Raul Hilbergs major work "The Destruction of European Jewry" is generally considered the standard work on the Holocaust. The critical reader might ask: what evidence does Hilberg provide to back his thesis that there was a German plan to exterminate Jews, to be carried out in the legenders are chambers? And and the control of the con out in the legendary gas chambers? And what evidence supports his estimate of 5.1 million Jewish victims?

Jürgen Graf applies the methods of critical analysis to Hilberg's evidence and examines the results in the light of Revisionist historiography. The results of Graf's critical analysis are devastating for Hilberg.

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Because of its prestige, no library can forbear offering The Hoax of the Twentieth Century, and no historian of modern times can ignore it. A "must read" for every Revisionist and every newcomer to the issue who wants to thoroughly learn about revisionist arguments. This issue is a revised version with a new preface. 506 pp. pb, 6"×9", ill., bibl., index, \$/€25.-; £18.-

# Treblinka

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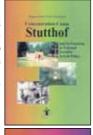


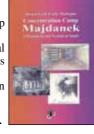
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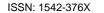








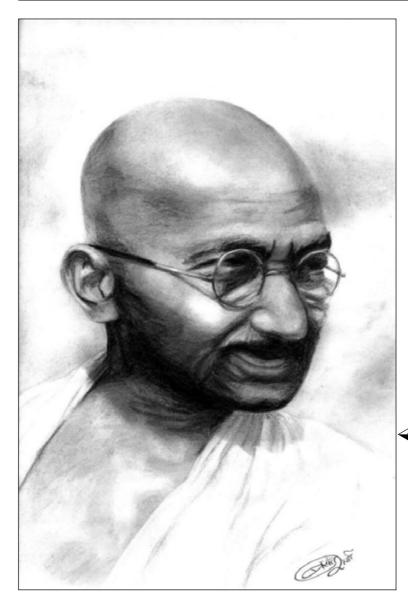




# The Revisionist

# Journal for Critical Historical Inquiry

Volume 2 • Number 2 • May 2004



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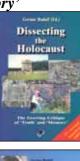
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In 1988, Fred Leuchter, American expert for execution technologies, investigated the alleged gas chambers of Auchwitz and Majdanek and concluded that they could not have functioned as claimed. Ever since, Leuchter's claims have been massively criticized. In 1993, Rudolf, a researcher from a prestigious German Max-Planck-Institute, published a thorough forensic study about the alleged gas chambers of Auschwitz, which irons out the deficiencies and discrepancies of the Leuchter Report.

The Rudolf Report is the first English edition of this sensational scientific work. It analyzes all existing evidence on the Auschwitz gas chambers. The conclusions are quite clear: The alleged gas chambers of Auschwitz could not have existed. In the appendix, Rudolf describes his unique persecution.

455 pp. A5, b/w & color ill., bibl., index; pb: \$/€30.-/£20.-; hardcover: \$/€45.-/£30.-





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# A Footnote of Irony

By Germar Rudolf

A few weeks ago I met Dietmar Munier in Chicago, owner of the medium-sized publishing company Arndt in Kiel, northern Germany. He was hunting original color photographs of the Third Reich era for his many upcoming book projects, and while visiting archives in the United States, he decided to stop by and meet me so that we could discuss several future book publishing projects. Since Munier published several very interesting and important books on the history of the Second World War in particular as well as the years preceding, I hope to be able to publish English language editions of some of these books shortly.

One series of some five books addresses several aspects of the German-Russian war between 1941-1945. Another series features a collection of great color photos of various theaters of the Second World War; yet another series contains heavily illustrated books focusing on peacetime Germany before the war.

As you can imagine, publishing such a large number of fine books requires some financial backing, which is why things may progress only slowly initially. But with a little luck, I may acquire an investor willing to put his money where his mouth is, so that these fine books can be offered to the English-speaking world soon.

During dinner, Herr Munier casually talked about various of his past, present, and future projects. While so doing, he touched briefly upon a project he had carried out several years ago: a *Festschrift* on the occasion of David Irving's 60<sup>th</sup> birthday. Subtitled *Historians in Handcuffs* (see illustration) and recounting David Irving's own painful experience, this 1998 book included contributions from a long list of highly renowned

German scholars. One personality, however, whose article was originally planned to be included as well, was finally not represented: Ralf Hochhuth, author of the (in)famous play *Der Stellvertreter* (The Deputy). In this play, Hochhuth had turned the so-called confessions of Kurt Gerstein about his alleged activities at the purported extermination camp Belzec into a worldwide theater success, popularizing one of the most outrageous pieces of evidentiary nonsense on the 'Holocaust'.

The reason Hochhuth's article was not printed was that it contained many statements about Irving that were closer to unfounded *ad hominem* attacks than to the kind of statements one would expect in a *Festschrift*. One of Hochhuth's statements about Irving piqued the publisher's interest most intensely, and that was his claim that Irving's mother was Jewish. Herr Munier inquired about this in disbelief, but David Irving happily confirmed it: yes, his mother was Jewish, but he was never interested in this fact, nor was he raised within the Jewish tradition. He therefore never considered it to have any relevance. Thus, according to orthodox Jewish tradition, David Irving is a Jew, plain and simple.

The interesting questions arising from this are: Why did Ralf Hochhuth want to blow the whistle on Irving in this regard? Had he an interest in undermining Irving's financial basis by hoping to cut him off from some of his supporters who are anti-Semitic to the point where they would reject Irving because of this? And why was this fact never mentioned by anybody? Why was it not raised during Irving's libel case against Lipstadt? I bet all sides knew that an atheist Jew (Irving) was fighting against orthodox Jews (Lipstadt, van Pelt, and others). It was, and continues to be, a case of Jewish in-fighting, if you wish to label it that way.

Of course, Holocaust promoters can have no interest in advertising that the "main exponent" of "Holocaust Denial" is a Jew. Oy vey, what a publicity disaster that would be! (Even though Irving is, strictly seen, not even a Holocaust revisionist, but merely a benevolent observer.)

At the end of the day, one can argue that it doesn't matter what heritage Irving's mother had, at least not in regard to where the historical truth is to be found. But for many individuals it might make a difference in their personal attitude toward revisionism.

For me personally, this is only an interesting, curious, ironic footnote, the most interesting aspect being the reactions of others to this revelation.

\* \* \*

Wasn't there a revisionist conference to be held in Sacramento, CA, at the end of April this year? Well, most of our readers may have heard and read about this conference, and many may also have heard what happened to it: due to pressure from various

groups, the Sacramento Turnverein cancelled the contract for the hall where the meeting was supposed to take place. By that time, just five days before the conference, the organizer had cancelled the contract for a backup location, thinking everything would be all right. Representatives of the Jewish Defense League proudly proclaimed that this defeat of freedom of speech was their achievement. Be that as it may, what followed after the cancellation was a not so nice fight over whether or not to hold a spontaneous meeting elsewhere, who should be responsible for it, and who should be allowed to speak. The cancellation itself was unpleasant enough for everybody who had planned to attend, but the fighting over the carcass was even more ugly. I am therefore seriously considering organizing a meeting here in the Chicago area toward the end of this season - or maybe next year. Time will tell. This is not a priority right now.

At any rate, my reason for delaying this issue of TR in order to be able to report on this conference is now obsolete, and there is nothing further to report about that would be of real substance.

# The Marshall Plan Hoax

Marshall Plan vs. Robbery, Murder, and Destruction? An Eternal Mockery of the Germans!

By Karl Baßler

### Marshall Plan Benefits for West Germany

Within the framework of the so-called Marshall Plan, a credit(!) of

### approximately 1.4 billion US Dollars (6.4 billion DM)

was given to West Germany for the years 1949 to 1952. Under the terms of the London Debt Agreement of February 1953, this credit(!) was to be repaid by 1962 to the tune of (taking into account both interest and cancellation)

### 13 billion DM!

This repayment of 13 billion DM must be attributed exclusively to the Marshall Plan. According to the London Debt Agreement (February 12, 1953), it was also said to repay so-called "Gario" funds, with which the occupation powers had allegedly provided food aid to Germany during the starvation years of 1945 to 1948.

During the years 1945-48 (i.e., before the Marshall Plan), the Western Allies gave West Germany "economic aid" (food) valued at 3.386 billion dollars.1 At the then current market price for wheat of \$60 per ton, this would have been enough to buy 55 million tons of wheat. The Western Zones (later to become the Federal Republic of Germany) had a population of 40 to 45 million. Therefore, 55 million tons would have meant approx. 1,200 kilos ( 2,650 pounds) of wheat per citizen: a quantity equivalent to 1 kg (2.2 lbs, and roughly 4,000 calories) of wheat daily for each and every German for 31/2 years. An additional 1,400 calories per day would still have been available from domestic reserves (Reichsnährstand), which means that every single inhabitant of West Germany should have been able to receive some 5,400 calories per day the ration of a heavy laborer!

In actual fact, however, only 1,000 to 1,400 calories were available, and these from the reserves still secured by the *Reichsnährstand* in spring 1945.

So the alleged "Gario" funds never reached Germany. Were they misappropriated to Palestine? Or did they perhaps end up in the bank accounts of American swindlers?

Regardless of this discrepancy, the London Agreement charged this

alleged assistance to the Marshall Plan account and the groveling protestations of gratitude, which the current Federal German government published in a full-page article in the August/September 1997 issue of *Journal für Deutschland* (publ. by Bundespresse- und Informationsamt, the German Federal Press and Information Office), are truly an example of braindead nonsense:

"Unparalleled in world history: America's state coffers and supply stores opened up even to the enemy nation Germany, lying as it was in rubble and ashes!"

"Enemy nation"? 4 years after the end of the war? "Lying in rubble and ashes"? Bombed to death by the Anglo-Saxon war criminals! Federal Chancellor Kohl in his speech of gratitude:

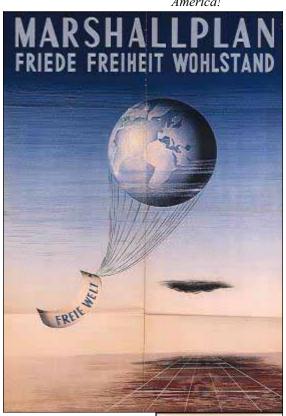
"We Germans will never forget that. [...T] hank you, America!"

There is no other case in world history, the article continued, in which a victorious nation rendered such generous aid to the vanquished and helped it regain a place in the world community:

"West Germany received some 3.3 billion dollars in US aid. In 1953 the USA forgave Germany two-thirds of its debt. The funds thus freed up were used to set up the so-called ERP Fund for further support of the German economy."

So it can be shown that this was an enormous fraud perpetrated by the English and the Americans. Even Ludwig Erhard, Federal Economic Minister in 1949, writes in his book *Deutschlands Rückkehr zum Weltmarkt* that there are no German receipts for or confirmation of the alleged food aid.

Even as late as spring 1945 (the war wasn't to end until May 8, 1945), the German *Reichsnährstand* was able to secure rations until fall 1946 – in other words, for one-anda-half years more – of approx. 1,500 calories per person per day, so it should have been an easy matter for the Allies to counteract any deterioration in the food situation simply by releasing the German productivity. This applied to an even greater extent in the remainder of Europe. Any additional aid (to meet peak demands) would have been necessary



"Peace, Freedom, Prosperity" Posters for the Marshall Plan – European Recovery Program (ERP) (High Commission of Germany)



only on a small scale and only under extraordinary circumstances.

But in 1945 the Western Allies' boundless, criminal will to destroy had also immediately destroyed the German food supply organization *Reichsnährstand*.

In the end, this was the chief cause of the disastrous starvation in the years 1946 and 1947, which cost the lives of countless Germans. One must assume that the death toll was at least as high as it had been in 1919, when the British starvation blockade<sup>2</sup> together with a devastating influenza epidemic claimed the lives of 800,000 Germans. But who today still speaks of this deliberate mass murder by the Allied "liberators"?<sup>3</sup>

In the Federal German budget of 1949, the occupation expenses extorted by the (Western) Allies amounted to 4.7 billion DM. The available amount in aid for social assistance for the 13 million refugees, (10

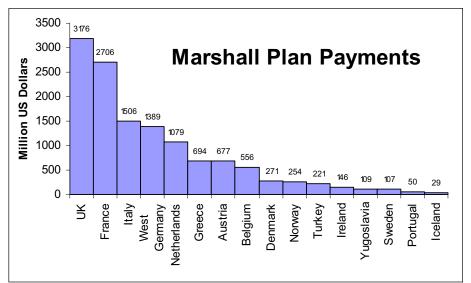
million of whom had become homeless owing to the Allied terror bombings), for the millions of returning prisoners of war, and for the 40 million West Germans whom the currency reform had robbed of all their savings, was only 3.6 billion DM, augmented by "some 2.34 billion DM for the 4.5 million wardisabled and the widows and orphans of fallen soldiers." In other words: exactly half as much as the occupation expenses!

The presence of occupation forces for four and more years after the end of the war was a blatant breach of international law. Occupation forces are a wartime measure; after a war has ended, there is no need for them and therefore no legal justification. Ever since the First World War it was typical of the Allies to forcibly prevent a sensible peace in this way.

Naturally all German post-War governments were too obsequious towards the Allies to demand and enforce international law in this matter either.

# Morgenthau Plan – not Marshall Plan!

The ERP Commission itself had to admit that the pillaging and post-War destruction of Germany by the Western Allies prevented the goal of a German recovery from being attained, and in fact made it impossible. As early as the new year 1946/47, Western Europe (without West Germany!) had again attained the level of industrial production (a decisive economic strength) equal to that of 1938 (1938 = 100). In 1949/50, that is three years later, Western Europe (without West Germany!) had already exceeded this



Marshall Plan Loan Payments to all countries involved. When reading these figures, consider that the German economy is twice as big as the British and French, as well as ten times as big as the Austrian, Greek, and Dutch economies; also keep in mind that Germany was many times more in need of help for recovery.

level by 30%: in other words, it reached 130% of the base-comparison year 1938!

Among other things, this demonstrates that Germany, during the war, had spared and indeed built up the industrial capacities of the countries it had occupied, for only a solid and modern state of industrial capacities could make this rapid increase possible in the first place.

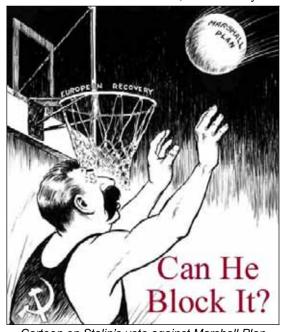
In this context it is important to note the ERP Commission's statement that in 1946/47 Western Europe as a whole (*i.e.* including West Germany) was at 20% below the level of 1938 and did not reach 110% until 1949/50. The development of West Germany was rather different. Here the level of industrial production in 1946/47 was only 25% of what it had been in 1938, and even by 1949/50 it had attained only 79% of this

comparison year!

In the Federal Republic of Germany, it took until 1950/51 to reach the production level of 1938 again, and 130% was not reached until 1954. So West Germany lagged 5 years behind the rest of Western Europe.<sup>4</sup>

This divergent development of Germany and Europe, the five-year (West) German lag, is solely the result of the destruction and looting of the German economy by the Allies.

For this reason it is especially important today, in the age of the complete economic unification of Europe under the Maastricht Treaty, to expose the Allied war crimes that thwartted the German economic potential, and to show how they have ramifications even for the present and future.<sup>5</sup>



Cartoon on Stalin's veto against Marshall Plan payments to eastern European countries.

Table 1: Looting of Material Property	in Billion	n RM/DM
Looting from 1945 to end of 1947		46.75
As per calculations by Rumpf, additionally		<u>37.00</u>
Sum, Rumpf and Harmssen (including dismantling)		83.75
Looting from 1948 until 1952		
Looting of the Soviet Occupation Zone from 1948 until 1950 (including dismantling)		70.00
Military property German weapons looted by Russians and Western Allies		50.00
Theft of patents <sup>6</sup>		20.00
Theft of cash		25.00
Theft by occupation forces		1.00
Theft and destruction of art and books, essentially incalculable, but at least		10.00
	Total:	259.75

Table 2: Robbery in Form of Long-term Sanctions 1945-1952	
For the forcible export of German coal	4.00
For so-called restitution	2.00
Theft of the entire German fleet with the resulting loss of shipping revenue, and expenses for shipping costs paid to	I
the Allies	2.50
Dismantling costs	11.00
Looting of the Saar region (coal)	5.00
Value of forced labor by German prisoners of war and civilian deportees still unlawfully detained:	ı
Prisoners of war	35.00
Deportees and abductees	38.00
Loss of royalties (until 1955) from patents, trademarks etc.	10.00
Occupation expenses acc. to the Fed. gov't (Zeittafel 1949-1969) only for the Western Zones from 1945 until 1952	50.00
for the Eastern Zone, min. (as per Harmssen)	40.00
Total:	197.50

Table 3: Damages Due to Destruction of Germany 1945-1952	
Damages due to political division (btw. 240 and 2400 bill. DM, cf. the following)	400.00
Economic value of dismantling = loss of production	65.00
Loss of value increase due to 10-year ban on cutting-edge German research	70.00
Losses due to destruction of Eastern trade	10.00
Losses due to destruction of large German enterprises	35.00
Total damages due to division:	580.00

Table 4: Theft of Property of Germans in German eastern territories and settlement areas			
eastern Germany, Danzig, Memelland, Sudetenland, and the 6 million ethnic Germans in eastern Europe and the Balkans (excluding the value of land itself) at least:	300.00		
Total of Tables 1 through 4:	1,337.25		

Table 5: Comparison of the Assets Looted from Germany with the Value of the Alleged Marshall Plan Aid to West Germany			
In the 8 years from 1945 to 1952, assets totaling were stolen from Germany:	-1,337.25		
In the years from 1949 to 1952, a loan (since repaid) given as Marshall Plan aid:	+6.40		

That means that, in the same period, 200 times more was stolen from Germany than was given as a loan, repayable with interest! That is the naked truth about the Marshall Plan's so-called aid! In other words, it is nothing but a despicable mockery of the Germans, which West German governments have continued to perpetuate for 50 years.

As recently as May 1997, on the occasion of the 50th anniversary of the Marshall Plan, German Chancellor Kohl wept

tears of gratitude. However, West Germany didn't get its first meager hand-out from this Plan until two years after its inception; in other words, Herr Kohl wept two years too early.

### **Economic Dimension of the Looting and Destruction**

The extent of the robbery and destruction is also shown by comparison of the development of the German National Products from 1945 to 1952 and 1953 to 1960.

