony. Dr Seidel is, as it happens, sympathetic to Noam Chomsky's "outspoken and courageous" position in "the anti-imperialist struggle in South East Asia", but can't get round Chomsky's intervention in the Faurisson affair. Her intellectual honesty [**read: the defence of her Jewish identity**] ensured that the book – which failed to depict modern antisemitism as an exclusively right-wing phenomenon – did not appear under the imprint of the far-Left Pluto Press, as had been originally intended.)

The proximate cause of the controversy was the suspension of Faurisson's lectures at his university after his public espousal of Holocaust denial and demonstrations against him. Now, you can make an argument on grounds of academic freedom that this course was wrong, but the petition that Chomsky signed in Faurisson's defence was not that type of defence. (For the record: I believe that the University behaved perfectly properly in suspending Faurisson; an academic who can be shown to negate the values of critical inquiry has no place in a university, especially when the method by which he has advanced his campaign of lies is the very discipline he claims as his academic specialism.) Because I want to concentrate on the actual words of Noam Chomsky rather than on other people's words that he has endorsed, I won't go into detail on the problems with that petition – I would merely recommend, on that subject, the detailed account of Chomsky's participation in the affair that forms chapter 2 of the French historian Pierre Vidal-Naquet's *Assassins of Memory*, 1992, originally published in French as *Les Assassins de la mémoire* in 1987. That essay, in English translation, can be read [here](#). (In case any Holocaust denier happens to be reading this and is intent on catching me out on *my* sources, I should add that while Vidal-Naquet, unlike Faurisson, is a genuine and distinguished scholar of history, he is not a historian of the Holocaust: his academic expertise is the ancient world.)

Chomsky's own position on the Faurisson affair is recorded in his essay *Quelques commentaires élémentaires sur le droit à la liberté d'expression*, rendered in English as *Some Elementary Comments on The Rights of Freedom of Expression*. This essay was reproduced by Faurisson as an 'avis' (opinion) in his book *Mémoire en défense* (Testimony in Defence). One of the many myths propagated by Chomsky's admirers on this subject is that Faurisson published the essay without Chomsky's consent. In fact Professor Arno J. Mayer of Princeton spoke to Chomsky a month before publication of the book, when Chomsky confirmed that he knew exactly the use to which his own essay would be put. Further, according to the report of an interview in the Italian newspaper, *La Stampa*, 18 December 1980, Chomsky confirmed that even with the benefit of hindsight he considered that his essay had not been misused. (On both these points my source is Seidel, op cit, p. 103.)

Chomsky's *avis* is, first, gratuitously insulting to the quality of French intellectual life:

... where a civil libertarian tradition is evidently not well-established and where there have been deep totalitarian strains among the intelligentsia for many years.

Chomsky proceeds to make an astonishing judgement about Faurisson:

As far as I can determine, he is a relatively apolitical liberal of some sort.

Much has been written on this preposterous characterisation of an apologist for Nazi Germany, yet most of it misses the mark. A few intellectually-honest Chomsky admirers are willing to accept that their hero was at least irresponsible in not checking the political record the man. (Dr Seidel – as I have indicated, a political admirer of Chomsky but not a gullible one - states correctly but inadequately that “Chomsky committed an act of gross irresponsibility”.) But most of Chomsky’s defenders (such as the **Christopher Hitchens** of two decades ago, Ed Herman, and the obviously-incompetent Neil Smith) won’t even go that far: they stress that on his own account Chomsky denied knowing Faurisson’s work well, and thereby excuse his bizarre characterisation of the man. Smith (op cit, p. 209) absurdly makes out that Chomsky is in fact a heroic figure:

If there is a basis for criticising [Chomsky’s] actions in the Faurisson affair it is, I think, rather that, as one has a moral responsibility for the foreseeable consequences of one’s actions, Chomsky should perhaps have foreseen the negative effect of his actions and refrained from writing the way he did. Perhaps, but on balance perhaps not. Even had he foreseen the furore which would erupt and the degree of alienation that would ensue, the moral doctrine of defending freedom of speech is probably higher.

These writers all overlook the fact that when Chomsky described Faurisson as “a sort of relatively apolitical liberal” *he was already aware of the character of Faurisson’s views*. (The economist Brad DeLong, who **writes scathingly of Chomsky**, ironically commits the same oversight: his argument is that Chomsky had a duty to find out about Faurisson’s work and was culpable in not doing so. See his comments on this well-intentioned but mistaken post by another blogger.) How do I know this? Because in the same essay Chomsky himself tells us so:

The fact that I had signed the petition [in Faurisson’s case] aroused a storm of protest in France. In the *Nouvel Observateur*, an ex-Stalinist [**Claude Roy**] who has changed allegiance but not intellectual style published a grossly falsified version of the contents of the petition, amidst a stream of falsehoods that merit no comment. This, however, I have come to regard as normal. I was considerably more surprised to read in *Esprit* (September 1980) that Pierre Vidal-Naquet found the petition “scandaleuse,” citing specifically that fact that I had signed it (I omit the discussion of an accompanying article by the editor that again merits no comment, at least among people who retain a commitment to elementary values of truth and honesty).

That essay in *Esprit* was written by Pierre Vidal-Naquet and is also reprinted in his book *Assassins of Memory*. (Unfortunately it is not available on-line, so far as I know. **WRONG: see <http://vho.org/aaargh/fran/livres/livres.html> to find both the original French and the English translation of that article.**) It contains the following summary of the beliefs of Faurisson and his fellow-deniers (pp. 18-19; the references that Vidal-Naquet gives are to a book entitled *Vérité historique ou vérité politique?* [Historical Truth or Political Truth?], edited by Serge Thion, 1980, which includes various of Faurisson’s writings): [**Find at the above url both the original French version of the book and an English translation.**]

It is Faurisson who stands within revisionist truth [i.e. the real nature of the Holocaust denial movement] when he proffers his famous formula: “Never did Hitler either order or accept that anyone be killed for reason of race or religion” (*Vérité*, p. 91). The “revisionists”, in fact, all more or less share several extremely simple principles.

1. There was no genocide and the instrument symbolising it, the gas chamber, never existed.

2. The ‘final solution’ was never anything other than the expulsion of the Jews towards eastern Europe, their “repression”, as Faurisson elegantly puts it (*Vérité*, p. 90). Since “most of the Jews of France came from the east”, it may be concluded that it was never anything more than their repatriation, a bit as when French authorities repatriated Algerians, in October 1961, in their “native douars”. [=villages]

3. The number of Jewish victims of Nazism is far smaller than has been claimed.... Faurisson, for his part, (almost) divides the million [claimed by his fellow deniers Arthur Butz and Paul Rassinier] in two: a few hundred thousand deaths in uniform (which is a fine demonstration of valour) and as many killed in “acts of war” (*Vérité*, p. 197). As for the death statistics for Auschwitz, they “rose to about 50,000” (ibid.).

4. Hitler’s Germany does not bear the principal responsibility for the Second World War. It shares that responsibility, for example, with the Jews (Faurisson in *Vérité*, p.187), or it may even not bear any responsibility at all.

5. The principal enemy of the human race during the 1930s was not Nazi Germany but Stalin's Soviet Union.

6. The genocide was an invention of Allied propaganda, which was largely Jewish, and specifically Zionist, and which may be easily explained by the Jewish propensity to give imaginary statistics, under the influence of the Talmud.

I stress the point, for it goes to the heart of this issue, and Chomsky's admirers continually evade it. Faurisson is not merely some crank with a conspiracy theory. He's not arguing that there is a crashed UFO at Roswell, that the Turin Shroud is genuine, or that the 17th Earl of Oxford wrote the works of Shakespeare. He is a deliberate, overt, malevolent, lying, poisonous antisemite. Noam Chomsky may not have read Faurisson's work, and may not have known much about it, but he knew *that* much, because he had read the account that I have just quoted. Yet he describes Faurisson in very different language from the terms any civilised and critical person would use.

I have laid out as objectively as I can the facts of the Faurisson case and Chomsky's intervention in it, as well as linking to what both Chomsky and his admirers have said on the matter. My final comments must delve into a more speculative explanation of why Chomsky did this and what his remarks tell us about him.

My original correspondent accused me of "implicitly" (a usefully elastic term) describing Chomsky as a Holocaust denier. I did no such thing, of course. Instead I pointed to the fact that Chomsky habitually depicts the US as morally equal or inferior to Nazi Germany. This is an undeniable inference from a close reading of Chomsky. I take almost at random (in the sense that it's the nearest Chomsky book on my shelves to where I'm sitting) his volume *Rogue States* (2000). There are five entries in the index for "Nazi Germany". Every single one of those mentions is made in the context of a comparison with the United States, to the disadvantage of the latter. On page 45, criticising the notion of "humanitarian intervention", Chomsky depicts Nazi aggression against Czechoslovakia as part of a tradition that includes the US/UK bombing of Iraq in 1998. On page 85, Chomsky records that Theodore Roosevelt "was greatly admired by Hitler, and for good reason". On page 162, Chomsky correctly states that "The Nazis broke new ground with industrialised genocide" – before declaring in the next sentence that, "Military attacks specifically targeting civilians peaked with the allied bombings of Germany and Japan." On page 164, he comments on the alleged absence of soul-searching among Americans on the 50th anniversary of the bombing of Tokyo, adding: "A prolonged record of victorious conquest is not good for the character, in my opinion, and I think history tends to substantiate that judgement. To take a recent example, Hitler was perhaps the most popular leader in German history, pre-Stalingrad." Finally, on page 179, Chomsky notes the historical debate over whether Nazism or Communism was morally worse, only to complain at the lack of historical debate over "the devastation caused by the direct assaults of Western power and its clients during the same years", which he terms "ideologically serviceable amnesia".

I noted above that Chomsky's indignant self-defence over the Holocaust denial issue was false and evasive. The record I have just quoted confirms me in that judgement. Chomsky claims "numerous" statements "in print" about the Holocaust, but his statements on that subject and on Nazi Germany in general are almost always polemical devices with which to denigrate the United States. There are many things that can be said about such claims, but I will state the bare minimum: for all the faults it has exhibited, evils it has tolerated and even crimes it has committed in its history, the United States is a free society that has acted with nobility in defending western civilisation against tyranny. To draw an analogy with an incomparably evil and genocidal regime is pitiful sophistry.

What, finally, are we to make of Chomsky's remarks on the Holocaust denier Robert Faurisson? **They are worse than sophistry.** Chomsky is not himself a Holocaust denier, and no responsible critic has ever claimed he is. He is, rather, an "antisemitism denier". His disaffection from genuinely progressive values – the values that the United States at its best effectively promotes, as we have lately seen in Afghanistan – is so extreme that it leads him to see not only "no enemies on the Left" but also "no enemies amongst the enemies of my enemies" – even if it puts him alongside men who whitewash Nazi genocide. That is a damning charge, but my explanation fits the facts as no other does. Consider *this* fact, which I believe has not been commented on publicly before.

In November 1979 *The New Statesman* published an article by Gitta Sereny on the Holocaust deniers Richard Verrall (the editor of the National Front's magazine, and the pseudonymous author of the single most pernicious – because popular – tract denying the Holocaust), Arthur Butz and Faurisson. Only one paragraph refers to Faurisson: it states who Faurisson is, records briefly a telephone conversation between him and Sereny, and remarks on his "mechanism of double-think" (Faurisson apparently believes that Sereny's exhaustive studies of Nazi Germany provide proof of his own case!). That's it. Yet according to an unpublished and ridiculously pompous letter, dated 30 November 1979, that Faurisson sent to the magazine:

Noam Chomsky, the famous professor (of Jewish origin) at Massachusetts Institute of Technology, is aware of the research work I do on what Revisionist Historians term "the gas chamber and genocide hoax." He informed me that Gitta Sereny had mentioned my name in the above article, and stated that I had been referred to "in an extraordinarily unfair way."

Faurisson is an inveterate liar, but the presence of a direct quotation from Chomsky – which I am not aware Chomsky has ever denied - has at least the appearance of verisimilitude. Did Chomsky write to Faurisson? If so, what was he doing defending a bigot not from attacks on his liberties but from mere journalistic comment? What could any sane person regard as "extraordinarily unfair" about the almost anodyne remark of Gitta Sereny? (Sereny's article is reproduced in her book *The German Trauma*, 2000, pp. 135-146. The letter of Faurisson, along with similar efforts from Verrall and Butz, is reproduced here – *take great care with this link: it takes you to a Holocaust denial web site, which I obviously link to purely for information and not out of any sympathy with its contents*. If you do follow the link, note the admirably robust response of the then editor of *The New Statesman*, Bruce Page, to these vexatious correspondents.)

I have periodically remarked upon a disturbing characteristic of some sections of the modern Left. They are the people who cannot recognise, and who even themselves espouse, the antisemitism associated with the campaign to denigrate Israel as an apartheid state and defame Zionism as racist ideology. Chomsky, characteristically, takes this tendency to the most extreme and illogical variant imaginable: he denies the antisemitism *even of explicit antisemitism*. As Paul Berman remarked in *Village Voice* (1-7 July 1981, quoted in Alan Dershowitz, *Chutzpah*, 1991, p. 178) after Chomsky's intervention in the Faurisson case:

I am afraid that [Chomsky's] present remarks on antisemitism and anti-Zionist lies disqualify him from ever being taken seriously on matters pertaining to the Jews.

My only quarrel with that judgement is that the last six words are redundant.

UPDATE: Bertil Knudsen writes to point out that I unaccountably managed to misspell Gitta Sereny's name throughout the post. My apologies to Mrs Sereny; I have gone back to correct this mistake in the text.

In the original version of this post I wrote that the camps with gas chambers were outside Germany. Chris Lightfoot writes:

This isn't quite true, in fact. There was a gas chamber at Dachau (constructed in 1942, but never used); and there were gas chambers in a number of hospitals, used for the 'euthanasia' programme of murder of psychiatric patients. This doesn't affect your central point, of course.

This is quite correct; I ought to have said that the camps that *carried out* mass gassings of Jews were outside Germany. I have rewritten the point accordingly. (For examples of how the Holocaust deniers distort this point for their own ends, see **this sobering explanation** on the Nizkor web site.)

My thanks for these corrections.

November 01, 2004

http://oliverkamm.typepad.com/blog/2004/11/chomsky_and_hol.html

SAME VICIOUS GUY

"Israel Shamir" again

Oliver Kamm

I wrote recently about the curious case of a Chatham House Associate Fellow, Mrs Rime Allaf, who quotes approvingly the judgements of a notorious antisemite whose *nom de plume* is Israel Shamir.

I'm most grateful to Karl Pfeifer, a redoubtable anti-racist campaigner in Austria and a contributor to the anti-fascist magazine *Searchlight*, for writing to me with further details of Shamir, and of those who are susceptible to his message. Mr Pfeifer recently published (in

German) a detailed review of Shamir's work, which is available [here](#). [***We have this article in our German edition, Das kausale Nexusblatt, summer 2005 visible at: <http://geocities.com/ilrestodelsiclo>***] He points out that an Austrian left-wing publisher, ProMedia, recently published a book by Shamir entitled *Blumen aus Galiläa* (*Flowers of Galilee*). The book is edited by Fritz Edlinger, who is General Secretary of the Austro-Arab Friendship Society and the former representative of the Austrian Social Democrats on the Socialist International's Middle East Committee. One of the chapters in the book is called ZOG (a term in common use among neo-Nazis to describe the government the United States: it stands for 'Zionist-Occupation Government'); a longer version of the paper, was according to Shamir's web site, "translated into German for Deutsches Kolleg". This is led by Horst Mahler, a founder of the German Red Army Fraction and now a leading figure on the German neo-Nazi Right. In this chapter and another entitled "eine juedische Medine" Shamir advances his claims that the US is ruled by the Jews. In his foreword to the book, Edlinger describes Shamir as "a leftist and a radical democrat".

An additional point that Mr Pfeifer raises is a highly favourable review given to this blatantly antisemitic book in the German weekly *Freitag*. The reviewer is a German journalist, Ludwig Watzal, whom I have come across before in his advocacy of the work of Noam Chomsky (Watzal interviews Chomsky [here](#) on the subject of Israel, in 1997). His latest cause, on this evidence, is to praise a virulent antisemite, Israel Shamir.

Shamir and his associate Gilad Atzmon, the jazz musician and antisemitic polemicist, have been the subject of comments on this site and Harry's Place before (Atzmon in particular, because of the invitations extended to him, and praise lavished upon him, by the Socialist Workers' Party in the UK). Let us therefore turn from such unpleasant characters, and the racist organisations that favour them, to a group of anti-Zionist activists who by their own declarations abjure any such contacts. This declaration of opposition to antisemitism is signed by 142 "individuals who are active in the search for justice and peace between Israelis and Palestinians [and who] state our opposition to the anti-Semitic ideologies that are being articulated within our movement". Among the signatories are Sue Blackwell of Birmingham University, who proposed to the Association of University Teachers the original motion (since rescinded) to boycott certain Israeli universities. And - oh, yes - Ludwig Watzal, who believes that Israel Shamir, the man who exposes Jewish control of the United States, is a writer of moral character who provides a candid depiction of Israel and its politics.

Time for the anti-Zionist movement **to police** its boundaries, I would suggest - and to do it properly this time.

September 12, 2005

http://oliverkamm.typepad.com/blog/2005/09/israel_shamir_a.html

They all dream of being the GPU chief...

REDOUBTABLE ANTI-CRITICIST

Swedish anti-Semite published in Austria

Karl Pfeifer

Definition of Anti-Semitism

A new working Definition of Anti-Semitism of European Monitoring Centre on Racism and Xenophobia of January 28, 2005 [1] provides a practical guide for identifying incidents, collecting data and supporting the implementation and enforcement of legislation dealing with anti-Semitism.

- Anti-Semitism is a certain perception of Jews, which may be expressed as hatred toward Jews.
- Rhetorical and physical manifestations of anti-Semitism are directed toward Jewish or non-Jewish individuals and / or their property, toward Jewish community institutions and religious facilities.
- In addition, such manifestations could also target the state of Israel, conceived as a Jewish collective.

— Anti-Semitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for “why things go wrong”. It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits.

Contemporary examples of anti-Semitism in public life, the media, schools, the workplace, and in the religious sphere could, taking into account the overall context, include, but are not limited to:

— Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.

— Making mendacious, dehumanising, demonising, or stereotypical allegations about Jews as such or the power of Jews as a collective – such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.

— Accusing Jews as a people of being responsible for real or imagined [=imaginary] wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.

— **Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide** of the Jewish people at the hands of National socialist Germany and its supporters and accomplices during World War II (the Holocaust).

— Accusing the Jews as a people, or Israel as a state, of **inventing or exaggerating the Holocaust**.

— Accusing Jewish Citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.

Examples of the ways in which anti-Semitism manifests itself with regard to the State of Israel taking into account the overall context could include:

— Denying the Jewish people right to self-determination, e.g. by claiming that **the existence of a state of Israel is a racist endeavour**.

— Applying double standards by requiring of it a behaviour not expected or demanded of any other democratic nation.

— Using the symbols and images associated with classic anti-Semitism (e.g. claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.

— Drawing comparisons of contemporary Israeli policy to that of the Nazis.

— Holding Jews collectively responsible for actions of the State of Israel.

However, criticism of Israel similar to that levelled against any other country cannot be regarded as anti-Semitic.

A book has been published recently in Vienna corresponding exactly to above definition.

ProMedia, the Austrian **left-wing publisher** has issued a book [in German], *Flowers of Galilee*, by the Swedish [= Israeli, formerly Soviet citizen] anti-Semite Israel Shamir. Shamir, who in 2001 changed his name to Jöran Jermas [2] [**they hope, that by repeating ceaselessly this spurious claim, it could become true...**] and has claimed to be “be one of Israel’s leading intellectuals”, is no stranger to the pages of different Media which has exposed his links with other anti-Semites and loony conspiracy theorists.

Despite the man’s **bogus claims and dubious connections**, Fritz Edlinger, the general secretary of the Austro-Arab Friendship Society and the former representative of the Austrian Social Democrats on the Socialist International’s Middle East Committee has edited the book and **written a foreword** insisting that Shamir is a “leftist and a radical democrat”.

The ravings on his website give an insight into just what kind of “intellectual” Shamir, who professes to be a Greek Orthodox Christian - he previously claimed to be a Jew - really is. For example, he writes: “The Jewish supremacy forces and the greed worshippers united again to crucify Christ. The US, this New Rome, again gives hand and agrees to become the executioner. Now it is our turn to decide. ...they will destroy the Mother Earth herself, turn her into waste lands of Mordor. They need this victory to bind us together by the dark forces of domination. Let us deny them, this time.” [3]

Elsewhere, he rants that “The Jews are forever fighting Christ and the Church; there is no chance for peace in the Holy Land unless the position of the Synagogue is undermined and the Jews saved by the Church” [4] and repeats the infamous blood libel that Jews have used the blood of Christian children whom they murdered to produce unleavened bread. [5] Bizarrely, Shamir has also

claimed that even if the notorious *Protocols of the Learned Elders of Zion* are a forgery they are nevertheless true. [6]

Edlinger has also published in the book a German translation of Shamir's article "The Shadow of Zog" - nazi-speak for "Zionist Occupation Government" and a term employed by hate groups and anti-Semites - in which Shamir says: "The Occupation Regime in Iraq was installed by the US army in the interests of Zionists, and it may be rightly called ZOG, Zionist Occupation Government if anything. However, this ZOG is also a Zog, a servant of Darkness and Annihilation, for its first step was the destruction of Baghdad's libraries and museums. [...] The problem is, the US people have no way out of the Zionist takeover. [...] The prominence of Jews in Western discourse causes the same sort of trouble that you would experience if you were to refuel your diesel car with petrol." [7]

Shamir, the author of this shameless anti-Semitic frenzy is not reticent about collaborating with fascists. Indeed, despite being more or less unknown until recently, his articles are published and his books praised with increasing frequency on **revisionist homepages and print medias**. [8]

Shamir himself notes on his German homepage that the ZOG article was translated into German for the so-called Deutsche Kolleg, an intellectual outfit whose active leaders, Reinhold Oberlercher and Horst Mahler, found their way from the radical left to the nazi right. [9] The purpose of the Deutsches Kolleg is to act as a nazi ideological and linguistic training centre. Oberlercher and the ex-terrorist Mahler want to ban Jewish communities and their declarations often amount to nothing less than anti-Semitic and racist tirades.

Criticizing Israeli policies and Zionism by intertwining anti-Semitic motifs and challenging the legitimacy of the State of Israel and its right to exist has become characteristic for many "anti-Zionist" agitators. Shamir, for his part, incorporates the themes typically used, for example, by the National Bolshevik Party in post Soviet Russia. This toxic catechism of anti-Semitism claims that Jews are the enemy, that capitalism is Jewish and that the Jews rule the USA.

Shamir depicts the Jews as being totally malign by nature with negative traits that are incorrigible. Because of their "bad nature", he thinks that Jews have to be seen not as individuals but as a collective, that they remain essentially alien in their surrounding societies, that they bring disaster to their "host societies" or even the whole world. Because the Jews allegedly exercise their influence secretly, he evidently feels obliged to "unmask" their conspiratorial character.

This so-called "new anti-Semitism" has insidiously made its way into wider political debate and is much favoured by Islamists and Arab nationalists who reject any chance for peace [**Peace ? What Peace ? Barak's or Sharon's ? Must be a bad joke.**] in the Middle East. No wonder that Israel Shamir is together with Hanan Ashrawi, Ilan Pappé and Lea Tsemel member of the board of "remember Deir Yassin" [10]

Today, it is not crude fascist-type street politics that mainly characterises anti-Semitism but rather a heavily coded and implicit drip-drip-drip arguments - almost always accompanied by a pre-emptive disavowal of any anti-Semitic intent - that the world's problems, including September 11 (and even the Tsunami) have their origins in the policies of and the existence of Israel, that Israel can get away with it because the USA gives it *carte blanche* and does so because its own government is under pressure from, or is itself, ZOG. This kind of argument, in turn, is a key ingredient of simplistic; everything is black or white, assessments of events in the Middle East, especially the Israel-Palestine issue.

Anti-Semitic conspiracy theories can be found also on the left, in parts of the peace movement and among opponents of globalisation, **especially in so-called "anti-imperialist" circles in Austria, Italy and France.**

That is precisely why this kind of thinking is so dangerous. Horst Mahler, who calls himself a "national marxist", openly propagates a **"red-brown alliance"**. And the fact, that Austrian leftists can publish Shamir's crude anti-Semitic rubbish suggests that this approach has already gained a small measure of success.

Notes

[1] English: <<http://usahm.de/Dokumente/ANTISEMITISM17050.htm>>

German: <<http://usahm.de/Dokumente/DEFINITION18050.htm>>

[2] For example: "Israeli writer is Swedish antiSemite" Searchlight May 04
<<http://www.searchlightmagazine.com/index.php?link=template&story=6>>

[3] <<http://shamir.mediamonitors.net/april152001.html>>

[4] <<http://www.israelshamir.net/english/hellen.shtml>>

[5] <<http://www.israelshamir.net/english/blood.htm>>

[6] <<http://www.thetruthseeker.co.uk/article.asp?ID=322>>

[7] <<http://www.israelshamir.net/english/shadowofzog.html>>

[8] For example: Shamir is defending the neonazi "National Alliance" in the USA
<<http://shamir.mediamonitors.net/august172002.html>>

[9] <<http://www.israelshamir.net/german/zog-german.html>>

[10] <<http://www.deiryassin.org/board.html>>

"die jüdische" 19.07.2005

http://www.juedische.at/TCgi/v2/TCgi.cgi?target=home&Param_Kat=33&Param_RB=45&Param_Red=3314

Of course, the document elaborated for the European Monitoring Centre on Racism and Xenophobia in Vienna by some Jewish organizations represented there has no legal value, contrary to what has been trumpeted by a vicious bunch of Zionist pressmen.

POKING SOME FUN

Holocaust Latrine Opens in Berlin

by William Forrest

Germany -- On May 10, the world's biggest latrine was dedicated in Berlin. Soon to be entered into the Guinness Book of World's Records, this giant, gray, \$35 million, monotonous, cement "sculpture" has been named the "Memorial to the Murdered Jews of Europe Who Still Haven't Gotten What They Deserve". And to insure that every German never forgets that the Jews deserve to get far more than they have gotten so far, this "sculpture" is situated in the heart of the beautiful city of Berlin as a reminder -- and as an invitation!

"Never Forget", is the slogan of International Jewry and this new latrine will stand as a constant reminder to every German -- as well as to all people worldwide -- to remember the Jews and what they have given to the world. Of course, the design was by an American Jew who attempted to create the very most ugliest thing that he could imagine for display in the heart of this beautiful city. And he succeeded! The Holocaust Latrine is the perfect sculpture to represent all that is Jewish and useful for Mankind. And as an added attraction, it is completely covered with an anti-graffiti coating that was manufactured by the same company that made Zyklon-B during the war. Who says that the Jews don't appreciate a good joke?

The size of two soccer fields, this place-to-go-potty, is composed entirely of gray, cement slabs numbering exactly 2,711 pieces of concrete. Although the Jew who designed it claims that there is no significance to the number, as is usual to most Jews, he is simply telling a lie to hide from us the actual truth. The Jews think we are all stupid and can't figure out their mischievous ways. But I have found in my research into all things Jewish that this number is actually the ancient and mystical Talmudic number which represents a kosher toilet seat in a Jewish outhouse. You don't believe me? Well, I can prove it!

Dusting off my diploma that I bought from the Universal Life Church that proves that I am a rabbi and using rabbinical reasoning, I squared the mystical number 2,711 and got 7,349,521. This is exactly 1,349,521 more than the holy, sacred number of six million. Now, take the square root of this remainder and you get 1161.6888 then subtract 0.0222 and there you have it! Proof positive! Talmudic reasoning par excellence! As my numbers prove, anyone can figure out what the new "sculpture" in the middle of Berlin is to be used for and you don't even have to be a mathematical genius like me. Just take one look at that memorial and you instantly know what it's good for.

In their good-natured attempt to further humiliate the German people, the Jews did not calculate, in all of their deep and profound wisdom, the importance of placing so many convenient side routes and hidden corners in the heart of a city where everybody is looking for a place to relieve himself or herself after a day of drinking good German beer. Thus, they built what is so obvious to any city person as the perfect place to walk around a corner and to leave the Jews a present -- walls and more walls, private side alleys and, if you are really drunk and nauseous, convenient places to lean against. The Holocaust Latrine is all a dull and monotonous gray that needs a little cheering-up! So, if you visit there, leave something behind as a fitting memorial. It is truly an incontinent person's paradise! And a place for both young and old to wander because wherever you look while clutching your groin, you will find what you are looking for.

But even though the Jews built the Memorial Latrine for the benefit of the German People, you have to bring your own toilet paper because, after all, these are Jews. They want you to celebrate and to praise them as they so much deserve, but they don't want to spend any of their own money for you to do it. So, bring your own TP and save the holy Jews the expense of what will prove to be a very popular pastime in Berlin.

As Peter Eisenman, the brilliant and talented Jewish architect, has said, "the design is intended to make visitors uneasy and unsure of time and place." Yes, he is certainly a clever Jew -- as they all are, just ask them! Yes, clever! However, what is the first thing that you want to do when you feel uneasy and unsure of time and place? Exactly! And so, this brilliant and imaginative world-class Jewish architect has designed the perfect place for people to conveniently empty their bladders and bowels without anyone seeing them do it. Or the average person taking a stroll among these 2,711 slabs can easily expectorate on these ugly cement walls and make them shine with a new beauty deserving of every Jew.

Therefore, for their ceaseless concern for the health of all non-Jews, I am here-by nominating Peter Eisenman as well as all of the Jews of Germany to a Noble Prize in Medicine. This, they deserve for providing a quick and convenient place for the people of Germany -- as well as for all of the tourists who go there -- the perfect place to avoid the rigors of bladder cancer and hemorrhoids by taking advantage of the new facilities. Bring the whole family! Bring all of your friends! And your own toilet paper! Celebrate the holy and wonderful Jews at the "Memorial to the Murdered Jews of Europe Who Still Haven't Gotten What They Deserve"! This family theme park truly deserves to be covered with your praise of them. Even if you are downwind of it, it is the newest place of pilgrimage for the beautiful city of Berlin. The Holocaust Latrine, another marvel from the marvelous

The Chinese Swastika Newsletter, 4, 10, 19 May 2005

http://www.bamboo-delight.com/Newsletter_Archives/CSN_20050519_4_10.txt

Well, in our view, 2711 can be read as 2+7=9 11...

