

THE REVISIONIST CLARION

oooooooooooooooooooooooooooooooooooo

QUARTERLY NEWSLETTER ABOUT HISTORICAL
REVISIONISM

AND THE CRISIS OF IMPERIAL POWERS

oooooooooooooooooooooooooooooooooooo

TOWARDS THE DESTRUCTION OF ISRAEL

AND THE ROLLING BACK OF USA

oooooooooooooooooooo

Issue Nr. 23 Spring-Summer 2007

<revclar -at- yahoo.com.au>

< <http://revurevi.net> >

alternative archives

<http://vho.org/aaargh/engl/engl.html>

<http://aaargh.com.mx/engl/engl.html>

oooooooooooooooooooooooooooo

Ahmadinejad

President Mahmoud Ahmadinejad here Monday expressed surprise over the European Union's biased approach to the historical event of holocaust.

The statement was made in an exclusive interview with the Spanish television broadcast, in response to the question about holocaust.

"I just raised two questions on the issue. Does EU consider questions as a crime. Today, anywhere in the world, one can raise questions about God, prophets, existence and any other issue.

"Why historical events should not be clarified?" asked the chief executive.

Turning to his first question, he said, "If a historical event has taken place, why do you not allow research to be conducted on it. What is the mystery behind it, given that even fresh research is conducted on definite rules of mathematics and physics.?"

Ahmadinejad referred to his first question, "If such an event has actually taken place, where did it happen? Why should the Palestinian people become homeless (because of this)?"

"Why should Palestinian children, women and mothers be killed on streets every day for 60 years?"

The president said that these innocent people losing their lives had no role in World War II.

"All of them had been killed in Europe and Palestinian people were not involved in it," he added.

<http://www2.irna.ir/en/news/line-17/key-79/>

CONTENTS

Say Not Fatah, By Israel Shamir

VICTORY IN BAJA!, Bradley Smith

THE GERMAR RUDOLF DEBACLE, Report by G. Deckert,

Translation by: W.G. Mueller

Germar Rudolf's own view

Court strikes down security certificates, Kirk Makin

Zündel Trial, Day Feb. 9, 2007, Description by G. Deckert,

translated by W.G. Mueller

Zündel appeals against Judgment

The Lavon Affair, Israel and Terror in Egypt, Ami Isseroff

A Brief History of Holocaust Denial, By Ben S. Austin

Anent Holocaust Revisionism: Objective History or False Ideology? By Paul Grubach

Millions of Shoah records will finally be revealed, By Edwin Black

Questions about a non-fiction, Eric Hunt

Orthodox Rabbi assaulted near Auschwitz, by Miguel Martinez

Meshi Zah'hav has beaten the Jew who kissed Ahmadinejad, Avishi Ben Haim

German archive reveals a panorama of misery

British historian David Irving renewed his claims there was no proof Auschwitz death camp had gas chambers.

Fighting racism in Europe: should holocaust denial be a criminal offence ?

Argentina is the Key to a New Plot against Iran, Ingeniero José

Petrosino y Dr Oscar Abudara Bini

The History of Israel Reconsidered: A talk By Israeli Historian Ilyan Pappé in Japan

Buchenwald Mobilizes against Holocaust Deniers, By Jan

Friedmann

Comparative translations in English of Wiesel's *Night* Michael Kuelker

What Does 'Holocaust Denial' Really Mean? By Daniel McGowan

Giving Airtime to Extremists ABC

Why do Jews want to arrest Holocaust Deniers ?

Austin J. App

The Holocaust as Sacred Myth and Ideology: By Paul Grubach

Italian university bars Holocaust denier, By MARTA FALCONI

Victory for Holocaust Denier Fredrick Töben

Holocaust Denier Robert Faurisson invited and then disinvited to Italian university Deborah Lipstadt

A step too far? John Hooper

B.C. B'nai Brith: Your Humble Blogger is a Hate Criminal Kurt Nimmo

ON DAVID IRVING

THE BEST REVISIONIST JUDGEMENT *Jailing Opinions*, Produced by Lady Michele Renouf, Reviewed by [Arthur R. Butz](#)

Faurisson attacked by Zionist paramilitaries in Italy, By Daniele Scalea

Professor who attended Holocaust conference blasts critics as Islamophobes Michael Valpy

The Explanation We Never Heard AN ESSAY By Shiraz Dossa
Some inquisition By Joseph Sinasac
EVERYONE'S A WINNER AT HELMAND'S DRUG BAZAARS By IWPR trainees
in Helmand
Holocaust probe underway: Iranian official
Professor Robert Faurisson's "Sahar 1" appeal hearing in Paris on May 30, 2007
MEMRI is 'propaganda machine,' expert say By Lawrence Swaim
Why do people fear those who debate the "Holocaust"? Ian Brockwell
Deciphering Ahmadinejad's Holocaust Revisionism by George Michael
How do French author Georges Theil's court cases stand ?
If I Were Them I'd Be Scared Too, By Jayne Gardener
Gas Chambers, 911, and the Perils of Orthodoxy by Michael K. Smith
Olmert at Jewish conference: Not all Jews want to make aliyah by Amiram Barkat
Post-Zionism doesn't exist By Shlomo Avineri
Symposium: Criminalizing Holocaust Denial By Jamie Glazov, Deborah Lipstadt, Alan Dershowitz, Roger Kimball
NUTS AND BOLTS
Johann Andreas Eisenmenger
Sunday Book Review: *Lost Between the Edges*, by Eldon Garnet
Ilan Pappé's Latest Book Exposes Zionist Ethnic Cleansing as Premeditated By James Abourezk
Homo Americanus - by Tomislav Sunic Reviewed by Peter Rushmore

Say Not Fatah

By Israel Shamir

Palestinians are the freest people on Earth. They proved it again this June, when they broke open the infamous torture chambers <<http://www.spiegel.de/international/world/0.1518.489898.00.html>> of Dahlan and released the prisoners; when they sent the CIA-trained thugs packing back to their Jewish masters. I feel proud of their unique victory: Americans can't get rid of Guantanamo and their plentiful other jails with millions of prisoners (more than in Uncle Joe's Gulag); Brits can't dismantle their surveillance cameras; Saudis can't throw away their CIA-bound rulers. Not many people succeeded in removing the machine of fear and oppression, in smashing these Gestapo-clones of security police

mushrooming around the globe. In future Palestine, the fall of the Gaza Preventive Security Prison will be celebrated like the French celebrate the Fall of Bastille.

This is the people's victory over oppression. Moreover, this is victory of law against lawlessness, for Palestine had and still has its legitimate government, while the rogue security apparatus tried to place itself above the law. A true people's victory, for it succeeded without vengeance and unnecessary bloodshed. Israeli media got a lot of mileage out of the 60 security men who asked for Israeli protection, but actually even out of this (tiny by any measure) amount more than half asked to return to Gaza. They knew there would be no revenge, no head-hunting, no Night of the Long Knives, no Moscow trials for the fighters of Fatah: the people won, there is no civil war, no major bloodshed; the security thugs lost, and now they have a chance to try to become men again.

Magnanimity, largesse, fraternal feelings were the hallmarks of this people's revolution. Trying to sow discord as they always do, the mainstream media presented this glorious revolution as a victory of Hamas over Fatah. This is an exaggeration. The people of Gaza fought against Dahlan Gangs, against lawless criminals who tried to establish their rule of force and violence over the Strip. Tolkien readers may think of the Battle of Bywater, where free hobbits smashed and expelled the thugs of Sharkey from the Shire. These gangs were leftovers from a sinister previous rule; they were placed in charge by the Israeli Saruman, and their defeat was just a question of time. But Dahlan is not Fatah; nor is Mahmud Abbas, crowned by the US and Israel as the king of the Ramallah Bantustan. Real Fatah is Marwan Barghouti still caged in the Jewish Gulag, and other wonderful men and good fighters who carried the name of Palestine from the battle of Karame to the Intifada. They are true Fatah, and their place is preserved for them in the Hall of Glory of the Palestinian Revolution.

I know Fatah fighters; I've met them in their villages in the hills of Palestine, taking a short rest after many years of exile and jail. Great people, who were as upset by Abu Mazen's shameful submission to the Israeli-American diktat as anybody. The Gaza people's victory may mobilize them into a proper house cleaning, into returning to their own revolutionary traditions. Dahlan and Rajoub, these security thugs and their political allies Abu Mazen and Saeb Erekat stole, nay, they privatized the name of Fatah, just as KGB bosses privatized communism and the Judaeo-Mammonite elites privatized the free enterprise of America's founding fathers. Let no Fatah fighter feel upset by Dahlan's defeat. Moreover, they can follow the lead and get rid of the werewolves who abused the name of Fatah in the service of Shin Bet.

Jonathan Steele correctly reminded

<http://www.guardian.co.uk/comment/story/0,2108820,00.html> us that "arming insurgents against elected governments has a long US pedigree, and it is no accident that Elliott Abrams, the deputy national security adviser and apparent architect of the anti-Hamas subversion, was a key player in Ronald Reagan's supply of weapons to the Contras who fought Nicaragua's elected government in the 1980s." But those Contras, ubiquitously present at every revolution, the Chouans of the Vendée, the Contras of French revolution, the Cossacks of Don, the Contras of the Russian revolution, Savimbi's Unita, the Contras of the Angolan revolution, did have some truth on their side, and expressed some legitimate interests. That is why we approve and support the merciful character of the Hamas revolution: Hamas' readiness to work together with healthier elements of Fatah for the Palestinian cause.

However, some lessons can and should be learned: Fatah leadership succumbed to the Israeli-American temptation because of its faulty ideology. Nationalism, this weapon of mass disintegration, was brought eastwards by the Western colonizers in order to divide and conquer. Until the 19th century, the East knew nothing of nationalism, for it was then united by faith and governed by their traditional rulers,

the successors of Constantine the Great and Suleiman the Magnificent. T.E. Lawrence delivered the bacilli of nationalism to Hejaz in his Intelligence Service-packed saddle bag, and undermined this Eastern unity. He promised Arabs independence from the "hateful Ottomans", but nothing good came out of their betrayal: British, American and later Zionist colonizers shared the spoils, while the natives became even more oppressed.

Nationalism is necessarily a particularist, "do it alone" sort of ideology. In Palestine, Egypt, Syria this was compensated for by a universalist socialism, but with the evaporation of this socialist element, Fatah remained with its faulty nationalism, doomed to failure. "They are nationalists like us", say the Zionists from Sharon to Avnery about Fatah. "They will be happy with a flag, an anthem, a Swiss bank account -- like us. They will be content with a Bantustan or two".

But Palestinians are not likely to betray Palestine for the illusion of independence. **All Palestinians**, that is, all dwellers of Palestine, native and immigrant, need all of it, not just two percent of Gaza and ten percent of a Ramallah enclave, **but all 100%**. We may have all of it together, not by dividing, but by sharing. Islam is a universal faith, like Christianity, and its foundations are better suited for our universal state than yesterday's nationalism, Arab or Zionist. A similar process is taking place in Turkey, where Kemalist nationalism has become an American ally propped up by soldiers' bayonets, while the Islamic party is the choice of people.

People of the East believe in God; that is why *Ex Oriente Lux*. They also know from their experience that godless ones have no scruples neither compassion, while we need compassionate leaders. Disregard the scarecrow of "Islamofascism" or "Islamic danger". This is myth, created by Podhoretz and his ilk, an invented threat like Yellow Peril, Pan Slavism, Communism. We are not afraid of followers of Islam, because we live with them all our life.

The nation-building process in Palestine is far from over. A new paradigm should be found to unite its tribes and groups into one society, dismantling the Palestinian National Authority - and the Jewish state, as correctly stated by Avrum Burg. Separation and the drive for independence of this or any other part of Palestine turned out to be a bankrupt strategy. Palestine can't be divided. Friends of Palestine and friends of Israel must work together to unify, not to separate.

25.06.2007

www.israelshamir.net

MOVIES

VICTORY IN BAJA!

Bradley Smith

A Revisionist Dream Comes True

An unprecedented step forward for the Holocaust revisionist movement. Two months ago if you had told me that I would be premiering a film at a major, mainstream film festival I'd have probably said you were losing it. And if you had told me that the film I'd be premiering would be a solidly revisionist movie in which people like Germar Rudolf and Ernst Zundel boldly present revisionist ideas and criticism of the Holocaust lobby, I might have even have said you were ready for the funny farm. And if you had told me I'd be hobnobbing with Oscar-nominated actors and international superstars, and that my revisionist film would receive enthusiastic applause and a truly positive audience

reaction, I'd have called the funny farm myself.

Yet everything I've described above is exactly what happened on June 7, 8, and 9 at the "Corto Creativo 07" film festival in Otay Mesa, an upscale suburb of Tijuana, the metropolis on the Mexico/California border. It is difficult to express fully the importance of what happened at that festival, both in terms of barriers of the past being broken, and trails for the future being blazed. The Holocaust revisionist movement has taken a lot of serious hits the last few years, with some of our most important spokespeople being imprisoned, and many of us living in countries where we are afraid to speak up for fear of violence or government prosecution. What happened in Baja those three remarkable days in June is enough to not only help revitalize a fatigued, persecuted revisionist community, but also to take Holocaust revisionism to new heights. "Corto Creativo" is an annual film festival sponsored by the Universidad de las Californias (UDC) in Baja. I do not want to discuss the specifics of how I came to be invited to participate in the festival, but suffice it to say I was invited~as a VIP. The Corto Creativo festival director is Jorge Camarillo, a professor of journalism and television production at UDC, and the coordinator of the B.A. program in Communication at UDC. He's also the vice-president of the "Binational Association of Schools of Communication of the Californias" (BINACOM), an educational association that brings together communication educators and students from the San Diego and Baja areas. BINACOM member schools include the Autonomous University of Baja California, the University of the Californias, Tijuana, Grossmont College, Southwestern College, San Diego City College, San Diego State University, the University of California San Diego, the University of San Diego, and the University of Sonora (Hermosillo, Mexico). BINACOM is a sponsor of the Corto Creativo festival, and its president addresses the festival, which is also attended by Mexican federal, state, and municipal politicians.

Each year the Corto Creativo festival attracts big-name Mexican and American actors, directors and producers. This year, participants included Oscar-nominated actress Adriana Barraza, who co-starred with Brad Pitt in the Oscar-nominated film "Babel," and international superstar Maria Conchita Alonso, the former Miss Venezuela who, apart from being a Grammy-nominated recording artist, has costarred in scores of Hollywood blockbusters alongside the likes of Nicholas Cage, Meryl Streep, Vanessa Redgrave, Arnold Schwarzenegger, Sean Penn, Robin Williams~and the list goes on. As you can see, this is a serious, mainstream film festival, sponsored by a well-known university, attended by Hollywood celebrities, and organized by a professional educator who is the vice-president of an educational institution composed of major universities in the U.S. and Mexico. Surely, this would be the last place you'd expect to find Bradley Smith. And yet there I was, an invited guest at the festival - a VIP in fact - attending all the events, hobnobbing with celebrities, and premiering the first 32-minute cut of my revisionist film *The Great Taboo* (in Spanish, *El Gran Tabu*). I had been given the most prestigious time slot of the festival - the Friday evening screening.

I had been allowed one hour forty-five minutes to give my talk, show my film, and afterward to hold a question and answer session. No one at the festival received more time. The organizers were friendly and very cooperative. Whatever help I needed, I was given - even free Spanish-language subtitles for my film! For revisionists, it might seem too good to be true. But it wasn't. In fact, it turned out better than I could have imagined. *El Gran Tabu* featured **Germar Rudolf, Ernst Zundel**, and me. In the film, we discuss revisionist theory, free speech, Zionism and 9/11, and other hot-button topics freely and without constraint. This is a solidly revisionist film. No excuses, no apologies. There were perhaps two hundred people in the audience when my film was screened. The reaction from the audience, made up predominantly of film students, teachers, and filmmakers (mostly from south of the border), was completely positive. This was a mainstream audience - no revisionists - and yet I might as well have been making a presentation at the Institute for Historical Review. The young people at this festival expressed only support and earnest curiosity. There was not one hostile gesture, not one expression of dismissal. I even had a lively on-camera exchange with Maria Conchita Alonso, during which she and I discussed the reaction of the professorial class in Venezuela to President Hugo Chavez's recent closing of an opposition TV station (this

exchange related perfectly to my talk at the festival, which dealt with the response of the American professorial class to Holocaust revisionist ideas).

The Holocaust lobby has always feared the day that revisionist ideas - uncensored and not filtered through a Holocaust lobby mouthpiece - finally reach a mainstream audience. And the Corto Creativo festival showed that the lobby's fears are almost certainly justified: When a mainstream audience has the opportunity to view a professionally produced film about revisionism, the reaction is overwhelmingly positive. A can of worms for the Holocaust Industry was opened in Baja last week. This could very well be the start of something big. After I was finished with the screening, person after person came up to me with different networking ideas and connections at universities and other venues on both sides of the border. Others volunteered to help me with production, editing, or anything I needed. I was really very surprised by this, and rather moved. We're going to be taking this show on the road, and we are going to include in our road show the fastest growing market in North America - the Spanish-language market. This is a market heretofore untouched and un-exploited by revisionist activism...until now!

By the third day of the festival, some kind of "Holocaust education" organization that had been making a noise about my appearance at the festival created enough of a fuss that when the president of BINACOM, a professor who claimed to have lost relatives during the Holocaust, addressed the audience, she felt the need to devote her speech to denigrating revisionism, attacking me from the stage, slandering me as a racist and the representative of an "ideology" of hate. But she did not address one word from the talk I had delivered, and not one word from the film. As I told her during her Q&A, she was the perfect example of the behavior of the American professorial class that I had addressed in my speech. She made my case. She would not address any revisionist text, no matter how simple. She would only attack and slander the individual who wrote it (I have this entire exchange on film). And then I experienced something, again, that I had not expected. The young people in the audience stood with me, and openly challenged the professor's irrational denunciation of my presence at the festival. How many times have revisionists been a lone voice surrounded by a hostile crowd? And yet there I was, with the full support of a young, mainstream audience, and it was the anti-revisionist professor who was the lone voice. These were three days I will remember for a long time. And three days that the Holocaust Industry may soon come to remember with despair. Because something new was demonstrated at this festival: **Give revisionists access to an objective, mainstream audience, and the falsehoods of the Holocaust lobby won't stand against the facts of revisionism and the argument for intellectual freedom.** And, thanks to this conference, I'm going to have many more opportunities like this, in a market where groups like the ADL have very little, almost no, pull at all.

This is the beginning. The beginning of something that could be very big for us. Initial preparations are already underway for the next screening of "El Gran Tabu," which is currently being updated to include footage from the Corto Creativo festival. Last December, when I spoke at the Tehran Holocaust conference, I felt as though I were part of something unique and groundbreaking. I was, but I am more enthusiastic about what has happened here at the Corto Creativo 07. I made connections here with people with whom I can stay connected because they are "local," not thousands of miles away on another continent. And because I can really stay connected with these new connections, the opportunities to take this work on the road have suddenly blossomed in a dozen different directions. There will be more to say very soon but, for now, I'll leave you with this: The Corto Creativo festival in 2007 demonstrated that what we've all been working toward these many years is fully attainable. I'll keep you informed of what's coming next.

THE GERMAR RUDOLF DEBACLE

Report by **G. Deckert**

Translation by: **W.G. Mueller**

Rudolf-Process, Day 11, March 5, 2007 - finishes with a dramatic drum role

1. Lawyer Sylvia Stolz released from Mandate !
2. Besides Lawyer Bock, an inexperienced Beginner from the Munich chancellery of the Prominence lawyer was present as Nr. (2 ?) !
3. Lawyer Bock withdraws all Applications made by Lawyer Stolz, except those on which a decision has not yet been made !
4. Neither Lawyer Bock or the new one make any new Applications of Proof !
5. Judge Schwab concludes ! the Hearing of the Evidence and gives the floor to State Prosecutor Grossmann (Gro) for his summing up speech, - on which something more below.

WHAT had happened?

The process was to begin at 9:00 hrs, but started only at 9:54 hrs. There was a strange atmosphere in the Great Hall. For one, because a completely new face appeared. Next, because Lawyer Stolz got up several times and walked restlessly back and forth. Furthermore, Lawyer Bock and the New One were for some time with Germar Rudolf (GRu) in the "catacombs", i.e. in the basement, where the cell of the prisoners are.

The tension rose, particularly because, additionally, the lawyers visited the Judge's Chambers.

GRu entered the Hall one minute before the Court appeared. Not all listeners rose. - Shortly after him, the Court appeared in the known configuration.

Lawyer Stolz later informed a still noteworthy large circle (of the audience, that GRU had released her from her Mandate last Friday without giving any reasons. She received further details only this morning today.

It appears that, after introduction of the Bureau Bossi, an offer had been made by GRu to the State Prosecution, to withdraw Lawyer Stolz's mandate and to refrain from making further Applications of Proof, if this is "honored" on the part of the State Prosecution. The State Prosecution must have apparently agreed to this offer - (if) Stolz Out, then only half of five years - so that it has come (down) to an arrangement, an agreement, a deal.

Corresponding to this arrangement, the final speech by Gro... was very brief, not even ten minutes. He stated initially that the NS (National Socialist) genocide of the Jewish people is a historically secured Fact, even though the Revisionists constantly dispute this. He declared that all Points of Accusation, according to paragraph 130, have been fulfilled - passages contributed on the (Inter)Net, and in the book "Vorlesungen" ("Readings.....") - . He quoted a few samples from the Writ of Accusation (30 pages) against GRu (and Siegfried Verbecke*). He characterized

GRu as a "wolf in a sheep's coat", as a "cunning Holo...-Liar". He had minimized and denied the crimes. He claimed not to be a Nazi or an Anti-Semite. But a glance into the audience and a reading of the correspondence showed something else. He has distributed these lies worldwide and is a recidivist. He portrayed himself as a representative of Sciences (and nothing else) and has placed himself on the same level with great spirits like Luther, Galileo, Popper and others. The only thing missing was, that he would claim to be "able to walk on water" (1).

But....., the new Process Tactic – originally the Court had set dates as follows: March 20 and 27, April 16, 23 and 27 and May 8. the separation from the family, the hint of self-control (abstinence ?), that after serving the Penalty, a total Penalty of 2 years and six months (30 months)**** are appropriate to the guilt and the deed.

Lawyer Bock refrains from a Final Plea.

Lawyer Paul, Bureau Bossi, briefly speaks. He emphasizes the U-turn, which was initiated by the (ex)change of Defense Lawyers. Furthermore, the abstinence in future regarding facts of REV..... and the intentions (to lead) a peaceful and fulfilled family life are sufficient grounds, so that a penalty of two to two and a half years appears appropriate for the guilt and the deed.

The Accused GRu. has the Final Word. He declares, he had said everything necessary from his point of view in his (own) testimonial Statement (allegedly a bit over 100 pages) and will refrain from further elaborations.

Judge Schwab concludes the session at about 10:45 hrs and informs that the Judgment will be pronounced on March 15, (Thursday) at 16:15 hrs.

Weinheim, March 5, 2007

Guenter Deckert

P.S. This report is not based on a wish by GRu., nor do I have any authority from him, which I would NOT even need; a report is also Not wanted by GRu. – It is my report about today's (events), as I have perceived and experienced them. I will not write anything else about this today. – However, more in the framework of the announcement of the Judgment.

* The opening of the Process against Siegfried V. has been declined by the same Court on formal grounds.

*** Not only were two accusatory point possible (different scenes of a crime, here Worldnet/Internet and (the) book " Vorlesungen...", ("Readings.....) but also x points from both loci of the deeds as in Ernst Zündel's case.

1. For those (no longer) certain about Bible texts: the reference is to "Jesus".

END OF GUENTER DECKERT'S REPORT

NOTES BY THE TRANSLATOR

The translator proves himself a political idiot. (aaargh)

As far as I am concerned (and based only on the information in this report) this PROCESS is a great **victory for Revisionism**, (no matter what the final sentence will be) because,

1. G. Rudolf's work is still out there in the whole world and has not been disputed as false by any credible scientist or historian. Indeed, even the Court did not ask him to recant his writings.
2. The German Court and State Prosecutor restricted themselves to Name Calling, which says nothing whatsoever about the validity or value of GRu.'s work.
3. Their claim (and it has not been proven by the Court), that GRu's work is "Pseudoscience", at best illustrates the paucity of the Court's intellectual abilities and reveals the constraints under which they are willing to work, namely: "Do not give the Accused a Forum to Discuss his Ideas, his Evidence" or, God forbid, give voice to other, respectable experts, scientists and historians, among them even honest Jews.
4. **THE most ridiculous statement I have ever heard is that, "a glance in the audience" and reading the "correspondence" incoming from outside the prison PROVES something or other.** What it proves, is not clear. Did they not have their accusatory evidence complete, when they raised the Accusations against Rudolf ? Or did they realize that whatever "proof" they had, would not stand the scrutiny of the world and/or future generations ?

State Prosecutor Gro... will no doubt receive a promotion for his remarkable ability to tell from a "glance in the audience and from outside correspondence" from third persons, who is a Nazi and an Anti-Semite. This could save a lot of time and money in future similar cases. Since the number of Anti-Semites are increasing daily in numbers worldwide (Palestina, Iran, USA) he has a great and lucrative career in front of him.

By GRu. accepting this "DEAL", which was obviously done under great stress and other disadvantages for the Accused, **his Standing in the World Community, both scientific and popular, has not been diminished one wit.** On the contrary, while the German Justice system has once more exposed itself in Germany and to the whole world, while being dominated by the occupying powers, as a crowd of mechanical lackeys and it should be ashamed about that.

DEALS are not Justice.

From the beginning of this Trial, it was clear, that the State could not win it.

BUT, it once again illustrates that, total political power also corrupts wisdom, intelligence and humaneness.

END OF TRANSLATOR'S COMMENTS

Naturally, G. Rudolf is entitled to express his own view of this affair.

Germar Rudolf
Oberer Fauler Pelz 1
69117 Heidelberg
13 Feb 2007

My dear Mr. Deckert,

Today I received a copy of the report that you wrote concerning the 8th day of my trial, which was 29 January 2007. Sadly I must again conclude that you have presented the events of that day in a distorted, incomplete and even untruthful manner. Again I must request that you distribute my following counter-presentation through your network.

My account as follows:

Günter Deckert's report on the 8th day of the Rudolf trial, dated 19 Jan 2007, contains several inaccuracies and omissions that I wish to correct. According to Deckert, the witness Brockmüller of the BKA [Bundeskriminalamt: the German national police, counterpart of the FBI] stated in testimony that I had requested a "personal interview" in which I offered to collaborate with the government in combating Revisionism, by turning over the rights to my website and surrendering data pertaining to my customers and circulation. According to Deckert, Agent Brockmüller testified that in case the government rejected my offer for a deal ("Kuhhandel"), I would see to it that the market would be flooded with Revisionist literature, and I was the only person who could prevent this.

These accounts are false and misleading. The truth is that witness Brockmüller testified that I had offered to collaborate with the government, specifically by surrendering the website <www.vho.org>, which would presumably allow the BKA to directly deal Revisionists. At no time did the BKA agent mention handing over data pertaining to customers and circulation. Furthermore, Agent Brockmüller did not allege that I had threatened to "flood the market." Rather, he testified that I had remarked that the market could become flooded with revisionist materials - he did not mention me as the initiator of the "flood," however.

Deckert suggests that during my examination of Agent Brockmüller I stated to him that I had been "extremely emotional, no longer able to remember details." The truth is that my first testimony regarding my emotional agitation occurred at the beginning of my statement of position with regard to Brockmüller's testimony, which occurred only after he had left the courtroom. Deckert's assertion that I said I was unable to remember details is false and misleading. The truth is that I asked Agent Brockmüller if he were certain that I had offered to assist him in combating Revisionists. At that point I was calling into question the witness's ability to recall details, not my own ability to do so.

Equally false and misleading is Deckert's allegation that I had "clearly given the BKA agent to understand that he could not have both: that is, himself (Germar) as well as his assistance in combating Revisionism" is also false and misleading. The truth is that following dismissal of Agent Brockmüller, I included the following explanations in my statement of position.

a) I explained that, agitated by Agent Brockmüller, I was in fact strongly affected emotionally, unable to control my emotions. At one point I even cried. This testimony then led to another emotional collapse, which is the reason why the presiding judge asked if I needed a court recess.

b) I explained that my recollection of the discussion with Agent Brockmüller was very different from Agent Brockmüller's testimony. For lack of better evidence, however, the only thing I could counter pose to his testimony was my own.

c) I explained what I had meant when, during my initial conversation with the Agent Brockmüller, I told him that the BKA could "not have both Revisionism and me."

d) I explained that I had offered only to close down the websites under my control and to give the BKA nothing more than control over the domain names.

e) I explained that Agent Brockmüller dismissed this as totally inadequate since the deleted data could reappear at any time under a different domain name and so, in his view, this made my offer worthless.

f) I also explained that I most certainly never offered to collaborate in combating Revisionists.

Deckert's allegation that Agent Brockmüller was dismissed without having been placed under oath after I explained my position on customer data is likewise false and misleading. The truth is that I stated my position on customer data AFTER Brockmüller had been dismissed, NOT BEFORE.

Deckert's allegation that I said the customer data consisted of "75% names from the German speaking area" is also misleading. What I actually said was that 90% of these addresses had come from Germany proper.

In summarization, I have here established that Deckert's presentation of the events of Day 8 is chronologically inconsistent. It is also factually confused and largely false and incomplete, primarily because he omitted the fact that I denied having offered to collaborate with the BKA in combating Revisionism and prosecuting Revisionists. Deckert's presentation is primarily an attack on my character and reputation..

Clarification: my statement to Agent Brockmüller to the effect that the BKA "could not have both me and Revisionism" was clearly misinterpreted by both Brockmüller and Deckert. They took it to mean that I was making an offer to the BKA that if they would allow me to go free, they could "have Revisionism" in the sense that I would somehow be able to deliver Revisionists over to them. The truth is that I never even remotely meant to make such a proposal. Such a misinterpretation and such an offer might well be found in the psyche of a BKA agent; however, considering the context in which that utterance was made during the conversation with Agent Brockmüller, they cannot be objectively supported.

This context, which Agent Brockmüller did not mention in his account of my statement and which I also did not mention in my position statement, is as follows: At the beginning of 2005, as I explained in my opening statement, describing my personal situation, I found myself in the position of a husband and head of family and household. I made the decision to give this role priority; therefore I could not continue my activities as full time revisionist publisher. Having to choose between the two, I had chosen the former over the latter. For this reason I drastically curtailed my publishing activities, with exception of books in the English language. Since my wife and I intended to have at least one additional child, it was very clear that with the arrival of that child, my time would be completely taken up with the domestic duties of father and "house husband." The discontinuation of the two magazines "Vffg" (Zeitschrift für freie Geschichtsforschung) and The Revisionist was inevitable in the near future, as was withdrawal from the German language book enterprise.

I explained all this to Agent Brockmüller in the initial interview: he may or may not have understood what I was telling him. I said that it must be evident even to the BKA that since early 2005, both magazines had gone into hibernation, and that hardly any more updates had been posted on my website. I said the German government had hurt itself by taking me into custody, since my efforts would now be taken up and continued by others who would

revitalize the activities I had discontinued. I told him that if the German government had left me in peace, then I in return would have left it in peace, where historical research and revisionism are concerned. But now, I said, the exact opposite was going to happen and the "BRDDR" would again be exposed as a tyrannical regime with no regard for basic human rights guaranteed under the UN Charter.) I told him that now, a section of the diverse Revisionist movement would take over the rudder. This section would not insist on high quality work printed in modest editions and directed at historians, as I had done. Rather, they would flood the market with inexpensive mass mailings and Internet postings. In particular the Government would have to expect retaliatory actions on account of my arrest. These actions would take the form of mass distribution of Revisionist materials. At home in the United States I would be in a position to hinder or discourage such retaliatory actions, but not if I were under lock and key in Germany. I warned Agent Brockmüller that my imprisonment would backfire on the German government and I said that government would have to decide whether they wanted to have me under lock and key, or renewed and expanded efforts by the Revisionist movement. I told him that both together would not be a possibility (meaning the government could not expect to imprison me without increasing revisionist activities.

Against this background, it is clear that I was NOT offering to collaborate in persecuting and combating historical revisionism. Instead, I was attempting to make clear to the BKA that my Revisionist efforts, in the sense of broadly based activities in the German language, had already been greatly reduced, and would continue to be quiescent if the German government would release me and allow me to concentrate on my family.

In response to justified criticisms of Deckert's deletion of my denial in his trial report posted on 4 Feb 07, he posted his own position, in which he repeats and reinforces his above mentioned falsifications. Going still further, Deckert makes the additional assertions: "Only a few people know what all I have contributed concerning various aspects of the Rudolf trial while sitting in the second row, without being paid by anyone. By this I am referring not only my presence on all trial days, but also the time and expenses connected with attending it."

Here one should note the following: a) Being present at a trial is not necessarily contributing to it, especially when one disturbs the main trial with exclamations from the visitors gallery. b) I am among those who do not understand what Mr. Deckert contributed to my trial "without being paid for his efforts," outside of his grotesque and malicious reporting "from the second row." Certainly I never desired his presence or his reporting. I would dearly like to know what he contributed.

In the same report, Deckert erroneously alleges that: "...He (Rudolf) must have known from official documents that on a basis of the search of the home of Dr. G. in connection with the confiscation of the bank account... the BKA was already in possession of customer data." The truth is as follows: a) As I explained above, the BKA did not allege that I had offered customer data to it: I never made any such offer. b) At the time of my arrest and interrogation by the BKA, I had no access to the documents. I could not have turned them over, even if I had so desired! c) In all the documents pertaining to my case there is no mention of customer data, nor is there any evidence to suggest that the BKA has such materials. d) We did not even know that the BKA possessed such data until we learned it from the testimony of the BKA agent on 29 January 2007.

This data consists of a bare Word file with customer names and no additional information whatsoever concerning details of transactions. Furthermore the data file is almost 10 years old and around 70% of the names are inactive. Thus the data is of very little

use to the BKA. This conclusion is supported by the fact that in the two and a half years since confiscation of the list, no searches of the customers' homes has occurred. This is true as of the end of 2005, as nearly as I can tell (I assume that 2006 will not be different, since additional searches did not occur in 2004 and 2005.)

In conclusion, I offer the following observations: 1. People should judge me by my actions, not by the slanders of my enemies. 2. It is the mission and the modus operandi of BKA agents such as Brockmüller to not only imprison Revisionists, but to damage their reputations as well, and to sow discord within Revisionist ranks (This BKA operation is reminiscent of the FBI Operation COINTELPRO during the late 1960s and 70s) 3. Agent Brockmüller gave false testimony before the Court, although it is impossible to determine whether he was intentionally lying. There is no doubt that his false testimony supports one of the principal tasks assigned by his superiors, namely to damage or destroy the reputations of Revisionists and sow discord among their ranks. 4. However, government agents such as Brockmüller can only initiate such character assassination and discord. In order to accomplish this task the government relies on the assistance of the Deckert's of this world, who "point out the motes in the eyes of others while ignoring the beams in their own eyes."

Germar Rudolf, Heidelberg, den 13. 02. 2007

Treason doth never prosper, what's the reason? For if it prosper, none dare call it treason!
Sir John Harrington 1561-1612.

[Note by AAARGH : We respect G. Rudolf's assertions. But we do not find them all credible. In particular, we do not see clearly why the birth of a fourth child would bring about the cessation of activities which was not triggered by the birth of the previous three children... We stand by Mr. Deckert whose honesty and dedication cannot, in our view, be questioned. Holocaust revisionism will easily survive Mr. Rudolf's demise. We wish him a happy family life.]

KANADISTAN

Court strikes down security certificates

Kirk Makin

OTTAWA - The Supreme Court of Canada has voted unanimously to strike down a controversial federal procedure used to deport suspected terrorists as being a violation of life, liberty and security of the person.

The security certificate process is hopelessly flawed and must be redrafted by parliament to eliminate the extreme secrecy in which hearings to determine the reasonableness of certificates take place, the court said.

While carefully paying heed to fears of terrorism and the special difficulties of protecting national security, the court said that certain elements of fairness cannot be dispensed with -- including the right of a detainee to know the case against them and to make full answer and defence.

"While there is a risk of catastrophic acts of violence, it would be foolhardy to require a lengthy review process before a certificate should be issued," the court said. [...]

The court said that the security certificate provisions do not violate the Charter right to equality or constitute cruel or unusual punishment.

Enshrined within the Immigration and Refugee Protection Act, the security certificate process has been a target of constant, harsh condemnation from civil libertarians. [...]

In the end, they say, security certificate detainees have been left with a false choice between indefinite detention in Canada and being deported to face torture and possible death.

[...] The judges focused particularly closely during the hearing on the denial of legal counsel, and appeared to be striving for ways to safeguard national security while still permitting detainees to obtain details about the allegations against them.

Several judges also expressed concern that the security-certificate procedure forced their Federal Court colleagues to act as both cross-examiner and defender of the accused person's rights during secret proceedings in his absence.

Globe and Mail Update 23 feb. 2007

BLONDIE AND THE SPINSTER

Zündel Trial, Day Feb. 9, 2007

Description by G. Deckert, translated by W.G. Mueller

Police was present in the Hall, just like the last time, in the large auditorium 1, on average distributed to both sides. Start was supposed to be punctual today, i.e. @ 9 o'clock. The "Control" was therefore started earlier. The onslaught of listeners, which I had expected, did not occur, even though it was clear, that it would become very interesting today. This was supposed to be the longest Hearing Day, which was to end at 18:05 o'clock.

Trial start was scheduled for 9 o'clock. The Court started only at 9:11 o'clock, despite the promise of a punctual beginning, in any case, as early as never before. Shortly before

Ernst was brought into the auditorium. His followers arise from their seats.

Present:

- 1) the Court, in the well known configuration, presided by Dr. (jur.) Meinerzhagen; later only by Dr. M.....
- 2) State Prosecutor Grossmann
- 3) all lawyers, including Dr. Schaller, Vienna, even though he is severely handicapped due to ill health
- 4) 2 x "staschu" (State Security) who were absent in the afternoon. 4 policemen + a court clerk; all armed
- 5) Media: 3 "dpa" - a Blondie (mid 30's) ***, "taz"- (1) "spinster" (around 50), "ap" representative (middle 30)
- 6) audience (at the beginning) 47, among them 2 x "Antifa"/Jewish Community - In the course of the day these audience numbers decrease.

*** They are the source of a "dpa" news item in today's "Mannheimer Morning" (MM) and likely other newspapers, which copied this "dpa" item. The short text can be found at the end of this report - (1) "taz" = Tageszeitung, Berlin, an organ of the radical left, alternative scene.

Dr. M..... opens the session by admonishing the listeners to behave in a disciplined manner and be quiet and to observe the "Dignity of the Court" - non observance will be punished. - He then turned to the members of the Defense (team) and pointed extensively out, that they too were an "Organ of the Administration of Justice". This entails limits. The Court would have to intervene in order to "correct" (Threat), should the honor of any trial participant be damaged. The Court knows of the heavy task of the Defense and recognizes their predicament. He pointed out, that because of the new legal precedences, created by the Superior Court, the choices of the Defense have been limited for paragraph 130 cases. - The Chamber is however inclined to be generous in their interpretation, but will take steps, when certain "limits" are exceeded. Dr. Schaller has, according to the opinion of the Court, exceeded this limit twice or three times during his final submission, but the Chamber does not intend to start any investigations against him, due to his advanced age. - He then asks, whether the sequence Bock, Rieger, will continue. They affirm.

Before lawyer Bock starts his final submission, Lawyer Rieger submits two (written) motions of proof; also lawyer (name missing) offers one.

Dr. M.... interrupts the Proceedings at 9:22 o'clock for 10 minutes, so that photocopies can be made, and to enable the other trial participants to obtain knowledge about this matter. The process continues at 9:44 o'clock. Dr. M... invites responses: State Prosecutor Grossmann, the lawyers Beust, Bock and Hinney decline, Dr. Schaller joins; EZ also declines to make any statement.

Expert Report regarding the "Wannsee-Conference" - Dr. M ... reads parts aloud, because the handwritten submission can sometimes not be easily deciphered. The contents of the submission consists of different theories e.g. about the value status of the "Wannsee Conference", which is habitually identified as "Conference about the Destruction of the European Jews", among them theories from the Non-Revisionists. In the second submission, as far as I could catch it, the questions about so-called "reparations" for the victims were again raised. Mentioned in this were also the names of the Jews, John Sack, author of the book "An Eye for an Eye", Norman Finkelstein, author of the book "The Holocaust Industry", Tom Sager (Sagev?), Israeli Jew, and Israel Shamir.

After clearing the unclear (passages) Dr. M... declares that, according to the understanding of the Chamber these submission fulfill the requirements of the BGH (Bundesgerichtshof) for the "Qualified Auschwitz Lie". Dr. M. formally warns Lawyer Rieger and dictates this to the Court Clerk. Lawyer Rieger counters immediately very clearly and points to the fact, that he has not made a "public declaration". (On the contrary) Dr. M.... has done this and he is therefore subject to a penalty, based on paragraph 130, because he has addressed the public.

Lawyer Bock now starts with his Final Submission. He points out, that the voluminous files (2) of this process will be stored at least for 50 years for future generations in a secure location, to prevent their destruction in case of a possible political change. Following this, he analyses the Final Submission of the State Prosecutor Grossmann and reads him the riot act; he also reads excerpts from paragraph 130 (3), speaks to paragraph 185, and refers to Article 1 of the Basic Law

(4). The "State of Grossmann" is a "State of Excommunication and Exclusion", a "State of Book Burning" (5), a "State of Intolerance". As always, when he is boiling inside, Grossmann tries to make fancy gestures with his pencil. Bock continues his citations from the book of the well known defense lawyer, Prof. Grimm, "With Open Visor", referring to a discussion with the secret service man of the opposing side during his incarceration, which Grimm describes: "liberated from Freedom and incarcerated" ... The subject being "Lies during Wartime". And he refers to the book by Arthur Ponsonby (4) "Falsehood in Wartime" (Lies in Wartimes)

The State Prosecutor, as Bock continues, works under orders of the State, and the Chamber is in year 13 after **Orlet (5)** working, by using the "Self-Evident Cudgel". One deals here with a subjugation mechanism for unwanted opinions just like the Inquisition Chambers of old. This does not have anything today with a "Just" State. – He then cites for a long time and very expansively the Echo of the Press about the second judgment of a Chamber of the Mannheim County Court (President: Dr. Mueller, SPD (German Socialist Party, transl.), reporter Dr. Orlet, a Student German, EX CDU (Christlich Demokratische Union, transl.) Committee Member: Frau Folkerts) as can be found in the Docu-Book by G. Anntohn / H. Rogues, Publisher,: "The Case of Guenter Deckert – Martyr for Freedom of Research, Opinion and Speech in the tense field of History / Contemporary History, Justice and Politics" - 480 pages, softcover, DM 48, Weinheim, 1994 (6) . – He then turns to the Chamber and asks them, whether they are willing to resist the pressures of the Hate Press, whether they will withstand Light Chains, and Remembrance Guards, Working Disability and a Judge's Prosecution, as in the case of Dr. Orlet – planned but not performed, as he had to first become sick and then had to retire. Should the Chamber members affirm this question, then they would be Supermen. On the other hand, a NO expresses their fear per se and also their fear for the effect on their career. Their Judgment would therefore be the result of them wearing blinkers, of compromises with the Spirit of the Times, of fear and lack of manly courage before the Thrones of Kings. One is working with the Self-Evident Invocations, conform in streamline form to political correctness, for "Fear eats Honor" – are Judges really (still) free (independent, trans) ? - He then mentions examples from his days as Defense (lawyer) during NS processes and his experiences with witnesses. In this connection he also cites from "Mein Kampf" about Jews, from the Nuremberg Laws "for the Protection of German Blood", which were unanimously approved by the Reichstag, among them the archliberal "Papa Heuss", the first President of the BRD. According to Bock, Goering is supposed to have said that "I decide, who is a Jew". Nowadays Prosecuting Attorneys as well as Judges act in this same slogan: "I (or) We decide who (among the people) is a Hatemonger". He points to the "**Case of F. Meyer**" and his AU (Auschwitz) essay in the magazine "OstEuropa" of May 2002, pages 631 – 641. This magazine is published by the "Deutsche Gesellschaft fuer OstEuropakunde", whose Chief Executive is the infamously well known CDU Dame, Professor Rita Suessmuth: "When two (persons) do the same thing, it is not the same thing!". Similarly, G. Deckert was sentenced because of his publishing the Judgment of the County Court Mannheim II, but not the Left Liberal "Frankfurter Rundschau". Slogans like "Germany Perish !" or "Bomber Harris, do it again !" (7), on a Transparent of Leftie German Haters remain unpunished: "Freedom of Opinion, Value Judgment, - – Self Evidence of Witnesses is only a simulated Self Evidence. The he starts with Chamber Precedences like a.) "Rudolf Gutachten" (Expert Evaluation, trans.) Why are you not consequently saying that this Science has to be evaluated by a circle of (other) neutral scientists ? The Chamber had the opportunity to do this. – b.) Why is the question of re-building of Gas chambers not being evaluated as means of a factual proof ? – What is Truth? The search for

Truth is the existential task of the Historian, as has been expressed by the SPD politician von Dohnany on the occasion of the death of Joachim Fest, the longtime publisher of the FAZ (Frankfurter Allgemeine Zeitung) and author of a remarkable Hitler biography. Also Frau Zypries, SPD, presently Minister of Justice, of the black-red Berlin Government, speaks now for non-persecution. He then gets to talk about the new "Holo...Holding" of Jewry, specifically about the connection between the Fritz Bauer Institute (8), Frankfurt and the "Jewish Museum", who are interested in the continued scientific investigation of the HoloAnd then the Chamber dragged in time and again the SELF EVIDENCE....

He points, toward the end of his presentation, to the problem of the genocide of the Armenians – he, who denies this (event) in France is subject to a penalty, but not he who denies it in Turkey. He concludes with the words" Happy Judging". The time 10:46 o'clock.

Dr. M... orders a break of 10 minutes. We continue at 11.07 o'clock.

At the beginning, Dr. Schaller holds the floor with a remark regarding the presentation of Dr. Bock again pointing out, that both the German born Lord Dahrendorf as also Frau Zypries, in contributions in the Israel-friendly "Die Welt", speak now in favor of NO-Penalty.

Starting at 11:08 Defense Lawyer Rieger gets the floor. – The background of this Process remains in the Dark, the public is (largely) excluded due to the methods of the Chamber, the contemporary Press is compromised. Noteworthy is a report by the "Mannheimer Morgenpost "..... that the Court is sure to find an angle....." Should a Journalist dare to

submit publicly an offer of proof, he will be subject to a penalty ! The political and the Media climate has been heated up. An Inquisition climate rules. The ideological weather situation demands a sorting into Believers and Liars. He points to the problems of witness statements and criticizes emphatically the failure of the Introduction of Proofs of Facts. In this context, he mentions the prime example case of the Will to Believe. It dealt with the alleged rape of a girl. Only when it was proven by means of a Proof of Fact that a loss of virginity had not taken place, did the case of the Prosecution collapse. It is justifiable to speak of a "Holo...Religion". For this purpose, he reads a long text out of the "Junge Freiheit" JF, of Jan. 26, 2007, which deals with remarks made by the Israeli-Jew Dan Diner, who claims to be the High Priest of the "Holo... Religion" and promotes the "Humanisation" of the Holo...experience as well as of a Memory Culture. A comparison with other genocides of World History is not permissible. The Holo... has been **unique**.

The world of Islam will ultimately not recognize that the Holo... stands above Allah. On the other hand, there are a few singular Jewish counter voices, as, for example, that of the Orthodox Rabby Friedman in Vienna, as shown in the "Die Juedische " of 12.12.2006. Frau Merkel, CDU, commands that the Holo... be a part of the German identity ... it is possible to believe in the HOLO... as a religion, however, disbelief is not punishable, because a counter proof is not permissible. – He then points to the 500 years old European drama of the Witches condemnation, where nine million people became victims. The Church and the Justice system collaborated harmoniously in sending innocent victims to burn at the stakes, among them Giordano Bruno, who was rehabilitated only in 1992. The courts are not populated with experts, and jurists are not historians. Nevertheless, they, in conjunction with politics, create new dogmas in order to remorselessly persecute and punish any dissidents. – According to Juergen Rieger, Ernst Zündel, has fought for his people, the German people, to re-establish their honor.

All defence claims of proof were denied for similar reasons, even though the numbers of the (alleged, trans) victims of the Holo... are in free fall. At this time, he points to more recent investigations, among others to those of the Majdanek camp. The Jewish Director of the Museum, Kranz, has reduced the number of formerly 1.7 million to 59,000; the revisionists calculated a number of 42,000. – The Chamber speaks repeatedly about a confirming witnesses reports. These do not exist. He points to the differing reports about the killing methods. Unfortunately, when compared to former Oath Courts, no word for word record exist any more, so that later on, it is very difficult, to emulate such processes. Witness declarations led to Judgments. Historians refer to these. In turn, courts refer to them.... – Revisionist have provided seriously plausible proofs of facts as for example the **Leuchter and Rudolf Expert Reports**. - Also, the admissions of the accused do not agree with each other; they should be taken with care. He points to the declarations/admissions of Hoess and Baer ,. The Wehrmacht did have Gas automobiles for the fight against lice. – No Documents besides Invoices exist. - Why does this Chamber refuse the introduction of disharmonious Judgments into this process? Who is this Chamber referring to as support ? We have never heard about this. In this context he points to a contribution by **Prof. Nolte**, a reputable, serious historian; he had started the “Historians Dispute”, which he had composed for the FAZ on 23.08.1994. In a later Reader’s letter he questioned some statements in his (own) contribution. This is Greatness. However, the Court is wearing blinkers.

When lawyer Rieger pauses, (the Judge) uses this opportunity and orders at 12:20 o’clock, a lunch break till 13:30 o’clock.

At 13:37 EZ is being brought from the “Catacombs” into the Hall, the jurors appear only at 13:42 o’clock. – All three Media Humans are still present.

Lawyer Rieger continues with his Closing Presentation and points out, that even among serious historians is the number of victims subject to questions. He points to Nolte. The UNIQUENESS is mainly based on the large number of Jews (supposed to have been) killed. The 6 Mill. figure can be found in the Nuremberg Jurisprudence. This in turn is traceable to a Jewish elaboration at the “Jewish World Congress”, whose sole existing witness was a certain Vrba, who had escaped from a concentration camp. The Chamber does not base itself on any particular number, since several Millions are SELF-EVIDENT for it. In his further discourse, he refers very detailed to the work of **Walter N. Scanning’s** “The Dissolution of Eastern European Jewry” (9), which is available in German from Grabert. – There never existed 6 Million Jews in the German controlled area. Jews were also, among others, deported by the Soviets to the East. About 200,000. . Jewish partisans were killed. Jews also fell as regular Red Army soldiers. Some Jews died because of Old Age. There were pogroms against Jews executed by Eastern European people. 3 Million Applications for reparations were made. The Chamber will not be firm on this, since it cannot prove anything concrete. As in the “Nuerenberg Process”, no defensive facts are being searched for, nor are they even admitted. - There are no factual proofs regarding the murder weapon. It is claimed, that killing took place by means of Diesel engines from the T-34 (a Russian tank, trans.) This is technically impossible. He would be willing to demonstrate this to the Court by a test on himself. The Chamber declined all proofs. This is the capitulation of reasoning, particularly since the Chamber was completely at liberty to present their own proofs. The BGH (Superior German Court) does not forbid this, but opines, that this is not required. – Paragraph 130.3, which is intended to be the basis in the present process, is also unconstitutional. This is now also maintained by the former Chamber President of the County Court, Hamburg, Dr. Bertram. – who had

sentenced G.R. Lauck, NSDAP, AO, Lincoln, Nebraska, USA, to four years (imprisonment, transl) ! If this Chamber had so desired, it could have submitted an appropriate Application to the Constitutional Court. Paragraph 130 is a special Extra piece of legislation in (all of) Europe; an attempt to make this special Extra Law for the whole of Europe, would not likely be successful, according to the black-red Berlin Government. Such an extraordinary law would hinder scientific investigation. The BRD has become a Media Dictatorship. Even a R. Herzog, CDU, who among other things was Praesident (Chancellor ?) and "inventor of the BRD Holo.... Day" at one time remarked that the BRD is no longer a Democracy, since there is longer the (required, trans) Division of Powers.

With the "Deckert Case", in 1994, has the Democracy in the BRD found its Finale. ! Thus Rieger, word for word. The Media had been Out for Blood. !

The Judges are too cowardly to oppose the Media Terror. The Media should not decide what Justice or Injustice is. G. Gauss, SPD, has said sometime ago: "the measure of Freedom can be recognized by the lip service, (uttered) so that one is left in peace. A Culture of Embarrassment and Guilt Feelings is being promoted, a Complex of Guilt. Neither the Americans nor the British or the French would ever think of "beautifying" their Capital City or other important cities with Monuments of Guilt"

WHAT is EZ being reproached for ? He is supposed to be the Father / the Maker of the World Wide Net Site the "zundelsite". However, Frau Dr. Rimland-Zündel has admitted to it. Besides, EZ does not have the technical know-how. Frau Dr. R...Zündel also produced the "z grams" on her own. The claim, EZ has had to approve every single line, cannot be proven. – His Book (10) is long beyond the Statute of Limitations.

Without the worldwide extension of the Law on the "Scene of the Crime" by the BGH, according to which the BRD-German Prosecuting Attorneys could, in every country of . -the world, prosecute an event, which would be a crime according to German BDR laws, could a deportation not take place and a sentencing would not be possible. This was acted out for the first time in the "**Dr. Toeben Case**" (11); the German BRD Justice system has entered into Virgin Territory with its " Fight against Crimes on the WorldWideNet". – In the case of the "Germania-Rundbriefe" (Circulars) no "intention to distribute" could be proven against EZ. The related attempt of Proof via Witnesses has failed miserably. According to Rieger, the Chamber, since it is prejudiced in every aspect, will arrive at a sentence by means of distortion. – The fact is, that the Holo.... . is a Foundation Myth (12) of the state of Israel. And this is the connection to the cultivation of the Guilt Mythos. The Guilt Complex is essential for the Willingness to Pay (Reparations). He then addresses, step by step, the points of the indictment (13), draws attention to the tactics of the Prosecutors to create the desired tendency by means of omission of passages, which are being replaced by dots. Lawyer Rieger clarifies that all those quotes, which have been torn from their context, are, even according to BRD Law, permissible opinions. When lawyer Rieger, in the context of the indictment point – Number of Victims - starts working with various (different) numbers, Dr. M.... , who had been fidgeting for some time, loses his patience and interrupts lawyer Rieger at 15:37 o'clock with the objection that, he is denying the state planned mass murder, contrary to the prevailing opinion of Historical Science. Should this happen again , he will withdraw the permission to speak. Besides, there will be consequences according to criminal law. Also, the Reporter Hamm, airs his outrage several times, without having obtained the courts permission. Juergen Rieger remains unperturbed and continues. Dr. M... again

interrupts his presentation at 15:45 o'clock, when he addresses the problem of SELFEVIDENCE, in connection with the question of the sovereignty of the BRD, because he questions the Self Evident Mass extermination. This means Denial. Lawyer Rieger calls the Judge a coward.

Excited, Dr. M.... interrupts the proceedings for 5 minutes.

Dr. M... . . then wants to dictate to the Court Clerk the following Chamber decision regarding the insult to the Court: " The illness of the Judges will". Lawyer Rieger immediately interrupts and states that he did not say that. He was explaining, that for him the "cowardice of the Judges represents no standard for the Defense". Dr. M.... withdraws and threatens again to withdraw permission to speak: "in case of a repeat... An investigation process will be initiated. Dr. M... and Hamm, who looks like a pumped up June bug, clarify their understanding of the core of historical events to the extant, that approximately 1 Million Jews had perished. This is supposedly a SELF EVIDENT fact, which is being denied by lawyer Rieger. He wants to forbid him any further reading from the Indictment. Yet Rieger contradicts, clarifies, that these items are in the Indictment and does not let (anybody) confuse him. He continues. Dr. M...submits with gnashing teeth.

Later on, Dr. M.... interrupts again, when Rieger directs attention to the BGH, who did not say anything about the Gas Chambers, and remarks that this happened (only) in the subordinate courts. When Rieger doubts that the Chamber, i.e. the professional judges and/or the lay judges, have read everything from "A" to "Z", Dr. M... interrupts again, very excitedly and refuses to tolerate this. Rieger counters, that he could ask the members of the Chamber for details; then it would come out who is wrong. Dr. M... declares the Chamber's "acknowledgement". He renews his threatening, starts dictating, stops and then lets Rieger continue talking. During the continuing presentation, it is evident, time and again, how both Dr. M.. and Hamm are "worked up", but they restrain themselves to throwing dirty looks even in the direction of the public.

Dr. Schaller leaves at 15:30 o'clock – All three media representatives remain

Dr. M...., . supported by Hamm becomes active again at 17:14 o'clock and demands from Lawyer Rieger to address the accusation of the deed. He clarifies that he has been doing nothing but this all the time.

Lawyer Beust leaves at 17:17 o'clock; his college, Hinkey, had already left in the early afternoon.

The term "AU....- Lie" (Auschwitz), explains Rieger, can be interpreted in various ways. Based on the guidelines of the BRD Constitution, the Court is obliged to use that interpretation, which will draw the mildest sentence. For example, the "AU...- Lie" in the meaning of a myth, is therefore not punishable.

Having worked through the Indictment, lawyer Rieger turns in conclusion to two further different points of view. For one, the penalty demanded by the Prosecution has to be considered. 5 years incarceration for dissident opinions in the area of the political-historical arena instead of free discussion in the allegedly freest State in Europe. Then the omission of taking into account the torture incarceration in Canada. The Chamber assumes, as before, the legitimacy of the process, conducted by Judge Blais, and his Judgment, even though the Expert Opinion of the M. Plank Institute (for Comparative International Law), Freiburg, a Dr. Koch, has not been in a

position to give reasons (for his opinion, trans) as he had no access to the documents. The 11.9 legislation in Canada is presently being critically re-examined, not only publicly but by the Highest Canadian Court. Already in one case, it was clearly necessary to change. The Parliament has apologized publicly and has offered 7 Million Canadian Dollars reparation to the (wrongly, trans) accused. Hamm does not like this either. He interferes again. But Rieger continues calmly and declares the artificial constructs (like) "Destabilization of the German Government", Promoters of the "White Supremacy" movement are not applicable. He pleads for an Acquittal. The Court cannot claim, that it did have no knowledge of the arguments of the revisionists. The deviating opinion of EZ had been well founded. He only distributed Results of Scientific Investigations (Leuchter, Rudolf) in the framework of his Campaign for the Truth. One will also have to consider the expansion of the Law about the Scene of the Crime. What EZ did, is not a punishable offence in Canada or the USA. **Juergen Rieger finishes at 18:05 o'clock**

Dr. M... informs, that the Trial will continue on February 15, at 9:00 o'clock.

The "dpa" Blondie and the "taz" spinster were present till the end; the "ap" representative left at 17:00 o'clock. All three composed a report. – The "dpa" news report (can be found, trans) at the very end, the "taz" report, as the "ap" report (only in English) have each been separated from this Report.

Comment by this Reporter

It can be assumed with great probability that the sentence will be proclaimed on February 15, 2007. – Of both other Duty Defence Lawyers, only lawyer Beust has declared that he will speak, probably with respect to the measure of punishment. His final pleading will likely take hardly more than 20 – 30 minutes. If EZ, who has been silent throughout, will not make any long pronouncements, if at all, then there will be sufficient time for Dr. M...to give "reasons" for his Judgment, i.e. his Sentence – anything else would be a miracle.

Footnotes of this Reporter

(02) voluminous files – It is hoped that, that one succeeds, to evaluate this trial and to bring it to the interested public, at least in those countries, in which this is still allowed. This means, that the evaluation will have to be done by a circle of experienced lawyers and historians, whose result(s) can be publicized both by a publisher and be understandable by the general public.

(03) Everyone should (try) to absorb the contents of Section 130, by purchasing the latest edition of the "Stgb" (Criminal Code) – I possess the 38. edition, dated 1. Sept. 2002, but will also have to buy the newest one – or try to get a photocopy. The edition as TB (pocket book) in the "dtv" series by Beck is good value for money (formerly Euro 5.--)
"dtv" Nr. 5007.

(04) Posonby, brit Member of Parliament, also Delegate to the brit. Commons, composed this investigation of almost 200 pages in 1928. First edition in Great Britain in 1928, in USA in 1929. I possess the English Edition (reprinted in 1980 by "Institute for Historical Review"). As far as I know there also existed (still exists ?) a German Translation, possibly by Grabert, Tuebingen.

(05) Dr. jur. Rainer Orlet, Judge at the County Court Mannheim, Reporter (and author of the raw draft of the Judgment) in the 2. Mannheim Deckert/Leuchter – trial.

Because of the Reasons for the Judgment (1 year probation, 10,000 DM penalty, destruction of the original video) a worldwide protest occurred, which led to a forced retirement with a pension, of Dr. Orlet and another trial, this time before the County Court Karlsruhe. The judgment of the 3 professional, female Judges, a CDU dame presiding: 2 years without probation despite the identical facts.

(6) I received 15 months jail because of the publication of this document(ation) without probation. The Reason: Printing of the Judgment of the 1. Mannheim County Court, the SPD member and Jew, Dr. Nussbruch, presiding (Personal Declaration). I had again intended to transport the "Leuchter-Message". - The book was "burned", i.e. confiscated at the printers', including the films. Should any recipient of this report, in the circle of the older Comrades, still possess this book, and not know, in whose hands it will end up, then, please send it to me as soon as possible. - The Family has only one more copy.

(7) "Bomber Harris" the nickname for the responsible Britisher in the RAF (Royal Air Force) , who was executing Churchill's Air warfare against the German civil population and also against DRESDEN.

(08) Fritz Bauer, a Jew from Swabia, who survived the war in Denmark, (despite the German occupation). He later became the Chief Public Prosecutor in Hessen, "Father of the Frankfurt Auschwitz Trials" . An Institute for Research into the Holo.... in Frankfurt, was named after him.

(9) Walter N. Scanning (US-American): "Die Aufloesung" ("The Resolution"), 319 pages, soft cover, Tuebingen 1983 - I do not know, whether this book has been put on the Index. As far as I know, it has not benn banned.

(10) Wohl (probable referenc to, trans), "Ernst Zündel - a Man, who makes History" - Report about a History Trial in Canada", 138 pages, soft cover, Toronto, Canada, 1992.

(11) Dr. phil. Frederick Toeben, born in Stuttgart, Australian Citizen, former teacher, Founder and Director of the " Adelaide Institute", has been sentenced by a Chamber of the County Court, Mannheim, after having been accused by the welknown, infamous, Prosecutor Klein, to ten months jail, because of "World Wide Net Criminality". - The BGH has revoked this judgment, as being too mild. A new trial failed to take place, because Dr. Toeben does not intend to come to the BRD Germany, for a new trial.

(12) See also the book by French Historian and Philosopher, Roger Garaudy, a former communist, "Les Mythes fondateurs de la politique israelienne" ("The founding Myths of Israeli Politics."), 277 pages, softcover, "Samisdat Roger Garaudy", 1996. In plain language, this means, that no French publisher could be found, who would be ready to publish this book. And this in the "Country of Voltaire"! A German translation of this manuscript allegedly exists. the print is failing because of lack of 1) interest, b) financing.

(13) The "Accusing Writ" has been available in the Internet for some time. I will possibly name the source at the next or after the next report, since I could be penalized (if this is done trans) before the Judgment has been pronounced.

Weinheim, Feb. 11, 2007, being a little late, due to a cold.
Guenther Deckert.

(One column) Report in the "Mannheimer Morgen" MM + plus all associated papers, among them the "Weinheimer Nachrichten", page 3, February 10, 2007:

Defence Lawyer cites from "Mein Kampf"

Mannheim. Renewed Éclat in the trial against Holocaust Denier Ernst Zündel. The County Court Mannheim reproached Defence Lawyer Juergen Rieger, yesterday, to himself, in his final summing up speech, having expressly denied the massmurder of the Jews during NS times. Rieger has exposed himself to prosecution because of inciting people to hate, in form of the Auschwitz Lie, said the presiding Judge. In his six hours Final Submission, Rieger subjected the number of the Jews killed during the Holocaust to

doubt. An additional Defense Lawyer did previously cite passages from Hitler's "Mein Kampf". Making reference to "Freedom of Opinion", the Defence demanded that Zündel be exonerated. Rieger called the five years demanded by the Prosecution "completely mistaken". – dpa.