**Table 6:** Gross National Product and Occupation Expenses (in bill. RM/DM Ostmark)<sup>7,8</sup>

	West	incl.	East	incl.
	Germany	Occupation	Germany	Occupation
		Expenses		Expenses
1945*	32.30	5.00	15.00	5.00
1946*	32.30	5.00	15.00	5.00
1947 <sup>9</sup>	43.00	6.00	16.00	6.00
1948 <sup>9</sup>	57.00	5.00	18.00	6.00
1949 <sup>9</sup>	73.00	4.70	21.00	5.80
1950 <sup>9</sup>	98.10	4.65	24.00	7.00
1951 <sup>9</sup>	120.00	6.49	25.00	8.00
1952 <sup>9</sup>	137.00	7.89	27.00	9.00
Total:	592.70	47.00	161.00	41.80

Total W. Germany + E. Germany: 753.70
\* estimate: 50% of 1939 including 88.8 bill. DM

Thus, in the four years of the Marshall Plan, the expenses associated with the occupation alone exceeded the Marshall Plan aid by a factor of nine!

6.4 billion DM in Marshall Plan income *from* the Americans, 54 billion DM in payments *to* the robbing and looting occupiers.

It is most noteworthy that in the four years of the Marshall Plan, the cost of the West German occupation alone amounted to 24 billion DM – in other words some four times as much as the entire Marshall Plan "aid"! To put it another way, in each and every year Germany paid an average of 4 times as much to the Western occupation powers than it received in so-called aid!

If one also adds the occupation expenses paid to the Soviet occupiers, who depopulated and looted East Germany almost out of existence with the consent of the barbaric Western Allies, then from 1949 to 1952, fully 9 times as much was extorted from the German rump state in occupation costs as the entire Marshall Plan "credit" gave Germany in 4 years!

### **Impact on Social Services**

Not even compared to the expenses of German social services was the Marshall Plan of any significance after 1949:

**Table 7:** Marshall Plan Aid – Occupation Expenses – Social Services (1949-52)

DCI VI	Services (1949-32)						
	M. Plan	Share	Occupation	Share	Social		
	payments	of GNP	expenses	of GNP	services		
	bill. DM <sup>7</sup>	in %	bill. DM <sup>8</sup>	in %	bill. DM <sup>8</sup>		
1949	2.4	3.0	4.7	6.0	3.6		
1343	2.4	3.0	4.7	0.0	(2.34)		
1950	1.3	1.3	4.7	4.7	4.7		
1951	1.7	1.4	6.5	5.5	5.8		
1952	0.5	0.3	7.9	5.5	7.7		

### **Losses Due to Reduced Productivity of East Germany**

The quoted sources estimate a loss of approx. 5.5 billion DM as a result of communist mismanagement. The amount of destruction of material property in East Germany due to deterioration of reproducible material wealth is estimated to be approx. 3.3 billion DM. The next table shows the loss of production capacity as a result of terror bombings and post-war dismantling in comparison with the capacity of 1936, which was considerably lower than that of 1939:

**Table 8:** War damages and Dismantling Losses in % of capacities extant in 1936<sup>10</sup>

1				
	East	East	West	West
	Germany	Berlin	Berlin	Germany
War damages in %				
of 1936 capacity	0%	23%	24%	8.1%
Dismantling, losses in				
% of 1936 capacity	45%	25%	53%	7.3%
Total losses:	45%	48%	77%	15.4%

If one extrapolates from European economic growth data of that period and assumes an undamaged production capacity, Germany's economy would have grown as follows:

	<b>Table 9:</b> Possible productivity as of 1945, given intact/undam-					
ag	aged capacity (GNP data <sup>7</sup> ) West Germany (Fed. Rep.)					
	bill. DM bill. DM					
19	45, GNP of 1950	98.1	1949, GNP of 1954	158.6		
	46, GNP of 1951		1950, GNP of 1955	181.4		
19	47, GNP of 1952	137.0	1951, GNP of 1956	200.5		
19	48, GNP of 1953	147.7	1952, GNP of 1957	218.5		

**Total:** 1,261.8

This level of productivity, which would have been possible had there been no destruction of German economic potentials must be compared with the actual results achieved under conditions of looting, destruction, and suppression: 592.7 bill. DM (cf. Table 6). For the years 1945-52, this meant a loss of productivity of: 1,261.8 - 592.7 = 669,6 bill. DM (corresponding to Table 3; 580 bill. in 8 years!)

This is more than 100 times the Marshall Plan credit to West Germany!

The West German living standard and investment opportunities were thus deliberately kept at a level of less than 50%.

The effect on the other European nations was proportional; 20% on average, and significantly more for those such as The Netherlands, whose economy was closely interconnected with Germany.<sup>7</sup>

To clear up the misunderstandings disseminated by the German government: Germany – before, during, and after the

War, and right to the present day - has alwavs worked in close economic association with the rest of Europe due to her location and history; the European share of her foreign amounts trade to 70%. Thus, approx. every increase in German productivity rectly benefits the rest of Europe in the form of a commensurate crease in Germany's foreign trade.

Incidentally, the Marshall Plan also de-

# Marshall Prejudices<sup>11</sup>

"Without the Marshall Plan Germany would have turned into one giant graveyard, into a vast plain of destruction, brutality, inhumanity, disease and death. [...] Not the USA profited from it, but rather all of Europe - but most of all the German people under the occupation by the Western Allies. In the face of the humanitarian motive, the massive financial and material aid takes on an aspect of nobility. We here in Germany owe a debt of gratitude to our American supporters, for generations still to come."

pended to a great extent on this European economic union; with relatively few exceptions, it gave aid only if the recipient would grant special "drawing rights" for its products to other European nations.

In light of these sabotaged economic possibilities, what is the point of the hullabaloo everyone makes over the peanuts that were shelled out under the Marshall Plan?

### **Notes**

First published in *Huttenbriefe*, February 1998, pp. 3-7; translated by Arnim Johannis; illustration and boxed quotation added; with friendly permission taken from www.wintersonnenwende.com.

- Deutsche Bundesbank (ed.), Deutsches Geld- und Bankwesen in Zahlen 1876-1975, Fritz Knapp Verlag, Frankfurt/Main 1976, p. 341.
- For this see
  - www.wintersonnenwende.com/scriptorium/english/archives/articles/starvation1919.html.
- The abovementioned figures are the absolute minimum. In his book Crimes and Mercies, the Canadian historian James Bacque concludes, based on intensive research in Germany as well as in recently released American archival holdings, that the years of starvation that were caused in this way (1945-47 in Germany; author) cost some five to six million lives.
- Statistics from: Gerhart Jentsch, Der Marshallplan und Deutschlands Platz darin, ECA Mission for West Germany, Frankfurt/Main 1950, pp. 31 and 83. Note that this publication gives post-1948/49 data only for Western Europe and West Germany; in 1945 the American Crusaders had handed Eastern Europe, wholly half of Europe, over to the Bolshevist-Asiatic fiend Stalin for looting and extermination, so that these peoples could also not

- take part in the Marshall Plan.
- The following statistics are based primarily on:
- The Harmssen Report: Reparationen Sozialprodukt Lebensstandard,
   4 issues, Friederich Trüjen Verlag, Bremen 1948. The Harmssen Report was commissioned by the Premiers of the then newly constituted German lands and is therefore an official. document. The terms used in the tables (to indicate the looting and destruction) are taken from Harmssen and denote the same particulars;
- Gustav Wilhelm Harmssen, Am Abend der Demontage, Sechs Jahre Reparationspolitik, with documentary appendix, Friederich Trüjen Verlag, Bremen 1951;
- Helmut Rumpf, Professor of National and International Law, lecturing legation counselor 1st class (Ministerial Counsel) with the Foreign Office at Bonn, Die deutschen Reparationen nach dem 2. Weltkrieg;
- Handbuch zur Deutschen Nation, vol. 1: Intellectual state and political situation, pub. by Bernard Willms, Hohenrain Verlag, Tübingen, 1986.
- 6 For this see
- www.wintersonnenwende.com/scriptorium/english/archives/articles/patents.html

  West Germany's GNP according to *Deutsches Geld- und Bankenwesen in Zahlen 1876-1975*, pub. Deutsche Bundesbank, Fritz Knapp Verlag, Frankfurt/Main 1976. East Germany's GNP is estimated; growth as per half the West German percentage, occupation expenses as per the occupiers' actual consumption.
- 8 Politische Zeittafel 1949-1969, pp. 18ff. Presse- und Informationsamt der Bundesregierung, 1969 and 1981.
- Acc. to Harmssen, op. cit. (note 5), p. 139.
- Kurt Pritzkoleit, Gott erhalte die Mächtigen, Karl Rauch Verlag, Düsseldorf 1953, p. 126.
- http://forum.judentum.de/archiv-a/messages/8/1548.html

# "Just Call Me Meyer" – A Farewell to "Obviousness"

By Jürgen Graf

In *The Revisionist* no. 1/2003, a series of articles on a new controversy over the death toll of the Auschwitz concentration camp was published under the title "Auschwitz: The Dwindling Death Toll" (pp. 18-37). This new controversy had been triggered by Fritjof Meyer, a leading journalist for Germany's largest news magazine *Der Spiegel*. In the meantime, the Polish Auschwitz Museum published a rebuttal to Meyer's thesis, to which F. Meyer responded. The following articles will comment thoroughly on this ongoing controversy.

Translator's note: The name "Meyer" has certain ironic connotations in German: At the beginning of World War II, Hermann Göring, at that time responsible for the German air force and air defense, boasted in a careless moment that, if the British ever succeeded in bombing Berlin, the Germans could "just call me Meyer." The phrase is thus equivalent to the American exclamation "I'll eat my hat."

Holocaust-related current events in Germany provide an occasion for cautious optimism. Two articles by a leading journalist for *Der Spiegel*, Fritjof Meyer, the first of which appeared in May 2002 and the second in November 2003, may have unforeseen consequences for the Auschwitz "gas chamber myth," although only an extremely small minority of the German general public appear even aware of them. The two articles are the result of the immense pressure exerted upon the keepers of the Holocaust "Holy Grail" by the revisionists and their research findings, although unnoticed by the general public.

The first article appeared in the May 2002 issue of *Osteu-ropa* magazine under the title "The Number of Victims of

Auschwitz: New Findings in the Light of Newly-Discovered Documents," in which the official version of events at Auschwitz was revised in regards to two central points. First, Meyer estimated the total number of camp victims at 510,000 (including 356,000 "gassing" victims). This is less than half the 1.1 million victims alleged by Franciszek Piper, Historical Research Department at the Auschwitz-Birkenau State Museum, and 120,000 lower than that estimated by Jean-Claude Pressac in his book *The Crematoria of Auschwitz*, published in 1994, *i.e.*, at least 630,000 deaths.

Meyer's basis of computation was exceptionally eccentric: he began with the maximum capacity of the crematoria, and simultaneously assumed that the crematoria were operated at full capacity, at all times, for as long as they remained in operation. A similar argument, somewhat more banal, might run as follows: Mr. Meyer's automobile has a top speed of 200 km an hour. Mr. Meyer drives 200 km per hour from the moment he puts the key in the ignition until the time he stops, even on winding forest roads at night or in the midst of city traffic jams. These – and other – nonsensical features of Meyer's method of

calculation have been remarked upon by Carlo Mattogno.<sup>4</sup> This does not, of course, alter the fact that Meyer's estimate – which is still more than triple the actual figure of 136,000 deaths at Auschwitz according to the documents<sup>5</sup> – is by far the lowest total ever served up so far by any representative of the official dogma of the "Extermination of the Jews" in "Gas Chambers."

Meyer's second revision was even more important in terms of consequences. Meyer concluded that the Birkenau crematoria were only used for "test gassings," which supposedly failed, due, among other things, to the insufficient ventilation. The mass gassings, therefore, took place "largely" – in plain English, almost exclusively – in the two Birkenau farmhouses usually referred to, in the relevant literature, as the "Red House" and the "White House," or combined as the "Bunkers of Birkenau." This argument turns the whole traditional version of history upside down. In *The Case for Auschwitz*, Robert Jan van Pelt, who has for several years now been the best-known defender of the official version of events at Auschwitz, writes as follows in relation to the (alleged) gas chamber in Crematorium II at Birkenau:

"These 2,500 square feet, in which the Germans perhaps produced no fewer than 500,000 corpses, are for the modern age what the Acropolis was for Greece and the Cathedral of Chartres was for Christianity."

Let us not detain ourselves for the moment with the question of the psychological makeup of anyone who would make such a warped comparison; let us content ourselves with noting that, according to the leading representative of the official Auschwitz story, approximately one half million people were killed in the "gas chamber" of Auschwitz II. But since mass murders are supposed to have occurred on a mass-production basis in the Crematoria of I, III, IV and V as well, this means that the overwhelming majority of the victims must have been gassed in the five crematoria – and not in the farmhouses.

The German mass media hardly reacted to the Meyer articles: *Die Welt* raised a howl of indignation on August 28, 2002, followed by two columns in the nationalist *Nationalzeitung*, published by Dr. Gerhard Frey, which praised Meyer's findings as "the truth," thus expressly recognizing the alleged "homicidal gassings" as an historical reality. Apart from this, the discomfiting articles were met with awkward silence — a silence only too understandable. According to prevailing legal custom in Germany, Meyer should have been hauled into court for his articles, along with the entire editorial staff of *Osteuropa* — which is published under the patronage of former President of the German Parliament Rita Süßmuth — for permitting Meyer to publish his arguments, thereby committing the crime of "aiding and abetting."

In all trials of revisionists, the German legal authorities regularly assume that the homicidal mass gassings in the crematoria of Auschwitz-Birkenau are an "obvious fact requiring no further proof." All motions by the defense to introduce evidence to the contrary in such trials are accordingly rejected based on the doctrine of "obviousness." Germar Rudolf, for example, was sentenced to 14 months 'hard time' by a Stuttgart court in 1995 for his now-famous expert report, published in 1993, in which he came to the conclusion – on architectural grounds and, in the case of Crematorium II, on chemical

grounds as well – that no homicidal "mass gassings" ever occurred in the Crematoria. The conclusions of his expert report were brushed off as "Holocaust denial" by the court and consequently declared to be punishable as "*Volksverhetzung*," *i.e.*, incitement of the masses. Rudolf's report did not discuss the question of the number of victims and did not expressly dispute the possibility of occasional gassings in the farmhouses (after all, buildings that no longer exist, and for which no structural diagrams can be found, can hardly be examined architecturally or chemically).

It was truly a masterstroke on the part of Horst Mahler and his comrades in arms to serve a criminal writ on Fritjof Meyer for distributing his article. Since the Federal German establishment needs a political trial of a leading *Spiegel* journalist and Rita Süßmuth's *Osteuropa* about as much as it needs a hole in the head, the legal authorities had no choice but to reject all criminal proceedings. In so doing, they acknowledged that reducing the number of Auschwitz victims to less than half of today's official number – particularly by disputing the mass gassings in the crematoria – is no longer equivalent to "Holocaust denial" and "incitement of the masses." The result is a fundamental change in the legal position.

A logical consequence is that Rudolf's conviction should be set aside as well as all other guilty verdicts based on reference to the "doctrine of obviousness" by prosecutors and judges in similar trials. As Horst Mahler correctly points out, future revisionist trials will turn into a boomerang for the Federal German legal system. Any judge who sentences a defendant on grounds of "obviousness" will be aware that he is committing a flagrant breach of law and will be barred from any claim to mitigating circumstances, if he is ever brought to justice for his actions.

When Franciszek Piper, head of the Historical Research Department at the Auschwitz-Birkenau State Museum, attacked Meyer for his article in November 2003, Meyer answered shortly afterwards with a *Reply to Piper*. Both articles, as well as Meyer's *Osteuropa* article, which sparked the controversy in the first place, were published for the first time on the website of the German watchdog organization IDGR (*Informationsdienst gegen Rechtsextremismus*, Information Service Against Right-Wing Extremism) – thereby doing something useful for the first time in its existence by making the articles available for study.

I shall refrain from discussing the crude tricks, by means of which the High Priest of the Lie Temple in Upper Silesia defended his allegation of 1.1 million deaths at Auschwitz, since Carlo Mattogno discusses this matter in the following article with the characteristic precision. Instead, I merely wish to mention the new and truly astonishing concessions made by Meyer to the revisionists in his reply. That this was not performed without numerous genuflections to the idols of political correctness must be excused in view of the prevalent climate of political terror in Germany: if he had failed to phrase the tale of his "re-education" at least partly in Newspeak, no one would have published it. It is, of course, irritating that Meyer makes unnecessary concessions to the political orthodoxy, for example, by dismissing Carlo Mattogno – upon whose writing he relies as strongly in his reply as he did in his original articles – simply as an "Italian Holocaust Denier" and by even conjuring

up the "Himmler order to stop the extermination of the Jews," which has been haunting Holocaust literature for decades:

"Himmler's order to stop the extermination [...] has hardly received any attention so far. The revisionists conceal it because it proves the fact that gassings had occurred prior to that time."

Meyer quite naturally neglects to quote any text of this phantasmagorical "document"!

Let us now cite just a few of the most informative concessions made by Meyer to the revisionists.

"We [i.e., Meyer and Piper] agree that the crimes committed at Auschwitz are without parallel with regards to their scope and method."

This sentence, which appears at the immediate beginning of the article, seems quite orthodox at first glance; but, in fact – in the jargon of the "re-educators" – it represents a very subtle form of "trivialization." If the "gassing" of 360,000 people at Auschwitz really is, as alleged by Meyer, "without parallel in terms of scope," the inescapable conclusion is that far fewer people than 365,000 must have been killed in all the other so-called "extermination camps," *i.e.*, that the official death toll for Treblinka (750,000 to 870,000) and Belzec (600,000) are grossly exaggerated, and that re-examination is urgently needed in regard to these camps as well.

"Just call me Meyer!"

Meyer says that the Soviets did not allow any foreign expert reports after the liberation of Auschwitz concentration camp — "the way the Nazis did at Katyn." No wonder! The German forensic experts at Katyn were in a position to produce the *corpus delicti*, the corpses of over 4,000 of Polish officers shot by the Bolsheviks, while the Soviets were unable to produce any tangible, *i.e.*, material or documentary proof of the alleged mass extermination. Of course, they could have produced proof of the death of about 150,000 inmates, mostly from disease, but that would have been insufficient for their intended purpose.

Piper's ridiculous lie, according to which the documentation was "destroyed" by the camp administration prior to the liberation of Auschwitz, is countered by Meyer with plain facts:

"The Red Army possessed the documentation of the Central Building Administration [Central Construction Office], the Death Books, the Headquarter Orders, and perhaps even the entire camp archive, consisting of 127,000 documents [...]."

"Ilya Ehrenburg counted six million Jewish victims as early as December 1944 simply by declaring 'dead' all Jews that fell into German hands. Since that time, for two generations, the horrendous figure has been used as a 'club' (Walser) against the Germans, said to be a 'nation of criminals', from which such a genocide of such proportions could not possibly have remained concealed: more war propaganda."