BOLTON FAIT FUHRER

Breaking the UN's Anti-Zionist Resolution Bolton's Proudest Moment

Gary Leupp

Those campaigning against John Bolton's nomination for U.N. ambassador continue to collect anecdotes testifying to his bullying, abrasive style. (Seems the Brits were so peeved by his behavior in the Anglo-American negotiations with Libya's Col. Qaddafi, which resulted in Libya's agreement to dismantle its nuclear weapons program, that they asked he be removed from the talks.) And daily we learn more about his lies and exaggerations, most recently about those publicly raised in late 2001 concerning Sudan's supposed interest in biological weapons. In response to the controversy, Rice, Cheney and Bush continue to express confidence in Bolton, insisting he's just what the doctor ordered for the ailing United Nations.

Thomas M. Boyd, an assistant attorney general under the Reagan administration and former Bolton deputy, is another important Bolton defender. He sheds light on Bush's choice, and focuses on what is surely the Bolton achievement most likely to evoke public support, in an op-ed piece in the *Boston Globe* April 27. He opens with the frank observation that Bolton is indeed a bull in a china shop. But "[w]hile it is certainly true that Bolton sometimes breaks china," Boyd declares, "it is also true that he carefully selects the pattern first." Bolton's crowning moment of destruction? December 16, 1991, when the United Nations General Assembly repealed, by a vote of 111 to 25 (and 30 abstentions) the 1975 resolution that described Zionism as a form of racism. As the debate heats up this will be the bully's chief selling point.

Resolution 3379 had originally passed with 72 votes for, 35 against, and 32 abstentions. Largely symbolic, with few practical ramifications, it did what the U.S. State Department's "terror list" does today: it denounced what the judges found reprehensible and endeavored to shame and isolate the target. Condemned in the U.S. press as "abominable," "repulsive," "odious" and "the UN's greatest sin" and condemned by a joint Congressional resolution in 1985, its passage was chalked up to the growing power of oil-rich Islamic states, the influence of the Soviet Union, and general anti-Semitism. To this day the corporate media ignores the possibility that there might have been some persuasive logic in the anti-Zionist critique. This is not something one can freely discuss in this free country. In any case, in 1975 67% of nations voting (52% of the total membership) had agreed that Zionism was a form of racism. But in 1991, 82% of voting members (67% of the total member nations) somehow determined that no, actually, this was in fact not the case after all. Not that they gave any explanation for the about-face.

It was a stunning reversal. Bolton himself has hailed the moment. The day Condoleezza Rice announced his nomination, he referred to Resolution 3379 as "the greatest stain on the UN's reputation" and its reversal "**one highlight of my professional career.**" But he didn't at the time describe his particular role in wiping away the stain. Boyd's piece merely hints at this; according to him, Bolton as assistant secretary of state for international organizations made the repeal of the resolution a personal campaign. He "took matters into his own hands," tirelessly calling ambassadors around the world and "each time using his keen mind and reputation for bluntness to their full effect in time, his perseverance began to winnow down the nay-sayers."

This vote, occurring after the first Gulf War and just ten days before the collapse of the Soviet Union, marked a turning point in the UN's history. The U.S. had become the sole superpower, and although it was to soon discover the limits to that power (in Somalia the following year), it was in a position to dictate especially to its aid recipients what stance they should take on this issue. The U.S. had traditionally protected Israel from UN Security Council censure by casting its veto, but from this point acted more aggressively in pursuit of Israeli interests (or at least what it reckoned those to be). It vetoed reappointment of Boutros Boutros-Ghali, the UN Secretary-General supported by every other member of the UN Security Council, in December 1996. The Egyptian Christian was the first secretary-general to be denied a second term. His offense? Despite an active role in Arab-Israeli peace talks, he was considered too critical of Israel. He was replaced with Kofi Annan, a Ghanaian with an American wife well liked by U.S. administrations. He had, for example, called Resolution 3379 an "affront" to the Jewish people and incitement to racial and ethnic hatred.

Only when, at the height of arrogance, Washington sought a UN rubber stamp for its attack on Iraq did the tide start to turn against the U.S. After the fact, Annan was obliged (however timidly and reluctantly) to term the U.S. attack on Iraq "illegal." This brought Annan himself into the crosshairs. Annan is now targeted by Bolton and others who will not forgive his opposition to neocon objectives. Meanwhile Bolton has spearheaded the U.S. drive to deny Mohammed ElBaradei, the Egyptian head of the International Atomic Energy Agency, a third term. This is because he finds no cause to declare Iran in violation of the Non-Proliferation Treaty, something Bolton has angrily and unreasonably demanded of the IAEA. So far this anti-ElBaradei effort has found little international support, and reports of U.S. electronic eavesdropping on ElBaradei's UN office are unlikely to produce much support for the U.S. position.

But Bolton's role in the rescinding of Resolution 3379 is being applauded on various right wing blogs as sufficient validation in itself of Bush's UN choice. Many Zionists (Christian as well as Jewish) depict the resolution as an anti-Semitic "slur" and suggest that whatever means were used to overturn it, they were surely appropriate. It is hard to change the minds of those who believe that Israel, having been established by God in fulfillment of a promise to His Chosen People, is a good thing by definition, and that Zionism (as the modern movement to establish a Jewish homeland in Palestine) a noble and even divine cause. Or to change the minds of the secular who believe that God or no God, the state of Israel is necessary to ensure the survival of the Jewish people. I will not bother debating the point here but merely point out that there are differences of opinion in the world, including among Jews, concerning the historical origins, nature and legitimacy of the Jewish state. In my own opinion, Zionism as defined by Webster's ("a movement formerly for reestablishing, now for advancing, the Jewish national state in Israel") doesn't necessarily entail racism, and I have friends who consider themselves Zionists who do not strike me as racists. But when the Zionist project displaces, humiliates and oppresses people native to the land it claims by right it deserves to be called what it's become.

Both Bishop Desmond Tutu and Nelson Mandela have referred to the treatment of Palestinians by Israel as a type of apartheid, which is to say, racism, and hundreds of millions of people agree with them. And many understand that the U.S., while championing Zionism, opposed resolution 1761 in 1962, which condemned South Africa's apartheid system. Moved in the General Assembly by Sweden, the anti-apartheid resolution was adopted by 146 votes in favor, with only two countries---the U.S. and U.K.---voting against. Recall how the Reagan administration stood by South Africa as "America's closest ally in Africa" and how current Vice President Cheney voted against a Congressional resolution urging the release of Nelson Mandela in 1986 since he considered him a "terrorist." It is quite understandable that people would link the boundless U.S. support for South African apartheid to Washington's militant defense of Zionism.

Every Arab nation, and almost all Muslim nations, opposed the repeal of the resolution of 3379. So did the Third World in general. But Bolton was not content to concede to the world's ambassadors their own opinions. Informed by the Near East bureau of the State Department that a belligerent campaign to overturn 3379 might damage U.S. priorities in the Middle East, he (according to Boyd) "instructed his staff to change votes, and he set his considerable energies to first changing minds." This all sounds like a quiet missionary exercise. But in fact Bolton engaged in the sort of arm-twisting tactics that have recently drawn much attention. A sometimes member of the Jewish Institute for

National Security Affairs (JINSA) Bolton wedded U.S. and Israeli interests, deploying Washington's resources to defend an ideology thrown on the defensive by the obvious ongoing reality of Palestinian suffering.

Resolution 4686 overturning 3379 was among the shortest ever passed in UNGA history: "The general assembly decides to revoke the determination contained in its resolution 3379 (XXX) of 10 November 1975." Fitting that there should be no explanation, since the change was not due to any substantial public debate but rather to the application of coercive U.S. power behind the scenes. I distinctly remember reading, fourteen years ago, of the indignation of Third World ambassadors complaining of unprecedented heavy-handedness by the first Bush administration in producing the revisionist Zionist-friendly result. Basically they were ordered to switch votes. They were told, "There's no USSR to help you now, we're the boss, you have no opinion, obey or lose." But surfing the web to try to revisit that reportage years ago I get nothing but sites deploring the "odious" resolution and registering righteous satisfaction at its overthrow.

Only one majority Muslim nation (Albania, emerging from a state of enforced official atheism, in a state of transition and hungry for U.S. aid) voted for 4686. All the rest voted against or abstained. Of non-Muslim nations, Cuba, one of the many cosponsors of 3379, opposed it. So did Vietnam. India, which had voted for 3379, for some reason changed its mind. China, an erstwhile 3379 supporter, discreetly absented itself.

Boyd hails Bolton's "bluntness." We may hear more bluntness in the next few weeks, as Iran reaches what the Israelis say will be a point of no return in its nuclear program, and as the IAEA meets and decides the future of ElBaradei and considers U.S. proposals for changing the rules to selectively target Iran. Some are predicting a U.S. or Israeli strike against Iran in June. If Bolton is at the UN, he will rage against the predictable Chinese and Russian opposition to the sanctions it insists must be imposed on Iran, or bristle against any condemnation of U.S. or Israeli aggression. Having publicly opined that the UN is useless, he may sabotage the venerable institution rather like the Japanese delegate Masuoka Yosuke did the League of Nations in 1933. Surely this is one game plan. Bush sees Bolton as the right stuff to achieve it if necessary.

Senator Jesse Helms, a well-known racist and Christian-Zionist fundamentalist with whom Bolton has worked closely, told the American Enterprise Institute in early 2001 that, "John Bolton is the kind of man with whom I would want to stand at Armageddon, if it should be my lot to be on hand for what is forecast to be the final battle between good and evil in this world." That final battle is mere biblical myth, but the Bush administration pursuing its neocon-authored agenda may provoke a cascade of catastrophes in the near future. One can expect that Bolton at the UN will insist on the righteousness of each outrage, refining hypocrisy to a high art form while lashing out viciously at all honest opposition. Perhaps he is indeed the right man for the job. But the job of promoting imperialism and its attendant racisms, and bludgeoning those who oppose them, is itself abominable, repulsive, odious, sinful, and in the "final" analysis, evil.

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NUMBERS

Jewish population losses in the German sphere of influence during the World War II

by Jürgen Graf

The six million figure

On 24 May 1995, the Berlin newspaper *Die Tageszeitung*, reporting that the Holocaust museum in Yad Vashem was planned by the Zionists **as early as in 1942**, expressed surprise at the fact that such a step was already being envisaged at a time when most of the future victims were still alive. As a matter of fact, the legendary six million figure was repeatedly mentioned by prominent Jews long before World War Two ended.

In December 1944, before the liberation of Auschwitz by the Red Army, Soviet Jewish propagandist Ilya Ehrenburg -- who in his articles regularly exhorted the Soviet soldiers to slaughter

German civilians and to rape German women -- wrote (1): "Ask any German prisoner of war why his compatriots annihilated six million innocent people, and he will simply answer: Well, they were Jews." On May 31, 1944, another Jewish propagandist, Slovak Rabbi Dov Weissmandel, stated in a letter (2): "Up to this day, six times a million Jews of Europe and Russia have been exterminated." Two years earlier, in May 1942, yet another Jewish propagandist, Nahum Goldmann, who would later become president of the Jewish World Congress, predicted at an event in New York that of eight million Jews living in the German sphere of influence only two to three million would survive the war (3). According to the orthodox Holocaust story, the extermination of the Jews had just begun at that time, so how could Goldmann know the future number of victims?

Our astonishment assumes huge proportions when we learn that the six million figure already made a premature appearance in 1919. On 31 October of that year, the American Jewish newspaper *The American Hebrew* bewailed a "holocaust" -- **this word, which means "sacrifice by fire" in the Greek language, was actually used in the article** ! -- going on in some unspecified area in Eastern Europe. The author assured that this "holocaust" had claimed, or was about to claim, six million victims. The six million figure was mentioned no less than seven times. Six is the holy number of Judaism, so we can safely assume that the alleged number of Holocaust victims is a Jewish religious myth derived either from the Torah or the Talmud.

The fraudulent methods used by the orthodox Holocaust historians

After the war, the Zionists and their hirelings resorted to all kind of impudent manipulations to prove this imaginary figure. While most orthodox Holocaust historians arrive at slightly lower numbers of Jewish victims, it seems to be an unwritten law in Western society that it is not permissible to go below the five million limit. Raul Hilberg, whose three-volume study *The Destruction of the European Jews* is universally recognized as the standard work on the Holocaust, puts Jewish population losses during World War Two at 5.1 million (4).

In order to demonstrate the fraudulent methods used by the orthodox Holocaust historians, I will now quote some figures from Raul Hilberg's work plus from a book written by another famous Jewish Holocaust expert, *The War against the Jews* by Lucy Dawidowicz (5). According to Hilberg, 2.67 million out of the total 5.1 million Jewish victims were murdered in six camps which the orthodox historians call "extermination camps", a term found in no German wartime document. This means that 2.43 million Holocaust victims must have met their fate outside these "extermination centers". But Lucy Dawidowicz tells us a completely different story, contending that no less than 5.37 million Jews were gassed in the "six killing factories" (6). Since her total death count is 5.9 million, these figures imply only 530,000 Jews died outside the "extermination camps."

Now, how do the two auguste scholars arrive at their figures? What sources do they quote? The answer is very simple: None. While both books are replete with footnotes about the most trifling things, none of the two authors makes the slightest attempt to explain what their statistics are based upon. Quite obviously, these statistics are purely arbitrary and devoid of any scientific value. Hilberg and Dawidowicz name totally different death figures for some of the "extermination camps" -- for example, Dawidowicz states that no less than 1.38 million Jews were murdered at Majdanek, while Hilberg contents himself with 50,000 -, and Hilberg's figure of Jews who died outside the "extermination centers" is nearly five times higher than Dawidowicz's, yet both authors claim a total death Jewish toll of between five and six million, and both are hailed as splendid historians by the media.

When following the evolution of the Holocaust yarn, we notice that the death figures given for the so-called extermination camps Auschwitz and Majdanek have been drastically reduced by the orthodox historians in the last decades. During the Nuremberg trial, the Soviets contended that no less than four million people had been murdered at Auschwitz (7) but no Western historian has ever dared to accept this ridiculous figure. Raul Hilberg claims that one million Jews plus 300,000 non-Jews died at Auschwitz, and in 1994 Jean-Claude Pressac, whom the media extolled as the world's leading expert on Auschwitz, lowered the total death toll to 631,000 (8). A similar evolution can be observed in the case of Majdanek. In the summer of 1944, after the liberation of the camp, the communists stated that 1.5 million had been murdered there, but already in 1948, the Poles lowered the figure to 360,000, and in the early ninetieth, it was further reduced to 230,000 (9).

Significantly, all these modifications do not affect the sacrosanct figure of six, or five to six, million Jewish victims at all. In other words, if you have a basket with six apples in it, you can eat one, two, three or even four of them, there are still six apples left. That's Holocaust mathematics! And in several European countries, including once free Switzerland, you are obliged to believe this, otherwise you go to jail, and the media will label you a racist.

Even the modified figures of the orthodox historians are still vastly exaggerated. As a matter of fact, approximately 150,000 people, probably just over half of whom were Jewish, perished at Auschwitz, as Italian revisionist Carlo Mattogno will show in a study exclusively based upon German

wartime documents (10). The combined number of Jewish and non-Jewish victims at Majdanek was about 42,500, as Mattogno has demonstrated in a book he wrote together with me (11). Of course, even these real figures are frightfully high, but it should be remembered that Anglo-American terror bombers murdered more German civilians in one single night than prisoners died at Auschwitz and Majdanek together during the whole war, and that the main cause of death in the camps were epidemic diseases the Germans were unable to control. The mass deportation of Jews to forced labour camps and the bad conditions prevailing in these camps were the result of total war, and in total war, people suffer and die -- not only Jews. It should not be forgotten that tens of thousands of Catholic Poles and many thousands of Russian prisoners of war also died at Auschwitz and Majdanek, and that between 60,000 and 80,000 German civilians were murdered after the war in Polish communist concentration camps, often after hideous tortures. As Jewish author John Sack has documented in his famous book *An eye for an eye*, almost all of these authentic death camps were run by Jews (12).

The Jewish world population

Somebody unacquainted with the difficulties of the problem might assume that the real number of Jewish victims can be easily calculated by comparing pre-war and post-war population statistics, but this is not the case, for dependable statistics simply do not exist. To start with, the number of Jewish victims naturally depends on the definition of the word "Jewish", and there is no generally recognized such definition. Are the Jews a race, a nation or a religion? All three answers are partially true, but only partially. Can a person who was born into a Jewish family still be considered to be a Jew even if he has totally renounced the Jewish religion and tradition? I do not know the answer. Furthermore, regardless of how you define a Jew, the statistics about the Jewish world population are very contradictory and suspect from the very beginning because the figures are more often than not furnished by the Jewish organizations, which evidently have to respect the Holocaust dogma according to which roughly one third of the Jews were exterminated during World War Two.

The leading pre-war expert on Jewish population statistics, Arthur Ruppin, stated that there were 16.7 million Jews in the world in 1939 (13). For the immediate postwar years, the *World Almanac* gave the following figures: 15.19 million in 1945 and 15.7 million in the following four years, from 1946 to 1949. But its 1949 issue, the *World Almanac* quoted the figures furnished by the American Jewish committee according to which there had been 16.6 million Jews in 1939 and only 11.2 million in 1947 (14). On the other hand, in an article published in the Jewish-owned *New York Times* in early 1948, Hanson Baldwin, a military expert and specialist on Palestine, stated that there were between 15 and 18 million Jews worldwide (15). As you see, the Jewish world population statistics enable you as easily to prove that the Holocaust took place as they allow you to prove that it didn't; it just depends upon which statistics you prefer to believe. It's not in these statistics that we are going to find the answer to our question how many Jews really perished as a result of German policy.

Walter Sanning and Wolfgang Benz

In 1983, Walter Sanning, an American of German descent, published a book which, despite certain shortcomings, is still far and away the most serious study of Jewish population losses during the Second World War (16). Sanning's method is refreshingly original. He almost exclusively uses Jewish and Allied sources and accepts German sources only when they are anti-Nazi. Sanning irrefutably demonstrates the whole extent of post-war Jewish migration from Europe to Palestine, the USA, and other non-European countries. Altogether, more than one and half million Jews left Europe in the years after the war. Furthermore, Sanning conclusively proves that we do not need the "extermination camp" story to explain the almost complete disappearance of Polish Jewry. In 1939, a large part of the Polish Jews were living in the eastern half of the country which was annexed by the Soviet Union after Hitler and Stalin had divided Poland. As soon as the Germans had invaded Poland, a huge stream of Jewish refugees poured eastwards, into the Soviet-occupied half. In the summer of 1941, after the German preventive attack against the USSR, a large proportion of the Jews were evacuated east and never came under German control. The same thing happened in the Baltic states. Although the victorious Wehrmacht liberated Lithuania, Latvia and Estonia from the Bolshevik yoke shortly after the beginning of the German-Soviet war, a large percentage of the Baltic Jews managed to leave these countries even before the arrival of the German troops. Sanning thinks that about 80% of the Jews in the areas later conquered by the Germans were evacuated, but as his main source is an unreliable Soviet propagandist, David Bergelson, this figure is almost certainly too high.

According to the 1939 census, there had been 3.02 million Jews in the Soviet Union. Now the first postwar census, which took place in 1959, only yielded 2.26 million Jews, but all western Zionists agreed that this figure was unrealistically low. According to Soviet practice, every citizen could chose

himself which nationality he or she belonged to, and a considerable part of the Soviet Jews were already assimilated and regarded themselves as Russians, Ukrainians etc.

Moreover, the political atmosphere was not particularly favourable to the Jews at that time, so many of them preferred not to be identified as such. Finally, one cannot exclude the possibility that the Soviet government, which endorsed the Holocaust legend, deliberately falsified the results of the census. On 1 July 1990, the Zionist *New York Post*, referring to Israeli specialists, stated that there were over five million Jews in the USSR. As the birth rate of the Soviet Jews was by far the lowest of any ethnic group in the country, and as many hundreds of thousands of Jews had already emigrated by that time, all points to the conclusion that there were between five and six million Jews in the USSR after the Second World War. This can only be explained by the fact that a large percentage of Polish and Baltic Jewry had been absorbed by the Soviet state.

Of course, it is impossible to give precise figures. For example, we do not know how many of the Polish Jews who had fled from the Germans in 1939, or who had been evacuated after the German attack on Russia in 1941, returned to Poland after the war, and how many of them elected to stay there. In February 1946, at a time when the return of Jews from Russia was still going on, and when large numbers of Polish Jews had already emigrated to the west, a British-American commission reported that there were still 800,000 Jews in Poland (17).

Sanning concludes that about one and a half million Jews lost their lives during the Second World War, but that most of them were killed as soldiers on the battlefield or or perished in the Soviet territories which were never occupied by the Germans. According to his calculations, only some hundreds of thousands of Jews disappeared in German-controlled Europe.

As it was expected, the adherents of the Holocaust story countered Sanning's study with an attempt to corroborate the official figures. Significantly, it took them no less than eight years to do so, and the result of their endeavours was simply pathetic. In 1991, a group of scholars headed by one Wolfgang Benz published a voluminous book the title of which was *Dimension des Völkermords* ("Dimension of Genocide") (18). Benz, who is heading a pro-Zionist propaganda institute in Berlin (19), is not Jewish. He is a particularly nasty specimen of the political prostitutes who have been flourishing in occupied Germany ever since 1945 and who owe their careers to the zeal with which they systematically falsify the history of their own country by accusing it of imaginary crimes.

Benz and his team claim that between 5.29 and just over six million Jews died as a result of National Socialist repression during the Second World War. In an excellent study comparing the methods and the results of Sanning and Benz, leading German revisionist Germar Rudolf has exposed the tricks used by the Benz people in order to obtain the desired high Jewish casualty figures (20), and I can do no better than simply resume Rudolf's demonstration.

The basic assumption of Benz is that every Jew who, in 1945, was no longer living in the place where he had been living in 1939 had been murdered by the Germans. An analogy showing the imbecility of this argument would be the following: Some years before Algerian independence, there were one million Frenchmen living in Algeria. After Algerian independence, their number had shrunk to 100,000, so the Algerians must have murdered 900,000 Frenchmen! As a matter of fact, the case of the demographic key country Poland is by far more complicated than the one of Algeria, because the borders of the latter country did not change after its independence whereas the Polish state was moved westwards after the war. Poland lost her eastern provinces, where the Jews had been especially numerous, to the Soviet Union. In return, she acquired large German territories in the West where few Jews had been living before the war.

Incredibly as it may seem, Benz does not dedicate even a single paragraph of his thick book to the problem of Jewish post-war emigration as such an emigration did not take place according to him. There were no Polish, Russian, German, Hungarian, Romanian and other European Jews streaming to Palestine after 1945, because all of them had been either murdered by the Nazis or stayed in their respective countries! This is good news for the Palestians who erroneously thought their land had been invaded and taken away from them by European Jews, and that a state of Israel had been proclaimed in 1948. Such a thing never happened, it was only a nightmare!

As Sanning had devoted a large part of his book to the numerical analysis of Jewish postwar emigration, and as Benz does not even attempt to challenge Sanning's conclusions although Sanning's book had appeared eight years earlier (21), the only possible conclusion is that Sanning's arguments are irrefutable.

As ignoring Jewish post-war emigration does not yet suffice to approach the six million figure, Benz resorts to plenty of other mean tricks. Between 1939 and 1945, the national boundaries of many European states underwent considerable changes. For example, Hungary acquired Romanian, Czechoslovak and Yugoslav territories, only to lose them again in 1945. Romania was forced to cede Bessarabia to the USSR in 1940. Now, the Jews who lived in the respective areas and who really or allegedly died during the war are counted twice by Benz. Thus, 100,000 Bessarabian Jews who, according to Benz, were exterminated by the Germans and their Romanian allies, appear twice in the

statistic of victims. They are included both in the alleged figure of exterminated Romanian Jews and in the one of exterminated Soviet Jews, which allows Benz to double their number. As Germar Rudolf has shown, Benz and his team are guilty of more than half a million double counts. The number of pre-war Jews in Poland is exaggerated by about 700,000, because Benz chooses to ignore the massive emigration of Polish Jews during the thirties.

In a documentation published by the Munich-based Institute of Contemporary History, which Benz, who is working for the same Institute, could not possibly have been unaware of, it is clearly stated that about 100,000 Jews left Poland annually during the thirties owing to poverty and the anti-Jewish atmosphere in that country. As a matter of fact, there could not have been no more than about 2.8 million Jews in Poland before the outbreak of the Second World War, yet Benz puts their number at 3.5 million, thus inventing yet another 700,000 "Holocaust victims". Finally, Jews who were killed in combat as soldiers of the Red Army, and even Jews who perished during Soviet Communist deportations, are regarded as "victims of the Nazi Holocaust"! So much about the impudent swindler Wolfgang Benz and his methods.

While the failure of the orthodox historians to refute Sanning's figures doesn't automatically prove their accuracy, their order of magnitude is confirmed when tackling the problem from different angles.

The statistical method used by Carl Nordling

A very ingenuous method to ascertain the order of magnitude of Jewish population losses in the German sphere of influence during World War Two was devised by a Swedish statistician, professor Carl Nordling (22). Nordling recreated the Jewish fate by means of a statistical study based on Jewish personalities listed in the *Encyclopedia Judaica* (23) who in 1939 had lived in the countries which would later come under German control. 44% of them had emigrated or fled by the end of 1941, 35% were spared internment, 8% were interned, but survived the war, and 13% died. While proving that the Jews were indeed heavily persecuted, a death rate of 13% categorically excludes an extermination policy. In his comprehensive study, Sanning had come to the conclusion that there were no more than 3.5 million Jews in the German sphere of influence at the time of its biggest territorial extension. If this estimate is correct, and if 13% of these 3.5 million died, it would mean that less than half a million Jews perished as a result of German policy. On the other hand, if we assume that both Sanning's and Nordling's estimates are too low, that not 13%, but 20% of the Jews under German control perished, and that there were not 3.5 million, but 5 million Jews in the German-occupied territories, the Jewish losses would amount to one million. In my opinion, this is definitely the highest possible figure.

Yet another way to tackle the problem

Everybody agrees that only a part of the Jewish victims died in concentration camps. Unquestionably a large number of Jews were shot on the Eastern front because the Jews formed the backbone of the Communist partisan movement. In many cases, these executions were quite legal because at that time international law permitted not only the execution of partisans but also the shooting of hostages as a retaliation for partisan attacks on soldiers of an occupying power. (Of course I am not disputing that numerous Jewish civilians who were neither partisans nor hostages were shot, too.) Finally, many Jews died as a result of insufficient nourishment and diseases in the ghettos to which they had confined as semi-prisoners by the Germans. It is not easy to decide to what extent these casualties should be considered as the direct result of the German policy because many of these Jews, especially old ones, would have died from natural causes anyway.

a) The number of Jews who died in concentration camps

Thanks to the German documents which have survived in large numbers, we can determine the number of Jews who died from all causes (diseases, starvation, exhaustion, execution) in the concentration camps with a certain degree of accuracy. It can hardly have exceeded 300,000. According to Jewish author Wolfgang Sofsky, about 450,000 concentration camp victims are registered by name (24). Now this figure may be incomplete, but of course a large part of the victims were non-Jewish. In some of the camps, Jews definitely accounted for a minority of the deceased. To quote but one example, of the approximately 26,000 prisoners who died in the Stutthof concentration camp near Dantzig about 8,000 were Jewish (25).

b) What happened to the Jews who were deported to Auschwitz but not registered there?

According to Polish Auschwitz specialist Franciszek Piper, about 1.3 million prisoners, of whom 1.1 million were Jewish, were deported to Auschwitz during the almost five years of its existence (26), but only 200,000 of the Jews were registered there. As I explained in a speech about the fate of

unregistered Auschwitz inmates in May 2000 (27), the figure of unregistered Jewish deportees has to be reduced by at least 100,000; however this does not change the fact that up to 800,000 Jews were sent to Auschwitz without being registered. The orthodox historians claim that they were gassed. Having laid to rest the gas chamber legend, the revisionists have to explain what happened to these people. Although the details remain unknown, the basic answer is that they were transferred elsewhere.

On 16 October 1942, the Swiss Jewish newspaper *Israelitisches Wochenblatt* reported:

"For some time, there has been a tendency to dissolve the ghettos in Poland. This was the case with Lublin, and now Warsaw is to follow. It is not indicated how far this plan has already been carried out. The previous inhabitants of the Generalgouvernement [German occupied Poland] are going off farther to the East into the occupied Russian zone. They were partly replaced by Jews from Germany. (...) An eyewitness who was until recently in the Riga ghetto and was able to escape, reports that there are still 32,000 Jews in the Riga ghetto. Since the occupation, thousands of Jews have died. The Jews are now forced to work outside the city. (...) Recently, in Riga, it has been noticed that Jewish transports have arrived from Belgium and other countries of Western Europe which were immediately sent on again to other unknown destinations."

In the official Holocaust literature, we read nothing about Polish or Belgian Jews being sent to Russia. The missing Jews from these countries are supposed to have met their fate in the gas chambers of "extermination camps". Now, the report of the Swiss Jewish newspaper squares very well with the numerous German wartime documents referring to the "evacuation" of the Jews and their "resettlement in the East". Two revisionist authors, the Spaniard Enrique Aynat (28) and the Belgian Jean-Marie Boisdefeu (29), have documented a number of cases where Western European Jews appeared far east of Auschwitz during the war. According to the orthodox Holocaust story, they should never have gotten there.

In April 1944, the French communist underground newspaper *Notre Voix*, referring to a broadcast from Radio Moscow, reported that 8,000 French Jews had been liberated by the Red Army in Ukraine. Evidently, Auschwitz had merely served as a transit camp for them (30).