Whoever evaluates/uses this report either in parts or wholly, should please also name this source. Otherwise, he may be accused of theft of intellectual property. No fees will be charged.

It should be obvious, that this Report, is neither an exact record, in the strictest sense of the word, nor can it be a simultaneous record, but represent my personal impressions. The trial of Feb. 099, 2007 is presented, as I perceived it, which was not easy, because of the extraordinary length of the trial. I assume, that the Final Summary, the applications to provide the proofs by the Defense Lawyers and the rejections by the Court, will, hopefully, soon be made available with every detail, for (public, trans) Reading.

NOTES from Translator:

- (1) for the sake of proper English I sometimes had to insert words, which are not in the original report. This has been indicated in this format (xyzxyzxyz, trans).
- (2) Place and document names were sometimes not translated, as a certain level of knowledge by the reader must be assumed.
- (3) Sometimes I inserted words, in brackets (.....) to facility the flow in English or to clarify meaning.
- (4) Statistics for security during transmission of this translation: 12 pages, 5,639 paragraphs 100, lines 519.

MAXIMUM PENALTY

Zündel appeals against Judgment

[ngo/ddp] Ernst Zündel, who was described as "Holocaust Denier" has appealed against the Judgment of five years of incarceration. A (female) spokesperson of the County Court at Mannheim informed us on Wednesday, that the Appeal Application has arrived within the specified time. The BGH in Karlsruhe will therefore have to occupy itself with it. The County Court Mannheim has sentenced Zündel last Thursday to an imprisonment of five years for Incitement of the People to Hate, Insult, and Denigration of the Memory of the Dead.

The Judges have found the 67 years old guilty, after a trial of about one year, of having distributed from Canada and the USA the "Auschwitz Lie" by using his Internet-Homepage and Circulars, in which the mass murder of Jews during National Socialism was denied.

The Court has used the maximum penalty of five years for Incitement of the People to Hate. It accepted thereby the Application of the State Prosecution. Zündel had been deported in March 2005 from Canada to Germany, as he was classified as a Threat to the National Security . He has been in detention while awaiting trial.

February 22, 2007, 7:12 AM

http://www.ngo-online.de/ganze_nachricht.php?Nr=15399

ISRAELI TERRORISM

The Lavon Affair

Israel and Terror in Egypt

Ami Isseroff

Prologue

The Lavon affair ("Esek Habish" - the shameful affair) was one of the most bizarre chapters in Israeli history. In 1954, the Israeli secret service set up a spy ring in Egypt, with the purpose of blowing up US and British targets. The operation was code-named "Susanah." The terrorist hits were to be blamed on the regime of Egyptian President Gamal Abdul Nasser, with the purpose of alienating the US and Britain from Egypt and Nasser and somehow preventing Egyptian nationalization of the Suez canal. The ring was discovered. Strict censorship ensured that that the Israeli public officially knew little or nothing of the affair for many years. Names were not mentioned, the affair was called "Esek Bish" - the affair of shame, and key protagonists were referred to as "X" and "the third man." Unofficially and through leaks, most people knew at least the outlines of the affair.

No ingredient was omitted that could make this affair a totally morally repugnant fiasco. The affair occurred during a difficult time in Israel. Terrorist raids on Israel and reprisals had provoked a public debate about the efficacy of reprisals. David Ben-Gurion, the founding Prime Minister, had retired to his kibbutz, Sde Boker, in September 1953 claiming fatigue and age. In October 1954, an Israeli reprisal raid in Qibieh, in the West Bank, lead by Ariel Sharon, had miscarried, resulting in the death of 69 civilians. An acrimonious debate was kindled between "activists" who advocated continuing such raids, and doves, led by PM Sharett, who were against them. It was presumed that the "activists," proteges of Ben Gurion, and in particular Moshe Dayan who was IDF Chief of Staff, initiated the operation on the orders of Ben Gurion. Ben Gurion, on the other hand, disowned Defense Minister Lavon, and claimed that Lavon had given the orders. The left wing of the Labor party adopted the cause of Lavon. The right adopted the cause of Ben Gurion, Shimon Peres and Moshe Dayan. Nothing definite could ever be proven.

The prisoners of the Lavon affair remained forgotten in Egyptian jails, and were not exchanged after the Sinai campaign. Since they were mostly Sephardi Jews, their cause became a cause celebre of those who claimed that Israel, and in particular the Mapai party, discriminated against Sephardi Jews.

The arrest of the ring resulted in an affair that dominated Israeli politics for over a decade. Israel was embarrassed, as it had been caught trying to harm American and British interests for no reason and in instigating terror attacks against innocent targets. The spies who were not executed were left to rot in Egyptian jails. Meanwhile, a wave of persecution forced the emigration of tens of thousands of Jews from Egypt, leaving behind property, memories and roots. Investigations in Israel led to a trail of forged documents and perjured testimony, as everyone involved tried to implicate others. To all of the above would be added the ignominy of betrayal, as it became evident eventually that Israeli agent Avri Seidenberg (Avri Elad) had probably betrayed the operation to the Egyptians.

The spy ring was not run by the Israeli Mossad intelligence service, but rather by unit 131 of

AMAN (IDF intelligence). The rationale behind creation of this group was that they would be local sleeper agents, trained in various techniques, who would remain in place and be activated only in case of war. At some point, someone decided, for unknown reasons, to activate the ring without waiting for war.

In those days the intelligence services were comparatively inexperienced, under budgeted and unprofessional, though the Mossad was to achieve notable success, mainly through luck, such as obtaining a copy of the twentieth party congress speech of Soviet Premier Krushchev. Israeli intelligence was easy to infiltrate. They had a relatively low opinion of intelligence services of Arab countries and were therefore not on their guard. Their vetting procedures for new agents were poor. Soviet and other intelligence agencies also had no little trouble recruiting agents among new immigrants.

The Egyptian spies were poorly compartmentalized. They were not trained to resist torture. The operation was not compartmentalized: the spies knew each other's identities. Thus, there was a danger that under interrogation, any one of them could betray the entire group. Worse, it is now believed that in fact they were betrayed by the Israeli agent in charge of the operation. The sensational revelations about the spy ring endangered the entire Egyptian Jewish community, which numbered about 50,000, as well as the credibility of Israel.

The Ring

The Egyptian Jews known to have been recruited for the spy ring were: Shmuel Azar, Yosef Carmon, Victor Levy, Dr. Moshe Marzouk, Meir Meyuhas, Robert Dassa, Phillip Nathanson, Marcelle Ninio, Meir Za'afan

There may have been others, including an additional Israeli agent. They were recruited and trained by Avraham Dar, an Israeli agent who went by the name of John Darling, supposedly a British businessman. They were flown to France and then to Israel and trained in use of explosives.

Dar's ring was handed over to Avraham Seidenberg, who had Hebraicized his name to Avri Elad. Elad had a shady past. He had gotten in trouble with the IDF in 1948 for looting a refrigerator from an Arab house, and had been reduced in rank to private. Shimon Peres claims that Elad was a crook even as a young member of Kibbutz Alumot. Peres was then treasurer of the Kibbutz, and he relates that Elad pilfered the contents of Peres's wallet, which had cash to be used for Kibbutz purchases (Peres, p 104). Elad was nonetheless recruited into the intelligence service owing to lax vetting procedures. He first traveled to Germany, where he posed as a former SS officer named Paul Frank. He apparently managed to discover how wanted Nazi war criminals were able to escape to Arab countries, as well as getting information about Egyptian efforts to recruit former Nazis to help it build an arms industry. However, Israeli intelligence later assessed that at some point Elad became a double agent.

The Ring Acts and is Caught

The group was activated in July of 1954. The first bombs were placed in post offices on July 15, followed by the USIA libraries in Cairo and Alexandria on July 14. On July 23, more bombs were exploded in two Cairo cinemas, in the railway terminal and central post office. The entire ring was soon rounded up, either because of information divulged under interrogation or because it had been betrayed. Ostensibly, they were caught when, by chance, incendiary bombs went off in the pocket of Phillip Nathanson while he was waiting in line outside the British owned Rio theater in Alexandria on July 23 (according to Melman and Haber). However, police who arrested Nathanson said they had been tipped off according to some versions.

Max (Meir) Binett (or Benett), another member of unit 131, IDF intelligence, was in Egypt on other business. He had previously been an agent in Tehran and Baghdad. In 1952 he was sent to Egypt as a German businessman. Unfortunately, Marcelle Ninio knew at least the license plate number of his automobile, though probably not his name, and either she, or Elad had given him away to the Egyptians.

As soon as the group was arrested, Moshe Dayan, then Chief of Staff of the IDF, fired Mordechai Ben Tzur, who had headed unit 131, replacing him with Major Yossi Harel (Hamburger) who was recalled from studies in the United States. Harel may be familiar to readers in another role - he was the commander of the immigrant ship, Exodus, in 1947. Harel ordered the withdrawal of all unit 131 agents operating in Arab countries from the field, until it could be ascertained that nobody was compromised by the arrests. They were only returned in 1956.

The Trial and Sentencing

The Egyptians had announced the arrest of a "13 man spy ring" on October 5, 1954 (Hirst,

1977). The trial in Egypt began on December 11. The Egyptians apparently somehow concluded that the operation was ordered by the Israeli Secretary of Defense, Pinchas Lavon, though they could not possibly have had evidence from the prisoners that proved this claim. It was nonetheless a reasonable assumption. Of the thirteen defendants, two were acquitted. Max Binnet could not risk revealing his identity as an Israeli agent and committed suicide on arrest. Yosef Carmon committed suicide in prison. .

Dr. Moshe Marzouk of Cairo and Shmuel Azar of Alexandria, were sentenced to death and hanged in a Cairo prison. Marzouk claimed that he had organized the ring and took full responsibility, apparently to reduce the guilt of the others. Victor Levy and Philip Nathanson, got life sentences. .Marcelle Ninio, a woman, and Robert Dassa, were both sentenced to 15 years in jail. Meir Meyuhas and Meir Za'afra, served seven year jail sentences, were released in 1962 and made their way to Israel, where they lived in obscurity. Israel did not even try to exchange any of the prisoners for Egyptian prisoners of war after the 1956 Suez campaign. In 1968 however, following the 6 day war, they were finally released, on the insistence of Meir Amit, then head of AMAN.

Shakeups in Israel

The Israeli cabinet had not seen fit to discuss the incident at all until the trial concluded in Egypt. The Israeli press was outraged by the allegations of the Egyptians, and alleged that it was a frame up. Perhaps the truth was not brought to the attention of the cabinet immediately. The details of the affair had remained top secret for many years. However, a version of the affair had been leaked by the army to poet Nathan Alterman, who published a poem that hinted about it esoterically in his column in Davar, the Mapai party newspaper. When the government reviewed the case after the trial, both Pinchas Lavon, who had been minister of defense, and Benjamin Gibli, who headed AMAN, resigned or were forced out. Lavon's resignation was also influenced by his tendency to order retaliatory attacks without the approval of PM Moshe Sharett. Lavon was replaced by Ben Gurion, who returned from retirement in Sde Boker, and Gibli was replaced by Yehoshafat Harkavi, his deputy. Before his resignation, Gibli sent Elad back to Germany, perhaps to keep him from testifying.

An investigation led astray

A committee of two, composed of Yitzhak Olshan, president of the Supreme court, and Yaakov Dori, first IDF chief of staff, was appointed to investigate the affair. They were unable to answer the question, "who gave the order" because people involved lied systematically and forged documents.

Isser Harel, head of the Mossad and the *Sherut Bitachon Klali* (Shin Bet - the General Security Services, responsible for internal security) in the 1950s, had been suspicious of Elad, because he had gotten out of the affair unscathed. The evidence was suggestive. However, Harel had no proof and he had no real influence in AMAN, which was part of the IDF, or in unit 131. Without proof, he could do little.

In January 1955, Elad was ordered back to Israel to testify. Givli tried to travel to Germany and suborn Elad, but the plan was discovered by Dayan, who blocked the trip. Givli managed to send a message by special courier. He also met Elad at the airport and "guided" his testimony. Elad perjured himself and supported Givli's version, giving a date for the order supposedly issued by Ben Tzur that corresponded with the date given in a letter that had been forged on Givli's orders. In a book he wrote long after the event, Elad admitted he had lied on the orders of his superiors, claiming that he did it in order to save the image of the IDF. Elad's perjured testimony was probably crucial in preventing the Olshan-Dori committee from discovering who had given the order for the operation. The committee reported on January 13, 1955:

"We were not convinced beyond reasonable doubt that the head of military intelligence [Givli] did not receive the order from the Minister of Defense [Lavon]. At the same time, we are not sure that the Minister of Defense did give the order attributed to him." (Peres, pp 103-104).

Elad was apparently no longer working for military intelligence. However, returned to Germany, ostensibly to care for his father, who was very ill. At the beginning of 1956, he was ordered back to Israel and questioned again by Yossi Harel, but to no avail. Elad again returned to Germany. Apparently without getting permission from his former superiors in AMAN, Elad contacted Colonel Othman Nuri, who was deputy-commander of Egyptian intelligence.

Mole!

In 1957, David Kimche, then a junior Mossad agent, tried to recruit a former Wehrmacht intelligence officer, Robert Jensen. Kimche claimed he was working for a "European intelligence service." Jensen told Kimche that he knew that he must come from Nuri. An Egyptian agent had told him to tell Nuri that "Wagner sent him." The name of this "Egyptian agent" according to

Jensen, was Paul Frank. Kimche was aghast. Paul Frank was Elad's cover name.

This information reached David Ben-Gurion, now Prime Minister again, the next day. He ordered IDF field security to investigate. Elad was an Israeli hero and had to be treated with kid gloves. Versions differ on how Elad was enticed to come back to Israel. He was offered various business deals according to Ya'akov Hefetz, who had been put in charge of the investigation. Elad claimed in his book that he returned of his own free will to find out the truth in the Lavon affair. In any event, he was invited for interrogation by IDF field security, in the company of Unit 131 commander, Yossi Harel.

Yaakov Hefetz, head of IDF field security, interrogated Elad. Microphones broadcast the interrogation to an adjacent room, where Tzvi Aharoni and Victor Cohen, Shin Bet agents, were listening in. Aharoni had been given a special appointment as a senior police officer for this mission.

Hefetz, who knew Elad well as a comrade in arms, began by saying, "Avri, I am not speaking to you now as Yankele Hefetz, your friend, but as the head of the IDF Field Security department talking to Captain Avri Seidenberg.

Elad cut him off and said, using Yiddish slang mixed with Hebrew, "Never mind the hush hush stuff and get to the point."

Hefetz said, "You do not have to respond, but what you say may be held in evidence against you. Avri, have you ever betrayed your country?"

Elad paled, according to Hefetz, and said, most amazingly, "Wait, Wait, let me think about that and remember."

This was enough for Tzvi Aharoni, who cut the interview short, entered the room and said, " I am arresting you on the grounds of suspicions I hold against you."

Elad was interrogated at length, but denied everything. Victor Cohen, who had known virtually nothing about "operation Sussanah" was amazed, and was also skeptical of Elad's version of the story. Elad had stayed in Egypt for 12 days after the arrest of the ring. He had sold his De Soto automobile. He even took the trouble to remove the bumper to reduce its tax value. He claimed that he had smuggled out of Egypt film of rockets being developed with the aid of German technicians. All this was incredible. Nonetheless, Elad was still treated with kid gloves. According to Melman and Haber, on the way to his incarceration in Ramle prison, he persuaded his guards to allow him to stop in his apartment. He arranged for a friend, Peter Landesman, to pick up a suitcase from his apartment, and to stop a shipment of personal effects on its way to Hamburg. Landesman put the freight in storage in a locker in Haifa. When he opened the suitcase, he found it was full of top-secret documents and burned them.

However, Elad gave his sister, who visited him in jail, a note for Landesman. The note was intercepted by the Shin Bet, and Landesman was interrogated and confessed to burning the documents. The freight originally destined for Hamburg contained Elad's diary, but there was nothing in it to incriminate him in betrayal of the Israeli spy ring in Egypt. Additional documents, held by his wife in Germany, disappeared.

Elad was tried in 1958 and sentenced to ten years in prison for relatively minor offences. The judges noted the strong suspicion that he had betrayed the spy ring, but his role could not be proven.

Aftershocks - Reinvestigation

Failure has no fathers. It was time to pass the buck. Ben Gurion insisted that Defense Minister Pinhas Lavon was responsible for the fiasco. Lavon insisted that Colonel Benjamin Givli, a protege of Ben Gurion and head of Aman (Military intelligence) had organized the operation behind his back. Lavon insisted on re-opening the affair. Ben Gurion appointed a committee of three members, Supreme Court Justice Haim Cohen and two army officers. However, Lavon also testified to the Knesset Foreign Affairs and Security Committee. He blamed Givli and accused Givli and others of an elaborate frame-up and cover up. The testimony was leaked, causing a scandal.

Lavon claimed Ben-Gurion was persecuting him, and insisted on that his name be cleared. The cabinet backed Lavon. A commission of inquiry consisting of 7 ministers was set up to investigate. They found that Moshe Dayan and Shimon Peres forged a document, apparently the letter giving the order, to incriminate Lavon. On December 24, 1960, the Israeli cabinet unanimously exonerated Lavon of all guilt in the 'disastrous security adventure in Egypt'. According to a New York Times article (*New York Times*, 10 February 1961) the Attorney General had found 'conclusive evidence of forgeries as well as false testimony in an earlier inquiry'. This was most likely the testimony of Elad and Givli, and the forged letter that Givli had produced.

Ben-Gurion insisted that the committee was politically motivated, and that ministers could not be judges. In the subsequent 1961 elections, Ben-Gurion declared that he would only accept office if Lavon was fired as First Secretary of the Histadrut, Israel's labor union organization. His demands were met. Lavon was forced to resign, but his supporters organized protest demonstrations.

However, in 1964 Ben Gurion claimed there was new evidence and demanded that the government reopen the investigation with a proper judicial commission. According to Shimon Peres, Ben Gurion felt that Lavon had at least ministerial overall responsibility, and that it was unjust for him to place all the blame on Givli, an army officer. However, in the absence of proof, Ben Gurion was content with the ambiguous ruling of Olshan and Drori. When Lavon insisted on exoneration however, Ben-Gurion insisted on some sort of judicial commission. At this time, there was no law regarding judicial investigations in Israel. The procedure for such investigations was established by law only in 1968, as a result of the Lavon Affair. (Peres, pp 110-111).

Ben Gurion tried to force his political party Mapai, The Israel Workers Party, to resolve this issue during 1964-1965. Instead, Ben-Gurion was forced to leave the party he had founded. The party cleared and rehabilitated Lavon completely in May 1964. Ben-Gurion founded the *Min Hayesod* faction with Shimon Peres and Moshe Dayan. This later became the Rafi party which won ten mandates, but then was reduced to four members as the Reshima Mamlachtit party after Dayan and Peres returned to the Labor party in 1967. Ben-Gurion failed to attract a significant number of votes, and retained a permanent enmity to Levy Eshkol, who had replaced him as Prime Minister. In 1967, in part because of this enmity, Ben Gurion and his supporters were able to bring about the enlargement of the Eshkol government just before the 6-Day War.

History had passed by the founder of the Israeli state because of this one affair. Ben-Gurion retired to his home in Sde Boker in the Negev, to live in relative obscurity, and influence events from the side lines through his proteges - Moshe Dayan and Shimon Peres, until they returned to the Labor party.

In the 1980s, Benjamin Givli's secretary, Dalia Goldstein, confessed to forging the letter giving the orders, supposedly sent by Ben Tzur, that had been used to incriminate Lavon. The forged letter to Elad activating the ring, was given an incorrect date. As noted, Givli had also suborned Elad to give false testimony. By that time, Ben Gurion was dead. The Labor party, partly owing to the scandal set in motion by the Lavon affair, was out of power. Elad had moved to California and written his memoirs, protesting his innocence.

Epilogue

To this day the truth about who gave the orders in the Lavon affair cannot be ascertained. We do not have all the pieces of the puzzle. Probably we never will. In the absence of real information, the Lavon affair has been fertile grounds for speculation by various interested parties, but none of the theories offered fits all the facts. For many years, Israeli leftist parties sided with Lavon against Ben-Gurion, Dayan and Peres. Peres continues to maintain his innocence, and claims that Lavon had become eccentric and held extremist anti-American and anti-western views. Rumor claims that Lavon was an alcoholic. The affair continues to do damage to this day, because every bigot, crank and eccentric can use it to prove their favorite contention. Most recently, it has been used to "prove" that Israel engineered the Al-Qaida terror attacks on the World Trade Center and the Pentagon on September 11, 2001.

Qui Bono?

Curiously, the alleged motivation for the operation has not been questioned. Who could really have benefited had it been successful?

Shabtai Tevet, Ben Gurion's biographer, stated that the assignment was "To undermine Western confidence in the existing [Egyptian] regime by generating public insecurity and actions to bring about arrests, demonstrations, and acts of revenge, while totally concealing the Israeli factor. The team was accordingly urged to avoid detection, so that suspicion would fall on the Muslim Brotherhood, the Communists, 'unspecified malcontents' or 'local nationalists'." (Tevet, p. 81).

"The team was.. urged to avoid detection" is an absurd statement. Did Tevet mean to imply that otherwise, Israeli espionage teams *are* not urged to avoid detection? Of course it is a good idea to avoid detection if you are Israeli agents blowing up public and foreign facilities in an Arab country. The team would hardly need urging on that score. But if secrecy was of the essence, why wasn't the operation compartmentalized? Why weren't team members taught to resist torture? These techniques were certainly known to the Israeli intelligence establishment, and had been used in the preparation of paratroopers sent behind Nazi lines in WW II.

On examination, the motives offered are far-fetched. The ostensible purpose was to prevent the withdrawal of British occupying forces from Suez, which would supposedly leave Israeli defenses naked to Egyptian attack. Firstly, the British were in no position to stop an Egyptian attack with their small occupation force. Secondly, if, as often claimed, the affair was the work of the Israeli activist faction, it made no sense. The activists wanted decisive action against Egypt. This was not possible as long as the British were in Suez, in close proximity to Sinai and defending the canal. With

the British gone, and no longer committed to defense of Egypt and the canal, the way became open to contemplate a large scale military operation such as the Sinai campaign.

The possible gains from the bombings carried out by this group would in any case have been minor. There is no reason to assume the US would necessarily have blamed the Egyptian government for activities of opposition as some claim (See for example, Hirst, 1977). On the contrary, Nasser could claim he was carrying out a pro-Western policy against the wishes of the opposition, and that removal of British troops was needed to satisfy anti-Western sentiment. The British pullout was not dependent on the stability of the Egyptian regime. Egypt had just undergone a revolution that was not quite completed, and was known to be unstable anyway. It is a fact that several of the bombs were in fact set off, but American and British policy were totally unaffected. In all, it is extremely doubtful if the operation would have accomplished anything even if the ring had not been caught. Even had they been convinced that Nasser's regime was unstable, the US and Britain tend to prop up their unstable allies, not abandon them. That could have been easily foreseen. Why then, would Israel risk the safety of Egyptian Jews, its relations with the US and Britain and its agents? The argument that Lavon was a scapegoat of "activists" who wanted him out of the way so that they could perform more reprisal raids doesn't make sense either, because Lavon was apparently an extreme hawk.

If Givli acted on the orders of Dayan in forging the letter, then why did Dayan try to stop him from coordinating testimony with Elad, as Melman and Haber claim? If Givli acted on his own, or if in reality Lavon had given the order, what were their motivations? Is it possible that Givli was somehow involved with Elad's activities as a double agent, that Elad was indeed trying to raise money for his sick father, but selling real secrets instead of fake ones as he claimed? Givli might have been sharing profits with Elad, and may have seen the need to cover his tracks. A foreign power who knew about the ring may have induced Elad or Givli to activate it in order to embarrass Israel or to cause an Egyptian rift with the west, or to provide Egypt for an excuse for stepping up infiltration against Israel. All of these were in fact direct or indirect consequences of the fiasco, and they could have been easily foreseen, especially since whoever instigated it knew about the ring. Given the contempt of Israeli intelligence for Arab intelligence services, and their false sense of security regarding foreign penetration in general, it is doubtful that this possibility was ever investigated. Given the number of espionage fiascos due to penetration by foreign agents in those years, it is a possibility that should have been investigated.

Ami Isseroff

Sources

Hirst, David, *The Gun and the Olive Branch*, 1977.

Melman, Yossi and Haber, Eitan, *The Spies: Israel's Counter Espionage Wars (Hameraglim: Parashot Rigul Bimdinat Yisrael)*, Miskal - Yediot Ahronot and Chemed Books, Tel-Aviv, 2002, pp 33-50. (Hebrew only)

Peres, Shimon, *Battling for Peace*, Orion, 1995, pp 98-115.

Tevet, S. *Ben-Gurion's Spy*, Columbia University Press, 1996.

<http://www.mideastweb.org/lavon.htm>

DISCREDIT

A Brief History of Holocaust Denial

By Ben S. Austin

This essay will attempt to provide a brief historical review of [Holocaust denial](#). For an in-depth treatment of this question, the reader is referred to two major works on the subject: Lucy S. Dawidowicz, *Historians and the Holocaust* and Deborah Lipstadt, *Denying the Holocaust: The Growing Assault on Truth and Memory*. The material in the present essay draws heavily from these two excellent works. Here I am concerned with the historical background and origins of the movement. Primary attention will be given to Paul Rassinier, Harry Elmer Barnes and Austin J. App.

The very first Holocaust deniers were the [Nazis](#) themselves. As it became increasingly obvious that the war was not going well, [Himmler](#) instructed his camp commandants to destroy

records, crematoria and other sign of mass destruction of human beings. He was especially adamant with regard to those Jews still alive who could testify regarding their experiences in the [camps](#). In April, 1945, he signed an official order (which still exists in his own handwriting) that the camps would not be surrendered and that no prisoner "fall into the hands of the enemies alive." Apparently Himmler knew that the ["Final Solution"](#) would be viewed as a moral outrage by the rest of the world.

Historian Kenneth Stern (1993:6) suggests that many top [SS](#) leaders left Germany at the end of the war and began immediately the process of using their propaganda skills to rewrite history. Shortly after the war, denial materials began to appear. One of the first was Friedrich Meinecke's *The German Catastrophe*, (1950) in which he offered a brief defense for the German people by blaming industrialists, bureaucrats and the Pan-German League (an essentially antisemitic organization begun by von Schoerner in Vienna prior to young [Adolf Hitler's](#) arrival there) for the outbreak of World War I and Hitler's rise to power. Meinecke was openly [antisemitic](#); nonetheless he was a respected historian.

There is a fairly clear historical development of contemporary Holocaust denial. Surprisingly, its roots extend far beyond the [Holocaust](#) itself and may be found in the work of historical revisionists in Europe, principally [France](#), and in the United States who set out to absolve Germany of responsibility for World War I.

Paul Rassinier, formerly a "political" prisoner at [Buchenwald](#), was one of the first European writers to come to the defense of the Nazi regime with regard to their "extermination" policy. In 1945, Rassinier was elected as a Socialist member of the French National Assembly, a position which he held for less than two years before resigning for health reasons. Shortly after the war he began reading reports of extermination in Nazi death camps by means of [gas chambers](#) and crematoria. His response was, essentially, "I was there and there were no gas chambers." It should be remembered that he was confined to Buchenwald, the first major concentration camp created by the Hitler regime (1937) and that it was located in Germany. Buchenwald was not primarily a "death camp" and there were no gas chambers there. He was arrested and incarcerated in 1943. By that time the focus of the "Final Solution" had long since shifted to the *Generalgouvernement* of Poland. Rassinier used his own experience as a basis for denying the existence of gas chambers and mass extermination at other camps. Given his experience and his antisemitism, he embarked upon a writing career which, over the next 30 years, would place him at the center of Holocaust denial. In 1948 he published *Le Passage de la Ligne*, Crossing the Line, and, in 1950, *The Holocaust Story and the Lie of Ulysses*. In these early works he attempted to make two main arguments: first, while some atrocities were committed by the Germans, they have been greatly exaggerated and, second, that the Germans were not the perpetrators of these atrocities -- the inmates who ran the camps instigated them. In 1964 he published *The Drama of European Jewry*, a work committed to debunking what he called "the genocide myth." The major focus of this book was the denial of the gas chambers in the concentration camps, the denial of the widely accepted figure of 6 million Jews exterminated and the discounting of the testimony of the perpetrators following the war. These three have emerged in recent years as central tenets of Holocaust denial. While none of these arguments were new, Rassinier did introduce a new twist to Holocaust denial. Having argued that the genocidal extermination of 6 million Jews is a myth, he asks: Who perpetrated the myth, and for what purpose. His answer: the [Zionists](#) as part of a massive Jewish/Soviet/Allied conspiracy to "swindle" Germany out of billions of dollars in reparations. This is a theme which would later be taken up by Austin J. App and by the current crop of Holocaust deniers.

In 1977, the above works by Rassinier were re-published by the Noontide Press under the title, *Debunking the Genocide Myth*. The Noontide Press is the primary outlet for the Institute of Historical Review. Toward the end of his life he wrote two additional pieces, one on the Eichmann trial in Jerusalem (held in 1961) and one on the Auschwitz trial in Frankfurt. Both of these were translated by American historian, and admirer of Rassinier, Harry Elmer Barnes. These materials have been published by Steppingstones Publishing and are regularly advertised for sale by the Institute For Historical Review. Thus, the work of Rassinier takes its place in contemporary denial literature.

The claims of Rassinier can be easily refuted and have received full treatment by Deborah Lipstadt and other reputable historians. Briefly, however, Rassinier offers little evidence for most of his claims, he totally disregards any documentary evidence that would contradict his claims and attempts to explain away the testimony of survivors as "emotional" exaggeration and the testimony of accused war criminals as the result of "coercion." For instance, he completely ignores Hitler's stated agenda in *Mein Kampf* (1923) and his famous and oft-quoted speech of 1939 before the German Reichstag:

Today I want to be a prophet once more: If international finance Jewry inside and outside of Europe should succeed once more in plunging nations into another world war, the consequence

will not be the Bolshevization of the earth and thereby the victory of Jewry, but the annihilation of the Jewish race in Europe.

Similarly, he disregards the speeches of Himmler, such as the address given to the leaders of the SS in 1943:

I also want to talk with you, quite frankly, on a very grave matter. Among yourselves it should be mentioned quite frankly, and yet we will never speak of it publicly....I mean the clearing out of the Jews, the extermination of the Jewish race. (Quoted in Jackson Speilvogel, Hitler and Nazi Germany, 3rd ed., 1996:282).

Similarly, he disregards the [Wansee Protocol](#) which stands as clear evidence of an official Nazi policy of extermination.

As Lipstadt observes, the primary link between these early revisionists and modern deniers was the U.S. historian, Harry Elmer Barnes, the first American historian to take up the theme of Holocaust denial. During World War I he was an outspoken, even vitriolic, supporter of the Allied effort. After the war, however, he became highly pro-German and seemed intent on defending the German people against any responsibility for the war. While he blamed France and Russia for starting the war, he stopped short, in his early work, of blaming the Jews, as Kaiser Wilhelm had done. Barnes' early work was fairly respectable historical analysis despite the fact that his agenda was a clear denunciation of U.S. foreign policy during World War I. These themes appear strongly in his, *The Genesis of the Great War*, 1926, *In Quest of Truth and Justice*, 1928 and *World Politics in Modern Civilization*, 1930. His two-volume *The History of Western Civilization* was widely adopted at prestigious schools throughout the United States. It was not until the late 1950s that his analysis extended to the issue of atrocities against Jews. This shift in his agenda coincides with his discovery of French popular historian, Paul Rassinier, and the American revisionist, David Leslie Hoggan.

Hoggan's dissertation at Harvard was a revisionist work in which he blamed Britain for World War II and presented Hitler as a victim of Allied manipulation. Throughout the work, Hitler is presented as conciliatory, reasonable and sincere in his attempts to avoid war. Barnes encouraged Hoggan to have the work published. After extensive re-writing, it was published, in Germany in 1961, under the title, *The Forced War*. The title reveals the thrust of the book -- World War II was forced upon Hitler. An important concern of the book was to downplay Nazi atrocities against Jews.

As historian, Deborah Lipstadt, observes:

Hoggan's book, on which Barnes heaped accolades, is full of such misrepresentations in relation to British and Polish foreign policy and concerning Germany's treatment of the Jews. His dissertation contains few such observations. Barnes read the dissertation before it was turned into a book and was in contact with Hoggan for a full six years before the book was published. Barnes helped get it published and provided a blurb for its jacket, obviously playing a significant role in turning this "solid conscientious piece of work" into a Nazi apologia. (Denying the Holocaust, 1993:73)

It was Barnes' discovery of Rassinier that seems to have been the pivotal point in his thinking. He began by arguing that the atrocity stories were exaggerated and slowly worked his way to the conclusion that they were fabrications. Stopping short of denying the Holocaust, Barnes attempted to connect the "exaggerated" atrocities with German reparations to Israel. Following the earlier lead of Rassinier, Barnes attempted to leave the impression that the size of the reparations were determined by the number of Jews killed in the Holocaust when actually the size of the reparations was determined by the estimated cost of resettling Jews from Germany and occupied territories to Israel.

Finally, Barnes attempted to raise doubts about the Holocaust in general by raising doubts regarding the existence of gas chambers as a means of extermination....The existence and implementation of gas chambers for extermination purposes is a matter of special concern to deniers since they symbolize more dramatically than anything else the rational, systematic and impersonal nature of the killing machine. Every Holocaust denier feels compelled to make this issue central to the argument. Barnes' contention was that the gas chambers were post-war inventions. Surely Barnes was aware of the extensive testimony provided to the British as early as 1944 by Auschwitz escapee, Rudolph Vrba (see Martin Gilbert, *Auschwitz And The Allies*, 1981:190-198).

App's major contribution to Holocaust denial lies in his codification of denial into eight fundamental tenets (The following are adapted from Deborah Lipstadt, 1994:99-100):

— Emigration, not extermination was the Nazi plan for dealing with Germany's "Jewish problem." His main evidence for this assertion is that if Germany had planned total extermination, no Jews would have survived.

— No Jews were gassed in any German camps and probably not at Auschwitz either. He argued that the crematoria were designed to cremate those who died from other causes -- natural illness,

etc.

— Jews who disappeared during the years of WWII and have not been accounted for did so in territories under Soviet, rather than German, control.

— The majority of Jews who were killed by the Nazis were people whom the Nazis had every right to "execute" as subversives, spies, and criminals.

— If the Holocaust claims have any truth, Israel would have opened its archives to historians. Instead, he claims, they have preferred to continue perpetuating the Holocaust "hoax" by utilizing the charge of "antisemitism" against anyone who questions it.

— All evidence to support the Holocaust "hoax" of 6 million dead rests upon misquotes of Nazis and Nazi documents.

— Burden of proof argument. It is incumbent upon the accusers to prove the 6 million figure. Instead, App argues, Germany has been forced to prove that the 6 million is incorrect. This argument rests upon App's (and others') assertion that reparations paid to Israel by Germany are based on the 6 million figure. He consistently refers to the reparations as a Zionist "swindle."

— Jewish historians and other scholars have great discrepancies in their calculations of the number of victims. App takes this as evidence that the claims are unverified.

The above assertions stand as the fundamental tenets of contemporary Holocaust denial....

Holocaust denial is rooted in the isolationism and historical revision of the WWI, post-War, WWII and Cold War periods. By the mid to late 1960s, all the ingredients of contemporary Holocaust denial were in place. Some of this background does, in fact, represent legitimate historical revision. Other parts of it, however, depart from the academic standards of historical analysis and move clearly in the direction of politically and ideologically motivated historical denial. One overarching characteristic of all deniers, the one characteristic which binds them all together, is antisemitism. Regardless of the language used to clothe their attacks upon memory and truth, it is the language of hate and fear. Regardless of pretensions of scholarship and even underlying traces of real scholarship, deniers ultimately come to rely upon the least respectable of all strategies -- stereotyping. The works of Rassinier, Barnes, Hoggan and App consistently fall back upon stereotypic images of the Jewish people which have been perpetuated for centuries and which show little sign of diminishing with the current crop of deniers.

Jewish Virtual Library

<http://www.jewishvirtuallibrary.org/jsource/Holocaust/denialbrief.html>

A RIDICULOUS PUPPET

Anent Holocaust Revisionism: Objective History or False Ideology?

By Revisionisticus [Paul Grubach]

Assassins of Memory: Essays on the Denial of the Holocaust by Pierre Vidal-Naquet, New York, Columbia University Press, 1992, 205 pp., \$27.50.

Editor's note: The following book review originally appeared in the October 1993 issue (pp. 5-7) of the now defunct *Instauration*. The magazine's late editor, Wilmot Robertson, insisted that the author, Paul Grubach, write all of his articles for the periodical under a pen name.

[Dictionary : Anent : prep. Archaic or Scot. archaic or jocular, about, concerning.]

Regarding the alleged mass murder of European Jewry during WWII, two schools of thought have emerged. "Exterminationists" believe the German government carried out a policy of systematic extermination, referred to as the "Final Solution to the Jewish Question." Most victims were allegedly murdered in "gas chambers" in six extermination camps located in Poland and by "mobile killing units" on the Eastern front. The total number of Jews believed to be killed was approximately six million.

"Revisionists" contend the Nazi government never planned to exterminate Jewry, the "Final Solution" being no more or no less than their expulsion from Europe. During the course of WWII Jews were forcibly uprooted from German-controlled areas and sent to ghettos and camps in Poland, then later to the Soviet-occupied territories. This school asserts "gas chambers" never

existed and were the creations of Allied and Zionist war propaganda.

Holocaust skeptics do not deny that Germany and its allies committed atrocities against Jews. A large number were shot by the German army during their anti-guerilla warfare campaign on the Eastern front. Others were slain during atrocities committed in Nazi-controlled areas. Although not deliberately murdered, many Jews died of disease and malnutrition brought on by war-time conditions. Revisionists contend the number of Jewish deaths from all causes was between 200,000 and 1 million.

According to the dust jacket of the book, renowned French-Jewish historian Pierre Vidal-Naquet “forcefully confronts the arguments of ‘revisionists’ such as Robert Faurisson, Arthur Butz, and Paul Rassinier. In language shot through with rage and sorrow, Vidal-Naquet offers a detailed refutation of revisionist ideology, laying bare the mechanisms of lies and manipulations on which it is maintained.”

Holocaust revisionism, Vidal-Naquet contends, is an “ideology” in the Marxist sense of the term: a corpus of ideas, by and large false, promoted because it serves some ulterior political purpose and satisfies aberrant psychological needs. As we shall see, this same charge can be leveled at Vidal-Naquet and the Exterminationist school.

In France’s most respected newspaper, *Le Monde* (Feb.21, 1979), 34 historians issued a manifesto (co-written by Vidal-Naquet) in support of Exterminationism. The concluding paragraph asserts that mass gassings of Jews did take place and that no one can deny their existence without committing an outrage on the truth. The manifesto also includes these words: “The question of how *technically* such a mass murder was possible should not be raised. It was technically possible because it occurred. This is the necessary starting point for all historical investigations of the subject. It has fallen to us to recall that point with due simplicity: there is not nor can there be a debate over the existence of the gas chambers [p.xiv].”

If this reasoning is accepted, any evidence which in fact contradicts or refutes the gas chamber theory will either have to be totally ignored or changed and tailored to make it agree with the theory. Instead of testing Exterminationist claims against the empirical evidence, the historian will have to fashion the empirical evidence according to Exterminationist claims! Logicians would label such egregious logic as the “fallacy of apriorism.”⁽¹⁾

Karl Popper, a philosopher of science, proposed that a statement (a theory, a conjecture) has the status of belonging to the empirical sciences if, and only if, it is potentially falsifiable.⁽²⁾ The *Le Monde* declaration assumes that the gas chamber story constitutes “a higher truth” and should therefore exercise authority in evaluating and arranging the discoveries of science and history. Not being falsifiable, it is not scientific. It is to be dogmatically accepted not empirically tested.

In contrast to the pseudo-scholarly approach of the French Exterminationists, the Revisionist position is based upon scientific empiricism. Prof. Harry Elmer Barnes defined Revisionism as “bringing history into accord with the facts.” That is, all historical viewpoints must be congruent with the empirical evidence. Revisionist claims must be tested against and tailored to fit scientific and (authentic and genuine) documentary evidence.

In an attempt to discredit Revisionism, Vidal-Naquet offers the reader a distorted version of Revisionist methodology: “The principles of revisionist method can in fact be summarized as follows: 1. Any direct testimony contributed by Jew is either a lie or fantasy. 2. Any testimony or document prior to [the end of WWII] is a forgery or is not acknowledged or is treated as a ‘rumor’... [p.21].”

In 1945 “official history” asserted that gas chambers had functioned at Dachau and Buchenwald concentration camps. Numerous eyewitnesses claimed they saw these “death chambers” in operation, and official reports were offered as “proofs.”⁽³⁾ In 1960 this judgment was revised. It was admitted there were no gas chambers at Dachau or Buchenwald.⁽⁴⁾ This reduced to nothing the numerous “testimonies” and other alleged proofs of gassings at these camps.

In various passages, Vidal-Naquet briefly discusses eyewitnesses who claimed they “saw gas chambers” where there were none (p.181, n44). He cites the false testimony “of a Protestant theologian, Charles Hauter, who was deported to Buchenwald, never saw any gas chambers, and who went on to rave about them [p.14].”

Owing to the large number of false claimants to mass gassings, the value of *all* such testimony is

¹ Alex C. Michalos, *Improving Your Reasoning* (Englewood Cliffs, New Jersey: Prentice-Hall, 1970), pp.43-44.

² *The Encyclopedia of Philosophy*, 1967 ed., s.v. “Karl Raimund Popper,” by Anthony Quinton.

³ Robert Lenski, *The Holocaust on Trial: The Case of Ernst Zundel* (Decatur, AL: Reporter Press, 1989), pp.199-200; Barbara Kulaszka, ed., *Did Six Million Really Die?: Report of the Evidence in the Canadian ‘False News’ Trial of Ernst Zundel—1988* (Toronto: Samisdat Publishers, 1992), pp.285-286, 305, 190-253, 286-351, passim. For the actual “evidence” and “eyewitness testimonies,” see R. Faurisson, *The Journal of Historical Review*, Fall 1990, pp.296-307.

⁴ See the letter of Exterminationist expert M. Broszat, *Die Ziet* (U.S. ed.), Aug. 26, 1960, p. 14. The letter and a translation are reproduced in *The Journal of Historical Review*, May/June 1993, p.12.

questionable. In an accurate statement of Dr. Faurisson's Revisionist argument, the book's translator asks: "[S]ince numerous eyewitness reports had already been discredited, on what basis could anyone accept *any* such testimony [p.xii]?"

When an eyewitness can be shown to be an habitual liar, legal logic dictates that his testimony cannot be used as proof of his claims. ⁽⁵⁾ By logical extension, if a group of eyewitnesses for a questionable claim contain a large number of liars and false witnesses, then neither an individual testimony nor the whole collection can be used as proof of the claim.

When eyewitness testimony is conflicting and unreliable, one must resort to physical, scientific, and documentary evidence in order to distinguish truth from lies. More specifically, to prove the existence of gas chambers, the Exterminationists need one or more of the following: an autopsy report demonstrating death by gassing; a film or photograph of a mass gassing; forensic evidence which proves the use of gas for criminal purposes; an official, wartime engineering diagram of a homicidal gas chamber; an actual gas chamber which science can prove was used to commit mass murder; and finally, a wartime Nazi document which specifically orders the mass gassing of Jews. All of the above is precisely what is missing from the Holocaust literature.

Contrary to what Vidal-Naquet believes, Revisionist scholars have never maintained that "any direct testimony contributed by a Jew is either a lie or fantasy." What they do say is that all testimony (contributed by Jews and non-Jews) which claims gas chambers existed is false, because it can be invalidated by material evidence.

In the appendix (pp. 59-74) of *Assassins of Memory* there is an attempt to disprove Dr. Faurisson's persuasive technical arguments. The author, a chemical engineer, submits as "proof" of gas chambers the famous War Refugee Board Report, authored by two Jews who escaped from Auschwitz.

In the Report, "eyewitnesses" claim that about 2,000 victims were gassed at one time in the Auschwitz-Birkenau gas chambers (approximately 9.52 victims per square meter), and swear it took only three minutes for the Zyklon B to disperse throughout the room and kill the victims. Immediately following the "mass deaths," the chambers were ventilated and all the bodies quickly removed simultaneously (pp.62-63).

If these claims fly in the face of known scientific and technical facts, they must be rejected as false.

Zyklon B, packaged as granules or disks, consists of two components: lethal HCN (hydrogen cyanide) and the chemically inert component which "carries" it. ⁽⁶⁾ Technical data shows that the speed with which HCN evaporates out of the inert carrier is not instantaneous. Although the HCN does immediately begin to leave the porous carrier as soon as a can of Zyklon is opened, that does not mean it empties all at once. On the contrary, under normal conditions and at normal room temperature, it still takes about half an hour for most of the cyanide to leave. ⁽⁷⁾

Any gas or fumigation chamber which employs Zyklon B must have special devices to boil off the HCN from the inert carrier and circulate it throughout the chamber. To expel the HCN from the inert carrier, heated air must be forced over the Zyklon B. This heated air-HCN mixture is then mechanically circulated throughout the chamber. This whole process, defined as the "circulation phase," lasts at least an hour. ⁽⁸⁾ Both Revisionists and Exterminationists agree no special devices in the Auschwitz gas chambers were available for boiling the HCN off from its inert carrier, nor for circulating the air-HCN mixture. ⁽⁹⁾

Exterminationists claim the body heat of the victims alone would have evenly diffused the gas throughout the chamber within three minutes.

If, with the use of specially designed mechanical devices, it took at least an hour to evaporate the HCN from its inert carrier and circulate it throughout a delousing chamber, how could the same result be achieved in the Auschwitz gas chambers in less than three minutes solely by human body heat?

Gas chamber expert Fred Leuchter points out that to have proper gas circulation there must be at least 9 sq. ft. of open space around each victim. ⁽¹⁰⁾ With 2,000 people crammed into such close quarters, the diffusion HCN within the chamber would have been exceedingly slow. Technical data on the circulation of HCN within a delousing chamber strongly suggests that those some distance away from the point of gas release would have been unaffected by the cyanide for hours.

⁵ Irving Copi, *Introduction to Logic*, 5th ed. (New York: Macmillan, 1978), p.91.

⁶ Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers* (New York: Beate Klarsfeld Foundation, 1989), p.18.

⁷ The data on Zyklon B and HCN is in Friedrich P. Berg's, "The German Delousing Chambers," *The Journal of Historical Review*, Spring 1986, pp.73-94.

⁸ *Ibid.*, pp.78-79.

⁹ Nowhere in his massive tome, *Auschwitz: Technique and Operation of the Gas Chambers*, does J.C. Pressac mention any such devices. Also, see Fred Leuchter, *An Engineering Report on the Alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek Poland* (Toronto: Samisdat Publishers, 1988), pp.19, 25-26.

¹⁰ *Op. cit.*, pp. 25, 27.

This makes the claim that everyone was killed within three minutes ludicrous. ⁽¹¹⁾

To summarize: (a) HCN takes considerable time to evaporate from its inert carrier; (b) none of the 2,000 people crammed into the gas chambers would have been surrounded by the necessary 9 sq. ft. of open space for effective gas circulation. Thus, (a) and (b) conclusively disprove the claim that it took only three minutes for the gas to disperse throughout the room and kill all the victims.

After the death of the victims, the gas chamber would have been filled with cyanide gas (or the condensed liquid). Pockets of it would have been trapped in the jumble of bodies, especially in the hair, mucous membranes, and body cavities of the corpses. Much of the HCN would have condensed on the walls, floors and ceiling. Du Pont chemists say: "Hydrogen cyanide is a Class A poison...Poisoning can result from breathing HCN fumes; absorption of hydrogen cyanide vapor or liquid through the skin, particularly the eyes, mucous membranes, and feet...Because of the possibility of skin absorption of HCN fumes, air monitoring of HCN is required even when wearing an air mask." ⁽¹²⁾

As a chemist for the German-owned Degesch company attests: "On account of the extreme toxicity of HCN, combined with its solubility in water, even traces of the gas can prove fatal." ⁽¹³⁾

Those persons who supposedly entered the gas chamber to remove the corpses would have been killed by cyanide poisoning, either by inhalation if they weren't wearing gas masks or by absorption through the skin if they were. ⁽¹⁴⁾

It is obvious that with the use of scientific data, the War Refugee Board Report's "eyewitness description of a mass gassing" can be falsified.

Vidal-Naquet would like the reader to believe that Holocaust Revisionism is a ludicrous and unbelievable doctrine, an outgrowth of anti-Semitism and a desire to rehabilitate Nazism or to promote some other political ideology.

In the foreword, Princeton Professor Arno Mayer is approvingly quoted, his "argument" being commonly used as a "disproof" of Revisionism: "The skeptics [Revisionists], who are outright negationists mock their Jewish victims with their one-sided sympathetic understanding of the executioners [the Nazis]. They are self-disguised anti-Semites and merchants of prejudice, and their morally reprehensible posture disqualifies them from membership in the republic of free letters [p.xviii]."

Here we have an excellent example of an ad hominem fallacy. Mayer never objectively examined and disproved Revisionist claims. He simply argues they must be discounted because of the alleged evil motives and psychological characteristics of the Revisionists themselves. Yet the pro-Nazi and anti-Jewish sentiments which Revisionists allegedly harbor in no way disprove their claims that the Third Reich never planned to exterminate Jewry and the gas chambers never existed.

Furthermore, even if it could be proven that Revisionists harbor feelings of anti-Jewish anger, does it necessarily follow that this in itself is abnormal?

On October 7, 1985, Louis Farrakhan planned to hold a rally at Madison Square Garden in New York. Prior to the rally certain Jewish groups planned a counterdemonstration. In order to prevent public disorder the Jewish mayor, Edward Koch, counseled against the counterdemonstration, but added that the anger and fury which Jews feel for Farrakhan is "justifiable." ⁽¹⁵⁾ According to prevailing mores, what Jews feel for Farrakhan is not "anti-black hatred," but rather righteous indignation directed towards an individual who is perceived as a threat to their interests.

Can it be any different for white Gentiles? Revisionist anger directed towards certain Jewish groups is normal and justifiable. How could it be otherwise, when these Holocaust skeptics realize how certain groups of Jews shamelessly exploit the Holocaust legend to the detriment of Western society?

Vidal-Naquet would agree with fellow Exterminationist Gitta Sereny who charged that Revisionists "are by no means motivated by an ethical or intellectual preoccupation with historical truth, but rather by precise political aims for the future." ⁽¹⁶⁾ In numerous passages the French historian insinuates that "anti-Semitic" leftists and rightists utilize Holocaust skepticism to further their diverse political goals: "Revisionism occurs at the intersection of various and occasionally

¹¹ Frederich P. Berg, "The German Delousing Chambers," op. cit., pp. 83-84.

¹² See Du Pont's data sheet on Zyklon B, Fred Leuchter, op. cit., p.77.

¹³ Degesch data sheet on Zyklon B, Fred Leuchter, op. cit., p.77.

¹⁴ For a complete discussion with appropriate documentation, see *Instauration*, April 1992, pp. 30-31. Nowhere in the Holocaust literature does it say that the persons who allegedly removed the bodies from the chambers wore chemical suits for protection against skin absorption of HCN.

¹⁵ *Cleveland Jewish News*, Sept. 27, 1985, p.19.

¹⁶ *New Statesmen*, Nov. 2, 1979, p.670.

contradictory ideologies: Nazi-Style anti-Semitism, extreme right-wing anti-communism, anti-Zionism, German nationalism, the various nationalisms of countries of eastern Europe, libertarian pacifism, ultra-left Marxism [p.87].”

In his “Theses on Revisionism” he avers: “What is the political aim of this group [the Revisionists]...The central theme is perfectly clear: it is a matter of shattering the anti-fascist consensus resulting from the Second World War and sealed by the revelation of the Extermination of the Jews [p.92].”

To know that an individual espouses a particular political doctrine is not evidence of the falsity of his historical claims. Nazis can and have made true statements about their enemies. Likewise, even if the Exterminationists are solely motivated by the noble desire to find truth, this in itself does not guarantee their doctrines are true. In order to make these abstract points clear, consider the Katyn Forest massacre.

On April 13, 1943, Germany announced the finding of mass graves of thousands of Polish officers in the Katyn Forest near Smolensk, Russia, and blamed the Soviets for the massacre. Undoubtedly the propagandists who made this declaration were motivated by a desire to further the goals of Nazism. At the time of the discovery Britain and the U.S. insisted the German attempt to fix responsibility for the crime on the Soviets was entirely false. As it turns out, the Nazis were correct. The Soviet Secret Police was the guilty party. ⁽¹⁷⁾ The moral is, even if all Revisionists are militant fascists who are attempting to destroy Western democracies, their theories concerning the Holocaust could still be true. ⁽¹⁸⁾

Since the majority of Revisionists are not Nazis or fascists, Vidal-Naquet must be pronounced guilty of misconstruing their motives. ⁽¹⁹⁾ According to contemporary mores, it is morally acceptable for Jewish Nobel laureate Elie Wiesel to publicly proclaim: “It would be unnatural for me not to make Jewish priorities my own: Israel, Soviet Jewry, and Jews in Arab lands.” ⁽²⁰⁾

Once again, can it be any different for non-Jewish Revisionists of European descent, who have come to the conclusion that the Holocaust story (or religion) is doing severe damage to Western culture? What Exterminationists label as “an attempt to rehabilitate Nazism” is in many instances only a thoughtful concern for the welfare of Western people and a critical attitude towards those segments of society which promote Holocaust propaganda. Unfortunately, in these days any European-descended person who defends the legitimate interests of his people runs the risk of being branded a “Nazi extremist.”

Vidal-Naquet’s viewpoints are typical of what is found in Holocaust literature designed to rebut Revisionism. Exterminationist responses, characterized by a spirit of implacable dogmatism and hostility, are chock full of fallacies, distortions of fact and ad hominem attacks.

The logician Irving Copi has noted that a fallacy is an argument which is psychologically persuasive but logically incorrect. ⁽²¹⁾ Because Vidal-Naquet’s fallacious critique of Revisionism is not based upon logic and scholarly methods, we are justified in scrutinizing his motives.

The political psychologist Harold D. Lasswell has suggested that “dogma is a defensive reaction against doubt in the mind of the theorist, but doubt of which he is unaware.” ⁽²²⁾ Many Exterminationists possess inner doubts about their orthodoxy and respond to the threat of exposure by becoming ever more strident and dogmatic. Their irrational “critiques” of Revisionism “justify” and “legitimize” their bigoted dogmatism and allay doubts and anxieties about the truth of the Holocaust. ⁽²³⁾

A Jewish ideologue like Vidal-Naquet can say: “Revisionists are just irrational Jew-haters who have a neurotic need to rehabilitate Nazism and deny the reality of the Holocaust. Revisionism itself is a nonsensical body of ideas, the equivalent of ‘Flat Earth Theory.’ As such, it should be rejected.”

By this bombast he can avoid accepting truths about the Holocaust story which are much too painful for him to accept.

<http://www.codoh.com/review/revvidal.html>

¹⁷ J.K. Zawadny, “Covering Up the Katyn Forest Massacre Tears at Democracy,” *Chicago Tribune*, April 27, 1990; Pat Buchanan, “Katyn Exposes Lie at Nuremberg”, *St. Louis Sun*, April 18, 1990. For the complete story, see Religious News Service release of Jan. 22, 1975, reprinted in *Christian News*, April 30, 1990, p.6.

¹⁸ “The fallacy of appealing to faulty motives is committed when it is argued that because someone’s motives for defending an issue are not proper, the issue itself is unacceptable.” Alex Michalos, op. cit., p.55.

¹⁹ Laird Wilcox, an expert on political extremism, estimates that only 25% of Holocaust Revisionists are neo-Nazis. See Laird Wilcox, “The Spectre Haunting Holocaust Revisionism,” *Revisionist Letters*, Spring 1989, p.8. Online: <http://www.codoh.com/revisionist/letters/rlspectre.html>

²⁰ *Cleveland Jewish News*, Dec. 12, 1986, p.1.

²¹ Irving Copi, *Introduction to Logic*, p. 87.

²² Quoted in *Christian News*, March 19, 1990, p. 14.

²³ Laird Wilcox expressed similar views in *Christian News*, March 19, 1990, p. 14.

TRACING

Millions of Shoah records will finally be revealed

By Edwin Black

When Jews too weak to work were routinely marched from their concentration camp barracks into oblivion, when shrieking families with arms and fingers outstretched were torn apart during deportations, when the winds of politics and opportunity scattered refugees and survivors throughout the world, many rightfully thought that the story of their persecution and fate would be as indistinguishable as a single ash rising from a chimney.

Even though millions did not survive, much of their story did. The details are embedded within the miles of records housed by the International Tracing Service (ITS) located at Bad Arolsen, Germany.

But for 60 years those records have been secret, available only to survivors and their nuclear families tracing loved ones, and even then only after years of heartbreaking persistence.

After a decades-long international effort, the sensitive ITS archives will soon be pried open. The unlocking follows a hard-negotiated accord among the 11 nations that comprise the commission that owns the archive. Those countries are the United States, France, England, Belgium, Greece, Luxembourg, Netherlands, Poland and Israel, plus the two former Axis powers, Italy and Germany.

The International Red Cross was given custody and control of the archive, but only pursuant to the agreement.

Only an estimated 25 percent of the prodigious ITS collection relates to Jews. The remainder covers the fate of Gypsies, Poles, Dutch and numerous other groups targeted for oppression and destruction.

The implications for Holocaust and Nazi-era research are staggering.

Among the many by-products of the ITS revelations is vast additional proof of IBM's minute-to-minute involvement in the 12-year Holocaust, new insights into the corporate beneficiaries of Germany's slave and forced labor programs, an explosion of evidence that insurance companies participated in and benefited from the decimation of the Jews and the dark details of persecution suffered by millions of individuals who would have otherwise disappeared into the bleak vastness of Hitler's war against humanity.

Some of the most important archival details of the nearly impenetrable archives have finally been revealed, exclusively to this writer.

At the forefront of the campaign to open the ITS files has been a passionate group of senior officials of the United States Holocaust Memorial Museum (USHMM). These include director Sara J. Bloomfield; senior adviser Arthur Berger; Paul Shapiro, director of the museum's Center for Advanced Holocaust Studies; and the State Department's Edward O'Donnell, an ex-officio member of the U.S. Holocaust Memorial Council.

Berger, in an interview, recalled his part in the frustrating struggle to open the archive: "We tried for years to work quietly behind the scenes -- since 1991." He added, "Paul Shapiro went with a group, and they refused to even let him tour the archive."

A USHMM senior official, speaking on background, specified with irritation that the 11-member nature of the governing commission "would meet once per year for one day, each year in a different city. They received a dog-and-pony show from the ITS director, had a good lunch and went home. It was run like many a company board of directors."

Finally, Berger went public on March 7, 2006, issuing a press release openly criticizing the International Committee of the Red Cross (ICRC), charging, "the ITS and the ICRC have consistently refused to cooperate with the International Commission board and have kept the archive closed."

Momentum and pressure resulted in a multinational agreement initiated May 16, 2006, to finally "open the archives," allowing a full copy to reside in each nation's designated archive. USHMM officials took center stage, vowing that America's copy would be in their possession within months. Despite the inflated publicity, the digital transfer of the records has not happened and is not scheduled any time soon.

Bad Arolsen sources, in mid-January 2007, said the prodigious task of digitizing their mega-million record collection is progressing only slowly and is years from being complete. Sources on both sides of the Atlantic say the inter-governmental paperwork is not nearly complete.

The ICRC, for its part, has scoffed at the museum's tactics, including Berger's March 2006 press release. Asked if the press release attacking the Red Cross was accurate, one senior ICRC official in Geneva quipped, "I wouldn't believe everything you read."

Indeed, this reporter determined that USHMM guesswork had been the source of much of the inaccurate and unverified reporting in the media about ITS holdings. For example, Shapiro stated that the ITS held "30 [million]-50 million pages of records" divided into three collections: prisoner records; forced and slave labor; and displaced persons, but no one knew the details because the ITS has refused to reveal any information. Shapiro stated he based his remarks on "various statements by various people."

In point of fact, this reporter has exclusively determined that ITS records number approximately 33.6 million pages divided into four record groups:

Section 1, dubbed "Incarceration Records," concern concentration camps and other forms of imprisonment, totaling more than 4.42 million pages, dated 1933 to 1945, constituting 12.5 percent of the holdings.

Within Section 1, record subgroup 6 is a trove of prisoner cards organized by numbers and not names. These numbers were by and large assigned according to the Hollerith punch card system designed by IBM engineers. Forty-nine camps and ghettos are listed in this section, most assigned an alphabetically sequential number by the ITS. The Amersfoort police torture camp in Holland leads the list, numbered 1.1.1; the trio of Auschwitz camps in occupied Poland is 1.1.2, but those records hail mainly from the transport camp, with very little from the Birkenau death camp, and almost nothing from the Monowitz labor camp. The Warsaw Ghetto is listed as 1.1.4. Buchenwald is listed as 1.1.5.

Section 1's subgroup 1.2.1 includes prisoner transport lists that were organized by IBM Hollerith and generally referred to in Nazi documents as "Hollerith transfer lists." Subgroup 1.2.3 contains Gestapo registrations.

Section 2, dubbed "Forced Laborers," with documents dating from 1939 to 1947, includes corporate involvement and insurance matters, and totals more than 4.45 million pages, or 13.5 percent. These files include the names of companies that benefited from slave labor. They are divided mainly by the Allied zone of occupation that captured the files. The American Zone is subgroup 2.1.1; the British Zone is 2.1.2. Nazi employment bureau records, such as the Employment Exchange in Warsaw numbered 2.3.3, are also contained in this collection. An IBM customer site in almost every concentration camp organized slave labor through the Abteilung Hollerith or Hollerith Department in each camp's Labor Assignment Office. IBM personnel serviced the machines on site in the camps. These documents often carry IBM's stamp of authenticity, "Hollerith erfasst," that is, "registered by Hollerith."

Sources with direct access to ITS files confirm that Hollerith punch cards or other Hollerith designations have been seen in many sections of the archive covering both wartime and postwar years. For example, postwar section 3.1.1.3 bears the notation "Hollerith cards of children."

Among the millions of pages in Section 2 are many insurance records, covering sickness or health coverage of inmates, especially from local health insurance companies. Many of these so-called local health companies were, of course, part of larger, multinational insurance conglomerates. The local entities operated under disparate names that would not reveal their true ownership. Previously unknown but shown by the documents, wages of some laborers were handed over to local health insurance offices. Slave laborers in camps were, of course, paid no wages. But "forced laborers" taken to occupied lands were often paid a small stipend reduced by a traditional "withholding" to these local health insurance offices. This record section also features an abundant group of documents from a number of state-owned insurance firms, especially Austrian, Ukrainian and Belgian firms.

Section 2 will be one of the most explosive sections in Bad Arolsen's cavernous collection because it will not only reveal the extent to which commercial entities -- such as manufacturers -- profited from the camps, but also the extensive, heretofore unexplored, entrenched involvement of insurance companies. This involvement, once revealed, would catapult claims against the insurance firms far beyond what is now being discussed by the International Commission on Holocaust Era Insurance Claims, whose research has methodically by-passed the most important and incriminating repositories

[So much money to be made again and again. The Holocaust Industry will be in a position to start all over again. Billions of dollars will fall in some lawyers' pockets !

The largest collection at Bad Arolsen is Section 3, titled "Post War Records," which features about 24.75 million pages, or 71 percent of the holdings. This section includes precious postwar interviews conducted at Displaced Persons camps by British, French and American forces. Included are so-called "C&M" records, that is "Care and Maintenance" of survivors. Here, names are named by

the victims in the aftermath of their liberation, when memories were fresh. This would undoubtedly include testimony and recollections of asset seizures, economic disenfranchisement, aryanization, property loss, bank savings and insurance claims. It would also provide embarrassing insights into named collaborators.

Section 4, titled "Child Tracing Bureau," contains 9,900 pages dedicated to the hundreds of thousands of orphaned and separated youngsters that emerged from the smoke of the Nazi era.