With that Meyer is saying approximately the same thing as Gaston Armand Amaudruz, an 81-year old Swiss revisionist who was, in contrast to Meyer, sentenced to three months' imprisonment early in 2003 for "denying" the Six Million figure (after having been sentenced to one year by a lower court).

"The report of the [Soviet War Crimes] Commission, which contained the world's first information about the re-

cently-liberated Auschwitz concentration camp, contains not one single allegation that the place was the scene of any mass murder of the Jews."

Well, why not? Didn't the many thousands of inmates who remained behind to greet the Russians consider the "extermination" important enough to tell their "liberators" about it?

Once again, in connection with the Soviet Commission report, Meyer writes that, after the liberation of Auschwitz:

"Testimonies are reproduced in which, for example, a 'Hungarian woman from the city of Cluj', Anna Keppich by name, describes the arrival of '3,000 Hungarian prisoners' – but nothing about the murder action against tens of thousands of Hungarian Jews in the year 1944."

Why didn't the Commission Report contain any mention of the alleged mass murder of Hungarian Jews? To ask the question is to answer it.

"It is not the fault of the author if readers are angered by realistic conclusions; the proper targets for anger are those who have exaggerated the number of victims by nearly ten-fold [in reality thirty-fold. J.G], as well as everyone else participating in the indignity of exploiting a crime against humanity for political purposes."

What a shame that the leading journalist of Germany's most famous news magazine couldn't publish this in his own news magazine...

Meyer defines a "gassing witness" as a person having witnessed both the entry of the victims into the gas chambers, the pouring of Zyklon B granules through the roof, and finally the removal of the bodies, "all in one uniform procedure." Any revisionist could easily accept such a definition. According to this criterion, in Meyer's opinion, there are a total of six (!) "eyewitnesses" to the gassings in the crematoria: [Hendryk] Tauber, during the "experimental phase" (???), the "questionable observers" R. Höß, C.S. Bendel, M. Nyiszli, and F. Müller, and then "possibly" D. Paisikovic. In other words, there is not even one really reliable witness, and the 500,000 corpses "produced" by the Germans in Morgue 1 of Crematory II alone, according to van Pelt, are a product of imagination. The compelling factors behind this huge concession are only too clear: these concessions are due to the technical and chemical arguments of the revisionists, men whom Meyer dare not even acknowledge for fear of violating the principles of "political correctness."

Anyone wishing to salvage what remains of the "gassing" yarn has no choice but to seek shelter in the farmhouses at Birkenau; after all, no Fred Leuchter – and no Germar Rudolf – is ever going to come along and take masonry samples from walls that no longer exist and have them analyzed for ferric-ferrocyanide content; nor will it be possible to obtain information about the location of any possible "Zyklon B introduction holes" in non-existent buildings. This is precisely the escape route taken by Meyer, who then adds:

"This whole topic requires general examination, which I will perform if anyone will publish it."

We would be very happy to publish it, Mr. Meyer, very happy indeed! We are quite pleased with your articles so far; and if your "examination" is almost ready, we will be pleased to compare it to Carlo Mattogno's analysis of the "bunkers," to be available in English around the end of 2004.

Just why the "bunker eyewitnesses" should be any more credible than the washed-out "crematoria eyewitnesses," is very difficult to imagine, all the more so since, in many cases, these are precisely the same people! For example, if the French-Jewish Auschwitz inmate André Lettich claims that six corpses were burnt simultaneously in each of the muffles of the crematoria, Meyer will, quite correctly, denounce this claim as a lie—but is Lettich rendered any more credible by the technically no less absurd claim that, after the gassings in the farmhouses, the doors were opened and the corpses removed after only 20-25 minutes ventilation time, even though the hydrocyanic acid content of Zyklon takes approximately two hours to evaporate from the granular carrier base, rendering any successful ventilation prior to the expiration of a two-hour time period absolutely inconceivable?

Does Meyer intend to "prove" the murders in the farmhouses by reference to claims made by Lettich? Or how about the "testimony" of Richard Böck, who claimed he saw a "cloud of blue vapor" hovering over the bodies, although hydrocyanic acid is an absolutely colorless liquid, which evaporates as an invisible gas? And how about the "testimony" of the Milton Buki "eyewitness report," which claims that the bodies of the gassing victims exhibited "blue spots," even though the bodies of persons killed by the inhalation of cyanide gas are not blue, but red? And what about the crack-brained claims of Maurice Moshe Garbarz, according to whom a Birkenau grave-digging commando dug a swimming pool (mass grave) of 1,500 to 2,700 m<sup>3</sup> in one night?<sup>10</sup> Mr. Meyer, following the principle of "quantity before quality," lists no fewer than 41 (!) "eyewitnesses" to the "farm houses of horror." That's a lot more than Hilberg and Pressac can come up with for all the alleged gassing installations in Auschwitz put together, so that these 41 "eyewitnesses" must include a great many the significance of whom has escaped even the most diligent of "Holocaust" researchers. Meyer, in a hopeful gesture, quotes as many extracts from the reports as he possibly can, which are at least good for

What is absurd about all this is that, if one accepts the structure of Meyer's argumentation, there is no longer any logical necessity to postulate any gassings at all. This is most evident from the case of the Hungarian Jews, 41,000 of whom, according to Meyer, are supposed to have been gassed (i.e., less than one quarter of the figure of 180,000 given by Raul Hilberg in his standard work<sup>11</sup>). Of the deported Hungarian Jews, according to a report Eberhard von Thaddens, only one third were able to work. 12 A total of 438,000 deported persons, therefore, implies a total of 292,000 (one third) who were "unfit." Deducting the 41,000 "gassing victims" from the 292,000 persons unable to work, according to Meyer, still leaves 251,000 ungassed Hungarian Jews who were still unable to work! These persons evidently a) never arrived at Auschwitz at all; or b) were transferred from Auschwitz to other locations; or c) died of natural causes at Auschwitz; or d) were liberated by the Red Army at Auschwitz on January 27, 1945, in which case the overwhelming majority must have belonged to categories a) and b). Why would the Germans murder 41,000 Hungarian Jews who were unable to work, if they were going to leave six times that many alive, while simultaneously providing medical

care for thousands of diseased Hungarian Jews in Birkenau?<sup>13</sup> Why can't we simply assume that these 41,000 were *also* transferred someplace else?

I regard it as highly improbable that a man like Fritjof Meyer, a highly intelligent man who is well-versed on the subject of the "Holocaust," should fail to grasp this. I therefore prefer to advance a hypothesis of my own as to the motivation behind the publication of Meyer's articles. One should normally refrain from speculating as to a writer's motivation, since factual matters are the only ones that really count, but in the present case a deviation from this rule appears to be justifiable.

The principal beneficiaries of the "Holocaust Lie" in general and the "Auschwitz Lie" in particular are the State of Israel, international Zionism, and the leadership cadres of the Federal Republic of Germany. The more intelligent of these lieprofiteers know that, long-term, the orthodox version of the history of the Jews under the Third Reich cannot be salvaged, and they are now attempting to jettison the ballast. To accomplish this aim, they are hedging their bets – backing a man who, as a leading journalist for the best-known news magazine in Germany, possesses considerable prestige – in addition to a certain amount of courage – and is familiar with the topic of Auschwitz, including revisionist argumentation. If this hypothesis is correct, then the media are about to be fine-tuned to accept a "new, improved," more moderate version of the "Holocaust" a sort of "Holocaust-Lite." As of January 27, 2004, nonetheless, everybody was still talking about "one and a half million" victims at Auschwitz, a number, which, even according to Franciszek Piper, is 200,000 higher than the sum total of all inmates ever even sent to Auschwitz.

That Fritjof Meyer should be selected to dish up a semirevisionist position in this connection could, of course, be explained in some other way. In particular, in closing his reply to Piper, Meyer hints that he had relatives of his own who died at Auschwitz. Since we do not wish to imply that Meyer's relatives were imprisoned as criminals, "asocials," or homosexuals, the only alternative is that they were imprisoned on political – *i.e.*, as Jehovah's Witnesses or enemies of National Socialism – or *racial* grounds.

If the latter hypothesis is correct, this would mean that Fritjof Meyer, despite his purely German first name, is part-Jewish. If the Holocaust bubble ever bursts – for example, if the Russian government, goaded beyond endurance by American encirclement policies, allows the whole swindle to collapse – then perhaps the plan is, that the truth – or semi-truth – should, if it cannot be avoided, be discovered, at long last, by a wonderful "Jewish researcher" named Fritjof Meyer, who is then unfortunately prohibited – by German narrow-mindedness alone, mind you – from publishing his findings for the benefit of the general public. The future will reveal whether this hypothesis is correct. But one thing is clear: without protection from the top, Meyer could never have published his articles at all. Forthcoming developments are awaited with great interest.

### Notes

F. Meyer, "Die Zahl der Opfer von Auschwitz. Neue Erkenntnisse durch neue Archivfunde," in: Osteuropa. Zeitschrift für Gegenwartsfragen des Ostens, No. 5, May 2002, pp. 631-641; see also online www.vho.org/D/Beitraege/FritjofMeyerOsteuropa.html

- F. Piper, Die Zahl der Opfer von Auschwitz, Verlag Staatliches Museum in Oświęcim, 1993.
- J.-C. Pressac, Die Krematorien von Auschwitz. Die Technik des Massenmordes, Piper Verlag, Munich-Zürich 1994, p. 202.
- Carlo Mattogno, "Auschwitz. Fritjof Meyer's New Revisions," TR 1(1) (2003), pp. 30-37.
- <sup>5</sup> Cf. Carlo Mattogno, "Franciszek Piper and The Number of Victims of Auschwitz," TR 1(4) (2003), pp. 393-399.
- Wartime German documentation contains neither one in relation to these buildings; nor is any proof of any use of the two farm houses by the administration of Auschwitz concentration camp for any purpose whatever; see for this: C. Mattogno, *The Bunkers of Auschwitz*, Theses & Dissertations Press, Chicago, in preparation.
- Robert Jan van Pelt, The Case for Auschwitz. Evidence from the Irving Trial, Bloomington/Indianapolis 2002, p. 68; retranslated from German.
- To rule out isolated gassings with scientific precision is simply impossible. The "test gassings" claimed by Meyer, for which he provides no estimate as to the number of victims, are therefore theoretically compatible with the

- conclusions of the *Rudolf Report*. It should be stressed, however, that there is not the faintest trace of documentary proof of the gassing of even one single Jew in Auschwitz, either in the crematoria or any of the farm houses.
- www.idgr.de/texte/geschichte/ns-verbrechen/fritjof-meyer/index.php; an English edition of Piper's critique may be found on the website of the Auschwitz-Museum:
- www.auschwitz.org.pl/html/eng/aktualnosci/news\_big.php?id=564.
- On the other eyewitnesses, see my book Auschwitz. Tätergeständnisse und Augenzeugen des Holocaust, Verlag Neue Visionen, Würenlos 1994.
- Raul Hilberg, Die Vernichtung der europäischen Juden, Fischer Taschenbuch Verlag, Frankfurt a.M. 1997, S. 1046.
- <sup>12</sup> NG-2190.
- A German report dated June 28, 1944, states that 3,318 Hungarian Jews were receiving medical treatment in Birkenau at that time, the most frequently treated ailments involving surgical cases, diarrhea, diabetes, pneumonia, flu, etc. in every case listed with great precision. GARF 7021-107-11, S. 130.

# On the Piper-Meyer-Controversy: Soviet Propaganda vs. Pseudo-Revisionism

By Carlo Mattogno

### 1. Significance of the controversy

In my article "The Four Million Figure of Auschwitz: Origin, Revisions, and Consequences," I concluded an analysis of the history and consequences of Franciszek Piper's revision of the Soviet propaganda figure of 4 million deaths at Auschwitz with the following words:

"Thus this 'critical spirit' of the Auschwitz museum, who reduced the number of victims of the camp to almost a quarter, opportunistically invented a cremation capacity, which was eight times above the actual capacity! F. Piper of course knows exactly that the credibility of his 'eyewitnesses' goes down the drain if he would state the true capacity of the ovens, and this would also render all the allegations about homicidal gassings from these same witnesses untrustworthy. This is the reason why the Auschwitz museum is and continues to be an authority on superstition and prefers fairy tales of 'eyewitnesses' over science."

By virtue of his position at the Auschwitz Museum, Franciszek Piper acts as a sort of Grand Inquisitor, the custodian of Auschwitzian orthodoxy. In that capacity, Piper is responsible for pronouncing solemn anathema upon all heterodox interpretations of history – whether revisionist or official. Piper was responsible for the excommunication inflicted upon Jean-Claude Pressac,<sup>2</sup> an excommunication so pitiless that Pressac's death on July 23, 2003, was not even mentioned by any official historian. The general press maintains a disgraceful silence as well, to such an extent that his death was only commemorated by two of his "enemies": Jürgen Graf and myself! The excommunication of Jean-Claude Pressac extends beyond the tomb.

Piper's main fear is that the Auschwitz debate within the official historiography might veer off in a technical direction, which, as I have explained, would mean the end of the legend of any "mass extermination" in the Auschwitz camp. In November 2003, Piper hurled a new anathema, this time against Fritjof Meyer, provoking a reply from the German journalist.<sup>4</sup>

The clash between these two personalities – truly a battle between the blind – is of interest to us, not so much for the arguments of the two contending parties, consisting, as they do, almost entirely of recycled material on both sides, although from opposing sources, but rather and in particular for their methodic procedures.

Piper is like a Party historian from a past era, a captive of Soviet propaganda; Meyer is a pseudo-revisionist, well-versed in revisionist sources, but without the courage to accept the logical consequences flowing from those same sources.

### 2. Piper on the defensive

Piper, well aware of his role, is attempting, above all, to deflect the charge of historical opportunism with regard to the Soviet propaganda "4 million" figure as shown by myself in the above-mentioned article. Piper defends Soviet propaganda, claiming that

"we should accept 4,000,000 as a figure that, according to the best knowledge of the members of both the Soviet and Polish commissions, and subsequently of the prosecution investigators and the authors of various publications, reflected the actual human losses in Auschwitz."

Claiming that no historian was able to do research in regard to the numbers, Piper adds:

"The absence of the most important of the statistical sources that the Germans kept in Auschwitz made it practically impossible for historians to research the issue of the number of victims."

Piper thus maintains that there was no objective verification criterion until 1983, the year in which George Wellers published his well-known statistical study on the number of deaths at Auschwitz,<sup>5</sup> and that there were, so Piper continues,

"There were therefore no reasons to treat the Nazi crimes as an instrument of wartime propaganda or an inducement to fight against the enemy. About one thing there can be no doubts: no one knew or could have known the true number of Auschwitz victims at the time [...]." (emphasis in original)

As I showed in "The Four Million Figure of Auschwitz." Piper devised this pious falsehood to justify his past career as an obedient servant of Soviet propaganda! The documentation relating to the number of persons deported to Auschwitz was in the possession of the Communist judge Jan Sehn as early as December 16, 1945, even before the Höß trial, and were used to verify the number of deaths, both actual and presumed, i.e., the transport and registration lists clandestinely copied by inmates of the political section. These same lists were utilized by Danuta Czech in the first edition of the Auschwitz Kalendarium, from which Georges Wellers, by means of a simple (but rather misleading) calculation, arrived at his startling revision of the 4 million figure, calculating 1,613,455 deportees and 1,471,595 deaths.<sup>6</sup> (Though Jan Sehn based his estimate upon the same documentation as Wellers, Sehn revised the propaganda figure of 4 million deaths by *increasing* it to 5 million!<sup>7</sup>)

So why didn't the Auschwitz Museum undertake any similar research in the twenty-year period between the publication of the first edition of Czech's "*Kalendarium*" and the publication of Wellers' article?

This is Piper's incredible answer:

"The Auschwitz-Birkenau State Museum in Oświęcim investigated the issue in the 1970s as part of its established research schedule, without arriving at any results."

This means that although George Wellers demolished the propaganda lie of 4 million deaths based solely on the first edition of Czech's "*Kalendarium*," the Auschwitz Museum – the original publisher of Czech's "*Kalendarium*," in possession of the same documentation utilized by Danuta Czech – arrived at no results at all!

Piper also says:

"In view of the lack of camp records on the overall number of people deported to the camp and murdered there, the only basis for establishing the number of victims of the camp must be sources on deportation to Auschwitz from specific localities, regions, and countries and changes—

increases and decreases—in the number of prisoners." (emphasis in original)

But the "basis" was already available – in the first edition of Czech's *Kalendarium*.

Piper then takes refuge in an attempt at self-justification that is damning:

"My findings turned out to be similar to those of Georges Wellers, as I announced in a paper read at a scholarly conference in Cracow-Mogilany on February 16-18, 1987. I then stated that 'Wellers's calculation methods and findings can generally be accepted without reservations, with the exception of the problematical assumptions in his estimates in regard to Polish Jews.'"

But if Piper reached the conclusion – after four years of research – that Wellers' "calculation methods" could "generally be accepted without reservations," why didn't he use these same calculation methods himself in the 1960s and 70s after he began his career as a researcher in the historical section of the Auschwitz Museum in late 1965? And why did he wait until four years after the publication of Wellers' article in 1983 to announce his acceptance of Wellers' calculations? The answer is obvious: times change, and by 1987 the Soviet regime was beginning to come apart at the seams.

In an article published in 1991,<sup>8</sup> Piper "ascertained" a figure of 1,110,000 victims for Auschwitz-Birkenau.<sup>9</sup> This article was, in his words,

"an abridged version of a more broadly conceived study by the present author on the number of deportees and victims of Auschwitz."

His study was

"part of the author's research conducted in the State Auschwitz Museum." <sup>10</sup>

This means that Piper originally arrived at 1,100,000 figure at some earlier date. But when the new text was affixed to the famous commemorative plaques at Birkenau – after October 1991 – the new figure utilized was not the new one of 1,100,000 deaths as "ascertained" by Piper, but the old one of 1,500,000 deaths as calculated by G. Wellers! It is obvious that the Auschwitz Museum was out to salvage whatever was left of the antiquated Soviet propaganda legend.

### 3. The purpose of Piper's criticism of Meyer

After vainly attempting to dodge the accusation of political opportunism, Piper turns to the principal aim of his article: the condemnation, without appeal – not of Meyer's arguments – but of Meyer's *technical method*.

He begins by attacking any research conducted

"on the basis of an analysis of the capacity of the apparatus of mass extermination, the time it was in operation, or the degree to which it was utilized,"

in other words, any scientific examination of the issues, which would inevitably destroy the legend of the "mass gassings." He states that



The perpetuation of Soviet-Communist wartime atrocity propaganda by Polish lackeys (www.auschwitz.org.pl/html/eng/aktualnosci/news\_big.php?id=564)

"in technical terms, the **gas chambers** were utterly simple equipment: they functioned on the principle of a closed space into which poison gas could be introduced." (emphasis in original)

Well, there is no doubt that mass killings with cyanide gas would be "quite simple" in theory – the problems would arise when the "gas chamber" was opened!