Although the victorious powers certainly purged the German documents in order to eliminate all those which disproved the extermination claims, a few of them have survived. One of them is a report about the deportation of Jews from France which was written in September 1942. According to this document, foreign Jews residing in France were to be sent to a camp in Russia (31).

Up to the present day, we do not know how many Jews were sent to the occupied Soviet territories, and how many of them survived the harsh wartime conditions.

In 1944, Auschwitz also served as a transit camp for Hungarian Jews. On 11 May of that year, Adolf Hitler ordered 200,000 Jews to be employed in the production of war planes (32). As no big deportations of Jews from other countries were occurring during that period, these 200,000 must necessarily have come from Hungary where massive deportations were just about to begin. So the German documents confirm what the air photographs tell us: The Hungarian Jews were by no means murdered in Auschwitz-Birkenau and their corpses burned in open pits. Some of them were regularly registered at Auschwitz, the remaining ones were transferred to labour camps and factories where they were forced to contribute to the German war effort.

c) The number of Jews shot on the Eastern front

In order to substantiate their claim that the Germans shot between one and two million Jews in the occupied Soviet territories, the orthodox historians refer to the so-called "event reports" which the Special Units engaged in anti-partisan warfare on the Eastern Front allegedly sent to Berlin on a regular basis and which detail, among other things, the number of Jews killed. One of these "event reports" describes the shooting of 33,711 Jews at Babi Yar near the Ukrainian capital of Kiev on 29 September 1941. But this gigantic bloodbath never happened. Quite apart from the fact that the witnesses contradict each other on almost every point, and that no material traces of the alleged massacre have ever been found (33), the Babi Yar story is invalidated by air photographs made by the Germans in late September 1943, shortly before the Soviets re-conquered Kiev. At that very time, the Germans allegedly opened the mass-graves, dug out the corpses and burnt them on huge pyres.

However, the air photos show no pyres, no open graves and no human activity at the Babi Yar ravine (34). As the imaginary mass murder at Babi Yar is described in one of the "event reports", the authenticity of the whole series is highly doubtful. After all, the Germans, who allegedly managed to destroy all material evidence of their atrocities, could easily have burnt these documents before the arrival of the Red Army. As the only purported documentary evidence for the shooting of between one

and two million Jews in the Soviet Union is most probably a forgery, and as no mass graves with murdered Jews have ever been found while Russia is full of mass graves with the victims of Communist terror, it is safe to assume that the real number of killed Jews was only a fraction of the one claimed.

d) Conclusion

As I mentioned earlier, the number of Jews who died in National Concentration camps cannot have been much higher than 300,000. Even if we assume that several hundreds of thousands of Jews transferred into the Eastern territories succumbed to the harsh conditions prevailing there, and that the Germans shot several hundreds of thousands of Jews on the Eastern front -- both assumptions are rather improbable --, the total amount of Jewish victims can not have exceeded one million, so that the result of Sanning's and Nordling's investigation is roughly confirmed. No matter from which angle we tackle the question, the result is always the same: The six million figure is an insane exaggeration.

The reunion of the Steinberg family

A short article which appeared on 24 November 1978 in an American newspaper, *The State Time*, Baton Rouge/Louisiana, illustrates better than long and complicated statistics what really happened to the missing Jews:

"The Steinbergs once flourished in a small Jewish village in Poland. This was before Hitler's death camps. Now more than 200 far-flung survivors and descendants are gathered here to share a special four-day celebration that began appropriately on Thanksgiving day. Relatives came Thursday from Canada, France, England, Argentina, Columbia, Israel and from at least 13 cities in the United States. "It's fabulous", said Iris Krasnow from Chicago. "There are five generations here -- from three months old to 85. People are crying and having a wonderful time. It's almost like a World War II refugee reunion."

This is the answer to the question: "What happened to the Jews if they were not gassed?"

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k0nsl holocaust detox centre

http://litek.ws/k0nsl/detox/graf_jewishlosses.html

SCUM

The Holocaust Wars

By Paul Eisen

Today we publish a very important, even ground-breaking essay by our friend Paul Eisen. It is an interesting human document, too - a long way of Paul's ideological development makes it worth to be read even for people quite uninterested in the H-discussions, or in words of Jeff Blankfort, for holoexhausted. The essay will be placed on www.israelshamir.net
Please pay heed!
Shamir

The virulently anti-Semitic Zundelsite (www.zundelsite.org) has posted this essay, which it describes as "brilliant." Of course, Eisen cannot control the use of his work by these scum, but that is hardly the point. The sad fact is that it represents a "brilliant" endorsement of their own ideology of Jew-hating.

Footnote 1 of "Response to *Jewish Power* by Paul Eisen." by Joel Finkel (1)

"Scum"

The "scum" to which Joel Finkel refers are Ernest Zundel, currently in solitary confinement in the Metro West Detention Center, Toronto, and Ingrid Rimland, his wife, who owns and runs the Zundelsite -- a website dedicated to supporting Zundel, his work and his struggle. All day every day Zundel sits in his cell on a pile of court transcripts (chairs are not permitted), wearing the same orange jumpsuit as all the rapists and murderers, and with the permitted pencil stubs (ball-points are forbidden) he fights his campaigns, writes, draws and meditates on the past, present and future. Meanwhile, from her Tennessee home Ingrid wheels and deals, begs and borrows, plots, posts and publishes to try to get him out, or at least to stop his imminent deportation to his native Germany

where he can expect a warrant for his arrest under Germany's severe "hate laws" and a possible five year sentence.

Ernst Zundel immigrated to Canada in 1958 to avoid the draft (he is a lifelong pacifist), where he has lived for forty two years. Unlike most Holocaust revisionists, (rather an austere, academic lot), Zundel is a hands-on activist -- a gentle, good-humored man, kind and honest and with those qualities often found in the strangest places: a fine mind and a good heart. Born in Germany's Black Forest, Zundel sometimes refers to himself as a "Swabian peasant", and it's true, he does have that about him. But Zundel understands people and, most important, he understands history. He is, to use his own word, a *Vordenker* -- one who thinks ahead of the crowd, one who sees the panorama of life.

For decades now Zundel has battled the Holocaust establishment:

"I was like everybody else in my own postwar years in Germany. I was disgusted with my father's generation, whom I believed to have been monsters. Like practically all people on our planet, I used to believe in the standard, widely accepted notion that the government of National Socialist Germany, under the leadership of Adolf Hitler, had attempted to kill the Jews by an act of state-decreed genocide. I was ashamed to be a German...In the 1960's ...I experienced my first doubts about some details of the Holocaust story. Further study, mostly at night, convinced me that many segments of the story were highly exaggerated, and the number of Jewish losses were wildly inflated." *Ernst Zundel*

Thus began Zundel's activism -- persistent, flamboyant, and effective. Who else would have got himself photographed carrying a martyr's cross up the steps of a Canadian courtroom? And who else, after having been beaten on the steps of a courthouse by members of a violent Jewish group when he appeared for court dates, would thereafter appear for all court hearings in a hard hat and bulletproof vest?

His first brush with Canadian law was when the government sought to remove his special mail privileges. He won that one and has never looked back.

In 1985 Zundel ended up in court when he distributed a booklet: *Did Six Million Really Die?*, and ran foul of Canada's "False News" Laws:

Everyone who willfully publishes a statement, tale or news that he knows is false and that causes or is likely to cause injury or mischief to a public interest is guilty of an indictable offense and liable to imprisonment for a term not exceeding two years.

Twice Ernst Zundel was in court for what turned out to be the two greatest Holocaust revisionism trials of our time, twice he was convicted and twice the convictions were overturned. The first in 1985 lasted seven weeks and ended with a 15 month sentence, overturned in 1987 by the Ontario Court of Appeal citing errors of law and ordering a retrial. This, the second Zundel trial in 1988, lasted for almost four months. It was in this trial that Zundel commissioned Fred Leuchter, an expert on executions by gas in the U.S., to visit Auschwitz and conduct a forensic examination, which was presented in court as proving conclusively that there were no homicidal gas chambers at Auschwitz. For the revisionist community, that day in April 1988, when Fred Leuchter presented his report to the court, was the day the myth of the Holocaust was finally laid to rest.

Despite an impressive defense from heavyweights such as Robert Faurisson, Mark Weber and David Irving who, having just read the *Leuchter Report*, took the opportunity of the trial to proclaim his conversion to Holocaust revisionism, Zundel was again found guilty and sentenced. But in 1992, the Supreme Court of Canada struck down as unconstitutional the law banning the spread of false news. This decision temporarily put an end to the deportation proceedings launched against Zundel after his 1988 conviction.

For the next few years Zundel continued his struggle despite various assaults, both legal and illegal -- prosecutions, violence against his person, arson against his home and possessions.

In the spring of 1994, several Marxist street groups organized to attempt to drive Zundel out of his neighbourhood in Toronto. Pamphlets were distributed calling him a "hatemonger" and "white supremacist" and calling for his charging under Canada's hate laws. These groups began a campaign of posters put up across Toronto with Zundel's face in a rifle sight, giving directions to his home with instructions on how to build Molotov cocktails. Street graffiti appeared on fences and buildings calling for people to "drive Zundel out." Zundel lodged complaints with Toronto police but nothing ever came of his complaints.

On May 7, 1995, an arsonist torched Zundel's house, which was almost completely gutted on the second and third floors, causing over \$400,000.00 in damages and destroying an extensive library and rare book collection. No person was ever charged with this offence.

After the arson, Zundel suffered from severe anxiety, loss of memory, and loss of concentration.

At the end of May 1995, a powerful pipe bomb was sent to Zundel through the mails from Vancouver, British Columbia. Suspicious of the parcel, he took it unopened to the police. The bomb contained nails and metal shrapnel; Toronto police determined it would have killed anyone who opened it and anyone within 90 metres of the blast. (2)

Twice he submitted faultless applications for Canadian citizenship, and twice he was refused. There was a conviction for "hate crime" in Germany and prosecutions for being "a threat to the safety and security of Canada", and there were the incessant legal battles about the Zundelsite.

In 2000, exhausted after the struggles of the eighties and nineties, Zundel moved to the United States, where he married Ingrid, a U.S. citizen. There the couple lived quietly, establishing an art gallery, experimenting in organic agriculture and thinking about future campaigns. Then, on February 5th, 2003 Ernst was arrested because, as he was told, he had missed showing up at a scheduled immigration hearing in May of 2001. "Remember what I told you?" He said to Ingrid as they faced together the arresting officers, "That's what they were going to do. Use a bureaucratic excuse to get me." He also told her, as he was led away in handcuffs, where to find her Valentine gift.

In what amounted to a legal kidnapping, Zundel was deported to Canada, where he faces extradition proceedings to Germany where "Holocaust denial" is against the law. There, you can get up to five years in prison for having the wrong opinion or, as they put it, for "... defaming the memory of the dead." Two years later Zundel is still in prison as the legal wrangles continue.

"...you have just arrived at what is sneeringly called a "Holocaust denier." Ingrid Rimland

I had neither heard of Zundel nor the Zundelsite until I received an email from Ingrid Rimland asking permission to post my essay *Jewish Power* as one of her "Z-Grams" -- the emails she sends out to Zundel supporters all over the world. I agreed, and logged onto the Zundelsite. I appreciated its excellent selection of revisionist literature, but confess to being a little unnerved by its *schwarz weiss rot* livery, runic-style logo and anti-Jewish cartoons. But I carried on until I came across her introduction to my piece.

"Despite some occasional slipping into the RKPS mode...this Eisen essay is one remarkably crafted essay! Beautifully done! Rich in imagery and ice-cold in precision."

"... one remarkably crafted essay! Rich in imagery and ice-cold in precision!" But what was this RKPS that I was occasionally slipping into?

Dear Paul,

RKPS stands for Requisite Knee-fall Paragraph Syndrome. It is a common, near universal writer's affliction in every Western country. It neutralizes what crude folks call a "sh-t detector." It befalls otherwise perfectly reasonable intellectuals much more than low-brow folks. It is as common as freckles. It kicks in whenever the so-called "Holocaust" comes up. It's automatic. One cannot help it. By inner command, one must immediately get down on ones knees, bow to the dust, pay homage to the "six million", get up, kick Hitler in the shin, deplore the "racism" of the Third Reich, and otherwise distance oneself from the period of '33-'45 so that there is no doubt as to exactly where one stands - fair square against (gulp!) "Nazis".

Now, dear (future) friend - I have probably nixed a potentially congenial friendship right at the start by showing my true colors and putting my foot in the mouth - but I am a German, married to the world's premier thought-criminal presently languishing in Abu Ghraib North, and my heart aches when I read otherwise magnificent writing like yours - and then detect the RKPS. It hurts me, because it is unworthy of thinking and otherwise fair people who have been raised on the Holocaust Drip that has deformed that part of their nature that is meant to be fair and critical.

Here is the example of the RKPS in your piece:

"In its zeal and self-belief, Zionism has come to resemble the most brutal and relentless of modern ideologies. But unlike the brutal rationality of Stalinism, willing to sacrifice millions for political and economic revolution, this Jewish ideology, in its zealotry and irrationality, resembles more the National Socialism which condemned millions for the attainment of a nonsensical racial and ethnic supremacy." (From *Jewish Power* by Paul Eisen) (3)

You see, Paul, when I read passages like that, I wince. Let me take it apart, bit by bit. "Zealotry", yes - to the extent one wants a better, cleaner, saner, more honest, more compatible world for one's own where life does not feel like having to wear a hair shirt for the benefit of strangers. Scientists deeply committed to their inventions are zealous. Mothers are zealous in wanting the best for their children. I am zealous when it comes to keeping smut out of the language I love. But not zealous like some Deep South Baptist preacher who thumbs the Bible, chews tobacco, and thinks nothing of spitting on your feet.

"Irrationality" - far from it! I used to think like that - I am ashamed to say I suffered badly from RKPS for most of my life. When I first started questioning why I behaved exactly like some brainless robot, I became curious about what people who were part of the National Socialist movement really thought. I talked to an old man whom I respected deeply for his integrity, and who had lost his only 18-year-old son at Stalingrad. He said to me, holding his son's picture in his hands: "It felt right in my mind, and it felt right in my soul." I asked: "You paid a price. Do you regret it?" And he said very quietly: "How could I? How could anyone who took the trouble understanding?"

That was the start of my resolve to take the trouble understanding.

"Non-sensical racial and ethnic supremacy." You are just plain misinformed. Let me put it this way. You have been lied to about the murder of JFK, about Vince Foster, about the USS Liberty, about Weapons of Mass Destruction, about --- you get the point. You have been lied to and lied to and lied to. You know you have. You accept that. And you haven't been lied to about this "racial and ethnic supremacy" nonsense?

Here's what I say to people who question my motives. Hitler has been dead for more than half a century. I don't want to resurrect him. Nobody in my circle does. It cannot be done. What is gone is gone and is never going to return. But what we Germans want is balanced thinking, fair assessment of what the Hitler days were like. We don't want people to assault us morning, noon, and night for things we didn't do. I for one don't like to watch grown men and women run and hide like rabbits the moment the Holocaust Lobby says "Boo!" After all, we all enjoy the Autobahn, don't we? Why should not our world enjoy the benefits that came out of those times - the research in fighting cancer, for instance? The superb appreciation of genuine art? The emphasis on simple lifestyle, respecting the ecological system? The brilliant strides in space research? It is unworthy of us to let ourselves be spooked by professional smear mongers for profit. Paul, put your hand on your heart and confess: Just what have you read of the times that did not come out of the propaganda mills of Hollywood and such?

For me, your sentence read like a traditional RKPS - to nodding agreement of the audience. Am I wrong?

If I am right, you have just arrived at what is sneeringly called a "Holocaust Denier." I will look you straight in the eye and say that one cannot deny what did not exist. And now, to my regret, we have a mis-tone in our new-found mutual love (dare I say zealotry?) for ideas expressed in precise and finely honed words.

I suggest that forensic science ought to settle that disagreement about what Germans did or did not do in World War II in an open public forum - not by imprisonment and "torture lite" - as has happened to my husband, who sent the first forensic team EVER to inspect the "murder weapon", the so-called "gas chambers at Auschwitz" - and found it not what it was purported to be.

Ingrid

"... I am frightened of you but I am more frightened of my ignorance..." *Message to Ingrid Rimland from a ZGram reader*

Ernst Zundel is a Holocaust revisionist or, a "Holocaust denier" as some would have it. Like all revisionists, Zundel does not deny that the National Socialist regime targeted Jews or that Jews suffered at their hands, but he does deny specific, albeit key aspects of the Holocaust narrative as we know it. His denial is limited to three areas which should be clearly understood.

- That there ever was an official plan on the part of Hitler or any other part of the Nazi regime systematically and physically to eliminate every Jew in Europe.
- That there ever existed homicidal gas-chambers.
- That the numbers of Jewish victims have been exaggerated.

Although unpopular enough itself, if Zundel had stuck to Holocaust revisionism he might have had an easier ride. But for Ernst Zundel revisionism is but a means to an end. He cannot and will not relinquish his loyalty and devotion, as he sees it, for his country, his people and their history. For him, the revision of the Holocaust is not just the pursuit of a truth, but the pursuit of a truth that will set his people free. Germans stand accused of having committed the worst crime in human history: the premeditated attempt to coolly and efficiently annihilate every Jew in Europe. Zundel rejects this. He is prepared for National Socialist Germany to be held accountable for the crimes it did commit but the attempted genocide of European Jews is, for him, not one of them.

Some readers, even those who stand for free speech, may now be reaching for their delete buttons. After all, maybe Zundel should not be penalized for his beliefs, but that doesn't mean that his views must be disseminated, and it certainly does not mean that we have to read them. But free speech is not only the right to think, to speak and to write freely, but also to be given a fair hearing without ridicule and abuse or at least until a proper examination has been made. And you never know, even those who generally find such views repellent, if they were to hear them, even they might hear something worth hearing. So, for those folk prepared to grant to Ernst Zundel the same freedom they grant to themselves, for those who have the curiosity and the courage to pause awhile, this could be an opportunity rarely offered - an opportunity to hear and consider another and hitherto unheard point of view.

Everybody has a story and everybody has a point of view, and in the matter of the events in Europe from 1933-1945 there are many points of view. The British have a point of view, the Americans have a point of view, the Poles, the Dutch, the Russians, the Serbs they all have a point of view and the Jews certainly have a point of view. But the Germans, too, have a point of view, even those Germans who once called themselves National Socialists, even those Germans who still call themselves National Socialists.

Dear Paul -

Many WWII soldiers (now very old) have told me that World War II - that is, the war against the East - was really a preventive/defensive war against Communism, which was Jewish. Europe was about to be overrun by the Red Terror - Stalin had amassed his assault troops at the border, and it was only a matter of weeks, so Hitler hit first. Right now I am reading a book by a Swede, Juri Lina, that is one long, horrid accounting of the Bolshevik/Jewish horrors. I don't know how good his sources are - but he has certainly documented them. Six million? Even if it were true, which we say it isn't, it was peanuts compared to the bloodbath in Russia, starting with the 1917 Revolution, all of it laid at the feet of the Jews. How much of that was known in Germany by the common people, I don't know. But it was certainly known by the leadership. And the Jews were seen as subversives, rightly or wrongly, more and more so as the war went on. Add to that the Versailles Treaty that brutalized Germany financially, and the corruption of the Weimar Republic, which brutalized it spiritually, both of which were blamed on the Jews - and you have cause aplenty, as that generation saw it.

Ingrid

How do those Germans, now nearing the end of their lives, feel when told that what seemed so right then and perhaps even still seems so right, was in fact so wrong? And how do those Germans today, born and educated in postwar Germany, feel when told of the shame and disgrace of their parents and grandparents? How might it feel to be forbidden, alone amongst the peoples of Europe, to recall your recent history with anything but shame? Year after year all over the Western world nations proudly parade, remembering their country-men and women and the contribution they made in the war. At ceremonies they remember their dead and the sacrifices made. But for Germans, only the atrocities are to be remembered -- not a word, nothing of the achievements and sacrifices of their fellow Germans. Such was and is the price of "rehabilitation" and the re-entry of Germany into the family of nations.

Of wartime suffering we hear plenty. The British in the blitz, Americans in the Pacific, French, Dutch and Danes under occupation, Russians and Poles in the East and of course, Jews in the Holocaust, but who hears about the suffering of Germans: the terror-bombing of German cities with

the deliberate causing of firestorms, the only purpose of which was the mass slaughter of civilians? In the 1940 bombing of Coventry around 550 civilians were killed, whilst in the 1945 bombing of Dresden around 35,000 (the lowest figure I could find) were killed. And our response is to twin Dresden with Coventry, which says all you'll ever need to know about "balance".

Who cares or even knows about the deportations of millions of Germans from their generations-long homes in the East, the rape and pillage of Berlin and other cities, and the hunger and deprivation endured for years and years after the defeat of National Socialism? Who remembers the ten million Germans and Austrians who died in World War 2? Who much cares about Germany post World War 1 -- the injustices of Versailles, the hunger, hopelessness, degradation and humiliation? So who will try to understand how it might have felt when a leader came along - a veteran of the war, a brave soldier by all accounts (twice wounded; Iron Cross First-Class), a fellow sufferer, one of their own, a man who promised peace, stability and well-being and the restoration of pride and honor - and, most incredibly of all, at that time kept his promises?

"The Hitler we loved and why"

Ernst Zundel was once involved in the publication of a book called *The Hitler We Loved and Why*, but Ernst Zundel was not the only German who loved Hitler and is probably not the only German who still loves Hitler. Millions of Germans loved Hitler, who for twelve years impacted on them as no German has or probably ever will, and, though they never say so, must, deep down still cherish his memory.

In his book *Setting the Record Straight: Letters from Cell #7* Zundel tells of a visit he made back to Germany to his aged mother still living in their Black Forest home. They were sitting there, at the table eating supper, just the two of them. It was dark, the clock ticking away on the wall as it had done for years, when his mother said to him,

"You know, Ernst, you would never have been born if Adolf Hitler had not come to power."

And she told him how because Hitler kept his promises of bringing work, peace, stability and honour to a ravaged German people, thousands of families who had felt unable to have children, now felt able to have them.

"You are one of those children" she said.

Ernst Zundel the Holocaust denier is a German nationalist and, by his own admission, a racist. He is an admirer of Hitler and is nostalgic for the National Socialist period of German history. He is anti-Jewish. He is also interested in UFOs. So Ernst Zundel is easily dismissed as a crank, a Nazi, or as Joel Finkel would have it, as "scum".

But Ernst Zundel is a Holocaust denier because he believes the Holocaust narrative falsely defames his people and their history. He is a racist because race, for him -- a cultural, emotional and spiritual, as well as biological determinant -- is vital and precious in the life of human beings, and that his own white and German race, as he would term it, is, as is every other race, something to be cherished and preserved. He is a patriot who loves his country, his people, their language, culture and history. He remembers Adolf Hitler for the national regeneration he brought. He knows that Hitler committed terrible crimes but asks that he be judged as any other historical figure like Stalin or Napoleon, no more, no less, and that National Socialism be judged also on its merits and demerits. He believes, as do many others (including many, if not most, Jews), that there exists some kind of Jewish spirit or sensibility, but further believes that this Jewish spirit, so often creative and energizing can, if unchecked and unbalanced, be damaging and corrosive to any society, and he grieves for the damage he believes it has caused to the world he loved.

But Ernst Zundel does not hate Jews because Ernst Zundel doesn't hate anyone. Ernst Zundel has never committed an act of violence, nor has he ever called on anyone else to commit an act of violence. Ernst Zundel has never discriminated against anyone, nor has he called on anyone else to discriminate against anyone. Ernst Zundel has never stifled anyone's freedom of expression, nor has he ever called on anyone else to stifle anyone's freedom of expression. Ernst Zundel looks on his enemies as they try to silence, prosecute, imprison, bomb and burn him, with bewilderment, sorrow and some anger because, as he has said, "sometimes I simply run out of cheeks to turn".

The War for the Truth

The Revisionists

It bears repetition that the denial of the Holocaust revisionists does not extend to the entire Holocaust narrative. Revisionists do not deny that the National Socialist regime brutally persecuted Jews. They do not deny that Jews in Germany were discriminated against, violently assaulted, dispossessed, imprisoned in camps and expelled. They also do not deny that Jews in countries occupied by Germany or within the German sphere of influence were also pitilessly assaulted,

dispossessed and subjected to brutal deportations, many to forced labour camps, where many hundreds of thousands died. Nor do they deny that many Jews were executed by shooting in the East.

But they do deny the Holocaust narrative as we know it in three specific areas.

- They deny that there ever was an official plan on the part of Hitler or any other part of the Nazi regime systematically and physically to eliminate every Jew in Europe;
- They deny that there ever existed homicidal gas-chambers;
- They deny the figure of six million Jewish victims of the Nazi assault and claim that the actual figure was significantly less.

In making their claims, Revisionists have offered a considerable body of work. To what degree they are right, everyone must judge for themselves. Many will take the view that Holocaust revisionism is but pernicious nonsense motivated only by a hatred of Jews and a desire to rehabilitate Hitler and National Socialism specifically, and fascism in general, and therefore not even worthy of scrutiny. I don't agree, and those with sufficient curiosity to wish to research the subject can visit the website of the premier Revisionist think tank, the *Institute for Historical Review*, locate the *Journal of Historical Review* (4) and its archive of articles and papers and start reading. For an overview of the whole subject, they can obtain a copy of Joel Hayward's 1993 M.A. thesis "The Fate of Jews in German Hands" (5)

The Revisionist case is broadly as follows:

- There exists no documentary evidence whatsoever that there ever was a decision on the part of Hitler or the National Socialist state to physically murder all the Jews of Europe. There is, however, an abundance of evidence for the decision to persecute, disempower and expel all Jews from Europe.
- There is no physical evidence whatsoever for the existence of homicidal gas chambers at Auschwitz or indeed anywhere else. There is, however, abundant evidence for the widespread use of hydrogen cyanide (Zyklon B) gas and gas chambers for delousing and disinfection against typhus. No-one has yet been able to produce, draw or describe a homicidal gas chamber or produce a photograph or plan of one, because no-one has ever seen a homicidal gas chamber.
- No-one has ever seen a homicidal gas chamber because they did not exist. The gas chambers shown to thousands of visitors to Auschwitz are, by the admission of the museum authorities, post-war reconstructions. Common images of gas chambers from other locations are either disinfestation chambers or more commonly morgues, air-raid shelters (often gas-tight) or crematoria. Common images of the gassing of Jews -- deportees boarding and disembarking from trains, mountains of eyeglasses and shoes, piles of corpses, crematoria chimneys are just that -- people and trains, eyeglasses and shoes, corpses, smoking chimneys, no more, no less - they do not constitute evidence of mass gassing.
- Not only is there no physical evidence for the existence of homicidal gas chambers, there is substantial physical, architectural, topographical, geographical and forensic evidence against their existence. The critical evidence is in three reports all resulting from investigations at the site itself at Auschwitz. The first and most famous of these was the *Leuchter Report* commissioned by Ernst Zundel in 1988. Acclaimed by revisionists, this report was somewhat hurriedly put together and, because of dispute about the interpretation of its conclusions, must be regarded as revelatory but nonetheless, inconclusive. However, Leuchter's findings and conclusions were refined and confirmed by a forensic study carried out by German chemist Germar Rudolf and by a forensic examination and report commissioned by the Auschwitz State museum and conducted by *Institute of Forensic Research* in Krakow.
- The gassing and cremation of the numbers claimed, in the time claimed and with the facilities claimed, is simply not possible. Some of the evidence for this conclusion comes from studies of individual gas executions performed in the United States, any study of which will show how hard it is to kill one person safely and efficiently, let alone the hundreds claimed.
- The numbers of Jews killed by the Nazis, usually held to be around six million, is grossly exaggerated. This is largely because of greatly inflated pre-war Jewish population figures and underestimated Jewish survival and emigration figures.
- The context of much of the evidence for the Holocaust narrative was the Nuremberg Trials -- an extraordinary and unprecedented set of trials of the vanquished by the victors with little attempt to find or to tell the truth. Without the evidence generated by these proceedings,

there would be no significant evidence that the extermination of Jews took place at all. The legitimacy of the court itself was questionable, its procedures were a disgrace with defendants denied basic procedural rights and with much of the evidence presented in the form of survivor testimony taken at face value or confessions beaten and tortured out of the hapless defendants. As a matter of record, the key confession of Auschwitz Commandant, Rudolf Hoess, was obtained through torture and coercion. (6)

- Overall there is very little evidence for the established Holocaust narrative. Hard evidence is elusive, and what evidence as does exist is built largely on eyewitness reports, confessions and hearsay. Witness reports, notoriously unreliable anyway, are in this case totally false. Many key witnesses have already been demolished in the witness box and many noted ones, such as those by Rudolf Vrba, Felipe Muller, Kurt Gerstein and Rudolf Hoes, are now partially or completely discredited.

- Many key elements of the Holocaust narrative have already been disproved to the extent that even establishment Holocaust writers have conceded their inaccuracy. Examples of these are the Jews-into-soap story -- the long disproved story of how the Nazis used the bodies of gassed Jews to make soap -- the use of "steam chambers" to steam victims to death, and the existence of homicidal gas chambers at concentration camps in Germany itself such as Dachau and Buchenwald. All these claims were made at Nuremberg, and all have subsequently been quietly discarded. Most telling is the quiet downgrading of the figures of victims illustrated by the removal of nineteen signs at Auschwitz, which told visitors in nineteen languages that four million Jews died in the camp. These have now been replaced with signs claiming a million and a half (still claimed by revisionists to be a significant exaggeration).

Revisionist research seems to have been carried out in a scholarly manner, is well supported by evidence and is presented in a calm and restrained way. That some revisionists (not all) have histories in far-right activism is true. That some (not all) exhibit anti-Jewish sentiment is also true, although this may in part be due to the assaults that many have come under from Jews and Jewish organisations. Some (not all) have, in the past, been affiliated to racist and nationalist organisations, some (not all) speak fluent German and some even are Germans. Such information should lead us to look closely for signs of bias in their research; but not to discount their findings per se.