However, despite the publicity stoked by the USHMM and the hoopla over a recent "60 Minutes" visit, the full transfer of these documents is years away. As of July 2006, more than 57 percent of 33.6 million pages had been digitized. But progress has slowed since the initial media reports. By mid-January 2007, only 63 percent of the collection had been readied for transfer. Section 1 records on camps and ghettos are scheduled to be complete by March 2007. Section 2, involving forced laborers, corporations, and insurance companies, is not expected to be complete until the end of 2007. The postwar documents in Section 3 may take three more years. A Bad Arolsen source says the archive is eager to complete its work but lacks funding from the German government, which, by intergovernmental agreement, pays for the Bad Arolsen operation. With the needed funding, ITS sources believe the job could be completed by the end of 2008. Without that funding, it might take an extra year or two, relying upon limited technical resources.

Because the ITS had previously focused only on individual victims, it never assembled the larger picture of which companies or entities were involved in Hitler's industrial-scale oppression. With digitizing, that is now possible. Assembling the big picture will be a problem for a host of major and even minor corporations, a gamut of insurance entities, and of course IBM, which automated and organized much of the process. Indeed, the slow pace is good news for them.

For IBM, progress at the ITS is both a blessing and curse. When the documents are completely digitized, the historical information shall emerge more clearly; but without the originals, IBM's revealing printed processing data forms and ever-present Hollerith stamps will be less obvious. That said, as the larger picture comes into focus, including labor and insurance information, the extent of IBM's involvement will become more detailed.

Ironically, IBM was instrumental in establishing the ITS archive.

Because IBM designed and executed the Nazi's people-tracking systems used throughout Europe, the company was uniquely positioned to provide the tracing information on millions of victims. The company donated sets of Hollerith tabulators to the Red Cross and, as early as 1947, developed special punch cards to trace victims. The first German punch card was used by the Bavarian Red Cross in 1947 and then modified and extended by the evolving postwar entities that became the ITS.

Without the power of IBM technology, the terrible details of Nazi crimes embedded within the ITS archives could not be preserved, and could not have been revealed with such stunning depth.

Edwin Black is the New York Times bestselling author of the award-winning "IBM and the Holocaust." His latest bestseller is "Internal Combustion: How Corporations and Governments Addicted the World to Oil and Derailed the Alternatives." He can be reached at www.edwinblack.com.

<http://www.jewishjournal.com/home/preview.php?id=17256>

THE POPE REFUSES TO CONFESS

Questions about a non-fiction

Eric Hunt

On February 1st, at approximately 7:30 p.m., I attempted to get a confession out of the "Pope of the Holocaust religion," Elie Wiesel. We were in an elevator in the Argent Hotel in San Francisco. He was on his way to the 36th floor Penthouse. I had planned to bring Wiesel to my hotel room where he would truthfully answer my questions regarding the fact that his non-fiction Holocaust memoir, Night, is almost entirely fictitious.

After ensuring no women would be traumatized by what I had to do (I had been trailing Wiesel for weeks), I stopped the elevator at the sixth floor. I pulled Wiesel out of the elevator. I said I wanted to interview him. He protested, grabbed at his chest as if he was having a heart attack. He then screamed HELP! HELP! at the top of his lungs. This is someone who in his public appearances, speaks so softly, that when he appeared on Oprah, they had to use subtitles throughout. Wiesel had dropped this phony persona and assumed his actual personality, of an insane lunatic.

I told him, "Why, you don't want people to know the truth?" His expression changed, and he began screaming again. HELP! HELP! So, after pulling him about fifteen feet out of the elevator, alerting a few floors, I decided that it was time for me to go. He was no use to our worldwide struggle for freedom if he had a heart attack. I fled from the scene, confident that the police would arrive soon and search the city looking for the insane person who attempted to forcefully interrogate a poor old "Holocaust Survivor", Nobel Peace Prize Winner, and most recently, "knight of the British Empire."

I had planned on either: getting Wiesel into my custody, with a cornered Wiesel finally forced to state the truth on videotape, getting arrested, or fleeing, and either way, exposing the "Pope of the Holocaust religion" for being nothing but a genocidal liar. However, a funny thing happened, Wiesel apparently never called the police.

So I am reminded of the movie Smokin Aces, in which a Jewish gangster is hiding at the top floor Penthouse in Lake Tahoe. Judaism is a crime family. It has been referred to as the "Kosher Nostra." Like the criminal he is, Wiesel knew not to call the police. Because he should be in prison for the multiple counts of perjury he has committed under oath which has put innocent and honorable Germans through misery and death. What I am concerned about is that he will handle this much like the mafia has been known to do. Calling the police would expose him and his tribe once and for all for creating the myth of "The Holocaust" as the President of Iran has rightfully pointed out.

I will point out a few clearly fictitious events in Wiesel's labelled "non-fiction" book Night, which I, like millions of naive schoolchildren, was forced to read early on in high school. I apologize for any small mistakes, and grammatical mistakes in this letter. I left my original line of questioning in California, and am writing this in a hurry and from memory.

1) Moshe, a foreign Jew who taught Wiesel the Talmud and the Kaballah, is deported by the Germans. One day, he returns to town, and states he witnessed the Germans shooting Jews and throwing them into a pit. According to Moshe, the Germans threw babies into the air and machine gunners used them as targets. Moshe had "miraculously" escaped after being shot in the foot and playing dead. He walked back to the town from which he was just sent to be killed, on a foot with a hole through it, and basically hung out, "like a ghost", as Wiesel writes.

None of this happened.

2) On the box car to Auschwitz, a madwoman prophet starts screaming about seeing a terrible fire! And furnaces! The Jews look out the box car and there is nothing outside, only night, and the Jews beat her.

Since I am not fifteen years old anymore, I know that supernatural prophecies are IMPOSSIBLE.

3) The Wiesel family arrives at Auschwitz, and Elie is marched only feet away from a flaming pit. Suddenly, he notices a truck dumping babies into the pit! There is a larger pit next to it, for the adults.

Miraculously, the woman's prophecy came true! I saw Oprah and Wiesel at Auschwitz. She believes Madame Schachter's boxcar prophecy came true, which is why she is on Jewish television, TelAvivision.

The term "Holocaust" means "a sacrifice by fire." We are also led to believe that Wiesel's mother and sister and little sister are thrown alive into furnaces. The "Holocaust" myth is based on the Jewish "Moloch" myth, where Jewish babies were sacrificed by fire to the god Moloch.

This was a very well known and popular myth at this time. This is clearly demonstrated in the classic German science fiction film "Metropolis", (directed by half Jew Fritz Lang who was at one point offered a propaganda position by Goebbels) where the workers are sacrificed to Moloch and a "good German"

attempts to free them. This fictional film was clearly a partial influence for the film "Schindler's List", at one point, Schindler wears all white, from head to toe, almost an exact copy of the protagonist of Metropolis' costume, as he cools down "the workers" with a hose. The Jews also walk like "the workers" in Metropolis towards "the ovens" Spielberg refuses to show, but represents with smoke rising out of a chimney. Right before this, it looked as though Spielberg was going to depict the famous "gas chambers disguised as showers", but water comes out of the pipes.

4) "Night" never once mentions homicidal gas chambers. Elie Wiesel took over ten years before he decided to write his fairy tale, and he picked the wrong "weapon of mass destruction."

At one point in "Night", Wiesel is doused in gasoline, to delouse his body. This was the same purpose of the poison gas, the insecticide Zyklon B. German-American Prisoner of War Kurt Vonnegut best describes the actual and only use of "gas chambers" in his science fiction novel based on his true story, Slaughterhouse five.

On page 107, I believe, Vonnegut describes Billy Pilgrim's CLOTHING being deloused by poison gas, killing the billions of deadly typhus carrying lice.

The sickening fact is that the poison gas the Jews claim was used to murder them was actually used to save their lives.

5) At one point, the Germans hang three thieves. In the center is a young boy, who "being so light, hovered between life and death for half an hour." Where is God? Someone asked. A voice within Wiesel answered, here he is, hanging on these gallows.

This is clearly a direct copy of the story of Jesus, with Jesus suffering the most in between the two thieves. And so, this is how the Jews flipped the "blood libel" that the Jews murdered the son of God, to "The Romans" killed six million of God's chosen people. (Hitler and Mussolini were attempting to recreate the Roman empire, the word "fascist" derives from the ancient Roman fasces)

Wiesel was inspired to write "Night" after being jealous that French Catholic writer Francois Mauriac kept talking about the suffering of Jesus. Mauriac writes the foreword to my copy of the book, which also features an illustration on the back cover of the three characters hanging.

This event in this supposedly "non-fiction" book is a blatant re-creation of the crucifixion of Jesus. As a matter of fact, there is a moment mirroring the blood curse, "His blood be upon us and our children" which was removed from Mel Gibson's "The Passion of the Christ" under Jewish pressure. A few days before the three are hanged, one man is hanged and yells, "A curse upon Germany!" and is hung.

6) A Jew dives head into a bowl of soup, apparently killing him, and suddenly Allied bombs begin to drop.

7) Wiesel is brought to the camp HOSPITAL of the so-called "Death Camp" where his injured foot is operated on. Wiesel then has a choice to stay in the hospital with his father and wait an hour or two for the Soviets to free them, or flee with the Nazis. He decides to go with the Nazis.

8) On this "Death March" and throughout the book, Wiesel creates a bunch of characters to progressively mirror his inner desire to leave his father behind as dead weight. First, a 13 year old beats his own father for not making the bed properly. Second, a son leaves behind his rabbi father on the "death march." Third, a son strangles his own father to death for a piece of bread. These events are so absurd, if they were put in a fictional novel or a film, they would be ridiculed.

9) Next, a violinist Wiesel met earlier ironically plays Beethoven, which the Germans forbid the Jews from playing, until he dies. Wiesel wonders if this is a hallucination. No, it's just a pathetic fictional character Wiesel created, which, like almost every character in "Night", happens not to have a last name so historians can verify if they actually existed.

10) In the German concentration camps, there were indeed violins. There were full camp orchestras, movies, swimming pools, plays, painting facilities, a post office, maternity wards, etc.. Even Schindler's List shows the construction and use of wonderful playgrounds for the inmates' children.

The bottom line is that there was never a plan to exterminate the Jewish Race. The "Final Solution" was deportation to Palestine. The Jews were the enemy of the Germans and were put in concentration camps as were the Japanese in America.

Nowhere near six million Jews died in concentration camps in World War II. Indeed the official plaque at Auschwitz was changed from 4 million dead to 1.5 million dead. Even this number is an immense exaggeration. The Red Cross, which visited the camps (this is admitted in *Night and Slaughterhouse Five*) sent tons of food and aid to the POWs. The Red Cross's official estimates of Jewish dead, mostly from Typhus and Dysentery, which Wiesel saw his own father die from, are most accurate. The Red Cross also never saw or mentioned any homicidal gas chambers.

This is because the Jewish led Soviet communists hadn't built the "gas chambers disguised as showers" yet. Chemist Germar Rudolph clearly proved that the alleged homicidal gas chambers at Auschwitz have no trace of the tell-tale "Prussian Blue" poison gas stains actual gas chamber walls with. Germar is in a prison cell in Jewish occupied Germany. He was deported and sent to prison from the Jewish occupied United States, for his scientific facts. Elderly pacifist Ernst Zundel has been deported from the Jewish U.S. to Jewish occupied Canada, and has spent years in prison, he is now in Germany for telling the truth.

The truth is that from beginning to end, Elie Wiesel's *"Night"* is the "Big Lie" Adolf Hitler warned the world about in his book *"My Struggle"*. The beginning is Moshe's story about babies used as machine gun targets. The end is a lie Wiesel has already changed. In the original Yiddish version, Wiesel tells about how the liberated Jews fled Buchenwald to "rape German shiksas." He then sees his reflection and punches a mirror, shattering it. In the French and English versions, the Jews "sleep with German girls," and he never punches a mirror.

Walking in a bookstore today, I saw Patrick Buchanan's *"Death of the West : How Dying Populations and Immigrant Invasions Imperil Our Country and Civilization."* It should actually be titled *"The Murder of the West : The Jewish Final Solution to the White Race."*

The Holocaust lie was used in the sixties to overthrow our immigration laws, and is currently resulting in the planned outcome of white people becoming a dispossessed minority in every country they've created, and eventually being wiped out entirely. Emmanuel Cellar led this movement in the United States. The same people who coined the term "Holocaust", coined the terms, "multiculturalism" and "melting pot."

Almost every western country is in a negative birthrate, more of us are dying than are being born. The average age a woman in Germany has her first child is thirty. These poor people have been so thoroughly demoralized, demonized, and brainwashed, they are afraid to reproduce. The rest, the Jews outright murder by "abortion." New York has a Jewish Governor, Jewish Senator, and a Jew is mayor of New York City. All throughout endorse mass abortion of Americans, and massive ethnic cleansing of existing Americans through "immigration." This is not only Germany, this is the entire western world. The Jewish led Feminist movement of Gloria Steinem and Betty Friedan turned women against men, and the current result is the destruction of the traditional family.

In Henry Ford's book, *"The International Jew: The World's Foremost Problem"*, he writes about the Jewish domination of the media. As bad as it was seventy five years ago, it is excruciatingly painful these days. The evil Jewish leadership controls a media whose entire purpose is to encourage white people to race mix (Gene-ocide) and fight and die in wars for the Zionist entity.

Last year, *"The Universal Poisoners of all Peoples"* handed the Oscar for best song to "It's hard out here for a pimp." The cackling Jewish host made a Jewish in-joke to a Jew in the audience. A few years earlier, Jewish Hollywood awarded the Jewish fugitive anal rapist of an underage girl with the Best Director Oscar for his Holocaust drama, *"The Pianist."*

Jewish supremacists are poisoning, subverting, perverting, and murdering people of all races. The world is enslaved by their control and their ideologies, with the aid of treasonous gentiles. In America, the Jewish controlled "neoconservative" right pretends to argue with the Marxist, communist left. The American people voted for the Democrats to bring our troops home from a war based on a lie. The marionette in chief announced a drastic increase in forces in Iraq, and is sending more aircraft carriers off the coast of Iran, attempting to provoke them to escalate this World War Three.

I demand that "Holocaust Survivor" Elie Wiesel submit to a videotaped polygraph test using questions prepared by French Professor Faurisson, who was nearly beaten to death by the Jewish mafia. Wiesel has most likely fled to the Zionist entity, their criminal command center for their "New World Order" in the geographical center of north, south, east, and west. Every hour Wiesel refuses to take a lie detector test is the hour it takes to read "Night."

Every adult should walk into any public high school and demand to read a copy of the book their children are being brainwashed with. Read it and decide for yourself.

Any excuse Wiesel creates for refusing to take a lie detector test should be taken as an admission of guilt.

Almost the entirety of white people are completely brainwashed. Even if you believe six million Jews were thrown alive into ovens and gassed in showers by Germans "just following orders", you should demand Wiesel submit to a lie detector test.

To free the people of the world, the Big Lie of "the Holocaust" must be exposed immediately.

"All this was inspired by the principle - which is quite true in itself - that in the big lie there is always a certain force of credibility; because the broad masses of a nation are always more easily corrupted in the deeper strata of their emotional nature than consciously or voluntarily; and thus in the primitive simplicity of their minds they more readily fall victims to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large-scale falsehoods. It would never come into their heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously. Even though the facts which prove this to be so may be brought clearly to their minds, they will still doubt and waver and will continue to think that there may be some other explanation. For the grossly impudent lie always leaves traces behind it, even after it has been nailed down, a fact which is known to all expert liars in this world and to all who conspire together in the art of lying. These people know only too well how to use falsehood for the basest purposes. "From time immemorial, however, the Jews have known better than any others how falsehood and calumny can be exploited. Is not their very existence founded on one great lie, namely, that they are a religious community, whereas in reality they are a race? And what a race! One of the greatest thinkers that mankind has produced has branded the Jews for all time with a statement which is profoundly and exactly true. Schopenhauer called the Jew "The Great Master of Lies." Those who do not realize the truth of that statement, or do not wish to believe it, will never be able to lend a hand in helping Truth to prevail."

JEWISH TOLERANCE

Orthodox Rabbi assaulted near Auschwitz

by Miguel Martinez

including Gilad Atzmon's translation of the Ma'ariv article .

An Orthodox rabbi violently assaulted and stripped of his clothes near Auschwitz, in front of the Polish police, who simply stand by without doing anything.

Yet the story was not considered newsworthy.

Because the victim of the assault was the anti-Zionist rabbi, Moishe Aryeh Friedman, who had already suffered a less violent attack in Italy a few months ago (for [a press review in Italian](#), see the September 2006 posts in the Salamlik blog).

Friedman, together with a small group of Satmar Jews, had gone privately to a town near Auschwitz to commemorate a rabbi of their community.

He was recognised and beaten up by a group of Israelis. The leader of the group, Yehuda

Meshi-Zahav, who returned to Israel without even being questioned by the Polish police, **boasted**:
"We gave him a good beating, the kind we have not given in a long time. We took off his coat and hat, so he would not look like a Jew."

As the article published in Ma'ariv and translated below says, Yehuda Meshi-Zahav was rewarded with a special reading of the Torah in a synagogue.

I have had the honour of meeting Moishe Arye Friedman - a shy, soft-spoken and incredibly courageous gentlemen who seems to have come directly out of the Austro-Hungarian empire. The thought that came to my mind was, here is the Master of the Unutterable, the person who says what nobody dares or is allowed to say.

All kinds of things have been said about him: he was in a hotel in New York together with his wife, when the newspapers told the world that his wife, and the mother of their seven children, had "left him because of his anti-Zionism".

Friedman has even been accused of being a "Holocaust denier", because he recently attended a conference in Iran.

This is doubly false.

Friedman, very simply, said that the holocaust took place "because we lived through it," and he also said it clearly during the Tehran conference.

Second, and this is a more subtle but important point, there never was a "holocaust denial conference" in Iran.

Let us remember how the story began, something the media carefully avoids doing.

Everything started with the blasphemous Danish cartoons, where the Europeans, in an orgy of self righteousness, boasted of the "absolute value of freedom of expression" which made them so superior to the Beduins.

The Iranian President, Ahmadi Nejad, replied, tongue in cheek, by saying that there was something in the West where freedom of expression was not absolute: the holocaust.

So he pulled off a kind of stunt on the West: Iran was the only country where some Europeans, persecuted solely because of what they write and say, could meet and discuss freely. So he hosted a conference where revisionists, or holocaust deniers, could say what they wanted. Without Iran taking an official stand on the issue.

Friedman, has also been presented as an "anti-Semite" or, as usual, as a "Self-Hating Jew".

This accusation is totally false.

Friedman is not a pacifist. He is not a person of the Left. He has nothing to do with humanitarian criticisms of Zionism or of Israeli actions. So the accusation that he is not a pacifist and not a man of the Left is simply meaningless.

Friedman is a traditionalist. A man who lives in a totally religious dimension, something utterly incomprehensible to the average secular liberal of the West.

However, to understand religious anti-Zionism, one need only imagine a similar situation in a Catholic context.

It is hard to say what Catholicism is today.

But if we take a catechism written a century ago, we can find very clear definitions. A Catholic is a person who, through faith, works and sacraments administered according to very strict rules, and hoping for grace, tries to achieve eternal contemplation of God after death.

Imagine if one day, a Pope woke up and announced that every Catholic is free to believe in whatever he likes, that religious faith was a burden which had made Catholics passive and left them lagging behind everybody else, and that the real purpose of the Church was to restore the Holy Roman Empire and turn it into a nuclear arsenal, able to keep Communists and Muslims at bay forever.

Any devout Catholic would consider such a shocking event the greatest danger ever incurred by the Church. No outside persecution could compare remotely to this inside danger. So it would be the first duty of every Catholic to try to destroy the reborn Holy Roman Empire.

Today, Friedman holds a minority position. However, in the past, his stand was that of the great majority of the rabbis of Eastern Europe, right up to the Nazi genocide. And it is still the stand of a surprisingly large sector of the Orthodox community, although not many people are aware of this, due to the difficulty that any traditionalist and intellectually self-sufficient community has communicating with the outside world.

In the view of Orthodox anti-Zionists, Judaism means being a "people of priests", who must live differently from every other people, enacting the complex called the "Torah": not just the Book through which Eternity spoke to a fleeting world, but all the comments on the book, the

rules deduced from the book, a lifestyle which permeates every gesture and moment of life, and brings divinity into the world.

Such a diversity certainly frightened and shocked many in the past, as happens today when we see bearded Imams who do not shake women's hands or eat ham. But this diversity is fully compatible with a kind of detached cohabitation with other human beings, since its focus is on the sacred and not on politics.

A Judaism without God and without the Torah, say the anti-Zionist Jews, has no more meaning than an association of former priests who have become atheists.

Without God and without the Torah, Jewishness turns into a "culture", consisting of kitchen recipes (whose religious foundations have however been lost); and without the Torah and the positive force it meant, the history of the Jews becomes simply self pity over what "other people did to us".

Zionism, for the traditionalist Jews, appeared as a call on all Jews to cast off the Torah and devote themselves to politics and war. It was no longer God and his rules who kept the community together, but a racial myth, which turned the Biblical archetypes into military heroes, and which transformed earthly borders into idols to be worshipped, and for which to shed blood - both one's own and that of others.

Indeed, the anti-Zionist Jews say, Herzl's stated mission was to free the Jews from Judaism, which he considered to be something of a perversion of the spirit. But to put an end to Jews as such, turning them into Gentiles "like everybody else", means committing spiritual genocide.

For anti-Zionist Jews, therefore, Israel is the true holocaust, the true exterminator of Jews, guilty of the spiritual death of a greater share of the people than the one that suffered a physical death during World War II.

This is why the "remnant of Israel", large or small as it may be, must resist.

To resist, Friedman and the other rabbis of his community have chosen to bear witness everywhere of two simple notions: what Israel does is not the fault of Judaism; and Israel is the denial and main enemy of Judaism. "Bear witness everywhere" means everywhere. Friedman, as we said before, is no liberal pacifist, who chooses where to speak on the basis of cautious calculations of political correctness.

Wherever a door opens, he does what he believes is his absolute religious duty: bearing witness, that Israel is the denial of Judaism.

This is of course the best reply to those who are worried that "anti-Zionism may serve as a disguise for anti-Semitism".

Of course, not many people have the courage to open their doors to Rav Friedman.

Those who do are often people far from the flow of the Great Politically Correct Discourse. It is easy, therefore, to show that Friedman has had "contacts" with these people or those, with rightists or leftists or Muslims.

Actually, Friedman couldn't care less about any slander by proxy that witch hunters may make.

Concerning religious anti-Zionism, [the fundamental book](#) to read is by prof. Yakov M. Rabkin of the University of Montreal, *A Threat from Within: A Century of Jewish Opposition to Zionism*.

The following article is from Ma'ariv (with a picture of the original). Translation by Gilad Atzmon.

Meshi Zah'hav has beaten the Jew who kissed Ahmadinejad

Avishi Ben Haim

A man from Neturei Karta who participated in the holocaust denial conference three months ago, and was photographed kissing Iranian president Ahmadinejad, was heavily beaten by a group of orthodox Jews led by the founder of ZKA [*Translator's note: it is a group of Rabbis that specialises in collecting and tracing remains of Jewish bodies after suicidal attacks*] Rabbi Yehuda Meshi Zah'hav.

The event took place last week in Poland where thousands of Jews gathered to celebrate the

fest of Hasidic Zadik Rabbi Elimelech of Lizvensk. On Friday some of the participants visited the Auschwitz and Birkenau death camps. When they returned to Lizvensk they learned that amongst the participants in the fest was one Moshe Arye Friedman of Neturei Karta. The gossip spread quickly amongst the Israeli orthodox group. At the time, the Israeli orthodox participants were very outraged with Neturei Karta for participating in the conference and this includes the anti-Zionists as well. Yehuda Meshi Zah'hav, accompanied by a ZKA volunteer, went to search for the man. Once they found him and he confirmed that he was indeed Friedman from Vienna, they attacked him, punched him, kicked him and smashed his glasses.

"We gave him some real punches," Meshi Zah'hav confessed, "we took off his hat and Caftan so he wouldn't look like a Jew, he didn't need it." Other Hasidic Jews joined in the assault. They all shouted, "Go to Ahmadinejad." They insisted as well that Friedman would not get near Rabbi Elimelech's grave. Local policemen who intervened managed to rescue Friedman [*translator's note: other eyewitnesses say that the police did not intervene*].

Meshi Zah'hav explained yesterday, "We were still under the impression of Auschwitz, and we heard that he was coming to tease us, every punch I gave him, I felt that I was speaking in the name of the Jewish people, that alone made the journey worthwhile." As a prize for beating up Friedman Meshi Zah'hav was granted with Aliyah La Torah (*elevating the Torah*).

An Italian version of this piece is available at [Kelebek](#).

<http://peacepalestine.blogspot.com/2007/03/miguel-martinez-master-of-unutterable.html>

DISPLACED PERSONS

German archive reveals a panorama of misery

BAD AROLSEN, Germany (AP) -- Looking back at the first weeks after World War II, a French lieutenant named Henri Francois-Poncet despaired at ever fulfilling his mission to establish the fate of French inmates of the Bergen-Belsen concentration camp.

For the living skeletons who survived the Nazi terror, the Displaced Persons camp set up two miles (three kilometers) away offered little relief from misery.

People still died at the rate of 1,000 to 1,500 a day. Corpses were stacked in front of barracks, to be carted away by captured SS guards. "Bodies frequently remained for several days in the huts, the other inmates being too weak to carry them out," Francois-Poncet wrote in a report for the Allied Military Government.

"As most of the survivors could not even give their own names, it was useless trying to obtain information as to the identity of the dead," he wrote. He reported a meager 25 percent success rate.

When the Third Reich surrendered in May 1945, 8 million people were left uprooted around Europe. Millions drifted through the 2,500 hastily arranged DP camps before they were repatriated.

A bleak picture springs with stark immediacy from typewritten reports by the Allied officers, found in the massive archive of the International Tracing Service in the central German town of Bad Arolsen. The Associated Press has been given extensive access to the archive on condition that identities of victims and refugees are protected.

Far from scenes of joyful liberation that should have greeted the end of Nazi oppression, the files reveal desperation, loss and confusion, and overwhelmed and often insensitive military authorities.

Many had nowhere to go, their families among the 6 million Jews consumed in the Holocaust, their homes destroyed or handed out to new occupants. Those who wanted to get to Palestine were shut out by a British ban on Jewish immigration to the Israeli state-in-waiting.

"Owing to ill treatment by the Germans, most DPs have a distrust and fear of the Allied authorities," said a September 1945 report signed by British Lt. Col. C.C. Allan. "Many DPs have sunk into complete apathy regarding their future."

Liberated concentration camps were transformed into DP camps. Food was still scarce -- often just coffee and wet black bread -- and medical care was insufficient, said a report written for President Harry Truman.

Inmates were kept under armed guard to maintain order. They still wore their old striped, pajama-like concentration-camp-issue uniforms and slept in the same drafty barracks through a bitter winter.

Compounding their misery, they could watch through barbed wire fences and see German villagers living normal lives. In some places, those villagers were forced to tour the camps and help with the burials or at least face up to what their Fuehrer had wrought. But it was scant comfort to the victims.

"As things stand now, we appear to be treating the Jews as the Nazis treated them, except that we do not exterminate them," wrote presidential envoy Earl G. Harrison in his famously quoted report to Truman after visiting that summer.

Known for its unparalleled collection of original concentration camp papers, the ITS, a branch of the International Committee of the Red Cross, also safeguards the world's largest documentation on postwar DP camps. It has nearly 3.4 million names on its card index of those who sought designation as refugees eligible for aid.

Until now, the documents have been used only to trace missing people and verify restitution claims. But now the full breadth of the archive, filling 16 miles (25 kilometers) of shelf space, is to be opened to historians for the first time. At a meeting last week in Amsterdam, Netherlands, the archive's 11-nation supervisory commission agreed to begin transferring electronic copies this autumn to the U.S. Holocaust Memorial Museum in Washington and to Yad Vashem in Jerusalem.

Within weeks after the war, U.N. agencies and volunteer charities took over the DP camps, processing applications for relief and emigration. By 1947, a quarter million Jews -- a piteous remnant of European Jewry -- shared space with displaced Eastern Europeans fearful of return to what was now the Soviet bloc.

Also among the DPs were ex-Nazis.

Adam Friedrich's 1949 application to the International Refugee Organization to join relatives in St. Louis, acknowledges that for three years he belonged to the Waffen SS, the combat arm of Hitler's dreaded paramilitary organization. He also noted he had been imprisoned for 20 months after the war.

An IRO official scribbled on his form, "The applicant was forced to report to the SS in Jan. '42. Served in the infantry and took part in fighting."

Friedrich was rejected.

But U.S. authorities did not have that information four years later when he applied again through the U.S. Refugee Relief Act. Then, Friedrich reported he had been in the German army but said nothing about his SS service.

Decades after he obtained citizenship, the U.S. Justice Department uncovered Friedrich's past. He was stripped of his citizenship in 2004, lost a Supreme Court appeal, and was due to be deported when he died last July.

At Bad Arolsen, questionnaires and affidavits are stuffed into 400,000 envelopes which, including families, refer to 850,000 displaced people, and fill binders spreading over several rooms of floor-to-ceiling shelves.

The last DP camps were closed in 1953, so "When you feel the paper tug as you try to pull it out, that means no one has opened it for 40 or 50 years," said Rudolf Michalke, head of the archive's postwar section.

Accounts of camp survivors and their tormentors

Some files contain detailed histories of survivors and the tortures they endured. Refugees relate their futile struggle to resettle after the war, and their hopes of rebuilding their lives far from Europe.

An Austrian pastry chef recounts the hostility he found when he returned to Vienna. "Given the large and increasingly negative climate against Jews, I have not been able to get a job and am forced to emigrate," he testified, seeking passage to Australia.

Others describe their tormentors, hoping they will be prosecuted.

A Polish Jew writes about "Workmaster Batenszlajer," one of about a dozen guards he named as particularly cruel.

"He made selections. Those who lost their strength because they were exhausted and looked bad were picked out and shot down," he wrote. Batenszlajer would pick four girls at a time and hold them for several days. "He raped them and afterward he took them into a wood and shot them down."

In a world where racism was rampant, finding a new home was not easy, as one Yugoslav-born man with Asian features learned. "Being a Kalmyk of Mongolian race, [he] is ineligible for most Anglo-Saxon countries," authorities scrawled on his form.

"The doors are closed to unmarried mothers," said a note from strongly Catholic Ireland.

Lining up employment in a new country was critical for obtaining a visa. Yugoslav-born Nikolai Davidovic, a mathematics professor who spoke seven languages and authored two textbooks, left for America in 1950 with his wife Larissa -- but only after she had been promised a job as a maid.

Friedrich was not the only war criminal to slip through the screening process. Dieter Pohl, of the Institute for Contemporary History in Munich, estimates that up to 250,000 Germans and Austrians had participated in the Holocaust, but only 5 to 10 percent were ever punished -- most of them in the Soviet zone. Altogether, an estimated 500,000 to 1 million people committed crimes against humanity, he said.

But no one knew who the perpetrators were. "More than 90 percent of files on Nazi war crimes were destroyed," Pohl said in a telephone interview.

The U.S. zeal in pursuing former Nazis came late. In the war's aftermath, the Americans were more concerned about the looming threat from Stalin's Soviet Union.

In 1979, the Justice Department created the Office of Special Investigations to pursue ex-Nazis who committed visa fraud by lying about their past. Since then, it has won 104 prosecutions and denied entry at the U.S. border to 175 people from its watch list of 70,000 suspected persecutors.

"We are still very busy with World War II cases," said OSI director Eli Rosenbaum. "We have always routinely checked Arolsen's DP holdings when we've been investigating someone," he told the AP.

But the ITS files are far from complete, and unlike Friedrich, most former SS members concealed their crimes with lies or half-truths.

John Demjanjuk, a Ukrainian-born camp guard who became an auto worker in Cleveland, reported in his refugee papers, seen in Bad Arolsen, that he had been a "worker" in Sobibor. Although Sobibor later became infamous as a death camp in occupied Poland, few people had heard of it after the war because it had been dismantled in 1943. Demjanjuk was awarded DP status.

In 1977, the U.S. government moved to revoke his citizenship, misidentifying him as "Ivan the Terrible," a notorious guard at Treblinka extermination camp. He was extradited to Israel, tried and sentenced to death in 1988. The sentence was overturned on appeal and Demjanjuk returned to the U.S., where his citizenship was restored -- only to be taken from him again for concealing his work for the Nazis. He is now fighting deportation.

The file on Valerian Trifa, who became the U.S. archbishop of the Romanian Orthodox church and who once gave the opening prayer for the U.S. Senate, sheds light on the deceptions he deployed to win a ticket to the U.S.

Trifa, a leader of Romania's fascist Iron Guard, told refugee officials he had been interned in Dachau and Buchenwald, but he said nothing about the privileges or protection he received from the Germans, according to Paul Shapiro, who investigated the Trifa case in the late 1970s for the Justice Department. Shapiro is now director of the Center for Advanced Holocaust Studies at the U.S. Holocaust Memorial Museum.

Shapiro saw Trifa's file at ITS for the first time when he visited Bad Arolsen last year with an AP reporter. "I knew the facts that are in here, except for the manner in which he was treated in terms of his Displaced Persons status," he said, flipping through aging pages in the manila folder. "It's quite shocking when you actually see it."

Trifa relinquished his citizenship in 1980 after it was discovered he gave a speech in 1941 in Bucharest that unleashed a pogrom in which more than 150 Romanian Jews were killed. He left the United States in 1984 for Portugal, where he died three years later.

"To see someone receiving citizenship based on lies is not a great thing," Shapiro said. "If this stuff had been available then [in the 1970s], his case would have been resolved earlier. He would have lived fewer years in the United States."

2007 Associated Press.

<http://edition.cnn.com/2007/WORLD/europe/05/18/nazi.archive.ap/>

UNCONVERTED

ROME -- British historian David Irving renewed his claims there was no proof Auschwitz death camp had gas chambers.

David Irving, who was jailed in Austria for questioning the Holocaust, visited the Auschwitz death camp and denied gassings had ever taken place there during an Italian TV program aired Friday.

In the Sky TG24 documentary program "Controcorrente" (Countercurrent), Irving is filmed walking down the remains of railroad tracks in the former death camp in southern Poland as he insists that engineering techniques back his claims that mass gassings by the Nazis during World War II didn't occur there.

His comments were voiced over in Italian.

In Poland, Jaroslaw Mensfelt, spokesman for the Auschwitz museum, told The Associated Press that they heard that Irving probably was there one or two weeks ago, but they did not see him.

"He is a persona non grata here," Mensfelt said. "It would be best if he never came here. Such people desecrate the place and are not welcome."

Earlier this year, Irving told Sky in an interview that there was no doubt the Nazis killed millions of Jews, but said the killings did not take place at Auschwitz.

Irving was sentenced in February 2006 to three years under a 1992 Austrian law that applies to "whoever denies, grossly plays down, approves or tries to excuse" the Nazi genocide or other Nazi crimes against humanity in a print publication, broadcast or other media.

He was released after Vienna's highest court granted his appeal and converted two-thirds of his three-year sentence into probation.

AP 24 March 2007

http://www.b92.net/eng/news/globe-article.php?yyyy=2007&mm=03&dd=24&nav_category=117&nav_id=40319

HEAD CUTTING

Fighting racism in Europe: should holocaust denial be a criminal offence ?

20-03-2007 - 10:41

MEP means : Member of the European Parliament

Since the German EU Presidency committed itself in January to putting the fight against racism throughout Europe back on the political agenda, MEPs have been working to find common ground on the future framework decision to combat racism and xenophobia, on which negotiations have been stalled in Council since 2005. The latest state of play was the subject of a public hearing in Parliament on Monday, **with the issue of holocaust denial featuring prominently**.

"Unfortunately, the 2006 report of the EU Monitoring Centre on Racism and Xenophobia in Vienna shows that the number of racist acts increased again last year by between 20 and 45 per cent depending on the Member State," said Parliament's rapporteur **Martine Roure** as she opened the hearing. "These alarming figures show the urgency of achieving a minimum harmonisation in Europe, to include a common definition of racist and xenophobic behaviour to be subject to criminal penalties which are effective, proportionate and have a deterrent effect." Commenting on the text currently under discussion in Council, she said "the current balance of the text, which specifies charges, allows certain well defined derogations and provides for judicial cooperation should be preserved."

Jean-Marie Cavada (ALDE, FR), Chair of the Civil Liberties Committee, welcomed the presidency's decision to put the project for a framework decision back on the table. "It is a regret however that Parliament is only involved through the consultation procedure," he said.

"It is better to have a weak text than not having anything", said Ms Roure. The present text, as the outcome of long and difficult negotiations, had its weaknesses, she argued, and called for the Commission to propose a directive to accompany it, based on Article 13 of the Treaty, which allows the EU to take action to deal with discrimination based on racial or ethnic origin, religion or belief, age, disability or sexual orientation.

Punishing Holocaust denial?

Referring to the framework decision, Ms Roure spoke of the "necessity of including negationism." [*Ah les socialistes, toujours les mêmes, toujours là quand il s'agit de supprimer les libertés publiques.*] She said that she understood the need to respect each Member State's history and traditions, but "recent events, including in our own institution with Maciej Giertych's publication suggesting that the Third Reich did no more than shut Jews into the ghettos they had themselves created, show that we must redouble our efforts to ban this type of historical minimisation which is a veiled form of anti-Semitism." [*Il faut donc condamner non seulement le "négation" mais aussi la "minimalisation". Mis où va-t-on ?*] It would be, however, for each Member State to decide how to punish such acts.

Stavros Lambrinidis (PES, EL) said, on the other hand, that "freedom of speech is most important to be protected. There is no question that the Nazi genocide started with words and incitement to hatred but I wonder if sending some people to jail for their words would have saved us from the holocaust or rather would have transformed them into heroes. There should be a clear line to define what should be punished. In democracy, freedom of speech should always be protected, in any circumstances. I come from a country which suffered a dictatorship and I consider it very dangerous to allow anybody to judge what can be said and what cannot". [*Les Grecs nous sauveront-ils? Merci à lui de ce rappel élémentaire.*]

Isil Gachet (Council of Europe) said that freedom of expression and banning racist speeches are not in contradiction and that there is a way of making them compatible. She said that article 10 of the European convention on Human Rights guarantees freedom of speech but it also defines limits, which include racist speeches and incitation of hatred or intolerance.

[...]

19/03/2007 *Committee on Civil Liberties, Justice and Home Affairs*

Chair : Jean-Marie Cavada (ALDE, FR)

http://www.europarl.europa.eu/news/expert/infopress_page/018-4352-078-03-12-902-20070319IPR04280-19-03-2007-2007-false/default_es.htm

ZIONISM ABROAD

Argentine is the Key to a New Plot against Iran

In preparation of their assault on Iran, the US accuse Iran for bombing the Israel Embassy and Israel Friendship Society (AMIA) in Buenos Aires, the Argentine. Jose Petrosino and Dr. Oscar Abudara Bini investigated the cover-up and point-out the real perpetrators, and they are not in Teheran.

Background

Israel's embassy in Buenos Aires, Argentina was bombed on March 17, 1992, when a pickup truck, driven by a suicide bomber and loaded with explosives, smashed into the front of the Israeli Embassy and detonated, destroying the embassy. The blast killed 29 and wounded 242. Bombing of the Israel Friendship Society (AMIA) building in Buenos Aires on July 18, 1994 killed 85 people.

The perpetrators were not found. All suspects in the "local connection" (among whom many members of the Buenos Aires Provincial Police) were found to be not guilty

in September 2004. Few attempts to accuse 20 Iranian diplomats were not successful: all arrested were released, none had to stay trial. Recently, on October 25, 2006, under American and Israeli pressure, a Jewish prosecutor Alberto Nisman decided to renew the attempts to accuse the government of Iran of directing the bombing, and the Hezbollah militia of carrying it out.

It does not work

Scandal No 1, year 2003. Judge Galeano, the brain of the AMIA case, issued an arrest warrant for an Iranian diplomat, Hade Soleimanpour, Iran's ambassador to Argentina in 1994. Soleimanpour was arrested in England, no evidence was found and he had to be released, after paying damages.

Scandal No 2, year 2005. Judge Canicoba Corral repeats Galeano's move. By 100 votes against 5, Interpol rejects the accusation again for lack of evidence.

Huge scandal, 2007. Interpol publicly denounced American congressmen and the Washington Times who are attempting to blackmail it into issuing arrest warrants against Iranians.

International pressure. February 2007. American government officials visit Argentina to force our country to accuse the ayatollahs of the attack.

Are we getting involved in a war against Iran? Will Argentina participate in the possible war, in which atomic weapons will be used for the first time since Hiroshima?

Will Interpol be able to resist the pressure from Israel, US and Argentina? Hardly possible.

This is an open letter to Muslims, Jews and Catholics, to Argentinean government officials, to the people of Argentina and to the future Iranian, Catholic and Jewish victims that will die if the attack is carried out.

Basis and starting points to understand terrorism

1. Listen to Bugs Bunny

Analyzing the arrest warrants requested by district attorney Nisman that "justify" the attack on Iran, the Jewish-Argentinean newspaper *Nueva Sion* asks ironically "What's new, doc?" If all the individuals included in Nisman's request had already been included in the arrest warrant issued by Galeano... what's new, doc? More evidence? The same person that today claims to make a huge discovery had already discovered it before and it turned out to be nothing.

But if now he does **not** require the arrest warrants of the other 20 that he had requested before: what's new, doc? Before, there was evidence for Nisman, and now there is not? Or is it that the old "evidence" collapsed? *Nueva Sion* runs out of patience: "Why don't you return Galeano to his job and quit fooling around?"

2. Terrorism in the 90s: compulsive official conspiracy theories vs. investigative hypotheses.

There are two types of approach to modern terrorist attacks. One is that of Israel, US, England and Argentina (Menem). According to these "Official compulsive theories", within seconds after the attack, "the government knows" that it was done by the Muslims.

On the contrary, European, Argentinean and American investigators came to conclusion that the attacks perpetrated in Buenos Aires, Madrid, London and New York may be of the "false flag" type, carried out to accuse another government and then justify a war against it.

3. Interpol denounces pressure and attempts to pervert its functioning.

"... the *Washington Times* distorts the facts related to the help that INTERPOL has given the Argentinean authorities in the investigation on the attack on AMIA. In said article they incorrectly state that Interpol does not follow its own rules to solve the matter. Those statements are incorrect in respect to the help provided by Interpol in the

investigation of the AMIA case, and also in respect to the allegations about Interpol breaking its own rules.

Argentina requested Interpol to issue Red Notices (arrest warrants) for the former Iranian president and seven other Iranians. Iran challenged said request declaring that it involves political motivations and is based on unfounded and undocumented accusations; therefore, Iran states that agreeing to the request of the OCN of Argentina would go against the Statutes and rules of Interpol. This gave rise to a litigation between the two countries members of INTERPOL. The article (of the *Washington Times*) is based on a press release issued by two members of the US Congress... (but) the proceeding that Interpol is currently carrying out is not only according to our rules, but the Congress of the US and other institutions should support it rather than attack it.

This proceeding guarantees to citizens of America and the whole world, that no country will be able to use INTERPOL to arrest the president, the secretary of defense, the secretary of state, the secretary of the presidency, a soldier, a hired employee, a person performing humanitarian tasks, an employee of a private company or any other person, without the administration of the country of origin having the opportunity to make a statement.

It has recently been informed that a Spanish district attorney has requested arrest warrants against three American soldiers for the alleged murder of a cameraman (Spanish cameraman Couso) during the combats in Iran in 2003. If this case gets to INTERPOL, wouldn't the US try to make sure that INTERPOL is going to study the matter thoroughly before issuing the corresponding red notices? Of course."

Signed: Ronald K. Noble, General Secretary of INTERPOL.

<http://www.interpol.int/Public/News/2007/RonaldNoble20070124Es.asp>

4. Many people do not remain silent

"The governments have not acted up to the circumstances: witnesses appeared right before anniversaries, intelligence operations, cassettes appeared and disappeared... the black money delivered in due time caused that the media repeated automatically the versions that those in power wanted them to" (Jorge Lanata)

- "A report custom-made for Bush and Israel. Nisman satisfies the demands made to Kirchner by the Department of State, the Embassy of Israel and the Jewish-American organizations" (*Laura Ginsberg, relative of a victim, organization APEMIA*)

- "...the "global war against terrorism" started by the US includes us. With the report, the American intention of intervening in our own territory in the Triple Border will gain new strength... and not casually a strategic place due to its proximity to important natural resources such as Acuífero Guarani and Amazonas" (Sergio Zera)

- "The resolution... does not seek to make progress in the search for "truth" or "justice" in connection with the attack on AMIA, but to satisfy the political demands of the US and the Israeli lobby" (Sergio Yunez, IAR Noticias)

- "The AMIA case holds many lessons... both the people and the government officials should understand the extent of the intervention of the Zionist associations in their judicial system, security and even their government" (Iván Reyes Ato, Piura, Perú),

- "The danger of playing with fire. Only one fact indicates that district attorney Nisman's report should be carefully analyzed: the eight Iranians against whom arrest warrants were requested yesterday by judge Canicoba Corral were already included in a similar request made in 2003 by Nisman himself to Canicoba Corral's antecessor, Juan Jose Galeano, currently under criminal charges. In a case like AMIA, filled with lies, journalistic operations, false discoveries and huge deficit of evidence, caution should be extreme. And even more in this case, since the report does not contain anything new in connection with the possible plot of the attack, and insists on assuring that certain hypotheses have been proved, when the truth is that they have not been, such as the one about Ibrahim Hussein Berro as eventual suicide driver. On the basis of the 801 pages- out of which 250 are devoted to generalities and context- the government will face a risky dilemma. And no matter what it decides, the decision will generate powerful enemies" (Jorge Urien Berri, *La Nación*)

-“Washington attempts to rewrite the story of the attacks in Buenos Aires. While trying to provide grounds for the accusations against Muslims, the US are attempting to exploit the memory of the attacks perpetrated in 1992 and 1994 in the city of Buenos Aires. In fact, most encyclopedias continue to attribute those crimes to Hezbollah or Iran. Despite that, no one believes in those accusations anymore, and the Argentinean justice itself is currently turning towards an Israeli lead. Consequently, Washington is putting pressure to end an investigation that is becoming uncomfortable.” (Thierry Meyssan, Red Voltaire, France).

5. Argentinean investigation is a farce

If you study the works of the Spanish investigator Del Pino, you can find out uncanny similarity to the attack in Atocha. Would you like to meet the twin sister of the false Ford truck used in the attack on the Embassy of Israel and the false Traffic used in the attack on AMIA? Meet the False Backpack that the “silly terrorists left behind” in the Spanish station Vallecas.

For the British Benny Hill show, read the articles of American professor James Petras on the lies about the liquid explosives. The US do everything in Hollywood style, so “their” attack on the Pentagon and the Twin Towers is spectacular and cinematographic. For now, America is the only country in which lawyers, organizations, artists and journalists state that there was a self-attack perpetrated by the government. The first Argentineans that investigated the self-attack of 9-11 are Walter Graciano, Víctor Ego Ducrot and Carlos Suárez. Look up the studies of organizations like Red Voltaire, Therry Meyssan and Andreas von Bülow (European investigators) on the internet. Also Reopen 9-11, Jimmy Walters, William Rodríguez, Stanley Hilton and others in the US. Even the king of rap and hip hop Eminem has made a spectacular hit with a song that goes “Bush knocked down the towers”. You can enjoy the video on <http://www.prisonplanet.com/articles/october2004/261004eminemvideo.htm>

6. How much truth can Argentina say

Argentina admitted before the Inter-American Commission of the OEA that it is guilty of cover-up; it did not say that it would stop, or whom it is covering up, or on account of which national and international interests it is doing it. Thanks to the “use” that is being made of these attacks to attack Iran, we know who these atrocities are useful for.

In the A, B, C of Criminology there is the 64,000-dollar question: “who benefits from the crime”.

7. How many false flag attacks are attributed by international investigators to Hezbollah, Iran, Israel and the US

There are no serious investigations accusing the Hezbollah or Iran of false flag attacks in the Occidental world. But the list of false flag attacks attributed to Israel and the US is impressive. Look up “false flag+ mossad” or “false flag+ CIA” in Google.

8. American government officials visit Argentina trying to have the Arabs and Persians accused to use it for the attack on Iran.

When have you seen this level of interference? There was not a single politician, congressman or journalist that questioned this interference. Imagine an Argentinean Secretary of Justice visiting the US to demand that progress is made in the case against Bush for being suspected to have caused the attack on the Twin Towers.

9. Zbigniew Brzezinski alerts on the need of the US to carry out a new self-attack

First, the English ministers Michael Meacher and Robin Cook, then former German minister Andreas von Bulow. Now, the former president Carter’s adviser alerts on a false flag attack that the US needs, in order to find a better justification for the attack on Iran. The Argentinean, Chilean, French, German, English, Mexican and American investigators that consider that 9-11 was a self-attack or false flag attack used for the first coup d’état

in the US and also to attack Iraq, are accused of being delusional and holding conspiracy theories.

Dare they call Bzesinski delusional as well? Hardly. Such an authority in international politics supports the investigations claiming the attacks on Argentina, London, Madrid and New York were false flag operations. Are they considering a third attack in Argentina to accuse Hezbollah, Iran or Muhammad himself?

10. Things as they are

Israel and US admit - surpassing Hitler's cynicism- that they will use atomic bombs to attack Iran, a country that **may** have atomic bombs in the future.

11. Israel and the US

What is going on in the countries that are putting pressure on Argentina to conceal the truth? What are their politics, why do they need permanent war, where should we turn for information? We the Argentines know very little. For criticism of Israel's politics, begin with the Jewish intellectuals like Noam Chomsky, Jeffrey Blankfort, Gilad Atzmon, Israel Shamir and others.

In a recent book, former president Carter denounced Israel for being as racist as South Africa; Vargas Llosa thoroughly described the brutal killing of Palestinians after a trip to Israel. But the Argentine journalists, politicians and intellectuals are scared to speak openly.

Do not expect the Argentinean media to inform about what is happening in the US; you will have to look it up by yourself. The actor Sean Penn had it right: "we took Bill Clinton to impeachment for lying about a fellatio with Ms. Lewinski, and we dare not to do anything about Bush, who is lying about terrorist attacks committed in the US, about the war of Afghanistan, about hurricane Katrina, about the war against Iraq, and now a possible invasion of Iran."

If you want to keep your peace of mind, keep on reading Argentinean newspapers, watching the news and Big Brother on TV. On the contrary, if you want truth (in Spanish) you can visit the sites of REBELION, Red Voltaire, IAR Noticias, Reopen 9-11, look up Stanley Hilton, Alex Jones, Andreas von Bülow, William Rodríguez, scientists for truth, etcetera. Don't be scared, the proliferation of concordant investigations is overwhelming.

12. Role of Venezuela in the struggle against terrorism

Kirchner's administration allowed President Chavez to say what the world should say when Bush visits South America. Macri's congressmen, after carrying out "hundreds of manifestations trying to stop Argentina's involvement in the cover-up of terrorist attacks and the current war commitment with Iran" (new irony), are now upset because a Venezuelan comes here to protest the way we should be protesting. Lavagna's case is worse: he does not ask for help or say anything about the interference and carnal relations. Carrio's position in these subjects is disgraceful.

Argentinean citizens are not told that American investigators have also turned to Venezuela requesting similar help. Members of "Reopen 9-11", one of the most important organizations investigating the self-attack on the Twin Towers, Jimmy Walter and William Rodríguez, got the Venezuelan parliament to question the official story of said attack and open an independent investigation.

Why are Americans turning to Venezuela for help? Because the conditions are not set in the US to thoroughly investigate Bush's possible involvement in those attacks and the possible complicity of Israel. If you can stand it, see the evidence provided by Reopen 9-11 and other organizations on how and why Bush is most likely to have been the author of the 9-11 attacks. You can also see the articles that denounce the possible complicity of Israel in the matter and learn about the Israeli spies that have already been arrested by the FBI.

13. Awakening of Argentina: from right to left

In the liberal newspaper "La Nación", Sanchez Zinni remembers that the games with the Empire usually end badly for a lot of people. A left wing embassy (politician

Pablo Cafiero, priest Farinello and popular politician Luis DZElia) traveled to Iran to relieve the two parts of the problem that involves Argentina. One, the atomic attack; the other, the false accusation of terrorism on the Persians for the attack on AMIA.

After the State Terrorism of the 70Zs we went to war against England; after the state terrorism of the 90Zs we got involved in an atomic war against Iran. It turns out that Argentinean government officials are winners in theft and corruption, but losers when it comes to international politics that affect the patrimony of the country.

14. Finally, debate begins among religious men

The most progressist rabbi Dr. Bergman criticized Father FarinelloZs trip to Iran, and quickly gained the support of the Bishop Quilmas. Quilmas, superior of Farinello, said that the priest's trip to Teheran was personal and clarified the difference stating that: "The cause of peace and justice are the mission of the church, which encourages dialog between peoples and religions"

If you take the statements of the Bishop literally, traveling to Iran to express the obvious truth (the Argentinean justice is under suspicion) is anti-Catholic. And taking affection and solidarity to the possible victims of an atomic attack- that is, millions of Muslims, many Catholics and Jews- is contrary to dialog between peoples and religions. And that starting communication with a satanized people is not encouraging dialog between Argentinean and Iranian people and their religions.

If we continue (only with polemic motives, because we do not believe that the church would agree with these ideas) we should make the corresponding deduction. Which is: if we support the ignominy of the investigation on the Embassy of Israel and AMIA, accuse foolishly any Argentinean and Moor pointed out by Israel and the US, embark in delirious suicide crusades against the Muslim world, resign our ancestral policy of inter-religious dialog, all of that would be concordant with the church. And marching happily into an atomic incursion against a far away land supposed to be one of the most democratic of the Muslim world, this would also be acting as a good Catholic Argentinean.

Let us see things the proper way, revaluing the secure sources of catholic inspiration given by the Father of the Nation. After having crossed over the Andes, and hours away from General San Martin's fight against the "realistas", he was working with his friars to put the cause of the Liberty of America in relation to God and Christianity of the Argentineans. The Goths did something similar, and if we were in that circumstance today, every catholic would know what church to go to (same goes for Muslims and Jews)

The Argentinean church took "its time" in times of state terrorism of the 70Zs, and later on, it simply resorted to connivance (see VerbitskyZs book). We pray for something like this never to happen again. From our point of view, Father FarinelloZs trip is concordant with dialog among peoples and religions and the cause of world peace and justice against terrorist attacks.

What did Father Farinello miss? The absence that shines in the darkness is not his fault. The meeting that the humble Argentinean priest held with Muslim clergies and rabbis shone even more, due to the absence of an Argentinean rabbi. Make sure there is an Argentinean rabbi in the next trip to Teheran!

15) State reasons in the attacks and their cover-up

In due time we praised KirchnerZs position when he put a hold on Bush's impetus in Mar del Plata, as the American president attempted to line us up behind his craziness, under the pretext of considering terrorism "just the way he feels about it". It is vox populi that the president and his wife have been receiving coercion in and from the US and Israel much more seriously and blatantly than Interpol denounces. The politicians of the opposition do not make the slightest comment about the subject, nor do they stand up for our country in face of such an interference and manipulation of the Argentinean presidential institution. Macri, Telerman, Filmus, Carrio, Lopez Murphy, Lavagna and others have not said a word. Could Kirchner do a lot more? Yes, on the condition that the entire population is told the truth that is known about international pressure for the

cover-up of the attacks, manipulation of judges, buying off false witnesses and more, but mostly, about the involvement that the country is facing.

Who really did it and how can this be solved

16. There are three hypotheses about "who did it"

The Official Story (Israel, Argentina and the US) states that the local connection was the police of the province of Buenos Aires, and the international connection were the Persians. Laura Ginsberg (wife of a victim and head of the organization APEMIA), assumes that the attacks were perpetrated by "Menemacy", with the secondary complicity of Israel and the US. We think that there is enough evidence in both cases- Embassy of Israel and AMIA- to start an investigation on the Israeli-American lead on authorship, and on Menemacy for cover-up and omissions.

It took years to destroy the false local connection; the international connection in the AMIA case has just begun to be questioned, and the embarrassment about the false accusation on Hezbollah in the case of the embassy has not begun yet. It is not necessary to wait another 20 years to show that the international connections (Moors and Persians) are as false here as they are in New York.

We can start to investigate the other international leads, and no files need to be borrowed from the national 007s; it is enough to take the evidence in both cases (embassy and AMIA) seriously. We are envious when we see famous rappers as Eminem and lawyers of the establishment like Stanley Hilton saying in the US that the authorship of the Muslims is as fake as in Argentina, but that the possible authorship of the government can be perfectly denounced and investigated.

Do you know why no one will tell you that there is a debate in the US and prestigious and important organizations are tearing apart the official story of Bush? Because of the risk of you "opening your mind" and beginning to think that there is a similar modus operandi here and there.

18. Why it is necessary to erase Iran from the map

While Iran was governed by a bloodthirsty, fundamentalist, evil monarch, the US had no problem with that. Remember the covers of Life magazine with pictures of the Sha Palevi and his beautiful wife. But those who overthrew the monarch came up with the worst idea, the unthinkable, "craziness that convicts them" to the atomic attack.

After the Sha of Iran was defeated, the first thing that the US did was ask Saddam Hussein to attack, so they managed for Iran and Iraq to fight a brutal war of eight years, from which Iran came out stronger. Since the Persians are "stubborn", they continued to develop economy and democracy.

Honest Americans will help you understand this clearly; listen to us and rent the film "Syriana" produced and starred by George Clooney, along with Matt Damon, Christopher Plummer and other big stars of Hollywood. That film clearly explains that Iran is the most advanced democracy of the Middle East, with an overwhelming level of education and phenomenal economic development. The film shows how corrupt Arab sheikhs are supported, and a sheikh that attempts to use petroleum to free women, promote education and improve the economy and health (advised in the film by Matt Damon), is shot with an "intelligent" missile by the CIA and blown up along with his wife and kids.

The fictional reality of the film equals the historic reality of the Iranians. These Persians, rather than using petroleum to live the crazy life in Paris and do corrupt business with the American rulers of the oil industry, derive the profit to the "satanic" end of developing the economy, health and education. That is why their ambassador in Argentina, educated in the finest European universities, beats Nisman.

After returning from Iran, Father Farinello and politicians Cafiero and DZElia showed a video that shows the overwhelming culture of the Iranian Jews, the ayatollah functionaries and the delicate intelligence of their women.

Going back to the geopolitical issue, it must be accepted that there is another "biblical crime" for which they deserve an atomic attack, because these ayatollahs

maintain a good coexistence with Jews and Catholics. This example must not spread! Because otherwise the lie about the War of Civilizations would fall apart.

From a geopolitical point of view, Iran is a strategic key for the general control of the Persian Gulf, that is, the totality of the petroleum of the Arabic countries. If you do not understand the magnitude of this, think about the reason why the Falklands were taken from us, why it is necessary for Argentina to "lose" the Patagonia region, the control of the South Atlantic, the riches of that area and access to the Antarctic, along with that monumental reservoir of blue petrol called water.

19. Is the invasion of Iran safe?

It is possible that Israel and the US will have to desist since the correlation of forces prior to the attack appears to be dangerous. Many observers think that the invasion will be safe; others believe that the US is wise to acknowledge the importance of Iran and will ask them to solve the situation they have in Iraq.

Invasion or not, the manipulation of the Argentinean institutions and the international pressure have been unmasked. Israel and the US are "crazy but not stupid", because the Persians have serious armies and armament, anti-aerial defences against invisible aircrafts and important missiles. Israel has already lost twice (once military, then in the media) in the Lebanon before the minuscule war of Hezbollah, and cannot afford another monumental defeat.

We have held a debate with American friends, some democrat, some pro-bush republicans. The first say that the American blood spilled in Iraq is enough; the others say that it is not, because no "stricto sensu Americans" die in the Iraqi swamp as in Vietnam, but mostly Latinos.

But the Americans know that something worse than the Falkland War can happen to the British, if the Persians hit on their aircraft carriers inside the mousetrap in which they are at the Golf.

At the same time, most people believe that the broken moral of the Israeli population would not tolerate a rain of high calibre missiles, compared to the prehistoric Russian Katiushkas received recently. The democrats are hardly going to risk the next and imminent victory by allowing or supporting Bush's attempt.

But it is not time for Walt Disney illusions, because rationality can be divided like Tupac Amaru and incarcerated half in Abu Ghraib and half in Guantanamo.

20. Israeli general Rabin and Palestine leader Arafat are resuscitated, and Bill Clinton returns

The political scene is readjusting all over the world, starting by former president Jimmy Carter, who explains the average American that human rights do not reign in Israel. Former Secretary of Foreign Relations of Israel Shlomo Ben-Ami, mentor of peace conversations of Camp David (residence of the American president), stands out in the changes. This personality that comes from the kidney of the Israeli establishment recommends returning to the parameters that the advanced Bill Clinton proposed, which abandonment generated so much blood and destruction.

In the early 90Zs the grand international politics coincided in the fact that the conditions were given for a great peace agreement and political solution between Palestines and Israelis, by virtue of the decision of their great men in Israel (Rabin), Palestine (Arafat) and US (Clinton). In order to break this period, terrorist attacks all over the world (Argentina, London, Madrid and New York), wars all over (Afghanistan, Iraq), a coup d'Etat that destroyed centuries of American democracy (Patriot Act), devastation of the Argentinean national patrimony (Menemacy) and an epidemic of terror that infected the entire world, were necessary.

To return to the position of Clinton, it takes a dose of sanity from the Middle East (from Palestine to Iran), an expulsion of Bush, serious support from Europe, Russia and China, and a little effort from the rabbis, imams and the Vatican. If this works, Argentina will be able to abandon its role of accomplice for dirty tasks against terrorism.

21. In conclusion, the horizon is favourable

The need for a change in the American and Israeli politics in Palestine, the step back before Korea and presumably Iran, the economic and political help from Chavez, and the end of the Era of Bush in the US, are coming together. There is a defeat of Israel and the US in the cases for terrorism in Argentina (embassy, AMIA), because they have failed to achieve the perfect cover-up.

All of this shows a favourable context to get out of the national and international swamp that the state terrorism of the 90s meant for Argentines.

Argentina was a pioneer in the struggle against state terrorism of the 70s, and is in conditions to set an example for people investigating in Atocha, investigating in London, and fighting the false flag attack on the Pentagon and the Twin Towers.

The Catholic anti-terrorist citizen has the double task of counteracting the repugnant manoeuvres of terrorism against the Catholic doctrine and provocations to the religious sentiment of the Muslims that permanently go along with these attacks, not to mention the coercion received by the Jews.

You can offend Muhammad and say whatever you want about Christ, because even Hollywood will be on your side. But don't even think about questioning the ultra conservative Israelis. Who is worse today? A Muslim whose religious sentiment cannot be broken, a Catholic who is plastic for doubt and angst, or a Jew condemned to have certainty aside from any debate, any doubt, and especially, any dialog with his monotheist brothers.

The renowned philosopher Roger Garaudy said last year that in the international context of paranoia generated by Bush with his false War of Civilizations, the revolution is converting to Islam. Maybe the ultimate revolution would be adopting the point of view and sentiment of the Jews. Only then would we be able to understand the mess they got into, and how they have globalized asphyxia in Europe, Middle East, the US and Argentina.

22. If you don't care...

Some people think "what do I care about attacks in which Bolivian bricklayers died, like in the Embassy of Israel, and middle and low class Catholic and Jewish Argentines, like in AMIA?"

We answer said indifference with a phrase of Bertold Brecht: first they came for the attacks, but we did not care. Then they turned to manipulating justice and buying off judges and witnesses, but we did not care. Then they involved us in an attack on Iran, but we did not worry because the Persians live far away. Tomorrow they will be coming after our natural resources and they will find Argentinean people without the capacity to defend themselves like Afghans, Iraqis and Lebanese do.

The Persians are teaching us a lesson, similar to the one taught yesterday by North Koreans when, at the time of American coercion, they said "one day I said enough, and took a stand". It is surprising that our militaries are not showing joy for the new life of the Armed Forces and the real hypotheses of conflict that the penguins started recently, as well as the beginning of the education of the population regarding civil resistance.

Since 1992 we have been sold the idea that the dirty tricks pulled by Menem in the Middle East led Moors (Hezbollah) and Persians (Iranians) to the terrorist attacks on the Embassy of Israel and AMIA. According to our investigation, the things are the other way around.

The politics of the modern state terrorism have caused these attacks, to attribute them later on to whomever and whatever it is necessary. The intellectual Chomski reminds us that it is not the first time that the US starts a war "against" terrorism "with" terrorism.