It isn't a question of the *theoretical* possibility of mass gassings, but the alleged mass gassings *concretely described* by "eyewitnesses": the problems arise by reason of what the eyewitnesses say, as well as what they fail to say.<sup>11</sup>

Anxious that no one should fail to understand the point he is making in his article, Piper repeatedly condemns scientific discussion of these problems. He cites as another method of "negation" the

"attempt to reduce the capacity for killing people in them [gas chambers] to a minimum, as a result of various technical limitations (ventilation or security problems)." (emphasis in original)

The real target of Piper's censure is any scientific study of the problem of cremation:

"The same applies to techniques for the cremation of the victims' corpses. The known German records indicate that it would have been possible to cremate over 2,400,000 corpses in the crematoria alone, without taking account of the pyres or the pits where corpses were burned, or, according to Sonderkommando members, over 4,000,000 corpses." (emphasis in original)

This is breathing new life into the Soviet propaganda figure of 4 million deaths! The expression "known German records," in the plural, is inappropriate, to say the least, because Piper is referring, in reality, to *one single* document, the letter from the Central Construction Office dated June 28, 1943, discussed in greater detail below. And in fact, in footnote 11 Piper explains:

" $4,756 \ corpses \times 547 \ days = 2,601,532$ ."

It is true that 4,756 is the alleged crematory capacity of Auschwitz-Birkenau according to this letter. But even if this statement would *theoretical* be in accordance with the facts, Piper's calculations would still be meaningless in practice. Piper is totally ignorant of the technical problems (such as the formation and elimination of slag, the wear and tear on the refractory brick and all parts exposed to the flames, starting with the grids on top of the gas generators), which would have rendered continual use of the crematoria day and night for 18 consecutive months practically impossible. By Piper's reasoning, a simpler analogy runs as follows: if a car can travel 150 km/h, it therefore travels  $(150 \times 24 =) 3,600$  km in a day, and 1,969,200 km in 547 days  $(547 \times 3,600 = 1,969,200)$ .

Piper, by necessity an enemy of science, uses this fallacious system of calculation on two occasions. In reference to the cremation capacity mentioned in Kurt Prüfer's memo dated September 8, 1942 (discussed below) – 2,650 cadavers per day – Piper comments:

"It should be pointed out that this gives a total of 967,250 corpses cremated per year (and 876,000 in Birkenau alone), or, over the year and a half that these facilities were in existence, 1,450,875 corpses (and 1,314,000 in the crematoria of Birkenau)." (emphasis in original)

In this case, the calculations are as follows:  $2,650 \times 365 = 967,250$ , and so on with all the other figures mentioned (for example,  $2,650 \times 547.5^{12} = 1,450,875$ ).

Piper also uses this "calculation method" in reference to the above-mentioned memo by Prüfer, asserting that

"a total of 1,387,200 corpses in the four Birkenau crematoria during the period when they were in use". (emphasis in original)

Here he has multiplied the presumed capacity of the individual crematoria by the total number of days of their existence, 2,348, *i.e.*, an average of 587 days per crematorium, which is inexplicably different from the 547 assumed by Piper in the preceding calculation!

Piper then attempts to dispose of any scientific examination of the cremation problem by means of the following observation:

"The functioning of the open-air pyres and pits where corpses were burned in addition to the crematoria in Auschwitz Concentration Camp makes all discussion about the limited capacity for the cremation of corpses, and therefore any calculation of the number of victims on the basis of crematorium capacity, entirely irrelevant."

Here as well, Piper raises a purely theoretical objection that has no basis in fact. The "cremation pyres and pits" must be studied, not in and of themselves, but in regard to the "eyewitness testimonies." Piper himself has written that "in the spring of 1943, with the launching of the new gas chambers and crematoria,"13 the alleged cremation pits of the so-called "Bunkers" ceased to function and then resumed at "Bunker 2" and in the courtyard of crematorium V "in May 1944, during the extermination of Hungarian Jews."<sup>14</sup> This means that no "cremation pits" were in use at Birkenau from the end of March 1943 (with the entry into operation of crematoria IV and II) until mid-May 1944 (with the arrival of the transports of Hungarian Jews), i.e., for a period of 14½ months. On these grounds alone, then, scientific investigation of the crematoria is perfectly legitimate. Nor are the cremation pits immune from scientific investigation, particularly in the light of aerial photographs of Birkenau taken in 1944. Any such investigation must inevitably - and drastically - revise downwards the "eyewitness" statements upon which Piper's assertions are made.

As for the crematoria, Piper claims that their activity periods cannot be calculated

"since there are no credible sources making it possible to establish either the amount of time that the crematoria were actually in operation, nor the extent to which their capacity was used." (emphasis in original)

And then he adds:

"Meyer bases his interruptions in crematorium operation on such enigmatic data as to make establishing even an approximation of these interruptions impossible, let alone any precise dates for periods during which a specific crematorium was out of service."

This statement shows that Piper has no knowledge of the documentation of the Auschwitz *Zentralbauleitung* that is kept in the archives on Viborgskaja Street in Moscow – not very commendable, for a Director of the Historical Section of the Auschwitz Museum.

Piper then analyzes the essential points of Meyer's article from his own point of view.

### 4. Prüfer's memo dated 8 September 1942

He begins with the memo by Kurt Prüfer, Chief Engineer at Topf & Söhne, dated 8 September 1942. Like Meyer, he fails to mention that credit for discovery of this document goes to Jean-Claude Pressac. Piper's solemn excommunication of Pressac is obviously still in effect.

In my article on Meyer, I explained the sense in which this new document should be interpreted.<sup>15</sup> I shall restrict myself here to an examination of Piper's explanation.

In particular, Piper raises an objection against Meyer in relation to the crematory capacity mentioned in the memo:

"Meyer's interpretation of the daily capacity, as mentioned by Prüfer, raises further reservations. Meyer thinks that Prüfer is talking about capacity per 24 hours." (emphasis in original)

Piper, on the other hand, writes several rather illogical pages to "prove" that the "daily capacity" refers to a period of 12 hours. In so doing, he shows that he is not even aware of the article, in which Pressac describes his discovery. I quote again the relevant passage that I quoted on a former occasion:<sup>16</sup>

"The question of capacity of the crematories at Auschwitz-Birkenau is answered in an internal memo written by Prüfer on 8th Sep 1942, and bearing the heading 'Reichsführer SS, Berlin-Lichterfelde-West, Krematorium Auschwitz: Confidential and Secret!' The memo states that the three double-muffle ovens of Crematory I could cremate 250 bodies daily, the four triple-muffle ovens of Crematory II 800 daily; those of Crematory III likewise 800; the two four-muffle ovens of Crematory IV 400 daily; and those of Crematory V likewise 400. Theoretically this gives a total capacity of 2,650 bodies per day, which was never realized. This memo, written by the best known German cremation specialist of the time, shows that the total cremation capacity of 4.756 bodies per day, as stated by Auschwitz Central Building Administration in report for Berlin dated 28th June 1943, is greatly exaggerated."

Thus, in Pressac's opinion, Prüfer's memo shows that the capacity of 4,756 corpses in 24 hours mentioned in Bischoff's letter was "greatly exaggerated." Prüfer's memo of Sept. 8, 1942, cannot, therefore, refer to 12 hours, because in that case the 24-hour crematory capacity would amount to 5,300 corpses, a figure even higher than the one Pressac considered greatly exaggerated.

Instead of checking the source, Piper simply indulges in arbitrary and lengthy lucubrations that are meaningless.

Piper's interpretation of the document in question is rather fantastic. First, he notes that the *Erläuterungsbericht zum Vorentwurf für den Neubau des Kriegsgefangenenlagers der Waffen-SS, Auschwitz O/S* (Explanatory Report for Construction of the Waffen-SS Prisoner of War Camp, Auschwitz O/S) dated October 30, 1941, states that the new crematorium intended for the Birkenau camp (future Crematorium II) has five 3-muffle ovens, each muffle of which could cremate 2 corpses in half an hour, corresponding to a (theoretical) capacity of 1,440 corpses in 24 hours. Piper then argues:

"Prüfer's memo would therefore mark an attempt to modify a contract that had already been signed and was in the process of having its provisions realized."

He then adds

"that Prüfer's proposal as to the capacity of the crematoria was rejected"

and concludes:

"The central Construction Board (Zentralbauleitung) stuck to the earlier findings and tested the crematoria over a 24-hour working day. The results are found, as noted above, in the June 28, 1943 letter."

In reality, the "contract" between the Central Construction Office and the Topf Corporation related merely to the crematory machinery, as clearly shown by the letter from Topf to the (then) *Bauleitung* of Auschwitz dated November 4, 1941:<sup>17</sup>

"Sincerest thanks for your order for the delivery of

- 5 Topf three-muffle crematory ovens with pressurized air installation
- 2 coffin introduction devices with rail installation for ovens

3 Topf forced draft installations

Flue installation.

The order is accepted on the basis of the enclosed cost proposal and the conditions thereof, for a total price of RM 51,237."

Therefore, not only was there no "contract' relating to the crematory duration and capacity of a muffle, but Prüfer's memo could not be an attempt to violate this phantasmagorical "contract," since the memo was addressed to "Reichsführer SS, Berlin-Lichterfelde-West" and was intended for the Hauptamt Haushalt und Bauten, which depended on the "Reichsführer-SS" and was headquartered at "Berlin-Lichterfeld-West, Unter den Eichen 129." The letters sent by Topf to the Auschwitz SS Bauleitung were, by contrast, addressed "an die Bauleitung der Waffen-SS und Polizei Auschwitz O/S," with the addition of "for the attention of Bauleiter Bischoff" when they involved matters that were the specific responsibility of the *Bauleiter*. such as the cancellation of a possible contract. If Prüfer had really signed such a "contract" with Bauleiter Bischoff and had then wished to cancel it, he would have written to Bischoff himself, not to Berlin!

In addition, Prüfer's memo contains no mention of cancellation of any hypothetical contract. As may be seen, Piper's imagination knows no bounds. No less fantastic is his claim that the letter from the Central Construction Office dated June 28, 1943, represented the rejection of Prüfer's "contract," with a reconfirmation of "earlier statements," *i.e.*, the presumed "contract."

There is undoubtedly a link between the above mentioned *Erläuterungsbericht* and the letter in question, but the link is not the one imagined by Piper.

### 5. Bischoff's letter of 28 June 1943

Piper then occupies himself with the letter from SS Sturmbannführer Karl Bischoff, Head of the Auschwitz Central Construction Office, dated June 28, 1943, relating to the crematory capacity of the crematoria at Auschwitz-Birkenau. Piper mentions the initial publication of this document, in 1957, while

aggravating the error contained in the letter. The letter is, in fact, a copy, prepared by a certain archivist named Cossens, who considered the civilian employee Jährling to be the signatory, attributing to him the rank of SS Sturmbannführer.

Piper, in fact, speaks of a letter from "H. (?) Bischoff, signed by SS Sturmbannführer Jährling."

This kind of historical ignorance is really incredible. I advise Piper to read my study *The Central Construction Office in Auschwitz*, <sup>18</sup> a copy of which I have, in the meanwhile, mailed to the Auschwitz Museum for their perusal, so that he may avoid further embarrassment in future. It should be furthermore noted that the name of the archive in which the copy was made was not "Domburg," but Dornburg.

As to the letter in question, I refer to my article "'Schlüssel-dokument' – eine alternative Interpretation." ("'Key Document' – An Alternative Interpretation.").<sup>19</sup>

What should be noted is the reason why Piper considers that the crematory capacity mentioned in it should be absolutely real, or in actual fact, even less than the real capacity:

"Testimony by members of the Sonderkommando and by former commandant Rudolf Höss confirm the reliability of the data in the June 28, 1943 let-

ter and indicate an even higher capacity." (emphasis in original)

This kind of reasoning is highly surprising. For example, if we discovered a letter from Jean Todt, head of the Ferrari Team, stating that Michael Schumacher's Ferrari F 2003 could reach a speed of 1,600 km/h, and a few "eyewitness testimonies" furthermore asserted that it could go even faster, this would be sacrosanct truth to Piper. It would never occur to him to study the origin and significance of the letter, to evaluate the credibility of the "eyewitness testimonies," to study the history of automotive design, the structure and functioning of motors, or the practical results obtained in trials and races. To Piper, any and all such data would be null and void – ignoble technology! - compared to the "document" and the "eyewitness testimonies"!

And when he has to choose between and "documents" and "eyewitness testimonies," he blindly trusts the "eyewitness testimonies." In fact, his official position on crematory capacity is derived from these "eyewitness testimonies":<sup>21</sup>

"As a result, the capacity of the crematoria almost doubled, reaching about 8,000 bodies in 24 hours, according to the statement of a Sonderkommando prisoner, Feinsilber."

Piper fills several pages with "testimonies" that are supposed to confirm the mammoth crematory capacity mentioned in the letter of June 28, 1943, adding absurdity to absurdity. In his propagandistic blind-

ness, he fails to realize that these "testimonies," far from furnishing any "proof" whatsoever in favor of the statements contained in the letter, simply discredit themselves – like an "eyewitness" swearing that Schumacher's Ferrari F2003 can travel 1,600 km hour, or even faster.

### 6. Two "technical" arguments

On two occasions, Piper advances pseudo-technical arguments, further demonstrating his inability even to perform any *historical* interpretation of the documents he quotes.

The first refers to the well-known Vrba-Wetzler report. Piper writes:

"Meyer also cites the Auschwitz escapee A. Wetzler. Wetzler does indeed write that the corpses burned 'entirely (that is, bones and all – F.P.) in the course of an hour and a half.' This, however, is pure theory. In practice, the corpses were not burned entirely. The process of cremation was interrupted; that is, the thicker bones were removed from the retorts, and the prisoners in the Sonderkommando later had to use pestles to reduce them to powder." (emphasis in original)

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# The record-setting insect that wasn't

It's not always easy to measure how fast a bird or any creature is going. For animals on the run, a scientist may use a stopwatch to time how fast they go between two points. Then the scientist measures the distance between those two points to determine the animal's speed. Birds' flying speeds have been clocked with stopwatches, measured from airplanes, tracked by radar, and tested in wind tunnels. Some of these methods are fairly accurate. But sometimes researchers come up with very different results.

Insects are harder to track because they are so small. They don't always fly in straight lines, either.

In 1927, Charles Townsend took photographs of the botfly in flight. He used the blurred images of the flying insect and the shutter speed of the camera to calculate the botfly's speed. His results, published in a respected scientific journal, declared that the insect could fly 820 miles per hour - a little faster than the speed of sound!

Scientists took his claim seriously for years. But in 1938, Nobel Prizewinner Irving Langmuir challenged Townsend's findings. His own studies showed that the air pressure on an insect at that speed would be so great that it would be squashed in flight. (He was right; the botfly goes only a small fraction of that speed.)

Today, scientists gather more accurate measurements by using sound recordings as the insect passes between two points. High-speed filming is another popular way to gauge speed. Using these methods, the fastest insect known today goes about 60 m.p.h.

Some scientists report clocking insects at 90 m.p.h., but these are unpublished results. Until results are published, people tend not to take them seriously. And even so, as in Charles Townsend's case, even published results may not be right.<sup>20</sup>

As ludicrous as it sounds, but in the century of science and technology, the scientific community believed the tale that a fragile insect could penetrate the sound barrier. But is this really so surprising, since most engineers and scientists still believe today that the crematoria of Auschwitz could break the "cremation" sound barrier?

The text of the report, found in the Auschwitz Museum, describes Crematoria II and II as follows:<sup>22</sup>

"Out of the middle of the oven chamber a gigantic chimney shoots up into the sky. All around are 9 ovens with 4 openings each. Each opening holds 3 normal corpses at one time, which burn away completely in 1½ hours. This corresponds to a daily capacity of approximately 2,000 corpses. [...]

The total capacity of the 4 crematoria in Birkenau is therefore 6,000 gassings and cremations per day."

Since Vrba claimed to supply the real capacity of the crematoria on the basis of information supplied to him by members of the so-called "Sonderkommando," Piper's objection makes no sense. Why should the members of the "Sonderkommando," the supposed source of Vrba's information, have mentioned a purely "theoretical" crematory capacity? Even if that were so, the "real" capacity, assuming an average duration of the cremation process of half an hour, according to Piper, would have been 18,000 cremations per day! A little high even for a propagandist like Piper.

The same statement also reveals Piper's disheartening ignorance of the structure and functioning of the crematory ovens at Auschwitz and of cremation technology generally.

Piper's claim that the cremation process was interrupted, and that the larger bones were extracted from the muffles, is downright ridiculous. As I have shown elsewhere, in such ovens, the peak of main combustion in the muffles was reached after approximately 55 minutes.<sup>23</sup> Extracting the burning corpses from the muffles at this point would have taken quite long. Due to the cooling of the refractory masonry in the ovens caused by the opening of the doors to extract the bodies, the subsequent cremation would have been conspicuously prolonged.

Incredibly, Piper, Director of the Historical Research Section of the Auschwitz Museum – a man capable of writing page after page on the crematoria at Auschwitz-Birkenau – hasn't the vaguest notion of the cremation technology used in those installations.

He is unaware that every corpse was "entirely" cremated: following main combustion in the muffle, the residual parts of the cadaver fell into the underlying ash chamber, where they were completely consumed. In the meantime, another corpse was inserted into the muffle thus freed. The Topf corporation had devised a method of cremation rather more practical than that imagined by Piper.

Piper's second argument is as follows:

"The underground rooms in the crematoria were used as gas chambers from the moment the facilities went into operation. This function had been present in the earliest plans for these buildings, no later than January, 1942. Blueprints from that date for crematoria II and III feature not one, but two underground rooms, one of them twice the size of the other, with differing ventilation equipment. One room (the undressing room) had only exhaust ventilation. The other room had forced-air ventilation of double the power, even though this room (the gas chamber) was only half the size of the undressing room."

According to Piper, therefore, "Morgue 1" (the presumed gas chamber) possessed twice the ventilation capacity of

"Morgue 2" (the presumed undressing room) – another proof of Piper's incredible historical-documentary ignorance.

In reality, as I have shown elsewhere,<sup>24</sup> "Morgue 1" provided for 9.49 air exchanges per hour, while "Morgue 2" provided for 11,08; this means that the "undressing room" was better ventilated than the "gas chamber"!

I will not pursue the matter, having, I believe, sufficiently demonstrated the essential characteristics of Piper's method, which might briefly be summarized as follows: Soviet propaganda, a superstitious reliance upon "eyewitness testimony," and a repudiation of technology.