"Show me or draw me a Nazi gas chamber..." *Robert Faurisson (7)*

No-one is able to show us, at Auschwitz or anywhere else, even one of these chemical slaughterhouses. No-one is capable of describing to us their exact appearance or workings. Neither a trace nor a hint of their existence is to be found. Not one document, not one study, not one drawing. Nothing. Nothing but some occasional, pitiful "evidence", which vanishes, like a mirage, as soon as one draws near, and which the Jewish historians themselves, in recent years, have finally been obliged to repudiate. *Robert Faurisson (8)*

For 15 years, every time that I heard of a witness anywhere, no matter where in the portion of Europe that was not occupied by the Soviets, who claimed to have himself been present at gas exterminations, I immediately went to him to get his testimony. With documentation in hand, I would ask him so many precise and detailed questions that soon it became apparent that he could not answer except by lying. Often his lies became so transparent, even to himself, that he ended his testimony by declaring that he had not seen it himself, but that one of his good friends, who had died in the camps and whose good faith he could not doubt, had told him about it. I covered thousands and thousands of kilometers throughout Europe in this way. *Paul Rassinier (9)*

Robert Faurisson, the veteran revisionist scholar, has written that at the heart of the Holocaust is Auschwitz, and at the heart of Auschwitz are the gas chambers. He therefore urges those who wish to combat the Holocaust myth to focus their efforts on that heart. It was Faurisson who, in the mid seventies first thought of putting Holocaust revisionism on firm ground by focusing on the material and forensic evidence for or against the existence of homicidal gas chambers. He visited a functioning gas execution facility in the U.S. and saw for himself exactly what it took to efficiently and safely (for the executioners at least) kill one person at a time, let alone the many hundreds at a time claimed by Holocaust writers, and he concluded that "for physical and chemical reasons understandable to a child of eight" the existence and operation of the Nazi gas chambers was

fundamentally impossible. But it was the activist Ernst Zundel who, at the time of the second False News trial in 1988 had the idea of sending to Auschwitz a forensic team to determine the issue once and for all. According to revisionists, and despite its flaws (most likely due to the speed under which it was formulated), the findings of the Leuchter Report were clear -- the facilities held to have been homicidal gas chambers were neither used for that purpose nor could they have been used for that purpose.

Nothing seems to fit about the gassing story. The numbers of victims crammed into the space, the design and construction of the gassing facilities, the lack of protection for the attendants, the implausibility surrounding the rate of cremation, the huge errors, omissions and disparities in eye-witness accounts -- all these and more, when added to the near total absence of hard affirmative evidence, makes one wonder why anyone believed such a story in the first place. No-one has yet been able to explain how a gas chamber worked. No-one has been able to explain how pellets of Zyklon B were poured into holes that do not and never have existed. No-one has been able to explain how the *Sonderkommando* (special detachment) of Jewish prisoner/attendants was able to enter a gas chamber immediately, (even wearing gas masks which do not offer anything like proper protection, especially when the wearer is active), after a mass gassing to remove the bodies, even though such an environment would have been an ocean of hydrogen cyanide. The deadly gas would have still been everywhere and particularly in the soft tissue of the corpses. In effect, no one has been able to take up the Faurisson challenge: "Show me or draw me a Nazi gas chamber!"

The established Holocaust narrative can, and to a degree, has survived the successful promotion of two of the three revisionist claims. The debate between "intentionalists" and "functionalists" within the establishment in effect concedes that there may not have been a definite intention on the part of the German state to exterminate all the Jews. Similarly by downgrading the Auschwitz figures, the establishment has accepted at least the possibility of downgrading the overall figure of six million. But with the issue of the gas chambers there is simply nowhere to go. To paraphrase Faurisson: no gas-chamber, no Holocaust.

The Holocaust Establishment

Anti-revisionists, Holocaust affirmers, exterminationists - the range of labels on offer reflects the difficulty in naming the opposition. Even the word "opposition", like the phrase "anti-revisionist" itself is misleading because it implies a reflexive, defensive posture. Although establishment writers do often find themselves responding to revisionist initiatives and do often sound rather defensive, the words "opposition" or "anti-revisionist" also suggest that they are the weaker party or that they have not themselves taken the initiative. This is not the case. Few narratives, true or false, have been promoted more forcefully or more widely than the Holocaust, and few lobbies have been stronger, better resourced and enjoyed such complete dominance over the accepted discourse. The same holds true for the term "affirmers". The Holocaust narrative may well turn out to require affirmation, but you would never know it looking at the huge amount of "affirming" material currently available. Finally the term "exterminationist", usually used by revisionists to describe their opponents, though strictly accurate, is rather sneering and demeaning in tone. So we will adopt the relatively neutral term of "Holocaust establishment".

For over sixty years there has been no shortage of material promoting the establishment view of the Holocaust - books, articles, films, plays, poems, TV programs, academic studies, conferences, memorials, museums -- all supporting and promoting the established narrative, and it is only recently that the establishment has felt the need to respond to the claims of the revisionists. As before, for those who wish to research the subject, the following starting points are recommended:

- The ADL website (10)
- The Niskor website (11)

Many of the contributors to these sites are known Jewish and Zionist activists, many with open and established links to Jewish and Zionist activist organizations. Again, this may lead us to view their findings with appropriate caution, though not to discard them per se.

The establishment has attempted to respond to specific revisionist claims, but only sporadically. They claim that extermination and cremation facilities were indeed perfectly capable of processing the numbers claimed, and that all claims are well supported by hard evidence. Any reader can study the evidence, which is freely available on the internet, but the debate has degenerated somewhat into a yes-it-is, no-it-isn't squabble -- one which could possibly be resolved by the appointment of some kind of judicial body with powers to call on expert witnesses.

But there still remains the problem that there is just not all that much available evidence to support the Holocaust narrative and what is available is often far from satisfactory -- documents are often "ambiguous", witnesses are often "confused" or "traumatized", and buildings and installations

are often “demolished”. Instead of denying the undeniable, the establishment has chosen rather to offer explanations. The lack of documentary evidence is explained by the fact that the final solution was top secret so not only were written communications kept to an absolute minimum but were also written euphemistically. Thus “special treatment” must mean extermination and “evacuation to the East” must mean deportation to a death camp. Similarly, no-one has yet been able to come forward and take up Robert Faurisson’s challenge to show him or draw him a gas chamber, because anyone who saw a gas-chamber obviously did not live to tell the tale. The gassing facilities at Auschwitz-Birkenau shown to so many visitors over the years are now conceded to be “post-war reconstructions”, but only because the original gas chambers were destroyed in 1944 to remove the evidence in the face of the advancing Soviet forces. Finally the statements of survivors and perpetrators, whilst conceded to be confusing and contradictory, are so because of the traumatic conditions under which these terrible events were observed and the sheer quantity of these statements, and often their poignancy as well, qualify them as acceptable evidence.

But whether because of the lack of evidence or not, the establishment has, in the main, been less concerned with refuting specific revisionist claims than with questioning the right of revisionists to make them. For many Holocaust writers, and indeed for almost the entire intellectual establishment worldwide, the Holocaust happened and that is that. In 1979 in response to Faurisson’s questioning of the gas-chambers, thirty four French intellectuals published an appeal in *Le Monde*, the second sentence of which stated, “We must not ask how such a mass murder was technically possible -- it was technically possible because it happened.” For most establishment figures to even discuss the issues is to concede to revisionism legitimacy it does not deserve.

If somebody came along today and reported the calling of a scientific congress to examine the question of whether the sun revolves around the earth or the earth around the sun, he would either be ridiculed or declared non-compos mentis. It wouldn't occur to anyone to discuss the matter seriously... A similar thing occurs with the propagandists of the so-called 'Auschwitz Lie' or 'Holocaust Lie': their statements that there was no extermination of the Jews, is so obviously false that it is basically unworthy of serious scientific discussion. (12)

Such is the view of Deborah Lipstadt, Associate Professor of Jewish and Holocaust Studies at Emory College. Lipstadt, to her supporters a scholar of the Holocaust, to her detractors, a Jewish ethnic activist, has written extensively about Holocaust revisionism. Jewish herself and from a relatively orthodox background, Professor Lipstadt has had a lifelong allegiance to, and has been active in Jewish causes. She is a committed Zionist and is funded and aided by many Jewish and Zionist organizations such as the *Vidal Sassoon International Centre for the Study of Anti-Semitism* at the Hebrew University and the ADL -- again, cause for scrutiny of her claims but not outright rejection.

Rather than dealing with revisionist claims, Lipstadt has focused on the revisionists themselves: their credibility, qualifications, motivations, affiliations and methods. In her book *Denying the Holocaust: The Growing Assault on Truth and Memory*, she traces the development of revisionism from the late forties to the early nineties and aims to demonstrate that the revisionists are overwhelmingly anti-Semitic with long connections to fascist, white supremacist and generally racist organizations, that their motivation is nothing less than to rehabilitate the Hitler regime specifically, and fascism and anti-Semitism generally, and their scholarly veneer is just that; a cover for their racist and intolerant views.

Those who argue that the Holocaust deniers must be given a fair hearing fail to recognize that the deniers' quest is not a search for truth. Rather they are motivated by racism, extremism, and virulent anti-Semitism. ... their methodology is based on deception and falsification, and the scholarly and restrained tone of most revisionist writings are merely window dressing to conceal their real character and intentions. *Deborah Lipstadt* (13)

She maintains that the revisionists are not only a danger to the validity and memory of the Holocaust itself but also constitute a general danger to history and scholarship itself and even to democratic life as we know it.

Holocaust denial should not be seen as an assault on the history of one particular group. It repudiates reasoned discussion, the way the Holocaust, itself, engulfed all civilization. Its attack on Jewish history is, like anti-Semitism, an attack on the most basic values of a reasoned society. *Deborah Lipstadt* (14)

For a long time Professor Lipstadt chose to ignore the revisionist challenge, but the ever-improving quality of revisionist scholarship does not go unnoticed.

Lately, the deniers' work has become more virulent and dangerous, in part because it has become more sophisticated. Their publications, including *The Journal of Historical Review*, mimic legitimate scholarly publications. This confuses those who do not immediately know the Journal's intentions. *Deborah Lipstadt* (15)

So she now responds, but only insofar as to challenge their credibility, she still refuses to either debate them or to respond to their specific claims. For her there can be no discussion of the essential truth of the Holocaust.

Despite the favorable balance of power and their successes both inside and outside the courtroom, neither Professor Lipstadt nor the rest of the Holocaust establishment are actually doing all that well. Revisionism and its influence has grown steadily and the revisionists exhibit a confidence and sureness of touch whilst the establishment seems at times to be somewhat rattled. And the revisionists are not without guile. Identified as the eternal underdogs in this struggle, they have adopted a devastatingly effective passive-aggressive posture -- a wide-eyed innocence in claiming that revisionism has no ideological base and is simply a method for seeking the truth. Nonetheless, whatever their ideological motivations, they have in the main confined themselves to scholarly investigation conducted in a responsible manner and have, with devastating single-mindedness, piece by piece, proceeded to unpick the hitherto sacred Holocaust narrative.

Take the case of Raul Hilberg. In 1961 Hilberg published *The Destruction of the European Jews*. In this book, seen as a foundational text of the Holocaust, Hilberg describes an undertaking personally supervised by Hitler, who issued two effective orders to set the genocide in motion. These orders were acted upon by various administrative agencies, especially in the police and military which prepared, organized and executed this vast criminal enterprise. For twenty-five years this view remained substantially unchallenged until in 1976 Arthur Butz published *The Hoax of the Twentieth Century* and in 1978-1979 Robert Faurisson published two articles in *Le Monde* claiming that the Nazi Gas chambers could not have existed. A panel of experts was assembled to assert that the gas chambers did exist, and among the experts was Raul Hilberg. Just before the start of the proceedings Hilberg gave an interview to the French magazine *Le Nouvel Observateur* in which he acknowledged there were no existing documents to prove the existence of the gas chambers or that the extermination of the Jews was conceived and planned by the National Socialist regime. On February 22nd 1983 in New York, at an event organized by the *Holocaust Survivors Foundation*, Hilberg said,

What began in 1941 was a process of destruction not planned in advance, not organized centrally by any agency. There was no blueprint and there was no budget for destructive measures. They were taken step by step, one step at a time. Thus came about not so much a plan being carried out, but an incredible meeting of minds, a consensus - mind reading by a far-flung bureaucracy."

This was confirmed in Hilberg's testimony at the first Zundel trial in Toronto in 1985 and again in the same year in the revised edition of his book which included the following:

In the final analysis, the destruction of the Jews was not so much a product of laws and commands, as it was a matter of spirit, of shared comprehension, of consonance and synchronisation.

Apart from bewilderment at such a tale of consensual genocide conceived and directed by mind-reading, there must also be some acknowledgement that such a protracted and agonizing volte-face could only have come about as a result of the steady drip-drip of revisionist endeavor -- and all achieved whilst the revisionists were being prosecuted, fined, imprisoned, assaulted and certainly shunned.

The Holocaust establishment has often preferred to respond less with argument and more with power. Largely due to pressure from Jewish organizations, **Holocaust revisionism is subject to legal penalty in Israel, France, Germany, Canada, Switzerland, Australia, Belgium, Austria, Sweden, Denmark, Poland, and Spain.** Laws in these countries make it a crime for anyone, regardless of their credentials or the factual basis of their views, to question or revise any aspect of the history of World War II or the Holocaust in a manner that goes beyond the standards established by the governments of those countries. Also some countries punish revisionism without even having such laws (USA, Great-Britain, Netherlands etc). In the U.S. a California judge took against the IHR

“judicial notice” of the existence of the Nazi gas chambers. In France, in 1949-1950, forty years before the specific law of July 13 1990, revisionists had been sentenced for their writings.

A person who, in writing or by word of mouth, publishes any statement denying or diminishing the proportions of acts committed in the period of the Nazi regime which are crimes against the Jewish people or crimes against humanity, with intent to defend the perpetrators of those acts or to express sympathy or identification with them, shall be liable to imprisonment for a term of five years (16)

Historians, researchers, authors, and publishers are being fined, imprisoned, placed under gag orders, expelled from their native countries, and denied entry into others. Revisionists facing prosecution have sometimes faced the absurdity that any defense of a revisionist character, i.e., any claim that the revisionist position was actually correct, would itself constitute a repetition of the offence; also, any witness who gave testimony in support of the revisionist position could, upon demand of the prosecution service, himself be immediately charged.

In addition in these and most other countries in the western world, even where not technically illegal, revisionism has carried the risk of severe penalty including loss of employment and social exclusion of many kinds. Finally revisionists have been on the receiving end of much violence, both threatened and real. All leading revisionists suffer legal assaults, all suffer social and professional exclusion, and many have suffered physical attacks. **Holocaust revisionism today is, quite simply, held as witchcraft** was held in previous times -- to be a Holocaust denier is to place oneself on the outside of civilized society on a level with a pedophile.

This exercise of power has yielded victories. Revisionism has been kept out of the main media; revisionists have been denied access to the discourse, and the establishment has achieved a couple of stunning retractions such as this one from Joel Hayward, who in 1993 wrote a thesis in which he endeavored (and in my view, succeeded) to faithfully describe the state of the revisionist/establishment conflict.

I now regret working on such a complex topic without sufficient knowledge and preparation, and hope this brief addendum will prevent my work causing distress to the Jewish community here in New Zealand and elsewhere or being misused by individuals or groups with malevolent motives ... I can now see that I failed in my M.A. thesis to place adequate analytical weight on the motivation of numerous authors on the Holocaust, even though some were obviously writing with a view to attacking Jews and rehabilitating Nazis. *Joel Hayward (17)*

And this statement from the young Jewish revisionist David Cole, obtained through less than legal means and faxed to Irv Rubin, then head of the *Jewish Defense League*, is worth quoting in full.

This statement is given in an attempt to set the record straight about my current views regarding the Holocaust and Holocaust denial. As anyone who follows the subject of the Holocaust denial knows, from 1991 until 1994 I was well known in the movement as a Jewish Holocaust denier (a self-described "revisionist"). For the last three years I have no longer been associated with this movement, having realized that I was wrong and that the path I was taking with my life was self-destructive and hurtful to others. I have spent the last few years in silence on the subject of my time with the denial movement, a silence caused mainly by my shame at what I had done with my life and my desire to distance myself from that life.

However, in that shame-induced silence it has been brought to my attention that I have not gone as far as I should have to make a clear and complete public statement in order to set the record straight as to where I stand. It is my great hope that this statement accomplishes that task.

I would like to state for the record that there is no question in my mind that during the Holocaust of Europe's Jews during World War II, the Nazis employed gas chambers in an attempt to commit genocide against the Jews. At camps in both Eastern and Western Europe, Jews were murdered in gas chambers which employed such poison gases as Zyklon B and carbon monoxide (in the Auschwitz camp, for example, the gas chambers used Zyklon B). The evidence for this is overwhelming and unmistakable.

The Nazis intended to kill all of the Jews of Europe, and the final death toll of this attempted genocide was six million. This atrocity, unique in its scope and breadth, must never be forgotten.

During my four years as a denier, I was wracked with self-hate and loathing, a fact that many of my critics were quick to point out. Indeed, this self hatred was obvious to most, but I

was too blind to see it. The hate I had for myself I took out on my people. I was seduced by pseudo historical nonsense and clever-sounding but empty ideas and catch-phrases. When my eyes were finally opened, thanks to several good, kind friends who refused to give up on me even at my worst, I was horrified by what I had done. My instinct was to flee and never look back, but I now understand that I owe it to the people I wronged to make a forceful repudiation of my earlier views. I also owe a very large apology, not only to the many people I enraged, and to the family and friends I hurt, but especially to the survivors of the Holocaust, who deserve only our respect and compassion, not re-victimization.

Therefore, to all of the above people, let me offer my most humble and very, very sincere apology. I am sorry for what (I) did, and I am sorry for the hurt I caused.

And just as I must set the record straight concerning my views, it is also incumbent on me to set the record straight regarding the video "documentaries" and media appearances I did from 1991 to 1994. These "documentaries" are merely videotaped garbage filled with self-hatred and pseudo-intellectual nonsense. My "media appearances" were nothing but an embarrassment. My glazed look, specious reasoning, and talking-in-circles during my talk show appearances would have hopefully alerted any astute viewers that this was a man not in touch with reality.

It has been brought to my attention that Bradley Smith is still using one of my videos in advertisements he is running on college campuses. Therefore, I would like to make these additional points: This video is being advertised without my consent, and I denounce this video as being without worth. Bradley Smith is no historian, and denial is no "historical field". Students on college campuses should look elsewhere to find out about the Holocaust. To these students, I would say, look to books like Hilberg's "Destruction of the European Jews", Yahil's "The Holocaust", and Dawidowicz's "War against the Jews" for correct information. If your school library doesn't stock these books, have them order copies. Do not pay any attention to any "David Cole" videos, except to rightly denounce them as frauds.

I am thankful for being given the opportunity to make this statement. This statement is made freely and under no duress, and is quite willingly, even happily given to Mr. Irv Rubin of the Jewish Defense League for the widest possible distribution. This statement is the most current and accurate compilation of my views, and it supersedes any previous writings, videos, or statements. It is my hope that there will be no more confusion as to where I stand. I thank you for letting me set the record straight. *David Cole (18)*

Despite these victories it is still true that there is remarkably little hard evidence to support the established Holocaust narrative, and people are bound to ask how such a vast and complex undertaking as the premeditated and mechanistic extermination of such a huge number of people could possibly have taken place without leaving a clear trail of evidence, both documentary and physical. Also with regard to tactics and strategy, Holocaust activists are in something of a no-win situation. If they debate the revisionists they give them credibility and concede that the Holocaust is a matter for debate; if they refuse to debate with them, as in the main they do, they lay themselves open to the charge that they have something to hide.

And of course the internet has changed everything. Revisionist material, previously unseen, is now available at the click of a mouse and you don't have to go into some dubious bookshop to get it. Online booksellers who have elected to stock revisionist materials have inevitably given it a new respectability. E-mails and newsgroups have widened and speeded up the debate. So much more can be said, so much quicker and to so many more people and for the moment at least, no-one can stop you saying it or reading it.

Reading the revisionist literature one senses a confidence, not only that revisionists believe themselves to be right **but also that the future lies with them**. In 1988, at the time of the second Zundel trial and in reference to Ernst Zundel himself, Robert Faurisson wrote:

"Zündel may once again go to prison for his research and beliefs or be threatened with deportation. All this is possible. Anything may happen when there is an intellectual crisis and a realignment of historical concepts of such a dimension. Revisionism is the great intellectual adventure of the end of this century. Whatever happens, Ernst Zundel is already the victor."

But how could it be so?

This must surely be the establishment's strongest weapon - the sheer incredibility of the revisionist proposition. How could such a deception have taken place? How could all those survivors be so wrong in their testimonies? How could all those perpetrators be so wrong in their confessions? How could all those documents, unspecific as they are, have been falsified? Arthur Butz called his groundbreaking revisionist study *The Hoax of the Twentieth Century*, but a hoax of this size and

nature just defies belief. Conspiracy theories rarely convince, nor do those who propagate them, so surely the sheer absurdity of the revisionists' claim tells us all we need to know. If revisionism is to have any credibility at all, it must demonstrate how, if false, the Holocaust narrative, as we know it, came to be.

The first reports of the mass slaughter of Jews by the Germans were propagated in the spring of 1942 by Jewish and Zionist agencies and published in the Jewish press. These entirely uncorroborated reports received immediate and unmatched credibility by being broadcast (on one occasion in Yiddish) back into Poland by the *BBC*, and by repetition in the American press, particularly the *New York Times*. They spoke for the first time of extermination, but not only by gas. According to these reports, Jews were being steamed to death, suffocated to death, pressed to death and electrocuted as well as being gassed. It is only later in reports compiled by the Soviet authorities, when they liberated the camps of Majdanek and Auschwitz-Birkenau in 1944 and 1945, that gassing emerges as the main method of slaughter, and even later as just one element in the shower-gas-cremation sequence which now lies at the heart of the Holocaust narrative.

It is with these Soviet reports, plus others from the *World Refugee Board*, that the now-familiar extermination narrative emerges. The victims disembark from trains for selection. Those designated for extermination are taken to complexes designed to look like disinfection facilities. There they are separated into sexes and led to undressing rooms where they undress. Then they are led, 600-700 at a time, into huge rooms resembling shower rooms. When the rooms are crammed full, Zyklon B pellets are dropped from apertures in the roof and, as the temperature rises, hydrogen cyanide gas is released. The victims take about five to fifteen minutes to die, watched all the time through glass peepholes in the doors by SS personnel. An interval of about half an hour is allowed for the gas to clear, assisted by a ventilation system, after which a Jewish *Sonderkommando* (special detachment) enters with gas masks, rubber boots, gloves, hooks and hoses to disentangle, hose down and remove the bodies. The bodies are taken to mortuaries, where gold teeth etc. are extracted with pliers, and they are then transported to crematoria where they are burned to ashes. If the number of corpses should prove to be too great for the cremation facilities, then those remaining are taken to be burned in specially designed open pits.

But if such a narrative is false, it is interesting to speculate as to how it took the form it did. Possible answers may be found in the 50-100 year history of Europe prior to the events under investigation. This period saw huge movements of people westwards, many of them Jews and many of them migrating to or through Germany. All over central and western Europe, but particularly in Germany, there was a problem with and a fear of epidemics, particularly of typhus -- and many of the receiving authorities, and particularly the German authorities, were intent of developing and implementing mass disinfection and disinfestation procedures. These included mobile and stationery mass steam and shower baths and mobile and stationery facilities for the disinfestation of clothing by gas. The gas used for disinfestation was of course hydrogen cyanide gas in the form of Zyklon B pellets.

This use of gas for delousing and disinfestation must be set against the background of the very real use of poison gas as a weapon in the Great War and in various other areas of conflict both real (such as by the Italians in Abyssinia) and imaginary (as by the Martians in *The War of the Worlds* radio broadcast of 1938). It should also be noted how after the introduction of gas onto the battlefield in 1915, stories of homicidal gassings of civilians began to appear in atrocity propaganda. In March 1916 the *Daily Telegraph* reported that the Austrians and Bulgarians had murdered hundreds of thousands of Serbians using poison gas.

At roughly the same time cremation was increasingly being used for the disposal of bodies and particularly for the mass disposal of epidemic victims. Cremation as a means of corpse disposal was widely promoted by the German National Socialist regime -- a regime noted for its modern attitudes to technology -- and it was also universally used in its euthanasia programme. One result of the use of cremation in these euthanasia killings was that it fed the general suspicion that cremation was used to conceal the cause of death by gas poisoning (deaths in the euthanasia programme are now thought more likely to have been by lethal injection) which was widely (and falsely) believed to cause disfigurement. So cremation became associated with attempts to deceive the population about the cause of death. In effect, all these techniques of disinfection and cremation, considered to be at the very cutting-edge of modernism by enlightened western Europeans, were viewed by large sections of the European masses - and particularly by immigrants, usually poor, conservative and deeply superstitious, and even more particularly by the eastern Jewish masses with their additional religious concerns about mass undressing and cremation etc -- with the deepest suspicion.

It's not so crazy if you put yourself in the shoes of a poor Jewish immigrant fleeing the conditions of Tsarist Russia. You arrive exhausted and terrified together with a mass of similarly exhausted and terrified folk at a German border station where you are confronted with uniformed

guards and officials shouting at you in a language you barely understand. They want to separate you from your men- and women-folk, to undress you and to put you into large cold and forbidding chambers. You've heard the stories as you stand naked and shivering under the showerheads and wait for what you have been told will be water, but for what a part of you fears will be gas. An account from a surprising quarter illustrates the point -- Ingrid Rimland:

I remember fairly clearly one such "experience" sometime in 1944. This was during the Wehrmacht retreat from the Eastern front, when huge refugee treks of ethnic Germans traveled westward with horse-drawn wagons under German Army protection, experiencing horrendous hardships from hunger and cold, the advancing Red Army ever in our backs.

My family belonged to German-descent Mennonites, a fundamentalist Christian community who had come to the Ukraine in 1789, but we still considered ourselves to be Germans and still spoke the German language. Ever since the 1917 Bolshevik Revolution - which happened when my grandmother was still a young woman and my mother was only four years old - my people had been savagely persecuted by the Communists. Many of my cousins, aunts, uncles, more distant relatives perished in waves of ethnic cleansings. This persecution started before I was born and became deadly in 1938, affecting practically every male age 14 and over. My own father was exiled to Siberia when I was only five years old in 1941, and our entire family escaped exiling only at the last moment, literally hours before the German Army overran the Ukraine in September of that year - only weeks after my father was taken from us forever.

When the (for us) voluntary retreat to Germany began two years later, in the fall of 1943, there were four of us left - my grandmother, my mother, my baby sister and I. The rest of our family had either been exiled to Siberia, been killed, or simply disappeared in the havoc of those horror years since 1917. Now we were running for our lives from the Red Army - almost all of us women and children.

We entered Nazi-occupied Poland sometime in 1944 and were invited to be officially naturalized as Germans. I remember the city as Litzmannstadt (Lodz) but I cannot be sure.

But first we had to be deloused. Naturally! As far as I know, this was routine for everybody entering German-occupied territory and certainly Germany proper, an obligatory health measure to control epidemics such as typhus, a disease that was carried by lice. Everybody who was coming from the East was infested with lice in those days -- Russians, Poles, Germans, Jews -- soldiers and civilians. There was no way not to have lice, unless you underwent delousing. We were made to enter a long train. Whether that train took us to a building, or if it ended in a building, I don't remember any more. Somehow the rumor sprang up that we were going to be gassed. I have no idea who started it. As a seven-year old, I do remember how terrified I was.

We were all stripped naked, had our hair shorn, and then, while we were all sitting, old and young, in long rows of benches, water and soap, probably mixed with insecticide, rained down on us from shower heads above. I don't remember the relief, only the fear. Similarly, the rumor sprang up on that train that the Germans were looking for "yellow blood", presumably Jewish, by clipping our ear lobe. I was just as terrified of that one. *Ingrid Rimland*

So these Soviet reports with their now-detailed descriptions of the shower-gas-cremation procedure of extermination, coming after three years of other terrifying reports of exterminations of Jews and others by the Germans, and also in the context of fears in Europe about the use of gas as a weapon used against civilians and of cremation as a new and unfamiliar method of the disposing of bodies, could possibly have been instrumental in laying the foundations of the Holocaust gas-chamber narrative as we know it. Certainly from the time of those reports, the mere presence of showers, disinfestation gas chambers and crematoria had become in itself evidence of mass homicidal gassing.

So when the western armies came across the German concentration camps at Belsen, Dachau and Buchenwald sites at which it is now known that there were no mass extermination facilities, and saw the now familiar images of skeletal, diseased inmates and piles of discoloured corpses and discovered sealed rooms, showers and crematoria which we now know had been used only for disinfection and disinfestation, and encountered inmates who were prepared to tell them tales of mass exterminations, they were both able and willing to interpret it all in terms of what they had heard, rather than what, in this instance at least, was the truth.

Whatever conditions might have been in the German camps throughout the war, by 1945 and the final defeat of Germany the system, and particularly the camp system, had collapsed and conditions were catastrophic and it was the results of this collapse which the western armies came across. The Americans and the British saw these things, and, most critically, filmed and

photographed them, as clear evidence of a planned genocide, rather than what they were: the result, particularly in the form of typhus epidemics, of a breakdown of Germany generally and the camp system in particular, under the onslaught of the Allied saturation bombing.

Although it cannot entirely be ruled out that some of these authorities knew that they were propagating a myth, it seems most likely that the Jewish authorities, who first spread reports of exterminations, were reacting only from a real concern for their fellow-Jews, known to be under ferocious assault by the Germans who, at the time of those first reports, were ratcheting up their assault on the Jews by beginning brutal deportations to the East. But what of the other authorities involved -- the Americans, the British and the Soviets? These authorities surely would have been happy to accuse the Germans of absolutely anything and possibly not averse to a little falsification of the evidence if needed. After all, these same authorities had been perfectly prepared to continue to accuse the Germans of the massacre of over 4000 Poles at Katyn - a deed they knew full well had been perpetrated by the Soviet NKVD. In fact, the only cases where there is any evidence of contrived fabrication occur at the liberation of the camp at Majdanek by the Red army, at which time the Soviet authorities closed the site for a month and then presented to the world some highly questionable evidence of mass extermination of Jews. A similar conscious fabrication may also have taken place at Auschwitz. In any event, intentional or not, all was now ready for the story to take off.