First, they have placed the Jewish population under permanent attacks, and then, as it clearly appears now, they use these attacks to justify any barbaric actions in Middle East. Why did we wake up immediately before the state terrorism of the 70s, but are still asleep before the state terrorism of the 90s?

There are no Carter Peace Missions, support from singers like Sting and no "Madres de Plaza de Mayo" for the second one. In order to de-satanize the Persians, we had to travel to Iran. In order to demystify the terrorist attacks and understand that there is a

logic and coherence between what started in Buenos Aires in 1992 and later included Madrid, London and New York, we have to "travel" to the heart of the investigations that are being carried out throughout the world.

Do not expect the media to show you this, because the journalistic patriots and the whole political community prevent this from being broadcast in Argentina. However, most investigations are on the internet; we have to take seriously the phrase "the people want to know what it is about".

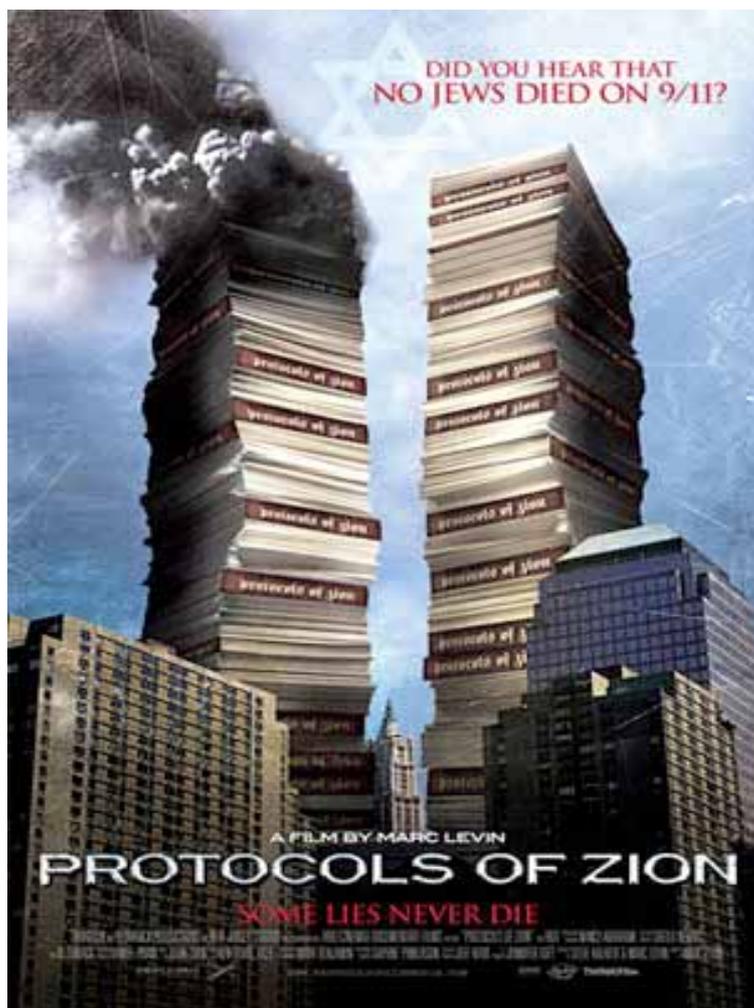
23. How do we get out of the swamp of both terrorist attacks? Judicial via crucis versus political decision

We have made judicial presentations in the cases of the Embassy of Israel and AMIA, providing the hints and possible evidence that demand an investigation of Israel.

Can our helpless and dependent country investigate an attack perpetrated by Israel in partnership with the US? The answer is "not today".

Contrary to a judicialization, we believe that there are ways for a quick political solution that will benefit Israel, the US and all the Argentines, victims included. This subject will be included in a future communication.

Ingeniero José Petrosino y Dr Oscar Abudara Bini
REPUBLICA ARGENTINA



REVISION

The History of Israel Reconsidered:

A talk By Israeli Historian Ilan Pappé in Japan

Professor Ilan Pappé is an Israeli historian and senior lecturer of Political Science at Haifa University. He is the author of numerous books, including *A History of Modern Palestine*, *The Modern Middle East*, *The Israel/Palestine Question* and, most recently, *The Ethnic Cleansing of Palestine*, published in 2006. On March 8, he spoke at a small colloquium in Tokyo organized by the NIHU Program Islamic Area Studies, University of Tokyo Unit, on the path of personal experiences that brought him to write his new book. The following is a transcript of his lecture, tentatively titled "The History of Israel Reconsidered" by organizers of the event. *Al-Jazeera*, March 23, 2007

03/20/07 "Dissidentvoice" -- -Ilan Pappé: Thank you for inviting me, it's a pleasure to be here. I hope that you will ask me, afterwards, questions of a more general nature because I'm not sure how much I can cover in 40, 45, 50 minutes. I will be a bit personal, to begin with, and then move to the more general issues. I think it will help to understand what I am doing.

I was born in Israel and I had a very conventional, typical Israeli education, and life, until I finished my B.A. studies at Hebrew University, which was many years ago in the mid-1970s. Like all Israeli Jews, I knew very little on the Palestinian side, and met very few Palestinians. And although I was a very keen student of history, —already in high-school I knew I would be a historian — I was very loyal to the narrative that I was taught in school. I had very little doubt that what my teachers taught me in school was the only truth about the past.

My life was changed, in a way — definitely my professional life, but after that also my private and public life — when I decided to leave Israel and do my doctoral dissertation outside the country. Because when you go out, you see things that you would find very difficult to see from within. And I chose as a subject for my doctoral thesis the year of 1948, because even without knowing much the past, I understood that this is a formative year. I knew enough to understand that this is a departure point for history, because for one side, the Israelis, 1948 is a miracle, the best year in Jewish history. After two thousand years of exile the Jews finally establish a state, and get independence. And for the Palestinians it was exactly the opposite, the worst year in their history, as they call it the Catastrophe, the Nakba, almost the Holocaust, the worst kind of year that a nation can wish to have. And that intrigued me, the fact that the same year, the same events, are seen so differently, on both sides.

Being outside the country enabled me to have more respect and understanding, I think, to the fact that maybe there is another way of looking at history than what I lived — not only my own world, my own people's way, my own nation's way. But this was not enough, of course. This was not enough to revisit history, this attitude, this fact that one day you wake up and you say: wait a minute, there's someone else here, maybe they see history differently — and if you are a genuine intellectual, you should strive to have respect for someone else's point-of-view, not only yours.

I was lucky that the year I decided to study the other side was the year when, according to the Israeli law of classification of documents — every 30 years the Israeli archives declassify secret material, 30 years for political matters, and 50 years for military matters. When I started in Oxford, in England, in the early 1980s, quite a lot of new material about 1948 was opened. And I started looking at the archives in Israel, in the United Kingdom, in France, in the United States, and also the United Nations opened its archives when I started working on this. They had interesting archives in Geneva, and in New York.

And suddenly I began to see a picture of 1948 that I was not familiar with. It takes historians quite a while to take material and turn it into an article or a book, or a doctoral thesis, in this case. And after two years, I, at least, found that I had a clear picture of what happened in 1948, and that picture challenged, very dramatically, the picture I grew up with. And I was not the only one who went through this experience. Two or three, maybe four, historians — partly historians, partly journalists, in Israel — saw the same material and also arrived at similar conclusions: that the way we understood Israel of 1948 was not right, and that the documents showed us a different reality than what we knew. We were called — the group of people who saw things differently — we were called the New Historians. And

whether it's a good term or not we can discuss later, but it's a fact that they called us the New Historians, this is not to be denied.

Now what did we challenge about 1948? I think that's very important to understand, the old picture, and the new picture, and then we can move on. The old picture was that, in 1948, after 30 years of British rule in Palestine, the Jewish Nation of the Zionist Movement was ready to accept an international offer of peace with the local people of Palestine. And therefore when the United Nations offered to divide Palestine into two states, the Zionist movement said yes, the Arab world and the Palestinians said no; as a result the Arab world went to war in order to destroy the state of Israel, called upon the Palestinian people to leave, to make way for the invading Arab armies; the Jewish leaders asked the Palestinians not to leave, but they left; and as a result the Palestinian refugee problem was created. Israel miraculously won the war, and became a fact. And ever since then the Arab world, and the Palestinians, have not ceased to want to destroy the Jewish state.

This is more or less the version we grew up with. Another mythology was that a major invasion took place in '48, a very strong Arab contingent went into Palestine and a very small Jewish army fought against it. It was a kind of David and Goliath mythology, the Jews being the David, the Arab armies being the Goliath, and again it must be a miracle if David wins against the Goliath.

So this is the picture. What we found challenged most of this mythology. First of all, we found out that the Zionist leadership, the Israeli leadership, regardless of the peace plans of the United Nations, contemplated long before 1948 the dispossession of the Palestinians, the expulsion of the Palestinians. So it was not that as a result of the war that the Palestinians lost their homes. It was as a result of a Jewish, Zionist, Israeli — call it what you want — plan that Palestine was ethnically cleansed in 1948 of its original indigenous population.

I must say that not all those who are included in the group of new historians agree with this description. Some would say only half of the Palestinians were expelled, and half ran away. Some would say that it was a result of the war. I have a clear picture in my mind. Of course I don't oblige anyone to accept it, but I am quite confident, as I wrote in my latest book, *The Ethnic Cleansing of Palestine*, that actually already in the 1930s the Israeli — then it was not Israeli, it was a pre-state leadership — had contemplated and systematically planned the expulsion of the Palestinians in 1948.

To summarize this point, the old historical Israeli position was: Israel has no responsibility for the Palestinians becoming refugees, the Palestinians are responsible for this because they did not accept the peace plan, and they accepted the Arab call to leave the country. That was the old position. My position, and with this a lot of the New Historians agree, was that Israel is exclusively responsible for the refugee problem, because it planned the expulsion of the Palestinians from their homeland. Therefore it definitely bears the responsibility.

Another point that we discovered is that we checked the military balance on the ground, and we found that this description of an Arab Goliath and a Jewish David also does not stand with the facts. The Arab world talked a lot, still does today, but doesn't do much when it comes to the Palestine question. And therefore they sent a very limited number of soldiers into Israel, and basically for most of the time, the Jewish army had the upper hand in terms of the numbers of soldiers, the level of equipment, and the training experience.

Finally, one of the common Israeli mythologies about 1948 — and not only about 1948 — is, that Israel all the time stretches its hand for peace, always offers peace to the Arab world in general, and the Palestinians in particular, and it is the Arab world and the Palestinians who are inflexible and refuse any peace proposal. I think we showed in our work that, at least in 1948, that there was a genuine offer for peace from the world — or an idea of peace — after the war ended, and actually the Palestinians and the Arab neighbouring states were willing at least to give a chance for peace, and it was the Israeli government that rejected it. Later, one of the New Historians, Avi Shlaim from Oxford, would write a book that is called *The Iron Wall*. In this book, he shows that not only in 1948, but since 1948 until today, there were quite a lot of junctures in history where there was a chance for peace, and it failed not because the Arab world refused to exploit the chance, but rather because the Israelis rejected the peace offer.

So revisiting history, for me, starts with 1948. And I will come back again in the end of my talk to 1948 to talk more about my latest book. But I want to explain that in the path from looking back at 1948 and questioning the common historical version and narrative, a group of Israeli scholars, academics, journalists, and so on, were not only content with looking at 1948 but also looked at other periods. We had a very strange time in Israeli academia, which is over now, in the 1990s. In the 1990s, Israeli academics went back to Israeli history, as I said not only to 1948, and looked at very important chapters in Israel's history, critically, and wrote an alternative history to the one that they were taught in schools, or even in universities. I say that it is a very interesting time because it ended in 2000 with the second Palestinian uprising. You won't find many traces of this critical energy today in

Israel. Today in Israel these academics either neglect Israel, or left the views and came back to the national narrative. Israel is a very consensual society nowadays. But in the 1990s it was a very interesting time, I'm very happy that I was part of it. I don't regret it, I'm only sorry that it does not continue, and time will tell whether it is the beginning of something new or whether it was an extraordinary chapter and is not going to be repeated.

Now what did these scholars do? They went from the beginning of the Zionist experience to the present time and looked at all kinds of stations. They began with the early Zionist years. The Zionist movement appeared in Europe in the late 19th century. The first Jewish settler in Palestine arrived in 1882. Now the common view in Israel is that these people came to more or less an empty land, and were only part of a national project, that they created a national homeland for the Jews, and for some unexplained reasons, the Arabs didn't like it, and kept attacking the small Jewish community, and this seems to be the fate of Israel, to live in an area of people who cannot accept them. They don't accept them because the attackers of Israel are either Muslims, or Arabs, which should explain a certain political culture that cannot live at peace with neighbours, or whatever the explanations Israelis give for why Arabs and Palestinians keep attacking the Jewish state.

Now the new scholarship decided to look at the movement of Jews from Europe to the Arab world as a colonialist movement. It was not the only place in the world where Europeans, for whatever reasons — even for good reasons — moved out from Europe and settled in a non-European world. And they said that Zionism in this respect was not different. The fact that the Jews of course were persecuted in Europe explains why they were looking for a safe haven, this is known and accepted. But the fact that they decided that the only safe haven is a place where already someone else lived turned them into a colonialist project as well. So they introduced the colonialist perspective to the study of early Zionism.

They also looked differently at a very touchy subject, and this is the relationship between the Holocaust and the state of Israel. Very brave scholars showed what we know now is a fact how the Jewish leadership in Palestine was not doing all it could to save Jews in the Holocaust because it was more interested in the fate of the Jews in Palestine itself. And how the Holocaust memory was manipulated in Israel to justify certain attitudes and policies toward the Palestinians. They also note the treatment of Jews who came from Arab countries in the 1950s, they found this Israeli urge to be a part of Europe very damaging in the way they treated Jewish communities who came from Arab countries. And of course it would have helped Israel to integrate in the Middle-East, because they were Arabs as well, but they de-Arabized them, they told them: "You are not Arabs, you are something else." And they accepted it because it was the only ticket to be integrated into Israeli society.

All this revisiting, if you want, of Israeli history goes from 1882 to at least the 1950s. Around 100 to 120 scholars were involved in this in the 1990s. The Israeli public, at first, of course, did not accept these new findings, and was very angry with these scholars, but I think it was the beginning of a good chance of starting to influence Israeli public opinion to the point of even changing some of the textbooks in the educational system.

Then came the second Intifada, and a lot of people felt that Israel is again at war, and when you are at war, you cannot criticize your own side. This is where we are now, and so many of these critical scholars lowered down their criticism, and in fact people like myself — I can only testify from my own experience — in one night, changed from heroes to enemies. It is not an easy experience. In the 1990s, my university was very proud that I was a part of it. So the Ministry of Foreign Affairs sent a lot of people to show how pluralistic is this university, they have this guy who is a New Historian, and he can show you how critical he is and that Israel is an open society, the only democracy in the Middle East.

After 2000, I became the enemy of the university. Not only did the foreign office stop sending people to see me, the university was looking for ways of sending me abroad, not bringing people to visit me, and almost succeeded in 2002. There was about to be a big trial — the trial didn't take place, thank God — where I was to be accused of all kinds of things that you would think that a democracy doesn't have, accusing lecturers of treason and being not loyal to their country, and so on. I was saying the same things in the 1990s as I was in 2002 — I didn't change my views, what changed was the political atmosphere in Israel.

I want to go, now, in the last part of my talk, to my new book. After working on this new scholarship I wrote quite a lot of articles and edited a lot of books that summarized this new scholarship that I was talking about, trying to assess its impact. I was also very impressed — in one of my books I wrote extensively about this — how it influenced Palestinian scholarship to be more open and critical. It really created something which I call the "Bridging Narrative," a concept that I developed, and I am still developing. It is a historical concept that in fact to create peace you need a bridging narrative. You need both national sides, each has their own historical narrative, but if they

want to contribute to peace they have to build a bridge narrative. I founded, together with a Palestinian friend, a group in Ramala, called the Bridging Narrative Historians. We started to work in 1997, still work now, and it's a very good project of building a joint narrative. We looked jointly at history because we believe the future is there if you agree on the past.

After doing that, I felt still very haunted by '48, I felt that the story was not complete. I wrote two books on 1948, and I felt it was not enough. And then came the new archives. In 1998, the Israelis opened the military archives. As I said, they opened political archives after 30 years, but military archives after 1990. And then I felt I had even a more complete picture, not only of '48, but unfortunately, of how '48 lives inside Israel today. And the new documents, I think, show very clearly — although I knew it before, but the new documents show even more clearly, if you needed more evidence — that the Zionist movement, from the very beginning, it realized that in the land of Palestine someone else lives. That the only solution would be to get rid of these people.

I'm not saying that they knew exactly how to do it, I'm not sure that they always knew how to do it, but they definitely were convinced that the main objective of the Zionist project — which was to find a safe place for the Jews on the one hand, and to redefine Judaism as a national movement, not just as a religion — can not be implemented as long as the land of Palestine was not Jewish. Now some of them thought that a small number of Palestinians can stay, but definitely they cannot be a majority, they cannot even be a very considerable minority. I think this is why '48 provides such a good opportunity for the Zionist leadership to try to change the demographic reality on the ground. And as I tried to show in my book, ever since 1937, under the leadership of the founding father of Zionism, David Ben-Gurion, the plan for ethnic cleansing of Palestine was carefully prepared.

This has a lot of moral implications, not just political ones. Because if I am right — and I may be wrong, but if I am right — in applying the term ethnic cleansing to what Israel did in 1948, I am accusing the state of Israel of a crime. In fact in the international legal parlance, ethnic cleansing is a crime against humanity. And if you look at the website of the American State Department, you will see that the American State Department Legal Section says that any group in history, or in the future, that lives in a mixed ethnic group, and plans to get rid of one of the ethnic groups, is committing a crime against humanity. And it doesn't matter — very interesting — it doesn't matter whether it does it by peaceful means, or military means. The very idea that you can get rid of people just because they are ethnically different from you, today, definitely, in international law, is considered to be a crime.

It's also interesting that the State Department says that the only solution for victims of an ethnic cleansing crime, who are usually refugees because you expel them, is the return of everyone their homes. Of course, in the State Department list of cases of ethnic crime, Israel does not appear. Everyone else appears, from Biblical times until today, but the one case that does not appear as an ethnic cleansing case is the case of Palestine because this would have committed the State Department to believe in the Palestinian right of return, which they don't want.

There is another implication. I am not a judge, and I don't want to bring people to justice, although in this book, for the first time in my life, I decided not to write a book that says "Israel ethnically cleansed Palestine." I name names, I give names of people. I give the names of the people that decided that 1.3 million Palestinians do not have the right to continue to live where they lived for more than one thousand years. I decided to give the names. I also found the place where the decision was taken.

I think far more important for me is not what happened in 1948. Far more important for me is the fact that the world knew what happened and decided not to do anything, and sent a very wrong message to the state of Israel, that it's okay to get rid of the Palestinians. And I think this is why the ethnic cleansing of Palestine continues today as we speak. Because the message from the international community was that if you want to create a Jewish state by expelling so many Palestinians and destroying so many Palestinian villages and towns, that's okay. This is a right. It's a different lecture, why — and I'm not going to give it — why did the world allow Israel in 1948 to do something it would not have allowed anyone else to do. But, as I say, it's a different lecture, I don't want to go into it.

The fact is that the world knew, and absolved Israel. As a result, the Israeli state, the new state of Israel that was founded in 1948, accepted as an ideological infrastructure the idea that to think about an ethnic purity of a state is a just objective. I will explain this. The educational system in Israel, the media in Israel, the political system in Israel, sends us Jews in Israel a very clear message from our very early days until we die. The message is very clear, and you can see that message in the platforms of all the political parties in Israel. Everybody agrees with it, whether they are on the left, or on the right. The message is the following. And to my mind — I will say the message in a minute — but I will say that, to my mind, this is a very dangerous message, a very racist message, against which I fight (unsuccessfully).

The message is that personal life — not collective life, not even political life — personal life of the Jew in Israel would have been much better had there not been Arabs around. Now that doesn't mean that everybody believes that because of that you go out and start shooting Arabs or even expelling them. You will see the paradox.

Today I gave an interview to a journalist here in Japan, and he told me of someone — I won't mention the name — but a very well-known Israeli politician of the left, who said to him: "My dream is to wake up one morning and to see that there are no Arabs in Israel." And he is one of the leading liberal Zionists, he is on the left, very much in the peace camp. This is the result of 1948, the idea that this is legitimate, to educate people that the solution for their problems is the disappearing of someone just because he is an Arab, or a Muslim, and of course the disappearing of someone who is an indigenous population, who is the native of that land, not an immigrant. I mean, you can understand — maybe not accept but you can understand — how a society treats immigrants. Sometimes they find that these immigrants come to take my job, you know these politics of racism that are the result of immigration. But we are not even talking about immigrants, we are talking about a country that someone else immigrated into, and turned the local people into immigrants, and said that they have no rights there.

If someone who is from the Israeli peace camp, and very much on the left, has a dream that all the Arabs would disappear from the land of Israel, you can understand what happens if you are not from the left. You don't dream, you start working on this. And you don't have to be on the extreme right for that, you can be in the mainstream. We have to remember that the ethnic cleansing of Palestine in 1948 was committed by the Labor Party, not by the Likud, by the mainstream ideology.

In other words, what we have here is a society that was convinced that its need to have ethnic exclusivity, or at least total majority, in whatever part of Palestine it would consider to be the future Jewish state, that this value, this objective is above everything else in Israel. It's more important than democracy. It's more important than human rights. It's more important than civil rights. Because, for most Jews in Israel, if you don't have a demographic majority, you are going to lose, it's a suicide. And if this is the position, then no wonder people would say that if the Palestinians in Israel would be more than 20%, we will have suicide. You will hear people that will tell you that they are intellectuals, liberals, democrats, humanists, say this.

And if Israel wants to annex — and it wants to annex — half of the West Bank, as you know, and half of the West Bank has a lot of Palestinians in it, there is not one person in Israel that thinks that it's wrong to move by force the people that live in one half of the West Bank to the second half of the West Bank. Because otherwise the demographic balance in Israel will change. And it's no wonder that Israelis feel no problem with what they did to the Gaza Strip. Take one million and a half people and lock them in an impossible prison with two gates and one key, that the Israelis have, and think that people can live like this without reaction. In order to delegitimize the right of someone to be in their own homeland, you have to dehumanize them. If they're human beings you won't think about them like this.

I think that as long as this is the ideology of the state of Israel, and it is the ideology of the state of Israel, a lot of the good things in Israel — and there are many many good things in Israel, it's an impressive project that the Zionist movement did, the way it saved Jews, the way it created a modern society almost out of nothing — all these amazing achievements will be lost. First of all the Palestinians would lose, that's true. This is true. First of all the Palestinians are going to lose because the Israelis are not going to change — it doesn't look like they're going to change their policy, and it doesn't look like anyone in the world is going to force them to change their policy. But in the long run, Israel is not alone, and it is a small country in the Arab world and in the Muslim world, and America will not always be there to save it.

In the end of the day if the Israelis — like South Africa, you cannot be in a neighbourhood and be alien to the neighbours, and say "I don't like you," or "I don't want to be here" — eventually they would react. It could take one hundred years, two hundred years, I don't know. But the Israelis are miscalculating, I think, history. Only historians understand that sixty years is nothing in history. Look at the Soviet Union. The fact that you are successful for sixty years with the wrong policy does not mean that the next sixty years are going to be the same. They're making a terrible mistake, as the Jewish communities around the world are making a terrible mistake in supporting this policy.

The new book is trying to convince that the most important story about the ethnic cleansing is not only what happened in 1948 but the way that the world reacted to what happened in 1948, sending the wrong message to Israel, that this is fine, you can be part, not only of the world, but you can be part of the Western world. You can be a part of what is called "the group of civilized nations." So don't be surprised, if you go to the occupied territories and you see first-hand how people are being treated there, that the vast majority of the Israelis, firstly don't know what goes on there, secondly when they

know what goes on there, don't seem to bother much. Because the same message they got from the world in 1948 is the message they get from the world in 2007. You can take a whole city — imagine Tokyo — surround it by an electric gate, and one person would have the key for the only gate to the city. Any other place in the world, if you would hear of a city that is at the mercy of a warden, like a prison, you would be shocked. You would not allow it to continue for one day without protests. In Israel the world accepts it. And this is despite the fact that there are more international journalists per square mile in Israel and Palestine than there are anywhere else in the world. That's a fact. And despite this international media presence, the Israelis have not changed one aspect of their policy of occupation in Palestine.

As I say, unfortunately I don't have time for this, but I think it's a very interesting question: why does the world allow Israel to do what it does? But it's really a different question — so I think I will stop here, and open up for questions and remarks. Thank you.

Source: PLO Mission – Washington, DC

<http://www.aljazeeraah.info/Opinion%20editorials/2007%20Opinion%20Editorials/March/23%20o/The%20History%20of%20Israel%20Reconsidered%20A%20talk%20By%20Israeli%20Historian%20Ilyan%20Pappe%20in%20Japan.htm>

PHOTOS

Buchenwald Mobilizes against Holocaust Deniers

By Jan Friedmann

Gruesome Holocaust photos are often used as a sort of pedagogical shock therapy. But they are frequently poorly documented, providing ammunition to historical revisionists. Now, though, the Buchenwald Memorial is doing something about it.

The ceremonies devoted to the memory of the Holocaust went on all weekend. Across Europe, victims of Nazi violence gathered on Saturday to remember mass murder visited on the continent by the Third Reich. And on Monday, the UN in Geneva and the German Bundestag likewise commemorated the slaughter.

But what is the best way to remember the victims 62 years after the liberation of Auschwitz? The Buchenwald concentration camp memorial this week came up with a unique answer of their own: It is making some 600 images of the former concentration camp available on the Internet. <http://www.buchenwald.de/fotoarchiv>

The research project, funded by the German Research Foundation (DFG), is more than just an important supplement to the rituals of remembrance. Rather, the project -- called in full "The Cataloguing and Digital Registration of Historical Photographs and Their Publication as an Online Catalogue" -- represents the first collection of Holocaust images whose origins are clearly documented. Researchers meticulously checked the source of each and every picture.

The collection marks a new way of handling photographic documents of Nazi crimes. Until now, the need to have an immediate pedagogical effect was the first concern of many memorials and media. Because achieving the maximum effect was the priority, efforts to determine the origins of the images were often slipshod.

"An invitation to revisionists"

"A picture would be attributed to Buchenwald one time, to Dachau another time, and then to Nordhausen," Volkhard Knigge, the director of the Buchenwald Memorial, says. Instead of educating people, "pedagogical tattle and moral vapidty" characterized the treatment of the images, Knigge says.

Such inconsistency in how images of Nazi crimes are used has made the work of revisionists and Holocaust deniers that much easier, say historians. Images are scattered across the globe and the photographers are unknown or dead. The photos are often only scantily labelled and wrong attributions are frequently taken at face value.

This laxity is "an open invitation to revisionists and Holocaust deniers," Knigge warns. Such people, he says, use even the most minor inconsistencies in the documentation of Nazi crimes to deny that the crimes occurred in the first place. And they have become adept at cloaking those

denials in the rhetoric of science. For example, Holocaust deniers took chemical probes of the ruins in Auschwitz-Birkenau in order to "prove" that the poison gas Zyklon B had never been used there.

The "Wehrmacht" Exhibition -- a warning

The dangers posed by inaccurate sourcing of photos have been known for years. Six years ago, an exhibition on the German army in World War II called "The Crimes of the Wehrmacht" had to be completely reworked after historians discovered serious errors in the captions of several images. Even worse, the mistakes allowed those who continue to believe the incorruptibility of German soldiers at the front to question the veracity of the entire exhibition.

The commission that was called into investigate the lineage of the images often found the same picture in five separate archives, labelled and attributed differently each time -- incongruencies the organizers had failed to investigate further. In some cases, they attributed crimes committed by the Soviet secret police (NKWD) to German soldiers -- a grave mistake.

In their report, the commission called for "careful use of the documents passed down, especially photographs." It was a warning not just to the organizers of that particular exhibition, but to museums and memorials in general.

Images of everyday life in the camps

Buchenwald Memorial's new collection of accurately sourced photos doesn't just show the well-known concentration camp motifs: piles of corpses or half-starved prisoners. These icons of horror are supplemented with comparatively unspectacular pictures of construction sites, head shots of detainees or aerial photos of the camp, in which some 50,000 people died.

An effort was made to reconstruct who took each specific picture, says Holm Kirsten, who supervised the project. Was it a picture taken for the SS to present the camp as just another prison? Did US troops take the picture in order to make Germans face up to the horrific crimes of their compatriots? Or was it perhaps even a snapshot secretly taken by a detainee who wanted to gather evidence incriminating his torturers?

During their research, the scientists also encountered some forgeries. East German historians, for example, were even laxer in their approach to historical accuracy than their West German counterparts. The antifascist custodians of the Buchenwald site found the piles of corpses US troops had photographed during the camp's liberation too small for illustrating the crimes committed there -- especially since pictures of even larger piles had been taken in Auschwitz. And so they just glued the images of two corpse piles together in order to intensify the horror.

Today's scientists have reason to hope that by exposing such manipulations and inconsistencies, the strength of the evidence provided by the remaining photographs will be further increased. They hope, in short, to make the work of Holocaust deniers that much more difficult.

January 31, 2007 *Spiegel*

<http://www.spiegel.de/international/0.1518.463265.00.html>

BOOKLET

Comparative translations in English of Wiesel's *Night*

Michael Kuelker

Greetings. I have before me the two English translations of Elie Wiesel's memoir *Night*, one by Stella Rodway (1960) and one by Marion Wiesel (2006). Since the new translation has appeared, I have not yet seen an article comparing the two translations, and I would like to know if anyone on this listserv knows of one.

I am reading the texts side by side. The differences in translation are many and mostly subtle. In almost each case, I find that I prefer the Rodway version, and as a teacher of Holocaust literature, I am inclined to select the Rodway translation when I adopt *Night* again as a course text. That's fine for me now, but what about the future? At some point, the Rodway translation will presumably slip into the mists of out-of-print obscurity, the object of the "old" studies of Wiesel and of Ebay auctions.

Here are some of the differences in translation, each with the corresponding page numbers:

S. Rodway: "deportations" (23)
M. Wiesel: "transports" (13)

S. Rodway: "sleep had fled from my eyes" (41)
M. Wiesel: "sleep tends to elude me" (32)

S. Rodway: "seven times cursed, seven times sealed" (41)
M. Wiesel: "seven times sealed" (34)

S. Rodway: "a starved stomach" (60)
M. Wiesel: "a famished stomach" (52)

Let me linger on one passage for illustration. Readers of *Night* will recall a scene in which the young Elie Wiesel is assaulted by a Kapo named Idek, after which he is approached by a French girl who slips Wiesel a crust of bread and offers him advice and encouragement ("Keep your anger, your hate, for another day, for later. The day will come but not now ...").

The Stella Rodway version reads, "She seemed to me to be a Jewess though here she passed as Aryan. She was a forced labor deportee" (60). The Marion Wiesel version reads, "I thought she looked Jewish though she passed for 'Aryan.' She was a forced labor inmate" (52).

It comes down of course to shades of meaning, the differences being innocuous. As the passage continues, we see a bit more: "[...] I got in his way" (Rodway 60) versus "I happened to cross his way" (M. Wiesel 53), which suggests a nuanced difference in agency. The former might suggest, especially to an untutored reader, that the young Elie Wiesel actively inserted himself in the Kapo's way, though that's highly unlikely and not inferred from the passage itself; the latter puts the emphasis on cruel happenstance, a regular feature of camp life.

Similarly, when in the future Wiesel meets the woman who came to his aid, the old translation finds her telling Wiesel, "That's how I was enlisted in the forced labor groups, and when I was deported to Germany, I escaped the concentration camp" (Rodway 61). The new translation reads, "And that's how I was assigned to a forced labor unit. When they deported me to Germany, I eluded being sent to a concentration camp" (M. Wiesel 54).

"Escaped" or "eluded"? Maybe the difference doesn't matter. Collectively, though, one can find many such changes. Again, some of the differences appear to be minor. That the new translation uses "transports" rather than "deportations" is not problematic, nor is there much to be made, semantically speaking, of a famished stomach or a starved stomach. The larger and unquestionably more important ethical point is that human beings were systematically starved and worked to death and murdered at all. But as a teacher of literature, I deal in nuance. Language shapes perception, after all, and if we take to heart the axiom that every translation is an interpretation, the new *Night* represents a shift that has not yet been accounted for in the scholarly literature, a matter of importance particularly if the old translation is on its way out.

Who can forget the end of *Night* in its original form? "From the depths of the mirror, a corpse gazed back at me. The look in his eyes, as they stared into mine, has never left me" (119). Those words burned into memory when I read them for the first time some twenty years ago.

Perhaps my future students will be similarly moved, but they'll have a subtly different ending in mind: "From the depths of the mirror, a corpse was contemplating me. The look in his eyes as he gazed at me has never left me" (115).

It pains me that I do not read French well enough to avail myself of Wiesel's *La Nuit* and to write an article about the translations. In any event, I teach the text in English translation, and it appears that someday I will have only the 2006 translation to choose for my Holocaust literature course.

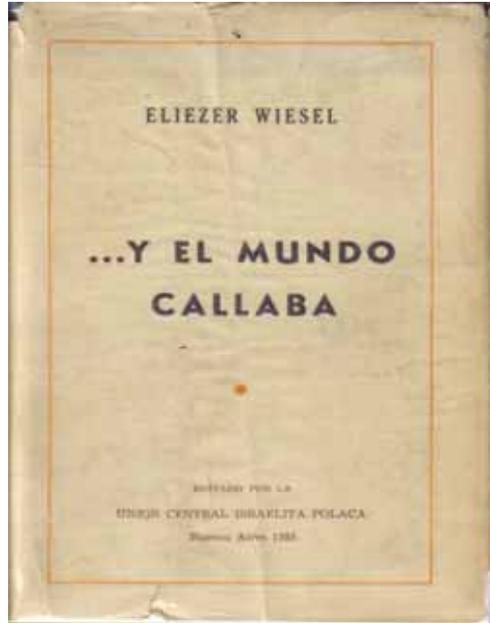
Michael Kuelker, Professor of English, St. Charles Community College, <mkuelker@stchas.edu>

Thu, 5 Oct 2006 16:55:27 -0400

Sender: H-NET List for History of the Holocaust H-HOLOCAUST@H-NET.MSU.EDU

The poor guy has no access to the original yiddish, published in Argentina, (below the title in

Spanish) nor to the French pre-Mauriac version (this one is so far unknown), nor to the Mauriac rewriting, nor to the German translation (widely different), nor to... This poor Mr Kuelker is too ignorant of everything to realize he is not in a position to exercise judgement, and to see that, as a matter of fact, Wiesel is nothing else than a fraud, who makes an impression only on persons with a weak ability to judge. The real author of La Nuit is French Literature Nobel Prize winner, catholic to the boots, François Mauriac. After that, Wiesel wrote in a very poor French style, unrelated to La Nuit.



LISTEN TO THE TEACHER

What Does 'Holocaust Denial' Really Mean?

By Daniel McGowan

The Holocaust [1] (spelled with a capital H) usually refers to the killing of six million Jews by the Nazis during World War II. It is supposed to be the German's "Final Solution" to the Jewish problem. Much of the systematic extermination was to have taken place in concentration camps by shooting, gassing, and burning alive innocent victims of the Third Reich.

Germar Rudolf, Ernst Zundel, Robert Faurisson, and others who do not believe this account and who dare to say so in public are reviled as bigots, anti-Semites, racists, and worse. Their alternate historical scenarios are not termed simply revisionist, but are demeaned as Holocaust denial.

Politicians pandering to the Jewish or Christian Zionist vote label Holocaust revisionist papers and conferences "beyond the pale of international discourse and acceptable behavior." [2] Non-Zionist Jews, like Rabbi Dovid Weiss of the Neturei Karta, are denounced as "self-haters" and are shunned and spat upon. Even Professor Norman Finkelstein, whose parents were both Holocaust survivors and who wrote the book, *The Holocaust Industry*, has been branded a Holocaust denier.

But putting aside the virile hate directed against those who question the veracity of the typical Holocaust narrative, what is it that these people believe and say at the risk of imprisonment and bodily harm? For most Holocaust revisionists, or deniers if you prefer, their arguments boil down to these three simple contentions:

1. Hitler's "Final Solution" was intended to be ethnic cleansing, not extermination.
2. There were no homicidal gas chambers used by the Third Reich.

3. There were fewer than 6 million Jews killed of the alleged 55 million who died in WWII.

Are these revisionist contentions so odious as to cause those who believe them to be reviled, beaten, and imprisoned? More importantly, is it possible that revisionist contentions are true, or even partially true, and that they are despised because they contradict the story of the Holocaust, a story which has been elevated to the level of a religion in hundreds of films, memorials, museums, and docu-dramas?

Is it sacrilegious to ask, "If Hitler was intent on extermination, how did Elie Wiesel, his father, and two of his sisters survive the worst period of incarceration at Auschwitz?" Wiesel claims that people were thrown alive into burning pits, yet even the Israeli-trained guides at Auschwitz do not make this claim.

Is it really "beyond international discourse" to question the efficacy and the forensic evidence of homicidal gas chambers? If other myths, like making soap from human fat, have been dismissed as Allied war propaganda, why is it "unacceptable behavior" to ask if the gas chamber at Dachau was not reconstructed by the Americans because no other homicidal gas chamber could be found and used as evidence at the Nuremberg trials?

For more than fifty years Jewish scholars have spent hundreds of millions of dollars to document each Jewish victim of the Nazi Holocaust. The Nazis were German, obsessed with record keeping.

Yet only 3 million names have been collected and many of them died of natural causes. So why is it so wrong to doubt that fewer than 6 million Jews were murdered in the Second World War?

"Holocaust Denial" might be no more eccentric or no more criminal than claiming the earth is flat, except that the Holocaust itself has been used as the sword and shield in the quest to build a Jewish state between the Mediterranean Sea and the Jordan River, where even today over half the population is not Jewish.

The Holocaust narrative makes Jews the ultimate victim no matter how they dispossess or dehumanize or ethnically cleanse the indigenous Palestinian people. The Holocaust narrative allows Yad Vashem, the finest Holocaust museum in the world, to repeat the mantra of "Never Forget" while it sits on Arab lands stolen from Ein Karem and overlooking the unmarked graves of Palestinians massacred by Jewish terrorists at Deir Yassin. The Holocaust story eliminates any comparison of Ketziot or Gaza to the concentration camps they indeed are.

The Holocaust is used to silence critics of Israel in what the Jewish scholar, Marc Ellis, has called the ecumenical deal: you Christians look the other way while we bludgeon the Palestinians and build our Jewish state and we won't remind you that Hitler was a good Catholic long before he was a good Nazi.

The Holocaust narrative of systematic, industrialized extermination has also been an important tool to drive the United States into Iraq and now into Iran. The title of the recent Israeli conference at Yad Vashem made this crystal clear: "Holocaust Denial: Paving the Way to Genocide."

"Remember the Holocaust" will be the battle cry of the next great clash of good (Judeo/Christian values) and evil (radical Islamic aggression) and those who question it must be demonized if not burned at the stake.

Daniel McGowan
Professor Emeritus, Hobart and William Smith Colleges, Geneva, NY 14456
mcgowan@hws.edu

[1] <https://webmail.hws.edu/exchange/mcgowan/Drafts/RE:%20Atrocity%20Gods> Holocaust. Dictionary.com. The American Heritage(r) New Dictionary of Cultural Literacy, Third Edition. Houghton Mifflin Company, 2005. <http://dictionary.reference.com/browse/Holocaust> (accessed: February 09, 2007).

[2] <https://webmail.hws.edu/exchange/mcgowan/Drafts/RE:%20Atrocity%20Gods>.
<http://clinton.senate.gov/news/statements/details.cfm?id=268474>
(accessed: February 09, 2007)

HOW TO SLANDER AND DISCREDIT

Giving Airtime to Extremists

ABC

An Australian radio show spreads the myth of Zionist collaboration with the Nazis.

The mainstream media generally refrains from giving a platform to far right extremists with fascist or neo-Nazi backgrounds. Yet, no such stigma appears to be attached to the promotion of extreme far-left ideologues, despite the fact that Marxism and communism have also historically been responsible for mass murder and the stifling of individual freedoms.

While left-wing anti-Zionism has seeped into the mainstream, there are still radical and appalling charges that belong on the fringes of accepted debate. One of these is the false accusation that Zionists actively collaborated with the Nazis.

So why does Australia's

<http://www.abc.net.au/rn/religionreport/stories/2007/1876894.htm#transcript>

ABC Radio ask on the transcript page of its "Religion Report":

Which Israeli Prime Minister in his youth was a member of an organisation that offered to collaborate with the Nazis at the height of World War II, because of their shared racial ideology of blood and soil? This question is answered by American civil rights activist and Anti-Zionist Lenni Brenner, the author of *Zionism in the age of the dictators*.

The charge of Zionist collaboration with the Nazis is a form of Holocaust revisionism that is barely deserving of a response. (The history of the Holocaust has been exhaustively researched and is covered by a large number of reputable online sources.) A regular accusation employed by Soviet propagandists in the 1970s, this falsehood was [trumpeted by Marxist Lenni Brenner's book in 1983](#) as a means to delegitimize Israel as a fascist and Nazi state. Classical Holocaust deniers claim that the mass extermination of the Jews never took place or seek to minimize the numbers of the dead. Left-wing revisionists such as Brenner do not deny that mass murder took place but seek to blame Zionist Jews for the actions of the Nazis.

http://www.engageonline.org.uk/journal/index.php?journal_id=14&article_id=58

Michael Ezra points out that: The neo-Nazi right was delighted with Brenner's book. An article that Brenner originally wrote for the London magazine *Middle East International* was subsequently reprinted by the American neo-Nazi publication *Spotlight*. The Australian far right also approved. Eric Butler, Director of League of Rights, wrote a long letter quoting Brenner's work.

It would appear that in 1986 the neo-Nazi publishing house Noontide Press reprinted Brenner's book. Noontide Press specializes in hate literature. Amongst other books Noontide published include *The Hoax of the Twentieth Century: The Case Against the Presumed Extermination of European Jewry* by Arthur Butz and *Did Six Million Really Die?* by Richard Harwood. Noontide also publishes *The Protocols of the Elders of Zion* and Henry Ford's *The International Jew*, both of which claim that Jews are plotting to take over the world.

Abusing the memory of 6 million murdered Jews is a malicious method to attack Israel and has most recently been employed by Iranian President Ahmadinejad. Why has ABC indulged an extremist like Lenni Brenner?

Click here

<http://www.abc.net.au/rn/religionreport/contact> to send your considered comments to ABC and please send us copies of your e-mails and any responses to <mailto:letters@honestreporting.com>

"Honest", in this case, means "disonest and contrary to the truth". The clasical Zionist abuse.

FURTHER READING

The ideological background behind left-wing anti-Zionism and Holocaust revisionism is a complicated one but here are a few sources for further reading:

<http://www.paulbogdanor.com/antisemitism.html> Paul Bogdanor Information on the role of radical leftists in promoting hatred of Jews and denial of the Holocaust.

http://www.engageonline.org.uk/journal/index.php?journal_id=14&article_id=58

Michael Ezra, *The Abuse of Holocaust Memory: The Far Right, the Far Left and the Middle East*

http://www.honestreporting.com/articles/45884734/critiques/ABC_Giving_Airtime_to_Extremists.asp

POLIZEI

Why do Jews want to arrest Holocaust Deniers ?

The Jews are not merely ignoring the Holocaust, they are **actively trying to stop people from looking into it**, and they want people **arrested** for investigating the Holocaust.

This is equivalent to a person filing a complaint with the police that his car was stolen, and then demanding that anybody who investigates the theft be arrested denying the theft.

It should be rather obvious that **if** the Zionists are lying about the Nazi camps, then they **would** stop investigations of the camps, **and** they would destroy or hide documents.

What a coincidence that the Jews are still keeping Nazi documents a secret as of 2007!

There are so many documents that they fill "26 kilometres of grey metal filing cabinets and cardboard binders in six nondescript buildings":
<http://cnews.canoe.ca/CNEWS/World/2007/03/08/3715647-ap.html>

Why are Jews hiding **millions** of Nazi documents? Why don't they release these documents and let historians investigate the Nazis?

Does it really take a lot of intelligence to figure this out?

Imagine for just a moment or two that the German records are accurate and honest! Imagine the possibility that the Germans were providing medical care to the prisoners, and that most of the deaths were from typhus and starvation during the final year of the war when food and fuel were in short supply.

Imagine for a moment that the only people lying about World War 2 are the Zionist Jews!

Gosh! That would explain why there are no photographs of gas chambers; no photographs of giant ovens, and why the Zionists want to stop people from investigating the Holocaust!

<http://www.erichufschmid.net/HoloHoax/Holocaust-Deniers.html>

AN ANCESTOR

Austin J. App

Austin App, a German-American scholar, was a major revisionist author and publicist.

Austin Joseph App was born on May 24, 1902, in Wisconsin. His father had immigrated to the United States from Wuerttemberg, and his mother had come from Bavaria. Until he began attending first grade at his home town's bi-lingual Catholic elementary school, he spoke German at home. He spent most of his youth on the family farm near Milwaukee. As a boy he was a voracious reader.

After attending local public and parochial schools, he entered St. Francis seminary near Milwaukee, where he received a liberal classical education. For a time he studied for the priesthood, but decided that he did not have a clerical vocation.

After obtaining a B.A. degree in 1923, he went on to graduate studies at Catholic University in Washington, D.C., where he earned Master's and Ph.D. degrees in English literature. His 1929 doctoral dissertation, *Lancelot in English Literature: His Role and Character*, was published to critical acclaim.

From 1933 through 1968 he was an instructor or professor of English at various American institutions of higher education. At the University of Scranton in 1939 he was awarded the school's Faculty Gold Medal as an "outstanding educator of men." In 1948 he accepted a professorship at La Salle College in Philadelphia, where he remained until his retirement in 1968.

During World War II he served briefly in the US Army.

He was first politically active in 1917, when, together with school colleagues, he collected signatures on petitions against US entry in World War I. He similarly opposed US entry in World War II.

In the aftermath of World War II, he began a “second career” as a prolific publicist, bringing to public attention suppressed facts about the brutal oppression, dispossession and expulsion of millions of ethnic Germans from their ancient homelands in central and eastern Europe. His first writing in this spirit, a ten-page pamphlet entitled *Ravishing the Woman of Conquered Europe*, which was quickly followed by *The Big Three Deportation Crime*, and *Slave-Laboring German Prisoners of War*. These tracts proved immediately popular. Before long, tens of tens of thousands of copies were in print in English, with editions in four other languages.

Predictably App was viciously smeared by the Zionist Anti-Defamation League and media figures such as Walter Winchell and Drew Pearson.

Throughout his life, he was a devout Roman Catholic and fervently anti-Communist.

He served as national chairman of the Federation of Americans of German Descent, 1960-1966, and thereafter was its permanent national honorary chairman.

App was the author of more than a thousand articles, columns and book reviews, which appeared in a wide range of American and European periodicals, as well as of eight books, including *History's most Terrifying Peace*; *Courtesy, Courtship and Marriage*; *The True Concept of Literature*; *Making Good Talk: How to Improve Your Conversation*; *Ways to Creative Writing*; *The Sudeten-German Tragedy*; and an autobiography, subtitled *German-American Voice for Truth and Justice*.

A collection of his essays and pamphlets from 1946 to 1978 was published in 1987 by the Institute for Historical Review under the title *No Time for Silence*.

In Germany he addressed large rallies of German expellees, and meetings of the German Peoples Union (DVU). In 1975 he was honored with the European Freedom Prize of the DVU and its weekly paper, the *National-Zeitung*.

He addressed the first IHR Conference in 1979, and the [text of his presentation](#) was published in the first issue of the Institute's *Journal of Historical Review*.

Austin App was a man of rare courage, principle and decency.

He never married. “The worst thing about trying to be a writer,” he once wrote, “is that one is always harried for time. It presses one to sacrifice everything, however pleasurable, which can no longer enrich one's knowledge or experience... Though I could well wish to be married, I have never been able to adjust myself gracefully to the time-killing exigencies of courtship long enough to make it adequately reciprocal!”

He died on May 4, 1984. After his death, 73 boxes of his personal papers, business records and library items were archived with the American Heritage Institute at the University of Wyoming (Laramie).

A [tribute to Dr. App](#) appeared in the Winter 1984 issue of the *IHR Journal*

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

POST TEHRAN

The Holocaust as Sacred Myth and Ideology:

Final Reflections in the Wake of the Iran Holocaust Conference

By Paul Grubach

I. The Specter

A specter is haunting Western Civilization. It is the specter of Holocaust revisionism. The power elites of Europe, the United States and beyond have entered into holy alliance to exorcise this specter:

Pope and US President, British and Canadian Prime Minister, French and Russian Foreign Ministers, German Chancellor and Justice Minister, international Zionism and the Western mass media. The list goes on and on.

In December of 2006, a watershed event took place in the history of Holocaust revisionism, the historical discipline that states there was no Nazi plan to exterminate Europe's Jews, the "Nazi Gas Chambers" never existed, and the number of Jews killed during WWII is grossly exaggerated. On December 11 and 12, 2006, the Islamic Republic of Iran hosted an international conference during which different viewpoints about the Holocaust and the issues that surround it were presented.

One of the very few, evenhanded descriptions of the conference was put forth by an unlikely source, the influential business and finance publication, *Investor's Business Daily*. "The avowed enemy of Israel," they rightly pointed out, "hosted a two-day conference for Holocaust skeptics, at which attendees expressed doubts that the Nazis exterminated 6 million Jews during World War II." (1) It is important to add there were speakers and attendees that accepted the traditional view of the Holocaust. This was the first time in history, however, that a sovereign government hosted a conference in which Holocaust revisionist viewpoints were welcomed.

In general, world reaction was both swift and highly negative. Leaders in Washington, London, Berlin, Paris, Ottawa, Moscow and numerous other capitols put forth harshly worded condemnations. A Dec. 13, 2006 Yahoo news missive stated: "Israel spearheaded the international outcry over the meeting." (2) Indeed, the ensuing international reaction unfolded like the outcome of a secret plan formulated in the inner sanctums of the Israeli Knesset.

According to news sources, the highest echelon of the Catholic Church, the Vatican, called "the Holocaust an 'immense tragedy' for all humanity, in a statement admitting of no doubt that the mass murder took place." (3) The White House said in a press statement on Dec. 11 that the Holocaust gathering in Iran is an "affront to the entire civilized world, as well as the traditional Iranian values of tolerance and mutual respect." (4)

In London, Prime Minister Tony Blair called the Iranian conference "shocking beyond belief." German Chancellor Angela Merkel expressed outrage: "I would like to make clear that we reject with all our strength the conference taking place in Iran about the supposed nonexistence of the Holocaust." Canadian Prime Minister Stephen Harper alleged that "the conference hosted by President Mahmoud Ahmadinejad with the sole purpose of denying the Holocaust is an offence to all Canadians." French Foreign Minister Philippe Douste-Blazy complained that "The conference represents a resurgence of 'revisionist' theories which are quite simply not acceptable." The Russian Foreign Ministry issued a declaration, saying that "Russia shares the determination of the UN general assembly not to allow the denial of the Holocaust." (5)

Here, the international Holocaust lobby made a mass "appeal to authority." They prodded numerous governments to make these public condemnations because they know full well that large numbers of people will blindly believe the claim—"The Holocaust happened"—if people in positions of authority say it is "true," irregardless of how flimsy and weak the evidence for the Holocaust doctrine may be. As a matter of fact, it is a very easy task to show how questionable the traditional view of the Holocaust really is. (6)

II. The Weakness of the Holocaust Doctrine

Expressing the etched-in-stone official truth, the *New York Times* declared: "The two day-meeting included no attempt to come to terms with the nature of the well-documented Nazi slaughter, offering only a platform to those pursuing the fantasy that it never happened." (7)

This is false on two counts. First, there were speakers who accepted the traditional view of the Holocaust, and disputed the revisionist viewpoint. For example, a December 13, 2006, article in their own newspaper (!) pointed out that an Iranian scholar insisted that certain aspects of the Holocaust are well documented. (8)

Second, it is very easy to show that the alleged Holocaust is not well-documented. To put it mildly, it is based upon highly questionable speculations. Consider just a very small sample of the evidence a revisionist could muster. These are not even the best examples, just the simplest to explain in a short amount of space.

Holocaust historian Leon Poliakov pointed out decades ago that there are no documents to prove that the Nazis ever had any plan to exterminate the Jews of Europe: "[T]he campaign to exterminate the Jews, as regards its conception as well as many other essential aspects, remains shrouded in darkness. Inferences, psychological considerations, and third- or fourth-hand reports enable us to reconstruct its development with considerable accuracy. Certain details, however, must

remain forever unknown. The three or four people chiefly involved in the actual drawing up of the plan for total extermination are dead and no documents have survived; perhaps none ever existed." (9)

In short, the "evidence" that "proves" the existence of an alleged Nazi plan to exterminate the Jews is simply the guesswork of Holocaust historians. Hard documentary proof is missing.

One of the foremost Holocaust historians, Raul Hilberg, admitted that scientific proof for the existence of the "Hitler gas chambers" is missing. No authentic and genuine autopsy report exists to show that Jews were killed with poison gas. No one has ever produced any photographs of Jews being gassed. (10)

As the late Jean-Claude Pressac (widely considered to be an authority on the alleged Auschwitz gas chambers) was forced to admit, in the blueprints, construction documents and work orders that trace the construction and subsequent use of the buildings that allegedly housed the "Auschwitz gas chambers," there is no explicit reference to the use of gas chambers or Zyklon B for homicidal purposes. (11)

Holocaust historian Robert Jan van Pelt conceded that the "evidence" for the mass killings of Jews at Treblinka, Sobibor and Belzec—where allegedly millions were murdered—is sparse at best. In reference to these three camps, he wrote: "There are few eyewitnesses, no confession that can compare to that given by [Auschwitz commandant Rudolf] Hoss, no significant remains, and few archival sources." (12)

Dr. van Pelt also admits that the wartime claims that Jews were electrocuted en masse in "electrocution chambers" at Belzec and on "electric conveyor belts" at Auschwitz are also falsehoods. (13) If the evidence that "proves" that Jews were electrocuted en masse is bogus, isn't it also possible that the "evidence" that "proves" that Jews were murdered in "gas chambers" is also bogus, or at least very suspect?

Holocaust historian Deborah Lipstadt conceded that the story that the Nazis made soap from Jewish corpses is apparently another war time falsehood. She also pointed to evidence that leads one to believe that the eyewitness testimony that forms most of the "proof" of the traditional view of the Holocaust is unreliable. (14)

Israeli historian Yehuda Bauer admitted that the formerly "etched-in-stone-fact" that four million souls were murdered by the Nazis at Auschwitz was a deliberate myth created to serve an ulterior political agenda. This shows that conspiracy (premeditated distortions introduced for political ends) was involved in the shaping of the Holocaust doctrine. (15)

The list of highly questionable claims, falsehoods, contradictions, and absurdities in the traditional Holocaust doctrine is seemingly endless. (16)

III. Media Responses

Condemnations of the conference coming from mainstream media sources in the West were similar to government condemnations. The editorial that appeared in *Forward*, perhaps the US's most important Jewish newspaper, was typical. Entitled "The Conclave of Hate," it stated; "[T]he Iranian regime may have done the world a favor when it decided to host this week's international gathering of Holocaust deniers. By rolling out the red carpet for the ugliest gathering in recent memory of frauds, nutballs, white racists and unreconstructed Nazis from every dark corner of the world, Mahmoud Ahmadinejad and his bully boys have made plainer than ever the sort of people they are. Their bizarre festival of hate has driven home to the world community, in a way that nothing else could do, just who it is that sits in Tehran and schemes to build a nuclear bomb." (17)

The pattern of Western news accounts and editorials about the conference were remarkably similar. They simply condemned those who attended with derogatory epithets. They stated that the traditional view of the Holocaust is an indisputable fact. They refused to fairly examine the alternative viewpoint, the case for Holocaust revisionism. And finally, they promoted outright lies about the conference. These are stock-in-trade tactics as to how mainstream Western news sources deal with Holocaust revisionism, and as we shall see, are comparable to the propaganda techniques used by totalitarian regimes to control the thinking of the masses. Only on rare occasions were there fair and honest reports and blurbs about the Iranian meeting.

IV. Mass Propaganda and the Holocaust Ideology

The Jewish owned *New York Times* is the most important newspaper in the United States, and most certainly is among the world's most respected news sources. For the United States at least, it is "the paper of record," and to a large extent, all news in the nation, particularly foreign, is what the *Times* calls news. The *Times* not only reflects and mirrors what many power elites are thinking, they

create said thinking. With few exceptions, how the *Times* dealt with the Iran Holocaust conference illustrates how the mainstream Western media in general dealt with the conference.

In his recently published book, *The Jewish Enemy: Nazi Propaganda During World War II and the Holocaust*, historian Jeffrey Herf brought attention to the mass propaganda techniques and the "basic laws" of mass influence that were advocated by certain German National Socialists. They are: "intellectual simplification, limitation to a few key points, repetition of those points, focus on one subjective standpoint to the exclusion of others, and appeal to the emotions and to stark contrasts between good and bad or truth and lies, rather than to nuances or shades of gray." (18)

With these "basic laws of mass propaganda" in mind, let us examine a good portion of what the *Times* published about the Iran Holocaust conference.

The first article, before the conference began, was somewhat balanced and fair. It was entitled "Iran Invites Scholars to Assess Holocaust as History or Fiction." Here are some excerpts: "[T]he conference to be held in Tehran...would include more than 60 scholars from 30 countries and would examine a range of issues, including whether the gas chambers were actually used." (19) The article further points out that Iran's president Ahmadinejad stated on several occasions the Holocaust is exaggerated or it is an outright myth, and it has been used as a propaganda tool to promote Israel's interests.

The Deputy Foreign Minister Manouchehr Mohammadi was quoted as saying the conference would "provide the opportunity for scholars from both sides to give their papers in freedom and without preconceived ideas." Apparently, here is where objective reporting on the conference ends. The ensuing articles I have examined are, for the most part, a mirror image of the mass propaganda techniques of a controlled media.

The news report on December 12 begins with these words: "Iran held a gathering that included Holocaust deniers, discredited scholars and white supremacists from around the world on Monday under the guise of a conference to 'debate' the Nazi annihilation of six million Jews." (20)

This is grossly inaccurate. They failed to point out, for example, that the conference attendees included leftist scholars, like France's Serge Thion, a respected sociologist. Nor did they note that long-time American free speech advocate, Bradley Smith, was a speaker. Smith's wife is of Mexican descent, and his ex was Jewish—hardly the "right stuff" for the "white supremacist" mold.

Furthermore, author, newspaper correspondent, and radio talk show host Michael Collins Piper, who was present at the conference, pointed out that there were a considerable number of non-European intellectuals present, thus falsifying the *Times's* insinuation that it was a "gathering of white supremacists." He wrote: "[T]he conference was a diverse and eclectic gathering which not only featured a group of anti-Zionist Orthodox Jewish rabbis but also included Black speakers from the African continent, as well as Palestinian Muslim attendees and European academics who insisted the Holocaust, as it is popularly remembered, did happen, and that it was a major tragedy in which many millions of Jews were deliberately exterminated." (21)

Elsewhere Piper wrote that many speakers were "people of color from Africa and Asia and throughout the Middle East. The Iran conference was hardly the so-called 'white supremacist' or 'racist' conclave that the American media falsely portrayed." (22)

While noting that former Ku Klux Klan leader Dr. David Duke attended, they made a demonstrably false claim about his speech. They charged that Duke said "the gas chambers in which millions perished actually did not exist." This is blatantly false, and the reader is encouraged to listen to or read Duke's speech in total. Nowhere does he say that the "gas chambers" did or did not exist. He simply argued for free enquiry on this issue. (23)

Let us move onto the Dec. 13 article. It states: "Despite promises of open-mindedness, when one participant talked about the scholarship confirming the Holocaust, his views were quickly dismissed. That speaker, an Iranian historian, Gholamreza Vatandoust, from Shiraz University, said, 'Some facts about the Holocaust have been documented.' But he was criticized immediately by Robert Faurisson, a French academic, who said he had never found documents to support the Holocaust." (24)

The Dec. 13 article continues: "One of the few ultra-Orthodox rabbis at the conference, Moshe Ayre Friedman from Austria, said, 'I am not a denier of the Holocaust, but I think it is legitimate to cast doubt on some statistics.'"

What this suggests is that the Conference was not a "gathering of Holocaust deniers and white supremacists," as was stated at the beginning of the article. There were indeed attendees who challenged the revisionist view of the Holocaust, and there were also Jewish people present who are not "white supremacists."

As previously stated, attendee Michael Collins Piper pointed out that there were quite a few speakers who accepted the traditional view of the Holocaust. In his own words: "Many [speakers] took

the position that the basic story of the Holocaust, as it has been told in the media, was essentially what happened, but that whatever happened—to whatever degree—did not justify Israel's ongoing treatment of the Palestinian people." (25)

Here is the most important observation. The *Times* made no attempt in any of their articles to list the arguments and evidence of the Holocaust revisionists, and then objectively examine them. Specifically, they made no attempt to fairly examine the arguments and evidence in the presentations of Dr. Robert Faurisson and Dr. Frederick Toben. (26)

This is a mass propaganda tactic of a totalitarian regime. They focused on one subjective viewpoint, their traditional view of the Holocaust, and excluded the revisionist arguments and evidence. As Jeffrey Herf pointed out, this was a major feature of National Socialist mass propaganda: the focus on one subjective viewpoint and the exclusion of others.

Let us now move on to the December 15, 2006, editorial. It begins: "This week's conference in Iran of Holocaust deniers and racists was, predictably, a circus of Holocaust denial and racism argued by discredited scholars and even the former Ku Klux Klan leader, David Duke." (27)

This is proven wrong by their own articles. In the December 13 article we learned that there were people present who accepted the traditional view of the Holocaust and challenged the revisionist view, and that there were Jewish rabbis present. Furthermore, as attendee Michael Collins Piper pointed out, there were scholars and intellectuals present from Asia and Africa, thus falsifying their insinuation that it was conference of "white racists."

The editorial continues: "President Mahmoud Ahmadinejad of Iran apparently believes his claims that the murder of six million Jews by the Nazis is a myth ginned up to justify the creation of the state of Israel. This is frightening enough. Couple that with his calls to wipe Israel off the map..."

They say that it is "frightening" if someone does not believe that the Nazis killed six million Jews. Yet, according to their morality, it is not "frightening" for them to sympathetically review a book that claims a belief in God and religion is a dangerous illusion. In the October 22, 2006, issue of their *New York Times Book Review*, there was a long and calm discussion of the anti-Christian/anti-Muslim, atheistic tome of scientist Richard Dawkins.

Why is it "frightening" to believe that the murder of six million Jews by the Nazis is a myth, yet it is not frightening to argue that God and all religion are one big delusion? What the *Times* choose to label as a "frightening belief" tell us more about their ulterior Jewish-Zionist double standard than about reality.

Furthermore, it is totally false that Ahmandinejad called for "Israel to be wiped off of the map." According to University of Michigan Professor and Middle East scholar, Juan Cole, what he did say is this: "The Imam said this regime occupying Jerusalem must vanish from the page of time." (28)

Ahmadinejad further clarified what he meant at the close of the conference: "The Zionist regime will be wiped out soon the same way the Soviet Union was, and humanity will achieve freedom." He also called for elections among "Jews, Christians, and Muslims so the population of Palestine can select their government and destiny for themselves in a democratic manner." (29)

President Ahmadinejad proposed that the Zionist state be replaced by a democratic state where the different ethnic groups would function as social and political equals. This is what he meant when he said that Israel would disappear as the Soviet Union disappeared. Yet, the distortion that he said that "Israel should be wiped off the map," thus implying that the Israeli people should be destroyed, is a lie that was repeated over and over again by mainstream media sources and influential groups. (30)

As Professor Arthur Butz noted, one of the major implications of his revisionist classic, *The Hoax of the Twentieth Century*, is that "the media in the western democracies are exposed as constituting a lie machine of vaster extent than even many of the more independent minded have perceived." (31) The manner in which the New York Times covered the Iran Holocaust conference seems to confirm this viewpoint.

V. God, Religion, Science, and the Holocaust Ideology

Future historians will find it utterly ironic that the reactions to the conference on the part of Western governments and mainstream media sources actually vindicated the now famous observation of Iran's President Mahmoud Ahmandinejad, the very man and viewpoints who these power elites want to ostracize, demonize and condemn.