### 7. Meyer's reply

Meyer's reply is about as valuable as Piper's critique. I have already discussed Meyer's article elsewhere, <sup>15</sup> and have nothing to add. I do not intend to enter into renewed discussion of Meyer's specific arguments, but rather, his methods: the increasingly extensive borrowing of revisionist sources and arguments. Of course, he refrains from actually quoting revisionist authors and arguments, even displaying a poorly-concealed contempt for them.

As for myself, Meyer treats me with arrogance, although "his" essential argument is borrowed entirely from myself – in particular relating to the crematory capacity and number of days of activity and inactivity of the Birkenau crematoria and the various points raised by Meyer in answer to Piper.

Piper's critique, in Meyer's words, constitutes "the first serious discussion" of his article, thus implying that my own article, cited above, was not serious. But that's only for openers. He mentions me, but not by name (in the presence of Grand Inquisitor Piper, this would surely be impossible), contemptuously calling me an "Auschwitz Denier" and even distorting one of my arguments! Meyer writes:

"An Italian Auschwitz Denier has repeatedly quoted the document quoted by myself, and doubted by himself, on the conversion of the two farm houses for 'special measures', i.e., namely, mass murder, just published (even if with the lapidary remark: 'there is no doubt that these buildings were used as storehouses'."

This is a reference to my book "Sonderbehandlung" ad Auschwitz. Genesi e significato<sup>25</sup> (Special Treatment in Auschwitz: Origins and Meaning of a Term), which recently appeared in German translation<sup>26</sup> and from which he has borrowed abundantly, without ever quoting from it or mentioning it by name.

In this particular case, Meyer has "forgotten" to add the follow-up to my argumentation:<sup>27</sup>

"There is no doubt that these buildings were used as warehouses. In both the documents quoted, they are mentioned immediately adjacent to BW 33, which consisted of 30 barracks for personal effects (in the camp jargon, this warehouse complex was called 'Canada'). The three barracks moreover bore the designation BW 33a [building or structure 33a] of Bauabschnitt III [Building Section III] in the discussion report. Also during the distribution of the buildings making up the Birkenau camp, BW 33a is consistently referred to as '3 buildings for special measures,' so that these in any case represented an auxiliary building site of the barracks for personal effects."

This demonstration continues for an entire page – which we shall spare the reader – confirming that these barracks were located in Building Section III of Birkenau.

To sum up, the barracks 'for special measures' formed part of BW 33a, and were therefore a sub-worksite of BW 33 – a barracks for personal effects – just as "BW 11a – Neuerstellung Schornstein Krem. K.L." (new construction crematorium chimney, concentration camp) was a sub-worksite of "BW 11 – Krematorium," and formed part of *Bauabschnitt* III. Structures outside the camp were included under the heading "Outside Camps."

It is also known with certainty that BW 33a formed part of the "Häftlingslazarett" (inmate hospital) provided for in Building Section III of Birkenau camp,<sup>28</sup> which confirms that this had nothing to do with the presumed "Bunkers" of Birkenau.

Meyer not only dismisses my demonstration as if I had made an *ex-cathedra* assertion without proof (a "lapidary statement"), but continues – despite the evidence – to claim, incorrectly, that the barracks in question were related to the so-called "Bunkers" of Birkenau.

With regard to Bischoff's letter dated June 28, 1943, Meyer writes:

"The original is not signed, because it was only a draft, which was apparently not sent right away, since it was based on the construction explanatory report dated October 30, 1941, which was out of date and contradicts the first practical experiences. That is now proven by my 'crucial document,' the letter from engineer Kurt Prüfer dated September 8, 1942."

This is obviously an indirect reference to my article, already mentioned above, <sup>19</sup> in which I pointed out precisely that which Meyer now repeats; I have also explained the relationship between this document and the explanatory report dated October 30, 1941, so that Bischoff's letter adduces a crematory capacity, which is technically absurd. At this point, Meyer, in contrast, does not even issue a "lapidary statement": he is simply silent. He restricts himself to claiming that the information contained in the letter is "erroneous," but without saying why.

In conclusion, Piper dogmatically asserts that the crematory capacity mentioned corresponded to reality, or that the real capacity was even greater, while Meyer dogmatically asserts that the capacity did not correspond to reality; but neither supplies the slightest proof of his respective affirmations.

In fact, Prüfer's memo of September 8, 1942, mentioned by Meyer, has no greater demonstrative value than Bischoff's letter of June 28, 1943.<sup>29</sup> F. Meyer then produces further "confirmation" of his arguments:

"The result on the basis of practical experience is then found once again in a second letter from Prüfer dated 15 November 1942, Staatsarchiv Weimar 2/555a, Prüfer file, according to Pressac/van Pelt in: Gutman/Berenbaum, p. 212: 800 bodies daily for each of the larger crematoria."

In reality, the letter in question contains no indication of any crematory capacity whatever; K. Prüfer restricts himself to stating as follows, with regard to the two 3-muffle ovens of the crematoria at Buchenwald:<sup>30</sup>

"The first oven has already performed a large number of cremations, the working method of the oven and consequently the new design has proven itself in practice and is unobjectionable. The ovens perform 1/3 better than initially provided for by myself."

The crematory capacity of 800 bodies per day is therefore a simple – and, incidentally erroneous – conjecture by J.-C. Pressac: Prüfer is referring to the fuel efficiency of the ovens, not to their duration of cremation.<sup>31</sup>

Meyer then objects as follows to Piper's statements:

"I didn't mention Jährling's data of a daily coke consumption of 7,840 kg, although, at 1,440 cremations [per day], using the unrealistic quantity of 5.5 kg per corpse, that data would have confirmed my figures."

On what basis does Meyer define the consumption of 5.5 kg of coke per corpse as "unrealistic"? Why, exclusively on the basis of my article "Die Krematoriumsöfen von Auschwitz-Birkenau," quoted by himself in the first article, but merely assumed or implied in his reply to Piper.

We have already seen that Piper, in his ignorance of the documentation of the Auschwitz Central Construction Office, claims that there are no documents permitting a calculation of the days of inactivity of crematoria. Meyer responds as follows:

"On the operating time of the crematoria (971 days in Crematoria I and II, 359 days in III and IV) Piper accuses me of speculation. In my article, Fn.19, I gave the sources. They are based on the following documentation archived in the APMO: File memo of 3/17/1943, on the damage to Crematorium I, Document BW 7/30/34, p.54; Central Construction Office to Topf of 7/17/1943 on repairs prior to final completion, BW 30/34, p.17; Cracks in the oven of Crematorium III, BW 30/34, p.42; Chimney, Crematoria I and III damaged according to telegram to Topf of 5/14/1943, BW 30/34, p.41f.; 20 Oven doors of Crematoria I and II dated 10/21/1943 through 1/27/1944 as well as of 4/3 through 10/17/1944 in need of repair, Dpr.-Hd/11a, p.95f.; 7 oven doors of 6/20 through 7/20/1944 in need of repairs, Czech p.789."

Here, he has simply appropriated my sources, as well as my arguments and my calculations!<sup>33</sup>

I take advantage of the present opportunity to inform Mr. Meyer that, in the latest version (updated, based on new documents) of my article that was impudently ransacked by him, I calculated 888 days of activity (or, more exactly, of *possible* activity) for Crematoria II and III and 276 days for Crematoria IV and V.<sup>34</sup> The latest version also contains new archive references, in case he wishes to deck himself with some more borrowed plumage in his next article!

Meyer also uses the figure of 110,000 Hungarian Jews transferred to other concentration camps. What is the source? Piper claims that Meyer found it in a book by A. Stzrelecki, 35 but Meyer objects:

"For the transfer of 110,000 Jews from Hungary to other concentration camps, I name, first of all, Gerlach/Aly as a source, which Piper is ignorant of, whereby he also accuses me of manipulation. He quotes only Strzeleckis figures, but not exactly: Strzelecki names in his lists (p. 349ff.) for May to October 1944 exactly 104,550 inmates 'who were registered [and] transferred to other concentration camps'."

It is true that this author mentions approximately 104,000 transfers (for exactitude, 104,820),<sup>36</sup> nevertheless, as shown in the subsequent tables,<sup>37</sup> this figure refers to all inmates, both Jews and non-Jews – not just Hungarian Jews. Meyer also mentions the following note by A. Strzelecki:<sup>38</sup>

"In the period between May and October 1944 several thousand, most probably up to 100,000 Jews went through Birkenau camp without being registered,"

but this figure also includes other categories of non-registered Jews, such as those from Lodz. How does he deduce the figure of 110,000 from these lower figures of 100,000 or 104,550 (104.820)? The answer is simple. Meyer has merely rounded off the figure of 106,700 able-bodied registered or non-registered Hungarian Jews who were sent to the Birkenau transit camps.<sup>39</sup>

Criticizing the number of inmates deported to Auschwitz from Poland that was adopted by Piper, Meyer then lists about thirty false transports of Jews originating from Poland, which he has simply borrowed from my article on Piper, mentioned above. 40

Further along, he states:

"In the meantime, the order form for 22 'gas-tight' doors for the disinfestation barracks, two of them for the related saunas, have been found in the Moscow archives."

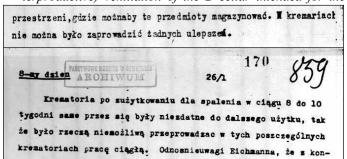
Here, Meyer is borrowing from my above-mentioned book, *Special Treatment in Auschwitz*. <sup>41</sup> He also borrows the following quotation from the memorandum of May 22, 1943, discovered in Moscow by Jürgen Graf and myself:

"In addition there came very recently the solution of the Jewish question, for which the precondition for the accommodation of at first 60,000 inmates, which grew to 100,000 in a short period of time, must be created. The inmates of the camp are predominantly intended for the heavy industry expanding in the adjacent areas. The sphere of interest of the camp includes various armaments factories, for which the manpower is to be regularly made available."

This document, unknown and unpublished, was published for the first time by myself,<sup>42</sup> as was the document relating to the 22 "gas-tight" doors.

Meyer also borrows my argument, set forth above, relating to the ventilation of the "morgues" 1 and 2, in which I said:

"According to the Topf invoice dated 22.2.1943 (Moscow Archives 502-1-327) the undressing cellar had a rotary current motor of 5.5 hp for ventilation, the B-cellar had two rotary current motors of 3.5 hp each for air intake and ventilation. According to this, the (technically downright counterproductive) ventilation of the B cellar intended for the



Statement by Rudolf Höß during the Krakow trial against him.

mass murders by gas were weaker than those in the cellar intended for the undressing of the victims, which was twice as large."

Here he has simply substituted – in a rather oversimplified way – the number of air exchanges, which I had already calculated, by the performance of the motors, which he found in the photocopy of the above mentioned invoice published by myself;<sup>43</sup> but the result is the same: he simply borrows my arguments and conclusion:

"Thus the gas chamber was less ventilated than the changing room!"

One of Meyer's more random arguments is that of the merely experimental use – in practice, the non-use – for homicidal purposes, of the presumed gas chambers in the crematoria: he is unable to reply to Piper's objection, except to say that

"real showers and disinfestation ovens were installed in the crematoria."

Here, he simply makes a travesty of what I wrote in my article "Leichenkeller von Birkenau: Luftschutzräume oder Entwesungskammern?", (The Birkenau Morgues: Air Raid Shelter or Disinfestation Chamber?), which contains, in particular, a paragraph entitled "Documents with references to hygienic-sanitary installations in the crematoria of Birkenau."

Unfortunately, Meyer did not have the opportunity to read my article "Die Leichenkeller der Krematorien von Birkenau im Lichte der Dokumente" (The Morgues of the Birkenau Cremtoria in the Light of the Documents), published in the December 2003 edition of the German periodical *Vierteljahreshefte für freie Geschichtsforschung*, after Meyer had already published his reply. But there is no need to despair: no doubt, in his next article he will once again borrow my arguments and documents, including exact archive references, but without any mention of me or of my article.

The cat-fight between Piper and Meyer nevertheless gives rise to hope for two reasons: both Piper with his crude Soviet propaganda and Meyer with his crude pseudo-revisionism pay tribute to revisionist methods and arguments.

### **Postscript**

A major rediscovery made by myself after finishing the above article compels me to add this postscript. I shall briefly recall the underlying facts. In his recent book, Robert Jan van Pelt reproduces the English translation of a long extract from the Höß trial (March 11-29, 1947), according to which the former Commandant at Auschwitz stated, among other things, as follows:<sup>46</sup>

"No improvements could be made to the crematoria. After eight to ten hours of operation the crematoria were unfit for further use. It was impossible to operate them continuously."

Fritjof Meyer has described this information as "no less than sensational in nature," raising it to the status of a basis for revision of the number of deaths at Auschwitz (together with Kurt Prüfer's letter of 8 September 1942 discovered by Jean-Claude Pressac):<sup>47</sup>

"A second surprising piece of information is provided by van Pelt now with the publication of a testimony from the cross-examination of Höss before the court of Cracow in 1947: 'After eight or ten hours operation the crematoria were unfit for further use. It was impossible to keep them in operation continuously."

Meyer therefore assumes an average duration of 9 hours of crematory activity and uses this assumption as the basis for all his calculations, with the consequences described in my article "Auschwitz. Fritjof Meyer's New Revisions." Here, in regard to this extraordinary piece of information, I noted: 48

"This alleged statement by Rudolf Höss could be the result of a misunderstanding or a mistake in translation."

Only recently, among my papers, I found the Polish text of the statement by Rudolf Höß, which reads as follows:<sup>49</sup>
"W kremariact<sup>[50]</sup> nie można było zaprowadzić żadnych

"W kremariach<sup>[50]</sup> nie można było zaprowadzić żadnych ulepszeń. Krematoria po zużytkowaniu dla spalenia w ciągu 8 do 10 tygodni same przez się były niezdatne do dalszego użytku, tak że było rzeczą niemożliwą przeprowadzać w tym poszczególnych krematoriach pracę ciągłą."

Translated literally, this states:

"No improvement could be made to the cremation process. The crematoria, after use for cremation over a period of 8-10 weeks, became unsuitable for further use, so that it was impossible to carry on continual use in these individual crematoria."

R.J. van Pelt's translation therefore contains an error ("hours" instead of "weeks") that radically alters the meaning of the statement and completely invalidates Meyer's assumption and calculation.

The most incredible thing in this matter, though, is Piper's attitude. Piper replies as follows:

"The contention that the operation of the crematoria was limited to nine hours per day is contradicted by camp documents and accounts by witnesses including Rudolf Höss, which indicate that in fact, when the need arose, the crematoria functioned 24 hours per day." (emphasis in original)

Piper therefore endorses the accuracy of Höß' statement as quoted by R.J. van Pelt and borrowed by Meyer. This means that Piper never made the slightest effort to check the source, even though he is the person best-equipped to perform such a check.

Another example of Piper's professionalism!

### Notes

- <sup>1</sup> TR, 1(4) (2993), p. 387-399.
- <sup>2</sup> See Piper's review of J.-C. Pressac's book *Les crématoires d'Auschwitz*, in: Zeszyty Oświęcimskie, no. 21, 1995, pp. 309-329.
- <sup>3</sup> TR 1(4) (2003), S. 426-435.
- The respective articles have been published on the website of the *Informations dienst gegen Rechtsextremismus*: www.idgr.de/texte/geschichte/ns-verbrechen/fritjof-meyer/index.php; Piper's article can be found in English at www.auschwitz.org.pl/html/eng/aktualnosci/news big.php?id=564
- G. Wellers, Essai de détermination du nombre de morts au camp d'Auschwitz, in: "Le Monde Juif," n. 112, October-December 1983
- The figure of 1,334,700 indicated by myself in the quoted article, op. cit. (note 1), p. 391, properly refers to the presumed gassing victims.
- <sup>7</sup> *Ibid.*, p. 390.
- F. Piper, Estimating the Number of Deportees to and Victims of the Auschwitz-Birkenau Camp, in: Yad Vashem Studies, XXI. Jerusalem 1991, pp. 49-103.
- <sup>9</sup> *Ibid.*, p. 98; retranslated from German.
- 10 Ibid., p. 49; retranslated from German.
- See, for example, my article "Auschwitz: Gasprüfer und Gasrestprobe," in:

- *VffG*, 7(3&4) 2003, pp. 380-385 (Engl. in preparation).
- <sup>2</sup> It is not clear why Piper assumes 547.5 days of activity of the crematoria instead of 547 as in the preceding calculation.
- F. Piper, "Gas Chambers and Crematoria," in: Yisrael Gutman, Michael Berenbaum (eds.), *Anatomy of the Auschwitz Death Camp*, Indiana University Press, Bloomington and Indianapolis 1994, p. 164.
- <sup>14</sup> *Ibid.*, pp. 164 and 173.
- "Auschwitz. Fritjof Meyer's New Revisions," TR 1(1) (2003), pp. 30-37.
   Ibid., p. 32.
- 17 RGVĀ (Rossiiskii Gosudarstvennii Vojennii Archiv, Mosca), 502-313, p. 81.
- La "Central Construction Office der Polizei und Waffen SS Auschwitz," Edizioni di Ar, 1998. Soon to appear in English by Theses & Dissertations Press
- <sup>9</sup> VffG, 4(1) (2000), pp. 50-56.
- Taken from Christian Scientist Monitor, 11/5/2000; http://search.csmonitor.com/durable/2000/09/05/p22s2.htm; see also T. J. Dean, *University of Florida Book of Insect Records*, Chapter 1: "Fastest Flyer," http://ufbir.ifas.ufl.edu/chap01.htm
- F. Piper, *op. cit.* (note 13), p. 166; similar in the internet article discussed here: "Former prisoner **Stanisław Jankowski (Alter Feinsilber)** was assigned to the Sonderkommando in 1942. He stated that 5,000 corpses could be burned per day in crematoria II and III, and 3,000 in crematoria IV and V" (emph. in orig.)
- APMO (Archiwum Państwowego Muzeum w Oświęcimiu), RO, t XXa, pp. 26-27. (Sygn. D-RO/129).
- 23 "The Crematoria Ovens of Auschwitz and Birkenau," in: G. Rudolf (ed.), Dissecting the Holocaust. The Growing Critique of 'Truth' and 'Memory,' Theses & Dissertations Press, Chicago 2003, p. 395.
- Auschwitz. The End of a Legend. A Critique of J.C. Pressac, Institute for Historical Review, Newport Beach, 1994, pp. 59-62.
- Edizioni di Ar, Padova 2000.
- Sonderbehandlung in Auschwitz. Entstehung und Bedeutung eines Begriffs. Castle Hill Publishers, Hastings, 2003. Soon to be publish in English by Theses & Dissertations Press.
- <sup>27</sup> *Ibid.*, pp. 68-69.
- See my article "Die Leichenkeller der Krematorien von Birkenau im Lichte der Dokumente," in: *Vierteljahreshefte für freie Geschichtsforschung* 7(3&4) (2003), p. 377; an Engl. translation of this very important article will appear in a later edition of *TR*.
- <sup>29</sup> C. Mattogno, *op. cit.* (note 15), pp. 31-33.
- Original text and transcription in: J.-C. Pressac, Auschwitz: Technique and operation of the gas chambers. New York 1989, pp. 98f.
- See Auschwitz: The End of a Legend, op. cit. (note 24), pp. 7-21.
- <sup>32</sup> In E. Gauss (ed.), Grundlagen zur Zeitgeschichte. Ein Handbuch über strittige Fragen des 20. Jahrhunderts. Grabert Verlag, Tübingen 1994, pp. 281-320; see, in particular, p. 297; Engl. see note 23.
- Ibid., German edition, pp. 308ff.
- <sup>34</sup> "The Crematoria Ovens...," op. cit. (note 23), pp. 403ff.
- 35 Endphase des KL Auschwitz. Evakuierung, Liquidierung und Befreiung des Lagers, Verlag Staatliches Museum in Oświęcim-Brzezinka, 1995.
- May: 6,520, June: 15,300, July: 17,500, August: 18,500, September: 20,500, October: 26,500.
- <sup>37</sup> A. Strzelecki, *op. cit.* (note 35), pp. 353-359.
- <sup>8</sup> *Ibid.*, p. 352.
- <sup>9</sup> "Die Deportation der ungarischer Juden von Mai bis Juli 1944. Eine provisorische Bilanz," VffG, 5(4) (2001), p. 385.
- "The Four Million Figure of Auschwitz, *op. cit.* (note 1), pp. 393f.
- Sonderbehandlung in Auschwitz, op. cit. (note 26), pp. 53-55.
- <sup>42</sup> *Ibid.*, pp. 58-59 and p. 142.
- <sup>43</sup> Auschwitz. The End of a Legend, op. cit. (note 24), pp. 110-113.
- 44 VffG, 4(2) (2000), pp. 152-158
- 45 *Ibid.*, pp. 156-158.
- <sup>46</sup> R.J. van Pelt, *The Case for Auschwitz. Evidence from the Irving Trial*, Indiana University Press, Bloomington and Indianapolis 2002, p. 262.
- F. Meyer, "Die Zahl der Opfer von Auschwitz. Neue Erkenntnisse durch neue Archivfunde," in: Osteuropa. Zeitschrift für Gegenwartsfragen des Ostens, Nr. 5, 2002, pp. 635f.
- <sup>48</sup> *Op. cit.* (note 15), p. 33.
- See document reproduction. Source: Höß Trial, vol. 26b, pp. 169f.
- <sup>50</sup> Typographical error for "kremacje."

# The "Gas Testers" of Auschwitz

### Testing for Zyklon B Gas Residues · Documents – Missed and Misunderstood

By Carlo Mattogno

### Introduction

In 1989, Prof. Faurisson's challenge<sup>1</sup> to offer him one single tangible proof for the existence of National Socialist homicidal gas chambers – beyond untrustworthy 'eyewitness' testimonies – resulted in an emphatic response by French scholar Jean-Claude Pressac. In a massive work he presented "39 criminal traces" for the existence of homicidal gas chambers.<sup>2</sup> All of these traces are to be found in German wartime documents, most of them including the word "gas" in one way or another, but never explicitly mentioning the use of gas for murder. Thus, it was easy for revisionists to refute Pressac's alleged criminal traces by pointing out perfectly harmless meanings of the word "gas" in the context of each of those documents, for example as gas to kill lice or in the context of gas warfare.<sup>3</sup>

In another book published four years later, however, Pressac presented another, previously unknown document.<sup>4</sup> Pressac claimed that this document, written by the company Topf & Söhne (see ill. 1.), was an acknowledgement of a telegram<sup>5</sup> which the Central Construction Office of the Auschwitz camp had sent to this firm a few days earlier (see ill. 2).

Even those two documents do not have any content that would put the word "gas" into a homicidal context. The Topf letter, however, does undermine the so far highly plausible revisionist explanation of the meaning of the aforesaid telegram, which refers to "10 gas testers" (10 Gasprüfer). As W. Rademacher<sup>6</sup> and C. Mattogno<sup>7</sup> demonstrated as early as 1994, this term is used for smoke gas analyzers, as they are installed in smoke flues and chimneys of various firing installations (crematories, heaters, etc.). Both the number of testers ordered (10 devices for 10 smoke flues in the Crematories II & III of Auschwitz-Birkenau) as well as the company which was asked to supply them (Topf & Söhne constructed crematory ovens) support this thesis.

However, the confirmation letter of the Topf firm, as published by Pressac in 1993, suddenly mentions "display devices for hydrocyanic acid residues" (*Anzeigegeräten für Blausäure-Reste*), a new word creation suggesting a context with "gas residue detection devices for Zyklon" (*Gasrestnachweisgeräten für Zyklon*) – the proper term – which were available in those years. If this document were genuine, it would indicate that the Central Construction Office of Auschwitz ordered devices with which it intended to detect hydrocyanic acid residues in Crematories II & III, which are claimed to have housed in their basement the two homicidal gas chambers most frequently used. However, this still would not prove that such residues of hydrocyanic acid would have stemmed from homicidal gassings.

Prof. Butz suggested that the waste incinerator installed in Crematory II could be seen as a potential source of hydrocyanic acid, and thus as the reason to order such detection devices. Without going into detail, reference is made here also to a re-

sponse to Butz' paper by C. Mattogno, in which he emphasized the weak nature of Butz' thesis. Doubts about the authenticity of Pressac's latest documentary discovery had been raised as early as 1994. In addition to the arguments listed there, I would like to point out a stylistic oddity of this letter, which, if seen isolatedly, does not indicate a forgery, but which supports a skeptical attitude regarding the authenticity of this document:

The wording "kommen wir Ihnen sofort näher" (we shall get close to you immediately) is utter nonsense, because such a wording would refer to the physical approach of two bodies. The proper rendering would be "kommen wir sofort auf Sie zu" (we will approach you immediately).

In the first section of the two-part paper following, C. Mattogno summarizes the discussion of these two documents, whose significance cannot be underestimated, because it has been presented as a key document to prove the existence of homicidal gas chambers in Auschwitz by orthodox historians and by the media since the document's first publication in 1993/1994. <sup>10</sup>

The second section puts the whole discussion into a proper context of the technology used during the war to detect hydrocyanic acid residues in the atmosphere of disinfestation (delousing) rooms, and to protect individuals working in such rooms from any harm.

Germar Rudolf

### **Notes**

- Challenge at the end of a correction by Faurisson in Le Monde, Feb. 26, 1979; cf. Robert Faurisson, Mémoire en défense Contre ceux qui m'accusent de falsifier l'Histoire. La question des chambres à gaz. Préface de Noam Chomsky, La Vieille Taupe, Paris 1980, p. 100.
- <sup>2</sup> Jean-Claude Pressac, Auschwitz: Technique and Operation of the Gas Chambers, The Beate Klarsfeld Foundation, New York 1989, pp. 431-457.
- 3 Cf. R. Faurisson, The Journal of Historical Review, 11 (1) (1991), pp. 25ff.; ibid., 11 (2) (1991), pp. 133ff; Herbert Verbeke (ed.), Auschwitz: Nackte Fakten, Postbus 60, B-2600 Berchem 1, 1996; S. Crowell, "Wartime Germany's Anti-Gas Air Raid Shelters: A Refutation of Pressac's 'Criminal Traces'," The Journal of Historical Review, 18(4) (1999), pp. 7-30.
- J.-C. Pressac, Die Krematorien von Auschwitz. Die Technik des Massenmordes, Piper, Munich/Zürich 1994, illustrations, doc. no. 28.
- J.-C. Pressac, Auschwitz..., op. cit. (note 2), p. 371.
- W. Rademacher, "Der Fall Lüftl, oder: die Justiz zur Zeitgeschichte," in: E. Gauss (ed.), Grundlagen zur Zeitgeschichte, Grabert, Tübingen 1994, pp. 55ff.; Engl: "The Case of Walter Lüftl · Contemporary History and the Justice System," in Germar Rudolf (ed.), Dissecting the Holocaust, 2<sup>nd</sup> ed., Theses & Dissertations Press, Chicago 2003, pp. 78-80.
- C. Mattogno, Auschwitz: The End of a Legend, Institute for Historical Review, Newport Beach, 1994.
- <sup>8</sup> R. Butz "Gas Detectors in the Auschwitz Crematorium II"; http://pubweb.acns.nwu.edu/~abutz/di/dau/detect.html, Apr. 24, 1997.
- Mattogno, "Critique of the A.R. Butz' Article 'Gas Detectors in Auschwitz Crematorium II'"; www.codoh.com/viewpoints/vpmatbutz.html.
- See for this M. Köhler, "Jean-Claude Pressac und die deutsche Öffentlichkeit,", Deutschland in Geschichte und Gegenwart 42(4) (1994), pp. 20-26; dito in: H. Verbeke (ed.), op. cit. (note 3), pp. 19-30; Engl. online: www.vho.org/GB/Books/anf/Koehler.html.

### 1. Jean-Claude Pressac's Interpretation

The examination of a document can lead to correct historical conclusions only after it has been placed not merely within its general historical context, but also within its bureaucratic context as well as within the context of what is technically possible. Insufficient knowledge of context or erroneous contextualization inevitably leads to distortions of the actual meaning of a document and to misunderstandings regarding the problems involved.

An example of such a methodic deficiency is that of Jean-Claude Pressac in his misinterpretation of two documents relating to "gas testers" in Auschwitz. In his book *Die Krematorien von Auschwitz* Pressac writes:<sup>1</sup>

"As soon as Messing's construction work had progressed far enough, the contractor sent a telegram to Topf on February 26 asking for immediate shipment of ten gas testers for construction site 30 (Crematory II). The SS wanted to determine whether the new ventilation system of Morgue I, which was originally installed for mortuary purposes (meaning a high air intake power and a low air exhaust power) would be sufficient, because for usage as a gas chamber, this installation had to be in reverse order, that is, a low air intake power and a high air exhaust power."

Before continuing, it should be pointed out, both in fairness to Pressac and to clarify his line of reasoning, that the ambiguous words I have emphasized are the result of serious misunderstanding by the two German translators of the original French text; Pressac is actually referring to "upper aeration and lower de-aeration" and vice versa<sup>2</sup> in the sense of aeration or de-aeration from the top or bottom of the premises. I shall return to this point. Pressac goes on to say:<sup>3</sup>

"Sander and Prüfer sent the following response on March 2:

```
Erfurt, March 2, 43
Regarding: Crematory [II]
gas testers
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We confirm the receipt of your telegram, saying:

'Send off immediately 10 gas detectors as discussed. Hand in estimate later'."

In this regard, we let you know that already two weeks ago we asked 5 different firms about the indicators of hydrogen cyanide residue requested by you. We received negative answers from 3 firms, and from two others an answer is still outstanding.

In case we receive notification in this matter, we shall get close to you immediately so that you can get in contact with the firm producing these devices.