Any story, true or false, is easily spread if there are fabricators, peddlers, and believers, and this is all the more so if all three are combined. The Holocaust had plenty of all three. Moving down the chain of command we find plenty of examples at the Nuremberg trials where the alleged crimes of the vanquished were formalised by the victors. The Nuremberg investigators, as they worked their way through the mountains of alleged eyewitness testimonies, believed that there were gas chambers as they strove to establish the truth. The army interrogators, as they punched and pummeled their way through the hapless defendants, believed that there were gas chambers and that they were merely trying to get at the truth. The lawyers, as they presented highly questionable documents as hard evidence, believed that there were gas chambers and that they were only trying to get at the truth. And the survivors of the deportations, raw and traumatized, full of unimaginable feelings including hatred and a thirst for revenge, were surely perfectly capable of believing that there were gas chambers and that they were only telling the truth. After all, was not all Europe, including the camps, rife with reports of gas chambers and anyway, had not so-and-so seen them? And as for the defendants, many unsure of the truth themselves and possibly themselves totally bewildered by the extermination claims, they may have seen it in their best interests to go along with what the court had already decided. Some may even have found some comfort in their moment of world-class notoriety as they mounted the gallows and anyway, stopping the pain was motivation enough: the solitary confinement and sleep deprivation, the floggings, the threats to family and loved ones and the constant humiliations -- perhaps it was just easier to confess.

Nor do we need much to persuade us that the Jewish leadership might have been ready and willing to propagate and believe such a tale. Jews suffered terribly under National Socialism - nobody denies that, neither revisionist or non-revisionist. They had been persecuted, expelled and assaulted. They had been forcibly deported and incarcerated in brutal labor camps where thousands upon thousands had died from exhaustion, malnutrition and maltreatment. In the East many Jews had been shot. Jews had little reason to love the Germans.

Nor would it be the first time that Jews have accepted and propagated stories, true, false or a mixture of both, of their suffering. The Holocaust is only the latest, albeit the worst of a series of tragic calamities to have befallen the Jewish people, and Hitler sits well with Pharaoh, Amalek, Haman, Tomas de Torquemada and Bogdan Chmielnitski - all enduring hate-figures in the Jewish martyrology. Nor would this be the first time that Jewish chroniclers (or any other chroniclers for that matter) have used some poetic license in describing their suffering. The Talmud tells that at the time of the destruction of the second temple -- held in Jewish history to be the one historical precedent for the Holocaust - the Romans slew "four billions," the blood of the Jewish victims was so great that it became a "tidal wave carrying boulders out to sea" and staining the water for four miles out. The bodies of the Jews were used as "fence posts" and Jewish children were "wrapped up in their Torah scrolls -- and burned alive all 65 million of them." In a context like this, the utterances of Elie Wiesel become a little more understandable.

Not far from us blazed flames from a pit, gigantic flames. They were burning something. A lorry drove up to the pit and dumped its load into the pit. They were small children. Babies! Yes, I had seen it, with my own eyes...Children in the flames (is it any wonder, that sleep shuns my eyes since that time?). We went there, too. Somewhat further along, was another, bigger pit, for adults. 'Father', I said, ' if that is so, I wish to wait no longer. I shall throw myself against the electrified barbed wire fence. That is better than lying around in the flames for hours.' (19)

But for a story of this magnitude to be spread, many more believers were needed than a few over-mighty politicians and soldiers and thousands of traumatized and broken survivors, and, save for a few insightful cynics at the very top of the British, American, Soviet and Jewish leaderships, believe it they did. True, there was little hard evidence, but what there was could so easily be made to fit. After all, everyone knew that the Germans had engaged in purposeful mass extermination of Jews, therefore “special treatment” and “deportation to the East” must be euphemisms for extermination, and any sealed chamber attached to a crematorium, especially if used for disinfestations by gas, must have been a homicidal gas chamber.

Once momentum is achieved, all that is needed is an extended game of Chinese whispers to result in a Holocaust narrative, conceived in the real and terrible wartime suffering of Jews, portrayed as imagined in newsreels and photo-reportage, framed and formalized at Nuremberg and subsequent trials and then, most critically of all, later turned into religious dogma. Set all this in the context of a western world obsessed by Jews and its own ambivalence about Jews and Jewish suffering, a Jewish population traumatized by its very real and recent suffering, an immensely influential Jewish culture which places suffering at the core of its self-identity, and a Zionist leadership desperate to win world sympathy for a Jewish state in Palestine, and the idea of such a story, even if false, gaining near universal acceptance, really isn't that hard to believe.

After all, people once believed the earth was flat and sat on the back of four elephants riding on a turtle. They believed the earth was the centre of the universe and persecuted skeptics with the same fervor and with about as much justification as they do today's Holocaust revisionists. People today believe that JFK was assassinated by a lone gunman with a magic bullet. They believe in astrology and fortune telling, in bodily auras and out-of-body experiences. They believe that the Children of Israel were guided in the desert by a pillar of smoke by day and of fire by night, that Jesus was born of a virgin, died and was resurrected, and that the Prophet Mohamed ascended to heaven after seeing Mecca and Jerusalem. Why, they even believe that Palestine was a land without a people for a people without a land! So what is so hard to believe about the planned and premeditated slaughter of six million Jews by modern industrial methods, loaded in their millions onto trains and taken to industrialized killing centers where they are done to death thousands at a time in huge slaughter halls, their bodies burned to ashes and their bones ground into dust? People believe in heaven and they believe in hell -- so why not the hell of the Holocaust?

The War for the Spirit

A friend and colleague in solidarity with the Palestinians wrote:

(Your writing) ultimately serves the same forces of racism that allow Israeli soldiers to kill Palestinians in cold blood. The Nazis not only articulated -- they took daily, direct action to implement their conception of a racial hierarchy. They killed people they believed threatened Aryan racial purity and superiority -- the physically and mentally handicapped; gypsies; homosexuals; Slavs; Poles; Jews. Tinkering around trying to establish whether or not millions were gassed or killed by other means seems to me to be simply running away from the central political point: that racist ideologies are fundamentally murderous, and when people who espouse them get into power, they become literally murderous. What else matters? Do you really think that 'proving' that a few hundred thousand Jews/Slavs/Poles here and a few hundred thousand there were shot rather than gassed, will make any difference at all to how the state of Israel is perceived, or how Israelis perceive themselves, to Europe's sense of culpability (displaced onto the Palestinians, of course), or whether or not Europe and the US decide to implement sanctions against Israel, or withdraw financial support to Israel.

These are difficult questions. Does writing about Holocaust revisionism give it a credibility it does not deserve? Does revisionism give to National Socialist ideology a credibility it does not deserve? Is Holocaust revisionism inextricably linked to fascism, racism and anti-Semitism and if so, should we then not investigate it? Is National Socialism worse than many other ideologies such as Stalinist Marxism, which we do deem suitable for objective investigation? Does confirming the truth or otherwise of the Holocaust have any bearing on the struggle of the Palestinians against Israeli oppression?

For what they're worth **my views are**: Writing without prejudice about Holocaust revisionism must inevitably give it some credibility, but in my view, for reasons now obvious, this is deserved. Holocaust revisionism is not inextricably linked to fascism, racism and anti-Semitism, though I can see how it might seem that way. Revisionist scholarship inevitably gives increased credibility to National Socialism, in that it allows the possibility that the National Socialist regime was not quite as

unspeakable as it has been painted. Whether this is deserved or not depends on the result of the scholarship. As for whether National Socialism is worse than the many other ideologies that are considered worthy of unbiased study, the answer is that I don't know.

But we are entitled to search for the truth. The real crime committed by the National Socialists -- the exclusion, disempowerment, deportation, enslavement, death by omission and by commission and expulsion of a people simply because they were that people -- was a terrible one. One does not need gas-chambers to make the targeting of Jews, just because they are Jews, extraordinary and unacceptable. Nonetheless, if this targeting did not extend to extermination, if there were no gas-chambers and if six million Jews did not die, then we should know it and, if necessary, address the implications. If there is some reason why we should not investigate this matter, then the onus is on those who would deny us that right, to say why. Those who would deny us that right have tried to say why, but in my view they have failed miserably.

But what does it matter how many Jews were murdered and in what way and with what intention? A murder is a murder and one murder is one murder too many. What difference will it make whether the Holocaust is proven or not? Will it have any affect whatsoever on the status and attitudes of Israel or on its behavior towards the Palestinians -- issues on which we pressingly need to focus?

But the Holocaust is not just murder. Nor is it just mass murder. Nor is it even just genocide. There have been plenty of murders, mass murders and even genocides, but none have been memorialized like the Holocaust. The Holocaust is held to be the worst crime in human history, and this is not because more people were killed or because they were killed more brutally or more senselessly. Three million Polish Jews are held to have died in the Holocaust. Three million Polish non-Jews also died in the same period of history -- yet the Jews, as evidenced by the memorialisation accorded them, are seen as more important. Fifty million people died in the Second World War, including twenty million Russians, ten million Germans and Austrians and six million Jews. Yet only the Jews warrant a "Holocaust".

Is this because it was only Jews who were targeted for obliteration simply because they were Jews, and because it was only Jews who were exterminated in such a cool, premeditated and modern fashion by such an advanced, liberal and enlightened nation in the heart of Christian Europe? If the revisionists should prove their case that Jews were not targeted for extermination, that there were no gas-chambers and there was no six million, would there then be no Holocaust? Would Jews become just more tragic victims of a tragic period of history, on a par with the millions of other victims, including the thousands upon of thousands of German civilians slaughtered in the terror bombing of German cities by the western allies?

The revisionist community has probably said just about all it can say and proved all it can prove and have probably made the case sufficiently to at least cast doubt on the veracity of the Holocaust narrative. Future historians may well reject the Holocaust as history, but the Holocaust may yet go on, no longer as history but as ideology and even theology. Even though the evidence may lead us to accept that there never was intent to eliminate every single Jew from Europe, or any gas-chambers at Auschwitz, or anything near six-million victims, this may not make one iota of difference any more than archeological evidence might prove that there was no Exodus from Egypt and medical science might throw doubt on the virgin birth.

Because there is another possibility - that the suffering of the Jews is held to be the worst crime in human history not because of the nature of the crime but because of the nature of the victims. Maybe Abe Foxman had it just about right when he wrote:-

(The Holocaust is) ... "not simply one example of genocide, but a near successful attempt on the life of God's chosen children and, thus, on God himself" (20)

Because it may be that the Holocaust is not just special, it may be that the Holocaust is sacred. It may be that speaking of the Holocaust alongside other atrocities is like speaking of the Passion as being the crucifixion of one troublemaker and two thieves. It may be that the Holocaust is a narrative of suffering greater than just of one person on a cross.

If Auschwitz is something other than a horror of history, if it goes beyond the 'banality of evil', then Christianity totters on its foundations. Christ is the Son of God, who went to the end of the humanly endurable, where he endured the cruelest suffering... If Auschwitz is true, then there is a human suffering which simply cannot be compared with that of Christ... In this case, Christ is false, and salvation will not come from Him ... Auschwitz is the refutation of Christ. *Claude Lanzmann*

So the Holocaust and Jewish suffering, no longer history, now theology, have become a religious imperative for Jews, and more critically for all Jews, even for those Jews who regard

themselves as secular, who haven't been near a synagogue since they were children, even for those Jews who don't much consider themselves Jews. Take ten Jews today, maybe three will worship God, perhaps nine will worship the state of Israel, nine-point-five may worship "The Jewish People" but nine-point nine-nine-nine recurring will worship Jewish suffering and the Holocaust. The Holocaust resolves the great dilemma of modern Jewish life - how to be a Jew when you no longer believe in the Jewish God. Secular Jews have found many gods to replace the one they reject -- Marx and Trotsky, atheism, psychoanalysis, multiculturalism, human rights, money and success, and of course, Zionism -- there's lots to choose from but only one that serves as a catch-all for everyone. And if you don't believe it, try this - go find the most educated, secular, progressive, enlightened, perceptive, sensitive Jew you know - deny the Holocaust and then stand back.

But the Holocaust is not confined to Jews. The Holocaust is not only the central martyrdom and therefore a religious focus in modern Jewish history but also, if not in world history, then certainly in American and European history. All over North America and Western Europe: Holocaust museums - cathedrals to the new religion with their own priests and priestesses; Abe Foxman, Deborah Lipstadt, Elie Wiesel, Simon Wiesenthal, abound -- the biggest and best in Washington DC with all the other symbols of American nationhood and power. Holocaust Chairs at major universities, memorials, foundations, conferences and symposia, books, magazines, films, TV documentaries. The further we travel in time from the actual events the greater the sacralisation. But these are only the outward manifestations. The Holocaust, the ultimate in suffering is a paradigm for all Jewish suffering and for all intolerance, discrimination and hatred against Jews, and this is in itself is a paradigm for all suffering and all intolerance, discrimination and hatred against all people. That's why a major Holocaust Museum in the U.S. is able to style itself as simply "The Museum of Tolerance", and that's why those who dare to challenge the Jewish claim to a particularity of suffering are nearly always accused of "intolerance" or of "promoting hate". The Holocaust may be the ultimate symbol of Jewish power, the most visible means by which the Jewish will in this world is enforced and displayed to a cowering non-Jewish world. It proclaims that Jews are suffering and Jews are innocent so Jews can do what they like and, by association the state of the Jews is also suffering, is also innocent and can also do what it likes.

The Emperor's new clothes

But the world doesn't jump because it feels sorry for Jews. As Israel Shamir says, compassion and guilt may get you a free bowl of soup but not a lot else, and certainly not the ninety billion deutschmarks paid in reparations by the Federal Republic of Germany to the infant state of Israel, the billions of dollars paid by successive US governments to maintain that state, nor the free pass given to Israel by just about everyone to do pretty much what it likes to the Palestinians. The power of the Holocaust is not the power to arouse pity and compassion in the rest of the world. Anyone can see that Israel has no need of our pity or compassion and neither have Jews. Israel is not weak and Israel is not innocent and neither are Jews. What is harder to see is how anyone could ever have thought otherwise. Could it even be the same with the Holocaust? Is it not by now plain that there is very little evidence to support the Holocaust narrative, that the extermination narrative just doesn't add up, and that the issue of the gas-chambers could, as Ingrid Rimland reminded us, be settled easily by forensic investigation.

I suggest that forensic science ought to settle that disagreement about what Germans did or did not do in World War II in an open public forum.

Why has this not been done? Everyone must know that if the establishment could disprove revisionist claims they would, so why haven't they? And anyone can visit any number of websites and find mountains of evidence against the veracity of the Holocaust, so why don't we?

The reason is the same reason why courtiers have, since time began, acted as if a stark naked emperor was beautifully attired - because they have to. The power of the Holocaust is the same power as enabled a few thousand Englishmen to rule hundreds of millions of Indians; a few hundred French aristocrats to rule a few million French peasants and a Czar and a few hundred Russian nobles to rule millions of Russian serfs. It is the same power that all over the world and throughout human history has enabled the prosperous few to rule over the impoverished many. It is the very essence of power in this world; the power of bluff. As the unclothed Emperor can force people to believe that he is clothed, so the Jewish and Holocaust establishments can make us believe that black is white in the Holocaust narrative and that Jews and Israel are suffering and innocent. And if they can't make us believe it, they can at least make us say that we believe it. To the wannabee dissenter, the power behind the Holocaust says this, "Watch it! If we can enforce this, we can enforce anything!"

But why should we care if Jews choose to create for themselves such a mythology, even if that mythology has been accepted by so many others? The answer is: we must care because if the Holocaust is false, then there are those who suffer under that falsehood. First, if the special status of Jews is removed, then the equal status of every single non-Jew who died in that same time, till now demeaned and denigrated, is immediately restored to its rightful and equal place. And there are other victims too. The German people stand accused and found guilty of having committed the worst crime in human history. The Poles, Ukrainians, Latvians, Lithuanians etc. etc. stand accused and found guilty of aiding, abetting and even applauding the commission of the worst crime in human history. Add to them the Catholic Church and the Pope, the Americans and British who stand accused and found guilty of not having done enough to prevent the commission of the worst crime in human history. Add to them Christianity and Christians who throughout the ages stand accused and found guilty of laying the foundations for the commission of the worst crime in human history. And finally you may as well throw in pretty much the entire non-Jewish world accused and guilty of what amounts to simply not being one of the chosen victims of the worst crime in human history, and therefore condemned forever to hush their voices whenever the word "Jew" is mentioned and to stand silently as the myth of Jewish chosenness in the Holocaust is propagated.

The weapons of the poor...

There is one other victim: a present, pressing, ultimate victim. The Palestinian people -- denied, denigrated and abused by a power which uses the Holocaust as a shield behind which any and every atrocity may take place -- are surely the primary sufferers under the Holocaust.

On March 22 2001 Robert Faurisson wrote a paper for the proposed Beirut Conference on Revisionism and Zionism, which he knew would never be presented. He was right. The conference was cancelled due to external pressure, largely by Jewish groups. In his paper for the first time, Faurisson addressed the Arab world. First, he put it to them that an intelligent adversary may say that they fear something when they don't, and that they don't fear something when they do. Thus their enemies' firepower is deflected from those places where it may do real damage to those areas where it can do little damage.

Then he listed those things that Zionists do not fear: They do not fear military power -- they've more than enough of their own and anyway, they know that anyone who has military power is far more likely to support them rather than oppose them. They do not fear anti-Semitism -- on the contrary they feed on it to create sympathy for their cause. They do not really fear denouncers of Holocaust exploitation -- the Norman Finkelsteins and the Peter Novicks -- so long as they do not challenge the Holocaust itself. After all, the fiercest critic of something can (albeit often unwittingly) become its staunchest guardian -- (If Norman Finkelstein says it, it must be true.) They do not even fear anti-Zionism, since Zionism, like Jewish power itself, has the wondrous ability to transform itself into anything it wants -- left/right, religious/secular, one-state/two-state -- all provide fertile ground for Zionism and Jewish particularity. Nor do they much fear attacks on the founding myths of Israel -- that is, all of them except one. Finally, they do not even fear being called Judeo-Nazis. On the contrary, being labeled by one's adversaries as a Nazi merely affirms that "Nazi" is the very worst thing imaginable.

He then told his audience what Zionists do fear: They fear the weapons of those who have nothing left to lose -- the poor and the weak. They fear the stones and suicide bombers of the Palestinian Intifada -- and they fear the weapons of that other intifada -- the words of the revisionists.

Zionists truly fear the weapons of the poor (children's stones, their slingshots like that of David against the giant Goliath, the suicide attacks) and all that may endanger persons and business; they fear a demeaning of their brand image. But they are above all apprehensive of "the poor man's atomic bomb", that is, the disintegration, by historical revisionism, of the lie of the gas chambers, the genocide and the six million; they dread this weapon that kills no-one but that would not fail, if properly used to explode their big lie like a bag of hot air ... to lose the "Holocaust" is to lose the sword and the shield of Israel as well as a formidable instrument of political and financial blackmail. (21)

Despite their honourable intentions and dedicated efforts, the solidarity movement, which includes many Jews of conscience, has had little success in stopping the Zionist juggernaut. **The truth is that the only thing that has stalled it has been Palestinian steadfastness and Palestinian stones.** Although they will never say so, Palestinians must know that they are not just facing the might of the Israeli state but also the power of organized world Jewry and its primary arm, the Holocaust. Perhaps Palestinians should consider lobbing a few stones in that direction. Perhaps we all should.

December 2004

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Postscript: On March 2nd 2005 Ernst Zundel was deported to Germany where he faces a five year prison sentence for Holocaust denial.

(1)

http://www.nimn.org/Perspectives/american_jews/000308.php?section=American%20Jewish%20Voices

(2) Complaint under the Optional Protocol to the International Covenant on Civil & Political Rights Against Canada - January 4, 2005

(3) <http://www.righteousjews.org/article10.html>

(4) <http://www.ihr.org/main/journal.shtml>

(5) <http://www.resistance.com/Hayward/hay1.html>

(6) http://www.ihr.org/ihr/v12/v12pl67_Webera.html

(7) Robert Faurisson, Press Conference, Stockholm, March 1992

(8) <http://www.ihr.org/conference/beirutconf/010331faurisson.html>

(9) Paul Rassinier, *Le Drame des Juifs européens*, Les Sept Couleurs, 1964, reprinted by La Vieille Taupe, Paris, p. 79.

(10) <http://www.adl.org/holocaust/introduction.asp>

(11) <http://www.nizkor.org/>

(12) Klara Obermueller Weltwoche series, "Auschwitz und die 'Auschwitz-Luege'", 9, 16, and 23 December 1993, 3 articles.

(13) Deniers, Relativists and Pseudo-Scholarship -- Deborah Lipstadt. Published in *Dimensions*, Vol. 6, No. 1, 1991.

(14) *ibid.*

(15) *ibid.*

(16) Extract from the Denial of Holocaust (Prohibition) Law 5746/1986 passed by the Israeli Knesset July 8th 1986 quoted in Hayward p. 25

<http://www.resistance.com/Hayward/hay1.html>>

(17) <http://www.freewebs.com/joelhayward/thesisaddendum.htm>

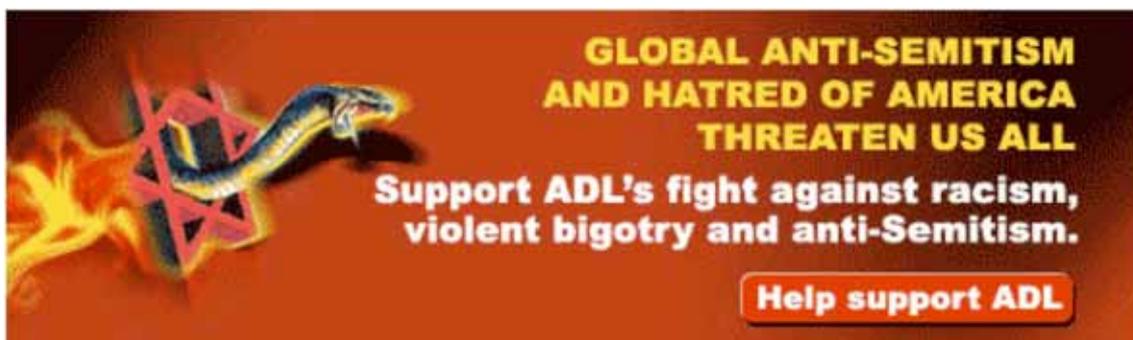
(18) <http://www.geocities.com/Athens/Rhodes/5338/psa/cole.html>

(19) Elie Wiesel, *Night*, 1960, in *The Night Trilogy*, 1985, pp. 40-43)

(20) Abraham Foxman quoted in Peter Novick *The Holocaust in American Life* by Peter Novick, published by Houghton Mifflin Co. 1999. p.195; 199.

(21) Paper written by Robert Faurisson for Beirut Conference on Revisionism and Zionism -- March 2001.

Look at the new ADL logo



J'Accuse

Anti-Semitism at 'Le Monde' and beyond.

Tom Gross

A French court last week found three writers for *Le Monde*, as well as the newspaper's publisher, guilty of "racist defamation" against Israel and the Jewish people.

In a groundbreaking decision, the Versailles court of appeal ruled that a comment piece published in *Le Monde* in 2002, "Israel-Palestine: The Cancer," had whipped up anti-Semitic opinion.

The writers of the article, Edgar Morin (a well-known sociologist), Daniele Sallenave (a senior lecturer at Nanterre University) and Sami Nair (a member of the European parliament), as well as *Le Monde's* publisher, Jean-Marie Colombani, were ordered to pay symbolic damages of one euro to a human-rights group and to the Franco-Israeli association. *Le Monde* was also ordered to publish a condemnation of the article, which it has yet to do.

It is encouraging to see a French court rule that anti-Semitism should have no place in the media -- even when it is masked as an analysis of the Israeli-Palestinian conflict. The ruling also makes it clear that the law in this respect applies to extremist Jews (Mr. Morin is Jewish) as much as to non-Jews.

Press freedom is a value to be cherished, but not exploited and abused. In general, European countries have strict laws against such abuse and Europe's mainstream media are in any case usually good at exercising self-censorship. Responsible journalists strenuously avoid libelous characterizations of entire ethnic, national or religious groups. They go out of their way, for example, to avoid suggesting that the massacres in Darfur, which are being carried out by Arab militias, in any way represent an Arab trait. The exception to this seems to be the coverage of Jews, particularly Israeli ones. This is particularly ironic given the fact that Europe's relatively strict freedom of speech laws (compared to those in the U.S.) were to a large extent drafted as a reaction to the Continent's Nazi occupation.

And yet, from Oslo to Athens, from London to Madrid, it has been virtually open season on them in the last few years, especially in supposedly liberal media. "Israel-Palestine: The Cancer" was a nasty piece of work, replete with lies, slanders and myths about "the chosen people," "the Jenin massacre," describing the Jews as "a contemptuous people taking satisfaction in humiliating others," "imposing their unmerciful rule," and so on.

Yet it is no worse than thousands of other news reports, editorials, commentaries, letters, cartoons and headlines published throughout Europe in recent years, in the guise of legitimate and reasoned discussion of Israeli policies. The libels and distortions about Israel in some British media are by now fairly well known: the *Guardian's* equation of Israel and al Qaeda; the *Evening Standard's* equation of Israel and the Taliban; the report by the BBC's Middle East correspondent, Orla Guerin, on how "the Israelis stole Christmas." Most notorious of all is the *Independent's* Middle East correspondent, Robert Fisk, who specializes in such observations as his comment that, "If ever a sword was thrust into a military alliance of East and West, the Israelis wielded that dagger," and who implies that the White House has fallen into the hands of the Jews: "The Perles and the Wolfowitzes and the Cohens ... [the] very sinister people hovering around Bush."

The invective against Israel elsewhere in Europe is less well known. In Spain, for example, on June 4, 2001 (three days after a Palestinian suicide bomber killed 21 young Israelis at a disco, and wounded over 100 others, all in the midst of a unilateral Israeli ceasefire), the liberal daily *Cambio 16* published a cartoon of Israeli Prime Minister Ariel Sharon (with a hook nose he does not have), wearing a skull cap (which he does not usually wear), sporting a swastika inside a star of David on his chest, and proclaiming: "At least Hitler taught me how to invade a country and destroy every living insect."

The week before, on May 23, *El Pais* (the "New York Times of Spain") published a cartoon of an allegorical figure carrying a small rectangular-shaped black moustache, flying through the air toward Sharon's upper lip. The caption read: "Clio, the muse of history, puts Hitler's moustache on Ariel Sharon." Two days later, on May 25, the Catalan daily *La Vanguardia* published a cartoon showing an imposing building, with a sign outside reading "Museo del Holocausto Judio" (Museum of the Jewish Holocaust), and next to it another building under construction, with a large sign reading "Futuro Museo del Holocausto Palestino" (Future Museum of the Palestinian Holocaust).

Greece's largest newspaper, the leftist daily *Eleftherotypia*, has run several such cartoons. In April 2002, on its front cover, under the title "Holocaust II," an Israeli soldier was depicted as a Nazi officer and a Palestinian civilian as a Jewish death camp inmate. In September 2002, another cartoon

in *Eleftherotypia* showed an Israeli soldier with a Jewish star telling a Nazi officer next to him "Arafat is not a person the Reich can talk to anymore." The Nazi officer responds "Why? Is he a Jew?"

In Italy, in October 2001, the Web site of one of the country's most respected newspapers, *La Repubblica*, published the notorious anti-Semitic forgery, *The Protocols of the Elders of Zion*, in its entirety, without providing any historical explanation. It did suggest, however, that the work would help readers understand why the U.S. had taken military action in Afghanistan. In April 2002, the Italian liberal daily *La Stampa* ran a front-page cartoon showing an Israeli tank, emblazoned with a Jewish star, pointing a large gun at the baby Jesus in a manger, while the baby pleads, "Surely they don't want to kill me again, do they?" In *Corriere Della Sera*, another cartoon showed Jesus trapped in his tomb, unable to rise, because Ariel Sharon, rifle in hand, is sitting on the sepulcher.

Sweden's largest morning paper, *Dagens Nyheter*, ran a caricature of a Hassidic **Jew accusing anyone who criticized Israel of anti-Semitism**. [**Astonishing ?**] Another leading Swedish paper, *Aftonbladet*, used the headline "The Crucifixion of Arafat."

If the misreporting and bias were limited to one or two newspapers or television programs in each country, it might be possible to shrug them off. But they are not. Bashing Israel even extends to local papers that don't usually cover foreign affairs, such as the double-page spread titled "Jews in jackboots" in *Luton on Sunday*. (Luton is an industrial town in southern England.) Or the article in Norway's leading regional paper, *Stavanger Aftenblad*, equating Israel's actions against terrorists in Ramallah with the attacks on the World Trade Center.

Grotesque and utterly false comparisons such as these should have no place in reporting or commenting on the Middle East. Yet although the French court ruling -- the first of its kind in Europe -- is a major landmark, no one in France seems to care. The country's most distinguished newspaper, the paper of record, has been found guilty of anti-Semitism. One would have thought that such a verdict would prompt wide-ranging coverage and lead to extensive soul-searching and public debate. Instead, there has been almost complete silence, and virtually no coverage in the French press. [**Why ? Because nobody can believe the charge to be true...**]

And few elsewhere will have heard about it. Reuters and Agence France Presse (agencies that have demonstrated particularly marked bias against Israel) ran short stories about the judgment in their French-language wires last week, but chose not to run them on their English news services. The Associated Press didn't run it at all. Instead of triggering the long overdue reassessment of Europe's attitude toward Israel, the media have chosen to ignore it.

The Wall Street Journal Europe, June 2, 2005

NOGOOD

Controversy over Holocaust Museum

By **Daniel Woolis**

Western governments pledged Thursday to fight anti-Semitism and other forms of intolerance and acknowledged some of them have failed to deliver on past commitments and upbeat speeches must now be matched with hands-on measures against hate crimes. The two-day conference of the Organization for Security and Co-operation in Europe ended **on an unexpected and somewhat angry note** as the body's top official for an anti-Semitism task force expressed shock upon learning a landmark building in host city Cordoba houses a government-subsidized foundation created by **Roger Garaudy**, a French author convicted of questioning the Holocaust death toll.