In reference to political Zionism and certain Western governments, President Ahmadinejad was quoted as saying: "They have fabricated a legend under the name of Massacre of the Jews, and they hold it higher than God himself, religion itself and the prophets themselves. If somebody in their country questions God, nobody says anything, but if somebody denies the myth of the massacre of

the Jews, the Zionist loudspeakers and the governments in the pay of Zionism will start to scream." (32)

This was a statement "heard around the world." It sometimes takes a critic outside of a particular culture to bring to the world's attention the hypocrisy and cant that is corrupting said culture. By making the preceding statement, President Ahmadinejad has done such a service to both Western society and the world at large, for he has exposed the hypocrisy and double standard that plagues Western society—a society that claims it supports freedom of speech and has no state enforced religions.

In the late 1960s, Jewish intellectual Hugh Schonfeld published a book entitled *The Passover Plot*, its thesis being that Christianity is one big, bald faced lie. According to Schonfeld, Jesus Christ planned his own arrest, crucifixion and resurrection. He arranged to be drugged on the cross, simulating death so that he could later be safely removed and thus bear out the Messianic prophesies. Schonfeld was never censored by publishers, the mass media or publicly condemned by Western governments, nor was he deported from his home in London to a prison cell for his anti-Christian writings. (33)

His book was published by a respected, United States mainstream publisher (Bantam Books) and sympathetically reviewed and discussed in respected mainstream US media outlets. (34)

In the early 1970s, University of Manchester intellectual John Allegro published his *The Sacred Mushroom and the Cross*. The book's thesis is that Christianity is one big fraud, and the concept of the Christian God is a drug-induced hallucination. The man we know as Jesus Christ was the illusory personification of a fertility cult based on the use of a psychedelic drug. Allegro's book was published by respected mainstream publishers in the United States (Doubleday, Bantam), and discussed in respected US media outlets. (35) Once again, Allegro was never publicly condemned by Western governments, censored by mainstream publishers, and then deported to a prison cell for his anti-Christian writings.

Consider the case of Dr. Michael Shermer, a boring and intellectually mediocre atheist that bolstered his career by promoting the Holocaust ideology. (36) Shermer, founder of Skeptics Society, has a long track record of attacking religion and the concept of God. Shermer suffers no persecution or harassment. Quite the contrary! He is a recognized figure in academic circles and is also a media celebrity.

Just recently, the renowned evolutionary biologist, Richard Dawkins, had his atheistic, very anti-religious book, *The God Delusion*, published by the respected and mainstream publishing houses, Houghton Mifflin and Bantam Press. Dawkins was given time to present his atheistic viewpoints to millions of listeners in his British Broadcasting Corporation documentary. His arguments were given serious consideration in the October 22, 2006, *New York Times Book Review* and Britain's September 23, 2006, *Guardian Unlimited*. The book is openly promoted and sold at large book dealers throughout the US and Great Britain. Western government and mass media reaction were similar. Western governments were silent, and mainstream media sources promoted it.

In March of 2007, the popular Discovery Channel featured a documentary, "The Lost Tomb of Jesus," which attacked the fundamental tenets of the Christian religion. It claims that Jesus married Mary Magdalene, fathered a child, and never rose from the dead. That this is offensive to millions of Christians goes without saying. (37)

The case of French high school philosophy teacher and author, Robert Redeker, illustrates the hypocrisy and double standard most clearly. In a newspaper commentary in the French newspaper, *Le Figaro*, he made a scathing attack upon the Prophet Mohammed and the Islamic religion. He wrote that Mohammed was a "a merciless warlord and looter, a mass-murderer of Jews and polygamist," and he labeled the Koran "a book of incredible violence." After receiving death threats, including one from an online Islamic forum, he went into hiding under police protection. (38)

The French government came to the defense of Mr. Redeker. Prime Minister Dominique de Villepin called the threats "unacceptable." He then added this most blatant lie: "We are in a democracy. Everyone has the right to express his views freely, while respecting others, of course." (39)

That this is an outrageous lie is demonstrated by the case the Holocaust revisionist scholar, Dr. Robert Faurisson. According to the *European Jewish Press*, he "was removed from his university chair on the basis of his [Holocaust revisionist] views under the Gayssot Act, a French statute passed in 1990 that prohibits Holocaust denial." Furthermore, French President Jacques Chirac ordered a probe into the revisionist comments made by the intrepid revisionist scholar at the Iranian Holocaust conference, with the possibility being that the French government could bring new charges against him for "Holocaust denial." He was already given a three-month suspended jail term for Holocaust revisionist remarks he made on Iranian television in October 2006. (40)

So let's get things perfectly straight. The French government defends a man who insults the Islamic religion, despite the fact that his statements are offensive to millions of Muslims. Indeed, they defended his right to freedom of speech in a well publicized statement and offer him police protection as well. Yet, this same French government allows a French professor to be removed from his university chair, orders probes into his comments, and gives him suspended jail sentences because of his Holocaust revisionist beliefs. This clearly falsifies Prime Minister Dominique de Villepin hypocritical claim that France is "democracy where everyone has the right to express his views freely, while respecting others..." One has the right to insult and attack the Islamic religion, but Holocaust revisionists are not allowed to freely express their viewpoints.

The pattern is the same in all of these cases. Western governments and mass media outlets did not censor and openly condemn these attacks upon God and religion, despite the fact that they are offensive to millions of Christians and Muslims. The mass media openly promoted these publications, and Western governments were silent. Additionally, in the case of the attack upon Islam in France by Robert Redeker, the government even offered support.

Yet, when President Ahmadinejad convened a conference that questioned the veracity of the Holocaust doctrine, Western governments and media giants joined in chorus to loudly and vehemently condemn him. In the Iranian leader's own words: "If someone in their country denies God, nobody says anything. But if somebody rejects the Massacre of the Jews, the Zionist loudspeakers and the governments in the pay of Zionism start to scream." And scream they did! This in itself vindicated the claim of President Ahmadinejad that Western power elites have raised the Holocaust ideology above God and religion.

A "theocracy" is a form of government in which society's rulers claim their authority to rule has been given to them directly by a Deity. (41) Under a theocratic form of government, the concept of God and religion is given the status of "not-criticizable" or "not-disprovable." The concept of God is to be accepted without question—period. Anyone who does not accept the existence of God, or attempts to disprove God's existence, is, by definition, "evil and immoral," and is subject to severe persecution. In theocratic societies, the existence of God is not a matter of debate.

A similar statement could be made for the Holocaust ideology in current Western society; it is not a matter of dispute. Expressing a dictum that stands firm in the Western media and academia, Holocaust historian Deborah Lipstadt has authoritatively declared: "The existence of the Holocaust [is] not a matter of debate." (42)

Holocaust historian Raul Hilberg claimed that in fourth century Europe "the Christian religion was not one of many religions, but the true religion, the only one. Those who were not in its fold were either ignorant or in error." (43) In our society, the Holocaust doctrine is not one of many interpretations, but the true interpretation, the only one. Those who are not in its fold are, by definition, ignorant and evil Nazis, anti-Semites, and deluded fanatics. (44)

Throughout the United States and much of Europe, the Holocaust ideology has attained the status that the concept of God has in theocratic societies. It is to be accepted without question, a priori. And anyone who questions it or rejects it risks being censored, severely persecuted or imprisoned.

In early 1979, in France's most respected newspaper, *Le Monde*, 34 historians issued a manifesto in support of the Holocaust ideology. The concluding paragraph asserts that mass gassings of Jews did take place and that no one can deny their existence without committing an outrage on the truth: "The question of how *technically* such a mass murder was possible should not be raised. It was technically possible because it occurred. This is the necessary starting point for all historical investigations of the subject. It has fallen to us to recall that point with due simplicity: there is not nor can there be a debate over the existence of the gas chambers." (45)

Once again, in a theocratic society, God's existence is self-evident and must be accepted, a priori...period! In our society, the existence of the "Nazi gas chambers" is "self-evident" and must be accepted, a priori.

Not only has the Holocaust doctrine been raised above God and religion, it has also been raised above science itself, for it can no longer be objectively examined by critics. Iran offered to send a team of experts to Poland to examine the evidence for the alleged Holocaust. (46) The plan was immediately rejected by Polish officials. "Under no circumstances should we permit this," insisted Polish Foreign Minister Stefan Miller. "This is beyond all imaginable norms that such a thing is discussed," he added. (47)

Once again, this behavior lends even more credence to Ahmadinejad's claims. He stated: "They have fabricated a legend under the name of the Massacre of the Jews."

By refusing to allow the Iranians to come and evaluate the evidence, Poland is lending credence to his claim that at least some of the evidence for the Holocaust is indeed fabricated, and

Western governments are afraid that he will expose this to the world. But just as importantly, by refusing skeptics the right to question the evidence, the Holocaust doctrine has been placed beyond the pale of scientific analysis.

Karl Popper, a prominent philosopher of science, proposed that a statement (a theory, a conjecture) has the status of belonging to the empirical sciences if, and only if, it is potentially falsifiable. (48) If the Holocaust cannot be questioned nor debated and its evidence cannot be evaluated by skeptics, and it must be blindly accepted as a "fact," then it is not falsifiable. If it is not falsifiable, then it is not a scientific theory. By making the Holocaust doctrine non-falsifiable, Western power elites have made it into a self-perpetuating, quasi-religious dogma.

The evolutionary psychologist, Professor Kevin MacDonald, points out that certain 20th-century intellectual movements dominated by Jews have developed a distinct flavor of authoritarianism. For example, the Psychoanalytic Movement was founded by mostly Jews, and it remained "a highly authoritarian movement in which group boundaries are rigidly maintained and in which heretics are expelled." (49)

Historical Jewish culture has been characterized by being authoritarian and collectivist. Professor MacDonald explains: "The precedence of community control over individual behavior, a fundamental feature of a collectivist type of society, is a highly salient feature of mainstream Judaism..." (50) Jewish groups have projected this cultural trait into the Holocaust doctrine. It is a highly authoritarian ideology that brooks no dissent and persecutes heretics. All throughout the so-called "free West" people can suffer severe persecution or even a prison term for simply questioning it.

Fred Leuchter, at one time the foremost expert in the United States on gas chamber technology, had his career destroyed and marriage ruined because he published a report that shows the so-called "Auschwitz gas chambers" never existed. German scientist Germar Rudolf and Revisionist activist Ernst Zundel are presently in German prisons for rejecting the Holocaust ideology. British historian David Irving spent thirteen months in an Austrian prison for allegedly violating "Holocaust denial laws." In numerous countries throughout Europe, one can end up in prison for years for rejecting the Holocaust ideology. Jewish groups were behind the creation and implementation of these oppressive laws. (51)

VI. The Holocaust as Sacred Myth

At the postwar Nuremberg Tribunal, the Allies alleged that the Germans exterminated four million people at the Auschwitz-Birkenau concentration camp. Until 1990, a memorial plaque at Auschwitz read: 'Four Million People Suffered and Died Here at the Hands of the Nazi Murderers Between the Years 1940 and 1945.'" (52) During a June 1979 visit to the camp, Pope John Paul II stood before this memorial and prayed for and blessed the four million victims. (53)

In July 1990, the Polish government's Auschwitz State Museum, along with Israel's Yad Vashem Holocaust center, conceded that the four million figure was a gross exaggeration, and references to it were accordingly removed from the Auschwitz monument. Israeli and Polish officials announced a tentative revised toll of at least 1.1 million dead, about 90 percent being Jews from almost every country in Europe. (54)

As previously noted, the claim that the Germans exterminated four million people at Auschwitz is now admitted to be a deliberate myth and a politically inspired falsehood. (55)

In his speech at the conference, Revisionist diplomat Dr. Frederick Toben rightly pointed out that, once again, John Paul's successor, Pope Benedict XVI, blessed the alleged 1.5 million victims, which shows that there is indeed a concerted effort to elevate the Holocaust ideology to the status of "sacred myth." (56)

In a political sense, here is how "myth" is defined: "Any false belief that is (a) of symbolic importance in the emotional life of the believer, (b) based in a need to believe rather than in rational conviction, (c) associated with stories that are accepted not as history (or not on historical evidence), but as illustrations or parables, (d) endowed with a 'sacred' quality, which it can confer on the social relations, institutions or political arrangements associated with it, so granting them an air of legitimacy." (57)

In regard to the politically inspired falsehood that four million people were murdered at Auschwitz, here is how the late Pope John Paul II proposed it is to be used. In the words of the *New York Times*: "His voice going hoarse on the sixth day of the visit to his native Poland, the Pope asked that all his listeners commit themselves to the care of human beings and the oppressed, in testimony for the four million—including two and a half million Jews—who died in the camps he could see from the raised altar platform." (58)

Notice how the false "four million murdered" figure fits the criteria for "myth." It is a demonstrably false belief that had taken on a symbolic importance in the emotional life of people. The Pope proposed that it should be a motivating force for social action. The four million figure was not based in rational analysis, but rather in a "need to believe" for an ulterior political reason. And finally, the four million falsehood was endowed by the Pope himself with a 'sacred' quality, which it can confer on the social relations, institutions or political arrangements associated with it, so granting them an air of legitimacy.

To the *Time's* credit, they did point out how the Holocaust ideology, inclusive of the four million falsehood, granted an air of legitimacy to the political arrangements in the year of 1979: "[P]oland's suffering at the hands of Nazi Germany is still viewed as a source of unity, and the country's liberation by the Red Army is regarded as the imprint of the legitimacy of the country's Marxist leadership." (59)

The "four million murdered at Auschwitz" figure is gone, and Poland's Marxist leadership has been consigned to the dustbin of history. But the need to believe in the Auschwitz mythos survives. It has been "revised" to lend an air of legitimacy to contemporary sociopolitical interests.

Professor van Pelt revealed reasons why Poland has a vested interest in promoting the Holocaust ideology. In 1947, the Polish government enacted a law that commemorated the martyrdom of Poland and other nations at the Auschwitz concentration camp. (60) Elsewhere, he wrote: "As relations between the East and West deteriorated after the war, with the largest part of Germany becoming part of NATO and with that country refusing to recognize the legitimacy of postwar Polish annexation of the former German territories of East Prussia, Pomerania, and Silesia, the number of victims became a political issue. The communist rulers of Poland were unwilling to give an inch on their claims against Germany as long as the Bonn government did not recognize the territorial integrity of the People's Republic of Poland, and therefore they continued to maintain, as a matter of policy, that 4 million people had been killed in Auschwitz." (61)

Whether or not the Polish position vis-à-vis the disputed territories is legitimate or not, Polish authorities still have an ulterior vested interest in promoting the Holocaust ideology. Not only does it serve as a cornerstone of Polish nationalism, but it provides a "safeguard" against any future German demand that Poland give back the disputed territories to Germany. Imprisoned Holocaust revisionist scientist Germar Rudolf summed it up perfectly when he wrote; "Many Poles fear in their hearts that the post-war state of Poland stands and falls with Auschwitz." (62)

Surely, there are also non-Jewish interests and governments behind the promotion of the Holocaust ideology. The late revisionist historian, Charles Weber, stated it thusly: "As corrosive, divisive and destructive as the 'Holocaust' material and extermination thesis are, we must certainly not consider Jews exclusively responsible for their continued propagation." (63)

Consider the case of Russia. Here is the statement of the Russian representative to the United Nations in regard to the recent United Nations Resolution condemning "Holocaust denial": "[T]he Red Army had freed the Auschwitz death camp, one of the largest. The memory of the heroism of the Soviet soldiers and the many millions of victims in his country could never reconcile itself with those of 'opportunistic political interest' who sought to distort the significance of that history." (64)

Clearly, the Holocaust ideology casts the Russian people in the role of "heroic liberators." Any repudiation of the doctrine would very well shine the spotlight on the crimes, genocide and oppression of the Stalinist regime, with the end result being the demolition of a pillar of Russian patriotic ideology, and the world-wide realization that Stalinist Communism that came from Russia was a more oppressive and evil system than Nazism ever was. Even the bitter intellectual opponent of Holocaust revisionism, Deborah Lipstadt, admits that Stalin killed more people than Hitler ever did. (65)

Once again, Revisionist Charles Weber stated it thusly: "The 'Holocaust' material has proved to be a useful supplement in a number of other Soviet propaganda efforts, including the Nuremberg 'trials' and the obliterating by contrast of the awareness of many crimes of the Soviet Union against other nations, such as the Katyn massacres." (66)

UN Russian Federation representative Vitaly Churkin hinted that this is what is behind Russia's support of the recent United Nations Resolution condemning "Holocaust denial": "[M]ember States were bound to include in that condemnation attempts to revise the history of the Second World War and the merits of those who took up arms to fight the Nazis. Any attempt to make heroic the henchmen of fascism must be rejected." (67)

Non-Jewish American and British power elites also have a vested interest in promoting the Holocaust ideology. As historian Jeffrey Herf recently revealed in his study, *The Jewish Enemy*, the Holocaust ideology paints the American and British in a good and ethical light, and thus "justifies" their entire war effort against Germany.

As Herf makes clear, one of the important characteristics of mass propaganda is that it appeals to stark contrasts between good and evil. The Holocaust doctrine fills the bill perfectly. He wrote:

"Reports of the Final Solution [the Nazi attempt to exterminate the Jews during WWII] underscored the stark moral dichotomy between Nazi Germany and its allies, on the one hand, and the United Nations [Americans, British, etc.] on the other. They reinforced the Allies' conviction that this was a war between freedom and tyranny, good and evil, civilization and barbarism." (68)

In a formal declaration reflecting the official view of the United States government, it was stated: "The 1945 defeat of Nazi Germany by the U.S. and its allies finally put a stop to dictator Adolph Hitler's campaign of genocide." (69)

In a word, take away the Holocaust ideology and one important "justification" of the American and British war effort against Germany is consigned to the dustbin of history. Americans and Britons will start asking uncomfortable questions, such as: why did we go to war with Germany? Maybe we should not have gone to war with Germany, and maybe it was a huge error to be allied with the murderous Stalinist regime?

VIII. The Holocaust Ideology and Israel

The greatest beneficiary of the Holocaust ideology is undoubtedly the state of Israel and the power elites that ardently support political Zionism. As was revealed in the February 4, 2005 issue of *The Jerusalem Post*, the Holocaust doctrine forms the ideological foundation of Israel: "The tragedy of the Holocaust was a major impetus in the reestablishment of the Jewish people's home, in its ancient land, noted [Israeli Foreign Minister Silvan] Shalom in [a speech to the United Nations]." (70)

In May of 2003, expressing a cornerstone of American foreign policy, Secretary of State Condoleezza Rice told Israel's daily *Yediot Aharonot* that the "security of Israel is the key to the security of the world." (71)

If the security of Israel is the key to the security of the world, and since the Holocaust ideology is upholding Israel, then it follows that by upholding the Holocaust ideology you are upholding the security of the world. By discrediting the Holocaust ideology, you are threatening the security of the world—so thinks the pro-Zionist wing of the American National Security establishment. This is most certainly one reason why the US government put forth a formal declaration condemning Holocaust revisionism. (72)

At the date of this writing, the US and/or Israel are on the verge of carrying out a military strike against Iran. Here is how the *Forward*, the US's most important Jewish newspaper, described the situation: "The looming war against Iran is a different story. This time, Jerusalem's role is not fantasy. Israel's sense of alarm has been at the center of the story from the get-go. Both the *Washington Post* and the *New Yorker* reported this week that Israeli strategists and intelligence experts were playing a serious role in building support for war. President Bush himself said in Cleveland last month that Israel's safety was a central concern, if not the main one, in assessing the Iranian threat." (73)

If there is a military strike against Iran, one can predict that the Holocaust ideology will be used to "justify" it. After all, the US and Israel have to prevent "another Holocaust."

IX. The Holocaust Ideology and Marxist Theory

What historian Jeffrey Herf reveals in his study is no surprise. The Holocaust ideology "justifies" and "legitimizes" the massive restitution payments that go to Israel from Germany.

"From 1953 to 1965," Herf points out, "...the Federal Republic delivered to the state of Israel goods such as ships, machine tools, trains, autos, medical equipment, and telephone technology that were crucial for the construction of infrastructure. The West German deliveries amounted to between 10 and 15 percent of annual Israeli imports." (74)

What is interesting here is that this financial relationship between Germany and Israel serves as an example of the Marxist theory of economic exploitation.

Political philosopher Roger Scruton explains the function of "ideology" in Marxist theories: "[I]deology' denotes any set of ideas and values which has the social function of consolidating a particular economic order, and which is explained by that fact alone, and not by its inherent truth or reasonableness...Ideology wins support for class rule, by persuading oppressed classes to accept the description of reality which render their subordination 'natural.' It therefore has three principal functions: to legitimate, to mystify, and to console." (75)

The contradictions, absurdities, and outright falsities in the Holocaust ideology are legion. (76) The promotion of the Holocaust ideology in Germany is not be explained because of its inherent truth or reasonableness. Rather, its dominance is largely explained by the fact that it serves to "justify" and "legitimate" the exploitative economic relationship, imposed upon a prostrate Germany by the

victorious Allies, between the Israeli and German people. The Holocaust ideology "persuades" the German masses that their financial subordination to Israel is "wholly morally correct and natural."

Yet, the Holocaust doctrine and the sociopolitical status quo that it "justifies" contain with it the seeds of its own destruction. The more the German national identity is assaulted with Holocaust falsehoods, the more the German people are financially exploited by this, so to will more and more Germans come to reject the Holocaust doctrine and the sociopolitical order that is associated with it.

If the current German rulers are truly interested in building a stable democratic society, they would allow freedom of debate on the Holocaust issue, and attempt to get at the whole truth. Basing political systems upon demonstrable falsehoods that degrade and exploit the German people makes for a very politically unstable and volatile situation (.7)7

X. The Holocaust Ideology and Jewish Identity

The Holocaust doctrine is part and parcel of the entire ideological package that forms Jewish identity, and Holocaust revisionism is perceived as a grave threat to this identity.

Dr. Robert Jan van Pelt perceives Holocaust revisionism as an evil assault upon the Jewish self-image and identity. In a frank and honest discussion, he admitted that when he read Holocaust revisionist literature, he "had come face to face with a dangerous personal abyss." His implicit conclusion is that this is one of the main reasons why Holocaust revisionism should be attacked and destroyed. (78)

Professor van Pelt then quotes Jewish writer Erika Apfelbaum as to why Holocaust revisionism is "so evil" and why it should be attacked and refuted. She stated: "Current Jewish history is deeply rooted in Auschwitz as the general symbol of the destruction of the Jewish people during the Holocaust. For someone whose past is rooted in Auschwitz, the experience of reading through the revisionists' tortured logic and documentation is similar to the psychologically disorienting experience of sensory deprivation experiments or solitary confinement in prison, where one loses touch with reality. The insidious effect of reading this [Holocaust revisionist] literature is to lose one's identity as a survivor and, more generally, as a Jew. Therefore, the revisionist allegations serve to dispossess the Jews from their history and in doing so, in seeking to destroy a people's history, a symbolic genocide replaces a physical one." (79)

Eventually, the world Jewish community is going to have to face up to the lies and exaggerations in the Holocaust story, and rebuild their religious/ethnic identity on something other than Holocaust falsehoods. This will be a major challenge for Jews in the future.

XI. Closing Statement: What is to be done?

The Holocaust ideology plays an enormous political, social and economic role in world affairs. It is as if the whole emotional, intellectual, and institutional set-up of the post World War II world has been built around it. It serves as an ideological "justification" for the sociopolitical arrangements in many parts of the world today. Despite the fact that it is a demonstrably weak and flimsy ideology, it has amazing resiliency. The reason for this is plain to see. There are powerful Jewish and non-Jewish interests behind it.

One of the best demonstrations of the Holocaust doctrine's weakness is the fact that it is surrounded with strictly enforced taboos, prison sentences, and threats of career destruction to protect it from rational criticism. This alone should tell people how weak and flimsy it really is. A belief that rests on good reason and solid evidence does not need legal restrictions and extra-legal, underhanded tactics to protect it.

The world sociopolitical status quo that the Holocaust ideology "justifies" and "legitimizes" is threatened with collapse. In this world of endless war and violence, it is the duty of the intellectuals and scholars to attempt to come up with peaceful resolutions to the problems humanity faces. It is now up to the powerful Jewish and non-Jewish interests that are behind the Holocaust ideology to engage its opponents, the revisionists, in free and democratic debate so we may get at the truth about the fate of the Jews during World War II. In this way, we can help to build a more rational and humane world order.

Footnotes

1. "Iran Summit Questions Holocaust," *Investor's Business Daily*, 12 December 2006, p. A1.
2. "Olmert asks pope to call on Christians to protest Holocaust denial," *Yahoo! News*, 13 December 2006.
3. Christine Hauser, "Leaders condemn talks against Holocaust," *The Plain Dealer* (Cleveland, Ohio), 13 December 2006, p. A 9.

4. Ibid.
5. For these and other quotes from world leaders, see the ADL's web site, "Iran Hosts Anti-Semitic Hatefest in Tehran: Responses from World Leaders." Online http://www.adl.org/main_International_Affairs/iran_holocaust_conference.htm?Multi_page_sections=sHeading_4
6. For example, see Paul Grubach, "Reflections in the Aftermath of the Iran Holocaust Conference: Is the Holocaust an Indisputable Fact as World Leaders Say?" Online: <http://www.codoh.com/viewpoints/vppgiran.html>
7. Michael Slackman, Mona el-Naggar, Nazila Fathi, "Deep Roots of Denial for Iran's True Believer," *The New York Times*, 14 December 2006, p. A 3.
8. Nazila Fathi, "Israel Fading, Iran's Leader Tells Deniers of Holocaust," *The New York Times*, 13 December 2006, p. A 10.
9. Leon Poliakov, *The Harvest of Hate: The Nazi Program for the Destruction of the Jews of Europe* (Holocaust Library, 1979), p.108.
10. *The Sault Star* (Canada), "Scientific evidence of Holocaust missing," January 18, 1985, p.A11; See Hilberg's testimony in Barbara Kulaszka, ed., *Did Six Million Really Die? Report of the Evidence in the Canadian "False News" Trial of Ernst Zundel—1988* (Samisdat, 1992), p. 39. Online: <http://zundel.org/english/dsmrd/dsmrd09hilberg.html> Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers* (Beate Klarsfeld Foundation, 1989), p.429. Online: <http://www.mazal.org/Pressac/Pressac0429.htm>
11. Pressac, p.429. Online: <http://www.mazal.org/Pressac/Pressac0429.htm>
12. Robert Jan van Pelt, *The Case for Auschwitz: Evidence from the Irving Trial* (Indiana University Press, 2002), p. 5.
13. Ibid, pp. 145, 159.
14. Deborah Lipstadt, *Denying the Holocaust: The Growing Assault on Truth and Memory* (The Free Press, 1993), pp. 101, 188.
15. Yehuda Bauer, "Auschwitz: The Dangers of Distortion," *Jerusalem Post International Edition*, week ending September 30, 1989, p.7; Peter Steinfels, "Auschwitz Revisionism: An Israeli Scholar's Case," *New York Times*, November 12, 1989. Robert Jan van Pelt makes a similar point, p. 109.
16. For example, see Ernst Gauss, ed., *Dissecting the Holocaust: The Growing Critique of "Truth" and "Memory"* (Theses and Dissertations Press, 2000).
17. "The Conclave of Hate," *Forward*, December 2006, p. A 12.
18. Jeffrey Herf, *The Jewish Enemy: Nazi Propaganda During World War II and the Holocaust* (The Belknap Press of Harvard University Press, 2006), p. 33.
19. Nazila Fathi, "Iran Invites Scholars to Assess Holocaust as History or Fiction," *The New York Times*, 6 December 2006, p. A. 5.
20. Nazila Fathi, "Iran Opens Conference on Holocaust," *The New York Times*, 12 December 2006, p. A 3.
21. Michael Collins Piper, "What Really Happened in Iran..." Online: <http://www.whatreallyhappened.com/iranholocaustconf.php>
22. Ibid.
23. Online: http://www.davidduke.com/general/live-from-america-and-around-the-worldlisten-to-todays-or-an-earlier-webcast-of-david-duke-live-internet-radio-broadcast-live-every-weekday-sunday-e-mail-or-post-your-questions-to-rep-duke_1333.html#more 1333 Scroll down to David Duke's Monday, December 11, 2006 broadcast, "Duke Speaks at Holocaust Conference."
24. Nazila Fathi, "Israel Fading, Iran's Leader Tells Deniers of Holocaust," *The New York Times*, 13 December 2006, p. A 10.
25. Piper.
26. Robert Faurisson, "The Victories of Revisionism." Online: <http://www.codoh.com/viewpoints/vprfvict.html> Frederick Toben, "The 'Holocaust-Shoah' in Time & Space, not Memory." Online: <http://www.adelaideinstitute.org/2006December/contents.htm>
27. "Rogues and Fools," *The New York Times*, 15 December 2006, p. A 40.
28. Online: <http://www.juancole.com/2006/05/hitchens-hacker-and-hitchens.html> For a short discussion of this with appropriate documentation and links to Juan Coles's writings, see Online: http://www.fpp.co.uk/Letters/History_07/Persia_220307.html
29. Christine Hauser, "Leaders condemn talks against Holocaust," *The Plain Dealer* (Cleveland, Ohio), 13 December 2006, p. A 9.
30. For example, the Anti-Defamation League promotes this falsehood. See "Iran's President Mahmoud Ahmadinejad in his Own Words." Online: http://www.adl.org/main_Anti_Semitism_International/ahmadinejad_words.htm
31. Arthur Butz, *The Hoax of the Twentieth Century: The Case Against the Presumed Extermination of European Jewry* (Theses & Dissertations Press, 2003), p.299.
32. "President reiterates that Holocaust is 'myth.' Reuters News release, 14 December 2005.
33. Hugh J. Schonfeld, *The Passover Plot: New Light on the Life and Death of Jesus* (Bantam, 1967).
34. According to the blurbs on the book's cover, it was discussed in *Publishers' Weekly*, *Saturday Review*, *The Queen Magazine*, *Chicago Tribune*, *King Features Syndicate*, and *The Christian Herald*.
35. John M. Allegro, *The Sacred Cross and the Mushroom: A Study of the nature and origins of Christianity within the fertility cults of the ancient Near East* (Bantam, 1971).

36. Michael Shermer and Alex Grobman, *Denying History: Who Says the Holocaust Never Happened and Why do they Say it?* (University of California Press, 2000).
37. Dion Nissenbaum, "Experts debunk claims in Jesus Documentary," *The Plain Dealer* (Cleveland, Ohio), 27 February 2007, p.A 4.
38. Elaine Sciolino, "Teacher in Hiding After Attack on Islam Stirs Threats," *The New York Times*, 30 September 2006, p. A 3.
39. Ibid.
40. "French president orders probe into revisionist comments," *European Jewish Press*, 25 December 2006. Online: <http://www.ejpress.org/article/12289>
41. Roger Scruton, *A Dictionary of Political Thought* (Harper & Row, 1982), p. 461.
42. Lipstadt, p.1.
43. Raul Hilberg, *The Destruction of the European Jews: Student Edition* (Holmes & Meir, 1985), p. 5.
44. Lipstadt, passim.
45. Quoted in Pierre Vidal-Naquet, *Assassins of Memory: Essays on Denial of the Holocaust* (Columbia University Press, 1992), p. xiv.
46. Marc Perelman, "Iran Proposal for Shoah Rebuffed by Europeans," *Forward*, 24 February 2006, p.7. "Drawing the Line on Iran," *Forward*, 24 February 2006, p. 10.
47. Ibid.
48. *The Encyclopedia of Philosophy*, 1967 ed., s.v. "Karl Raimund Popper," by Anthony Quinton.
49. Kevin MacDonald, *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy, with Diaspora Peoples* (Writers Club Press, 2002), p.364.
50. Ibid, p. 363.
51. See Mark Weber, "Freedom for Europe's Prisoners of Conscience!: Irving, Zundel, Rudolf Still in Prison." Online: http://www.ihr.org/news/061112_prisoners_of_conscience.shtml>http://www.ihr.org/news/061112_prisoners_of_conscience.shtml
52. Nuremberg document 008-USSR; IMT "blue series," Vol. 39, pp. 24-25. Yisrael Gutman and Michael Berenbaum, eds., *Anatomy of the Auschwitz Death Camp* (Indiana University Press, 1994), pp. 61-62; Lipstadt, p.188, footnote.
53. See photograph at <http://zundel.org/english/antiprop/plaques/pope.jpg> Also, see photograph at Paul Grubach, "The Christian Religion and the Iran Holocaust Conference: An Open Letter to Pope Benedict XVI." Online: <http://www.codoh.com/viewpoints/vppgpope>.
54. Gutman and Berenbaum. Lipstadt, p. 188, footnote.
55. See footnote 15.
56. Frederick Toben, "The 'Holocaust-Shoah' in Time & Space, not Memory." Online: <http://www.adelaideinstitute.org/2006December/contents.htm>
57. Scruton, p. 311.
58. John Vinocur, "Pope Prays at Auschwitz: 'Only Peace!'" *The New York Times*, 8 June 1979, p.A1.
59. Ibid.
60. van Pelt, p.14.
61. Ibid, p.109.
62. Germar Rudolf, *The Rudolf Report: Expert Report on Chemical and Technical Aspects of the 'Gas Chambers' of Auschwitz* (Theses & Dissertations Press, 2003), p.273.
63. Charles Weber, "Cui Bono? An American veteran's views on non-Jewish toleration and propagation of the extermination thesis," *The Journal of Historical Review*, Spring 1982, vol 3, no 2, p.105. Online: http://www.ihr.org/jhr/v03/v03p105_Weber.html
64. General Assembly, GA/10569, 26 January 2007, "General Assembly Adopts Resolution Condemning Any Denial of Holocaust: United States Representative Says to Deny Events of Holocaust Tantamount to Approval of Genocide in All its Forms." Online: <http://www.un.org/News/Press/docs//2007/ga10569.doc.htm>
65. Lipstadt, p.213.
66. Weber.
67. footnote 64.
68. Herf, p.176.
69. VOA News, Editorials Reflecting the Views of the United States Government, "Holocaust Conference in Iran," 22 December 2006. Online: <http://www.voanews.com/uspolicy/2006-12-22-voa5.cfm>
70. Liat Collins, "From the Ashes," *The International Jerusalem Post*, 4 February 2005, p.4.
71. Avraham Shmuel Lewin, "Rice: Israel's Security is Key to Security of Rest of World," *jewishpress.com*, 14 May 2003. Online: http://www.jewishpress.com/news_article_print.asp?article=2380
72. Footnote 69.
73. "The Risks of War," *Forward*, 14 April 2006, p.10.
74. Jeffrey Herf, *Divided Memory: The Nazi Past in the Two Germanys* (Harvard University Press, 1997), p.288.
75. Scruton, p.213.

76. See Gauss.
77. For a discussion of this, see Paul Grubach, "Should Germany and Austria Tolerate Holocaust Revisionism?: Reflections on the Upcoming Irving, Zundel and Rudolf Trials." Online: <http://www.codoh.com/viewpoints/vppgtolerate>
78. van Pelt, p.70.
79. Ibid.

<http://www.codoh.com/viewpoints/vppgsacred.html>

PANIC

Italian university bars Holocaust denier

By MARTA FALCONI

ROME- An Italian university closed one of its campuses for the day Friday to prevent a planned lecture by a retired French professor who denies gas chambers were used in Nazi concentration camps.

Robert Faurisson, who has been convicted five times in France for denying crimes against humanity, had been expected to speak at a local hotel instead but that conference too was later canceled after scuffles with protesters.

Faurisson had been invited to lecture at the University of Teramo, in central Italy, by Claudio Moffa, a professor of Asian and African history and director of a master's program in Middle East studies.

The university cited security fears surrounding the lecture in announcing the closure of its campus housing the law, political science and communications departments.

"(There is) a climate of tension which could put in danger the safety of the students," the university said.

Police in Teramo said Moffa and Faurisson had to be escorted out of a cafe off campus where they were having a small news conference Friday after a group of about 100 people protested in the street, shouting insults at them.

Moffa was pushed by a protester, said police official Mimmo De Carolis. When reached by telephone, Moffa said the lecture had been canceled because of the attack, but gave no other details.

Faurisson has caused outrage in France, arguing for a decade against evidence that Nazi Germany systematically destroyed the Jews. He maintains that no gas chambers were used in Nazi concentration camps during World War II.

The university administration had issued an official warning to Moffa to cancel the invitation, arguing that Faurisson's qualifications were "absolutely inadequate and don't deserve academic legitimization."

Moffa had cited his right to teach freely in defending his invitation to Faurisson.

"I want to specify that I am not a denier, but I think it is fair to allow a free debate and different interpretations of historical events," Moffa wrote on his Web site.

The Nazi-hunting Simon Wiesenthal Center had urged the university to cancel the event.

"To welcome Faurisson is an embarrassment to Italian academia, offends the families of Italian martyrs who fell in fighting the scourge of fascism ... and encourages a perverse propaganda to incite a new generation to anti-Semitism and racist doctrine," the center said.

Last year, Faurisson took part in a conference in Iran, which gathered some of the most well-known U.S. and European Holocaust deniers to debate whether the World War II genocide of Jews took place.

The gathering touched off a firestorm of indignation across the world and particularly in Europe, where many countries have made it a crime to publicly disavow the Nazis' systematic extermination of 6 million Jews.

Denverpost.com 05/18/2007 02:57:41 PM MDT
http://www.denverpost.com/nationworld/ci_5929313

CLOSING DOWN

Victory for Holocaust Denier

Fredrick Töben

'An Italian university closed one of its campuses for the day Friday to prevent a planned lecture by a retired French professor who denies gas chambers were used in Nazi concentration camps. [And in so doing has given him mucho publicity in the International Herald Tribune and elsewhere. It has also robbed all of its students of a full day of study.]

Robert Faurisson, who has been convicted five times in France for denying crimes against humanity, is expected to speak at a local hotel instead. [If he'd spoken at the university a few fools would've attended; or students and others would have showed up to protest. Both outcomes would have been fine. Both would have avoided international publicity for Faurisson's cause and the denial of class time to the university's students.]

The University of Teramo cited security fears in announcing the closure of its law, political sciences and communications departments. "(There is) a climate of tension which could put in danger the safety of the students," the university said in a statement. [UD very much doubts anything other than perhaps a protest would have happened.] The Nazi-hunting Simon Wiesenthal Center had urged the university to cancel the event.

"To welcome Faurisson [a protest would have made clear that he was not welcomed] is an embarrassment to Italian academia, offends the families of Italian martyrs who fell in fighting the scourge of fascism ... and encourages a perverse propaganda to incite a new generation to anti-Semitism and racist doctrine," the center said in a statement. [This language -- incitement, scourge -- lends Monsieur Retired Crank a wholly undeserved significance.]

Faurisson has caused outrage in France, arguing for a decade against claims that Nazi Germany systematically destroyed the Jews. He maintains that no gas chambers were used in Nazi concentration camps during World War II.' [So let him maintain that. Don't get all skeered and make a Thing out of him.]

Au contraire: by allowing this event to happen, the university ran the risk to be associated with the content of his talk, or at least to acknowledge that Holocaust denial would be somehow acceptable in a public forum such as the university in question. Please bear in mind that while Europeans should not measure American situations by a European yardstick, likewise Americans should not measure a European situation with an American yardstick. In Europe, there is a different tradition regarding freedom of speech, some topics are generally agreed by society to be out of the question.

Chris | 05.18.07 - 1:49 pm | #

I'm well aware, Chris, that they shouldn't judge us by their standards, and we shouldn't judge them by ours. And I know that Europe has excellent reasons for being much more skittish about these particular matters than America.

But I hope you can see the absurdity of outcomes like these - closing a university - and the way they should prompt Europeans to begin thinking differently about free speech.

ud | 05.18.07 - 2:09 pm | #

Well definitely they should have just cancelled the event instead of closing down the campus. But you know, even in America, Holocaust denial is not considered sufferable. Even though it is not illegal, like in many European countries (and I am surprised that Italy is not amongst them), I could not well imagine a renowned American university giving the floor to a Holocaust denier.

Very bad judgment by the professor who invited him--the argument about "free debate and different interpretations of historical events" in this context makes about as much sense as a physics professor sponsoring a debate about whether gravity causes attraction or repulsion between objects.

Once the invitation had been issued, a good response by the university would have been to sponsor a counter-lecture by reputable historians focusing on serious historical documentation.

And Chris, when you say "In Europe, there is a different tradition regarding freedom of speech, some topics are generally agreed by society to be out of the question" it sounds as if you're asserting that anything that is somebody's social tradition must be respected. Surely you wouldn't apply this to (for example) the old Russian and East European tradition of pogroms or the old American southern tradition of racial segregation.

Indeed, perhaps the existence of traditions mitigating against free speech in some countries had something to do with enabling the political climate that led to the Holocaust.
david foster | Homepage | 05.18.07 - 3:15 pm | #

1. This closing a university is a massive sign of how morally and intellectually bankrupt are those who believe in the Holocaust-Shoah and who fear objective scrutiny of their belief, which they are passing off as an historical fact.
2. The Holocaust-Shoah has no reality in space and time, only in memory.
3. Future generations will be astounded by the gullibility of those who hunt down the courageous individuals that refuse to believe in the Holocaust-Shoah story.
4. It is as if the Holocaust-Shoah is some kind of new religion. How else can it be explained that blasphemy laws are specifically designed to give legal protection to the Holocaust-Shoah narrative.
5. Thanks to the courageous Iranian President Dr Mahmoud Ahmadinejad - who did not bend to Jewish pressure and cancel the December 2006 Teheran Holocaust Conference - that the topic is now up for debate.
6. Perhaps we should be reminded that those who are dismantling the Holocaust-Shoah are actually hurting millions of individuals who live off that Holocaust-Shoah industry.
7. Then also it must be remembered that a dismantling of the Holocaust-Shoah industry will liberate specifically Germans who have been defamed for over 60 years for a crime they did not commit.

toben@adelaideinstitute.org

<http://www.adelaideinstitute.org>
Dr Fredrick Toben | Homepage | 05.19.07 - 2:57 am | #

<http://margaretsoltan.phenominet.com/>

WHORISH

Holocaust Denier Robert Faurisson invited and then disinvited to Italian university

Deborah Lipstadt

It's hard to believe but Robert Faurisson, an unabashed Holocaust denier who has been convicted five times in France for denying crimes against humanity, was invited to lecture at the University of Teramo. He was scheduled to speak today but the university, claiming security fears, closed down for the day.

The picture comes from the Iranian Holocaust denial conference [note the so-called rabbis behind them]. The woman is Lady Renouf, whom my defense team dubbed Brunhilda during the trial. [For more on her see my book

<http://search.barnesandnoble.com/booksearch/isbnInquiry.asp?z=y&EAN=9780060593773&itm=1> History on Trial, pp. 128, 178, 294, 296-97]

What I find most mind-boggling is that Faurisson was invited to give a lecture at the university by Claudio Moffa, a professor of Asian and African history and director of a master's program in Middle East studies.

That's the frightening aspect. I have no idea of Moffa's views on the Middle East. But if he chose to extend an invitation to someone such as Faurisson, an avowed denier, Moffa's academic credentials are certainly called into question.

[I spent a day with Faurisson in Vichy when I was doing research for *Denying the Holocaust*. I found him to be a vile human being.]

18 March 2007

<http://lipstadt.blogspot.com/2007/05/holocaust-denier-robert-faurisson.html>

CLOSE THE GATES !!!

A step too far?

There was only one way to stop a Holocaust denier from speaking: close the university.

John Hooper

Should Holocaust deniers be prevented from airing their views? And, if so, how far is it right to go in stopping them? The questions arise because of what happened over here on Thursday night in the central Italian university city of Teramo.

Robert Faurisson, a retired academic who has been convicted five times in his native France for denying crimes against humanity, had been invited by a member of the staff to give a lecture. His host is one Claudio Moffa, a professor who runs the university's master's programme in Middle Eastern studies.

Moffa was asked by the university authorities to think again. He refused. So the rector, Mauro Mattioli, decided the only thing left was to temporarily

<http://www.jpost.com/servlet/Satellite?cid=1178708633145&pagename=JPost%2FJPArticle%2FshowFull> shut down the university, which he did.

He said his decision was forced on him by security considerations. In a statement, the university authorities spoke of a "climate of tension that could endanger the safety of students".

Indeed, when Faurisson tried earlier today to speak at a hotel, there were scuffles with protesters and the event was cancelled. However, it is also worth noting that the rector had been given a clear indication by Italy's centre-left government of what was expected of him.

In a letter quoted by *La Repubblica*, the higher education minister, Fabio Mussi, said "inviting to an Italian campus a figure ... who denies the gravity of the Shoah has no academic merit, but merely bears witness to a mediocre provocation".

For professor Moffa, on the other hand, it is a question of academic and intellectual freedom. His <http://www.claudiomoffa.it/> website vaunts a declaration of support for his initiative, signed by more than 20 other Italian academics.

The professor claims that he is not himself a Holocaust denier. But his most recent relevant posting to the site is entitled "Why Faurisson and the 'deniers' convince me more and more".

Picking up on the prison sentence given to David Irving and the various penalties inflicted on his guest, he poses the following question: "Why is ... judicial harassment that smacks of manic obsession necessary if the arguments of Faurisson and Co are indeed 'unfounded'?"

Answers anyone?

The Guardian, May 18, 2007

http://commentisfree.guardian.co.uk/john_hooper/2007/05/a_step_too_far.html

ANOTHER DAY IN THE EMPIRE

B.C. B'nai Brith: Your Humble Blogger is a Hate Criminal

Kurt Nimmo

Earlier today, I received an email from Chris Cook, the assistant editor of Atlantic Free Press and host of the Gorilla Radio program in Victoria, British Columbia, Canada. According to Chris, the British Columbia branch of the B'nai Brith has accused the PEJ News website of hate crimes for posting eighteen articles, including at least one your humble blogger. In my case, the B'nai

Brith apparently took exception to [Israel Plans Torture Center for Abducted Lebanese](#), an article detailing the fact, reported by *Yedioth* Internet, that Israel "started constructing a temporary detention center designed to hold the Lebanese prisoners" during the invasion of Lebanon last July.

Of course, it is not a hate crime for *Yedioth* Internet to report such things, but it is a hate crime for a blogger to write about the facts, especially when he mentions the indisputable fact Israel violated the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment during its previous invasion and occupation of Lebanon. It is also a hate crime to mention a 1999 Human Rights Watch report that stated Israel had imprisoned hundreds of Lebanese arbitrarily in the **Khiam torture facility**. "Many of the detainees, including women, have been tortured during interrogation and subjected to abysmal conditions of confinement," Human Rights Watch stated in the report.

It is probably more hateful to cite Arjan El Fassed and *Electronic Intifada*. "Prisoners have been routinely tortured [at Khiam], three times a day. Torture included beatings, being prodded with electrical cables in sensitive parts of the body and being hung from painful positions.... Detainees were given inadequate food rations and beaten when they prayed.... Among the prisoners were Lebanese journalist Cosette Ibrahim, kidnapped while reporting in southern Lebanon." No doubt Cosette Ibrahim is a hate criminal. "Some of the detainees were children.... Between 1987 and 1995 prisoners in Khiam were not allowed access to their families. They were denied the right of prompt judicial review of the lawfulness of their detention. A number of detainees have died in Khiam, some of them after torture, others because of lack of medical treatment."

As well, it is a hate crime to mention the Ketziot prison in Israel. "The soldiers used bulldozers to push the dunes up like mountains around it. The sun there felt like someone was pouring fire on you. It was a place with no buildings, only tents with cells," a Palestinian, Abed Khalil, told the Inter Press Service Newswire. "The floors of the cells at Ketziot did not sit on concrete but directly on the desert. At night when you slept, the scorpions and black snakes came in through the sand.... If you did not give information about people in your camp, the soldiers beat you. If you did give information, they said it proved you were a terrorist, so they kept you longer. And they beat you." Abed Khalil is not only a terrorist, but a hate criminal to boot.

However, it is especially hateful and antisemitic to write the following: "In Israel, with racist and sociopathic Zionists at the helm, it will be business as usual in regard to the Lebanese people, who are considered little more than *untermenschen*."

Of course, here in America, we have our very own sociopaths, more accurately described as psychopaths, at the helm, although they are not particularly racist, as they slaughter people of all races and creeds as millions of Iraqis, Serbs, Vietnamese, Latin Americans, and others can attest. I write about the American version of psychopath as well, but that, is not the business of B'nai Brith in British Columbia.

If you think the B'nai Brith is nothing to worry about in Canada, consider they have worked closely with the Canadian Human Rights Tribunal and played an instrumental role in the arrest and deportation of Ernst Zundel to Germany. Zundel now sits in a German prison, convicted of Holocaust denial. Another writer, the late Doug Collins of the Vancouver area North Shore News, was targeted by the B'nai Brith in 1994 for infringing "human rights"~specifically, he had criticized the film Schindler's List~an accusation summarily dismissed by the British Columbia Human Rights Tribunal.

In 2000, before "everything changed," the B'nai Brith told CBC News "anti-Semitism is on the rise in Canada," even though statistics demonstrate "there were 42 reported incidents of anti-Semitic vandalism in 1998, down a significant 28 per cent from the 58 incidents reported last year. This trend is consistent with police reports across the country and may be the result of crackdowns by the police Hate Crimes Units" of the sort B'nai Brith apparently want to sic on PEJ News for the hate crime of posting articles critical of Israel. [...]

May 20, 2007

<http://uruknet.info/?p=m33030&s1=h1>

ON DAVID IRVING THE BEST REVISIONIST JUDGEMENT :

Jailing Opinions, Produced by Lady Michele Renouf

**Reviewed by [Arthur R. Butz](#)
Dec. 29, 2006**

Jailing Opinions. A documentary exploring the criminalization of normal historical enquiry and expression, including first-hand accounts from those attending the trial of British historian David Irving who is currently incarcerated in Vienna, Austria, for talking about events that happened (or not, as the case may be) more than sixty years ago. A DVD produced and narrated by Lady Michele Renouf and published in Sept. 2006. Running time 116 mins. Three Chapter Format: 1: Illegal Opinions; 2: Freedom of Speech; 3: Heresy Trials. Available from Telling Films, PO Box 18812, LONDON SW7 4WD, UK . Tele/fax +44 207 460 7453. Email address: tellingfilms@hush.com. Suggested donation towards the making of the film: US\$19.99 plus \$6.00 p&p.

DISCLAIMER: It is not to be presumed that JAILING OPINIONS is endorsed by the British historian, David Irving, who could not access this film while imprisoned.

My earlier review (SR #133, November 2006, www.codoh.com/report/sr133.html) is assumed fresh in the mind of the reader. Again I shall use the term "revisionist" as synonymous with "Holocaust revisionist" and "Holocaust denier", and I apply "confrontation" and "credentials" as important tests in evaluating a DVD intended for the layman viewer.

This DVD is generally professionally done. In its production Lady Renouf applied well her background as a model and actress. For example there are observations made, relating to the subliminal aspects of the media treatment of the persecution of revisionists, that I would not have noticed unaided.

David Irving was arrested in Austria in November 2005 for denying, in 1989 in an exchange with a Vienna journalist, that there were gas chambers at Auschwitz. In February he was sentenced to three years imprisonment. His case is the basis of this DVD. The case of Ernst Zündel is also treated but only to a relatively small extent, and the case of Robert Faurisson gets even less notice. This review, therefore, is mainly an exercise in weighing David Irving and our relationship to him.

Submission of this review was delayed by the editor's participation in the Tehran conference and by the Christmas holiday. When during that recess Irving was released on probation hasty changes were required here.

Lady Renouf has been closely associated with David Irving since the Lipstadt trial in 2000, when she was attracted to the case by Irving's public comments that Jews should be more concerned with why they are scorned rather than how. At Irving's invitation, she sat at his side throughout the trial. After Irving lost this civil action, Renouf invited Irving and Count Nikolai Tolstoy (a long-standing family friend) to a Russian dinner-discussion at the elite "Reform Club" on London's Pall Mall, where she was a member of ten years standing. Both historians sat as her guests at that evening's Current Affairs Society top table. The following day a cabal demanded, and got, Irving's banning from future Club functions, but failed to get Renouf's expulsion. However after her nomination to an important committee had again made her membership controversial, an amplified campaign succeeded in winning her expulsion in 2003.

Renouf was studying for a Master's degree in Psychology of Religion at Heythrop College of the University of London during 1999 - 2001 when she was asked to "study elsewhere".

She has visited jailed revisionists in Austria and Germany and attended the July 2006 trial of Robert Faurisson in Paris. In summary, Lady Renouf knows the score because she learned it the hard way or, if you wish, the easy way.

David Irving is a military historian of major achievement. Prof. Harold C. Deutsch, a President of the Conference Group on Central European History, an important official of the wartime OSS and later an interrogator of Nazis at Nuremberg, and then at the U.S. Army War College, wrote (*American Historical Review*, June 1978, p. 758) that Irving's book on Field Marshal Erwin Rommel, entitled *The Trail of the Fox*,

"is another example of extraordinary enterprise and ingenuity in ferreting out material others have overlooked or have resigned themselves to do without. His success here is as dazzling as in *Hitler's War*.

". . . .Aspiring biographers who are less well equipped with personally-discovered material will perforce hesitate to follow *The Trail of the Fox*."

To those who complain that Irving has no Ph.D. in history, or even a university diploma, I reply that such an endorsement is much harder to get than a Ph.D. in history.

This glowing evaluation of Irving as a military historian does not apply to Irving as a revisionist, and I believe a retrospective view of his record on the Jewish aspect is necessary. It has been erratic from the beginning.

It started, as far as I know, with the publication in 1975 of *Hitler und Seine Feldherren*, the German version of *Hitler's War*, which finally made its appearance in 1977. In the Introduction Irving declared that "The Diary of Anne Frank" had been authored by Meyer Levin. I knew that to be a story that had been bouncing around in dubiously sourced publications at the time and I was

surprised that a historian of Irving's stature had not taken the trouble to confirm the story before passing it along in a book. Levin was involved in the English language adaptation for the stage, not the original Dutch language book.

Hitler's War did not advance that claim, but it did advance what became Irving's most controversial thesis, supported by an illogical interpretation of some personal notes of Himmler, arguing that while the physical exterminations of Jews took place, Hitler did not order them, was opposed to them, and was unaware of them until late in the war.

Irving's first appearance at a conference of the Institute for Historical Review came in 1983, his lecture being published in the Winter 1984 issue of the *Journal of Historical Review* (www.ihr.org/jhr/v05/v05p251_Irving.html). He devoted many words to the Jewish aspect, but his remarks were enigmatic and useless. Though it seemed that he accepted the extermination legend as it applied to Auschwitz, he ended up declaring that he will not

"go into the controversy here about the actual goings-on inside Auschwitz, or other extermination or concentration camps. We do know in the meantime that Dachau is a legend, that everything that people found in Dachau was in fact installed there by the Americans after the war – rather like Disneyland"

I wondered what was the point of going into the Jewish aspect at all while disregarding the problem of Auschwitz; that's the elephant in the living room! As for the remarks about Dachau, they reminded me of the earlier remarks about Meyer Levin, as I had seen them in similar dubious publications. The Dachau crematorium was real, the delousing gas chamber was real, and the shower was real. Some modifications may have been made to the shower to help pass it off as a gas chamber, but that doesn't make the place a "Disneyland". The remark made it clear that, even at that late date, Irving did not understand the problem.

A serious involvement with revisionism came in 1988 in the second Zündel trial, with the appearance of the Leuchter Report. Irving seemed convinced and even published his own version of the Report. However his subsequent behavior was erratic, evasive and vacillating and many of us were losing patience with him. In 1995 Irving said that the number of Jews who died from all causes "might have been as many as four million" and, in communicating with Mark Weber, Director of the Institute for Historical Review, based this opinion on the well-known Korherr Report, discussed in many revisionist publications. At that point I lost patience and advised Weber to stop presenting Irving as a revisionist leader.

From that point on, I did as I had advised Weber and I have not been confounded. However Irving had, until his arrest in Austria, what I considered the most current web site from the revisionist point of view, because I looked at it almost every day for recent news stories of interest.

In 2002 the *Journal of Historical Review* respectfully published Irving's opinion that there were no gas chambers at Auschwitz, just near Auschwitz (www.ihr.org/jhr/v21/v21n3p29_irving.html), but this only confirmed what I had

by then been expecting from Irving. I was upset only that this descent into what could pass for slapstick comic revisionism was a feature in the demise of that once-great *Journal*, which died with that issue.

In an article in *Atlantic Monthly* (Feb. 2000), during the Irving-Lipstadt trial, D.D. Guttenplan remarked that "What David Irving actually believes about the Holocaust remains mysterious Irving's arguments have a quicksilver quality, and over time he has occupied a number of contradictory positions." Right on! That is why veteran revisionists do not consider him a comrade, and that is why our enemies who know better delight in representing him as revisionist no. 1.

Lady Renouf's objectives are not revisionist, and no deep revisionist knowledge is evident here. She is mainly interested in fighting Jewish bullying. Since Irving's revisionist status is problematical, therefore, we must ask whether the centrality of Irving in Renouf's DVD serves the revisionist objectives that I have defined. Applying the tests of credentials and confrontation, it does serve those objectives, but I have caveats.

The DVD establishes Irving's credentials as an important historian of World War II. Confrontation on "Holocaust" issues, indeed successful confrontation, is established here, ironically, by noting an aspect of Irving's most infamous defeat: the Lipstadt trial in 2000. For reasons not worth exploring here, in that libel trial the reality of the gas chambers became an important issue, and at that point Irving was arguing there were none at Auschwitz. Irving had both been denied the support of important revisionists in arguing that issue, and he had also eschewed such support (remember, Irving has to be ambiguous or contradictory on the "Holocaust" – don't blame the apparent contradiction on me!). However his arguments obviously drew on the copious revisionist literature so effectively that the judge conceded (judgment of 11 April 2000) his surprise at the overturning of some of his assumptions, conceding that Irving

"is right to point out that the contemporaneous documents, such as drawings, plans, correspondence with contractors and the like, yield little clear evidence of the existence of gas chambers designed to kill humans. Such isolated references to the use of gas as are to be found amongst these documents can be explained by the need to fumigate clothes so as to reduce the incidence of diseases such as typhus."

Irving should not have been surprised when the judge ruled against him anyway, affirming his continued belief in the gas chambers on the basis of the usual arguments, based mainly on testimonies, this time put to the court by defense expert Robert Jan van Pelt and later published as the book *The Case for Auschwitz*. As for the missing holes in the roofs of the morgues, the judge even embraced van Pelt's explanation (pp. 370f, 406 of the book) by ruling "There is a possibility that the holes were backfilled." The logic as presented by van Pelt is flawed on several grounds, but this is not the place to examine it.

Irving's views on the "Holocaust" have been unclear, to put it delicately. However there is no lack of clarity on this fact: Austria imprisoned a major

historian for expressing dissenting historical views, these views being of conceded weight as historiography. This DVD brings all that out nicely.

Now the devil's side. Shortly after his release, AP reported that Irving "said he had been obliged to express regret during the court case but now had 'no need any longer to show remorse.'" The euphoria of some revisionists was understandable, as the words seemed to confirm their assumptions. They should have looked at what followed: "During his one-day trial earlier this year, Irving pleaded guilty to the charge of denying the Holocaust but maintained he never questioned it in the first place."

Then Irving gave an interview to *The Guardian*, posted on Dec. 22, repeating his claim that there were no gas chambers at Auschwitz, just near Auschwitz. He added that the Reinhard camps were the "real killing centres" but that the Nazis had extinguished all traces of them. "This has screwed up the tourist trade, so they concentrated on Auschwitz instead." He is no revisionist, and I am sure that fact had much to do with his early release.

My main concern in relation to Irving is wondering how much damage he will do to the public image of revisionism, now that he is free again, especially as he seems to love the limelight. However, and I have thought this over carefully, I don't believe any such damage will come as a consequence of this DVD, which delivers exactly what it offers.

Bottom line: buy this DVD and promote it. It proves to the intelligent layman that there is something very rotten in the state of "Holocaust awareness".

This article was originally published in *Smith's Report* No. 135, Jan / Feb 2007.

<http://www.codoh.com/review/revjailing.html>

RIFF-RAFF IN A BRAWL

Faurisson attacked by Zionist paramilitaries in Italy

By Daniele Scalea

Claudio Moffa, the professor of Afro-Asian history at the Università degli Studi di Teramo (Italy) organizes a master's degree named after former ENI's manager Enrico Mattei and dedicated to the Middle East. This year master's lessons took also a taboo theme in European countries: mythologization of the Holocaust and its exploitation by US and Israeli ruling classes for political and financial purposes. Level of master's lecturers and participants is high and their cultural background really various: among others, we could cite Moffa himself, Franco Cardini (famous historian), Massimo Fini (well-known journalist and philosopher), Tiberio Graziani (University of Perugia), Maurizio Blondet (journalist and essayist), Fabio Alberti (manager of a humanitarian NGO working in Iraq

and Palestine), Vittorio Dan Segre (professor and former Israeli diplomat), Domenico Losurdo (philosophy professor), Israel Shamir (world-wide well-known reporter and essayist), Giulio Andreotti (former Italian premier), Serge Thion (French revisionist), Samir al-Kassir (Syrian ambassador) and Abolfazl Zohrevand (Iranian ambassador). On the wave of master's great success and considering students' interest, Claudio Moffa also decided to invite Robert Faurisson, a controversial French professor who denied that Nazi persecution of Jews during the Second World War reached the quantitative and qualitative levels described by mainstream historiography. According to him, German leaders never ordered a genocide, homicidal gas chamber didn't exist and the number of Jewish victims is very much lower than six millions.

Because of his theories Faurisson was removed from his chair, criminally prosecuted and subjected to several physical aggressions: nevertheless the 78 years-old professor is still fighting for freedom of research in Europe. It's important to say that neither Faurisson nor Moffa have neo-Nazi affections: on the contrary, Claudio Moffa during his youth was active in a far leftist organization.

Invitation of Faurisson caused a lot of complains by Zionist movements and individuals, which yet had seen the Enrico Mattei master's program as "unfriendly" towards Israel. A number of Jewish personalities have signed a petition **against** freedom of speech, writing that nobody researching the Holocaust could go beyond some "unquestionable facts" (which obviously must be decided by the same petitioners!) and asking academic and political authorities to ban the event. Professor Moffa defended his initiative promoting a counter-petition in favour of freedom of speech, opinion and research (undersigned by hundreds of academicians, students, journalists and common people) and publicly inviting some of the critics to a cross-examination of Faurisson's lecture - but they all have refused.

Italian mainstream media, especially two Italian newspapers (post-communist "L'Unità" and "la Repubblica", the latter owned by a Jewish billionaire), began an aggressive campaign against professors Moffa and Faurisson; moreover, some extremist Zionist organizations, such as the Simon Wiesenthal Centre, publicly asked the University of Teramo to forbid Faurisson's lecture. Just a few days before the event, in face of Moffa's refusal of cancel the lecture, University's Chancellor decided to close all buildings and rooms connected to Political Science Department. Even the Italian minister of university and research Fabio Mussi took side against Faurisson's lecture, but Claudio Moffa courageously didn't surrender and moved the event into a hotel in Teramo.

May 18th, professor Faurisson arrived at Teramo and, before the lecture, he gave a press conference in front of the hotel. But, just a few minutes after the end of the press conference, a small group of Zionist hooligans tried to attack the elderly French researcher. He was saved by the promptly reaction of professor Moffa and other onlookers. After that, Zionist riff-raff engaged in a brawl with some onlookers and policemen, injuring vice-chief constable Gennaro Capasso (a clavicle's fracture for him). Teramo's Chief Constable, rather than defend some quiet citizens from just 50 criminals, obliged Moffa and Faurisson to cancel the lecture and leave the county under escort.

But who were the attackers? They are some middle-aged Jews from Rome, members of the LED, (Lega Ebraica di Difesa), Italian branch of the J.D.L. ("Jewish Defense League") founded by the late Rabbi Meir Kahane. That organization supply paramilitary training to his members (some even volunteer in Tsahal, the Israeli army) and "guard" Jewish areas in Rome. LED actions are not only "defensive": often they physically attacked persons whose only "fault" is to have criticized Israeli politics. For example, in 1992 LED paramilitaries (armed with iron bars and revolvers) assaulted the office of a small right-wing political party, the Movimento Politico, literally destroying both office and party. In 1995 LED members attacked supporters of a Jesi basketball team who had insulted a Jewish player. In 1996, after absolution of an elderly former SS officer, Jewish paramilitaries surrounded the Military Tribunal of Rome, taking in hostage judges and attorneys until Italian Minister of Justice, with an unconstitutional decision, cancelled tribunal's sentence and ordered to re-arrest the accused. From 2002, LED has being responsible for a number of aggressions against leftist pro-Palestine militants. All those crimes remained unpunished. LED is not isolated among Italian Jews: Riccardo

Pacifici, alleged leader of LED, is vice-president of Rome's Jewish community. The day after aggression, interviewed by an Italian newspaper, he not only refused to condemn the violence but also asked for removal of professor Moffa from his chair. In response, Claudio Moffa has started to organize the next year master's program. Moreover, it has been constituted a "Committee Against Repression of Freedom of Speech and Thinking" which is promoting a new appeal (see appendix).