```
Hail Hitler!
J.A. Topf & Söhne
per prokura
Sander
i.V.
Prüfer
```

The Construction Office received the letter on 05 March. This document clearly proves the presence of a gas chamber in Crematory II."

It is important to emphasize that, in his original text, Pressac refers explicitly to a "homicidal gas chamber" and that in his first work, Pressac, who had already interpreted the term "gas testers" as "gas detectors" for hydrocyanic acid, raises a very important question in this regard: 5

"Since Topf's production consisted essentially of brewery equipment (cauldrons vats, etc), metal conduits and containers (ventilation, ducting, grain silos, etc), together with the associated components (fans, valves, and cocks) and, of course, incineration furnaces, they did not manufacture gas detectors, objects associated with systems totally foreign to their spheres of activity, so they must necessarily have had to order them from another civilian firm. Why did the SS use Topf as an intermediary instead of directly approaching a specialist supplier?

The answer must be that in this way they avoided awkward questions and conclusions that might have occurred if some civilian firm not knowing the 'special activity' of the Auschwitz camp had received such an order. On the other hand, there were no such worries in dealing with Prüfer, who was after all technical advisor for the Krematorien." According to Pressac, the outcome was the following:

"On March 10, Schultze and Messing conducted about 16-hour long testings of the ventilation system of the gas chamber of Crematory II. Apparently the installation was still not working properly, since Messing worked there again on the 11th for another eleven hours, and once again on the 13th for fifteen hours. Tests were made after the addition of Zyklon B. The detection of hydrocyanic acid residues was apparently performed through a chemical process and not by gas testers, because these had been ordered too late to have been delivered on time."

In the following discussion – which recapitulates and adds to what was presented in the study entitled, *Auschwitz: End of a Legend*<sup>7</sup> – I will on the one hand demonstrate that Pressac's interpretation is both historically groundless and technically absurd, while I will on the other hand present an alternative explanation which is compatible with the historical and technical context which forms the background of the documents.

### 2. The Purpose of the "Gas Testers"

Pressac's explanation is incorrect technically and groundless historically. The idea of de-aeration from the bottom being unsuitable for a hydrogen cyanide gas chamber has no technical

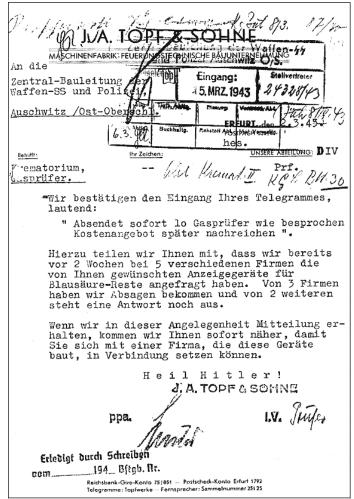


III. 1: Telegram by the Central Construction Office Auschwitz to the firm Topf & Söhne, Feb. 26, 1943: Archivum Panstwowego Muzeum W Oswiecimiu, BW 30/34, p. 48. Translation:

"[...] Send off immediately 10 gas detectors as discussed.

Hand in estimate later'. [...]

foundation, and in fact in the diagrams of the Zyklon B delousing chambers with DEGESCH circulation design, the induction inlet was situated randomly in the upper or the lower part of the gas chamber. The quality of ventilation depends only on the power of the ventilators (both exhaust and intake). But even if de-aeration from the top were indispensable for a hydrogen cyanide gas chamber to operate correctly, Pressac's explanation would still be groundless, because the ventilation system of Morgue 1 of Crematory II was installed the other way around, that is, with air intake from the bottom and exhaust from the top: the decision to switch the position of the ventilators was



III. 2: Document in facsimile in: J.-C. Pressac, Die Krematorien von Auschwitz, Piper, Munich 1994. Doc. Plate No. 28 (original in Tsentr Chranenija Istoriko-dokumental'nich Kollektsii, Moskau, 502-1-313, p. 44.). Translation:

"[...] We confirm the receipt of your telegram, saying:

'Send off immediately 10 gas detectors as discussed. Hand in estimate later'."

In this regard, we let you know that already two weeks ago we asked 5 different firms about the display devices for hydrocyanic acid residues requested by you. We received negative answers from 3 firms, and from two others an answer is still outstanding.

In case we receive notification in this matter, we shall get close to you immediately so that you can get in contact with the firm producing these devices.

Hail Hitler![...]

made by Topf in March 1942<sup>8</sup> or several months before the alleged (undocumented) decision of the Central Construction Office to convert Morgue 1 into a homicidal gas chamber. Accordingly, since the ventilators had been reversed and the Central Construction Office was well aware of that fact, Pressac's explanation remains groundless.

So why then would the Central Construction Office have ordered "gas testers"? What purpose were they supposed to serve? Pressac's explanation that the "detection of hydrocyanic acid residues was apparently performed through a chemical process and not by gas testers" is also historically and technically unfounded. In fact, on the one hand there is no document, which has ever mentioned the "detection of residues of hydrocyanic acid," and on the other hand the test for hydrocyanic gas residues (gas residue test) could be performed exclusively "through a chemical process," *i.e.*, with the procedure which was developed by Pertusi and Gastaldi and further improved by Sieverts and Hermsdorf.<sup>9</sup>

If then, according to Pressac, the test for gas residues was performed "using a chemical process" instead of "with gas testers," these testers did not operate according to a chemical procedure, so they could not have been used for gas residue testing.

With the aforementioned "trace," Pressac involuntarily demolishes his entire line of reasoning: in fact, the technical term for a device used to test for hydrocyanic gas residues was neither "gas tester" nor "display devices for hydrocyanic acid residues" but was, instead, "gas residue detection devices for Zyklon" (see III. 3).

This device was not an instrument but rather a small kit containing various chemical products (see Ill. 4). An official publication of the Waffen-SS provides detailed explanations in this regard:

### Gas Residue Detection

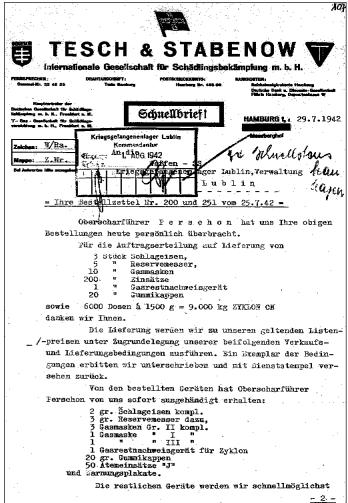
The testing is performed by the disinfestation supervisor or his deputy, by means of the required equipment for gas residue detection (according to Pertusi and Gastaldi). This equipment consists of:

- One small clear bottle of Solution I (2.86 g of copper acetate in 1 ltr of water),
- One small brown bottle with Solution II (475 ccm at room temperature of a saturated solution of benzidine acetate, filled up with 1 ltr of water),
- One small test-tube with calcium cyanide and cork plug,
- Three small test-tubes with cork plugs for storing moist paper strips,
- One small clear tube with powder for 1/2 liter of Solution I.
- One small brown tube with powder for 1/2 liter of Solution II,
- One officially certified color chart, blotting paper strips no. 597 from Schleicher-Schüll, Düren.
- Directions for the Gas Residue Detection Device

Pour equal parts of Solution I and II into the mixing container; cover with plug and shake. Dip a few blottingpaper strips half way into the mixed solution. By dipping them into the test tube with calcium cyanide, examine whether the mixed liquid solution reacts to Hydrocyanic acid (blue coloring!). In case blue coloring occurs, the already aired room is to be examined using more soaked blotting strips. This work is done while wearing a gas mask. Any time after ten seconds, when no significantly stronger blue coloring occurs than the weakest color tone on the chart, the chamber may be opened without hesitation; otherwise, one must air again and repeat the test.

The production of Solution I and II is accomplished in the following manner: The contents of a brown test-tube (Solution I) and a clear test-tube (Solution II) is to be dissolved into a half liter of distilled water and this solution is to be filtered. Solutions showing a residue at the bottom of the test-tube are not usable and are to be poured away. Solutions I and II must only be combined shortly before the testing.

The little color charts are to be renewed after five years. Only after the careful procedure of testing for gas residues even between objects stacked on top of one another result in no traces of hydrocyanic acid, the building may finally be opened up. Otherwise one is to aerate again and repeat the test." <sup>10</sup>



III. 3: Letter of Tesch & Stabenow to the administration of the POW Lublin (Majdanek) of July 29, 1942. Archiwum Panstwowego Muzeum na Majdanku, sygn. I-d-2, Dd. 1, p. 107.

### 3. Historical Background

The telegram sent by the Central Construction Office was issued during a strong recrudescence of the typhus epidemic, which broke out in Auschwitz in early July 1942.

On February 8, 1943, SS Obersturmbannführer and Kommandant Rudolf Höß issued Order no. 2/43, which announced the following to all his subordinates:<sup>11</sup>

"By order of SS Brigadier General and General of the Waffen SS Glücks, a total quarantine is issued for Auschwitz concentration camp. The order of the Office Group Chief, transmitted by teletype, states as follows, i.a.: 'Because of the high incidence of typhus, all permissions for furlough or leaves must be canceled.'"

On February 12, SS Sturmbannführer Karl Bischoff, head of the Central Construction Office, sent a letter to Office Group Chief C of the SS WVHA, SS Brigadier General and General of the Waffen SS Hans Kammler, to inform him about the measures ordered by Glücks. Bischoff wrote:<sup>12</sup>

"Because of the rise of typhus cases among the guards, on February 9, a total quarantine was issued for Auschwitz by SS Brigadier General and General of the Waffen-SS Glücks.

In connection with this, all prisoners will be disinfected on February 11 and are not allowed to leave the camp, which means that all construction projects, on which prisoners were employed, must be halted.

The resumption of work will be announced by the Central Construction Office."

In response to the letter of the previous day, Bischoff advised the head of Main Department C/VI of the SS WVHA (Wirtschaft-Verwaltungshauptamt, Economic Administrative Main Office), SS *Standartenführer* (Colonel) Eirenschmalz, on February 13:<sup>13</sup>

"more cases are increasingly accumulating, since also civilian workers are becoming inflicted with typhus. For all those civilian workers who lived together with those who got sick, the physician in charge orders a three weeks quarantine."

In order no. 3/43 dated February 14, Höß precisely defined the limits of the prohibited area and conveyed the stipulations of the SS camp physician:<sup>14</sup>

"Delousings will be conducted with permission of the SS camp physician [...]. The instructions of the SS camp physician regarding disinfestations of the guards of transports have to be followed strictly."

Referring to the letter dated the 12th, Bischoff informed Kammler on February 18:<sup>15</sup>

"the disinfesting of prisoners was concluded and work was resumed on February 16."

In a letter of Feb. 25 to the head of office D III of the SS WVHA, the SS camp physician of Auschwitz summarized the situation of the existing in the camp:

"As already reported, after that typhus epidemic was practically under control, a new rise in typhus cases occurred in November and December among the inmate population as well as among the troops because of the arrival of new prisoners from the East. In spite of immediate measures against the disease, a complete stop has not been achieved."

The SS camp physician intended to adopt drastic measures to eliminate the epidemic once and for all, the most important of which was to carry out general disinfestation:<sup>16</sup>

"With the exception of vital commands (food production, farm workers in cattle care and necessary office personnel), all working troops in the largest areas of Auschwitz concentration camp, namely main camp, male and female concentration camp Birkenau, and POW, construction section 2, should all be closed for three weeks. During this time, a major delousing and disinfestation will be conducted twice so that after the three-week quarantine, one cannot refer anymore to a lice infestation of the camp, and the danger of typhus will be erased."

On the following day, February 26, 1943, the Central Construction Office sent the following telegram to the Topf company:<sup>17</sup>

"Send off immediately 10 gas testers as discussed. Hand in estimate later."

If these "gas testers" had in fact been "display devices for hydrocyanic acid residues," then the Central Construction Office's request would have been more consistent with the actual historical context of a typhus epidemic being fought throughout the camp by using hydrocyanic acid (Zyklon B) than with the purely hypothetical context of a presumed installation of an alleged homicidal gas chamber in Morgue 1 of Crematory II. I call it a purely hypothetical context, because the Topf letter dated March 2, 1943, in and of itself proves nothing; as I have demonstrated elsewhere, <sup>18</sup> Pressac offers here a classical example of circular logic: the "gas testers" have a criminal function because in Crematory II there was a homicidal gas chamber – and *vice versa* there was a homicidal gas chamber in Crematory II because the "gas testers" have a criminal function!

The historical context would therefore strengthen Robert Faurisson's interpretation, wherein these – presumed, I might add – display devices were used for normal disinfestations of the crematorium. <sup>19</sup> In support of this interpretation, it could be added that according to the general provisions of the SS camp physician, 200 detainees who were working in late February 1943 in Crematory II<sup>20</sup> would have been able to resume their activity only after a disinfestation of their bodies and of their work-place, *i.e.*, Crematory II.

That the disinfestation of the morgue of a crematory was standard procedure when the deposited cadavers of deceased prisoners had died of typhus, can be deduced from the following disposition by the president of the Kattowitz police concerning the inmates of the auxiliary prison of the police at Myslowitz, where typhus fever was widespread in January 1943:<sup>21</sup>

"Those who died of typhus must be treated with a disinfecting lice-killing liquid and must be placed into coffins as soon as possible. The coffin must be immediately closed and transferred to a special hall. For cremation, the dead will be brought to Auschwitz with the hearse."

In summary, even if Pressac's preliminary assertions were true, his conclusions would be historically groundless and the historical context would lend credence to Faurisson.

But are Pressac's preliminary assertions true? To answer this question, we need to examine the bureaucratic context of the documents.

### 4. The Bureaucratic Context

In January 1943, the Central Construction Office had reached the height of its organizational development and was divided into 14 departments and five construction offices. The departments were as follows:

- 1. department building construction,
- 2. department underground construction,
- 3. department watering,
- 4. department drainage and surveying,
- 5. department planning,
- 6. raw materials and purchases,
- 7. administration.
- 8. drivers,
- 9. technical department,
- 10. work deployment,
- 11. craftsman shops,
- 12. carpentry and roofing,
- 13. gardening,
- 14. department statistics.

The five Construction Offices were as follows:

- 1. Construction Office of the Waffen-SS and Police Auschwitz. Auschwitz concentration camp and farming Auschwitz,
- 2. Construction Office of the POW,
- 3. Construction Office industrial area Auschwitz.
- 4. Construction Office main economic camp of the Waffen-SS and Police Auschwitz and troop supply camp Oderberg,
- Construction Office factory and Manor Freudenthal and Manor Partschendorf.<sup>22</sup>

The Central Construction Office was performing exclusively construction duties, and therefore was subordinated under office Group C (Constructions) of the SS WVHA directed by SS Brigadier General and General of the Waffen-SS Hans Kammler. Financial matters – including payment of bills from private companies – were handled by Office V/2a (Economics and Invoicing).

Medical/sanitation duties – including the purchasing and use of hydrocyanic acid (Zyklon B) – were the exclusive terri-



III. 4: Photo of a "Gasrestnachweisgerätes für Zyklon," (gas residue detection device for Zyklon, gas test kit) as discovered by the Soviets in Auschwitz. Archiwum Panstwowego Muzeum w Oswiecimiu, nr. neg. 627.

tory of the SS camp physician, who was subordinated under Office Group D III of the WVHA, directed by SS Lieutenant Colonel Dr. Lolling. In February 1943, the SS camp physician of Auschwitz was SS Hauptsturmführer (Captain) Eduard Wirths; his deputy was SS Hauptsturmführer Krebsbach. Under the camp physician were the troop physicians, who handled medical care for the troops, the camp doctors, who handled the detainees, and the nursing ranks (Sanitätsdienstgrade, SDG), specially appointed auxiliary personnel comprised of SS Unterscharführer or SS Männer (sergeants, privates). Each camp and each camp section had its own camp doctor. The camp doctor of the POW Birkenau was SS Obersturmführer (1st Lieutenant) Vetter.

One of the most important duties of the SS camp physician was preventing and combating the recurrent typhus epidemics with all the medical/sanitation measures that this involved, including disinfestations. He had direct responsibility not only for the disinfestation apparatuses of the camp but also for disinfestation of individual buildings or entire construction sections of the camp. This latter activity was carried out by a division of

### B. Technische Gasanalyse')

Aus  $O_2$  der Luft wird beim Durchgang durch Koks zunächst  $CO_2$ , hei ingerem Weg (höherer Schicht) auch CO; Ergebnis: Rauchgase aus  $CO_2$ ,  $O_2$ , CO,  $N_2$ , bezeichnet prozentisch mit k, o, c,  $n^0/p$ . Bei Verbrennung von Kohle werden während der Entgasungszeit Kohlenwasserstoffe frei, die mit Luft zu  $CO_2$  and  $H_2O$  verbrennen sollen; prozentische

Menge des letzteren sei  $w^0/_0$ .

Rauchgasanalyse llefert k, o und c in Hunderstellen der trocken gedachten Gase; also ist  $k+o+c+n = 100^{\circ}/_{0}$ : Gesamtvolumen der helßen Ruchgase, in denen  $H_{2}$ O noch dampförmig ist, ist 100+w gesetzt. Weil das durch Verbrennung von H gebildete  $H_{2}$ O volumetrisch beim Abkählen verschwindet, steigt n über  $79^{\circ}/_{0}$  hinaus,  $N_{2}$  nitmut schein bar zu; am meisten, wenn bei vollkommener Verbrennung ohne Lustüberschuß das Rauchgasvolumen das deinstmögliche ist und Ramchgase mur  $O_{2}$  und  $N_{3}$  enthalten, wobei ebenso wie n

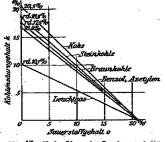


Abb. 17. Nachprüfung der Rauchgasanatysen.

sich k den größtmöglichen Wert annimmt, abhängig vom Gehalt an freiem, d. h. nicht durch Sauerstofigehalt ausgeglichenem H<sub>2</sub>, genauer vom Verhältnis C: H<sub>2</sub> (andere Bestandtelle wie S vernachlässigt). Diese größtmöglichen Werte sind (Abb. 17) für:

Kohlenstoff mit C	H- == 00	$\max n = 79$	$\max k = 21$
Koks	94	79.5	20,5
Steinkohle	21	81,9	18.8
Braunkohle	16	82.2	17.8
Acetyten, Benzol	iž	83.1	16.9
Acetyscu, nearon	2.2	9.9%	10.1%

 $\max k$  entsteht, wenn die stöchiometrisch erforderliche Luftmenge  $L_0$  zur Verbrennung zugeführt wird, besser gesagt, wenn die durchgesaugte Luft so lange (Schichthöhe!) an Kohlenstoff vorbeigeführt wird, bis gerade aller  $O_2$  in  $CO_2$  verwandelt ist. Unter anderen Umständen, z. B. bei niedrigerer Schicht, bleibli  $O_2$  neben  $CO_2$  in den Gasen, es ist mehr Luft durchgesaugt, als für die verbrannte Kohle erforderlich, nämlich L statt  $L_0$ ; das Verhältnis  $L:L_0=l$  heißt Luftberschußzahl; man berechnet sie aus Analysenergebnissen nach den Formeln

$$l=n:\left[n-rac{79}{21}\left(o-rac{c}{2}
ight)
ight]$$
 (geasu, sofern Brennstoff keinen  $N_2$  enthält; für Luftges unbrauchbar)  $l=1$  (genau für reinen C, für Koks und Stelakohle noch brauchbar)

3. Gasprüfer nach physikalischen Methoden nutzen Eigenschaften der Gase, die vom  $\mathrm{CO_2}$ -Gehalt abhängen: RelGw ( $\mathrm{CO_2}=1.52$  gegen Luft = 1), Wärmeleitähigkeit (60 gegen 100), Zähigkeit (1,5 gegen 1,7), Verhältnis spez. Gw zu Zähigkeit (etwa 2 zu 1), Brechungszahl (450 gegen 295). Vorteil gegen Analysatoren: keine Kalliauge, Anzeige sofort, viellach bequeme Pernübertragung (zum Heizerstand); Nachteil: Beeinflussung durch Anwesenhelt weiterer Gase, besonders H<sub>3</sub> und CH<sub>4</sub> sowie durch Temperatur und Feuchtigkeit. Gasprüfer von S & H (Leitfähigkeit), Ranarex der AEG. Unograph der Union Apparatebau-Gesellschaft Karlsruhe (Zähigkeit). Einfluß der Feuchtigkeit muß durch Trocknen oder durch Sättigen beseitigt werden.

III. 5: Description of a gas tester ("Gasprüfer") in German expert literature: Hütte. Des Ingenieurs Taschenbuch, W. Ernst & Sohn, Berlin 1931, vol. 1, p. 1011 (top) + 1013 (bottom).

the nursing ranks, the Desinfektionskommando, directed by SS Oberscharführer (Technical Sergeant) Joseph Klehr.

The Zyklon B used by disinfectors and any other material needed for disinfestations was procured in the following manner: the SS camp physician sent a written request to the head of the administration, stating the reason. The latter forwarded the request to Office D IV of the SS WVHA. Once approval was received from the supervisor of this office, SS Sturmbannführer (Major) Burger, who was then the head of the administration, sent the request to the Tesch & Stabenow company together with the necessary Wehrmacht bills of lading for shipping the load. The material could also be picked up from the Zyklon B factory at Dessau, and the Dessauer Works would then give notice by telegram that the Zyklon B was "ready for pick-up." 23

Bills from Tesch & Stabenow were paid by Office D IV/1 of the SS WVHA. Thus, the disinfectors of Auschwitz received not only Zyklon B but also the entire disinfestation equipment, which was also supplied by the Tesch & Stabenow company, *i.e.*, iron cutters for opening the Zyklon B cans; rubber lids; gas masks; special "J" filters; and the famous "gas residue detection devices for Zyklon." The camp physician, or by delegation any camp doctor, was responsible for storage, use, and maintenance of all this material.

It is important to point out that this bureaucratic chain of command would still have ruled even if Zyklon B had been used for criminal purposes. In practice, in Auschwitz it was not possible to use Zyklon B without the authorization and knowledge of the SS camp physician.

### 5. Problems Pressac Left Unresolved.

From what has been said above, it is clear that the two documents on "gas testers", according to Pressac's interpretation, present serious interpretative problems, which the French scholar has chosen to ignore.

Let us begin with the most important one, which he raised in 1989 and left unresolved: because these "gas residue detection devices:"

- 1. belonged to the area of responsibility of the SS camp physician;
- 2. were distributed by the Tesch & Stabenow company;
- were called "gas residue detection devices" and not "gas testers";
- 4. were necessarily available at Auschwitz in February 1943;

then why they were they:

- a) called "gas testers" rather than "gas residue detection devices;"
- b) requested by the Central Construction Office rather than by the SS camp physician;
- c) requested from the Topf firm rather than from Tesch & Stabenow;
- d) even though they were readily available at Auschwitz? Let us examine in detail these objections.