"I am angry that this can happen here and nobody is really working against that," **Gert Weisskirchen** [1] told The Associated Press. "I am ready to write a letter to the minister of the interior asking him what he personally is now doing against it. That is the first step. Then we will see."

In a final statement issued after two days of speeches and workshops, delegates from all 55 member states of the OSCE stressed the importance of interfaith dialogue and insisted that strife in the Middle East cannot be used as justification for violence against Jews. The statement said educating people about the Holocaust and anti-Semitism is needed to prevent intolerance, but **it did**

not suggest any specific measures on how to do this. And it alluded to the fact that the OSCE has not come up with an official definition of anti-Semitism.

"This is a work in progress," said the U.S. ambassador to the Vienna-based body, Stephan Minikes.

Spanish Foreign Minister Miguel Angel Moratinos said the conference had agreed on a policy of "zero tolerance of intolerance" and the meeting went a step beyond one held last year in Berlin because there was a greater commitment by countries to actually do something about religious and racial intolerance and not just talk about it.

Delegates heard only 29 had abided by a pledge last year to provide the OSCE with detailed statistics on hate crimes.

The head of the U.S. delegation, New York Governor George Pataki, said: "We have all given our speeches **in the best prose we can muster**, but there is more to combating anti-Semitism and intolerance than mere speeches. We now need to implement our commitments."

As the conference ended, town hall quickly called a press conference to explain the existence of the **Garaudy foundation, about 200 metres from the palace where the conference was held. [Very funny indeed.]**

The edifice is an exquisite 12th-century Moorish tower in the old quarter of Cordoba, which in medieval times was known as a flourishing and peaceful home to Muslims, Jews and Christians. The tower, which features a museum dedicated to that period, is owned by the town council, Deputy Mayor Andres Ocana said. Town hall first ceded the spot to the foundation in 1987 and renewed the arrangement 10 years later. The foundation was created by Garaudy, who in 1998 was convicted in France over a book he wrote that **questioned whether six million Jews died in the Holocaust.**

Ocana said the Roger Garaudy Foundation receives a small subsidy from town hall and he defended the foundation's goals - encouraging harmony among religions - as legitimate and long-standing. He said Garaudy is very ill and now has essentially nothing to do with the foundation. Ocana said the fact that his name remains on it is "a bit anachronistic," but officials had never considered forcing it to change its name after Garaudy was convicted in 1998 in France. The vice president of the board that now runs the foundation, Balbino Povedano, said the foundation is about an idea - encouraging religious harmony - not its founder and that he himself would raise the issue of the five-member board changing the organization's name.

Garaudy, a philosopher and convert to Islam who used to travel often to Cordoba, received a six-month suspended prison sentence and fines amounting to more than \$21,000 US for disputing facts about the Holocaust in his book, ***The Founding Myths of Israeli Politics***. Garaudy also received a three-month suspended sentence and an additional \$8,000 worth of fines for inciting racial hatred. In his book, Garaudy questioned the number of Jews killed by the Nazis in Second World War, saying it was much lower than the six million agreed upon by historians, and denounced what he called "Shoah business" - exploiting the Holocaust for money and political gains. A stand in the lobby of the museum features a number of books by Garaudy but not the one he was convicted for or any that seemed to be about **revisionism**. [2]

from Cordoba, Spain (Associated Press) - June 9, 2005

<http://cnews.canoe.ca/CNEWS/World/2005/06/09/1079449-ap.html>

[1] See the website of this sinister idiot : <http://www.gert-weisskirchen.de/> He displays his photograph : he looks like a real fanatic ! His site shows no evidence of any activity towards erasing Cordoba Garaudy landmark. Words, attitudes, theater, wind, nothing more.

[2] The revisionist books by Garaudy can be seen and downloaded here:

<http://aaargh.com.mx/fran/livres/livres.html>

NEO-STALINISM

Co-founder of France's Green Party Expelled for Anti-Semitism and Holocaust Denial

Doug Ireland

A co-founder of France's Green Party in 1984, Ginette Skandrani, has been expelled after a trial by the party's regional administrative committee in the Ile de France region, which includes Paris and its suburbs, after formal complaints were filed against her, the center-left Parisian daily *Liberation*

reported today -- under the headline, "A Green Too Brown for Her Party". Skandrani, who has played only a very marginal role in the party these last years, according to *Liberation*, was accused of being part of the **editorial collective of several reviews and websites that are run by and publish notorious Holocaust deniers** -- or, as the French say, "negationnistes."

Among the points cited by the member of the Green Party's national executive committee who presented the case against Skandrani was her frequent participation in the **denialist website** of the Association of Former Lovers of War Stories and Holocaust Tales, the French acronym of which is AAARGH ! (l'Association des anciens amateurs de récits de guerres et d'holocaustes.) AAARGH! ' slogans on their website, as you can see for yourself if you choose, include, "No to Anti-Racism"; and "No to Anti-Fascism." Skandrani was likewise taxed with being an editorial counselor of the Tunisian exile review *L'Audace*, which is opposed to the Ben Ali dictatorship in Tunisia but is equally home to articles that *deny the Holocaust* and are openly anti-Semitic.

Other points in the case against Skandrani: her support for the infamously **denialist** views of the former Communist ideological commissar Roger **Garaudy**, once noted for his polemics against Althusser -- and author in his declining years of a book casting doubt upon the Holocaust; and her support of a journal that promotes the views of Alain de Benoist, the **sinister theorist** of the French extreme-right Nouvelle Droite, whose paganist and racist nationalisms are purveyed by the organization GRECE (Groupement de Recherche et d'Etude pour la Civilisation Européenne), and have become popular with extremist, ultra-right, nationalist and neo-fascist groups world-wide (Jean-Marie Le Pen and his cronies supported and actively participated in the founding of GRECE in 1969, and books by Benoist are popular at the fetes of Le Pen's Front Nationale); and Skandrani's support for Dieudonné, a comic who, over the last two years, has become increasingly anti-Semitic in a series of declarations condemning the "world Zionist plot," "Zionist control of all French media" (mainstream French media, in reality, are among the world's most sympathetic media to the Palestinian cause outside the Arab world; the Palestinians are fortunate in having as their longtime ambassador in Paris Leila Shahid, a brilliantly articulate and media-savvy woman who speaks exquisite French, and her frequent appearances on French TV have won many friends to the cause of justice for the Palestinians). Dieudonné has also called the Holocaust a "pornographic myth" -- while his increasingly heavy and unfunny sketches contain portraits of Jews and Jewish behavior worthy of *Der Sturmer*.

There is in France a group of writers -- so-called *nouveaux philosophes* -- who are what Americans would call neo-conservatives, and whose line is to accuse critics of the policies of the State of Israel, of the Sharon government, or of Zionism, of being anti-Semites. These writers include Pascal Bruckner, Alain Finkielkraut (photo right), Bernard-Henri Levy, André Glucksmann, and the former Minister of Education for Jacques Chirac, Luc Ferry. The way in which these philosopher-pamphleteers amalgamate criticism of Israeli policies of repression and anti-Semitism is something I reject as unworthy of anyone who pretends to be a serious intellectual. (...)

The *nouveaux philosophes'* sort of demagoguery debases the struggle against genuine anti-Semitism, and plays into the hands of extremist manipulators, fundamentalist Muslims, and apologists for terrorism. I have nothing but contempt for genuine anti-Semites (see, to take just one example from many in my writings, my warning about the New Age anti-Semite and Holocaust denier David Icke, which caused this blog to be deluged with anti-Semitic hate mail.) But if the charges against Skandrani were limited to amalgamizing accusations of the Finkielkraut-Bruckner-et al genre, I don't think they would amount to much (although, from what I've read of Skandrani, she has signed declarations and made statements whose language is, at best, incautious and unreasonable, and at worst, stupidly detestable).

However, as a prominent French Green friend told me on the phone today from Paris, it was the documented charges of overt sympathy with Holocaust denialism that weighed most heavily against Skandrani with her party comrades, from whom she has distanced herself in recent years. I'm unfortunately familiar with some of the denialist ravings of Garaudy, the intellectually-draped racial nationalisms of Alain de Benoist (photo left; Benoist also tries to recruit on the left), and the tragic turn toward racial hatred of the Jews which the comic Dieudonné -- whose political humor I used to enjoy several years ago -- has taken in the last two years. If Skandrani has aligned herself with such folk, she has thus clearly divorced herself from democratic humanism.

A final word: I had not intended to post about this matter, thinking it of little interest to most readers -- but when I sent around the clip from *Liberation* today on the Skandrani case to the few friends I thought would find the news pertinent, I got back several requests to render an account in English. To do so required some additional explanations to make the article's news comprehensible to a Stateside audience. Thus this post. It may only be of interest to a handful, but at least it is there on the record and accessible to those whose only language is the Anglo-Saxon tongue. Besides, a little lesson in how to tell a real anti-Semite from a falsely-accused one is never entirely wasted.

Original article is at: <http://miami.indymedia.org/news/2005/06/1691.php>
Friday, Jun. 17, 2005
http://direland.typepad.com/direland/2005/06/cofounder_of_fr.html

BOOKLET

Auschwitz: Fakten versus Fiktion. Der Holocaust und die Wissenschaft.

Published by **Siegfried Verbeke**

The glossy cover of this 54-page booklet features a US Air Force aerial photograph taken of Auschwitz-Birkenau on 31 May 1944 when allegedly 6-20 thousand Jews were gassed and burned and thick smoke billowed forth from the chimney covering the whole campsite – so according to eyewitness testimony. The back cover features a photo of the Auschwitz-Birkenau German-language plaque with the 4 million figure for the period 1940-45. In 1990 these 20 plaques were removed and in Spring 1995 they were replaced with a lower figure, that of 1-1.5 million deaths. The question is asked, is it not legitimate to rehabilitate those individuals who up to then were heavily fined and imprisoned for denying the 4 million deaths figure at Auschwitz? And what about those Germans who were sentenced to death by the International Military Tribunal on the 4 million figure?

The introduction is a racy one-page overview of how the “Holocaust” has been used to destroy German society and how, for example, Fred Leuchter was arrested at the German TV studio even before he had a chance of saying anything at all.

Witness statements taken from soldiers are ridiculed because such “confessions” were extracted under force, as is proven by one of many photos.

Trials against German soldiers were farcical, for example the 1950 trial against SS officer O Hoppe who had 130 witnesses testify against him that he was involved in the shooting of prisoners at Buchenwald concentration camp, something that 16 years later was proven to be an outright lie. Many forged photographs were also used to bolster the “Holocaust” story.

[Interestingly, such fabrication of alleged facts is currently playing itself out at another level within the German media between historian Joachim Fest and long-time literary critic Marcel Reich-Ranicki. The latter is fabricating stories (outright lying, like currently the Norman Finkelstein allegation against Alan Dershowitz - though in this case it appears that Dershowitz is the liar.) about Fest because Fest was involved in the latest film about Hitler: *Speer und Er*, something that Reich-Ranicki (Scheusal!), the so-called literary “Holocaust” enforcer in Germany, cannot accept without inferring baser motives on Fest’s part. The fact that Fest helped write Albert Speer’s book, and that Speer’s claim that he did not know anything about the gassings/“Holocaust”, is for Reich-Ranicki a lie, which serves to hide Fest’s true intentions – of wishing to whitewash Hitler and the National Socialists. The issue is explored in *Der Spiegel*, <http://www.spiegel.de/> No 25, 20 June 2005, and it is instructive here to read the full article because it clearly illustrates that the current argument on the “Holocaust” rests on the assumption/premise that it did happen. This point indicates how shaky the foundations of the ‘Holocaust’ story are, and why it is imperative that Revisionists be silenced. When I visited Albert Speer in his Heidelberg home during the 1970s, he said the same thing to me – then added that he still accepted the guilt that flowed from an acceptance of the extermination story. It looks as if Fest will stand firm against the Scheusal!

The booklet focuses on the German concentration camps where eyewitness evidence about their nature began to contradict itself. The situation about the alleged extermination camps in Poland is similarly portrayed – Belzec, Treblinka, Auschwitz.

Udo Walendy and John Ball are just two researchers who have pushed the Revisionist boundaries further towards factual truth. Robert Faurisson’s basic research of 1978-79 was confirmed by Fred Leuchter in 1988 during the Ernst Zündel Toronto Holocaust trial, and by Gernar Rudolf in 1991. The overview of Auschwitz is concise with a colour page in the middle of the booklet featuring a number of photographs. There is the Auschwitz I mortuary claimed to be a gas chamber, that even in 1996 van Pelt/Dwork de-commissioned as ever having been a homicidal gas chamber; the alleged roof vents through which Zyklon B is supposed to have been thrown - so according to eyewitness testimony! There is a photo of the swimming pool that in the latest book on Auschwitz is passed off as a fire pond [Laurence Rees: *Auschwitz. The Nazis & The ‘Final Solution’*, BBC Books, 2005 - ISBN 0 563 52117 1. This book’s dedication reads: IN MEMORY OF 1.1 MILLION MEN,

WOMEN AND CHILDREN WHO DIED AT AUSCHWITZ]; two small photos feature Germar Rudolf chipping away at the stained and non-stained walls collecting samples, and more.

Daniel Goldhagen is called a successful spreader of lies, while Spielberg's film Schindler's List, serves to illustrate how fiction is sold as factual truth, but remains pure German hatred propaganda.

The Wannsee Protocol is still deemed to be the document that proves the beginnings of the extermination process — something that is absolute nonsense — unlike with the International Red Cross Report where the fact that the IRC did not report any extermination is held to be proof that it happened. The Einsatzgruppen murders allegations are raised and the question asked: What happened to the Jews? — and the numbers game begins where the difficulty faced by those who believe in the six million deaths how to explain that over four million individuals have made compensation claims on the Germans.

And then towards the very end there is an admission: there was a Holocaust, that of German cities, the Wilhelm Gustloff, the hatred against Germans as propagated by Kaufmann, the brutality that befell German women as they trekked westwards out of east Germany, etc.

A final double page lists most of the important German Revisionist books available from Verbeke.

http://mail.detox.flawlesshosting.net/pipermail/k0nsl_detox.flawlesshosting.net/2005-June/000207.html

Right now, at the time of printing, Verbeke languish in a Dutch jail. See below

Belgian Holocaust denier held at Schiphol

5 August 2005

Brussels — Belgian negationist and extreme-rights publicist Siegfried Verbeke has been arrested at Schiphol Airport in Amsterdam and might be extradited to Germany for trial. A German judge issued an international arrest warrant against Verbeke at the end of last year because he cast doubt over the internet whether the Nazis actually killed six million Jews in World War II.

Germany asked Belgium to extradite Verbeke, of Kortrijk, last year but a Belgian judge refused the request, Belgian newspaper 'De Standaard' reported on Friday. Verbeke has already been convicted in Belgium for negationism. The appeals court in Antwerp sentenced him in April this year to a maximum one-year jail term and a EUR 2,500 fine for breaching negationist and anti-racism laws.

The 63-year-old Verbeke has been the head of the Free Historical Research centre (VHO) since 1983. The centre publishes books in which the Holocaust is denied or downplayed. Verbeke has used the principle of freedom of speech to defend himself in the past and is a renowned figure across Europe. He holds links with various extreme-rights groups across the continent, Flemish broadcaster VRT reported.

Expatica

http://www.expatica.com/source/site_article.asp?subchannel_id=48&story_id=22551&name=Belgian+Holocaust+negationist+held+at+Schiphol

WITCH

Comrade Raimondo Seeks a Scapegoat

By Israel Shamir

A man accused of witchcraft at the Inquisition Court had two ways to defend oneself. One, he could laugh it off, and declare: there is no such thing as witchcraft. The problem is, the inquisition won't approve of such a defence, and the daring Witchcraft Denier may yet end at the stake, if not for

his black magic, then for his Denial. The second way was to finger a "real sorcerer" and thus to demonstrate one's obedience to the Inquisition.

This easier way out was chosen by an internet columnist Justin Raimondo of Antiwar.com who was <http://www.timesonline.co.uk/article/0,,22369-1671715,00.html> accused of variety of sins (1) by a junior London-based inquisitor called David Aaronovitch in the Times (London). He decided to <http://antiwar.com/justin/?articleid=6472> scapegoat me. (2) I find myself in a familiar predicament: much as I sympathise with the victim of inquisition, I am not ready to serve as his fall guy.

In brief, Raimondo says: I am not an antisemite, but Shamir "of indeterminate ethnicity" is.

This is the path many good but frail guys tread before him and it made them no good at all. The Columbia University professor Joseph Massad comes to my mind: he accused late Prof Israel Shahak of being antisemite. It did not help him a jota: he was accused of the same dreadful offence by the same inquisition he tried to placate and almost lost his job. Now Raimondo goes the same path, and

http://www.the7thfire.com/new_world_order/zionism/justin_raimondo_does_not_go_far_enough.htm not the first time. (3) He even took up the line of "doubtful ethnicity": Jews use this disclaimer to imply that a pureblood Jew would never stray that far. After repeating this small slur, Raimondo may begin to check kosher certificates on his bacon and eggs.

Pity, for a long time, I have kept a warm spot in my heart for Comrade Raimondo. Much as I do not like the US right-wingers, this flamboyant Republican-against-the-war appeared to me a man who fulfils a positive function in the US body politic. He is not the man I would like "to be in bed with", as he claims, for I do not like to be in bed with men. But he is doing a good job, opposes Zionism and the US expansion to the Middle East.

He writes, correctly: "The War Party greatly fears unity among the antiwar forces. If they can succeed in demonizing antiwar conservatives, and play on the Left's own caricatured conception of the Right - a caricature based on ignorance and loyalty to an outmoded "left-right" paradigm - they can split opponents of America's imperial ambitions and even set them against each other." After this, perfectly correct line, he explodes in indignation: "what I have to do with the likes of David Duke, Nick Griffin, and the founder of the Baader-Meinhoff Gang, is a mystery to me".

A hint: all these people - as well as the Paleo-Conservatives, Nationalists, Communists and some Christian and Islamic Fundamentalists - are against the US-led war on the Third World. Strange, he does not want to see this common denominator. He has these qualities in common with other people whom I mentioned - from Duke to Mahler. I disagree with them on many positions, but approve of their antizionism and anti-imperialism. Likewise, Winston Churchill was not overtly fond of Communism, but supported Stalin in his struggle against Hitler's Germany. Another more up-to-date example: fervent Zionist and warmonger Aaronovitch supports the "antizionist Jews for Peace" in their attacks on Gilad Atzmon and myself.

The world-view difference between me and Raimondo (and Buchanan, and others) is a normal Left vs. Right difference. Raimondo's main accusation that "Aaronovitch is formerly a Communist Party youth leader" is in my eyes the sole redeeming feature of the named Aaronovitch. Raimondo calls him "a Stalinist", I reply with "alas, he is not". But I agree wholeheartedly with Raimondo that "Aaronovitch is a worm with slime trail". If the "left-right paradigm is outmoded" as Raimondo claims, we should look beyond differences, to the mutual convergence of interests.

Raimondo proclaims that "he is not against Jews". Well, this is not the Jewish view of him. Google "Raimondo Jews", and you will find that an important Jewish publication describes him as <http://www.frontpagemagazine.com/Articles/ReadArticle.asp?ID=17310>

American neo-fascist, (4) while the Chief of Staff of the Jewish Action Alliance writes: "what makes Justin Raimondo an especially dangerous anti-Semite is that he is too much of a coward to come out as an anti-Semite directly; instead, he uses the ruse of being anti-Israel."

Raimondo tries to sell us his PC version of the events: "support for that war within the administration had nothing to do with putting Jews in an "exalted position," but everything to do with putting the nation-state of Israel in such a position." "Most American Jews opposed the Iraq war, and they continue to oppose it. Israel is not "the Jews" — it is a nation, with interests unique to itself and policies that are all too often directly counterpoised to the interests and beliefs of Jews worldwide."

Very, very convincing. What, I pray, makes "the nation-state of Israel" so influential in the US? Why this small and far-away "nation-state" gets 90% support in the Congress and Senate and receives over 50% of all American foreign aid? Raimondo offers no answer of his own. For obvious reasons he can't agree neither with Chomsky's thesis that support of Israel is a real American Imperial interest nor with our view. Thus it remains a mystery in Raimondian universe.

In our view ("Shamir's thesis"), the main reason of Israel's prominence in the US is the Jewish prominence in the US discourse. Israel indeed is not "the Jews", but a part and parcel of the Jewish setup. If Raimondo were slapped by Aaronovitch, he would probably claim that he was slapped by

Aaronovitch's hand "which has nothing to do with Comrade Aaronovitch". In my view, if Aaronovitch's hand slaps Raimondo, probably his body and head are not too far behind.

I wonder what makes Comrade Raimondo a leading expert on "the interests and beliefs of Jews worldwide"? Jews say they support Israel (with miniscule exclusions) but he knows better. He says that "the American antiwar movement consists of a large number of Jews". Very true, and that is why the US antiwar movement was very hesitant of ever tying the war in Iraq with the cause of Palestine. They preferred to blame the war on "oil interests".

Raimondo says that "most American Jews opposed the Iraq war". Even if it were true (and it is not) what difference would it make? He notes that "60 percent of Americans say we ought to start withdrawing from Iraq" but "the War Party is still in the driver's seat". Isn't it the same story? Opposition of ordinary Americans of Jewish descent to the War does not influence the policy of "the Jews" (i.e. of Jewish elites) like the opposition of the ordinary Americans makes no impact of Bush's policies.

In order to present me as "an addled brain of a nutbar", Raimondo distorts my words. I write: "AIPAC and ADL should be registered as foreign-interests lobbyist if not banned altogether". He writes: "Shamir's idea that the U.S. government should ban Jewish organizations is grotesque, not only by libertarian standards but by any measure of human decency." I am not aware of the measure of "human decency" which forbids banning of these two monsters for they run a (surely illegal) private political police force in the US. This is certainly not "grotesque" for the country which routinely bans even philanthropic Islamic bodies. And who but Raimondo wrote in 2001: "when such groups [as AIPAC] put the interests of a country other than the US at the very top of their agenda, when nary a sliver of daylight can be found between their stance and that of a foreign power ò then Americans have a right to call them on it".

He writes: "Shamir caters to his deranged constituency of Jew-haters". Far from it: our community of

http://groups.yahoo.com/group/shamireaders/messages_shamireaders (5) has many professors and priests, people of Left and Right, of Jewish and Gentile origin, and is probably one of the most diverse and exciting groups in cyberspace. We are still ready to listen and swap views with all anti-War people, even with Raimondo.

(1) <http://www.timesonline.co.uk/article/0,,22369-1671715,00.html>

(2) <http://antiwar.com/justin/?articleid=6472>

(3)

http://www.the7thfire.com/new_world_order/zionism/justin_raimondo_does_not_go_far_enough.htm

(4) <http://www.frontpagemagazine.com/Articles/ReadArticle.asp?ID=17310>

(5) join: <<mailto:shamireaders-subscribe@yahoogroups.com>> The items published in the group can be seen on

<http://groups.yahoo.com/group/shamireaders/messages>

2 july 2005

DENIAL

Israel refuses extradition of Jewish war criminal

Jerusalem. – Israel has refused for a second time to extradite to Poland a Jewish man accused of crimes against German prisoners just after the end of World War II, prosecutors said Wednesday. Polish prosecutors received the refusal in a letter from the Israeli Justice Ministry saying "there was no basis whatsoever to extradite" Solomon Morel, an 86-year-old Holocaust survivor, prosecutor Ewa Koj told The Associated Press.

Polish prosecutors charge that Morel is responsible for the deaths of at least 1,500 prisoners in the Swietochlowice camp. Koj, a prosecutor with the government-run National Remembrance Institute in Katowice, said the Israeli ministry argued that the statute of limitations against Morel had run out. Koj criticized Israel's decision, saying: "How can a statute of limitations run out on crimes against humanity?"

Israel, which has no extradition treaty with Poland, in 1998 refused an extradition request based on charges of torture; the current request broadened the charges to genocide, for which there is no statute of limitations in Polish law. Morel left Poland for Israel in 1994, after accusations against him surfaced.

The Associated Press, 6 July 2005

A FAIR HEARING

Deactivating the Holocaust Hex Reflections of a Holocaust Revisionist and Liberal

Joseph Heaney

Of all the points of view current in the world that of the holocaust revisionist is the most difficult to get a fair hearing for. Thus it is so very difficult to get across. The very second one makes the slightest revisionist utterance they are down on you like a ton of bricks. One is greeted with hysteria masquerading as argument. One's sanity is called into question. One is labelled a bigot and worse.

Most so called educated people believe that level headed intelligent individuals, who dispute the standard holocaust narrative of six million Jewish victims, gas chambers and other horrors, just do not exist. If one holds such views one is by definition morally and intellectually depraved.

It is my hope in writing this piece to set matters to rights. By this I mean to let people know that holocaust revisionists are not monsters in human form and they view their ideas as simply the result of submitting common belief regarding what is known as the holocaust to objective multi-disciplinary scrutiny. This is the essence of Holocaust Revisionism.

It is also my aim to probe the political and philosophical implications of holocaust revisionism. I do not seek here to prove the contentions of revisionists outright but simply to whet the reader's appetite for further exploration. With that I would like to help him or her to appreciate the profound and momentous importance of the revisionist message.

I must make clear that I have not always held such views. There was a time, some years ago, when if I had heard any challenge to the standard sacred text I would have immediately mounted my high horse and armed with fierce indignation rode over the guilty miscreant. I was a holocaustian, a soldier ready to do battle for the holocaust faith, only then I had not realised it was a faith, I, as almost everybody, thought it was established fact like where Australia was on the globe or how the Titanic had sunk. This is the initial psychological problem everyone who comes to revisionism for the first time faces. One has so taken for granted the story of the gas chambers, death camps etc. that it has entered the psyche and become part of one's mental furniture. Furthermore, many thinkers today see the holocaust as being the defining event of 20th. century history.

Surely, one says to oneself, intellectuals could not be so stupid, so gullible, so corrupt to ascribe profound meaning to events which either did not happen or happened in ways very different to how they are thought to have happened? The revisionist answer is simply that the standard political/historical world-view is indeed corrupt and distorted to the point of absurdity.

My interest in the troubled politics of the Middle East and a series of twists of fate led me in a direction where I reigned in my scepticism and contempt enough to read some revisionist articles. I believe myself to have a good nose for detecting flawed logic, rationalisation, doublethink, tendentiousness and such like. I could find none of these in what I read. This was a great surprise as that is what I had expected. In fact it was in the writings of conventional historians and in critics of revisionism that these qualities appeared to be marked. Naturally I was dumbfounded. Curiosity led to further investigation. Eventually I had to throw in the towel and admit to myself that the holocaust story while embodying some truth was essentially atrocity propaganda. My view of history and the world was thrown into disarray.

So what do the revisionists actually say? Firstly they do not dispute that the Nazis persecuted the Jews of Europe and placed a great number of them in ghettos and concentration camps. They do not dispute that Jews were massacred in Eastern Europe by various parties including indigenous communities of Ukrainians, Poles and Russians and other nationalities as well as by the SS and Axis forces. What they do dispute is the number of Jewish victims which at six millions they hold to be a wild exaggeration. They say that the genocidal gas chambers did not exist and that it was not the intention of the Nazis to exterminate the Jews but rather to expel them from their sphere of influence. There were no "death camps". There were camps used to hold people in transit before resettlement and camps where people were forced to work in the war industries such as Auschwitz. Deaths in the camps were mainly due to Typhus.

Is all this not redolent of a right wing ideology of hatred and intolerance? Firstly revisionists come from many ideological and cultural backgrounds. The first of the prolific challengers of the

holocaust legend was a former French resistance activist Paul Rassinier who had been an inmate in Buchenwald and after the war for a time was a Socialist member of the National Assembly. He wrote a number of books based firstly on his Buchenwald personal experiences and later on the Nazi concentration camp system in general. Due to the revelations contained in his books in the 1950s the Holocaust canon was substantially revised. In 1960 it was officially admitted by the Munich Institute for Contemporary History that no lethal gassings had occurred in Buchenwald or any camps on German soil. Thus dozens of witness statements and alleged confessions of perpetrators were rendered invalid. The scene of mass annihilation had been safely isolated in Poland behind the then existing iron-curtain where it was conveniently closed to forensic examination. Rassinier died in 1967.

The most important promoter of Revisionism in the United States at present is the libertarian Bradley Smith. For him the supreme value is freedom of expression and open debate. In his recently published biography *Break His Bones* he explains his motivation:

"The ruling discourse in America, and indeed the West, demands that the Holocaust story remain closed to authentic debate. The holocaust happened. Revisionists say it didn't. For that reason all worthy persons and particularly intellectuals—who are all worthy persons by definition—favor the suppression and even censorship of revisionist theory. Meanwhile, because over the last half century the story has been revised so much, it becomes increasingly difficult to say exactly what the holocaust was. That's where I saw my role. I fell into it like a blind man falling down a well. All I could see was the taboo that protected the story from real examination. How could anyone put his finger on what the thing itself had been if it was taboo to talk about it freely—really freely? I would be the one then, the blind man said, to help start the discussion going."

I recommend *Break His Bones*, the website of that name and his main website CODOH.com for anyone who wants to sharpen their understanding of this subject.

Jews have also played a significant part in furthering the revisionist cause. Among them was the German Jew and anti-zionist the late Joseph Ginsberg who wrote in German such works as *Schuld und Schicksal* (Guilt and Fate) and *Majdanek in aller Ewigkeit* (Majdanek in all Eternity) under the name of JG Burg.

Contrary to what one is programmed into thinking the holder of revisionist opinions may not necessarily be some aggressive cropped headed youth but may be someone professional, unassuming, literate, middle-aged and well read. Usually, for social and career reasons, they keep their views to themselves. None are better aware of the hollow nature of western societies boast to be "free and open". Neither are they necessarily politically right wing.

Certainly the ultra right have been enthusiastic and vocal in their support for revisionism. This is to be expected as the legend undermines the credibility of their world view and consigns it, in general public estimation, to the realm of the psychopathic. More than for other shades of political opinion revisionist insights help to publicly validate their position.