References:

<http://www.mastermatteimedioriente.it> Site of the Master "Enrico Mattei per il Medio Oriente"
Dagoberto Husayn Bellucci, "La Jewish Defense League", *Rinascita*, 28 giugno 2006.
Maurizio Blondet, "C'è uno squadristo kosher", *Effedieffe Giornale Online*, 21 maggio 2007.
Giuseppe Caporale, "Proteste e schiaffi per Faurisson", *La Repubblica*, 19 maggio 2007.
(Editorial), "Il giorno di Faurisson: scontri, disordini, insulti, feriti", *PrimaDaNoi.it*, 19 maggio 2007
Ellezeta, "Faurisson e Moffa aggrediti da ebrei venuti da Roma," <http://viaroma100.net> 19 maggio 2007

Appendix:

Appeal "The Denied Speech"

Friday 18th May in Teramo professor Robert Faurisson, who had been prevented to give a lecture inside University where he had been invited by professor Claudio Moffa, has been attacked in the city-centre by a group of thugs. Whatever are the views of professor Faurisson, it's inconceivable that a group of people, using aggression and threat, can prevent someone else to enjoy the right of speech sanctioned by Constitution and Universal Declaration of Human Rights, as inconceivable are pressures exerted on University Minister to obtain the "expulsion" of professor Claudio Moffa from Teramo University.

If, even without knowing or sharing views of the so-called "negationists", you think that anyone mustn't be prosecuted or put in jail or violently prevented from speech for his or her opinions - regardless of what they are - if you still believe to article 21 and article 33 of Italian Constitution and to the Universal Declaration of Human Rights, if you think that it's unfair to demand for expulsion from University of a professor who was not even involved in the "negationist" controversy; please sign this declaration.

Consider it a sign of courage, a gesture of courtesy and political intelligence: let us drop political purity, the demand to avoid "contamination" by others' thought. The imminent risk for every Italian and European citizens of any political belief is a general gagging and the creation of a horrific totalitarian system which, for its dimension and its hypocritical image of "democracy", is without precedent in history. Let's sign against the integrated and single-minded mass-media, against the gagging laws that destroy Europe of bourgeois and socialist liberties, against gagging of teaching (at any level), against fundamentalism, against idiocy and seedy opportunism spreading both on the Right and the Left among political and intellectual classes.

Viva la libertà !

Italian Committee against Repression of Freedom of Speech and Thinking
In order to sign please write to pepperosci@alice.it

POST TEHRAN : A CHEAP LIAR

Professor who attended Holocaust conference blasts critics as Islamophobes

Michael Valpy

May 28, 2007

A Canadian political scientist excoriated for attending what was widely labelled a

Holocaust-denial conference in Tehran has retaliated with a blistering published attack on his university president and his colleagues for being illiterate Islamophobes.

Writing in the influential Literary Review of Canada, Shiraz Dossa, a tenured professor at Nova Scotia's St. Francis Xavier University, said that his academic integrity and academic freedom were grossly impugned by the university administration, an assault on his reputation that he said has yet to be remedied.

He accused the president and chancellor of authorizing a "small Spanish Inquisition" to denounce him - a campaign he said was initiated by two Jewish professors and the Christian chair of the political science department.

Prof. Dossa also wrote that the attack on his reputation was launched by The Globe and Mail's editorial board and by columnists John Ibbitson and Rex Murphy, whom he described as being "intellectually just a cut above the Trailer Park Boys" and ignorant of the Middle East.

The Globe and Mail

James Turk, executive director of the Canadian Association of University Teachers, likened the treatment of Prof. Dossa to the 1950s McCarthy period in the United States when academics and others were subjected to intense pressure not to attend events that were unpopular.

This is the first time Prof. Dossa has spoken out since the storm erupted over his attendance at the Tehran conference in mid-December.

His two-page essay appears in the issue of the LRC that will be posted today on its website, <http://www.reviewcanada.ca>. Although the monthly publication's circulation is small, it is widely read in the academic, journalistic, political and public-service communities.

In an interview, Prof. Dossa said he wrote the essay because he wanted to set the record straight and because he still hasn't received an apology from either St. FX president Sean Riley or chancellor Raymond Lahey, the Roman Catholic bishop of Antigonish where the university is located. He also said he has refused to speak to his department chair, Prof. Yvon Grenier, since December.

He wrote that the university administration uncritically accepted the Holocaust-denial label "concocted by the Simon Wiesenthal Center [a Jewish human-rights organization] and the [U.S.] Jewish Defence League and peddled by media outlets such as The Globe and Mail."

Prof. Dossa, a Muslim, teaches political theory and comparative politics at St. FX. His focus as a scholar has been on the Holocaust and its aftermath. He abruptly dismisses any suggestion that he is a Holocaust denier. Rather, he said, his interest has been in what use of the Holocaust has been made to promote Zionism - the right of Jews to a national homeland - and to support the Israeli occupation of Palestinian territory.

In both his essay and in a telephone conversation, he makes a compelling case for why he attended the two-day Tehran conference, titled "The Review of the Holocaust: Global Vision."

It was a conference for scholars in the global South, said Prof. Dossa, who wanted to examine the Holocaust and its significance unrestrained by the lenses through which it is viewed by the West, and "to devise an intellectual [and] political response to Western-Israeli intervention in Muslim affairs."

The global South generally refers to the nations of Africa, Central and Latin America and most of Asia.

He wrote in the LRC : see below.

The conference was organized by the Iranian Foreign Ministry's Institute of Political and International Studies, which is respected internationally and has run United Nations conferences in the past. More than 1,200 people attended.

There were 44 speakers and 33 papers presented - five of which were given by notorious Western Holocaust deniers.

The other presenters were scholars examining the Holocaust from a global South

perspective.

Prof. Dossa said the presenters, himself included, were invited, but he said he had no idea in advance that Holocaust deniers were on the list. He said that, until his arrival in Tehran, he did not see an agenda, something he said is not uncommon for global South conferences.

He described the presentations by the Holocaust deniers as absurd. At the session Prof. Dossa attended where one of the Holocaust deniers spoke, the presentation was torn to shreds afterward by the largely Iranian audience. [?!]

He said he would not have attended a conference entirely of Holocaust deniers because it would have held no scholarly or intellectual interest for him. But a conference with five Holocaust deniers was of academic interest for him to see what kind of reception they'd be given.

James Turk of CAUT said: "In this case, there was an aggressive attempt based on very little information to denigrate Prof. Dossa and to vilify him."

<http://www.theglobeandmail.com/servlet/story/LAC.20070528.DOSSA28/TPStory/National>

Literary Review of Canada

June 2007 Issue

When Shiraz Dossa, a professor of political science at St. Francis Xavier University in Nova Scotia, got in touch with us back in April, we felt some shock, followed by acute curiosity. This gentleman had been the brief centre of feverish media attention last December, when he surfaced in Tehran as the only Canadian attending what was being called a "Holocaust-denial conference", supposedly organized at the behest of Dr. Mahmoud Ahmadinejad himself and including among its attendees a number of notorious Holocaust deniers or sceptics, such as David Duke.

Four months later, Professor Dossa wanted to tell his version of the story, including the real purpose of the conference (not Holocaust denial), who organized it (not Dr. Ahmadinejad), who attended, and what he thought and felt about the all-out attack on him back home in Canada, particularly from *The Globe and Mail* and from his own university, St. FX. At the LRC we read his manuscript, which seemed to us a serious exploration of the right of academic freedom in Canada and who gets to exercise that right. After rigorous fact-checking that went on for a number of weeks, we agreed that the essay was ready for publication.

Academic freedom, like all freedom of speech issues, calls on thoughtful citizens to broaden their horizons. It's never individuals who are voicing mainstream or non-controversial thoughts - ideas we can all agree with - who find themselves on the wrong side of academic freedom debates. It is always individuals who are raising uncomfortable ideas that the majority would rather not hear who end up excoriated or denigrated in the media and who are left twisting in the wind by the institutions within which they work. Reading Shiraz Dossa's essay gives us all the opportunity to confront some important and controversial ideas that go to the heart of our identity as a multicultural nation.

We hope you agree.

Bronwyn Drainie Editor

<http://lrc.reviewcanada.ca/>

The Explanation We Never Heard

Literary Review of Canada Volume 15, Number 5 [June 2007](#) Pages 3-4

Six months after attending a controversial Tehran conference, a Canadian professor charges the media and his own university with ignorance and

intolerance.

AN ESSAY By Shiraz Dossa

It would be a shocking event in any university. It was doubly so in a university that takes pride in its "Catholic character." Last December, St. Francis Xavier University in Antigonish, Nova Scotia, authorized a small Spanish Inquisition of its own to denounce a St. FX Muslim professor. It was launched by two Jewish professors and the Christian chair of the political science department (Michael Steinitz, Samuel Kalman and Yvon Grenier). My sin: I attended a conference in a Muslim nation on the Holocaust entitled *The Review of the Holocaust: Global Vision*. It took place in Tehran, Iran, in December 2006, and it was widely—and erroneously—described in the western media as a "Holocaust-denial conference."

I have never denied the Holocaust, only noted its propaganda power. Yet my university tolerated this assault on me. I was stunned by the university's illiteracy and bias. I was appalled by President Sean Riley's attack on my reputation and his spurious comments on the conference. In his December 13, 2006, statement he insinuated that the "conference" was bogus and that it revealed a "deplorable anti-Semitism" that the "St. FX community" found "deeply abhorrent" and contrary to its "traditions." Riley left little doubt that I was guilty of sullyng my school's reputation. St. FX in effect sanctioned a crusade against a Muslim Holocaust scholar, who also happens to be an outspoken critic of Israel's brutality in occupied Palestine.

What follows is my view of the events of last December, and my interpretation of the responses to them in the media and at my university.

Two Fallacies

The anti-intellectual storm at St. FX was driven by two fallacies pushed by the media and the literati. The first is that Iran's president, Mahmoud Ahmadinejad, has dismissed the Holocaust as a "myth" and threatened to "wipe Israel off the map." In fact, Ahmadinejad has not denied the Holocaust or proposed Israel's liquidation; he has never done so in any of his speeches on the subject (all delivered in Farsi/Persian). As an Iran specialist, I can attest that both accusations are false. U.S. Iran experts such as Juan Cole and UK journalists such as Jonathan Steele have come to the same conclusion.¹

As Cole correctly notes, Ahmadinejad was quoting the Ayatollah Khomeini in the specific speech under discussion: what he said was that "the occupation regime over Jerusalem should vanish from the page of time."² No state action is envisaged in this lament; it denotes a spiritual wish, whereas the erroneous translation—"wipe Israel off the map"—suggests a military threat. There is a huge chasm between the correct and the incorrect translations. The notion that Iran can "wipe out" U.S.-backed, nuclear-armed Israel is ludicrous.

What Ahmadinejad *has* questioned is the mythologizing, the sacralization, of the Holocaust and the "Zionist regime's" continued killing of Palestinians and Muslims. He has even raised doubts about the scale of the Holocaust. His rhetoric has been excessive and provocative. And he does not really care what we in the West think about Iran or Muslims; he does not kowtow to western or Israeli *diktat*. Such questioning and criticism are not new: Jewish scholars such as Adi Ophir, Ilan Pappé, Boas Evron, Tom Segev and Uri Davis have been doing it for two decades. None of this is Holocaust denial.

The second western fallacy is that the event was a Holocaust-denial conference because of the presence of a few notorious western Christian deniers/skeptics, a couple of a neo-Nazi stripe. It was nothing of the sort. It was a Global South conference convened to devise an intellectual/political response to western-Israeli intervention in Muslim affairs. Holocaust deniers/skeptics were a fringe, a marginal few at the conference. The majority of the papers focused on the use and abuse of the Holocaust in Arab, Muslim, Israeli and western politics, a serious and worthy subject for international academic discussion.

Out of the 33 conference paper givers, 27 were *not* Holocaust deniers, but were university professors and social science researchers from Iran, Jordan, Algeria, India,

Morocco, Bahrain, Tunisia, Malaysia, Indonesia and Syria. In attendance were five rabbis (anti-Zionist rabbis, to be sure) who agreed with Rabbi Dovid Weiss of New York that Israel's occupation policy was "evil" and un-Jewish, and the Holocaust could never justify it—but who insisted, like me, that the Holocaust was a reality. None of us knew that a few deniers/skeptics would be in attendance. This is not at all unusual in the Islamic world. In southern conferences, one rarely knows who will be appearing until one gets there.

The Iranian Institute of Political and International Studies (IPIS), an elite school of advanced politics and policy studies that offers MA and PhD programs, sponsored the Iran conference. It was not sponsored by the Iranian president Dr. Ahmadinejad; he did not attend or participate in the conference. It was not a Holocaust-denial conference by any stretch. That's all false.

President Riley and his supporters at St. FX bought the denial fallacy that had been concocted by the Simon Wiesenthal Center and the Jewish Defense League, and peddled by media outlets such as *The Globe and Mail*. On December 11, 2006, the Simon Wiesenthal Center sent out a condemning press release about "Iran's Holocaust Denial Conference" to news media in the U.S. and Canada.³ It was the Zionists and the neo-Nazis who, for very different, self-serving reasons, depicted it as a Holocaust-denial conference and sold it to willing, anti-Iranian Islamophobes.

Comparative Appearances

Coincidentally, on December 11, 2006, Secretary of State Condoleezza Rice officially welcomed Israel's Deputy Prime Minister, Avigdor Lieberman, to Washington on behalf of the U.S. government. Lieberman also met Senator Hillary Clinton and ex-President Bill Clinton. The Americans were not at all troubled by their guest's stance on the Palestinians. Avigdor Lieberman is committed to ridding Israel of its Arabs—in effect, to ethnic cleansing. In the Israeli media (*Ha'aretz*), he has openly been labelled a racist and a fascist. U.S. critics have called him the Israeli David Duke.

Canada silently acquiesced in Lieberman's inclusion in the Israeli cabinet. And in January 2007 Peter MacKay addressed the Herzliya Conference in Israel affirming Canada's attachment to "freedom and democracy," "values" that "make Canada and Israel so close." He was there in his official capacity as Canada's foreign minister. MacKay refused to meet with the leaders of the new elected Palestinian government (Hamas). The government of Canada is not concerned that an anti-Arab ethnic cleanser is Israel's deputy prime minister. Canadians do hypocrisy rather well.

Consider also, in this connection, an event held at St. FX in September 2006, just three months before the Tehran conference. St. FX and the Religious Studies Department hosted a conference on Catholic-Jewish dialogue. One of the invited speakers was Rabbi Richard Rubenstein, a "distinguished" academic, according to his hosts. He did little to advance the Catholic-Jewish dialogue.

Instead, he launched a vicious attack on Islam, its Prophet and Muslims in the West as a fifth column corroding Christian civilization from within. The good rabbi declared that "genocide" and the "murder" of non-Muslims lay at the heart of Islam. Rubenstein seemed to believe his views would be well received. And apparently they were—by the largely Catholic-Christian audience.

St. FX chancellor Bishop Raymond Lahey and I were on the response panel; I condemned Rubenstein's anti-Muslim tirade and his labelling of Islam as "Islamofascism," which in my view is as offensive, racist and false as denying the Holocaust. Bishop Lahey, in his comment, said nothing about Rubenstein's anti-Islamism. This was a St. Francis Xavier University conference that occurred with the blessing of university president Riley and university chancellor Bishop Lahey, and St. FX provided a public platform to an anti-Muslim, anti-Iranian racist rabbi. My point in making the comparison is that this was still a scholarly, enlightening conference although tainted by Rubenstein's hate-speech. So was the Iran conference on the Holocaust, although tainted by the presence of a few western, Christian Holocaust deniers.

Islamophobia

So how and why did this attack on my reputation occur?

The Globe and Mail fired the initial shot in its editorial on December 13, 2006. It was followed by a declaration of war on me by its “pundits” John Ibbitson and Rex Murphy, dilettantes extraordinaire on the Holocaust and the Middle East. Neither of these journalists has credibility in either field. Ibbitson hectored me in his usual CNN mode, got most things wrong and casually libelled me in the process.⁴ Since 9/11, he hasn’t let up on Islam or Muslims. Murphy, in his column “Eichmann in Tehran,” displayed his cerebral deficits and his ignorance of Islam, Iran and Hannah Arendt with enviable facility.⁵ Like Ibbitson, Murphy impresses those intellectually just a cut above the Trailer Park Boys. It is worth noting that these Christian boys have unlimited latitude in *The Globe and Mail* to trash Muslims even as they defend “civilization,” Israel and Jews.

My university joined the assault on me forthwith. Chancellor Lahey assured *The Globe and Mail’s* readers, in his letter to the editor on December 14, 2006, that the conference and my attendance were “contrary” to the “[promotion of] truth” and indeed “worthy of contempt.” It is significant that Riley and Lahey have no scholarly expertise on Islam, Iran or the Holocaust either. I believe they wanted to assure the white, mainstream Canadian community, including Canadian Jews, that “Catholic” St. FX was on their side, and this desire far outweighed their obligation to defend academic freedom. Since I was in Iran as a Holocaust expert, and not representing St. FX or Catholics, I found this a bizarre response. Are Riley and Lahey at the helm of a university committed to the academic freedom of its entire faculty, which includes Muslims? Or is St. FX’s hyped “inclusiveness” only for Christians and Jews? I have been a St. FX professor for 18 years, a full professor since 1996.

Was it an accident that I was swarmed—by petition—by Jewish and Christian professors, with the blessing of St. FX’s Catholic leaders? The petition oddly defended my “academic freedom ... to espouse any views that he pleases,” but then negated my right to do so by being “profoundly embarrassed by his participation in the Holocaust-denial conference held in Tehran.” It garnered a fair number of signatures from current and retired professors—about 24 percent of the total faculty at St. FX. But surely these righteous folks are not racist? Surely this could not happen at St. FX, a Catholic institution with its Coady International Institute tradition of decency? It is crucial to stress that many townspeople were incensed by St. FX’s behaviour, among them Miles Tompkins, a direct descendant of Coady’s founder, J.J. Tompkins, and of Moses Coady. In a letter to the local paper, *The Casket*, on March 21, he chastised St. FX’s conduct and also noted that my “political science department’s response was an embarrassment to the University.”

Was this then an un-Christian lapse, an un-Catholic aberration? It would seem not. We tend to forget that Catholic anti-Semitism has always had two strands, anti-Muslim and anti-Jewish. The anti-Jewish strand has been dominant in western culture for several centuries. In the post-Holocaust period, however, the anti-Muslim strand, which survived the Crusades, got a new lease on life and quickly superseded anti-Jewish anti-Semitism for obvious reasons. As a result, Muslims now bear the brunt of western anti-Semitism and Islamophobia is de rigueur in the liberal Christian West, in support of our war on the “Axis of Evil,” including Iran. The anti-Iranian, anti-Muslim current at St. FX is not accidental; it is the distilled voice of Canadian Islamophobia in these times.

Final Thoughts

Universities are places of discontent; they provoke disputes, they offer critiques of conventional and, often, false views. A university that tailors its teaching and research to the prejudices of its alumni or corporate backers is a travesty. Academic freedom is not conditional on the approval of the university or of university colleagues. Nor is the reputation of the university as an institution tied to the scholarly focus of its faculty or to the controversial subjects that faculty may pursue in their field of expertise.

Iran’s elites have protected Jews since Cyrus ruled West Asia. Anti-Semitism is a Euro-American problem, not an Islamic one. Iranian opposition to Israel and its wars on Muslims/Palestinians is ethical and political; it has absolutely nothing to do with hating

Jews *qua* Jews. It is a great pity that Sean Riley and Bishop Lahey ignored St. FX's motto, an injunction to first ascertain *Quaecumque Sunt Vera*, Whatsoever Things Are True, and instead tolerated the assault by St. FX's ignorant crusaders on the reputation of their Muslim colleague.

I would be remiss if I failed to note that two St. FX officials behaved honourably, with the kind of Catholic decency that befits our university, throughout the course of this episode of academic McCarthyism. Academic Vice-President Dr. Mary McGillivray and the Dean of Arts, Dr. Steven Baldner, tackled the controversy with integrity and respect for the liberal values that St. FX symbolizes. As well, the Canadian Association of University Teachers (CAUT) strongly supported my academic freedom. In his letter to *The Globe and Mail* on December 14, 2006 (which the paper did not print), Executive Director Jim Turk stated that "academic freedom is to protect the right of academic staff to speak the truth as they see it without repression from their institution, the state, religious authorities, special interest groups or anyone else."⁶

Notes

1. Jonathan Steele, "If Iran Is Ready to Talk, The US Must Do So Unconditionally," *The Guardian*, June 2, 2006, and "Lost in Translation," *The Guardian*, June 14, 2006.
2. Juan Cole, "Hitchens the Hacker; And, Hitchens the Orientalist; And, 'We Don't Want Your Stinking War!'," "Informed Consent," May 3, 2006
www.juancole.com/2006/05/hitchens-hacker-and-hitchens.html
3. Simon Wiesenthal Center, "Holocaust Survivors in Three Cities Across North America Join Together to Confront Iran's Conference of Holocaust Deniers and Revisionists," News Release, December 11, 2006.
4. John Ibbitson, "Even a Scholar's Academic Freedom Has Its Limits in Canada," *Globe and Mail*, December 14, 2006, page A7.
5. Rex Murphy, "Eichmann in Tehran: Horror Revisited," *Globe and Mail*, December 16, 2006, page A31.
6. Canadian Association of University Teachers, "Statement on the Controversy over Professor Shiraz Dossa," News Release, December 14, 2006
www.caut.ca/en/news/comms/20061214dossa.asp

Shiraz Dossa teaches political theory and comparative politics (Iran, Lebanon, Israel, India) at St. Francis Xavier University. In his book *The Public Realm and the Public Self: The Political Theory of Hannah Arendt* (Wilfrid Laurier University Press, 1989) and in his articles, his focus has been the Holocaust and its legacy, Auschwitz and Christian conscience, Zionism and Palestinians, and Islam and the West.

<http://lrc.reviewcanada.ca/index.php?page=the-explanation-we-never-heard>

Some inquisition

By Joseph Sinasac

6/6/2007

The Catholic Register (www.catholicregister.org)

Dr. Shiraz Dossa, a Muslim professor of St. Francis Xavier University in Antigonish, N.S., protests a little too much. In an essay published in the June issue of the *Literary Review of Canada*, he accuses his Roman Catholic employer of authorizing "a small Spanish Inquisition" and sanctioning "a crusade against a Muslim Holocaust scholar" (that would be Dossa).

It's worth recalling that the 16th-century Spanish Inquisition featured various non-Christians being horrendously tortured and executed in barbarous ways for heresy. The Crusades involved bloody warfare, massacres, raping and pillaging and the other usual antics of medieval conflict.

So what ill treatment has so unnerved the St. F.X. professor that he would liken his treatment to violent torture and death? Criticism, it appears.

Dossa made headlines across Canada in December when he disappeared from his classroom in

tiny Antigonish and reappeared at a conference in Iran called "The Review of the Holocaust: Global Vision." This conference had been heralded by Iranian President Mahmoud Ahmadinejad as a way to set the West straight on what really happened during the Holocaust. Ahmadinejad has suggested that the number of Jews slaughtered during the Holocaust — some six million documented — was grossly exaggerated. He also has mused that the world would be better off without the "occupation regime over Jerusalem," meaning the state of Israel.

At the conference itself, internationally known Holocaust deniers David Dukes, Frederick Töben, Patrick H. McNally and Robert Faurisson provided much of the entertainment. By Dossa's own admission, six "academic" papers were presented that defended the Holocaust. The rest merely criticized how it had been used by Zionist Jews to promote their own interests, he says.

It was hardly unexpected when Dossa's colleagues in the political science department at St. F.X. raised a stink over their workmate's attendance at this suspect — to say the least — academic conference. No surprise, either, that the university's chancellor, Antigonish Bishop Raymond Lahey, would distance his institution from Dossa's deed in a letter to the *Globe and Mail*. Or that a significant portion of the faculty would sign a petition expressing embarrassment at Dossa's action — while defending his academic freedom.

Yet today Dossa purports to have been appalled and shocked by this reaction. It was, he explains, an example of Christian Islamophobia, all the more deplorable since it arises in a Catholic university.

But what kind of crusade is this? Dossa, a tenured professor at St. F.X., still has his job. He was not sanctioned in any way by his employer. He admits that senior university administrators treated him fairly throughout the controversy. Some colleagues and administrators criticized his actions.

To sum up: Living in a free country, Dossa practiced his freedom of association and freedom of speech to go to a conference featuring Holocaust deniers. In this same free country, he was roundly criticized. And that's it.

In other words, this is academic life as it should be in Canada.

Joseph Sinasac is the publisher and editor of *The Catholic Register*. Republished with permission by Catholic Online from *The Catholic Register* (www.catholicregister.org), the largest circulation national Catholic newspaper in Canada, a Catholic Online Preferred Publishing Partner.

http://www.catholic.org/views/views_news.php?id=24301&pid=2

POPPY FOR EVERYONE

EVERYONE'S A WINNER AT HELMAND'S DRUG BAZAARS

The poppy harvest is in and everyone from the Taleban to local government officials is cooperating to get the opium crop to market.

By IWPR trainees in Helmand

A distinctive odour hangs over the local bazaar in Chan Jir, a small village in Nadali district, just 15 kilometres from the Helmand's provincial capital Lashkar Gah. Most of the two dozen or so shops in the market specialise in just one commodity — opium.

Sayed Gul, a tall young man of 25, stands outside his shop, his hands covered in sticky brown paste. A merchant with a bulky bag under his cotton patu, or scarf, passes by, and Sayed Gul springs into action. Running so fast that his sandals kick up the dust behind him, he catches up to the stranger and takes his arm.

"Where are you going, man?" he says, leading him into the shop

Once out of the burning sunshine, serious negotiations begin. Sayed Gul calls for his young son to bring the Hajji Sahib, or respected guest, some tea. He is eager to offer him some of his poppy paste — the man is a small-time trafficker buying up opium in Chan Jir to sell on to larger dealers in Pakistan.

Sayed Gul is new to the retail trade. Until now, he has been a poppy farmer. But lured by the hope of large profits, he decided to sell his own crop this year.

"I got 36 kilos of poppy paste from my land this season, so I decided to go into business," he told IWPR.

It is a difficult market – Helmand's farmers have grown so much poppy that prices are down, so buyers like "Hajji Sahib" must be courted assiduously.

Afghanistan is by far the world's largest producer of opium poppy. According to the United Nations Office on Drugs and Crime, UNODC, the country produced over 90 per cent of the world's heroin in 2006, with Helmand alone accounting for close to 45 per cent of that figure.

Like most of the other merchants at the Chan Jir bazaar, Sayed Gul is paying the police to leave him alone while he sells his highly illegal wares. The monthly fee for protection hovers around 6,000 Pakistani rupees, or approximately 100 US dollars.

Helmand province's police chief Nabijan Mullakhel said his forces had found no direct evidence of complicity.

"We have received reports that there are open markets where poppy paste is bought and sold, but when we send our forces out we cannot find any. It seems they are doing it underground," he said.

Hajji Zahir, who fled recent violence in Helmand's Sangin district to sell opium in Nadali, explained the apparent inability of police to track down the drug retailers.

"If NATO or anyone else is coming to destroy the bazaar, the police will tell us in time so that we can move our paste to a safe location," he said. "The drug dealers and smugglers cooperate with the local authorities," he added. "Without them, we wouldn't be able to do our work properly."

Farmers also pay informal "taxes" to police and local officials from the beginning of the process all the way up to the harvest.

"The government makes a lot of money at harvest time," said Shah Mahmud, 40, a landowner in Nadali. "We paid about 1,500 afghani per jerib to the police not to destroy our poppy during the eradication campaign. Now we're paying the government to allow us to sell the product without interference - we are giving them 220 grams of poppy paste per jerib."

A jerib is 2,000 square metres or a fifth of a hectare. The 220 gram levy is fairly modest given that average yield in Helmand is about 10 to 12 kilograms per jerib.

The arrangements are quite open and operate semi-officially, according to Hajji Aligul, 55, a tribal leader in Nadali.

"I attended a shura [council] where we negotiated with the government," he told IWPR. "We agreed that we would give 220 grams of poppy paste per jerib. The police commander told us, of course, that if we did not reach agreement, they would take the paste by force."

Despite the central government's declared "jihad on drugs" and the international; community's generously funded but largely ineffective counter-narcotics campaign, Helmand's poppy crop keeps increasing year after year. There is general agreement that 2007 will be the best year ever for Helmand's opium poppy, and the heroin that is derived from it.

"We do not have the exact numbers and statistics," said Engineer Abdul Manaan, the head of the province's agriculture department. "But we estimate that this year, approximately 90,000 hectares of land were planted with poppy in Helmand, compared with 69,000 last year. It was a very good harvest."

In Afghanistan as a whole, 172,000 hectares of land were planted with poppy in 2006. Figures for 2007 are not yet available.

According to Manaan, the eradication campaign in Helmand destroyed 7,000 hectares, although even this modest figure has been disputed.

"The government does not have a good policy for eradicating cultivated land," he said. "Reconstruction and assistance projects have not been effective, so the farmers have returned to poppy."

"Also, the government does not eradicate until the poppy is ready to be harvested. This just fuels corruption and bribery. If they continue this way, I think next year we will have over 100,000 hectares of poppy just in Helmand."

The Taleban are another major player in the drugs game. While evidence is sketchy, many observers assume that the insurgency is being funded by international drug profits. It is undisputed that the Taleban are receiving funds locally from farmers, shopkeepers, and traffickers.

"Local people collect money for the Taleban," said Shah Mahmud 40, a landowner in Nadali. "The Taleban contact tribal leaders and say, 'don't forget us, we need money too'. Most people give voluntarily."

Others pay out of fear, say some residents.

But cooperation has been so close that farmers say the Taleban scaled down their "spring offensive" this year so as not to interfere with bringing in the crop.

"It is not beneficial to have fighting during the harvest," said Shah Mahmud. "The Taleban and the government both receive money from poppy – they lose out if the crop is destroyed by bombing or fighting."

In several places, villagers have requested that the Taleban leave the area until after the harvest.

"We told the Taleban, 'This year the government was very good to us and did not destroy our poppy,'" said one tribal leader who did not want to give his name. "We said, 'Stop your fighting during harvest time, otherwise we will turn against you, take up arms against you and kick you out of the area.'"

Najmuddin, 25, a landowner in Zarghon village in Nadali, agreed.

"The Taleban treat us very kindly and we will support them forever," he told IWPR. "They left so that people could get their harvest in. The government has also treated us kindly, and helped us set up markets where we can sell our poppy."

The Chan Jir bazaar specialises in catering for smaller dealers, say locals, while the bigger fish go to Marjaa, about 25 kilometres from the capital.

"Very high-ranking drug barons come to our bazaar," boasted Hajji Ghulam Nabi, who has a shop in Marjaa. "They buy the opium and then smuggle it out through Iran."

The authorities in Marjaa insist that the traffickers have been dealt with.

"There is no one buying or selling poppy in my district," said Sarwar Jan, the police chief in Marjaa.

But drug dealers here say the arrangements are very much the same as in Chan Jir.

"We pay the government 2,000 afghani [40 dollars] a month for each shop, and they leave us alone, so we operate without fear," said Nabi.

Fazal Muhammad Shirzad, head of the counter-narcotics department in Lashkar Gah, insisted the authorities were making headway.

"We seized 42 kilos of poppy paste in Nadali district at the beginning of May," he said. We seized another 62 kilos on May 27h, but unfortunately the traffickers escaped."

According to Shirzad, the counter-narcotics department seized 172 kilos in just one month. But that is a small fraction of the amount – forecast at over 3,000 kilos of opium - that Helmand will produce this year.

The downside of such a large harvest is that prices are falling, according to farmers. Last year a kilo of poppy paste was fetching as much as 140 dollars. This year the price has fallen below 80 dollars.

"They grew too much this year," said one drug trafficker from Nawa district in Helmand.

IWPR is implementing a journalism training and reporting project in Helmand. This story is a compilation of reports by the trainees.

Afghan Recovery Report No. 255

www.iwpr.net

Teheran Committee may reply to Swiss "invitation"

Ever since last December's Holocaust Conference in Tehran, the Iranian government and the participants in the conference have been subjected to a catalogue of horrific smears.

The propagandist media throughout the Western 'democratic' world queued up to denounce Iran's President Ahmadinejad, insisting paradoxically that only someone who wished to exterminate Jews in the 21st century could possibly be interested in debating the truth behind the alleged extermination programme of the previous century.

The diverse conference speakers - from Professor Faurisson to Lady Renouf to the rabbis of the Neturei Karta - were similarly slandered, sometimes in the most grotesque terms. The American Jewish Professor Norman Finkelstein was viciously attacked by other Jews - putting his job on the line - for even having considered attending the conference.

Yet behind the scenes the Tehran conference seems to have had a very different impact. The Swiss weekly *Weltwoche* reported at the end of May 2007 that the Swiss President Micheline Calmy-Rey held a meeting with Iranian officials shortly after the conference, at which she proposed that "a seminar about different perceptions of the Holocaust could be organized in one of the Geneva centers."

There are of course many possible motives for a mainstream politician such as President Calmy-Rey to make such a proposal, and some revisionists may react with scepticism, bearing in mind Switzerland's shameful record of [persecuting its own revisionists](#).

Yet perhaps the Swiss government should be given the benefit of the doubt. If participants in such a seminar were guaranteed immunity from prosecution under [Swiss anti-revisionist laws](#), allowing them to speak freely in the traditions of free academic enquiry and discussion, the idea of a Geneva seminar seems a positive step forward.

Abraham Foxman, of the U.S.-based propagandist group ADL, has already angrily denounced the Swiss initiative: "Any seminar on so-called perceptions of the Holocaust, especially one that would possibly include Iranian participants, would be tainted because it would aid and give comfort to the anti-Semites and the deniers who call the fact of the Holocaust into question."

Dr Shimon Samuels of the Simon Wiesenthal Center was similarly hostile, arguing that "Switzerland has in one move compromised its status of neutrality. You have thereby served the Iranian political agenda, encouraging the most extreme rejectionists of any hope of Middle East peace, and offered a platform for every... denier."

Mr Foxman and Dr Samuels should think again. In due course the 2007 Tehran Conference Committee may formally respond to the Swiss invitation as reported in *Weltwoche*. If they are prepared to set aside their prejudices for a few hours, Mr Foxman and Dr Samuels would be welcome to join us for an open discussion of the many complex historical and scientific issues involved in the alleged Holocaust of Europe's Jews.

Watch this space for emerging developments next week.

<http://www.jailingopinions.com/swiss-iran.htm>

Holocaust probe underway: Iranian official

Saturday, June 02, 2007 - ?2005 IranMania.com

LONDON, June 2 (IranMania) - An official said unpublished Holocaust documents will change the West's political equation toward Muslim world, particularly Iran.

Mohammad Ali Ramin, director general of World Holocaust Foundation, also told ISNA that the government of President Mahmoud Ahmadinejad is pursuing the Holocaust issue in a manner different from that of previous governments.

"The government has emphasized that Holocaust is a myth," he said.

Ramin noted that his government-sponsored body is probing the veracity of Holocaust and has challenged Europe to hand over documents proving the mass slaughter of Jews in World War II.

Established after Iran organized the Holocaust conference last year, World Holocaust Foundation said Austria, Germany and Poland in particular should supply documents.

Earlier, Ramin said that the West should also hand over the dossier on the organized massacre of Jews in Europe during World War II to the independent international fact-finding committee affiliated to the foundation.

President Ahmadinejad ordered the establishment of the foundation after inviting a number of Holocaust researchers to a conference in Tehran in December which gave rise to international protests.

Ahmadinejad has repeatedly questioned the scale of the Holocaust and described the mass killing of six mln Jews in World War II as a "myth".

<http://www.iranmania.com/News/ArticleView/Default.asp?NewsCode=51993&NewsKind=Current%20Affairs>

A CHALLENGE

Professor Robert Faurisson's "Sahar 1" appeal hearing in Paris on May 30, 2007

On May 30, 2007 Professor Robert Faurisson appeared before the 11th section of the Court of Appeal in Paris regarding his conviction of October 6, 2006 for comments made on the telephone and broadcast on Iran's "Sahar 1" satellite television channel.

Professor Faurisson's alleged "offence" was to state in an interview, apparently given and transmitted on February 3, 2005, that during the Second World War there had never been any attempt on the part of the German State at a physical extermination of Europe's Jews.

Professor Faurisson told the court that he did not dispute the fact that in the period in question there had been suffering and persecution where the Jews were concerned: it was, for example, true that one fifth of the Jews living in France were deported. But he disputed the war propaganda-based account that has become entrenched in the historical record and according to which there existed a National Socialist project to exterminate the Jews. On the other hand, there had been an attempt to reach a "territorial final solution" of the Jewish question, but the word "territorial" was always left out by the propagandists, journalists and approved historians. The "extermination" argument, for its part, was supported by no evidence whatever, either material or documentary: so he declared, having conducted, as he put it, a detective-style, rather than an academic, inquiry.

Since 1990 the "Fabius-Gayssot Act" has prohibited the public expression of such views in France. Between 2000 and 2005 Professor Faurisson gave numerous interviews to journalists, amongst whom some Iranians, in which he believed he could speak freely: hence his great surprise in 2006 at being prosecuted for this one.

The European Court of Human Rights has already had occasion to uphold and voice its approval of the "Fabius-Gayssot Act", described by Professor Faurisson's barrister Eric Delcroix as an "assault" on the French people's rights, in legal terms, an illegitimate, wrongful official act and not a law, which the courts could, indeed must, refuse to apply.

The core of the professor's defence was that he had expected his interview to be broadcast or published only in Iran - most likely in translation - a country with a quite different approach to the protection of "human rights", and which, unlike France, allows the free conduct of historical debate.

No-one has yet answered Professor Faurisson's challenge, first issued 28 years ago, to produce evidence of an order to kill the European Jews, or evidence of any gas chamber used to such a purpose, or even an explanation as to how, technically and physically speaking, such a programme had been carried out. Instead of an answer, there stands the February 1979 ukase of the late Pierre Vidal-Naquet, to which the political and intellectual circles wholly subscribe, that no debate on the gas chambers' existence can be held, that such questions simply must not be put.

The only alleged "gas chamber" ever subjected to official forensic examination - that of the Struthof-Natzweiler camp in Alsace - was conclusively proved by French authorities not to have been a "gas chamber". (The relevant report, signed in December 1945 by the dean of pharmacology in Paris, has ever since been suppressed, locked away in the military archives.) Yet the French courts take no account of such facts when hearing cases under the "Fabius-Gayssot Act".

Last October Professor Faurisson was given a three month suspended prison sentence for the telephone interview. At the appeal hearing this May 30, the professor and his barrister faced not only the public prosecutor and a panel of three judges, but also three hostile lawyers, representing three separate "anti-racist" organisations, each demanding financial compensation for the harm done to them by

the professor's brief exposé, to a journalist in a distant land, of the results of his historical research.

The public prosecutor asked for the retired professor's suspended sentence to be at least doubled, from three months to six, while one of the three "anti-racist" lawyers made a request for damages in the same amount - £5,000 - as awarded in first instance to the others, rather than the mere symbolic damages won by his group.

The appeal court's judgment will be handed down on July 4th 2007.

He got three months in jail (suspended) and a heavy fine.

CHILDREN OF GOEBBELS

MEMRI is 'propaganda machine,' expert say

By Lawrence Swaim

The Middle East Media Research Institute (MEMRI) provides daily English translations of film and print media stories originating in Arabic, Iranian and Turkish media. It also furnishes original analysis of cultural, political and religious trends in the Middle East. It sends its daily postings to every news outlet in the United States and Europe, in addition to politicians and cultural leaders. And it's free, which makes it a Godsend for journalists, editors and policy analysts.

But according to its critics, it is also a dangerous, highly sophisticated propaganda operation, disseminating hate and disinformation on an unprecedented worldwide basis. "They use the same sort of propaganda techniques as the Nazis," Professor Norman G. Finkelstein, a well-known scholar on Israel/Palestine, told InFocus. "They take things out of context in order to do personal and political harm to people they don't like."

Take the case of Professor Halim Barakat, a novelist and scholar associated with the Center for Contemporary Arab Studies at Georgetown University. In 2002, he published an article on Zionism in London's *Al-Hayat Daily*, but says that in certain instances, MEMRI selectively edited what he wrote. "I know how to make a distinction between Judaism and Zionism, but they distorted the article," Barakat told InFocus. "They left out certain things and tried to make it look anti-Semitic." Shortly afterward, Campus Watch, the brainchild of notorious Islamophobe Daniel Pipes, used the allegedly doctored translation in an effort to smear Georgetown University.

Finkelstein, an outspoken critic of Israeli policies and the U.S. pro-Israel lobby, also had a run-in with MEMRI. In 2006, he gave a TV interview in Lebanon on the way the Nazi Holocaust is used to silence critics of Israel. Finkelstein later wrote on his Web site: "MEMRI recently posted what it alleged was an interview I did with Lebanese television on the Nazi Holocaust. The MEMRI posting was designed to prove that I was a Holocaust denier." Far from being a Holocaust denier, Finkelstein's own parents were Holocaust survivors, a fact he has often spoken about. But MEMRI was able to create the opposite impression, as Finkelstein demonstrated on his Web site, by editing out large chunks of the actual interview. When some comments by the moderator were included, it appeared that Finkelstein's interview was about nitpicking the number of Jews who died in the Holocaust rather than about Israel/Palestine.

MEMRI's obsessive interest in protecting Israel derives from the people and interests that founded, fund and manage the institute's international operations. It was founded in 1998 by Yigal Carmon, a former colonel in the Israel Defense Forces (Intelligence Branch) from 1968 until 1988, acting head of civil administration in the West Bank from 1977 to 1982; and Israeli-born Meyrav Wurmser, an extreme rightwing neoconservative now affiliated with the Hudson Institute. Meyrav is married to David Wurmser, at one time an American Enterprise Institute "scholar" and then a State Department apparatchik under John Bolton. Both participated in the collective writing of "A Clean Break: A New Strategy for Securing the Realm," a seminal 1996 neocon document that advocated an end to negotiations with the Palestinians and permanent war against the Arab world. They also worked with Douglas Feith, Elliot Abrams, Richard Perle and other rightwing ideologues who promoted and embellished the fiction that Saddam Hussein was behind 9/11. MEMRI has offices in Jerusalem, Berlin, London, Washington and Tokyo, and in a 2006 Jerusalem Post interview, Carmon claimed to have one in Iraq. It translates film and print into English, German, Hebrew, Italian, French, Spanish and Japanese. Tax returns for 2004 indicate American funding of between two to three million dollars, much of it from conservative donors and foundations - but those who have followed its far-flung operations suspect much higher expenditures.

Besides Carmon, several MEMRI staffers are former Israeli intelligence specialists. Especially troubling are suspected links between MEMRI and the current Israeli intelligence establishment. According to a 2005 article in Israel's *Ha'aretz*, the Israeli Defense Forces plants fake stories in the Arab media, which it then translates and tries to retail to Israeli journalists. How much of MEMRI is simply an extension of such IDF operations? The questions raised by the *Ha'aretz* story caused Professor Juan Cole to write, "How much of what we 'know' from 'Arab sources' about 'Hizbullah

terrorism' was simply made up by this fantasy factory in Tel Aviv?" British journalist Brian Whitaker, Middle East editor of the *Guardian*, dismisses MEMRI as "basically a propaganda machine." Ken Livingstone, mayor of London, accuses them of "outright distortion," and former CIA case officer Vince Cannistraro has written that "they (MEMRI) are selective and act as propagandists for their political point of view, which is the extreme-right of Likud."

With characteristic bluntness, Norman Finkelstein has written: "MEMRI is a main arm of Israeli propaganda. Although widely used in the mainstream media as a source of information on the Arab world, it is as trustworthy as Julius Streicher's *Der Sturmer* was on the Jewish world." (*Der Sturmer* was a rabidly anti-Semitic newspaper, and Streicher a notoriously cruel Nazi.) In an e-mail to InFocus, Cole characterized MEMRI as "a Right-Zionist propaganda organ, which usually does its propaganda unobtrusively, by being very selective in what it translates." Indeed, MEMRI appears to view the Arab world as a malevolent, mind-numbing monsters' ball, populated almost exclusively by fanatics, freaks and fundamentalists. Every story that could possibly make Middle Eastern people look deranged, hateful or diabolical gets translated; anything that could make them look informed, talented or admirable is ignored.

MEMRI says it covers reformers in the Arabic-speaking world, but longtime observers point out that people who make Islam or Arab culture look attractive rarely get translated, regardless of their position. Nor does MEMRI feature stories about Palestinian suffering, Israeli dissenters, moderate Islamists, Christians in Arab governments or the growing nonviolent movement against the apartheid wall in the Occupied Territories, especially around Bal'in. Instead, it promotes highly-edited footage featuring people like Wafa Sultan.

It was MEMRI that translated the sound bites from her famous al-Jazeera debate with Dr. Ibrahim al-Kouly that ended up on YouTube, making her an instant rock star to those who promote an international clash of cultures. It is said by TV viewers who watched the entire debate that al-Kouly was rather patient with Sultan despite her extreme opinions. (Among other things, Sultan has declared herself an atheist.) But MEMRI never bothered to translate and promote the whole debate. MEMRI President Yigal Carmon was contacted to ask why the entire Sultan debate wasn't translated and circulated, at least in a print version. "MEMRI couldn't do the whole interview because of the limitations of our resources," Carmon told InFocus. "And it was just our best judgment of what was fit to translate." He said he thought there was an "almost" complete version in the archives. InFocus asked Carmon why MEMRI didn't post more stories about domestic events in Israel and the OTC. "Eighty percent of such stories are already in English," Carmon said. Then why not buy a few every week and send them out in order to give a more balanced picture of the Middle East, InFocus asked, "It probably wouldn't be legal," he responded. That brought up the thorny issue of copyright, ownership and power. Why, Carmon was asked, does MEMRI copyright all the stories it translates, when most stories are written by Arab authors? "Of course we copyright," Carmon told InFocus. "Once we translate a story into another language, it becomes ours, because it's our work."

To test this theory in an American context, InFocus contacted *The New York Times*. "If you translate copy from the *Times*, it would still belong to us, because we originated it," said an employee of the Rights and Royalties Department who did not wish to be named. When war and peace hangs on the translation of a single word or phrase, nuance is everything. But can we trust the translator? According its critics, until MEMRI starts translating Hebrew stories about the rightward drift of Israeli society, torture of Palestinians in Israeli jails, the forced exile of Ilan Pappé and Azmi Bishara, and the elevation of the neo-fascist Avigdor Lieberman to deputy prime minister of Israel, they aren't really covering all Middle Eastern media. "I think it's a reliable assumption that anything MEMRI translates from the Middle East is going to be unreliable," Finkelstein said.

<http://www.infocusnews.net/content/view/15069/135/>

DOING "JUST THAT"

Why do people fear those who debate the "Holocaust"?

Ian Brockwell

It is perhaps human nature for some of us to question historic events, this might simply be because it is an interesting subject to discuss, or because some of the facts do not appear to add up.

Take the JFK assassination for example, could one lone shooter really have done it? We are asked to believe the government's version of events, but they won't release records that could prove it. What do they have to hide?

Many believe the 9/11 "attack" was an inside job, and there is certainly evidence to suggest that the official explanation is questionable. But once again, information is withheld and there is surprise when people become suspicious.

Religion is also a topic that always attracts heated discussion, as people argue about their faith.

There are of course many other examples that could be presented, and whilst questioning the aforementioned subjects might upset some, the important thing is that you can! And by allowing such debates to take place, it is possible for both sides to state their case (as they would in a court of law).

Unfortunately, some feel that the "Holocaust" is a special subject that can not be debated in any shape or form, and should be accepted without question. Surely, if people have doubts, isn't it better to discuss these openly and try to convince them with the facts, rather than gag them? If something happened in a certain way, why be afraid of doubters if the truth is on your side?

However, as many are already aware, to deny that the "Holocaust" ever existed can result in a prison sentence, and some are sitting in prison right now for doing just that. If these same people had stated that the WTC was not destroyed by Islamic terrorists, they would be walking around free. Is this not a denial of the historical "facts" as well, which involved the deaths of a large number of people?

In many cases it is not the "Holocaust" that is in question, but the numbers involved. Some believe that the total of 6 million is not accurate and there appears to be some evidence to support this.

Some may argue that the numbers are not that important, and the extermination of 200,000 Jews would be just as horrific as 6 million. Whilst I agree that both would be equally terrible, is it so wrong for people to seek confirmation of this figure, in order to eliminate any doubts they may have?

We are told that by keeping the "Holocaust" memories alive we are helping to prevent a repetition of this in the future, but has it? Has mankind really behaved any better since this event? If it doesn't reduce the killing or "ethnic cleansing" we constantly hear about on the news, why do we support it so strongly, and who does it serve?

Would it not be better to target those who are really responsible for these crimes (governments, certain businessmen and dictators), rather than throw members of the public into prison, or brand them as anti-Semitic, because they dared to ask questions?

If reminders of the past do not prevent the horrors of the future, we should look for an alternative way of achieving this. Perhaps, after more than 60 years, the "Holocaust" should be allowed to take its place in the history books, along with other such tragic events. The Russian's lost many more millions during the Second World War, but they have learnt to live with their losses and move on. Sadly, we can not turn the clock back.

This does not mean forgetting the past and pretending it never happened, but accepting that it did and that those responsible are longer around or have been brought to justice. Punishing future generations for an event they had no hand in is not the way to move forward, and will only create more hatred and new problems.

I once asked the question why a new "Holocaust" memorial in Germany only remembered the Jews that were killed, and not the "other" 5 million who shared the same fate. The reply I was given was "They can build their own memorial if they want to". Perhaps others would have responded differently, but this person gave me the impression that the memorial was for the sole benefit of Jews and not a reminder to the rest of the world that a "Holocaust" is wrong no matter who the victims are. I was of course immediately branded an anti-Semitic for bringing up the subject, but the question remains. Are "Holocaust" reminders designed to help protect all races and religions from such an event, or not?

Censoring people's thoughts does not make them go away, they just resurface later, much stronger and often more violently than before. Let the people have their say and try to win the battles with words, not censorship, accusations or prison sentences.

This article was written in response to a story called "Switzerland Offered To Host Holocaust Deniers' Conference"

<http://www.americanchronicle.com/articles/viewArticle.asp?articleID=29900>

NO ONE TAKES IT SERIOUSLY

Deciphering Ahmadinejad's Holocaust Revisionism

by George Michael

Iranian president Mahmoud Ahmadinejad went beyond previous rhetorical attacks on the United States and Israel when, on December 14, 2005, he suggested that the Holocaust was a myth. Many European officials, among Iran's most lucrative trading partners, were outraged. The German government, for example, condemned his remarks and defended Israel's right to exist.^[1] Then, on December 11 and 12, 2006, the Iranian foreign ministry's Institute for Political and International Studies convened a conference promoting Holocaust denial, attended by sixty-seven participants from thirty countries.^[2] The fact that a head of state would endorse such a contrarian movement may seem remarkable but, for the Islamic Republic's leadership, it is a deliberate, strategic decision. Not only does the Iranian regime believe that Holocaust denial can propel it into a position of leadership among Islamic countries, but the Iranian regime and Holocaust revisionists have found their relationship to be symbiotic. Each believes a Jewish cabal controls Washington decision-making.^[3] Holocaust denial further binds disparate groups who share a critique of Jews and Zionism.

The Roots of Holocaust Denial

Holocaust denial at its roots is a Western phenomenon. In much of the United States and Europe, the Holocaust is viewed as a singularity without comparison and a story whose lessons are of vital importance to both Jews and gentiles alike. While more people perished in Stalin's gulags or Mao's Great Cultural Revolution, the methodical way in which the Holocaust was prosecuted exemplified what Hanna Arendt referred to as the "banality of evil."^[4]

The legacy of the Holocaust stigmatized both anti-Semitism and far right political figures and parties. However, in the 1960s, an intellectual atmosphere emerged in which nearly every truth could be challenged. Holocaust revisionism became the extreme right's answer to deconstructionism.^[5] For this fringe, Holocaust denial is a necessary step to bring about the revival of the ideologies that led to the extreme nationalism and xenophobia that enabled the Nazi party to set the Holocaust in motion. These early revisionists sought to exculpate the Germans for World War II. They argued that "World Jewry" had declared war on Germany and that Western powers, fearful of Germany's growing military and industrial power, conspired to support Poland, triggering the war.^[6] Subsequent Holocaust revisionists suggested the number of Holocaust victims was exaggerated; several argued many Jews had survived and were living either in Europe, Israel, or the United States.^[7] Eventually three themes developed among many revisionists: First, they argued there were no gas chambers. Second, they denied six million deaths, and third, they said no Nazi master plan existed.^[8] Despite their best efforts, neo-Nazis and revisionists hit a brick wall in the West. Few people outside their own circles were willing to discount history, fact, evidence, and logic. While the impact of Holocaust revisionism in the West has been limited, in recent years, it has found fertile ground in the Middle East.

Historically, anti-Semitism was not as intense in the Middle East as it was in the West. As historian Bernard Lewis observed, Jews under Islam were never free from discrimination but rarely subject to persecution. Their situation was never as bad as in Christendom at its worst and never as good as in Christendom at its best.^[9] However, Israel's establishment augmented the vehemence of contemporary Islamic anti-Semitism.

Holocaust denial in the Middle East emerged soon after World War II. In 1955, Lebanese foreign minister Charles Malik dismissed the Jewish Holocaust as Zionist

propaganda. Egyptian president Gamal Abdel Nasser once said, "[N]o person, not even the most simple one takes seriously the lie of the six million Jews who were killed."[\[10\]](#) In 1983, Mahmoud Abbas, who would later lead the Palestinian Authority, published a book titled *The Other Side: The Secret Relationship between Nazism and the Zionist Movement*, which claimed that far fewer than six million Jews had died in the Holocaust.[\[11\]](#) More recently, Hamas has dabbled in Holocaust denial.[\[12\]](#) In Saudi Arabia, anti-Semitic themes—including the blood libel accusation, the putative Jewish control of the U.S. media and government, and Holocaust denial—are popular staples in the media and educational system.[\[13\]](#)

However, the Middle East produced no real scholarly exegeses. Revisionist historians associated with extreme right-wing groups in the West developed a far larger corpus of literature. More often than not, Arabic presses simply translated Western works. Of the various right-wing groups that have reached out to the Arabs, Turks, and Iranians, revisionist historians have been best received. One of the first efforts was in 1980 when Ernst Zündel, a German expatriate in Canada, wrote a pamphlet titled, "The West, War, and Islam," in which he suggested the existence of a conspiracy between Zionists and international bankers to rule the world. He recommended Muslims could better undercut the Jewish state by funding Holocaust revisionism rather than purchasing weapons.[\[14\]](#) Zündel sent the pamphlet to the heads of state of several Middle Eastern states.[\[15\]](#)

Holocaust revisionism has also become increasingly popular in Arab print media. Writing in the Jordanian newspaper, *Al-Arab al-Yawm*, Mahmoud al-Khatib averred that the "entire Jewish state [was] built on the great Holocaust lie" and that Hitler had killed not six million but only 300,000 Jews because "they betrayed Germany."[\[16\]](#) An editorial in the Egyptian newspaper *Al-Akhbar* said that Jews fabricated the Holocaust in order to "blackmail the Germans for money as well as to achieve world support."[\[17\]](#) More recently, a narrator on Lebanon's popular *New TV* announced that "never has there been an issue subject to as many contradictions, lies, and exaggerations regarding the number of victims as the issue of the Jewish Holocaust."[\[18\]](#)

As European countries enacted hate laws limiting Holocaust denial, many Holocaust deniers sought safe haven in the Middle East. Few Arab states have hate speech or libel laws, except where they bear on interpretations of the Qur'an. In November 2000, Jürgen Graf, director of the Swiss revisionist organization *Verité et Justice* (Truth and justice), fled to Iran to escape a Swiss hate speech conviction.

The Middle East has become a venue of choice to present revisionist theories. In March 2001, the Newport Beach, California-based Institute for Historical Review and *Verité et Justice* planned a conference in Beirut featuring long-time revisionists Roger Garaudy and Robert Faurisson. Only intense pressure from the U.S. State Department caused the Lebanese government to reconsider its role as host. The organizers simply moved the conference to Amman, Jordan. The Jordanian Writers' Association was happy to sponsor it.[\[19\]](#) While Graf's motives may have been purely anti-Semitic, his Jordanian hosts may have appreciated the geopolitical implications. As Graf explained, "Those countries which are authentically anti-Zionist ... should make the breakthrough of Holocaust revisionism their foremost priority. A tank costs millions of dollars, yet one soldier can destroy it with a single missile. The revisionists can provide anti-Zionist freedom fighters with a weapon not even a thousand missiles can destroy."[\[20\]](#)

David Duke, the white supremacist from Louisiana, has been at the forefront of right-wing extremist outreach to the Islamic world. In the fall of 2002, he presented two lectures in Bahrain on "The Global Struggle against Zionism" and the "Israeli Involvement in September 11." That same year, he appeared on an Al-Jazeera satellite network talk show and, in November 2005, he held a news conference in Damascus, Syria, pledging to do his best to convey to the world the "real peace-loving Syrian" positions.[\[21\]](#) According to Duke, during his visit to Syria, he met with a high-profile Syrian journalist, Nidal Kabalan, who gave a copy of Duke's book, *Jewish Supremacism: My Awakening to the Jewish Question*, to Ahmadinejad, suggesting this may have been the genesis for Ahmadinejad's subsequent Holocaust denial.[\[22\]](#)

Iran: New Center of Holocaust Denial

Anti-Semitism has long been a problem in Iran. European merchants brought blood libel to Iran in the sixteenth century. During the nineteenth century, the Iranian clergy instigated several pogroms. In the early twentieth century, Reza Shah (r. 1925-41) embraced racist theories.^[23] After all, the name Iran literally means "land of the Aryans." His sympathy for Nazi Germany led British and Soviet officials to force his abdication during World War II. Ayatollah Ruhollah Khomeini who in 1979 would lead the Islamic Revolution, long tinged his writings with anti-Semitism.^[24]

Holocaust denial was an outgrowth of Iranian anti-Semitism, propelled by the Islamic Republic's antipathy toward Israel. Long before Ahmadinejad shocked the West with his blunt rhetoric, Supreme Leader 'Ali Khamenei suggested the Holocaust to be an exaggeration.^[25] 'Ali Akbar Hashemi Rafsanjani, an Iranian figure often labeled a pragmatist by Western journalists, voiced morale support for Holocaust revisionists in the West, suggesting the West persecuted one prominent denier for "the doubt he cast on Zionist propaganda."^[26] However, it was during the presidency of Mohammad Khatami, whose rhetorical calls for a dialogue of civilizations won European and U.N. plaudits, that the Islamic Republic became a sanctuary for revisionists. Tehran granted asylum not only to Graf but also to Wolfgang Fröhlick, an Austrian engineer who argued in court under oath that Zyklon-B could not be used to kill humans.^[27] Indeed, it was under Khatami that Iranian policy shifted from anti-Zionism to unabashed anti-Semitism.^[28]

In August 2003, the Iranian government invited Frederick Töben, a retired German school teacher living in Australia, to speak before the International Conference on the Palestinian *Intifada* held in Tehran in which he impugned the Holocaust by contending that Auschwitz concentration camp was physically too small for the mass killing of Jews.^[29] Ahmadinejad called the Holocaust a myth in December 2005,^[30] a move applauded by Hamas and the Egyptian Muslim Brotherhood.^[31]

In March 2006, Töben returned to Iran to participate in the "Holocaust: Myth and Reality" conference at Isfahan University where he again argued that Auschwitz was too small to enable mass killings of Jews.^[32] According to the official Islamic Republic of Iran Broadcasting radio, the supreme leader's representatives in Isfahan organized the conference. Alireza Soltanshahi, representing Ahmadinejad, addressed the assembled students and faculty.^[33] Ahmadinejad, himself, sponsored and opened an August 2006 exhibition of cartoons denigrating the Holocaust.^[34]

Ahmadinejad has become a hero to the extreme right. Kevin Alfred Strom, founder of the white supremacist *National Vanguard*, expressed solidarity with the Iranian president, especially in his fight against common Jewish and Zionist enemies. He urged Ahmadinejad to use alternative media and advocated for cooperation between the Iranian government and neo-Nazis to reach out to antiwar Americans and break the grip of the "mainstream media monopoly."^[35] Right-wing extremists often cast themselves as "alternative media voices." When addressing audiences in Muslim countries, they downplay racist themes and emphasize anti-Americanism and anti-Zionism.^[36] This was apparent in interviews the official Mehr News Agency conducted with visiting Holocaust revisionists.^[37]

Ahmadinejad appears to have listened. He has made Holocaust denial a central tenet of his administration. Following his September 19, 2006 U.N. General Assembly speech, he granted press availability to representatives of the alternative media, including Michael Collins Piper, a journalist for the extreme right newspaper *American Free Press* and author of *Final Judgment*, a book postulating that the Mossad killed President John F. Kennedy.^[38] After the conference, a personal friend of Piper, Iranian filmmaker Nader Talebzadeh, introduced him to Ahmadinejad, who actually invited Piper to be his personal guest in Iran.^[39] Following his press conference, Ahmadinejad spent half of a 90-minute meeting at the Council on Foreign Relations trying to debunk the Holocaust.^[40]

The Tehran Holocaust Conference

Foreign Ministry sponsorship of the "Review of the Holocaust: Global Vision" conference in Tehran was therefore a culmination of a longer process. Leading officials

including Ahmadinejad and Foreign Minister Manouchehr Mottaki attended.[\[41\]](#) The conference provided a venue for the who's who of Holocaust denial and revisionism.[\[42\]](#) Duke gave the keynote address. Other prominent participants included Jan Bernhoff, a computer science professor in Sweden; Mattias Chang, a lawyer and an author of conspiracy books from Malaysia; Robert Faurisson, a former literature professor in France and a long-time Holocaust denier; Wolfgang Fröhlich, a Holocaust denier from Austria; Jürgen Graf, a Holocaust denier from Switzerland; Mohammed Hegazi, a pro-Palestinian activist who resides in Australia; George Kadar, originally from Hungary, who now resides in the United States and writes for the far right newspaper, *American Free Press*; Richard Krege, a Holocaust denier from Australia; Patrick McNally, a Holocaust denier and conspiracy theorist who currently resides in Japan; Michael Collins Piper, a writer for *American Free Press*; Michele Renouf, an Australian socialite and supporter of Holocaust revisionism; Bradley Smith, an American Holocaust denier who currently resides in Mexico; Georges Thiel, a Holocaust denier from France; Serge Thion, a French sociologist and critic of the politicization of the Holocaust; and Frederick Töben. At the conference, participants agreed to establish a world foundation for Holocaust studies and unanimously appointed Mohammad 'Ali Ramin as its secretary general.[\[43\]](#) An advisor to President Ahmadinejad, Ramin once lived in Germany and is an ardent defender of Holocaust denial.