This has afforded propagandists, such as Deborah Lipstat, in her book *Denying the Holocaust* the chance to claim revisionism to be a movement of the anti-Semitic far right. This is drivel. How could leftists and Jews have been among the pioneers of such a movement? Revisionism in its essence is forensic rather than political in its concerns. However, this is not to say it is without political and ideological implications. History is part of the bedrock upon which we build our subjective world of values and ideals. If it is radically revised then we may be challenged to correspondingly revise our world-view. How this revising takes place is important.

When one realises for the first time the holocaust story is false one has a sense of shock and disorientation. Some even develop psychosomatic symptoms. One has to take time to again find one's ideological, political and philosophical bearings.

How one integrates the new knowledge is as important as the knowledge itself. The sorry saga of the Second World War is normally narrated as a conflict between light and darkness, good and evil, between black and white. In essence the structure is that of that ancient story form; the fairy tale. There is little space for deep and subtle analysis, for varying shades of grey, for alternate modes of interpretation. It is presented as a simple conflict between good and evil. When one gains the knowledge that things were less simple than society had led one to believe there is a temptation to jump to the very opposite conclusion to the one which has been pushed so constantly and unremittingly. One jumps to the conclusion the wrong side won and one enthusiastically embraces the ideological baggage of the Nazis. In short one accepts a fairy tale equal and opposite to the fairy tale one had started out with, only now who the good and evil sides are reversed.

I prefer to see that awful conflagration in Europe as a struggle between a number of ruthless imperialistic power blocs. All the different political systems represented were predatory, elite driven and served societies soaked in propaganda.

While I consider myself to be a liberal I fully respect the entitlement of the ultra right to hold, express and promote their views. Freedom of opinion I see as more than a cliché. I see it as a necessity. Without this right to personal opinion and free expression we become more easily the

victims of ideological and political tyrants and bullies. If we are not allowed the dignity of possessing our own minds and of expressing our insights to those we choose to express them to we live an impoverished life in the shadow of tyranny. Such a tyranny is not achieved without the all important tool of coercive fear. Yet, so called liberals all over the "democratic" world, play along with the suppression of revisionism on the grounds it is "nazi", "ultra rightist" etc. Yet the truth is, as explained above, revisionism is non-ideological and even if it were that is no grounds to justify denial of basic rights. The reality is that most "liberals" are only fair weather liberals and when confronted with something that threatens the established order they are ready to cannive at it's suppression. Devotion to the ideal of freedom of expression is a trendy lifestyle accessory for virtually everybody in the worlds of academia and journalism. It is a fashion accessory and nothing more.

Any ban on the expression of ideas can give fraudsters cover to hide behind. Full freedom of expression allows all ideas to face the challenge of open debate without the protection of a taboo against hate speech or hate crime or thought crime.

It is noteworthy that revisionists have always and everywhere sought free and open discussion. The establishment on the other hand has almost never consented to accept the challenge. Instead it has sought to shelter the public from revisionist publicity. When one side of an argument shuns the debate which the other side demands what does this indicate?

While revisionism is suppressed with legal penalties in most of western continental Europe in the English speaking world the taboo is enforced via an informal media ban (Internet so far excluded) and the use of gangs of naïve young people to violently disrupt the dissemination of information such as by smashing the windows of bookstores which sell revisionist literature. Such youth organisations are often controlled by state intelligence operatives.

Academics and journalists who breach the taboo face dismissal. What has been uniquely bizarre is the way academic distinctions especially doctorates have been withdrawn from individuals who have committed the ultimate heresy. This happens even if the doctorate concerned a completely different subject! The public has to be protected from the the possibility of knowing that gifted individuals can hold revisionist opinions. To this end reality has to be modified in a similar way to how photographs were modified by Stalinist regimes to eliminate images of "unpersons" who were out of favour. The past does not fit. Thus it has to be changed.

Recently an attempt to withdraw an MA degree from an historian in New Zealand failed. The man, Dr Joel Hayward, had however been hounded out of his position at a University and his highly promising career and health ruined. Holocaust enforcers had even been considerate enough to contact him to make death threats regarding his children! His crime was, many years before, to have written a thesis for which he received first class honours in which the standard holocaust doctrines had been called into question and described as 'atrocious propaganda'.

Reality, one may note, has a certain robustness. It can be picked up and scrutinised and played with. It can be tossed about in the interplay of open debate without fear such rough and tumble will cause it to shatter.

What is it about the reality of the "Holocaust" that makes it different? Why does it have to be accompanied by a bodyguard of protective measures wherever it travels? Claims are heard "survivors" will be upset and feel emotionally afflicted by the mere possibility their testimonies may be put under the proverbial microscope and processed through the laboratory of critical analysis. Nobody can be insulted or demeaned by a challenge to the authenticity of a valid contention. The very nature of the world of fact is that it emerges "smelling of roses" and with credibility in yet greater glory thanks to the inquisitorial process undergone.

There is an argument particularly popular in Germany in recent years that scepticism regarding the six million and related assertions is expressed merely as a ploy to lure more recruits into the right-wing extremist "scene". The idea is that the sceptics do not believe themselves what they say but do so in the hope it will make an ideology look more innocuous and so more attractive to potential new supporters. One fault here is that this is merely an ad hominum argument. That is it attacks the person of the opponent rather than what he says. Plainly put it goes for "the man instead of the ball". Such a line of attack can be deployed against any line of reasoning we are afraid to confront. We simply say: "You do not believe what you are saying so I am under no obligation to answer your arguments!" Of course to impute bad faith a priori, like this, to ones opponent in any disputation is to dismiss him before the discussion has begun. It denies him the minimal respect one decent human being ought accord to another. It is merely an excuse not to engage in discussion.

This ever so convenient line of reasoning can be marshalled for any case where we believe we are right and the opposition wrong, which one imagines would cover quite a few instances! Next time you have a difference of opinion with your spouse or partner why not try this line of reasoning?

"You are wrong. You know you are wrong and are dishonestly asserting your position for an ulterior motive. Thus I am not obliged to engage in any further discussion."

The results should be interesting!

People can better understand the reality of the "Holocaust" when they understand the context. Zionism engaged in an extraordinary colonialist enterprise immediately after WWII. This involved an aggressive war against the Arabs of Palestine including extensive ethnic cleansing. The extraordinary and lurid allegations helped justify this before world opinion. The world was made to feel it owed Israel, acting as proxy for the world Jewish community, something special in recognition of a terrible and evil betrayal. The new Jewish state required extensive financial and technical support to get on its feet and integrate millions new immigrants. Much of this support came from Germany in the early years. Since the 1960s the United States has provided the lion's share of support for Israel. A great deal of money still to this day comes from Germany as "reparations". Israel has never in its history been self supporting.

The holocaust story usefully served to distract attention, as it still does, from crimes committed by the Allies during WWII especially the atom bomb attacks which occurred at a time Japan was seeking to surrender honourably and the firebombing to death of civilians in their hundreds of thousands in Japanese and German cities.

Was "the Holocaust" intended, as most atrocity propaganda has been, to serve as an expedient which would eventually wither on the vine of human memory? Were its inconsistencies and absurdities gradually to be allowed exposure as its usefulness waned? One can only surmise.

However, Israel did not progress as had been hoped for. The new state experienced economic difficulties as the 1950s gave way to the 1960s. In the new decade outside financial and military support was increased. The alliance with the US was deepened and strengthened. Military conquest afforded further territorial expansion in the mid 1960s. The term "the Holocaust" was born around this time. Before this, titles such as "the Nazi genocide" had been used. The legend was utilised to morally underwrite the peculiar and not a little bizarre Israeli combination of financial dependence allied to multifaceted aggression. The failure of Israel up to now to achieve real economic viability partly explains the durability of the legend.

There are further explanations for its durability. It has become part of the public self definition of the USA vis à vis its enemies. Contemporary armed confrontations are almost inevitably described as being against "a new Hitler". The public is taught a mental paradigm whereby American arms inevitably confront consummate evil.

It has become a key origin myth of the present United States dominated world system. The story allows the US to present itself as having "saved" the world during WWII.

It serves the interests of the international Jewish business community.

The put down term "anti-Semite" can be thrown at anyone who refers to the utterly enormous influence of the Jewish community in the worlds of mass media and high finance. Absurd as it is when reflected upon, one can be accused of initiating "a new Holocaust" simply by pointing to such obvious facts!

The political left has found the legend useful as the alleged perpetrators were associated with the political right. Thus they are usually happy to promote it and use it as a major point of reference.

Similarly internationalists in politics and the business world of various hues who are opposed to traditional European forms of Nationalism and those who believe in unrestricted immigration into Europe use the legend assiduously in their publicity.

What is so very strange is that organised Christianity today plays along wholeheartedly with the extermination story. It turns a blind eye to the abuses of basic rights suffered by revisionists. Yet Christianity unlike Zionism or the US military industrial complex or transnational corporate business or the political left gains nothing and loses credibility in the face of the hoax. The accusations of moral culpability undermine Christianity's claim to be a creed of compassion. Instead of confronting the accusations with objective analysis Christians prefer to wallow in a vague but real sense of guilt. One strongly suspects that the mindset one is dealing with here is one lacking the spark of real critical intellect. Could it be those with a habit of asking probing questions have already jumped ship? Could it be all that are left are mediocrities and "yes men" ready to be taken in by whatever counterfeit wares the holocaust huxters have prepared to dupe them with?

People are bound to their rulers and authority figures by bonds of trust without which it would be hard for society to function. This trustingness makes it difficult for most people to question what institutions present as true and given, no matter how it is that what they are told may sound outrageous, extravagantly lurid, a challenge to their credulity. This natural human tendency protects the hoax from overmuch threatening prying examination.

Indeed this human tendency protects other hoaxes perpetrated by controlling elites in our times who want to hide their activities. This human tendency to trust protected the small number of Catholic clerics who up to recently got away with serial acts of abuse against children. Victims and those who doubted the whiter than white picture the clergy painted of itself kept quiet just as revisionists today are forced to tread cautiously. They had to hide from public view their maverick and tabooed view of

the world. They kept quiet because they were beset by a powerful societal taboo which threatened real dire consequences and ostracism against all who challenged it.

Another factor which protects "the Holocaust" is its own very monumental scale. People are well capable of telling small fibs themselves but would balk at the idea of promoting a monstrous untruth. A lie of such enormous scale most people can not envisage as such and so they tend to believe the story.

A continuous deluge of media propaganda repeats the essentials of the story ad nauseum. The process of repetition embeds it into the public consciousness thus rounding off the brainwashing process.

A lie believed distorts our perceptions. A monumental and epic lie does so to the point it acts as a gigantic act of sorcery putting its subjects under a state of remote control whereby they do irrational things without realising it. They are subject to a kind of magic spell such as what we might call the Holocaust Hex.

In our hexed and benighted world we are reluctant to acknowledge the horrors the State of Israel has foisted upon the peoples of the Middle East. We do not ask is it strange that a nuclear power which has behaved ultra aggressively towards its neighbours should be supported by a massive system of international financial largesse.

In our hexed and bewildered world normal and natural European nationalist sentiments and impulses are seen as pathological because nationalist ideology we are told ignited the most murderous and evil acts history has seen. Similarly, Christianity tainted as a carrier of 'anti-Semitism', that most frightful disease, is pathologised. The whole of Europe's heritage lies shamed and accused.

In our hexed and blinded world we dare not enquire if it makes sense that a small ethnic minority should monopolise the mass media, with all that extraordinary capacity for mass indoctrination, in much of the developed world. We are hexed into false perceptions of our history and heritage, of politics and of society. Of course, also, we are hexed into a false notion of the legend itself.

Slowly but surely knowledge and awareness is growing. The eventual general exposure of the great imposture will free our perceptions. The ideological establishment will be discredited. Again able to see we will look about us in wonder at what surrounds us. We will see the academic world and the world of journalism and the Churches and realise how much they have been a sham. So called democratic politics, as it is practised, will then be revealed as the playground of powerful, ruthless and amoral elites. People will realise such gross and absurd untruths could not have survived and flourished for so long in a society that was truly free and open. A new era of questioning basic principles, a new enlightenment can be set in motion. People will seek to create a real truly liberal and open society to replace the current fake one. The free exchange of ideas, unhampered by taboos, will be set in motion. Spurious arguments, based on nothing better than an elaborate version of childish name calling, will no longer suffice. Saying "that is Nazi" or "that is anti-Semitic" or "that is Nationalism" will no longer carry weight. People will be forced to support their positions with cogent argument. A new era of intellectual honesty and doubt and adventurousness can begin.

In short, the public exposure of the legend will cause the hex to work its magic spell in reverse! Instead of promoting confusion it will now promote understanding and enlightenment. It will be realised if we were so easily misled in one area we most likely were misled in a lot of other areas besides! Everywhere and overall perceptive skills will be sharpened. New light will illuminate many dark corners of deceit.

That revisionism has come this far is due to the activity of a relatively small number of gifted and courageous individuals. The work of examining and deconstructing the holocaust story is mostly at an end. The numbers accepting the revisionist analysis in western Europe and north America is still relatively small though it is constantly growing. What retards its faster spread is legal and extra legal intimidation added to the caution and defensiveness engendered by a major societal taboo.

This understandable caution however need not be all embracing. The truth needs to be sponsored. Sponsors of the truth can attend academic seminars and ask probing questions. They can engage in radio phone-ins. They can, circumstances permitting, ask questions as audience members in television discussion programmes. They can distribute leaflets. They can as students publicly confront academics. They can in private life be prepared to advocate and discuss. In short they can stand up and be counted.

The security of the legend rests on a taboo against open critical discussion. Various means of intimidation, as already mentioned, have been set up to protect and reinforce that taboo. Revisionists should refuse to be intimidated.

Activism, I believe, would be more effective in concentrating on the flimsy justifications for the existence of these mechanisms of intimidation rather than on the forensic details of the extermination allegations themselves. For it is in its need for recourse to intimidation of both the legal and extra-

legal kind that the holocaust industry, most clearly and in an easily comprehended way, reveals there is something it desperately needs to hide. Always and everywhere the questions must be posed:

“Why are people not allowed to hear all sides of the discussion?”

“Why can we not have open public discussion on this topic?”

“Why has the public to be kept in the dark about technical research in this area?”

“Why do you challenge my right to express myself?”

“Why should there be any need for ‘Holocaust Denial’ laws?”

“Why do you answer my request for discussion with violence?”

“Why do you oppose a free market in ideas regarding this matter?”

“Why are revisionist titles not available in major bookstores?”

The denial of information to the public allied to intimidation amounts to how the official story is enforced.

Because it carries weight in the free market of ideas truth needs only to be asserted. Untruth however needs to be enforced.

This is the most immediately apprehensible flaw in the established holocaust story. Herein lies the tip of the iceberg of deceit. This enforcement embodies the denial of rights of free expression and denial of the public's right to information. As explained already it has legal and extra-legal aspects. Indeed, one may say that with their orchestration of this massive denial of rights the holocaust lobby themselves are the true 'deniers'.

Why do names such as Rassinier, Faurisson and other revisionists not trip off the tongues of academic students of history? If the “holocaust” is a matter of such fundamental importance, as we are told so often, is not a student of history entitled to be familiar with all shades of opinion on the matter? Why are students in academic institutions not encouraged to read revisionist writings in the original? They have to be kept ignorant of revisionist writing and research as part of the enforcement process.

That an established point of view is enforced does not definitively and absolutely prove the revisionist case but it does mean the treatment of and discourse surrounding the matter are not rational nor natural nor healthy nor reasonable. An inquiring and alert mind will naturally seek out all those studies, scientific analyses and observations which have been so strangely barricaded away.

The truth, as always, will eventually everywhere become public knowledge. When that will be depends on many factors only the future will reveal. It can happen access to the internet may be denied to revisionism which will slow it's progress in gaining acceptance significantly. Still, a critical mass of awareness remains at present in place across the globe, which persecution can not eradicate. Scepticism regarding the legend is especially widespread in the Islamic world. So too has scepticism taken strong root in the former lands of the Soviet Union. Whatever happens, progress, most likely, will be counted in decades rather than years.

Some may suggest that as the truth will emerge victorious eventually, as it always does, there is no need to act by challenging the established orthodoxy. However, the longer it takes to happen the longer mankind lies under the bewildering and malign spell of the holocaust hex, and will pay a price, especially if Arab or Muslim, measured in blood and tears.

As a hoax the holocaust story is quite crude. In this the holocaust cult is vulnerable and weak. In that it is supported by enormously rich and powerfully resourced interests it is very strong. Still, the Emperor who is told his elegant set of clothes is a transparent sham, a fraud, a hopeless lie, is yet a very uncomfortable Emperor. Such an Emperor can only continue with the charade for so long if many small children one after another come forward chirping gleefully a revisionist message.

Notes/ A very good introduction to revisionism is available on internet at www.vho.org. See also codoh.com.

The Emperor relates to Hans Christian Anderson's fairytale of an Emperor who had a magic set of clothes made for him which was said to be invisible to those who were fools. As he paraded in his new finery everyone congratulated him and agreed on how well his new clothes looked. However a small boy pointed out the Emperor had no clothes at all and was actually naked. The result was shock, laughter and pandemonium.

The phrase thought crime comes from the novel 1984 by George Orwell.

It means thinking thoughts which have been tabooed by the ruling political elite. To question the “Holocaust” is the ultimate thought crime in today's world.

Dublin September 2003

<http://www.geocities.com/reocork/hex.htm>

SHOPPING LIST

From: Reischsst@aol.com [mailto:Reischsst@aol.com]
Sent: Thursday, July 14, 2005 4:42 PM
To: Gehrke-White, Donna
Subject: **Why I Believe in the Holocaust**

Dear Donna Gehrke-White:

After reading your screed about the 35 million Polish victims of the Nazis, 06/25/05, I thought it most appropriate to make you aware of some important reasons why we should all believe in the Holocaust as strongly as you do. It will serve as a refutation to the non believers that are spreading the evil and hatred of Holocaust denial on the World Wide Net.

Daily, we should set aside a few quiet moments to contemplate its Mysterium, as Eli Wiesel would put it so profoundly. You might also consider publishing in your fine paper these reasons for the benefit of your readers before they fall victim to their inevitable biological Final Solution.

Yours truly,
Michael L. Reisch

- Mass graves expelling geysers of blood;[1]
- Acid or boiling-water baths to produce human skeletons; [2]
- Injections into the eyes of inmates to change their eye color;[3]
- Production of shrunken heads from bodies of inmates;[4]
- Skimming off boiling human fat from open-air cremation fires;[5]
- Out of pity for complete strangers - a Jewish mother and her child - an SS-man leaps into the gas chamber voluntarily at the last second in order to die with them;[6]
- Soap production from human fat, solemn burial of soap;[7]
- Underground mass extermination in enormous rooms, by means of high voltage electricity;[8]
- Killing in vacuum chamber or with steam or chlorine gas;[9]
- Mass graves with hundreds of thousands of bodies, removed without a trace within a few weeks; a true miracle of improvisation on the part of the Germans;[10]
- Gas chambers on wheels in Treblinka, which dumped their victims directly into burning pits; delayed-action poison gas that allowed the victims to leave the gas chambers and walk to the mass graves by themselves;[11]
- Electrical conveyor-belt executions;[12]
- Cremation of bodies in blast furnaces;[13]
- SS bicycle races in the gas chamber of Birkenau;[14]
- Removal of corpses by means of blasting, i.e., blowing them up;[15]
- Blue haze after gassing with hydrocyanic acid (which is colorless);[16]
- Singing of national anthems and the Internationales by the victims in the gas chamber; evidence for atrocity propaganda of Communist origin;[17]
- Rapid-construction portable gas chamber sheds;[18]
- Killing by drinking a glass of liquid hydrocyanic acid;[19]
- Muscles cut from the legs of executed inmates contract so strongly that it makes the buckets jump about;[20]
- Introduction of Zyklon gas into the gas chambers of Auschwitz through shower heads or from steel bottles.[21]
- The SS made sausage in the crematoria out of human flesh.[22]
- Mummified human thumbs were used as light switches in the house of Ilse Koch, wife of KZ commander Koch (Buchenwald).[23]
- Breathed through a keyhole in a gas chamber door at Flossburg to stay alive, cursed the SS when they opened the door, then ran away. [24]

sources:

[1] A. Rückerl, op. cit. (note 141), p. 273f.; E. Wiesel, *Paroles d'étranger*, Edition du Seuil, Paris 1982, p. 86; A. Eichmann, in: H. Arendt, op. cit. (note 179), p.184; B. Naumann, op. cit. (note 142), p.214.

[2] F. Müller, in: H. Langbein, op. cit. (note 151), v. 1, p. 87; witness Wells in the Eichmann Trial, in: F. J. Scheidl, op. cit. (note 74), v. 4, p. 236.

[3] H. Langbein, *Menschen in Auschwitz*, op. cit. (note

152), pp. 383f.

[4] H. Langbein, *ibid.*, p. 381.

[5] R. Höß, in: M. Broszat (ed.), *op. cit.* (note 71), p. 130; H. Tauber, in: J.-C. Pressac, *op. cit.* (note 17), pp. 489f.; F. Müller, *Sonderbehandlung*, Steinhausen, Munich 1979, pp. 207f., 217ff.; H. Langbein, *Menschen in Auschwitz*, *op. cit.* (note 152), p. 148; B. Naumann, *op. cit.* (note 142), pp. 10, 334f., 443; S. Steinberg, according to: *Französisches Büro des Informationsdienstes über Kriegsverbrechen* (ed.), *Konzentrationslager Dokument 321*, Reprint 2001, Frankfurt/Main 1993, p. 206; and many more.

[6] E. Bonhoeffer, *op. cit.* (note 213), pp. 48f.

[7] S. Wiesenthal, *Der neue Weg* (Vienna), 15/16 & 17/18, 1946; the Soviets wanted to make this one of the charges at the IMT (exhibit USSR-393), but this plan failed due to the other Allies; cf. H. Härtle, *Freispruch für Deutschland*, Schütz, Göttingen 1965, pp. 126ff.; the Greenwood Cemetery in Atlanta (Georgia, USA) is not the only site to boast a Holocaust-memorial gravestone for 4 bars of "Jewish soap". Cf. also the following corrections: R. Harwood, D. Felderer, *JHR* 1(2) (1980) pp. 131-139; M. Weber, *JHR* 11(2) (1991) pp. 217-227.

[8] Aside from C. Mattogno, *op. cit.* (note 339), cf. esp. S. Szende, *Der letzte Jude aus Polen*, Europa-Verlag, Zürich 1945; S. Wiesenthal, *Der neue Weg* (Vienna), 19/20, 1946.

[9] Aside from C. Mattogno, *op. cit.* (note 339), cf. esp. W. Grossmann, *Die Hölle von Treblinka*, Verlag für fremdsprachige Literatur, Moscow 1947; *The Black Book of Polish Jewry*, Roy Publishers, New York 1943.

[10] Aside from note 349, cf. also W. Benz, *Dimension des Völkermords*, Oldenbourg, Munich 1991; pp. 320, 469, 479, 489, 537ff.

[11] *Reports of the Polish underground movement*, Archiv der Polnischen Vereinigten Arbeiterpartei, 202/III, v. 7, pp. 120f., quoted in: P. Longerich, *op. cit.* (note 271), p. 438.

[12] *Pravda*, Feb. 2, 1945, cf. U. Walendy, *Historische Tatsachen* No. 31: "Die Befreiung von Auschwitz 1945", Verlag für Volkstum und Zeitgeschichtsforschung, Vlotho 1987, p. 4.

[13] H. von Moltke, *Briefe an Freya 1939-1945*, Beck, Munich 1988, p. 420; cf. P. Longerich (ed.), *op. cit.* (note 271), p. 435; *Pravda*, Feb. 2, 1945.

[14] *Nürnberger Nachrichten*, Sept. 11, 1978, report about eyewitness testimony in the jury court trial in Aschaffenburg.

[15] R. Höß, in: M. Broszat (ed.), *op. cit.* (note 71), pp. 161f.; A. Rückerl, *NS-Prozesse*, *op. cit.* (note 127), p. 78; H. Grabitz, *NS-Prozesse*, *op. cit.* (note 191), p. 28.

[16] R. Böck, Frankfurt Public Prosecutor's Office, Ref. 4 Js 444/59, pp. 6881f.

[17] H. G. Adler, H. Langbein, E. Lingens-Reiner (eds.), *Auschwitz - Zeugnisse und Berichte*, Europäische Verlagsanstalt, Cologne 1984, p. 76.

[18] R. Aschenauer (ed.), *Ich, Adolf Eichmann*, Druffel, Leoni 1980, pp. 179f.

[19] Verdict of the Hannover District Court, Ref. 2 Ks1/60; cf. H. Lichtenstein, *op. cit.* (note 84), p. 83.

[20] F. Müller, *op. cit.* (note 345), p. 74.

[21] M. Scheckter and a report of June 4, 1945, written by an officer of the 2nd Armored Division, about Auschwitz; *Französisches Büro des Informationsdienstes über Kriegsverbrechen* (ed.), *op. cit.* (note 345), p. 184.

[22] David Pressac, in J.-C. Pressac, *op. cit.* (note 17), p. 554, fourth column, lines 17-22.

[23] Kurt Glass, *New York Times*, April 10, 1995. from: 'Death Was Our Destiny', p.49-50, by Arnold Friedman, Vantage Press, 1972.

[24] Arnold Friedman, *Death Was Our Destiny*, Vantage Press, 1972, p.49-50

Patriot Letter, 14 July 2005

QUESTIONS

On Holocaust Denial, the Jewish Right and the New McCarthyism.

Stephen C. Feinstein, Director

During the past nine months a rather pathetic debate has erupted between the Jewish Right, represented by Gabriel Schoenfeld (Senior Editor of *Commentary*), *The Forward*, and scholars of the Holocaust.

This all began last June when Schoenfeld, whose credentials are totally unknown, delivered a blistering attack in *Commentary* about what he called "Holocaustology." Apparently, new scholarship about the Shoah did not conform to Schoenfeld's narrow view on the subject. The article was particularly negative about new developments in women's studies about the Holocaust, despite the fact that the Nazis themselves have testified that "it was worse on the camps for women" (Rudolf Hoess, *Commandant of Auschwitz*). What Schoenfeld wants I am not certain: but his scenario would probably be something like a quasi-religious attitude sacramentalizing Jewish victimization and, at the same time, insuring that no other genocide or human rights issue is compared to the Shoah.

A recent article in *The New York Times* continued that tradition. In that op-ed piece, Schoenfeld, adjusting his new priestly robes to a larger audience than the *Commentary* crowd, complained about some kitsch art items sold in museum stores, the display at the Wiesenthal Center Museum of Tolerance, and academic papers given at the recent Annual Scholars' Conference on the Holocaust. But Mr. Schoenfeld apparently never heard or read the papers, only quoted their titles - partially to get the effect he wanted- and indicated he did not think much of all of this. Never mind that there might be substance in the presentations.

Several things happened. The first and most interesting was that Holocaust Deniers embraced Schoenfeld: one of his articles is reproduced to make it appear Schoenfeld is associated both with the infamous Committee on Denial of the Holocaust (CODOH web site:

<http://www.codoh.com/newsdesk/990323.html>) of Bradley Smith, in Boulder, Colorado, who has consistently offered \$250,000 to anyone who will debate the ADL about the Holocaust, and a French Denial site, *Le Temps irréparable*

<http://www.abbc.com/aaargh/fran/revu/T19980606a.html>). The latter site has the title "Holocaustology, Careerism and Stupidology or How the Need to Maintain the Myth is Destroying its Own Basis."

While I don't think Schoenfeld's critique is Holocaust Denial, it is sufficiently anti-intellectual and "know-nothing" to deserve this fate. Schoenfeld should have known better. His writing is impolite and his attitude is nastier than it should be. But when his articles imply for the need for truth squads to "expose" Holocaust scholarship, which implies a heavy level of censorship, there seems to me to be a problem.

This dispute erupted on the email two weeks ago* and then found its way into the *Forward*, a national newspaper that used to be social-democratic but now finds itself on the political right. In an email discourse on a listserv about Schoenfeld, I referred to his writing as "brainless." To the surprise of many, Schoenfeld was lurking on the list in a voyeuristic way, never having contributed a word to prior discourse, emerging to indicate that he was insulted by my description. Unfortunately, his behavior seems to verify my comment.

Immediately thereafter, I received a call from *Forward* reporter Ira Stoll about this incident. He indicated he had picked it up from the email list. I asked immediately if it was the policy of *Forward* to monitor e-mail lists? He said "no," so it was obvious that he was given the material by Schoenfeld, and that he was not working as an independent reporter, but as a concealed hack for *Commentary*. To me this seemed that he was doing two jobs at once.

Stoll asked me some of the most interesting questions: "What foreign languages do you use in your research?" "Do you cite articles in languages you do not read?" "Have you written a pamphlet for the Church of Scientology trivializing the Holocaust?" The answer to the last was that I had written a human rights pamphlet for the scientologists, whom I do not necessarily like and embrace. But they have been having a problem in Germany: denial of jobs, exclusion as artists, children denied schooling because they embrace a new and suspect religion. Among the sources I quoted in this pamphlet was the US State Department Annual report on Human Rights, which for several years has come down hard on Germany for its attitudes toward minority religions. The report is the same one used by Jewish organizations as the basis for policy toward Jews in the Former Soviet Union. The test of human rights should not be whether one likes a group's ideology/theology. Ostracism from society because of religion, even a crazy religion, suggests a problem that demands a response. I responded.

The *Forward* article was not particularly newsworthy except for two issues raised: will newspapers be eavesdropping on email talk lists in the near future and does not that raise a question that freedom of speech on the web will be impaired? And secondly, how does one react to a quote from Schoenfeld that his task was to stop academics that didn't toe the line "in their tenure tracks"? What exactly is the loyalty test Schoenfeld wants? Is he afraid we might compare the Holocaust to Native American Genocide, Slavery, the Armenian Genocide, the recent situations in Bosnia and Rwanda, and the current situation in Kosovo? Schoenfeld, however, has not stopped there. He has telephoned my employers asking "if I reported outside activities?" His life must be obsessively focused on this issue.