As with the Jordanian conference before, anti-Zionism combined with Holocaust revisionism. Former Iranian interior minister 'Ali Akbar Mohtashamipour conceded that the Nazis "committed horrendous crimes during World War II" but added that "the Zionists' narration of the massacre of the six million Jews at Nazi death camps is far from reality."[\[44\]](#)

Right-wing extremists who participated in the conference expressed satisfaction.[\[45\]](#) By working with Muslims, they hope to dilute the stigma of racism. Rather than characterize themselves as "white supremacist," they now speak of "white separatism," placing themselves within the third-world vocabulary of self-determination and liberation. While associating with a Middle Eastern despot, especially in the aftermath of 9-11, might not seem expedient, neo-Nazi groups may consider that they have little to lose since they are already marginal. That any head of state would embrace them enhances their stature. So, too, did media attention. CNN's Wolf Blitzer granted Duke a platform to discuss his participation in the conference.[\[46\]](#)

The Tehran conference may have provided a boost of adrenalin to neo-Nazis. Erich Gliebe, chairman of the National Alliance, the most prominent U.S. neo-Nazi organization, lauded Ahmadinejad and lamented that Western leaders did not have his "guts." Days after the Tehran conference concluded, he announced that his organization would hold a similar conference at its Hillsboro, West Virginia headquarters.[\[47\]](#) Several revisionists who attended the Tehran conference participated.[\[48\]](#)

In an effort to further isolate Iran, nearly forty European and North American research institutes announced that they had suspended contacts with the Iranian Institute for Political and International Studies—a leading Iranian think-tank that helped organize the conference. Francois Heisbourg, head of the Paris-based Foundation for Strategic Research, organized the boycott.[\[49\]](#)

Strategic Implications of Holocaust Denial

Although other Middle East figures have dismissed the Nazi Holocaust, Ahmadinejad has changed the discourse with his stridency. His gambit may serve him well amid the increasing polarization between Islamic countries and the United States. His confrontation has elevated him to a central player on the international scene. By championing Holocaust revisionism, Ahmadinejad has demonstrated his bona fides to the Islamic world and tapped into the reservoir of resentment against Israel that transcends sectarian differences. By radicalizing the Middle East, Ahmadinejad seeks to prevent a rapprochement between Israel and conservative Arab states that have a security interest in containing an ascendant Iran. In doing so, Ahmadinejad could conceivably draw support from Sunni radicals that have been traditionally hostile to the Shi'a.[\[50\]](#)

Domestically, some Iranians fear that Ahmadinejad's provocative rhetoric is

isolating their country. However, Khamenei stands by the Iranian president. On March 22, 2007, for example, the supreme leader railed against the "global Zionist conspiracy," rhetoric borrowed directly from *The National Vanguard*.^[51] Some moderates and reformers have urged the Islamic cleric-led regime to rein in the president for fear that his controversial comments may lead to a propaganda campaign against Iran.^[52] However, whether for ideological or practical reasons, the Iranian leadership has decided that its natural allies are not liberal Western democracies but rather the right-wing fringe of Western extremism.

George Michael is assistant professor of political science and administration of justice at the University of Virginia's College at Wise. He is the author of *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right* (University Press of Kansas, 2006) and *Willis Carto and the American Far Right* (University Press of Florida, forthcoming, 2008).

[1] *The Washington Post*, Dec. 15, 2005.

[2] Islamic Republic News Agency (Tehran, IRNA), [Dec. 5, 2006](#).

[3] See, for example, Bernard Wasserstein, "Anti-Semitism and Anti-Americanism," *Chronicle of Higher Education*, Sept. 28, 2001; Juan Cole, "[Pentagon/Israel Spying Case](#) Expands: Fomenting a War on Iran," *Informed Comment*, Aug. 29, 2004; David Duke, *Jewish Supremacism: My Awakening to the Jewish Question* (Mandeville, La.: Free Speech Press, 2003).

[4] Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil* (New York: The Viking Press, 1963), p. 231.

[5] Leonard Weinberg, "The American Radical Right in Comparative Perspective," in Peter H. Merkl and Leonard Weinberg, eds., *The Revival of Right-Wing Extremism in the Nineties* (London: Frank Cass, 1997), p. 237.

[6] Michael Shermer and Alex Grobman, *Denying History: Who Says the Holocaust Never Happened and Why Do They Say It?* (Berkeley: University of California Press, 2000), p. 40.

[7] Deborah Lipstadt, *Denying the Holocaust: The Growing Assault on Truth and Memory* (New York: The Free Press, 1993), pp. 51-2; Jerry Bornstein, *The Neo-Nazis: The Threat of the Hitler Cult* (New York: Julian Messner, 1986), p. 45.

[8] Shermer and Grobman, *Denying History*, p. 40.

[9] Bernard Lewis, *Semites and Anti-Semites: An Inquiry into Conflict and Prejudice* (New York: WW. Norton, 1986), p. 121.

[10] Quoted in Walter Laqueur, *The Changing Face of Antisemitism: From Ancient Times to the Present Day* (New York: Oxford University Press, 2006), pp. 140-1.

[11] Michelle L. Picheny, "[A Fertile Ground](#): The Expansion of Holocaust Denial into the Arab World," *Boston College Third World Law Journal*, 1 (2003): 331-58.

[12] Reuven Paz, "[Palestinian Holocaust Denial](#)," *Peace Watch*, no. 255, Washington Institute for Near East Policy, Washington, D.C., Apr. 21, 2000.

[13] "Demonizing Jews: Anti-Semitism in the Saudi Media," Anti-Defamation League (ADL), New York, accessed Mar. 12, 2007.

[14] Ernst Zündel, "The [West, War, and Islam](#)," Radio Islam, accessed Mar. 23, 2007.

[15] [Holocaust Denial in the Middle East](#): *The Latest Anti-Israel, Anti-Semitic Propaganda Theme* (New York: Anti-Defamation League, 2001), p. 5.

[16] *Ibid.*, p. 13.

[17] *Ibid.*, p. 15.

[18] "[Lebanon's New TV](#): 'Contradictions, Lies, and Exaggerations in Number Killed in 'Jewish Holocaust,'" Special Dispatch Series, no. 1194, Middle East Research Institute, June 29, 2006.

[19] "ADL Comments on Holocaust Denial Conference Held in Jordan," ADL news release, May 15, 2001.

[20] Jürgen Graf, "[Holocaust Revisionism](#) and Its Political Consequences," Jan. 2001, accessed Mar. 23, 2007.

[21] "David Duke in Damascus to Express Solidarity with Syria," *ArabicNews.com*, [Nov. 22, 2005](#).

[22] "Duke on Irving and Holocaust Conference," audio link on David Duke's [website](#), Dec. 20, 2006, accessed Mar. 23, 2007; David Duke, "[Iranian Leader Breaks New Ground](#) in *Spiegel* Interview," David Duke's website, June 1, 2006, accessed Mar. 23, 2007.

[23] Ali Ansari, *Modern Iran since 1921* (London: Longman, 2003), p. 72.

[24] Patrick Clawson and Michael Rubin, *Eternal Iran: Continuity and Chaos* (New York: Palgrave, 2005), pp. 26, 63, 72, 130.

[25] *The Jerusalem Post*, Apr. 25, 2001.

[26] [Holocaust Denial in the Middle East](#), p. 8; Abraham Foxman, *Never Again? The Threat of the New Anti-Semitism* (New York: Harper Collins, 2003), pp. 223-4.

[27] Foxman, *Never Again?*, pp. 222-3.

[28] Babak Ganji, *Iran and Israel: Asymmetric Warfare and Regional Strategy* (London: Defence Academy of the United Kingdom, 2006), p. 3.

[29] "Revisionist Fredrick Töben Speaks at Iran's *Intifada* Conference," *National Vanguard* (Sacramento), [Sept. 9, 2003](#).

[30] *The New York Times*, [Dec. 15, 2005](#).

[31] Al-Jazeera television (Doha), Dec. 15, 2005; Agence France-Presse, Dec. 22, 2005.

[32] See "The [Iranian Holocaust Conference](#): Toben Explains the Fairy Tale of Auschwitz," accessed Mar. 30, 2007.

- [33] Islamic Republic of Iran Broadcasting News (IRIB), [Mar. 7, 2006](#).
- [34] Al-Jazeera, Sept. 3, 2006.
- [35] "American Dissident Voices: Kevin Alfred Strom, 'In the [Cause of Peace and Freedom](#),'" *National Vanguard*, June 25, 2006.
- [36] *The Asia Times*, [Nov. 30, 2004](#).
- [37] "Iran Promotes Holocaust Denial," ADL news release, Feb. 14, 2006.
- [38] Michael Collins Piper, *Final Judgment: The Missing Link in the JFK Assassination Conspiracy* (Washington: Center for Historical Review, 2000).
- [39] *American Free Press* (Washington, D.C.), Oct. 2, 9, 2006.
- [40] "How Jew-Friendly Persia Became [Anti-Semitic Iran](#)," *Moment Magazine*, Dec. 14, 2006.
- [41] *CBS News*, [Jan. 15, 2006](#).
- [42] "Review of the Holocaust: Global Vision 10-12 December 2006" program, Adelaide Institute website, accessed Mar. 23, 2007; Fars News Agency (Tehran), [Dec. 11, 2006](#).
- [43] IRIB News, [Dec. 15, 2006](#).
- [44] IRNA, [Dec. 12, 2006](#). Mohtashamipour now serves as the secretary-general of the International Congress to Support the Palestinian *Intifada*.
- [45] See for example, Michael Collins Piper, "What Really Happened in Iran," *American Free Press*, Jan. 1, 8, 2007.
- [46] [David Duke interview](#) with Wolf Blitzer, *The Situation Room*, CNN, Dec. 13, 2006.
- [47] "American Dissident Voices: Erich Glibe, "[Leadership of Tomorrow](#)," The National Alliance, July 1, 2006.
- [48] Willis Carto, "Holocaust Hoopla," *American Free Press*, Dec. 25, 2006.
- [49] *Times Colonist* (Victoria, B.C.), [Dec. 16, 2006](#); *The New York Times*, [Dec. 15, 2006](#).
- [50] Ganji, *Iran and Israel*, pp. 23-5.
- [51] Fars News Agency, Mar. 22, 2007.
- [52] Associated Press, [Dec. 14, 2005](#); Ganji, *Iran and Israel*, p. 8.

Middle east Quarterly - Promoting American Interests, XIV, 3, summer 2007
<http://www.meforum.org/article/1704>

MARTIANS

How do French author Georges Theil's court cases stand ?

As is known, our friend Georges Theil has received some heavy sentences – in Limoges (2005) and in Lyon (2006) – in two cases of "overt revisionism". An inhabitant of Grenoble, he is a retired senior executive of a large state corporation; from 1998 to 2004 he served as an elected official in Rhône-Alpes Regional Council.

A first trial, in Limoges, concerned the circulation (from the autumn of 2002) of a few dozen copies of his autobiographical work *Un cas d'insoumission – Comment on devient révisionniste*, written under the pseudonym Gilbert Dubreuil and prefaced by Robert Faurisson. (The book has since been published in English translation, under his real name, as *Heresy in 21st Century France: a case of insubmission to the "Holocaust" dogma*.) In the book he'd especially described his intellectual path in life, marked as it was by the discovery first of his grandfather's death during the First World War in Indochina – the French officer had been sent there to train Tonkinese riflemen, his avowed assignment being to make good "Boche-killers" of them – then of the death of his father, an engineer slain in unclear circumstances in 1944.

He told how what at the start was for him intellectual curiosity (others might say filial devotion as well) quickly changed into a *well-grounded* conviction that a gigantic lie was bringing itself to bear on our world as concerned the relation of historical facts, mainly those having to do with the Second World War, the consequences of which are, still today, so very grave. Indeed, the whole Western world, crushed by the slanderous and criminal allegation of inexact "facts", has fallen to such a degree of thralldom that the rightful seeking out of historical truth and the public expression thereof have become illegal – subject to criminal proceedings – as has been the case in France since July 14, 1990 (in some neighbouring countries, like enslaved Germany, it's worse still).

In 2005 the Limoges court of appeal, for that book, sentenced Theil to six months' imprisonment without remission and a €30,000 fine, ordering him as well to pay an individual plaintiff (a wartime communist) and two "remembrance" associations some €12,000 in damages all told. In December 2006 France's highest court, the Cour de cassation ("superior appeal board"), quashed that conviction, ruling that the case must be retried by another appeal court because the statute of limitations for publications, albeit obvious here (3 months at the time of the facts, though afterwards brought to a year by a new law known as "Perben II"), had not been applied, it having been

established as early as in 2003 – notably by the contents of an article in the weekly *Rivarol* of January 16 of that year – that the book was effectively in circulation. Thus the case must be heard again by the court of appeal of Bordeaux (date not yet set).

The Lyon case is closely linked to the former. In October 2004, in a private exchange, off to one side in the hall of the regional council in the town of Charbonnières, two journalists from a local television station (TV8-MontBlanc) questioned Theil about the Limoges trial and asked what he thought of local Front National head Bruno Gollnisch's recent statement (where, in substance, Gollnisch had said that the estimated number of victims of the deportation from France was a matter for specialists, historians and researchers).

Der Prozeß in Lyon ist mit ersterem eng verknüpft. Im Oktober 2004, in einer privaten Unterredung in einem Nebenraum des Regionalausschusses in Charbonnières hatten zwei Journalisten des lokalen TV-Senders TV8-MontBlanc Theil zu seinem Prozeß in Limoges befragt und ihm die Frage gestellt, was er von der jüngsten Äußerung des lokalen Anführers des Front National, Bruno Gollnisch, halten würde. Dieser hatte im wesentlichen gesagt, daß die Feststellung der Zahlen der Deportierten aus Frankreich eine Angelegenheit für Spezialisten, Historiker und Forscher sei.

That non-public interview of Theil with the two reporters, in fact an informal talk about this and that, was also to touch on the presumed "crime weapon" for the mass-murder as invoked by the official history, i.e. the gas chambers. There Theil was to explain the radical impossibility – for physical, chemical, logistical and architectural reasons – of carrying out such a slaughter in the places and ways alleged. To conclude he remarked that if intelligent people endowed with a fair sense of judgment believed the official version all the same, then there was but a single possible explanation, namely the belief – a preposterous one – in the diabolical capacity (propensity?) of the Germans, natural born "technical wizards", to achieve the impossible. In short: "It's unrealisable, but the German Nazis were able to do it"! A bit like Martians possessed of unimaginable technical abilities...

Hauled into court in Lyon for those remarks after they'd been broadcast on TV8 MontBlanc a few days later (a fine setup), Theil was once more to be hit with a harsh sentence that was made still harsher after appeal, to wit: another six months' imprisonment without remission, a fine of €10,000, an order to pay €4,500 in damages *to each* of nine "remembrance" associations that had joined their suits to the prosecution, and the obligation to pay for the decision's publication in two newspapers at an estimated cost of over €8,000. No more than his colleague in Limoges had the presiding judge at any time assented to a discussion of the basic substance of the case! An important and significant observation: the TV station's director was not even charged, whereas he had given the green light to the broadcast! And, during the appeal hearing, it proved impossible to find and listen to the tape recording of the incriminated remarks, although it was being held under seal in the clerk's office!

The petition lodged against this ruling from the court of appeal of Lyon has now been dismissed by the Cour de cassation. The six months' imprisonment and the fines thus stand, awaiting implementation.

If prison doesn't scare Georges Theil overmuch, especially when he thinks of Ernst Zündel and Germar Rudolf, the appalling sums to pay in damages and fines (more than €100,000 or 135,000 USD all together, not including legal fees) spell ruin for him and his family, who are without any personal wealth. It must indeed be acknowledged that, amongst our inquisitors, a deep contempt for historical exactitude holds away, along with a desire to put the unsubdued to death.

Georges Theil has done nothing more than dare to write and speak out about the sufferings of our nations in the West and of the Palestinian people, which he deems intolerable in a civilised world. He has dared to do it, for an internal force, his own courage, bids him not to give in, not to resign himself, and to bear witness. It is a matter, in effect, of life or death for us. His sacrifice is that of us all, whether we like it or not.

Readers may express their sympathy and, henceforth, come to his aid by writing to the following address:

M. Georges Theil
BP 50 38 - F-38037 Grenoble Cedex 2 / France
E-mail : gmtheva@yahoo.fr

His book in French is available from the above address for €13 per copy, including postage to all European Union countries (+ Switzerland and Norway). Likewise the English version; price €20 (or 25 USD), postage outside Europe included.

A digital version is available at: <http://www.aaargh.com.mx/fran/livres6/DUBREUIL.pdf>

SHE CAN UNDERSTAND THE JEWISH SUPREMACISTS

If I Were Them I'd Be Scared Too

By Jayne Gardener

I can understand the Jewish Supremacists/Zionists being terrified of academic inquiry into the Holocaust. I mean, no one really wants to be exposed as a bold-faced liar. Especially not one stupid enough to cling to the lie over a period of 62 years despite mounting evidence that is convincing more and more people that much of what we've been led to believe about the fate of the Jews in the second World War is untrue, or at least exaggerated beyond all recognition. They themselves have backed off on some of the more bizarre claims over the years. The numbers of dead for instance. I believe the original claim for Auschwitz alone was 9 million dead which has been reduced and updated periodically ever since the end of the war.

Even the Museum at Auschwitz has reduced its latest tally from four million to just over one and a half million and according to Red Cross figures, that is probably still too high. [1] Not to mention, how can one take two and a half million from the Auschwitz figures and still hold to the total of six million? Even an elementary school student could tell you the arithmetic just doesn't add up. During one of Ernst Zundel's trials, Mr. Zundel and his lawyers forced the Red Cross to produce their records which determined that the death tolls for ALL camps was 280,000.[1a][1b]Of course, 280,000 human beings dying of typhus, starvation and other causes is certainly a horrible thing, but as the war years came to an end the German transportation system was all but destroyed by allied bombing meaning that no supplies could get through. Many German civilians died as a result, not just the inmates of the concentration camps.

As the world moved past the war years, the Holocaust claims became more and more ludicrous, especially when public opinion began to turn against Israel during the 1967 war. Eventually some of these claims were dropped. For instance, the claims about soap fabricated from Jewish fat and the skinning of corpses to fashion lampshades for the Germans were eventually relegated to the dustbin. Elie Wiesel's lies about Jews being thrown alive into burning pits (from whence came the term Holocaust) were eventually discounted and other Holocaust guardians were caught in untruths and evasions, including Simon Wiesenthal, Rudolf Vrba and others. Simon Wiesenthal told several conflicting stories as to his whereabouts during the war years and there were even rumours of Nazi collaboration, although to my knowledge no such thing was ever proven. When a co-worker asked Rudolf Vrba (who eventually became a professor at a prestigious Canadian University) if what he had told the interviewer in the documentary film "Shoah" was true, Vrba responded, with a sardonic smile: *"I do not know. I was just an actor and I recited my text."* [2] Vrba was ostensibly one of the few inmates to escape Auschwitz and wrote a report about it that became one of the defining Holocaust documents. Although some credited him with saving many lives as a result of his report, his testimony given during the Zundel trial is full of evasions, ridiculous excuses and lies. We have been lied to as to the very nature of the concentration camps.

They were not, in all likelihood, centers for the mass extermination of Jews. In fact, no one has ever been able to prove unequivocally that Hitler ever gave such an order. The concentration camps were internment and work camps where inmates (believed to be subversives and security risks) were interned for the duration and put to work for companies such as I G Farben and others. And they were paid for their labour with "concentration camp money" or "lagergeld" that was produced for just that purpose. [3] Even Anne Frank's *Diary*, the published and widely read diary of a young girl who was ostensibly hidden away in an attic with her family for 2 years in order to evade the Nazis may not be exactly what it portends to be. There are claims that it was at least added to by someone other than Anne Frank as published in an article in the *New York Post*. [4] Why keep the untruths going? Disgusting as it is, the fabrications and exaggerations were a way for the Jews to remain unassailable victims for perpetuity and to keep the momentum going for a Jewish state in Israel. Of course, the fact that the Holocaust has also turned out to be a cash cow is important as well. In fact, I recently came across a quote that I found quite disturbing. It comes from an article written by Adam Sage and Roger Boyes and reads as follows:

"In March 1952, just days before the negotiations with Germany began, Yohanan Bader said: "Suppose they [the Germans] pay you for six million Jews, but when the reparations period is over ... where will you get six million more Jews so that you can get

more money?" ... Haim Landau called out in Yiddish to Shmuel Dayan (Mapai): "A glick hot unz getroffen (lucky us) - six million Jews were murdered and we can get some money." [5]

Can you imagine what might happen if the proverbial Holocaust cat were to be let out of the bag? First of all, the Jews would have to stop playing victim and refrain from claiming that they have suffered more than any other people in any period throughout history. Second of all, unwavering support for the state of Israel and the 15 billion dollars a day coughed up by American taxpayers would, in all likelihood, evaporate. As would the likelihood of further cooperation between the two nations. Thirdly, the German people would finally be vindicated. But I'm sure there would be some anger and who could blame them? The German people (and the Polish people, since Auschwitz and most other camps were in Poland) have been vilified as evil, hateful, anti-semitic monsters capable of horrific acts against the Jews and as punishment have had to have the Holocaust shoved into their collective faces for the past 62 years.

Not only that, the German taxpayers have had to ante up 60 billion dollars, the approximate amount that Israel has extorted from them. That doesn't even include the 1.25 billion dollars that the Swiss banks offered up in order to have no more claims for Holocaust assets made against them. [6] This is why the secret is guarded so carefully. This is why Germar Rudolf, David Irving and Ernst Zundel, among others, have been charged with hate crimes and incarcerated. No other single time period in the entire history of the world is as closely guarded and protected as the Holocaust. What do they have to hide? Surely if they cling so tenaciously to the generally accepted version of the Holocaust and have been absolutely honest and faithful in their eyewitness recollections of it, would they not welcome sincere academic inquiry? The answer is of course, that they can't allow it. And they can't allow it because they will be revealed as the liars and frauds they appear to be. They know the Jewish version of the war years contains so many lies, obfuscations and exaggerations that they must put a stop to any honest inquiry into it no matter what it costs. And what it has cost is the reputation of a great many people as well as the freedom of respected historians such as Germar Rudolf and David Irving.

I would also fear a backlash against the Jews (many of whom probably accept and genuinely believe the official Holocaust story just as most of us did) that would only end in more suffering and there has been quite enough of that. I don't have vengeance in my heart, I simply believe we are owed the truth. The German people are owed the truth. Most of all, David Irving, Germar Rudolf, Ernst Zundel and many other "revisionists" deserve the truth. And vindication. With the advent of the internet and the free exchange of information that it provides I believe the truth will come out. It already has, little by little. More and more websites and blogs are dealing with the issue and more and more people are having their eyes opened to the truth or (like me) are at least asking the questions and wanting answers. Abe Foxman and his cronies can scramble to try and get websites and blogs shut down but there are too many and even he can't stem the flow. The truth will be known, whatever it is. I have no doubt of that. I only hope it's in my lifetime.

June 1st, 2007

[1] <http://www.rense.com/general62/aauc.htm>

[1a] Red Cross document 1 http://judicial-inc.biz/pics/paage_1.jpg

[1b] Red Cross document 2 http://judicial-inc.biz/pics/paarrge_2.jpg

[2] <http://www.vho.org/tr/2003/2/Bruun169f.html>

[3] <http://www.wintersonnenwende.com/scriptorium/english/archives/articles/ccmoney.html>

[4] http://www.israelect.com/reference/WillieMartin/Anne_Frank.htm

[5] Tom Segev, *The Seventh Million*, Hill and Wang, New York 1994

[6] *The Holocaust Industry*. Norman Finkelstein published by Verso, 2000

<http://thepaleoconservativeprimer.blogspot.com/2007/06/if-i-were-them-id-be-scared-too.html>

DO DENIERS DENY ?

Gas Chambers, 911, and the Perils of Orthodoxy

by Michael K. Smith

A popular checkmate to independent thought is the claim that those who hold opinions contrary to one's own are in "denial." The premise is that one's own views are infallibly rational and objective, while those who can't accept them are deluded neurotics. Apparently, human conceit is so great that

we can't resist the convenience of pronouncing ourselves sane and others crazy, no matter how much evidence accumulates that we all suffer from a very similar set of emotion-driven intellectual impairments. Welcome to planet dogma.

Given our self-awarded immunity to criticism, hardly anyone seems to realize that denial and assertion are *characteristic* of argument, so that skeptics about gas chambers in WWII are no different in principle than those who can't make themselves believe that the twin towers were brought down on 9/11 by pre-planted explosives. In both cases believers in evidence unseen offer a cumulative proof, in which the favored conclusion emerges as an inference, rather than from direct physical evidence. Anyone with the nerve to question the value of fantastical eyewitness accounts in place of credible physical evidence, is quickly dismissed for a presumed inability to face the unfathomable evil that lurks in the hearts of the truly wicked. Thus, homicidal gas chambers in Nazi-dominated Europe and pre-planted explosives in New York's twin towers simply *must have existed*. Only "deniers" deny it.

In short, conspiratorial proofs are held to be self-evident. As theology professor David Ray Griffin explains in his book, *The New Pearl Harbor - Disturbing Questions About the Bush Administration and 9/11*, direct evidence and deductive logic are not essential to a "cumulative proof," which advances on the basis of a "preponderance of evidence" that suggests, but does not prove, a general conclusion. To wit: "I should perhaps emphasize that it is not necessary for *all* of the evidence to stand up, given the nature of the argument. Some arguments are, as we say, "only as strong as the weakest link." These are *deductive* arguments, in which each step in the argument depends on the truth of the previous step. If a single premise is found to be false, the argument fails. However, the argument for official complicity in 9/11 is a *cumulative* argument. This kind of argument is... like a cable composed of many strands. Each strand strengthens the cable... if there are many strands, the cable can still hold a lot of weight even if some of them unravel." (Griffin's emphases).

Aside from the fact that his "strands" more closely resemble badly frayed threads, Griffin defines "complicity" so inclusively that the very existence of empire can be taken as U.S. culpability for 9/11. He even includes falsification in his definition of complicity, which, given the fact that a national security state cannot possibly avoid falsification on a virtually constant basis, essentially pre-supposes the argument that he is supposed to be proving. He also indicts failure to order the attacks prevented, without anticipating the mass panic that would have ensued if news of such an order had leaked, as orders constantly do in Washington. Even worse, he suggests that the only way to thoroughly discredit empire is to demonstrate that the Bush Administration was responsible for the 9/11 attacks (see his *9/11 and the American Empire*). In Griffin's view, since virtually all Americans would reject a leadership responsible for indiscriminate mass murder against its own citizens, those who have long opposed empire for quite other reasons need to demonstrate that the attacks were the product of an "inside job." Expedience is truth?

In their book, *Denying History - Who Says The Holocaust Never Happened And Why Do They Say It?*, Michael Shermer and Alex Grobman demonstrate a similar preference for a "preponderance of evidence" cumulative proof, rather than direct evidence and deduction. Failing to note that Holocaust revisionists do not, in fact, deny brutal treatment of Jews and other non-Aryans subject to Nazi rule, they smear them as political lepers uniformly intent on resurrecting the Nazi regime. Purity of motive, not persuasiveness of argument, is their constant preoccupation. Expressing a touching faith in what they claim is mainstream historians' *scientific* history, they fail to convincingly rebut revisionist critiques complaining of a lack of (1) photographic evidence of homicidal gas chambers in WWII, (2) contemporary records of the gassing operation, (3) physical evidence of homicidal gas chambers (as opposed to delousing chambers), and (4) speeches by Hitler or other Nazis specifically mentioning gassing as a means of physically eliminating their racial enemies. Although gaps in the historical record should inspire doubt about the official version of events, people who question the evidentiary basis for homicidal gas chambers are instantly pronounced, "Holocaust Deniers," which is the intellectual equivalent of "Nigger!" It is difficult to believe this is the culmination of a scientific thought process.

Griffin, Shermer, and Grobman all suppose that the extravagant plots they believe existed could have been carried out without advance leaks or betraying direct evidence left behind. Where Griffin argues that fear of punishment would deter leaks of an "inside job," Grobman and Shermer simply assume that Hitler's call for a permanent solution to the "Jewish problem" is synonymous with extermination by fire and gas. Furthermore, they offer no explanation as to why they believe only the Allies could have supplied photographs of the existence of homicidal gas chambers: "... as for direct evidence, what could we realistically expect to see? The undressing, gassing, and cremation were all done inside the crematoria buildings. It was highly unlikely that an Allied plane would have flown over at the same time as smoke was coming out of chimneys or from an open-pit burning. Indeed, it would be an extraordinary coincidence if we had such a photograph."

It is unclear whether Shermer and Grobman are being naive or disingenuous here. A

photograph of a gas chamber could never have been obtained from the air, so the real question is why no such photograph has turned up among the Germans. Isn't it hard to believe that some brutal guard, many of them, in fact, wouldn't have found it irresistibly tempting to take photographs that would preserve their post-Holocaust bragging rights? "Here's one of the last Jews in Europe being put in the gas chambers. I snapped the picture myself!" Shermer and Grobman can only weakly claim that "we do have photographs of people in long lines being marched toward Crematorium V, where the gassing *would have taken place*. (my emphasis). The hypothetical construction tells us everything.

By the way, we should note here Shermer and Grobman's conflation of gas chambers, cremation ovens, and open pit burnings, a habitual sleight-of-hand tactic used by orthodox Holocaust proponents, as though gas chambers were not a central revisionist concern requiring a special focus. (Holocaust revisionists are not so skeptical of "the Holocaust" as they are of gas chambers.) The inability to respond to exactly what is in dispute is a classic sign of dishonesty. In any event, one should not need a cumulative proof to determine whether or not homicidal gas chambers existed in Nazi concentration camps, any more than one needs one to prove that the Roman aqueduct system existed. Physical and documentary evidence should suffice. Where is it? At the very least, shouldn't there be considerable correspondence between German engineering firms and the Nazi leadership, testifying to the myriad challenges involved in building, maintaining, and using homicidal gas chambers? How credible is the assumption that the Nazis carried out an industrial mass murder program involving millions of gassing victims without producing a single document directly referring to this fact?

According to Shermer and Grobman, there are six main sources of evidence that the Nazis used gas chambers (and crematoria) for mass murder: written documents, Zyklon B gas traces, eyewitness testimony, ground photographs, aerial photographs, and "the extant ruins of the (death) camps." However, like David Ray Griffin, they admit they are constructing a "proof" in which inferential speculation casts the deciding vote. To wit: "In presenting these six lines of evidence, we are not saying that each or even any particular one proves that gas chambers and crematoria were used for genocide. Rather, we are arguing that these lines of evidence *converge* on this conclusion." (my emphasis) In short, Shermer and Grobman are not engaged in proving that homicidal gas chambers existed, but that they *must have existed*, which is quite another matter. The idea that homicidal gas chambers had to have existed is sheer prejudice, a question-begging assumption that renders argument superfluous. Those who have made a career of pointing this out, like Ernst Zundel, Robert Faurisson, and Germar Rudolf, among others, have been repeatedly tried for heresy. If you value peace of mind, don't read what they have to say.

While conflating gas chambers with cremation ovens, Grobman and Shermer trivialize focusing on gas chambers by remarking that "murder is murder regardless of the method," which, during the Holocaust, included "beatings, overwork, starvation, disease, and the general unsanitary conditions at the camps." But if beatings, overwork, starvation, disease, and unsanitary conditions are evidence of genocide, then all colonial and imperial powers, in particular the United States, are genocidal almost by definition. Only the gas chamber claim makes the WWII Holocaust (and Jewish victimhood) unique. Without it, Israel's moral capital to torture and murder Palestinians with a clear conscience, would disappear.

This is what Shermer and Grobman regard as the Holy Trinity of the Holocaust: (1) gas chambers, (2) intention to exterminate, and (3) six million Jewish victims. They assert that "Deniers" are deniers because they disbelieve in all three of these tenets. But, in point of fact, it is sufficient to doubt the existence of gas chambers alone to be demonized into oblivion, even though a lack of physical and documentary evidence for something is normally considered reasonable grounds for doubt. As for the intention to exterminate, among the Third Reich's voluminous documents there is no command from Hitler to murder all of Europe's Jews, while, as late as the middle of 1944, there was an S.S. offer to trade a million Jews to the Allies in return for 10,000 trucks for use on the Soviet front, a curious proposal if exterminating European Jewry was more important to the Nazis than winning the war, a standard claim made by "scientific" historians. On the other hand, we *do* have statements of WWII-era U.S. leaders relishing the prospect of incendiary attacks on Japan's wooden houses, so temptingly convenient for the wholesale extermination Washington methodically planned and carried out with napalm sticks. So why have we not concluded that FDR was a genocidal maniac and all U.S. leaders who revere him in need of "denazification?" Finally, what scientific precision has ever been at work in determining that six million Jews were exterminated in Nazi death camps? Estimates from population studies and self-reports by families whose missing members are presumed dead in the Holocaust are hardly unimpeachable. To answer that Holocaust "Deniers" are not really interested in finding an accurate figure and simply want to minimize begs the question of why the six million figure is regarded as sacred in the first place.

In a book trumpeting its rational approach, one would expect to find careful treatment of the

very human tendency to conflate rumor with fact, but this is not mentioned by Shermer and Grobman, who remain unalert to the problem of hearsay masquerading as fact. In citing a report requested by Dwight Eisenhower in May 1945 ("Atrocities and Other Conditions in Concentration Camps in Germany"), they do not comment on the admission by the report's authors that one of the classes of evidence they used was "the common knowledge of the camps," which allegedly allowed camp inmates to have "accurate knowledge of certain things which they have not actually seen with their own eyes." Though this obviously opens the door to collective hysteria, Shermer and Grobman take no note of it.

Perhaps for this reason much Holocaust eyewitness testimony contains wild impossibilities and continues to be insistent about points that have long since been disproven to the satisfaction even of faithful devotees of the Holocaust Industry, such as that murdered Jews were converted to bars of soap. But there are problems with the documentary and material evidence Shermer and Grobman rely on, too. For example, Allied ground and aerial photographs do not show homicidal gas chambers, but the outside of buildings said to house such gas chambers. And what the ruins of the German concentration camps reveal are in considerable dispute: revisionists argue that Zyklon B was used in fumigation chambers (typhus was a serious problem), and that the chambers used for this purpose could not possibly have served the dual purpose of mass execution chambers, since they were not hermetically sealed and lacked a proper exhaust system for removing the deadly gas between executions. As a reward for making arguments such as these, Holocaust revisionists have been deported from the U.S. to rot in jail in Europe, to the resounding silence of ACLU members, card-carrying or otherwise. Freedom of speech is reserved for those who hold the right views.

Although Shermer and Grobman claim to reject censorship, they issue no principled condemnation of book shreadings, heresy trials, blasphemy laws, and jailings, all routine punishments meted out to Holocaust revisionists. Apparently, such repression must be viewed with considerable sympathy, since Holocaust revisionists are held to be inherently despicable bigots who must be put in their place by hook or by crook. Grobman and Shermer have such contempt for free speech that they put the phrase in quotes when referring to the rights of Holocaust revisionists. In their minds critics of Holocaust orthodoxy invite the abuse directed at them, so it's really no big deal that they are beaten by mobs and manhandled by the courts.

In short, Shermer and Grobman cannot make a principled defense of free speech because those whose speech they hate don't deserve it: "We contend that instead of revising history, instead of modifying a theory based on new evidence or a new interpretation of old evidence, the Holocaust deniers are engaged in pseudohistory, the rewriting of the past for present personal or political purposes. Historical revision should not be based on political ideology, religious conviction, or other human emotions." Aside from failing to ask why holding the "right" views is a prerequisite to free expression, Shermer and Grobman also overlook the powerful political and religious ideology woven into the official Holocaust story, namely, that Gentiles are congenitally anti-Semitic and have persecuted Jews uninterruptedly for thousands of years, culminating in deliberate Judeocide by gas chamber and crematorium ovens during WWII. Why no comment from the authors on this prejudiced, highly emotional, and sweeping condemnation of the vast majority of humanity?

And what of the distorting effect of the human emotions of the eyewitnesses to the Holocaust? Didn't the harshness of their experience and the understandable hatred they harbor for their former captors make them predisposed to accept horrifying rumors and retrospective makeovers of their "repressed" memories of the concentration camps? It would be a miracle if this were not the case. But calls to evaluate the testimony of eyewitnesses, a routine academic responsibility whatever the historical event in question, are dismissed for allegedly being cruel and anti-Semitic. When it comes to the Holocaust, survivor testimony and Nazi "confessions" that resemble those from Stalin's show trials, are taken at face value. How can we possibly dignify this as being part of a scientific mode of inquiry?

Shermer and Grobman sum up their indictment of Holocaust revisionists this way: "Deniers are routinely unreliable in their selection of historical facts. They often make outrageous claims. The claims are rarely verified by other sources, and when they are these sources are often incestuous. Deniers almost never attempt to disprove their claims and, instead, seek only confirmatory evidence. They generally do not play by the agreed-upon rules of historical scholarship, offer no alternative theory to account for the historical data, and thus can muster no convergence of evidence for their nonexistent theory. Finally, as we have demonstrated with a preponderance of evidence, Holocaust deniers' personal beliefs and biases dictate their conclusions."

Every accusation here could just as easily be leveled against mainstream historians. Unreliability in the selection of historical facts? How many studies praising nuclear deterrence cite evidence of the U.S.S.R.'s atomic arsenal successfully deterring Washington's terror and aggression? Outrageous claims? How many U.S. historians ignore the long record of U.S. military interventions abroad in favor of repeated declarations that the U.S. consistently supports "self-determination?" Lack

of independent verification of incestuous claims? How many mainstream historians cite scholarship questioning the ahistorical thesis that the U.S. was an innocent bystander on December 7, 1941? No attempt to disprove one's claims? How many conventional historians cite U.S. genocide against the indigenous peoples of North America to call into question the alleged U.S. commitment to preventing genocide? Don't play by the rules of historical scholarship? How many historians canvass sympathetic treatments of Castro, Stalin, Mao, and Hitler, before rendering judgment about these political figures? No alternative theories for the evidence advanced? How many academic studies consider that Israel might just be a racist state, as opposed to "the Jew among the nations," constantly forced to act in self-defense against racist terrorism? Biased conclusions? How many mainstream historians have ever given a fair accounting of the death toll attributable to anti-Communist terrorism fomented by Washington for decades?

It would be wonderful if Shermer and Grobman's professed admiration for scientific investigation were actually reflected in their work, for the rational mode of inquiry demanded by science is as close to objectivity as human beings are ever likely to get. Science is the only mode of inquiry where rationality is not merely tolerated, but required, which makes intellectual fraud in the technical sciences extremely difficult to achieve, and easily detected when it does appear. Unfortunately, in history and the social sciences it's another story entirely. In these pseudo-disciplines dogma masquerades as objectivity and expertise is conferred on those who produce ideologically serviceable doctrines that facilitate the exercise of illegitimate power.

This gives a bad name to the world's oldest profession.

Michael K. Smith is the author of *The Madness of King George* (illustrations by Matt Wuerker) and *Portraits of Empire*, with Common Courage Press. He can be contacted at: <proheresy@yahoo.com> He co-blogs with Frank Scott at <www.legalienate.blogspot.com>

TOWARDS THE END

Olmert at Jewish conference: Not all Jews want to make aliyah

By Amiram Barkat

Prime Minister Ehud Olmert said Tuesday that while he believed in his "mind and heart that aliyah is the ultimate answer," he recognizes that not every Jew aspires to live in Israel. Speaking in Jerusalem on Tuesday at a conference on the future of the Jewish people, Olmert called on Jewish leaders to find a way to help Israel build a Jewish identity that would make the state a more meaningful and hopeful place. The conference, which was attended by researchers, heads of Jewish organizations and senior Israeli politicians, was organized by the Jewish People Policy Planning Institute.

The trend toward delegitimizing Israel's existence as a Jewish state is growing not only in Europe, but also in the United States, according to Jewish-American academics and community leaders. Anti-Israel attacks are even beginning to affect Jewish supporters of Israel, who have been accused of trying to silence public debate, they said. This trend toward delegitimization was one of the topics discussed at a conference on the future of the Jewish people that opens in Jerusalem on Tuesday morning. Avinoam Bar-Yosef, JPPPI's director general, said that anti-Israel attacks in the U.S. constitute a "long-term threat" to Israel's standing, American Jewish organizations and the pro-Israel lobby. "Public attention is currently focused on Europe, due to initiatives like the British academic boycott," he said. "In the U.S., the problem is still under the radar. But as a planning institute, we believe that it is necessary to formulate policy on this issue now." Brandeis University President Jehuda Reinharz told Haaretz that American academics are at the forefront of those denying Israel's right to exist as a Jewish state. Veteran advocates of this position, such as Tony Judt and Noam Chomsky, were joined last year by Stephen Walt and John Mearsheimer, both from reputable academic institutions, who charged that the American Israel Public Affairs

Committee (AIPAC) dictates American foreign policy. Their article, which generated shock waves, is being turned into a book, which is slated to be published in September. The fact that a respected publisher paid Walt and Mearsheimer an advance that is thought to have totaled hundreds of thousands of dollars attests to how hot the publisher thinks this issue is, Reinharz said. "My feeling and that of many people following Walt and Mearsheimer and other publications is that we are at the start of a new era with regard to attitudes toward Israel in the U.S.," he added. Abraham Foxman, national director of the Anti-Defamation League, believes that Jimmy Carter's book *Palestine: Peace Not Apartheid*, which was published last November, had a much greater impact than did other publications. "In the past, people who said that Jewish supporters of Israel control the media and politics belonged to the margins," he said. "But after former president Carter said it, it gained legitimacy in the mainstream. Today, the debate is already on questions such as to what extent the Jews dominate." Foxman said that Jews who challenge anti-Israel attacks find themselves accused of undermining freedom of expression. "I received letters from professors who claimed that when I accuse someone of anti-Semitism, I am trying to silence public debate," he said. "When the president of Harvard University said that the delegitimization of Israel helps anti-Semites, he was accused of silencing public debate. No one would have dared accuse him of this had he been talking about racism or xenophobia." Reinharz said that he is worried by the lack of effective response to anti-Israel publications. "I see no combined effort to fight this by the Jewish organizations, and in truth, I myself don't know how this could be done," he said.

Ha'aretz 11 July 2007

<http://www.haaretz.com/hasen/spages/880061.html>

Post-Zionism doesn't exist

By Shlomo Avineri

In recent years a phenomenon called "post-Zionism" has developed in the political-intellectual discourse in Israel. Fundamentally, this is a radical criticism not just of Israel's policy; at its base is total denial of the Zionist project and of the very legitimacy of the existence of the State of Israel as a Jewish nation-state.

The arguments called "post-Zionist" have various aspects - not only political but also cultural. They view Zionism as a colonial phenomenon, not as a national movement that is contending with another, Palestinian, national movement over its claim to the same territory. Some of those who are called "post-Zionists" go even further in their argument that the very existence of a Jewish people is a "narrative" that was invented in the 19th century, and that the Jews are at base a religious community. The attitude of Zionism, which has most of its roots in Europe, toward Jews from the Muslim countries is also perceived in the context of colonial exploitation.

This approach also wants to de-legitimize Zionism's conceptual world: Because some of the so-called "post-Zionist" arguments are drawn from the post-modernist discourse, their spokespersons understand that the terms they use have a force of their own. He who controls the terms controls the debate. Therefore they insist on referring in Hebrew to pre-1948 Eretz Israel as "Palestine;" Jews who come to live here, whom Zionist discourse calls "olim" (from the Hebrew root "to ascend"), are "immigrants," and so on.

At the same time, those who are careful not to accept the Zionist narrative sometimes accept the Palestinian narrative without question. To them it is clear that there is a Palestinian people, that what happened in 1948 is exactly what the Arabs say happened, and that in the Israeli-Palestinian conflict there is, on the one hand, a Zionist "narrative," and on the other, "facts" that are precisely identical to the Palestinian narrative. This of course is absolute folly, and contradicts the principles of post-modernism itself.

But there is also another aspect to all this: Those who call themselves "post-Zionists" are simply anti-Zionists of the old sort. The term "post-Zionism" sounds as though it is

something innovative, which came after Zionism. However, here lies a grave mistake: For the term "post-Zionism" to be meaningful, it is necessary to start out from the acceptance of Zionism as a fact and a reality and to try to go beyond it. Thus, for example, post-modern criticism starts out from the acceptance of modernity, grapples with its dialectical outcomes and its contradictions and tries to go beyond it. This is not the case for those who call themselves "post-Zionists": They do not see Zionism and the State of Israel as a reality that has come to pass, but rather as something that is not legitimate from the outset and that must be eliminated down to its very foundations.

However, in this their claims are identical to those of the old-style anti-Zionists. These were, for example, the classical arguments Communists and to some extent also those of the Bundists: that there is no Jewish people (see, for example, Stalin's doctrine), that Zionism is an ally of imperialism and that the Palestinian Arabs are victims of Zionist aggression. Not all of these arguments are entirely baseless, and those who disagreed with them also knew that the debate was a legitimate one.

There is no reason not to repeat these arguments today, if one considers them to be correct. The intellectual dishonesty is in the attempt to create a sense of something new, supposedly "post" and fashionable: This is simply an old car they are trying to sell as though it has just this minute come off the production line of the latest intellectual innovations.

Some of those who call themselves "post-Zionists" also come from the former Communist camp. There is something pathetic in that 20 years ago they believed in a new, just world that was to emerge from Moscow or Cuba, and the only thing that is left to them of that lofty vision today is anti-Zionism. Not the brotherhood of nations, not the liberation of the proletariat, not universal social justice - all of this has collapsed in a tragic way; the only thing that remains is the hatred of Zionism.

The anti-Zionist position has accompanied Zionism from the very outset, and it is a legitimate position even if one does not agree with it; it led some of the Communists in the Land of Israel (sorry, Palestine) to justify acts of murder of Jews in Hebron and Jerusalem, committed by Palestinians in 1929, as the authentic expression of a "popular uprising," even if its inspiration was fanatical Islam.

There is nothing new in this moral blindness and these historical distortions, but it is worth remembering: This is not a matter of post-Zionists, but rather of anti-Zionists of the old school. The absurdity is that anti-Zionists of a different breed, the people of the ultra-Orthodox movement Agudat Yisrael, for example, have accepted the historical fact of the existence of the State of Israel. The other anti-Zionists, who are accustomed to calling themselves the people of the world of tomorrow, are still captive in the snares of the past. Indeed there is nothing new under the sun.

Ha'aretz, 8 July 2007

<http://www.haaretz.com/hasen/spages/878936.html>

THEY ARE GOOD TO US

Symposium: Criminalizing Holocaust Denial

By Jamie Glazov

FrontPageMagazine.com | 7/27/2007

[An effort is now being made](#) across the European Union to legalize Holocaust Denial. But is denying the Holocaust really a form of hate speech? What will be solved by criminalizing the denial? Could doing so make the lie more dangerous and powerful? To discuss this issue with us, Frontpage Symposium has assembled a distinguished panel. Our guests are:

FP: Dr. Deborah Lipstadt, Alan Dershowitz, Roger Kimball and Dr. Gregory Glazov, welcome to Frontpage Symposium.

Roger Kimball, let me begin with you. You recently wrote a piece in the New Criterion, [Another stupid proposal from Brussels](#), in which you put forward the argument against criminalizing Holocaust Denial – an effort that is now being made across the European Union.

Can you briefly summarize the proposed legislation for us and crystallize your own disposition toward it?

Kimball: I read about it in an article in The Financial Times. In a way, the headline says it all: "EU aims to criminalize Holocaust denial." You can get the details [here](#), but the bottom line is that the bureaucrats in Brussels have proposed legislation that calls for jailing people for up to three years for denying or "trivializing" the Holocaust and/or the massacre of Tutsis in Rwanda. Why only those incidents? Why not the escapades of Stalin or Mao or Pol Pot? Why not the slaughter of the Armenians in 1915-1917? Well, never mind. The FT reported that the legislation had been crafted to avoid criminalizing satire, so I suppose Mel Brooks won't have to go to jail for "Spring Time for Hitler."

In a way this is old news. Back in 1992, the EU proposed legislation that made "racism" and "xenophobia" crimes that carried a prison sentence of "two or more" years. Back then, the EU defined the offense as harboring an aversion to people based on race, colour, descent, religion or belief, national or ethnic origin. If taken seriously, of course, such legislation would empty the streets and fill the jails of Europe.

It's hard to know where to begin to respond to such proposals. It is worth noting that as part of the package, the commissars in Brussels have also been seeking to "harmonize" its laws so that police can arrest and try citizens of the EU member-states anywhere in the EU. So if you are British and you say something nasty in about the French while on vacation in Greece, you might wind up in a Greek jail for two "or more" years. Since the EU made it illegal for journalists to criticize its policies, it is not clear what sort of debate such legislation will spark. It is also worth noting that this is not the first time that Europe has attempted to "harmonize" its laws. Beginning in 1933, there was a concerted effort to "harmonize" not only the laws but all of social life. The German word for the process was *Gleichschaltung*. That time the effort came out of Berlin. It almost worked. It took the combined military might of England, the United States, and the Soviet Union to stop that earlier push for "harmony." It is anyone's guess what it will take to stop this new, Brussels-based effort.

But back to the effort to criminalize Holocaust denial. As I said in the note you refer to, no one has less time for such chaps--David Irving & Co.--than I do. But should we send them to jail? (Irving, by the way, really was jailed for this offense and served about a year of a three-year sentence.)

But to say that denying or "trivializing" the Holocaust shouldn't be criminalized is not to say that such activities shouldn't be taken seriously. They should be taken very seriously. How?

For most of us, the idea of denying the Holocaust – the systematic extermination of some six million European Jews by the Nazis in World War II--is about as plausible as denying the sphericity of the earth. Of course we have all heard of Holocaust deniers. The image we are likely to conjure up is of a right-wing kook who visits the barber too often and distributes books like *The Hitler We Loved and Why*. Why should we take them seriously? After all, there are also people who deny that the earth is round. But as Deborah Lipstadt shows in her disturbing book, *Denying the Holocaust: The Growing Assault on Truth and Memory*, the phenomenon of Holocaust denial must be taken seriously, partly because it is sharply on the rise, partly because it undermines the idea of historical truth.

What is particularly troubling is the way in which such trifling with the historical record is proliferating. It is not simply that there are more and more crackpots declaring that the Holocaust was (in David Duke's phrase) a *historical hoax*. That, to be sure, is troubling enough. Yet even more worrisome is the legitimacy conferred upon such declarations by the actions of the media and the academy. This is not to say that the media or the academy grant the idea credence; denying the Holocaust has not--not yet--won respectability. But it has managed to win an audience. That itself is extraordinary. Instead of

being instantly dismissed as pernicious nonsense, denying the Holocaust is increasingly accorded the status of a "different perspective," a "dissenting point of view," "another opinion."

Thus it is that Professor Lipstadt has repeatedly been asked by various television shows to debate individuals who deny that the Holocaust occurred. The usual plea made by television personnel eager to book her on a program is: "I certainly don't agree with them, but don't you think our viewers should hear the *other side*?" It sounds like good liberal doctrine: free speech, everyone entitled to his own opinion, and so on. But Professor Lipstadt consistently refuses these offers--rightly in my view--because she understands that to participate in such debates would be to grant her opponents a measure of credibility they do not deserve. She refuses because she knows that to deny the Holocaust is not simply to offer "another perspective" or express a "different opinion." It is to engage in the kind of ideological warfare that corrupts the very nature of opinion in order to promulgate historical falsehood.

It is a telling fact that this point meets widespread resistance today. Invoking the principle of free speech, many people of good will see nothing wrong--everything right--with providing a platform for those who deny the Holocaust. But this liberal sentiment plays directly into the hands of the Holocaust deniers. As Professor Lipstadt observes, "Unable to make the distinction between genuine historiography and the deniers' purely ideological exercise, those who see the issue in this light are important assets in the deniers' attempt to confuse the matter." As has so often been the case, the well-intentioned efforts of liberal apologists help create an atmosphere of legitimacy and tolerance for movements whose goal is to destroy those institutions and attitudes that guarantee liberal tolerance in the first place.

In this context, it is important to understand that denying the Holocaust is only one of many efforts to undermine the authority of historical truth. The phenomenon of Afrocentricism (which, incidentally, often indulges in a bit of Holocaust denial as a sideline) belongs here, as do many varieties of academic literary "theory" that now reign in the academy: deconstruction, extreme examples of "reader-response" theory, new historicism, etc. For all of them, facts are fluid and historical truth is a species of fiction: what actually happened in the past, or what a given text actually means, are for them ridiculous questions. Nor are these attitudes confined to the cloistered purlieus of the academy: in watered-down versions they have become standard-issue liberal sentiment: Rather than risk having to make an unpleasant judgment about the facts, deny that there are any such things as facts.

When we ask how this state of affairs came about, the first answer is the widespread acceptance of cultural relativism. As Professor Lipstadt points out, part of the success of the Holocaust deniers "can be traced to an intellectual climate that has made its mark in the scholarly world during the past two decades. The deniers are plying their trade at a time when much of history seems up for grabs and attacks on the Western rationalist tradition have become commonplace." This tendency, she notes, can in turn be traced to intellectual currents that have their origin in the emancipationist ideology of the late Sixties.

Professor Lipstadt tells the story of a teacher at a large Midwestern university who, in a class on the Napoleonic Wars, informed his students that the Holocaust was a myth propagated to vilify the Germans and that "the worst thing about Hitler is that without him there would not be an Israel." The teacher was eventually dismissed. But many students defended him, arguing that he had a right to present his "alternative" views. Professor Lipstadt comments: "These students seemed not to grasp that a teacher has a responsibility to maintain some fidelity to the notion of truth." This gets to the nub of the problem. Without an allegiance to the ideal of truth, teaching degenerates into a form of ideological indoctrination.

And this brings us to one of the gravest legacies of relativism. What we are witnessing is the *transformation of facts into opinion*. This process is not only destructive of facts--when facts are downgraded to opinions they no longer have the authority of facts--but, curiously, it is also destructive of opinion. As Hannah Arendt observed in an essay called "Truth and Politics," opinion remains opinion only so long as it is grounded in, and can be corrected by, fact. "Facts," she wrote, "inform opinions, and opinions, inspired by different interests and passions, can differ widely and still be legitimate as long as they respect factual truth. Freedom of opinion is a farce unless factual

information is guaranteed and the facts themselves are not in dispute." What is at stake, Arendt concluded, is nothing less than the common world of factual reality and historical truth.

It will be pointed out that truth is very often difficult to achieve, that facts are often hard to establish, that the historical record is incomplete, contradictory, inaccessible. Yes. Precisely. But the recalcitrance of truth is all the more reason we need to remain faithful to the procedures for achieving it: without them we are blind. Behind the activity of the Holocaust deniers is an unhappy efflorescence of anti-Semitism. But the problem goes even deeper. As Professor Lipstadt warns, "at its core" such a denial of history "poses a threat to all who believe knowledge and memory are among the keystones of our civilization."

Exactly. But it is worth asking what sort of political failure has to happen that you would actually incarcerate people for denying a fact? How tenuous a grasp on power must a regime have before it entertains such expedients? We are in the process of discovering this in Europe. The European Union is a Janus-faced entity: ridiculous but also minatory, depending on which side you happen to face. The moral, Aesop (or Tocqueville) would have said, is: Be afraid, be very afraid.

Lipstadt: First of all, let me begin by thanking Roger for so succinctly summarizing many of the major points of my book *Denying the Holocaust: The Growing Assault on Truth and Memory*. I fully agree with him that an intellectual climate of intellectual relativism has been a fertile field for Holocaust deniers. When "opinion" trumps expertise, all bets are off. In fact, in recent years we have seen this in relation to 9/11 conspiracy theories. All sorts of people – Rosie O'Donnell currently most prominent among them – have been "convinced" that the World Trade Center and surrounding buildings were destroyed from within and not by planes piloted by Arab hijackers which were flown into them. Equally, if not more, disturbing is a recent poll of American Muslims. According to a [recent survey](#), only 40 percent of Muslims in America believe that the Sept. 11 attacks were carried out by Arabs.

One other point that I would like to make prior to turn to the legislation itself. Roger's remarks and the legislation address themselves to what I call hard core Holocaust denial. By that I mean the kind of denial engaged in by David Irving, Robert Faurisson, David Duke, Ahmadinejad (though he is a bit more slippery about it than the others) and other people of this ilk.

They specifically deny one or more of the following aspects of the Holocaust:

1. That Germany's Third Reich had a program to annihilate the European Jewry and if some Jews did die or were even murdered this had nothing to do with a Berlin backed program of annihilation.
2. Some Jews may have died but these was a result of disease and other war related privations and that many of those privations were caused by the Allied bombing of the German infrastructure which prevented German authorities from getting pharmaceuticals to the camps were Jews were being held for their own protection.
3. Some Jews may have been killed on the Eastern Front but this was the result of rogue actions by out of control officers and soldiers particularly those of Germany's allies, including Latvians, Ukrainians, Estonians, Roumanians and so forth.
4. Gas chambers were a scientific impossibility and would have imploded had the Zyklon-B been introduced into them.
5. Any wrongs that were committed against Jews were not directed or ordered by Hitler but were committed by underlings.
6. The Holocaust myth has been propagated by a conspiracy of world Jewry in order to win financial [reparations] and political [Israel] gains. They have been aided and abetted in this endeavor by Germany and Austria, countries which they have "blackmailed" into admitting to this myth. Admitting that they did it – even though, according to deniers, they did not – was the only way these countries could be readmitted to the "family of nations."
7. Any Jews who claim to be survivors are either psychopaths, liars, or doing this "for the money." This is hard core denial. As a result of Irving v. Penguin/Lipstadt hard core denial has suffered a

serious reversal. In fact, deniers themselves have described it "the most serious single blow that revisionism has ever received." My defense team's objective was not to prove the Holocaust happened but to prove to the court that people such as David Irving, i.e. those at the core of the denial movement, were liars and knew that they were lying. We took each of Irving's contentions about the Holocaust and followed them back to the sources Irving gave. In every case we found a distortion, fabrication, invention, or omission or as Richard Evans, my lead historical witness, succinctly put it, "a tissue of lies."

In other words, we pulled the ground out from under them and showed all their claims to be based on lies. We did not prove precisely how many people were killed at Auschwitz. We did prove that when Irving says it was "only" 68,000 who "died" there that he is basing his claim on partial data.

What we are witnessing today, at least in the Western world, is, rather than hard core denial, soft core denial particularly in relation to Israel. Talk about Israel's genocidal policies towards the Palestinians. [They may be tough. They may be cruel. They may be strategically wrong. They may be obstacles to peace. They are, however, NOT genocidal.] In European street protests Israel and its leaders are often compared to Nazis. This is soft core denial. It whitewashes the Nazis' wrongs while it ascribes to Israel policies that bear no comparison to what it actually practices.

To turn now to the EU proposed laws themselves. Initially the proposed laws would have criminalized not only Holocaust denial but any form of genocide denial. When the laws emerged from committee there had been serious compromises. The legislation currently under consideration would make denying the Holocaust punishable by jail sentences, but would also give countries across the 27-member bloc the option of not enforcing the law if such a prohibition did not exist in their own laws.

This compromise necessitated reconciling the different concepts and interpretations of the notion of freedom of speech, particularly as it applied to racism and hate crimes held by each of the member countries..

In the form that the the legislation emerged from committee, violators could be given jail terms up to three years for "intentional conduct" that incites violence or hatred against a person's "race, color, religion, descent or national or ethnic origin." The same jail terms could be given to those who incite violence by "denying or grossly trivializing crimes of genocide, crimes against humanity and war crimes.

At the moment [negotiations are continuing so nothing is final] EU members have rejected attempts from former Soviet bloc countries, particularly those in the Baltic, to include in the outlawed activities denial of Soviet-era atrocities.

In what may be described as an attempt to pacify the former Soviet bloc countries, the EU has said it will organize public hearings on the "horrible crimes" of the Stalin era in the near future.

Not included in the law are events such as the Armenian genocide.. The legislation includes only those genocides that come under the statutes of the International Criminal Court in The Hague, e.g. the Holocaust and the Rwandan genocide.

Interestingly, efforts were made to ensure that scholarly debates and artistic efforts [e.g. Life is Beautiful and The Producers] would not fall under its provisions.

Though some critics have argued that the law has been watered down so much that it is virtually meaningless, the EU's justice commissioner's office contended that "it sends a strong political signal that there is no safe haven in Europe for racism, anti-Semitism or Islam-phobia."

Muslim leaders argue that the EU is demonstrating a double standard because it has not defended Muslims – in contrast to Jews and Christians -- against defamation.

I opposed the EU legislation when it was more all encompassing and continue to oppose it now. My opposition is based on the following points. First of all, this kind of effort enhances the deniers' importance -- I can hear them chortling: "We are important enough to be worthy of a UN resolution" -- and they allow soft-core deniers and others who voice deeply antisemitic sentiments to pass below the radar screen.

Many years ago I wrote [it's probably not on line so there is no link to it] about how Holocaust deniers

make life more comfortable for the less "radical" antisemites. It is analogous to those so-called "pro-lifers" who are against abortion in any circumstances, even if it is a matter of incest, the mother's life is in terrible danger, and the victim is a young girl. They make life easier for those who will allow it only if the mother is certain to die. The latter look more reasonable.

Deniers through their extremism and their vile arguments make the more "respectable" antisemites look more acceptable.

The other reason I oppose this legislation is that it can create a climate where the person charged is seen by the general public as a martyr to the cause of free speech. For example, when David Irving was arrested in Austria there were all sorts of expressions of sympathy for him. And David Irving is no poster boy for free speech. He sued me for what I wrote about him. He has a legal action pending against a Gita Sereny who has criticized his work. He threatened to sue John Lukacs and his publisher if they did not remove critical remarks about him from a book. He was willing to settle his suit against me if I agreed to have my books pulped.

As I [wrote](#) then "there is a far better way to fight Holocaust denial than to rely on the transitory force of law. When David Irving forced me to go to court to defend my freedom of expression, my most important weapon was the historical truth. We have truth and history on our side. From both an ideological and strategic perspective, those are far more powerful weapons than laws, especially laws that seem to counter the ideal of freedom of expression.

Finally, I oppose such legislation because it seems to suggest that we don't have the historical documentation to prove the deniers are liars and distorters and must, therefore, fall back to a "reliance" on the law.

The Holocaust has the dubious distinction of being the best documented genocide in the world. One of the important things about my trial was that it demonstrated that relying on documents [we called no survivors as witnesses] we proved that **everyone** of David Irving's denial claims is a complete falsification.

One last caveat, I understand how Germany and Austria would have a different perspective on this issue. They are the countries in which the Holocaust was nurtured, grew, and came to fruition. While it had the support of people in many countries, Germany and Austria were and are its historical home. Given this context, I can fully understand why those countries would want to outlaw both Nazi symbols and Holocaust denial.

Dershowitz: I am opposed to criminalizing or censoring Holocaust denial speech for several reasons:

First, it is wrong in principle for the government to sit in judgment over the truth or falsity of historical events. Although it is beyond any conceivable rational dispute that the Holocaust occurred, the principle of criminalizing or censoring "false history" would not be limited to the Holocaust, unique is that event is in human history. Governments would use the precedent to criminalize "false" claims about other more controversial events. The best answer to false speech is true speech. Holocaust denial speech should become the occasion for Holocaust education.

Second, criminalizing or censoring Holocaust denial speech is often counterproductive. It makes heroes of deniers and spreads their message. They often get the best lawyers, including prominent civil libertarians, to defend their right to free speech. This right sometimes becomes confused with the rightness of their speech.

Third, in the age of the internet, criminalization of speech is generally ineffective, since the internet knows no geographic boundaries and attempts to discover the true disseminators of criminal speech is difficult if not impossible. I was recently defamed by a Holocaust denier in Australia and have still not been able to locate him or her (he uses a pseudonym) or the precise source of the defamatory statement. History demonstrates that efforts to suppress speech, even the most despicable speech is generally futile.

Fourth, related to the above is the difficulty of defining precisely what would be criminalized or censored. Disseminators of hate speech are expert at circumventing the rules by employing

euphemisms and other verbal fomuli that convey the message without violating the rules.

Fifth, the most dangerous “revisionists” are not those who deny the Holocaust outright, but those who minimize it, comparativize it, deny its uniqueness, question the veracity of survivors and try to turn it against the Jews or the Jewish state. Norman Finkelstein, for example, is far more dangerous than outright deniers because his acknowledgement that some form of genocide actually did occur, gives his other claims credibility. As the neo-Nazi Holocaust denier Ernst Zündel commented on Finkelstein’s Holocaust-justice denying book, “I feel like a kid in a candy store. I can barely keep up with the glorious news. Imagine all these politically incorrect things being said by these Jews in their angst...Nonetheless, this Finkelstein fellow is gutsy!” Zündel has said that Finkelstein is:

>>exceeding useful to us and to the Revisionist cause. He is making three-fourths of our argument, and making it effectively. Never fret the rest of the argument is being made by us, and will topple the lie without our lifetime. We would not be making vast inroads in Europe with our outreach program, were it not for his courageous little booklet,01. *The Holocaust Industry*.<<

Zündel’s wife and fellow Neo-Nazi, Ingrid Rimland, has referred to Finkelstein admiringly as the “Jewish David Irving”, a reference to the well-known Holocaust denier and admirer of Hitler. Finkelstein himself admires Irving’s dubious research.

It would not be possible, nor desirable, to draft laws criminalizing or censoring Finkelstein and his ilk. They must be answered and proved wrong.

Finally, criminalizing or censoring the Holocaust shows a lack of faith in the marketplace of ideas and the power of truth. To some it may also show a lack of faith in the historical evidence supporting in the veracity of the Holocaust. If the evidence is so clear, some might argue, why do you need laws shutting down the marketplace? The evidence is clear to all who are willing to see and hear, and for those who are not, laws will make little difference.

Gregory Glazov: Thank you for the opportunity to enter the discussion at this stage. I see there is a strong consensus on not criminalizing Holocaust denial, both for utilitarian reasons (because it is counterproductive or ineffective or likely to be portrayed as making martyrs to free speech) and on principle (because it contradicts free of speech, faith in the marketplace of ideas and the power of truth). The reflections also share the intuition that Holocaust deniers are not misguided simpletons but liars. The revisionist admission that “Irving’s defeat represents the most serious blow to their cause” acknowledges not only his camp’s intellectual but also moral bankruptcy. The only way to salvage the operation is to “change the subject” and construe it as a test of free speech.

Consequently, the discussion clarifies that they operate by capitalizing on cultural drives towards relativism, by turning facts into opinions and thereby assaulting truth. This highlights an additional reason for using discretion in discussing or not the Holocaust with them and those who level opinion and truth. I share all these commitments and positions but discern several points of tension that would be interesting to unpack.

One revolves around Roger Kimball’s concluding question: “what sort of political failure has to happen to prompt incarcerating people for denying a fact?” and Deborah Lipstadt’s concluding caveat-response: “I understand how Germany and Austria, being the historical homes of the Holocaust, would want to outlaw both Nazi symbols and Holocaust denial.”

When I first read Mr. Kimball’s question, I read it as a critique of Germany and Austria. I inferred that for him, “incarcerating people for denying a fact” is not the result of “a political failure evincing the attenuation of a grasp on power” before a rising tide of frightening forces (which I take to be the resurgence of Nazi symbols) but a factor that contributes to this failure by falling back on using law rather than reason to correct public discourse. Dr. Lipstadt’s response corroborates this point, but what is the meaning of her “I understand”? Does it mean, in spite of everything said earlier, “I sympathize”, i.e. “I sympathize with Germany’s and Austria’s criminalizing of holocaust denial to the extent that, having expressed my opposition to this decision, I will not campaign against it”?

I know that Dr. Lipstadt opposed Irving's incarceration by speaking out against it when asked. But it is one thing to say: "I oppose incarcerating Irving; this gives him too much attention and turns him into a martyr." But it would be another thing to campaign for his release as one would for a person for whom freedom of speech and conscience were the heart of their cause rather than a tool for "changing the subject" and so levelling truth and opinion. If I have understood Mr. Kimball's final point, he laments that Germany and Austria would incarcerate someone for denying a fact, regardless of what that fact is. If so, this would indeed construe Irving's incarceration as a test case of freedom of speech and of the corruption that has set in to EU laws. Consequently, champions of free speech should have ardently campaigned for Irving's release and for a change in the law.

Does Dr. Lipstadt's position line up with such championing? I note that she said, with some precision: "I oppose this legislation because it can create a climate where the person charged is seen by the general public as a martyr to the cause of free speech." Accordingly, the legislation neither creates this climate nor martyrs necessarily. It can create the climate. The accused can be construed as martyrs but not necessarily.

There is thus some potential tension between Mr. Kimball's and Dr. Lipstad's positions. The first is a charter for campaigning for Irving's release because the law contributes to a political failure, the second may be but does not have to be opposed especially in contexts where it may be a coherent response to this political failure. If the gap I intuit between these positions is of my own misreading, let me take ownership for Dr. Lipstad's "I understand" in the sense of "I sympathize" and explore whether it in fact undermines commitment to free speech.

If the judgement is to be based on the principle that no "denials of facts" should ever be criminalized, the conversation stops. But the commitment to freedom of speech is variously balanced in Western democracies with incarcerating people for intentional speech-acts that incite violence and crime (terrorist training manuals) or irresponsibly precipitate tangible harm (screaming 'fire' in a theater).

On our soil, holocaust denial does not carry such meaning, but if there are quarters where it does, commitment to freedom of speech would not be incompatible with criminalizing holocaust denial. This is a big if. Dr. Lipstad's description of the processes by which the EU legislation has been developing suggests that this is the issue in Germany and Austria. The issue then is not necessarily one of principle (no denial of facts should ever be criminalized) but of the factual and historical meaning which holocaust denial plays in those lands, whether it plays the role of an incitement to violence. Dr. Lipstad's caveat supports a more sympathetic reading of German and Austrian legislation. She allows that it responds to a political failure, past and resurgent. In these lands, the abyss of terror that was the Holocaust was nurtured, grew and came to fruition. Holocaust deniers celebrate this history and would like to revive it. The judgment that their resurgence is linked to and incites hate-crimes is a question that must be considered. If the apprehensions of the legislators on this score are sound, they are clearly witnessing the resurgence of a "political failure" that cannot be resolved by civil politics and is therefore potentially very frightening. This may have been Mr. Kimball's very point.

Moreover, the earlier clarification that holocaust denial is dishonest at root stands in some tension with the argument that it should be fought only with truth as if faith in the latter would be compromised by "falling back to a reliance on the law." I don't see law and truth operating in such tension. Irving was defeated by truth but through the mediation of an English court of law. Had the debate been restricted to the spheres of the press and the academy, he would have never been so soundly defeated. The effect of law in this case was to clarify to the public, with the authority of the British legislative system, where truth and opinion lay and the difference between them.

This may be clarified further. The suggestion that reliance on law is in some tension with reliance on the power of ideas and truth is also implicit in Dr. Lipstad's observation that Irving is no poster boy for free speech because he sued her for what she wrote about him. Again, I don't see any contradiction between commitment to free speech and suing someone for libel. I surmise that she, grounded in an American system of justice possessing the first Amendment, believes that British law (by putting the onus on the defendant of a libel case to prove that what they had said is true) gives less protection to freedom of speech and press than American law (which constrains the complainant to prove that what had been said about them was false). The point is corroborated by Floyd Abrams in a recent piece in the Wall Street Journal (6/6/07).

Whatever be the virtues of each system, both allow for the criminalizing of some speech acts, striving variously to harmonize it with the commitment to the freedom of speech. If the arguments are not to be extended to accusing British libel and slander laws (which as Abrams sums them up, inhibiting speech on matters of serious public import by awarding counsel fees to the winning side) of compromising freedom of speech, it should not be automatically construed that freedom of speech is incompatible with having to pay penalties for certain forms of lying. It is a delicious irony to have Dr. Lipstadt point out that Irving's penchant for suing his critics shows his and his camp's commitment to penalizing and criminalizing certain forms of lying. But the outcome also illustrates that law, at this level, has not at all made a martyr of a holocaust denier but, on the contrary, trounced him intellectually and morally as no academic or public debate, book or t.v. program could have.

In losing his case in England, Irving was bankrupted. This is physical penalization. What is the difference between penalization of this form and the incarceration he suffered in Austria? Where else could he have gone to live and write on a low budget after his ordeal in Britain if not Austria? Joking aside, I would be grateful to understand the legal and social factors that might or might not make certain forms of lying such as libel, slander and holocaust denial matters for prosecution in various western democracies. Is there a hard and fast boundary between the lawfulness of suing someone for falsely defaming you and that of denying the existence of your relatives by denying the mechanisms set up to exterminate them so as to celebrate their extermination? Such denial does create tangible harm for the survivors / heirs of these relatives who may justly expect to recover the inheritance due to them and reparation for it from those responsible for detaining it.

This reflection resonates with most of Alan Dershowitz' points and is in part answered by them. Points two and three, being utilitarian – “often counterproductive” and “generally ineffective” – open the door for censoring Holocaust denial in contexts where it might be productive or effective. Does this apply to Austria and Germany? Point three concludes that “History demonstrates that efforts to suppress speech, even the most despicable speech is generally futile.” In context, this relates to Alan's inability to locate the Australian Holocaust denier who defamed him and, presumably, sue him for this defamation. The generally ineffective futility of the attempt is taken as an illustration of the generally ineffective attempt to criminalize speech such as Holocaust denial. This tells me that my own attempt to highlight a link between criminalizing holocaust denial on the one hand and slander or libel on the other is relevant to this discussion.

Mr. Dershowitz's first and final point ground his opposition to Holocaust denial upon principle and on weariness about creating bad precedents. But again, some clarification is needed. Western democratic governments have legislative branches and are expected to make decisions that impact on the teaching of history (e.g. concerns over the teaching of creationism in this country and over holocaust modules of the national curriculum in the U.K.).

The fifth point, touching Finkelstein, is for me among the most relevant and interesting. But it raises many new issues, especially about the connotations of the more inimical and pernicious forms of Holocaust denial and of his role in them (e.g. was he or was he not in Tehran as testified by the Google cache of the Adelaide neo-Nazi website, caught that early morning by Mr. Dershowitz? And if Finkelstein wasn't there or didn't intend to go, how did his name appear on the schedule and why was it removed immediately when Mr. Dershowitz spotted it?). Some of these issues we may perhaps discuss in the next round. But one point is directly relevant to this conversation. The legitimate thrust of Finkelstein's argument, that upheld by Hilberg and by Schoenfeld in Commentary (#110, Sept. 2000) is the scandal over reparation money due to holocaust survivors victims. The scandal is two-fold: attaching to the excessive demands placed upon Swiss banks and the lack of due demands placed upon Austria and Turkey (the case of Poland will be resolved by its regime change). And maybe this is the rub: holocaust denial in those countries undermines the legal case for the reparation owed to its victims there and its affirmation at least acknowledges that they have a case.

Kimball: Let me try to clarify--very briefly--my position for Gregory Glazov. I agree of course that certain speech acts (shouting "Fire!" in a crowded theater, e.g.) are culpable. I don't think there is any disagreement there. And it is always possible to construct a hypothetical situation in which a given act could legitimately be judged criminal. Mr. Glazov spun out a few such thought experiments. But just as hard cases make bad law, so I believe we unnecessarily encumber ourselves when we burden a straight-forward political reality with the solvent of unconstrained possibility.

I believe that David Irving is deluded, mendacious, or both. But I do not think he ought to have been incarcerated--ignored, yes, ridiculed, by all means, but not incarcerated, any more than I think someone publishing a book arguing that the earth is flat or (more to the point) that Stalin was an idealist who may have "gone too far" but whose heart was on the right side ought to be incarcerated. Of course, there have been plenty of the latter, and, given the enormities of Communism, they might even be construed to have incited people to do nasty things. I think Patrick Devlin was right when he argued, in his book *The Enforcement of Morals*, that in general the "law should be slow to act." What we want--what I want, anyway--is what Lord Devlin described as "toleration of the maximum individual freedom that is consistent with the integrity of society." At the same time, I believe he was also right when he noted that "No society can do without intolerance, indignation, and disgust."

In the end, I believe we have more to fear from the (so far) soft totalitarianism of the European Union than we do from political fantasists like David Irving. Doubtless he and his ilk give aid and comfort to some pretty dodgy characters and ideas. Could it happen that "aid and comfort" might escalate to the level of incitement to violence? It might. But possibility is cheap. The reality is that criminalizing Holocaust denial, like the E.U.'s efforts to criminalize "racism" and "xenophobia," betoken not greater sensitivity but a troubling political failure exacerbated by a troubling current of smug self-satisfaction.

Lipstadt: Let me respond to some of the cogent issues raised by Gregory Glazov. He is troubled by my comment that "I understand" how Germany and Austria could have such laws. He strongly suggests that saying "I understand..." constitutes an inconsistency when it comes from someone who says she opposes the proposed laws because she believes in freedom of speech. Moreover, he suggests that, if I am opposed to such laws I should have gone out and championed Irving's cause and campaigned for his release.

On the first matter: I have always believed that inconsistency is indeed the hobgoblin of small minds. Therefore, I have no compunctions about displaying such tendencies on occasion. More importantly, there is no such thing as "pure" free speech. One cannot cry fire in a crowded -- or not so crowded -- theatre. One cannot call 911 and say someone is dying when they are not. One cannot engage in libel. One cannot tell state secrets. One cannot incite. Therefore, to suggest that free speech does not have its limitations is to ignore the real world in which we all live.

Having said that, let's turn to the case of Germany and Austria specifically. It was in these two countries that the horrors of the Holocaust were conceived and nurtured. They are the home to it all. Many other factors played a role in the tragedy, but what happened in Germany and Austria was pivotal. Consequently, Holocaust denial has a different resonance in those countries than it does in other places.

This is a matter of historical context which is, of course, not unique to the Holocaust. In fact, I am writing this not far from Stone Mountain, Georgia, one of the cities [there are more than one] which claims to be the place where the Ku Klux Klan was founded. Where I to march down the main street of that town wrapped in a white bed sheet, with a cone head hat, and wearing a mask it would have only one connotation. Were I to wear the exact same outfit in Seville in the period right before Easter, it would have an entirely different meaning. Holocaust denial in Berlin or Vienna, has a very different meaning than in Ames, Iowa. It is ludicrous, a body of lies, and a form of antisemitism in both places, but its connotation in Germany and Austria is quite different.

When there are attacks on Jewish institutions in Germany or Austria the civilized world reacts in a different way than when similar acts occur in Birmingham England. There is far higher sensitivity level to such behaviors when they occur in the countries which count the Holocaust as part of their national legacy.

That is why I say "I understand" why these countries would institute such laws. And, truth be told, I would rather compromise my position on free speech than watch people march with swastikas aloft as they cross through the Brandenburg gate and continue down Unter den Linden.

Regarding my supposed failure to campaign for Irving's release: I did not only mention my opposition to his incarceration when I was asked. In fact, I gave dozens of interviews during the period of his trial and in the immediate aftermath. In every interview I stressed -- whether asked or not -- that I opposed the laws under which he was incarcerated. I also wrote 3-4 op-ed pieces in which I mentioned my opposition.

I did not, however, do more than that. Why? In part because of my sensitivity to Austria's historical legacy. Secondly, Austria is a democracy and its citizens support these laws and have made no moves to have them overturned. Something must be said for that.

Most importantly, however, is the fact that I do not think it is my responsibility to save David Irving from himself. As I have [said](#) before, David Irving was well aware of the warrants for his arrest. Nonetheless, he decided to go to Austria. He made no secret of the fact that he was coming. The students who invited him were also not secretive about his visit. He chose to make this trip even though he knew the potential consequences. [According to some reports his partner, Bente, said he went because he wanted to have some "fun."] In such a case, I do not think that such behavior obligates me – or any free speech advocate -- to spend one iota of time shovelling up the dirt he leaves in his wake.

Let me offer an analogy. I may oppose the rules and regulations regarding women's dress in Saudi Arabia. I may find them degrading and a serious limitation on my freedom of movement. However, were I to show up in that country in shorts and a skimpy top and choose to drive my car – something women are not to do in this Muslim country -- I would have to bear the consequences.

Similarly, I may think that America's rules regarding marijuana ridiculous. However, if I choose to pass through U.S. Customs and Immigration at JFK airport with a baggie full of hashish and am caught, I have to bear the consequences. I cannot cast myself as a martyr to silly laws. Irving knew there were consequences to what he was doing and he decided to go anyway. As his twin brother [said](#) in a rare interview after his arrest: "I mean, what part of 'you cannot come here' didn't he understand?"

Finally, Irving may have been bankrupted in the UK [there are serious people who are convinced that he has substantial sums of money squirreled away in this country], but I did not receive a penny of that. This bankruptcy was a matter of his own doing. Remember, he consistently lied about the Holocaust. He distorted and invented evidence. [When he followed his footnotes back to his supposed evidence his house of cards collapsed.] Then he sued me for calling him a liar. Just like his arrest in Austria, who is ultimately at fault here?

Dershowitz: All of the prior excellent comments correctly suggest that with regard to free speech, context is crucially important. Statements made in one context may be deserving of fuller protection than identical statements made in a different context. The Klansman walking down the street of a southern town in full Klan regalia poses a different threat and communicates a different message than the insensitive college student who dresses in the same outfit for Halloween. Holocaust denial in Berlin or Teheran is different from Holocaust denial in New York or Los Angeles. Chomsky, as usual, was wrong when he said

>>that he did not see any "hint of anti-Semitic implications" in [Robert] Faurisson's claim that the so-called Holocaust was a fraud perpetrated by the Jewish people. Chomsky, the linguist, assured his readers that "nobody believes there is an anti-Semitic connotation to the denial of the Holocaust... whether one believes it took place or not.<<

Of course there are anti-Semitic implications in Holocaust denial. Holocaust denial is quintessentially anti-Semitic. It can have no other motive and no other intended affect.

It is precisely because context is so important that it is impossible – and it would be wrong – to try to criminalize Holocaust-denial. Although American law distinguishes between statements of *fact* about an individual and statements of opinion about an individual, in reality there is little difference.

Hate speech is almost always premised on false facts: "Jews are"... "blacks are"... "gays are"... "women are"... "Arabs are"... So long as false factual statements are permitted about groups, as they are in America and many other countries, it is futile to try to ban hate speech of any kind.

I want to be clear that my position is based primarily on normative considerations: It would be *wrong* to prohibit Holocaust denial. To support my normative argument I do offer empirical and pragmatic arguments. Experience has shown that it is far better to live in a society in which false facts – even facts as false as Holocaust denial – are not criminalized, than in a society that puts people in jail for their malicious lies.

Gregory Glazov: We all clearly agree that societies which give people freedom to speak, write and think are best, for normative and pragmatic reasons. For me this boils down to anthropology. Since human beings are individual rational substances who make choices through reason that no one else can make for them, such choices are inalienable, robbing them of such choices would be detrimental to human nature.

Since theology and scripture are my area, I'll give this a scriptural twist. Not even God violates our freedom to choose. Thus, various biblical authors and commentators have frequently remarked that His choice to inhabit paradise with creatures capable of evil thoughts and choices was better than engineering a paradise that would run like clockwork and make the latter impossible. At the same time, scripture suggests that it is by the provision of principles, laws and commandments that free choice and human flourishing are grounded.

I take this principle to be the foundation of what is quintessentially European, in the positive sense, and hence to be defended. But if this is what Europe is about, the bottom line is that even holocaust denial, insulting as it is to truth and empathy, so long as it is not a threat, must be allowed, in Europe's heartland. Since freedom and security are often in tension, we note that balancing them presents legislators with the grand temptation to subordinate freedom to security, capitulation to which, perhaps, is Europe's perennial tragic flaw. This would seem to me to be Roger Kimball's position on the current EU legislation criminalizing holocaust denial. Accordingly, this legislation represents a capitulation to a grand inquisitorial temptation and represents the slippery slope and garden path toward totalitarian states. To mix our metaphors and follow the good book, we should permit snakes at the Brandenburg Gate.

But the good book also speaks of a battle and of the crushing of the snake by the seed of the woman. How is its head to be bruised if one is not to stoop to its own methods? I am not sure that recourse to talion law represents stooping. If the snake seeks to circumscribe freedom of speech by accusations of libel, the law should be invoked to expose its own lies and mendacity, and call it to account for damages. It's great to see in Dr. Lipstadt's victory an anticipation of an eschatological moment.

Analogies have been drawn to the debate in the US about tolerance levels to be accorded to hate-speech. The deliberations on this issue by Supreme Court justice Clarence Thomas would seem relevant. Several times he has sided with the Supreme Court majority in upholding the constitutionality of cross-burning by the KKK. This year, he did not, supporting the Virginia statute barring cross-burning conducted "with intent to intimidate." Inconsistency? Some argue not, noting that his last decision took stock of the fact that the Virginia law was framed not against insults but *threats*.

The question then is whether Holocaust denial, being quintessentially anti-semitic and hence insulting, can function as a *threat*. The EU legislation seems to be so circumscribed, restricting criminalization of Holocaust denial to public incitement of racial hatred, which is more than insult. Consequently, this legislation seems to follow Clarence Thomas' thought in *Virginia vs Black*. If so, it would be good to know his analogues in the EU legislative process. It speaks not just for the Jewish victims of the Holocaust, but also for many Germans and Austrians victimised and abused by the band of bandits that took a strangle-hold of their country. To cite Dr. Liptstadt, "something needs to be said" for that position. In light of that position, her expressed readiness to throw consistency to the winds and sacrifice free-speech so as to be spared the sight of swastikas processing through the Brandenburg gate, might not, in fact, violate her consistent opposition to censorship.

Clarence Thomas, of course, went against the majority decision of the US Supreme Court. And if the majority decision is correct in the grand scheme of things, it follows that he capitulated to the perennial subtle temptation. The same could be said of his EU legislators, but if Mr. Dershowitz's piercingly clear principle that "it is because context is so important that it would be wrong to try to criminalize Holocaust denial" is to trump his earlier admission that "holocaust denial statements made in (Germany or Austria) are different from holocaust denial statements made in (England or Holland), and to such an extent may be deserving of fuller protection in (England or Holland than in Germany or Austria)" [my paraphrases in brackets], then what is the value of such an admission? Something needs to be said for that position before we trump it completely.

Kimball: Very briefly: The dream of those who would criminalize "Holocaust denial" or "hate speech"

is the politically correct dream that a reconstruction of language will issue in a reformation of reality--that refusing to call things by their real names will somehow make unpleasant realities vanish. I think it is a bootless project--more than bootless, really, since such proscriptions generally have the unintended consequences of fostering the very things they aim to destroy by endowing them with the attractive patina of heresy.

The best way to delegitimize something like Holocaust denial is to subject it to the astringent light of public scrutiny, not force it to fester in the fetid corners of whispered rumor and superstition. In my view, the growth of the coercive powers of the state presents a far graver danger to liberty and the public good than do cranks like David Irving. Is Holocaust denial generally fed by anti-Semitism? Of course it is. But then the same problem recurs: should we criminalize anti-Semitism, understanding the term as an **attitude** toward or belief about Jews? I would say no, we should not, any more than we should criminalize anti-black, anti-Catholic, anti-Nordic, or any other such sentiment. We should, by all means, criminalize tortuous **behavior**. But the effort to criminalize noxious attitudes is, as I suggested above, to dramatize a larger moral failure, applying the blunt instrument of legal penalties to a realm where argument, example, and debate—not to mention ridicule and satire--should reign.

Lipstadt: I write this having just returned last night from Sarajevo and a meeting of the International Association of Scholars of Genocide. There was much discussion, not surprisingly, of what should be considered a genocide and what should not be. I watched in wonder as some people proposed that this be put to a vote of the membership. It seems to me that scholars do scholarship, they don't vote on their conclusions. Will such votes include all sorts of caveats, e.g. 8,000 killed in Srebrenica is a genocide while 6,000 is not?

If scholars have a hard time determining what is and is *not* a genocide, how much harder a time will politicians have. Politicians do vote but their votes are determined by the demands of their constituents and their desire to be re-elected. I shudder to think of them applying the same decision making process to a discussion and decision about genocide. One simply cannot legislate such things and one should not try. The result will be more problematic than not doing so.

Dershowitz: As I have previously argued, outright Holocaust denial is not the most dangerous form of hate speech against Jews. It is not even the most offensive genre of attack on the victims of Nazi genocide. Because Holocaust denial is so self-evidently false and so obviously motivated by bigotry, it rarely has its intended effect. Even in Iran today Holocaust denial has failed, and Iranian television is running a prime time program that does not overtly deny the Holocaust.

The most dangerous and insensitive responses to the Holocaust are those which acknowledge its broad parameters but then move on from there to attack survivors, those who seek justice and the state of Israel. It is Holocaust minimization, comparitization, and politization that pose the greatest threat. If Holocaust denial were to be criminalized, the deniers would move away from their extreme position and become more effective in their propaganda efforts. There would be no way of criminalizing these more subtle misuses of the Holocaust by anti-Semites, anti Zionists and other assorted bigots. We must respond to all forms of bigotry in the marketplace of ideas, and not rely on the voracious appetite of the state's censor to do our work for us.

Gregory Glazov: Unresolved for me in this discussion is where, on the continuum between the blunt instrument of legal penalties on the one hand and the realm of argument, debate and satire on the other, should Irving's attempt to sue Dr. Liptstadt for libel and the penalties he suffered on losing his case in the legal process be placed?

Similarly, while democratic political decision-making is influenced by constituent and election pressures, it can and is steered by principles informed by scholarship. Is it not by reference to such that holocaust denial is or ought, like creationism, to be eliminated from national curricula or placed in library sections labelled "propaganda"? But how would such elimination or marginalization be legally differentiated from a form of criminalization, however soft?

What, for example, of the academic who would repeatedly flout these principles and scholarship? Should law of some form or other not come to rescue the principles and scholarship? And if so, should this academic's removal, for these reasons, whether by non-renewal of contract or non-bestowal of tenure, be necessarily seen as an infringement of academic freedom? I don't think so. The reason, I presume, has to do with my misgivings about comparing the sphere of intellectual

exchange to a marketplace. The reason is also probably related to that which disturbs me about describing political decision-making as exclusively determined by political survival. No one in the conversation has limited the realm of ideas to a marketplace, nor said that politicians are exclusively political animals but the boundaries between these realms on the continuum between law, politics and reason are still in some need of clarification.

For me, among the more important themes running through our conversation has been that of the bigotry and mendacity underpinning Holocaust denial. Yes I agree that it is this that poses the greatest threat and requires much alacrity. I also agree that, sadly, in many cases, renewal of language will not lead to a renewal of the mind and heart, but I also believe that in many cases it will, for otherwise what is the point of responding to bigotry at all, even on the assumption that the realm of ideas should operate like a marketplace?

FP: Deborah Lipstadt, Alan Dershowitz, Roger Kimball and Dr. Gregory Glazov, thank you for joining Frontpage Symposium.

<http://frontpagemagazine.com/Articles/Read.aspx?GUID={80D0BF73-5861-4B31-968E-98F0F9E81317}>

NUTS AND BOLTS

Johann Andreas Eisenmenger

Johann Andreas Eisenmenger, Anti-Jewish author; born in [Mannheim](#), 1654; died in [Heidelberg](#) December 20 1704.

Studies Rabbinical Literature

The son of an official in the service of the [Elector](#) of the [Palatinate](#), **Eisenmenger** received a good education, and distinguishing himself at the Collegium Sapientiae at Heidelberg by his zeal for [Hebrew studies](#), he was sent by the elector to [England](#) and [Holland](#) to continue them there. In [Amsterdam](#) he met three Christians who had been converted to Judaism, and this filled him with indignation. As a further cause of his hatred of [Judaism](#), he claims the otherwise-unknown attacks against [Christianity](#) which he heard from the mouth of David Lida, then (1681) rabbi of [Amsterdam](#). For nineteen years he studied [rabbinical](#) literature assisted by Jews, first in Heidelberg and afterward in [Frankfort-on-the-Main](#), pretending that he desired to be converted to Judaism.

His *Entdecktes Judenthum*

Having collected from rabbinical literature all that was calculated to bring it into disrepute and to give justification for anti-Jewish prejudices, he published his *Entdecktes Judenthum* (*Judaism Unmasked*), which has remained the arsenal for detractors of [Talmudic](#) literature down to the present day. The work, in two large quarto volumes, appeared in Frankfort in 1700, and the prince elector took great interest in it, appointing **Eisenmenger** professor of [Oriental languages](#) in the [University of Heidelberg](#). The Jews, who feared that the publication of this book would give additional strength to the prejudice against them, denounced it as a malicious [libel](#); and the fact that only a year previously

riots against the Jews had occurred in the [diocese](#) of [Bamberg](#), and that in the same year (July 21) a mob had sacked the house of the [court Jew Samuel Oppenheimer](#) in [Vienna](#), made their opposition all the stronger. **Oppenheimer was chiefly instrumental in procuring an order of confiscation from the emperor, who commanded that the whole edition of 2,000 copies should be placed under lock and key.** With him others worked for the same end, including Jospa von Geldern, the great-grandfather of [Heinrich Heine](#)'s mother. There was also [Roman Catholic](#) influence at work, as **Eisenmenger** was accused of anti-Catholic tendencies.

The Jews had offered **Eisenmenger** the sum of 12,000 [florins](#) if he would suppress his work; but he demanded 30,000 florins, and the transactions led to no result. **Eisenmenger** died suddenly of [apoplexy](#) in 1704. Meanwhile two Jewish converts to Christianity in [Berlin](#) had brought charges against their former coreligionists of having blasphemed [Jesus](#). King [Frederick William I](#) took the matter very seriously, and ordered an investigation. **Eisenmenger's** heirs applied to the king; and the latter tried to induce the emperor to repeal the injunction against the book, but did not succeed. He therefore ordered a new edition of 3,000 copies to be printed in Berlin at his expense, but as there was an imperial prohibition against printing the book in the German empire, the title page gave as the place of publication [Königsberg](#), which was beyond the boundaries of the empire. Almost forty years later the original edition was released.

Of the many [polemical](#) works written by Christians against rabbinical literature, **Eisenmenger's** has become the most popular one, and since the beginning of the [anti-Semitic](#) movement it has supplied anti-Semitic journalists and the authors of anti-Semitic pamphlets with their main arguments. **Eisenmenger** undoubtedly possessed a great deal of knowledge, but he was blinded by prejudice. His work is best characterized by Siegfried, who says (*Allg. Deutsche Biographie*, s.v. "**Eisenmenger**"): "Taken as a whole, it is a collection of scandals. Some passages are misinterpreted; others are insinuations based on one-sided inferences; and even if this were not the case, a work which has for its object the presentation of the dark side of Jewish literature can not give us a proper understanding of Judaism."

The incorrectness of many of **Eisenmenger's** translations is shown by [Franz Delitzsch](#) in his *Rohling's Talmudjude*. Through Rohling's *Talmudjude* **Eisenmenger's** work had again become popular, and from Rohling many other libelists copied these charges, notably Sir [Richard Francis Burton](#) in his *The Jew, Gypsy, and El Islam*. [See: <http://www.aargh.com.mx/fran/livres7/BURTONTheJew.pdf>]

Much earlier an English adaptation had been made by J. P. Stekelin under the title *The Traditions of the Jews, with the Expositions and Doctrines of the Rabbins*, etc., 2 vols., 1732-34. [Republished by [Michael A. Hoffman II](#) and available at [Amazon.com](#).] A new edition of the *Entdecktes Judentum* was published by F. X. [Schieferl](#), Dresden, 1893.

Eisenmenger edited with [Leusden](#) the unvocalized Hebrew Bible, Amsterdam, 1694, and wrote a *Lexicon Orientale Harmonicum*, which was not published.

Bibliography

Schudt, *Jüdische Merckwürdigkeiten*, i. 426-438, iii. 1-8, iv. 286; Grätz, *Gesch.* 3d ed., x. 276; Löwenstein, in *Berliner's Magazin*, 1891, p. 209; Kaufmann, *Aus Heinrich Heine's Ahnensaal*, p. 61; Eckstein, *Gesch. der Juden im Fürstbistum*. p. 42, Bamberg, 1898 Herzog-Hauck, *Real-Encyc.*, s.v. Wetzler and Welte, *Kirchenlexikon*; *Allg. Deutsche Biographie*. From a polemical point of view: Fr. Delitzsch, *Rohling's Talmudjude Beleuchtet*, Leipzig, 1881; J. S. Kopp, *Aktenstücke zum Prozesse Rohling-Bloch*, Vienna, 1882; A. Th. Hartmann, *Johann Andreas Eisenmenger und Seine Jüdischen Gegner*, Parchim, 1834; Constantin Ritter Cholewa von Pawlikowski, *Hundert Bogen aus Mehr als Fünfhundert Alten und Neuen Büchern über die Juden Neben den Christen*, Freiburg, 1859.

References

This article incorporates text from the 1901–1906 [Jewish Encyclopedia](#), a publication now in the [public domain](#).

Deutsch, Gotthard (1901-1906). **EISENMENGER, JOHANN ANDREAS** ([http](#)). *Jewish Encyclopedia*. Retrieved on [February 16, 2006](#).

External links

Schaff, Philip (1952). **EISENMENGER**, [aiz'en-meng'er](#), **JOHANN ANDREAS**. *New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. IV. Retrieved on [February 18, 2006](#).

[Rodkinson, Michael L.](#) (1918). [CHAPTER XVI. THE PERSECUTIONS OF THE SEVENTEENTH CENTURY, THE HEAD OF WHOM WAS JOHANN ANDREAS EISENMENGER](#). *History of the Talmud*, Vol. 1. Retrieved on [February 18, 2006](#).

<http://www.answers.com/topic/johann-andreas-eisenmenger>

Lenni Brenner - *Zionism, Racism and the Jews*

Download (shift-click) lecture (real audio 24 min 3Mb):

<http://www.inminds.co.uk/ra/jews-against-zionism-5-lenni-brenner-18june03.rm>

A lot of self-satisfactory comments

A critical mind in the land of the cow-boys :

The site of the writings by **James Petras**

<http://petras.lahaine.org/index.php>

A Japanese antisemite !!!

RICHARD KOSHIMIZU'S ANALYSIS ON 9-11. 9-11 WAS GENERATED BY SECRET JEWDOM.

..... **RICHARD KOSHIMIZU**. You can send any message to me through above e.mail ...

http://www15.ocn.ne.jp/~oyakodon/meanwhile_j.htm

Now available from the publishers; please spread the word.

Historical Review Press

P O Box 62 Uckfield,

United Kingdom TN22 1ZY

Phone: + 44 (0)1825 764 707

Email: printfactory@btconnect.com

(<http://www.ety.com/HRP>)

Robert Faurisson

Pope Pius XII's revisionism

CIA reveals decades of plots, kidnaps and wiretaps

- 693-page dossier covers 1950s to early 70s
- Contents caused panic in Ford White House

Simon Tisdall in Washington

Saturday June 23, 2007

[The Guardian](#)

The CIA is to declassify secret records detailing operations including illegal domestic surveillance, assassination plots and kidnapping, undertaken from the 1950s to the early 1970s, at the height of the cold war and the Vietnam conflict.

The records were compiled in 1973 at the behest of the then CIA director, James Schlesinger, and collected in a 693-page dossier known as the "family jewels". Although

some of its contents have been leaked, the CIA has refused until now to put the full dossier in the public domain.

Mr Schlesinger acted after discovering that veteran CIA officers whose burglary of a Washington hotel room triggered the Watergate scandal, had received the agency's cooperation in carrying out "dirty tricks" for President Richard Nixon.

According to the National Security Archive at George Washington University, Mr Schlesinger directed his officials to collate details of any other current or past agency activity that "might fall outside CIA authority" - that was, in other words, illegal. The results of the internal trawl were breathtaking. But within months of finalising the dossier, William Colby replaced Mr Schlesinger as CIA chief.

When the *New York Times* published a report on the CIA's domestic surveillance operations in December 1974, apparently based in part on the dossier, panic erupted inside the administration of President Gerald Ford, who had succeeded Nixon. At a damage-limitation meeting in January 1975 with James Wilderotter, the deputy attorney-general, Colby laid bare the "skeletons" in the dossier.

Minutes of the meeting, obtained by the National Security Archive and posted at [gwu.edu](http://www.gwu.edu) yesterday, list the skeletons one by one.

Domestic operations include the illegal detention and interrogation of a Russian defector, the wiretapping of columnists Robert Allen and Paul Scott, and the surveillance of other journalists including the late Jack Anderson. Several illegal break-ins are also listed.

In the minutes, Colby says some US citizens had been subjected to "unwitting" CIA drug experiments to induce "behaviour modification". The CIA also illegally amassed 9,900 files on Americans involved in anti-war activities.

The minutes state that the CIA "plotted the assassination of some foreign leaders including [Fidel] Castro, [Patrice] Lumumba [Democratic Republic of Congo] and [Rafael] Trujillo [Dominican Republic]." They go on: "With respect to Trujillo's assassination on May 30 1961, the CIA had 'no active part' but had a 'faint connection' with the groups that in fact did it."

In an official record of a White House meeting with President Ford the next day, on January 4 1975, a rattled Henry Kissinger, the secretary of state and national security adviser, argues that the existence of the "family jewels" dossier, and its partial leaking, may turn into a major scandal - with the FBI investigating the CIA.

"What is happening is worse than in the days of McCarthy. You will end up with a CIA that does only reporting, not operations ... What Colby has done is a disgrace," Mr Kissinger tells Ford. "All these stories are just the tip of the iceberg. If they come out, blood will flow. For example, Robert Kennedy [the former attorney-general] personally managed the operation on the assassination of Castro."

Announcing the decision to release the dossier next week, plus 11,000 pages of "hard target" intelligence gathered about the USSR and China from 1953-73, General Michael Hayden, the CIA director, said they offered a "glimpse of a very different time and a very different agency".

The Guardian, 23 June 2007

<http://www.guardian.co.uk/usa/story/0,2109513,00.html>

Sunday Book Review: *Lost Between the Edges*

Posted by Ryan Oakley Filed in Books & Lit June 24, 2007

Eldon Garnet's "[Lost Between the Edges](#)" is a novel surprising not just for the prose but also for the passion. It deals with the difficult subject of Ernst Zundel and the ARA in Toronto, using facts and footnotes, while undercutting facts to reveal deeper truths.

Garnet uses imaginary and real characters, such as Zundel, and creates a realistic, sometimes frightening, sometime pathetic, image of him. The conversations with white supremacists and ARA members are so accurate that they may have been dictated.

Back when this was all occurring, I casually knew people on both sides of the bullshit. One of the book's early conversations with a neo-nazi named Hans is not just correct in spirit but in actual delivery. His characters use many of the same phrases and arguments that I have heard, the same style and the same irrational begging of the primitive emotions.

I smiled in recognition of the repeated questions about whether someone cares about their race, the fear mongering against the Asians, the sentimental and ill-founded dreams of a time past. And so forth. It was all dreadfully familiar. It was a bitter smile.

This book is important not just for its style and intelligence but because these pernicious forces at the edge of our civilization still remain. One only needs to read the hateful nonsense espoused daily on Craigslist's Rants and Raves to see that. The question, as always, is how best to counter them.

blogTO 24 June 2007

http://blogto.com/books_lit/2007/06/sunday_book_review_lost_between_the_edges/

Lost Between the Edges

Eldon Garnet

"I understand that you regard the film Schindler's List as a total lie, as Zionist propaganda."

Zundel clears his throat, preparing the posture of his body to pontificate, to deliver a speech he has obviously memorized for use at a hate rally: "Spielberg's movie is a perfect example of Hollywood hate propaganda"

--from *Lost Between the Edges*

In Eldon Garnet's *Lost Between the Edges*, a feverish intellectual, frustrated by the failures of government, acts alone to eliminate an infamous Holocaust denier. The protagonist, a renegade academic and punk intellectual known only as X, puts his radical ideas into action by firebombing the headquarters of Ernst Zundel, publisher of *Did Six Million Really Die?*

With its incisive critique and its use of real documentation, *Lost Between the Edges* blurs the boundaries between fact and fiction. Garnet, like W. G. Sebald before him, uses factual documentation of dubious authenticity to construct his narrative. But as the novel progresses, its story becomes so powerful that we find its truth lies not in its factual trappings but in the emotional and intellectual reality of its expression. Garnet reveals the illusory nature of facts, showing not only how they dazzle but also how they destroy.

Lost Between the Edges captures the energy and verve of youth in revolt, fired by rage and ideas. Garnet's book will be hailed as a new classic of symbolic warfare waged in the street and the mind.

Eldon Garnet was the editor of *IMPULSE*, an influential international magazine of art and culture. Simultaneously pursuing his interests in visual art, theory, and literature, Garnet has become one of Canada's most original contemporary artists, with exhibits at the National Gallery of Canada, Museum of Contemporary Canadian Art, and the Amsterdam Center of Photography. He is the author of *Reading Brooke Shields: The Garden of Failure* (Semiotext(e), 1995), called by *The Toronto Globe & Mail* "a terrific book, an unforgettable pop novel." Garnet lives in Toronto, but spends months alone in his remote cabin in the Canadian wilderness.

June 2007 6 x 9, 240 pp. \$14.95/£9.95 (PAPER) ISBN-10: 1-58435-042-3 ISBN-13: 978-1-58435-042-2

<http://mitpress.mit.edu/catalog/item/default.asp?tttype=2&tid=11139>

A REMARKABLE BOOK

Ilan Pappé's Latest Book Exposes Zionist Ethnic Cleansing as Premeditated

By James Abourezk

A NUMBER OF years ago a book publisher asked me to co-author a book on the Arab-Israeli dispute with Hyman Bookbinder, a spokesman for the American Jewish Committee. We each wrote half of the book, then went on a nationwide book tour which involved a series of debates on the issue

as a way to promote sales of the book. The book was titled *Through Different Eyes*, and the publisher was an American Jew by the name of James Adler. The literary agent who came up with the idea was Ron Goldfarb, also a Jew. Given that the Palestinian side had never gotten the coverage that it should have, the fact that both Adler and Goldfarb pushed the idea will lead me to argue against anyone who tries to say that the American Jewish community is monolithic in its view toward Israel.

I also thought it was an excellent way to get the Palestinian side of the story told to a much larger audience than usual. Together, we did more than 75 joint appearances around the United States, debating before regular audiences, in synagogues, in hotel ballrooms, on radio and television stations—in short, anywhere we could find an audience.

Before writing the book, I immersed myself in the literature of the dispute, reading everything that I could get my hands on, all of which served me well during the debates in which Bookbinder and I participated. I relied quite heavily on Donald Neff's *Middle East Warriors* trilogy (available from the AET Book Club), which are the best histories in print on the 1956, 1967 and 1973 wars fought between the Arabs and the Israelis.

But how I wish that Ilan Pappé had already written *The Ethnic Cleansing of Palestine* (also available from the AET Book Club) when I was studying the matter in depth. His excellent book on the subject was written with an historian's eye, using in-depth research, diaries written by the leaders of the Zionist movement, and interviews whenever they were available. The story he tells of the ethnic cleansing of Palestine is one, as Pappé says, that has been largely ignored in the Western media. As a result, the Israelis have been given virtually free rein to do whatever they have wanted with the Palestinians and with the land the Zionists stole both before and after the 1948 Arab-Israeli war, with little or no complaint by the world community—and, in particular, little or no complaint by the United States government and media.

The monstrous tragedy of the European Holocaust during WWII became a bonanza for the Zionist movement and its leaders. Pappé informs us, however, that the plans by the Zionists to take over Palestine and make it their own country were first developed beginning in the 1920s, then supplemented during the 1930s and 1940s.

It was clear to the leadership, notably David Ben-Gurion, that the Zionist project could only be realized through the creation in Palestine of a purely Jewish state, without the inconvenience of Palestinians to muck things up. That was the objective, and the means to achieve this objective continued to develop as the years went on. What is troubling about Pappé's revelations is that so much of the planning by the Zionists to take over all of Palestine by force was done without any real public disclosure either by the press or by historians.

In December of 1947, Ben-Gurion made a speech to senior members of his party—the Mapai—in which he noted that the U.N. partition resolution, 181, that was so disastrous for the Palestinians, left "40 percent non-Jews in the areas allocated to the Jewish state... Such a demographic balance questions our ability to maintain Jewish sovereignty... Only a state with at least 80 percent Jews is a viable and stable state."

It should be noted here that Resolution 181 was passed by the U.N. General Assembly, thus making it a non-binding resolution, unlike Security Council resolutions. But that mattered little, as the Zionist movement seized on its passage and has ever since argued that the U.N. created Israel. To the misfortune of the Palestinians, the dozens of non-binding General Assembly resolutions passed since that time requiring Israel to withdraw from the occupied territories have been ignored by Israel and by its chief sponsor, the United States.

What aided the Zionists in their cleansing project was the inventory the movement took of each Palestinian village during the mandatory period following World War I. That inventory included a topographical map of each village and its surroundings, the names of Palestinians who might be a threat to the cleansing operation, as well as the "Hebraic" origins of each village. It was thought by the Zionists that some of the villages were "quite new," having been built in the 1830s.

By the late 1930s the archives of information were virtually complete. The inventory included each village's access to roads, quality of the land, water springs, the main sources of income, its socio-political composition, religious affiliations, names of the village mukhtars, its relationship with other villages, the names of individual men between the ages of 16 to 50, as well as the village's "index of hostility" to the Zionist project. The inventory also contained a list of everyone who had been involved in the revolt of 1936 (against the British, when they were allowing Jewish immigration into Palestine). By 1947, the inventory included lists of "wanted persons" in each village, which lists were used by Jewish troops in their 1948 search-and-arrest operations.

The plans for ethnic cleansing developed by the Zionist leadership involved, at first, retaliatory attacks by the Haganah (the military wing of the Jewish Agency) in response to anticipated Palestinian violence—with help, of course, from the Irgun and the Stern Gang (the two Jewish terrorist groups that invented Middle East terrorism). Orders were given to the Jewish military to clean out entire villages,

sometimes by frightening the Palestinian inhabitants, and other times by simply murdering everyone in sight.

Although there were pockets of Palestinian resistance over the years before 1948, Pappé explains that most Palestinians wanted no part of the violence being introduced into their homeland by the Jewish military. That nonviolent strain at first gave the Zionist leadership serious problems as it tried to implement its policy of “reacting” to Palestinian resistance to its settlement plans. Pappé describes secret meetings in Ben-Gurion’s home with the Zionist leadership where complaints were voiced that the peacefulness of the Palestinians deprived the Jewish military of its rationale for its ethnic cleansing operations. Eventually, the military—including the Jewish terrorist groups—was ordered to take the offensive and not to wait for Palestinian attacks on Jews. That order, as we now know, resulted in the destruction both of the people and the structures in a great number of villages, which included the well-known Deir Yassin massacre.

Zionist political expertise far surpassed that of the Palestinian leadership, a leadership which had largely collapsed as a result of the British crackdown during the earlier Palestinian uprisings. The Jewish community owned less than 6 percent of the land in Palestine at the time the British Mandate ended, but the Zionist leadership demanded—and got—from the U.N. at least half of the land of Palestine.

As Pappé writes:

On 42 percent of the land, 818,000 Palestinians were to have a state that included 10,000 Jews, while the state for the Jews was to stretch over almost 56 percent of the land which 499,000 Jews were to share with 438,000 Palestinians. Jerusalem, with a population of 200,000, was to become internationalized and was to be equally divided between Arabs and Jews.

Ben-Gurion told his inner circle of Zionist leaders that there “are no territorial boundaries for the Jewish state” in light of the refusal of the Arabs to cooperate with the U.N. after it passed 181.

The injustice of the U.N.’s action, which fueled the ethnic cleansing already underway, was barely commented on by any of the leading Western newspapers then covering Palestine, and the lack of such coverage persists to this day.

The formalized plan for ethnic cleansing was Plan D, or Plan Dalet, adopted by the Zionist leadership in March of 1948. Plan Dalet was quite specific in its directions for ethnic cleansing:

These operations can be carried out in the following manner: either by destroying villages (by setting fire to them, by blowing them up, and by planting mines in their debris) and especially of those population centers which are difficult to control continuously; or by mounting combing and control operations according to the following guidelines: encirclement of the villages, conducting a search inside them. In case of resistance, the armed forces must be wiped out and the population expelled outside the borders of the state. (From Plan Dalet, March 10, 1948).

Armed and Dangerous

Another part of the Zionist propaganda that lingers to this day is the myth that the Jewish armed forces were able to defeat a superior combined Arab army. But on the eve of the 1948 war, the Jewish military had about 50,000 troops, of which 30,000 were fighters and 20,000 auxiliaries. The irregular Palestinian paramilitary had no more than 7,000 troops, and even that relatively small fighting force lacked structure and hierarchy and was poorly equipped. By the end of the summer of 1948 the Jewish forces numbered 80,000, and the combined Arab armies from neighboring countries never exceeded 50,000. While the Arabs’ weapons supply had been blocked by the British, Israel’s Communist Party wangled a large shipment of heavy arms from Czechoslovakia and the Soviet Union.

During Israel’s 2006 invasion of Lebanon, the news was full of the targeting of Haifa with Hezbollah rocketry, and the resultant suffering of the city’s Jewish inhabitants. What was missing last summer was the history of how the Zionists ethnically cleansed Haifa in 1948. Although the British military was responsible for keeping law and order in Haifa, and in other parts of Palestine, when Zionist troops targeted Haifa for cleansing the British commander told Palestinian leaders that it would be better if the Palestinians left the city. Zionists employed loudspeakers directing Palestinian residents either to leave their homes or be killed. Although Haifa’s Jewish mayor, Shabtai Levi, begged the Palestinians to stay, the operations officer of the Carmeli Brigade, Mordechai Maklef, issued orders to his troops to “kill any Arab you encounter; torch all inflammable objects and force doors open with explosives.” (Maklef later was rewarded by being appointed the Israeli army’s chief of staff).

Haifa’s Palestinians had gathered in panic near the city’s port to attempt to escape when the

Zionists began shelling the gathering with mortars. What followed was a mass exodus of the families trying to escape. As one survivor recalled:

Men stepped on their friends and women on their own children. The boats in the port were soon filled with living cargo. The overcrowding in them was horrible. Many turned over and sank with all their passengers.

When reports of the massacre reached London the British government finally decided to take some sort of action. Foreign Secretary Ernest Bevin was furious, but General Montgomery (of World War Two fame) defended the British commander who had advised the Palestinians to leave, and who refused to help them when they were attacked.

The cleansing of Haifa was repeated time and time again throughout Palestine. When Palestinians would leave their homes under threat of death and violence, Jewish troops routinely would go in and loot what they had left behind. Even the holy city of Jerusalem was not spared, as Palestinians were forcibly cleansed both by killing and by "transfer" out of the city, followed by heavy looting of the city and its environs.

One of the worst incidents took place in Acre when the Haganah injected typhoid germs into the city's water supply. With the typhoid epidemic in full swing, Jewish forces then used loudspeakers to cleanse the city with, "Surrender or commit suicide. We will destroy you to the last man."

On May 27, 1948, the Egyptians caught two Jews, David Horin and David Mizrachi, trying to inject typhoid and dysentery viruses into Gaza's wells. The Egyptians executed the two men, but at the time Ben-Gurion only noted the incident in his diary without protest. Jaffa's entire population of 50,000 was expelled, with only slightly less panic than that observed in Haifa.

In his book Pappé discusses the attempts by some of the Jewish military to cleanse their own consciences, describing such efforts as "shoot and cry." The Palestinians were dehumanized in order to make it easier to kill them. Some of the Jews underwent "moral remorse" at what had been done, allowing them to continue to enjoy the benefits of the ethnically cleansed country without burdening their conscience.

By the time the surrounding Arab countries decided to send in troops, a quarter of a million Palestinians had been ethnically cleansed from Palestine, and two hundred villages had been destroyed and dozens of others emptied of their populations.

Although Pappé discusses what are described as "peace efforts" following the cleansing of Palestine, his point is well taken that most peace efforts involve the United States and Israel cutting deals without consulting the Arabs. Anyone who knows anything at all about the Arab-Israeli dispute is forced to painfully laugh at the motions made by a series of American secretaries of state who, like the current one, Condoleezza Rice, lay down conditions to Hamas for "peace talks" such as the requirement that it must first recognize Israel's right to exist before they can be part of any talks. If it were not such a serious matter, such conditions would be the longest running joke of our civilization.

With the knowledge of the thuggery perpetrated by the Zionist movement against the Palestinians, one can only see despair and hopelessness in the future. It is the United States that continually enables the Israeli government to continue its aggressive posture and its ability to ignore what needs to be done to stop the violence against the Palestinians. It is a violence that is barely reported anymore in the American press—which, as we know, allows Israel to continue its thuggery without being called to account. As one of my friends—a Jew—once said to me, "Israel has nothing to do with Judaism, but it has everything to do with fascism."

Pappé ends his book with the following:

The problem with Israel was never its Jewishness—Judaism has many faces and many of them provide a solid basis for peace and cohabitation; it is its ethnic Zionist character. Zionism does not have the same margins of pluralism that Judaism offers, especially not for the Palestinians.

What makes matters seem hopeless is the way in which the world ignores Israeli crimes in the occupied territories. From the humiliation visited upon Palestinians at the dozens of checkpoints throughout the occupied areas, to the violence visited on the people of Gaza, there is no accounting, and thus nothing to prevent this oppression from continuing into the future.

Ilan Pappé has contributed an amazing work for those who are interested in the origins of Israel's invasion and its subsequent brutal occupation of Palestine. One can only hope that those in power in the U.S. government will learn something from it, thereby hopefully putting a stop to the crimes being committed on a daily basis by Israel.

James Abourezk is a former U.S. senator (D-SD) and founder of the American-Arab Anti-Discrimination Committee. He now practices law in Sioux Fall, SD.

Washington Report on Middle East Affairs, May-June 2007, pages 23-25
http://www.wrmea.com/archives/May-June_2007/0705023.html

VIDEO

Breaking The Silence

A hard hitting special report into the "war on terror"

Award winning journalist John Pilger:

<http://www.informationclearinghouse.info/article12555.htm>

A DARING BOOK

Homo Americanus - by Tomislav Sunic

Reviewed by Peter Rushmore

in the current issue of [*Heritage and Destiny*](#) (issue 29)
[click here to buy *Homo Americanus* at Amazon](#)

Heritage and Destiny readers are already indebted to Dr Tomislav Sunic, a former Croatian diplomat, for his wide ranging analysis of the European New Right, *Against Democracy and Equality*, reviewed in issue 20. Dr Sunic has now produced what many will regard as a doubly dangerous book. Not only does he dare to write openly about the Jewish Question — a temerity which invites prosecution in many European countries — but he goes much further than most critics of Jewish influence in America in tracing the roots of a cultural malaise which lies behind the slavish U.S. commitment to the Zionist project, all the way back beyond the familiar neocon targets, via 'Christian Zionism', and ultimately to the Christian origins - the founding myths - of America.

As a friend of mine aptly commented recently: "You don't have to be Jewish to be Jew-ish". Sunic notes that:

The Jewish-American lobby has its supporters among Christian Gentiles who often wish to show in public that they are more Jewish than the Jews themselves. This trait of political mimicry is widespread among American intellectuals and politicians who also wish to prove that they are more Zionist than Zionist Jews.

This book was published before the recent death of the most politically influential Christian Zionist, Jerry Falwell, but revelations in some of Falwell's obituaries bolster Dr Sunic's case. It turns out that when Israel bombed Iraq's nuclear reactor at Osirak in 1981, Israeli Prime Minister Menachem Begin briefed Falwell by telephone even before he called the Reagan White House, demonstrating a shrewd appreciation of the realities of power in the Republican Party, and of the origins of the alliance between American conservatism and Zionism.

Dr Sunic does not present Christian Zionism as some crude conspiracy of venal pastors and crypto-Jews. Nor does he view the U.S.-Zionist embrace (as more shallow analyses by more orthodox political commentators have tended to) as merely contingent on the 'neoconservative' reaction (developing out of early American Trotskyism) against Stalinist 'anti-semitism',

His approach is to set Christian Zionism in the context of America's broader political culture. Dr Sunic maintains that a fundamental deceit is at the core of the American system, just as it was behind the Iron Curtain. But most victims of Soviet tyranny had seen through the official lies decades before the system's final collapse and had been only maintaining a polite fiction of believing in communist ideology.

In America, by contrast, politicians and scholars, let alone the masses, passionately believe in every written word of democratic discourse... [As] an unwritten

rule, seldom can one see rallies in America that challenge the democratic substance of Americanism or the ceremonial language of the American ruling class.

...To put it crudely, postmodern Americans and the Americanized masses in Europe are better fooled and deceived by official propaganda than were the Sovietized and communized masses in Eastern Europe. Due to the torrent of meaningless vocables and idioms, such as 'human rights' and 'democracy', the thought control and intellectual repression in postmodern America functions far better.

The postmodern world appears to allow this American ideology to be adopted with infinite flexibility by former leftists and 'postcommunists', eager to extend (and profit from) market liberalism amid the ruins of the Eastern Bloc. As Dr Sunic observes, one reason for this is that Americanism has always parroted slogans about equality and global humanity. Even as Marxism has been officially consigned to the museums, Soviet-style slogans about "ethnic sensitivity training" and the like proliferate in American public life, especially in academia.

No longer are professors required to demonstrate skills in their subject matters; instead they must parade with sentimental and self-deprecatory statements which, as a rule, denigrate European cultural heritage.

The very ubiquity of these messages, Dr Sunic suggests, is an indication of the underlying weakness of the American system rather than a sign of strength, let alone permanence.

If something is 'self-evident' it does not need to be repeated ad infinitum, it need only be stated once. Communist systems were replete with 'self-evident truths' and questioning that truth could land a dissident in jail. One may surmise that if a political belief or an idea, such as is the case with Americanism today, is founded on strong empirical evidence, it does not need to be repeated ad nauseam. Conversely, if an ideology or a political belief is founded on frail evidence, its enforcers and disciples are obliged to resort to its constant repetition.

Dr Sunic quotes Jean Baudrillard, the postmodernist critic of America, who has died since this book went to press, to support his argument that the "constant verbal and visual featuring of Jewish Holocaust symbolism" creates a "saturation process among the audience as was once the case with former Holocaust symbolism". Relentless exterminationist propaganda, not to mention the vicious persecution of those who dissent from the dominant ideology, becomes self defeating.

In Baudrillard's words even the image of Auschwitz itself - the holy of holies - becomes hyperreality: "not a site of annihilation but a medium of dissuasion". In other words the exterminationists themselves eventually transform Auschwitz in the public mind from a "historical fact" to a propaganda or marketing tool.

Let us hope that this prospect of exterminationist hegemony defeating itself - or to quote Marx providing its own gravediggers - brings some comfort to its interim victims, such as Ernst Zundel and Germar Rudolf. As Dr Sunic notes elsewhere:

Despite its vaunted First Amendment, America has also shown on countless occasions how it rids itself of its own heretics - often under cover of free speech and in the name of proverbial human rights. American politicians and academics are aware of the fact that even a minor critical comment about Jews and Judaism can ruin their career - and life.

H&D readers will be familiar with the standard treatment of "anti-semitism" which treats it as a form of mental illness. Serious criticism of Judaism cannot even be discussed in a rational manner, even to be refuted. Both Americans and Jews therefore appear immune from introspection, which Sunic concludes may eventually prove a weakness.

This is more than a political, propagandistic sleight of hand. It stems from the very founding of America and the notion of "self-chosenness" which conditions Americans' view of themselves. The German social scientist Werner Sombart - a leftwinger who was by no means an anti-semite - wrote in 1913 that "what we call Americanism is nothing else than the Jewish spirit distilled," and few would dispute that this remains a reasonable summary of *Homo Americanus* almost a century later.

After the events of September 11th 2001 President Bush and his allies - notably the overtly Christian Tony Blair - implied that our common Christian heritage helped to bind Americans and Europeans, and contributed to a supposedly widespread European reaction that "we are all New Yorkers" after 9/11.

Yet as the eminent political philosopher of the French New Right Alain de Benoist has written, the Christian "self-chosenness" built into America's founding myths involves a rejection of their European heritage.

"Not only did the Americans desire to break away from Europe," writes de Benoist. "They also wanted to found a society which would be capable of regenerating the whole of mankind. They wanted to create a Promised Land which would become a universal republic. This Biblical theme which is at the heart of the Puritan mind comes back over and over again as the real *leitmotiv* in the entire American history."

We can see the consequence of this Judeo-Christian messianism in the bloody chaos of Iraq.

Dr Sunic suggests that the constant self-censorship which Americans impose on themselves, by treating any serious criticism of Judaism as psychopathic "anti-semitism", is dangerously artificial and sows the seeds of future conflict:

Mendacity carries the germ of a civil war. The entire Western history, particularly since the First World War, has abundantly proven that distorted self-perceptions, as well as the romanticized perception of the "Other," if based on negative wishful thinking, lead to war and chaos. Eventually, both American Jews and American Gentiles will be pitted into an ugly clash from which there will be no escape for any of them.

...If the subject of Jews is mentioned in America, then it is usually in a laudatory fashion, which clearly points to a morbid desire of postmodern American white elites to curry favor with the Jews. These same individuals will be the first to declare themselves certified anti-Semites when an opportunistic moment becomes official enough for pogroms and Jew baiting.

Yet Dr Sunic goes on, in a section which should be compulsory reading for many in the movement, especially the many varieties of Christian "anti-semite", to reject the most obvious forms of Jewish conspiracy theory.

Contrary to classical anti-Semitic arguments, strong Jewish influence in America is not only the product of Jews; it is the logical result of Gentiles' acceptance of the Jewish founding myths that have seeped over centuries into Europe and America in their diverse Christian modalities. Postmodern Americanism is just the latest secular version of the Judean mindset.

...Blaming American Jews for extraterrestrial powers and their purported conspiracy to subvert Gentile culture borders on delusion and only reflects the absence of dialogue. American anti-Semitic delusions only provide legitimacy to American Jews in their constant search for a real or surreal anti-Semitic boogiemán around the corner. Without the spectre of anti-Semitism, Jews would likely assimilate quickly and hence disappear. Thus, anti-Semitism provides Jews with alibis to project themselves as victims of Gentile prejudice. Consequently, it assigns them a cherished role of posing as the sole educational super-ego for Americans and by proxy the entire world.

The logic of Dr Sunic's argument is that an American patriot must make a conscious effort to free himself from postmodern America. While "diversity" is the postmodernists' magic word, their ideology actually enforces uniformity. Postmodernist "tolerance" is paradoxically tyrannical; any and all accepted truth is open to question in theory, but in practice certain "truths" related to ethnic identities have a privileged status.

An American hero for Dr Sunic in this context was Ezra Pound, imprisoned and (Soviet-style) confined to a lunatic asylum by his fellow Americans for his unorthodox views in the 1940s and 1950s. Emigrating after his release in 1958, Pound told a crowd of supporters in Naples: "I left for good a psychiatric asylum of 180 million people."

More traditional conservatives might usefully contemplate Pound's assessment of the American founding father Thomas Jefferson in *Jefferson and/or Mussolini*, first published in 1935: "The heritage of Jefferson, Quincy Adams, old John Adams, Jackson, Van Buren is HERE, NOW in the Italian peninsula at the beginning of the fascist second decennio, not in Massachusetts or Delaware."

Dr Sunic will raise a few eyebrows in the movement with his criticism of racialists and other paleo-conservatives for their fixation on genetic determinism and consequent preoccupation with IQ and other forms of scientific assessment, while neglecting any serious examination of culture, art or language.

Furthermore, American racialism, which boasts some intelligent writers, hardly squares with Biblical fundamentalism, which continues to be the trademark of most

American traditionalists and racialists. As long as traditionalist Americans continue to lug about their monotheistic deities, they will be in a permanent position of political contradiction. Their neurotic behaviour, i.e. the acceptance of Christian ecumenism on the one hand and the tacit approval of racial segregation on the other, cannot be a weapon for cultural success.

If racial nationalists are to have any hope of capturing cultural hegemony, they need to step back from the "hyperanalytical" approach which Dr Sunic criticises and revive our European heritage, imbued by classical values. Any readers feeling depressed by such temporary setbacks as BNP election results or petty factionalism can turn to the few lines that conclude Sunic's fourth chapter:

Who knows, with the death of communism and the exhaustion of postmodern Americanism, one may be witnessing the dawn of a new American culture and a return to ancient European heritage. Who can dispute the fact that Athens was the homeland of European America before Jerusalem became its painful edifice?

This review was first published in number 29 (July-September 2007 issue) of *Heritage and Destiny* magazine. For a sample copy of *Heritage and Destiny* send £3.00 to BCM Box 7318, London, WC1N 3XX or \$5 to PO Box 6501, Falls Church, VA 22046.

<http://www.jailingopinions.com/>

=====

This site contains copyrighted material the use of which has not always been specifically authorized by the copyright owner. We are making such material available in our efforts to advance understanding of environmental, political, human rights, economic, democracy, scientific, and social justice issues, etc. We believe this constitutes a 'fair use' of any such copyrighted material as provided for in section 107 of the US Copyright Law. In accordance with Title 17 U.S.C. Section 107, the material on this site is distributed without profit to those who have expressed a prior interest in receiving the included information for research and educational purposes. For more information go to:

<http://www.law.cornell.edu/uscode/17/107.shtml> . If you wish to use copyrighted material from this site for purposes of your own that go beyond 'fair use', you must obtain permission from the copyright owner.
Our address : [revclar -at- yahoo.com.au](mailto:revclar-at-yahoo.com.au)

OTHER AAARGH MONTHLY PUBLICATIONS

< <http://revurevi.net> >

El Paso del Ebro

Das kausale Nexusblatt

Il Resto del Siculo

Conseils de Révision

La Gazette du Golfe et des banlieues (multilingual)

O revisionismo em lingua português

Armenichantage (Armenian blackmail)

We become yearly. The next edition : winter 2008