On a more serious note, I know no scholars who knowingly try to trivialize or diminish the impact of the Shoah. Deniers, revisionists, of course, have that goal. But certainly popular culture and even many Jewish organizations do exactly the same thing in a less offensive way. For example, several mainstream Jewish organizations congratulated the Turkish Republic on its 75th anniversary, but failed to mention anything about how that country has engaged in systematic denial of the Armenian genocide, which in turn helps Holocaust denial. The ADL has been a front line organization in the fight against denial: it has published a booklet on the subject. However, two years ago in San Francisco, that organization compromised its good name and reputation in attempts to spy illegally on Arabs and Muslims in the city. Recently, in San Francisco, both Catholic and Jewish groups protested allowing "The Sisters of Perpetual Indulgence," a drag group that mocks the Catholic Church, to close a public street on Easter Sunday as "Nazi-like." Trivializing the Third Reich and the Holocaust? I think so.

But what about the current crisis in Kosovo? Is discourse about the horror there a diminution of the Holocaust? In our outrage at ethnic cleansing, and the death and destruction, can we not point out that this is still only a small nodule compared to the metastasis of horror that was the Holocaust? But with all the differences between the Holocaust and other genocides, there is a most compelling similarity, and conversely, still a great difference in scale and ferocity. Death from any source, for any reason sown by anyone is terminal, and suffering has no set proportions. During the Holocaust, Jews were uniquely alone in suffering, prejudice, hatred, pain and destruction. If saying this is trivialization of the Shoah, then something is drastically wrong with the conceptualization of Jewish suffering.

If there is a danger in comparing Kosovo with the Holocaust, it is because voices have already been heard, particularly from new Israeli scholars, which have indicated that there was a plan when Israel was created to force out the Palestinian Arabs. Edward Said, former member of the Palestine National Council who recently spoke at the University of Minnesota, likened this to ethnic cleansing and indicated that in the near future, Palestinians will have the right to ask for reparations from Israel, just as Jews have the right to reparations from Germany and Switzerland.

But the issue at hand is the Holocaust and how it will be remembered. If a right-wing political correctness descends on scholarship, as Schoenfeld would like, one might as well forget Yom HaShoah and teaching about the Holocaust, for nobody would dare step into this new fire.

University of Wisconsin-River Falls
The Genocide Forum, 5, 5, May-June 1999.

* This article was written April 6, 1999

http://www.chgs.umn.edu/Educational_Resources/Newsletter/The_Genocide_Forum/Yr_5/Year_5_No_5/year_5_no_5.html#holocaustdenial

NUMBERS 2

Was there really a Holocaust?

By Dr. E. R. Fields

The Holocaust has become the greatest instrument of sympathy which any nation has ever been able to use to gain support for wars, expansion and foreign-aid: This has made Israel the world's sixth strongest military power. The gravest threat to all this wealth and influence is the growing doubt over the question of whether or not a real holocaust of 6 million Jews actual took place.

Numbers of victims don't add up

The World Almanac for 1947 states that back in 1939 the world Jewish population was 15,688,259. The Almanacs figures were supplied by the American Jewish Committee. Nest the Jewish owned New York Times of Feb. 22, 1948 stated the world Jewish population for that year amounted "to 15,600,000 to 18,700,000 in the addition to the 600,000 to 700,000 living in Palestine."

How could the Jewish population increase so rapidly over the war years if they had lost 6,000,000 people?

<http://www.talkaboutculture.com/group/soc.culture.swiss/messages/59009.html>

AT LAST

Germans charge Ernst Zundel with inciting hate

Berlin — German prosecutors said Tuesday they have charged white supremacist Ernst Zundel with inciting racial hatred, four months after he was deported from Canada. German authorities accuse Zundel of decades of anti-Semitic activities, including repeated denials of the Holocaust -- a crime in Germany -- in documents and on the Internet.

Zundel is "known internationally as a leader of the right-wing scene," prosecutors in the southwestern city of Mannheim said Tuesday in a statement listing 14 examples of alleged incitement. It was unclear when he might face a trial, which Jewish leaders hope will spread awareness of the Holocaust.

Zundel was arrested in March on his arrival in Germany after a long legal battle, and remains in jail. He had been detained in Toronto since 2003 under anti-terrorism laws and deported after a Canadian judge ruled his activities a threat to national and international security. The Canadian Jewish Congress said it was glad to hear Zundel had been charged, but said justice will not be served fully until he is convicted.

"Certainly we're very pleased that German prosecutors have charged Mr. Zundel," spokesman Len Rudner said from Toronto. "But it's a successful prosecution that will go a long way to completing discrediting Ernst Zundel."

Born in Germany in 1939, Zundel emigrated to Canada in 1958 and lived in Toronto and Montreal until 2001. Canadian officials rejected his attempts to obtain citizenship in 1966 and 1994. He moved to Pigeon Forge, Tenn., until he was deported to Canada in 2003 for alleged immigration violations.

While Jewish groups in Canada hailed Zundel's deportation, some civil libertarians argued it was a crime against freedom of speech. "Banning ideas -- even foolish ones -- is just never healthy," Paul Fromm, the president of the Canadian Association for Freedom of Expression, said Tuesday from Toronto after hearing of Zundel's charges. "It's very disappointing and it's sad to see the German government has learned nothing about democracy." German prosecutors obtained an arrest warrant for Zundel in 2003. Because his Holocaust-denying website was available in Germany, he is considered to have been spreading his message to Germans.

PETIT MASSACRE ANGLAIS OUBLIÉ

The Sinking of the *Junyo Maru*

The Japanese cargo ship "Junyo Maru" was en route from Batavia to Sumatra. On Monday September 18, 1944, torpedoes were fired by the British submarine H. M. S. Tradewind. There was no way that the submarine commander could have known what cargo this Japanese ship was carrying. On board the 5065 ton vessel were cramped, apart from the crew and Japanese guards, 2300 Dutch, British, American and Australian POW's and 4200 Javanese slave laborers (romushas, who sold themselves as laborers for five Dutch guilders) They were all bound for work on the 220km Sumatra Railway Line between Pakan Baru and Muaro. Of the 6500 reluctant passengers, some 5620 perished in the waters off the coast of southwest Sumatra, making this the largest, yet most forgotten maritime disaster of World War II.

http://www.geocities.com/douwes_2000/JunyoMaru.html>http://www.geocities.com/douwes_2000/JunyoMaru.html<<http://www.antiwar.com/roberts/?articleid=6936>

NUTS AND BOLTS

@&&@&& How to organize a [pro-Jewish] classical persecution

On 2 September Sungenis posted his reaction to Reflections on Covenant and Mission-- "Conversion of the Jews Not Necessary?? The Apocalyptic Ramifications of a Novel Teaching," a 33,861 word diatribe against the Catholic bishops and the role of the Jews through history.

Well, they've finally done it. Its been in the works for a while, edging ever so slowly these past 40 years through the prelature. Now, following a cue from the Vatican, the sub-committee of the USCCB has issued a statement teaching that Jews no longer need to convert to Christianity, since they have their own covenant with God for salvation. 'Amazing' you say. You don't know the half of it. There is only one reason why such assertions are being made -- **to help Israel acquire the complete land of Palestine**, build their new Temple in Jerusalem; and practice Judaism as a divine mandate. Yes, the USCCB statement has apocalyptic [sic] proportions that are unprecedented in our day.

His article went on to repeat old antisemitic charges, which I then began to research on the internet. I was surprised by the sources of some of the material, and proceeded to document my discoveries on my weblog-- the body of this article consists of this documentation. Other bloggers took note and spread the word. Sungenis **soon found onetime friends distancing** themselves from him. EWTN pulled his programs from the air, and **removed all mention** of him from their page. Articles by Sungenis were also **removed** from the webpage of *Envoy* magazine. **I engaged in e-mail** correspondence with him throughout this period, trying various approaches; he made some modifications graciously, but stubbornly clung to his main thesis and defended his sources. I also notified some friends and colleagues who had links to his webpage about the nature of Sungenis' recent writings. One priest in campus ministry told his student webmaster to remove it, but the student decided to write to Sungenis first and ask for his side. This made Sungenis feel I was being insincere with him in my private correspondence, and he broke off communication and wrote a very angry response on his webpage. The student removed the link.

As the days and weeks went by, Sungenis and other members of the CAI team defended the article's thesis and attacked those they believed to be unfairly accusing him. On 23 September Jacob Michael posted Bob on the Dock: If He's an Anti-Semite, then I'm U-Thant. Another time, fellow blogger John Betts and I were depicted in crude cartoon form as "Billvis and Bettshead." On 12 September Sungenis responded to an article James Scott had written about him in TCRNews (Robert Sungenis "Catholic" Apologist & Anti-Semite?) with an article that unleashed more false statements about the Talmud: "The Jewish Talmud: How Are We to Understand It? A Reply to TCR and James Scott." He then wrote a lengthy defense of his original article on 15 October which included a fair share of personal insult toward me: Uncorking the Erroneous Teachings, False Allegations and Liberal Agenda of William Cork. I quote some of his arguments below, but the key point for me was when he said, in response to my acknowledgment that his document had undergone subsequent revisions:

The only reason it went through some "revisions" is that when this whole thing first started I was trying to be accommodating to those who were levying their charges. I took off some material that some people found offensive, even though I still stood by the material (and no one has proven it wrong).

In the sections which follow, I will

1. give some samples of the breadth and nature of Sungenis' claims about the Jews, then will look at
2. the nature of the sources he used, and
3. the use he made of them.

follow up : <http://www.wquercus.com/sungenis/>

Sungenis is alleged to have said:

The Holocaust

Incidentally, the figure of "six-million Jews dying under Hitler's regime is even admitted by informed Jews to be mere propaganda. *Aufbau*, a Jewish weekly paper of New York, stated in an article of Dec. 24, 1948 that the "'six million' story was a pure fabrication." Douglas Reed, in his extensive treatment in the book, *Far and Wide* (pp. 307-312) states: "No proof can be given that six million Jews perished..."

@@&&@@&& Debating Srebrenica

Edward Herman wrote an essay (July 7, 2005) for ZNet titled **The Politics of the Srebrenica Massacre**. A number of people replied, and Ed rejoined to each. Here are links to the original essay and subsequent exchanges.

<http://www.zmag.org/hermanserbdebate.htm>

@@&&@@&& moving movies

NEW! "Rosa Remembers Palestine", an interview with "Rosa" who is a Palestinian woman who survived the Al Nakba, which is Arabic for "The Catastrophe", which happened in 1948 when Zionists massacred thousands of Palestinians and chased off over half of the non-Jewish indigenous Palestinian population from their homeland to make way for the Jewish supremacist state of Israel. Rosa shares her painful experiences during that time which still haunt her to this day. 75mins VHS & DVD.

NEW! "Myth, Terrorism & Taboo", produced by television talk show host Mark Green, presenting highlights from his program "FLASHPOINT" in 2003 on matters concerning U.S. foreign policies in the Middle East. Included are dramatic moments from his interviews with informed and often controversial guests, including **Jeffrey Blankfort**, Wendy Campbell, Ivan Eland, Richard D. Hecht, Mark Gery, David Nueneubel, **Bradley Smith** and Stephen Zunes . Among the topics are "Zionism: Kosher Apartheid?", "**Holocaust Skepticism: The Last Taboo?**", "Washington, D.C.: Israeli Occupied Territory" and related topics rarely seen on television. Groundbreaking. 57 mins Also available in DVD.

NEW! "Neturei Karta: Jews Against Zionism" A fascinating, informative interview with **Rabbi Weiss**, one of the leaders of the Neturei Karta, a worldwide organization of Ultra Orthodox Jews who are dedicated to defeating Zionism, which they believe is the exact opposite of Judaism. On their business cards is the motto "**Pray for the peaceful dismantling of the Zionist state of Israel**". Rabbi Weiss provides a concise history of Judaism, Zionism, Europe during WWI and WWII, Palestine, Israel and the state of affairs we find ourselves here in the USA with Zionist-controlled media. Interspersed throughout his narrative are recent footage of scenes from occupied Palestine of the illegal "Apartheid Wall" that Israel is building with U.S. tax dollars. Produced by Wendy Campbell in 2003, released March, 2004. 57 mins Also available in DVD.

NEW! "Flashpoint: Deciphering Jewish Intellectual Movements", an interview with Prof. **Kevin MacDonald** by TV talk-show host and producer, Mark Green. Prof. Kevin MacDonald is the author of three groundbreaking books on Judaism, the most recent being "The Culture of Critique". In it, MacDonald concludes that Jewish intellectual movements including Freudian psychology, Marxism (including other radical, Leftist politics), the Frankfurt School of Social Research, the New York intellectuals and others, including right-wing NeoConservatism, have all been covertly designed to advance specifically Jewish interests --often at the expense of gentile interests. MacDonald's brilliant analyses offer an alternative view of history which has the potential to change the course of major events still unfolding. It is likely that MacDonald's reputation will surely grow as his explosive ideas reach larger audiences. You can explore his ideas further by reading a concise review of his latest book at <http://www.heretical.com/miscella/culturec.html> as well as buy this perhaps historically important VHS/DVD to add to your collection. (57 mins.)

"Truth: Exposing Israeli Apartheid" The first documentary ever made by Wendy Campbell. A collage of raw footage revealing the hellish apartheid conditions under which Palestinians are forced to live under Israeli occupation, using U.S. tax dollars and under cover of immoral U.S. political power. Also featuring clips of lectures by leading American human rights activists dedicated to achieving justice for the Palestinians, the first step in achieving world peace. Footage of several rallies in the San Francisco Bay Area is included, showing how the pro-justice for Palestinians movement is rapidly growing. A narrative of the history of the Palestine-Israel conflict provides context and the one-democratic-state solution of Palestine-Israel is advocated. 57mins; Released 2002.

"Zionism: Kosher Apartheid?" A provocative and lively interview with Wendy Campbell by political TV talk show host Mark Green on June 4, 2003 in Santa Barbara, California. She explained why the truly secular, democratic one-state solution of Palestine-Israel is the most progressive, humane solution and how it is possible. Campbell unfurled her prototype of the new flag for a new country of Palestine-Israel and displayed a photo of the massive Apartheid Wall that Israel is building with the aid of U.S. tax dollars. She also discusses the Rachel Corrie Banner Project, and much more. 30 mins

"Washington: Israel's Most Important Occupied Territory" A lecture by Middle East expert Jeffrey Blankfort about the influence of Zionist think-tanks, lobbies and media on U.S. foreign policy in the Middle East. 30 mins; 2002

"Washington DC: Israeli Occupied Territory" an interview with Middle East authority Jeffrey Blankfort by political TV talk show host Mark Green touching on many issues regarding the American-Israeli-Palestinian conflict. 30 min; 2003

"Why Terrorism?" Produced by Mark Green. A fiery debate between arch-Zionist Rabbi Meir Kahane, who was assassinated in 1990, and former Congressman Pete McCloskey (D-CA) who championed Palestinian rights and American democratic principles. Meir Kahane, who wrote the book "They Must Go!", referring to his belief that Palestinians must leave their own homeland of Palestine-Israel so that Jews can claim it as a Jewish state, reveals the profound racism that belies Zionism. Many people in the audience seemed to be in agreement with him. Incredibly, the debate offers timely insight into the current political situation although it was taped in 1986! 57 mins

Soon to be released! Upcoming documentaries by Wendy Campbell: **"The Passion for Palestine"**, which features interviews of Palestinians, Israelis and Americans who are knowledgeable of Zionism and opposed to it, as well as footage of occupied Palestine showing Israel's illegal Apartheid Wall and Israeli soldiers illegally demolishing Palestinian homes.

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Any questions can be sent to Wendy Campbell at: truthaboutisrael@earthlink.net

<http://www.exposingisraeliapartheid.com/>

@@&&@@&& Shamir's book

the *Pardes* is published and can be bought on line
<http://www.booksurge.com/product.php3?bookID=GPUB02699-00001>

@@&&@@&& New on DVD: *Falluja 2004*

*A film by Japanese independent journalist Toshikuni Doi**

Falluja April 2004 A documentary by Japanese independent journalist Toshikuni Doi <http://www.progressiveportal.org/store/> Fallujah has become a symbol of the resistance movement against the U.S. occupation of Iraq. In April 2004, the U.S. forces invaded Fallujah with several thousand soldiers. Why did Fallujah become a base of the resistance against the occupation? How did the U.S. forces attack? Who fought against them? And what damages and injuries did people suffer? Ten days after the siege of Falluja was lifted, Toshikuni Doi, a Japanese independent journalist, went into Fallujah. His documentary investigates the causes of, the conditions during, and damages from the siege. The documentary is primarily in Arabic, with English subtitles. DVD, 55 minutes. Toshikuni Doi is a Japanese journalist who has been covering Iraq since just after the U.S. invasion.

*Order online at: <http://www.progressiveportal.org/store/>

@@&&@@&& The Looting of the Iraq Museum, Baghdad : The Lost Legacy of Ancient Mesopotamia

by Milbry Polk, Angela M.H. Schuster

Amazon.com

At once heartbreaking and inspiring, this remarkable art book seeks to document what was lost when 15,000 objects at Baghdad's Iraq Museum were lost in the 2003 war and the ongoing art destruction. Treasures like the beautiful carved-ivory Mona Lisa of Nimrud survived ten centuries, only to fall victim to chaos and looters, some sent by international art dealers. The scholar authors show that the loss isn't local, it's everybody's. Iraq saw the birth of cities, epic verse, and codified religion; the lions guarding the New York Public Library are esthetic descendants of the smashed terracotta masterpieces of Baghdad. The book is a quickie history course, with 190 handsome color illustrations. Editorially, it's a bit rushed and confusing. But look: these aren't ivory-tower scholars, they're heroes putting themselves on the line to save humanity's legacy. One had to be rescued from kidnapers with the help of Muqtada al-Sadr. Part of what you pay for the book goes to reconstruct the museum, and the book itself constitutes a kind of virtual museum preserving some works that are lost, and some that will be relocated, in part because it exists. --*Tim Appelo*

http://www.amazon.com/exec/obidos/tg/detail/-/0810958724/qid=1126680473/sr=1-8/ref=sr_1_8/002-3893974-4248047?v=glance&s=books

@@&&@@&& *Losing Iraq: Inside the Postwar Reconstruction Fiasco* by David L. Phillips

Book Description

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The Revisionist, issue no. 1, 2005

Revisionism – an Ideology of Liberation, by Germar Rudolf, p. 3

"Denying History"? – Denying Evidence!, by Carlo Mattogno, p. 9

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Somber Appraisal of Historical Revisionism. New Perspective., by Robert Faurisson, p. 72

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@&&@&& Feuerzeichen: Die "Reichskristallnacht": Anstifter und Brandstifter -- Opfer und Nutzniesser (Fire Signal: The Reich Crystal Night": Instigators and Arsonists -- Victims and Profiteers) by **Ingrid Weckert**. Tübingen: Grabert-Verlag, 1981, Hb., 301 pages, \$15, ISBN 3-87847-052-5.

Reviewed by **Charles E. Weber**

A half century ago, on the night of 9-10 November 1938, destructive riots against Jews, their stores and synagogues broke out in many German cities. The windows of many Jewish stores were broken and as a result this night is often designated ironically as "Reichskristallnacht" (National Crystal Night), referring to the glittering broken glass. The year 1938 was an eventful year in Europe. In April Austria had been incorporated into the Reich (der Anschluss) amidst great general rejoicing of the populace. On 29 September, Great Britain, France and Italy recognized the justification of the German desire to incorporate the areas in the periphery of Bohemia (Sudetenland) into the Reich. These areas were inhabited almost exclusively by ethnic Germans who resented oppression by the Slavic majority in Czechoslovakia. As a result of this recognition, the Munich Agreement, the Sudetenland was ceded by Czechoslovakia to Germany.

Miss Weckert's book raises many questions about the tragic, portentous events of 9 November 1938, to which she does not claim to know all of the answers with absolute certainty, even if she effectively disputes a number of widely held, erroneous opinions about these events. Who were the real instigators of the riots? What were their real motives? Who was behind the assassination of Ernst vom Rath, a German diplomat in Paris, on the morning of 7 November 1938? What were the objectives of the people who must have supported the young Jewish assassin, Herschel Grynszpan? What happened to him after the assassination? What was the extent of property damage caused by

riots and what were the results of physical attacks on Jews? How did such German leaders as Hitler, Goebbels and Göring react to the riots and to what extent, if any, were they themselves instigators of the riots? What had been the policies of the German government with regard to the small but wealthy and influential Jewish minority in Germany before the riots (i.e., during 1933-1938)? How did the riots change these policies? To what extent did the objectives of the National Socialists and of the Zionists coincide? To what extent did Zionists and National Socialist Germany collaborate in achieving these objectives on the basis of formal agreements? How did the policies of the German and Polish governments clash? What characteristics of the relation of Jews to their host populations could have contributed to causing the riots?

The book is introduced by a statement (pp. 7-14) by Wilfred von Ofen, who was on Goebbels' staff during the last two years of the war. He asserts that there is no credible evidence that Goebbels was the instigator of the riots and points out that during the Spanish Civil War, in which he served, hundreds of Christian churches were burned or desecrated by the Communists. Furthermore, von Ofen cites a conversation between Goebbels and the president of the Berlin police, Count Helldorf, which was overheard by Friedrich Christian, Prince of Schaumburg-Lippe, in which Goebbels angrily characterized the riots as "idiocy" and grist for propaganda mills hostile to Germany.

Weckert begins her text (p. 15) with the statement that her investigation has primarily resulted in a posing of questions, some of which can never be answered with absolute certainty in view of the lack of available documentary evidence.

On 15 October 1938 the Polish government, which was hostile to Jews and wanted them to emigrate from Poland, announced its intention to invalidate the passports of the many Jews from Poland residing in Germany (!) if such passports were not presented to Polish authorities. In effect, the Polish government thus wanted to prevent these Jews from returning to Poland and to make them a permanent burden on the Reich. As a result, the Jewish policies of the German and Polish governments clashed, since they both wanted Jews to emigrate. Herschel Grynszpan, whose parents were transported to the Polish border as a result of the passport crisis, went to the German embassy in Paris and shot a German official, Ernst vom Rath, on 7 November, 1938. His victim died of wounds on 9 November. Grynszpan was arrested by the Parisian police but, strangely, survived the war after postponements of trials.

Now (pp. 37 ff.) Weckert turns back to the Jewish "declaration of war" against Germany announced in the London Daily Express of March 1933, involving a boycott of German goods, a painful measure, since Germany had to (and still must) export or starve. Leading Jews outside of Germany, such as Samuel Untermyer, then joined the incitement against Germany, even long before the Nuremberg laws of 1935. Many Jews in Germany itself reacted in astonishment and with discomfort at such incitement against Germany and asked that Jews outside of Germany cease the incitement. The Germans undertook a mild countermeasure, a one-day boycott of Jewish businesses on Saturday (!), 1 April 1933. Jabotinsky, a leading Zionist born in Russia, joined forces with Untermyer to continue ruthlessly the boycott of German goods. In 1936 a Jew, David Frankfurter, murdered a prominent National Socialist in Switzerland, Wilhelm Gustloff (pp. 69-71). This crime had some rather striking similarities to the murder of Ernst vom Rath in 1938 and also seems to have been supported by an organization, the identity of which cannot be definitely established, but could very well be presumed to have been the LICA (Ligue internationale contre l'antisémitisme) in Paris. The influential *Völkischer Beobachter* of 8 November, 1938 called attention to the similarities of the crimes committed by Frankfurter and Grynszpan. In conjunction with the account of the murder of Wilhelm Gustloff, it might have been pointed out that Gustloff was such an important man that a large passenger ship was named for him in 1937, which was sunk in 1945 with a huge loss of life.

Much of this book seems almost like a fictional murder mystery, but of course far, far more is involved here. The question of the responsibility for the "Reichskristallnacht" is of great importance for the political, economic and psychological well-being, not only of the German nation, but of all Aryan nations because this question has to do with their unity and cooperation.

Weckert attempts to establish this responsibility, as far as that is presently possible, by various approaches, the most important of which are:

Examination of available information as to what German leaders (Hitler, Göring, Goebbels, Himmler, Heydrich, et al.) were doing and where they were on the night of 9 November 1938. Ascertaining their attitudes toward the riots after they took place. Examination of what various persons and groups (notably the Zionists) had to gain or lose by the riots and their economic effects (cui bono?). Examination of the evidence and testimony from trials and investigations conducted by the National Socialist government itself shortly after the riots. Examination of the evidence and testimony brought out by postwar trials conducted by Allied authorities and German courts. Pointing out mistakes in logic and interpretation of evidence made by various historians and propagandists hostile to National Socialism as well as the conflicting nature of their writings. Investigation of the

authenticity of various key documents and the reliability of various witnesses. Relating the history of the status of Jews in Germany during 1933-1938 to the events of 9-10 November, 1938.

The ninth of November 1938 was the day on which prominent National Socialists gathered in Munich to celebrate the fifteenth anniversary of the march on the Feldherrnhalle in 1923, but during the course of the day mysterious strangers had appeared in towns in Hesse to urge violence against Jewish property (pp. 77 ff., 125-126). An SA Standartenfuhrer in Marburg refused to destroy the synagogue there.

Weckert pokes fun at the conflicting accounts of various historians, especially with regard to the role of Reinhard Heydrich (1904-1942; head of the Sicherheitspolizei, murdered in 1942 when he was Deputy Reichsprotektor of Bohemia and Moravia). Her discussions of the inconsistencies and absurdities of various historians' accounts of Heydrich's role, or lack of it, in the riots are written with irony and even a bit of humor (pp. 89-96). She continues in her next section (pp.96-103) with a refutation of the writings and methods of various historians, but particularly those of Hermann Graml, whose book on the "Reichskristallnacht" appeared in 1958 and is also discussed by Weckert in many parts of her book.

One of the most important questions with which the book deals is the actual extent of property damage and the number of killings resultant from the riots (pp. 127-143,181-188,207). The data from various (allegedly!) German sources alone is conflicting and dependent on such questions as to what constituted a synagogue and how many were later destroyed by Allied bombings. If there were 177 synagogues destroyed and there had been 1420, that would be approximately 12% destroyed (p. 135). One report mentions 844 destroyed shops and department stores, another report mentions 7,500. Even if the latter figure were correct, it would represent 71/2% of the total. One report mentions 36 killings, another 91.

Of 28 Sturmabteilung (SA) Gruppen, only three are reported to have participated in destructive actions (p.174). If 7,000 demonstrators were involved, that would be only 1/100 of 1% of the German population of that time.

The author, who studied Hebrew and later lived in Israel for quite some time, devotes a section (pp. 209-216) to the relation of Jews to their host populations. She points out the ancient religious factors causing hostility toward Jews and Jews' distancing themselves from their host populations with the resultant rise of Zionism, which, in turn, was in agreement with National Socialist efforts to help Jews to emigrate. Even today laws pertaining to citizenship in Israel have a strong similarity to the much maligned Nuremberg Laws of 1935. It seems to me that Weckert should also have mentioned two powerful sources of hostility toward Jews after 1917, the role attributed to Jews in the brutality of the Communist revolution and the earlier years of Soviet government and the perception that Jews enriched themselves by the hyperinflations in many European countries in the early 1920s.

The author's conclusions are summarized on pp. 251-273:

Actually, there is no absolute certainty as to the responsibility for the "Reichskristallnacht." She argues effectively that there can be little doubt about the complicity of the LICA in the murder of vom Rath and points out the enigmatic survival of the young Jew who murdered him. The question of who paid the great costs of Grynszpan's poor parents' emigration to Palestine also suggests the complicity of a financially powerful organization. There was apparently a need felt by some Zionists, such as Jabotinsky, for a murder of a prominent German official by a Jew and vom Rath just happened to be the victim. If the objective of the murder had been to precipitate a pogrom in Germany, there were a number of historical antecedents, such as the murder of Tsar Alexander II in 1881. (The reaction of the Russian government to this crime, we might note in passing, stimulated a huge migration of Jews to the United States.)

If the riots against Jews in Germany had been instigated by the National Socialist government itself, such an action would have been met with so little approval on the part of the German population as a whole that it would have caused a decline in popular support of the National Socialist Party, as its leading figures knew very well. Not only Zionists, but also other groups inside and outside of Germany looked on any trouble for National Socialism as being to their advantage. Hitler himself ordered a cessation of the violence against Jews, as is clearly shown by the teletyped message from Hitler's office reproduced on page 117. Himmler ordered the SS and German police to be responsible for protecting Jews.

One result of the riots was an intensified effort to assist Jews to emigrate by economic aid and affording them the opportunity of transferring their assets abroad. A major factor frustrating this effort was the lack of willingness of other countries to accept Jewish immigrants, as the Evian Conference had shown in the summer of 1938 (p. 227). In the summer of 1940 Heydrich, who had been made head of the Reichszentrale für die jüdische Auswanderung in 1939, wrote to Ribbentrop and acknowledged that an emigration of Jews (the real meaning of the term Endlösung, the "final solution") had been brought largely to a standstill and that a territorial resettlement would have to serve as a substitute measure to clear the Reich of Jews. Even the record of the Wannsee

Conference of 20 January, 1942 confirms this. Many Germans witnessed the glass on the sidewalks on the morning of 10 November, 1938 and the exaggeration of the events of the previous night have been a powerful tool for instilling a feeling of guilt in the German population after the war, even though there is no proof that leading figures of the National Socialist government were the instigators.

Pages 283-301 contain notes and an extensive bibliography. There are a number of minor errors in the book which might have been eliminated by a more thorough proofreading. On page 77, line 6, the word Vortag would make sense after am. Evian is in France, not Switzerland (p. 227).

Ingrid Weckert's Feuerzeichen is a lucid work obviously based on years of energetic research. It is of primary significance for understanding correctly and in a proper perspective not only the details of the events of 9 November 1938, as far as that is presently possible; it also contains a wealth of incisively presented background material and analysis of the results of those events, which contributed to touching off an avalanche of suffering, far more on the part of Aryans than of Jews themselves. Feuerzeichen effectively refutes much careless, malicious or mendacious nonsense that has been written and spoken about the "Reichskristallnacht." It deserves to be translated into English.

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