- a) If Pressac's interpretation were to be accepted, there would have been a consequence, which the French historian did not take into consideration: a possible check of the ventilation system of Morgue 1 for homicidal gassings with Zyklon B would have been the task of the SS camp physician and would

have consequently been organized and performed by the disinfectors, while Messing would have been limited to his own area of competence, the ventilation mechanics. Therefore, if the Central Construction Office, who were knowledgeable about the technical terminology of their specialization, could not perform this check without the disinfectors, how would the request for "gas testers" instead of "gas residue detection devices" be explained?

Now let me address point b): The Central Construction Office had no responsibility for the ordering of "gas residue detection devices," as it would not have been responsible for ordering Zyklon B. If it had actually ordered them, it would not have been able to pay for them, since these devices were not within the administrative domain of Office V/2a of the SS WVHA. In other words, the invoice would have left unpaid – and anyone who knows the Central Construction Office documentation knows what a major bureaucratic problem this would have been – unless Bischoff had wanted to pay for the "gas testers" out of his own pocket!

Pressac also dodges another fundamental problem: a possible check of the ventilation system of Morgue 1 of Crematory II to ascertain its suitability for the use of hydrocyanic acid with homicidal intent, which would necessarily have required the following:

- 1. Zyklon B
- 2. gas masks
- 3. filters "J"
- 4. iron cutters
- 5. gas residue detection devices

But then why would Central Construction Office have ordered "gas testers" just by themselves? Evidently because it had no need for the rest of the material, because it could obtain all of it by sending a request to the SS camp physician. But if that is so, then it could also have obtained the gas residue detection devices for Zyklon in the same manner; so what need would there have been to request it from the Topf company?

In this context, the Pressac assertion, according to which "Tests were made after the addition of Zyklon B," raises even more problems: if this (totally unsupported) claim were true, from whom would the Central Construction Office have requested Zyklon B – from the Topf company or from the camp physician? This problem is purely hypothetical, however, because the assertion in question not only has no documentary foundation, but is in obvious contradiction to the reports of Messing's work and even to Pressac's own comments in this regard. Messing performed the following work:

- March 10 and 11, 1943: "tested, on trial basis, to install aeration and de-aeration system for morgue cellar 1;" 16 and 11 hours of work respectively.
- March 12, 1943: "worked on the ventilation system for undressing cellar;" 11 hours of work.
- March 13, 1943: "aeration and de-aeration system of Cellar 1 put into operation;" 15 hours work.

### Pressac comments:

"Apparently the installation did not work properly, since on the 11th, Messing worked on it for eleven more hours, and then on the 13th, he worked there again for fifteen hours."

Therefore on March 10, 11, and 13, Messing was simply conducting experiments in mechanical ventilation. So when was this "testing" with Zyklon B supposed to have been carried out, seeing that the first homicidal gassing was supposed to have been carried out "on the night of the 13th to the 14th of March 1943"? And why did Messing never refer to it? All this gets even more mysterious because Messing, according to Pressac, allegedly wanted to reveal the "truth" partially by using the term "undressing cellar" instead of "morgue" in this work-time sheet.

Let us now move to point c): Suppose hypothetically that the SS camp physician were temporarily out of gas residue detection devices for Zyklon. Why would the Central Construction Office have had to request them from Topf – a company that neither produced them, sold them, nor even knew who would handle them – instead of ordering them from Tesch & Stabenow, the company that definitely did sell them, as the camp physicians must have been well aware? Pressac's explanation of this problem is absurd: according to the letter dated March 2, 1943, Topf would not have acted as a go-between to cover up the alleged secrets of Auschwitz (as Pressac claims), but would simply have put the Central Construction Office in contact with a companies who furnished these devices:

"In case we receive notification in this matter, we shall get close to you immediately so that you can get in contact with the firm producing these devices."

In other words, Topf would have had to request gas residue detection devices for Zyklon from Tesch & Stabenow, and if Tesch had had any available, Topf would have put the Central Construction Office in contact with them! This absurd procedure would have had the opposite effect to the one presupposed by Pressac: if the Tesch & Stabenow company would have received an order for gas residue detection devices from the Central Construction Office rather than from the camp administration, as was the normal practice, this would have been reason for suspicion!

This takes us to the last point d): The hypothesis proposed in point b) that the SS camp physician was at that moment out of gas residue detection devices has little credence because the detection of gas residues was not only a matter of regulation,<sup>27</sup> but also legally obligatory,<sup>28</sup> because this test was a necessary and indispensable complement to the use of hydrocyanic acid gas anywhere and at all times, and hence at Auschwitz in February 1943. The availability of gas residue detection devices can be deduced with a sufficient degree of certainty as well. They were available even in January 1945: the Soviets found some in the "reception hut with delousing" (BW 28) and took photographs of them (see Ill. 4). So then what reason could there have been to request some from the Topf company?

### 6. What Exactly Were the "Gas Testers"?

Now that the interpretation of Jean-Claude Pressac has been shown to be groundless, it is time to provide an alternative explanation, which would cover all the aforementioned problems left unsolved by the French historian.

I shall begin by pointing out that the German term for gas testers – Gasprüfer – was the technical term for an instrument

for smoke gas analysis (*Rauchgasanalyse*), which was operating "by physical methods" (see Ill. 5). In the early 1940s, there were various instruments for the analysis of combustion gases, like smoke gas analysis devices, sensors and displays for the percentage of CO<sub>2</sub>, and for the percentage of CO and H<sub>2</sub> combined (see Ill. 6).

Crematory ovens were equipped with one of these instruments as standard. Engineer Richard Kessler, one of the foremost German cremation experts during the 1920s and 1930s, recommended as "absolutely necessary" for the proper functioning of crematory ovens the installation of a series of devices, including:<sup>29</sup>

"a CO/CO<sub>2</sub> gauge in good working condition, to insure an economical cremation, which also monitors smoke development."

Even in the beginning of the 1970s, engineer Hans Kraupner advised:<sup>30</sup>

"For a fast elimination of smoke development, it is important that the gauges must be installed directly behind the oven and must give a signal to the oven attendant right at the beginning of smoke development."

The more reasonable hypothesis is therefore that the Central Construction Office had ordered "gas testers" for the crematory ovens of Birkenau. We shall now see if this hypothesis solves all the problems indicated above.

The telegram dated February 26, 1943, bears the following information typed by the sender:

"Central Construction Office Auschwitz sgn. Pollok SS Untersturmführer"

It also has three handwritten notes:

At top right, the abbreviation BW 30 (Bauwerk 30 = Crematory II); at bottom left is the abbreviation "Jäh", the initials of civil employee Jährling; finally, at bottom left, near the date and time the telegram was sent, the name of Kirschnek preceded by the abbreviation of his rank "Unstuf." (= Untersturmführer, Second Lieutenant; see III. 1).

The March 2, 1943, Topf letter (see Ill. 2) shows a registry stamp of March 5, 1943, and also has two handwritten initials: those of Jährling (on the left) followed by a date of March 8, 1943. This letter also indicates the initials of Janisch (at the right), preceded by the date March 6.

Let us consider, first of all, who these persons were and what duties they performed within the Central Construction Office

SS Untersturmführer Josef Pollok was the head of the Construction Office Main Economic Camp of the Waffen-SS and Police Auschwitz and Troop Supply Camp Oderberg; SS Untersturmführer Hans Kirschnek was the head of the Construction Office of the Waffen-SS and Police Auschwitz, concentration camp Auschwitz and farming Auschwitz; SS Untersturmführer Josef Janisch was head of the Construction Office of the POW; and finally the civilian employee Rudolf Jährling – his profession being heating technician – was part of the technical department.

The telegram dated February 26, 1943, was drawn up by SS Untersturmführer Pollok, because his jurisdiction – relating in general to the construction of buildings and in particular to matters relating to construction economics, construction police,

construction applications, quota determination, etc. – also extended to the Construction Office of the POW.<sup>31</sup> SS Untersturmführer Kirschnek, on the contrary, had no jurisdiction over the POW of Birkenau and probably was responsible only for sending the telegram. His handwritten name, which appears in this document, was not written by him, as this was not his signature style.

The most important person involved in that telegram was Jährling himself who, on account of his thermo-technical specialty, was responsible for all the heating and combustion facilities in the camp. The largest of such facilities was the district heating plant, which consumed 45-50 tons of coal each day.<sup>32</sup> Jährling was also responsible for thermo-technical matters relating to the crematory ovens; for example, he was the author of the memo dated March 17, 1943, regarding the evaluation of coke consumption of the crematoria of Birkenau.<sup>33</sup> In 1944, Jährling headed the heating technical department of the Central Construction Office. The fact that Jährling - a heating technician - was involved in the request for "gas testers" is therefore further confirmation of the fact that these were simple instruments for the analysis of the combustion gases in the crematory ovens. Moreover, this interpretation fits well with the historical context.

On January 29, 1943, engineer Prüfer inspected the construction sites of the crematoria and compiled a report, in which he noted in regard to Crematory II:<sup>34</sup>

"The five 3-muffled cremation ovens are finished and are currently being heat-dried."

In his activity report dated March 29, 1943, Kirschnek jotted down the following for Crematorium II:<sup>35</sup>

"The whole masonry work completed and on February 20, 1943, put into operation."

It is therefore clear that the Central Construction Office, in ordering smoke gas testers, wanted to ensure optimum combustion in the crematory ovens. And it is also clear that for this reason the Central Construction Office, in order to obtain these thermo-technical instruments, turned to Topf, a "machine factory and firing-technical construction company."

One last question, which Pressac preferred to ignore, needs to be clarified: why did the Central Construction Office order exactly ten "gas testers"? The answer is simple: they were intended for the ten smoke flues in Crematories II and III, or for the ten chimney ducts of Crematory II-V.<sup>37</sup> The abbreviation "BW 30" on the telegram dated February 26, 1943, does not necessarily mean that the "gas testers" were intended for Crematory II only; this, as in other cases, could mean that the administrative jurisdiction of the purchase belonged to the registry of BW 30.<sup>38</sup>

In summary, if the "gas testers" were simple analyzers of combustion gas, then it is perfectly understandable:

- a) why they were ordered by the Central Construction Office (and not by the SS camp physician);
- b) why they were ordered from Topf (and not from Tesch & Stabenow);
- c) why they were ordered with the name of "gas testers" (and not "gas residue detection device for Zyklon");
- d) what their function was;
- e) why exactly ten were ordered;

f) why Zyklon B, gas masks, filters "J" and iron cutters were not ordered in addition to the "gas testers."

Let us finally move on to the Topf letter dated March 2, 1943. As already stated, this bears the initials of Janisch, the head of the Construction Office of the POW, and the initials of Jährling, which fits perfectly with the interpretation given above.

As for the text of this letter, I should point out first of all that the request for information by Topf ("already two weeks ago") was made at least ten days before the telegram from Central Construction Office, which refers to a previous conversation ("as discussed"), of which, however, there is no trace in the documentation.

The wording of the telegram - ("Send off immediately") - leads one to think that Topf already had the "gas testers" available.

The next mention of the estimate as well as Topf's response raises another problem, because according to the bureaucratic practice, upon the request from Central Construction Office, Topf – as was the procedure with all the other companies – submitted a bid in the form of an estimate; if the bid was accepted, the Central Construction Office would make the order. which could be verbal, and then would always confirm in writing. Within this bureaucratic procedure, the German word used here - "Kostenangebot" (cost offer) - was not the term used in practice; the designation was always "Kostenanschlag" (cost estimate). But with these documents, which we are questioning, the normal practice is reversed, and we are asked to believe that the order by the Central Construction Office preceded the bid and the company's estimate, which was contrary to the normal bureaucratic practice. Instead of the normal practice, we have on the one hand the Central Construction Office, which could not order an item before a company had sent in the related bid with an estimate, and on the other hand we have Topf, which

could not submit a bid with an estimate for something, which it neither produced nor sold. So why should the Central Construction Office have requested an estimate for a product from the Topf company, when it must have known that Topf did not sell this product?

But that is not all: because gas residue detection devices for Zyklon were normally distributed by the Tesch & Stabenow company, by the Heerdt & Lingler company, or by DEGESCH, then Topf's difficulty in locating them is incomprehensible.

And there is another point to be stressed: it is incomprehensible why the Central Construction Office would have directed its request to the Topf firm instead of directing it to the local SS camp physician.

Finally, as I have indicated, the term "Anzeigegeräte für Blausäure-Reste" (display devices for hydrocyanic acid residues) did not exist at all; the term "display" has absolutely nothing to do with a chemical device, but rather with an instrument. It

designated either the entire instrument (Anzeigeinstrument) or the indicator in that instrument; as an example, I may refer to known instruments for measuring the percentage of  $CO_2$  and of  $CO+H_2$ , see the illustration 6.

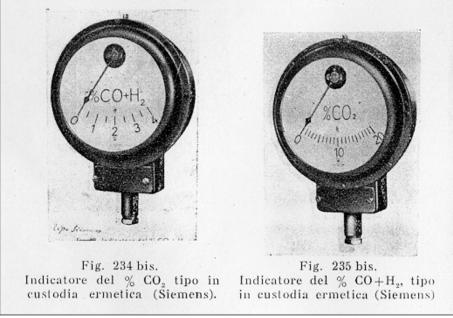
The decisive point is as follows: If one substitutes the term "display devices for hydrocyanic acid residues" (*Anzeigegeräte für Blausäure-Reste*) with "display devices for smoke gas analysis" (*Anzeigegeräte für Rauchgasanalyse*), all problems discussed above disappear instantaneously!<sup>39</sup>

My conclusions are thus as follows:

- 1. The "gas testers" mentioned in the telegram of Feb. 26, 1943, were simple smoke gas analyzers for the crematories.
- 2. The Topf letter of March 2, 1943, has been produced by an amateurish forger, who concocted a new term "display devices for hydrocyanic acid residues."

Admittedly, this conclusion also produces some problems. They were pointed out by an anonymous commentator; however, the argumentation and style suggest that the author was actually Pressac himself. He wrote:<sup>40</sup>

"The revisionists dismiss this document by claiming that it is a forgery. The forger must indeed have been a remarkable historian, because he did not only know name and signature of the head of the SS Central Construction Office at Auschwitz, Karl Bischoff, of one of his coworkers, SS sergeant SDS Hans Kirschneck, of the civilian employee Rudolf Jährling who was responsible for technical matters, of the responsible person of department D of the Topf firm, chief engineer Fritz Sander, as well as of the head of Division D IV of the Topf firm (crematory construction), chief engineer Kurt Prüfer. The forger had access to paper with the letter heads of the Topf firm as it was in use in March 1943, to a Topf rubber stamp as well as a rubber stamp and a dating stamp of the Central Construction Office Ausch-



**III. 6:** Photo of two gauges ("Anzeigegeräten") by Siemens for CO<sub>2</sub> (right) and combined CO+H<sub>2</sub> content (left) in %. Alberto Cantagalli, Nozioni teorico-pratiche per i conduttori di caldaie e generatori di vapore, G. Lavagnolo Editore, Turin 1940, p. 308

witz, and in addition to that their complete registry of correspondence, so that the letter could get an exact receipt number. He was also familiar with the administrative customs of the Topf firm and knew who had power of attorney (Sander) and who did not (Prüfer)."

In my eyes, this critique is rather simple-minded. No serious revisionist assumes a complete forgery of this document, but some revisionists, including myself, consider it to be a *tampered* document. Apart from that, the thesis of a forgery is not proposed in order to dismiss this document, but because it causes severe historical, technical, and bureaucratic problems.

"Tampering" with a document means the changing of an authentic document, which could, for instance, consist in the replacement of the words "Anzeigegeräte für Rauchgasanalyse" by "Anzeigegeräte für Blausäure-Reste." It should also be kept in mind that the Soviet occupational powers had access to the letter heads and stamps of both the Auschwitz administration and the Topf company, because they had confiscated the archives and office materials of both entities.

I may finally indicate that the problems resulting from a possibly-tampered document are remarkably less difficult to explain than the unsolvable problems resulting from the assumption that this is, indeed, an authentic document.

Pressac surely will reject these conclusions, but if he does, he will have to provide *serious* answers to the questions raised here.

### EDITOR'S REMARK

Between the first publication of this paper in early 1998 (both in print and online) and J.-C. Pressac's death in 2003, he never responded to Mattogno's questions.

### **Abbreviations**

RGVA = Rossiiskii Gosudarstvenni Vojennii Archiv (Russian State War Archive), formerly TCIDK: Tsentr Chranenia Istoriko-dokumental'nich Kollektsii (Center for the Preservation of Historical Document Collections), Moscow

APK = State Archive of Kattowice

APMO = Archives of the National Museum of Auschwitz APMM = Archives of the National Museum of Majdanek

### Notes

First published in German in *Vierteljahreshefte für freie Geschichtsforschung* 2(1) (1998), pp. 13-22; translated from the Italian by Russ Granata.

- J.-C. Pressac, op. cit. (note 4), p. 92.
- <sup>2</sup> Jean-Claude Pressac, Les crématoires d'Auschwitz. La machinerie du meurtre de masse. CNSR Editions, Paris 1993, pp. 71f.
- J.-C. Pressac, *op. cit.* (note 4), pp. 92f.
- <sup>4</sup> J.-C. Pressac, *op. cit.* (note 2), p. 72.
- <sup>5</sup> J.-C. Pressac, *op. cit.* (note 2), pp. 218, 223.
- <sup>6</sup> J.-C. Pressac, op. cit. (note 4), p. 94.
- For the second case see for example the diagram which appears in the article by G. Peters and E. Wünstiger, "Sach-Entlausung in Blausäure-Kammern" in: Zeitschrift für hygienische Zoologie und Schädlingsbekämpfung, Heft 10/11, 1940, p. 193.
- Topf letter to Construction Office of Auschwitz dated May 21, 1942. RGVA, 502-1-312, p.63 ("We planned to suck in the fresh air from the floor room, but we consider it more appropriate to take fresh air via the roof and to channel it to the fan through a dedicated duct.")
- A. Sieverts, A. Hermsdorf, "Der Nachweis gasförmiger Blausäure in Luft" in: Zeitschrift für angewandte Chemie, 34. Jg., 1921, pp. 4f; F. Puntigam, H. Breymesser, E. Bernfus, "Blausäuregaskammern zur Fleckfieberabwehr.

- Grundlagen, Planung und Betrieb," Sonderveröffentlichung des Reichsarbeitsblattes. Berlin 1943, pp. 21, 111.
- Walter Dötzer, Arbeitsanweisungen für Klinik und Laboratorium des Hygiene-Institutes der Waffen-SS, Berlin, ed. by J. Mrugowsky, Heft 3: Entkeimung, Entseuchung und Entwesung, Urban & Schwarzenberg, Berlin/Vienna 1943, pp. 124f.
- APMO, Standort-Befehl, D-Aul-1, p. 46.
- <sup>12</sup> RGVA, 502-1-332, p. 108.
- <sup>3</sup> TCDIK, 502-1-28, p. 221.
- APMO, Standort-Befehl, D-Aul-1, pp. 48-49.
- 15 RGVA, 502-1-332, p. 106.
- <sup>16</sup> RGVA, 502-1-68, pp. 115-116.
- <sup>7</sup> APMO, BW 30/34, p. 48.
- <sup>18</sup> Intervista sull'Olocausto. Edizioni di Ar, 1996, p. 42.
- <sup>9</sup> Robert Faurisson, "Antwort an Jean-Claude Pressac," in: H. Verbeke (ed.), op. cit (note 3), p. 76.
- Letter of February 20, 1943, from Central Construction Office to Kommandantur/Dept. IIIa (inmate deployment): "At Crematory II on Feb. 18, 1942, the commando included only 40 instead of 200 inmates, and on Feb. 19, 1943, only 80 instead of 200 inmates". APMO, BW 30/34, p. 74.
- Letter by Police President to Regierungspräsident of Kattowitz dated January 21, 1943, APK, RK 2903, p. 22.
- See in this regard my recent study the Central Construction Office der Waffen-SS und Polizei Auschwitz, Edizioni di Ar, 1997; this book will be published in English by Theses & Dissertations Press soon.
- APMM, sygn. I d 2, vol.1; cfr. Adela Toniak, Korespondencja w sprawie dostawy gazu cyklonu B do obozu na Majdanku, Zeszyty Majdanka, t.II (1967), pp. 138-170.
- Arbeitszeit-Bescheinigung of Messing for the week of 08-14 March 1943. APMO, BW 30/41, p. 28.
- <sup>25</sup> J.-C. Pressac, *op. cit.* (note 4), pp. 94f.
- <sup>26</sup> *Ibidem*, pp. 95f.
- See section XII of the "Richtlinien für Anwendung von Blausäure (Zyklon) zur Ungeziefervertilgung (Entwesung)" (Document NI-9912; text in H. Verbeke (ed.), op. cit (note 3), p. 94; Engl. online: www.vho.org/GB/Books/anf/Faurisson1.html).
- 28 "Runderlaß des Reichsministers für Ernährung und Landwirtschaft und des Reichsministers des Innern" of Nov. 4, 1941, in: *Blausäuregaskammern zur Fleckfieberabwehr*, p. 111.
- <sup>29</sup> Richard Kessler, "Rationelle Wärmewirtschaft in den Krematorien nach Maßgabe der Versuche im Dessauer Krematorium," In: *Die Wärmewirt-schaft*, 4(8) (1927), pp. 137f.
- Hans Kraupner, "Neuere Erkenntnisse und Erfahrungen beim Bau von Einäscherungsöfen," special issue of *Städtehygiene*, 8/1970, p. 4.
- 31 RGVA, 502-1-57, p. 306 (memo about some members of the Central Construction Office compiled by Bischoff in January 1943).
- Letter from company F. Boos to the Central Construction Office dated June 27, 1942, with subject: "heating plant Auschwitz concentration camp." RGVA, 502-1-138, P.513.
- <sup>33</sup> APMO, BW 30/7/34, p. 54.
- Testing report of Ing. Prüfer from January 29, 1943, APMO, BW 30/34, p. 101.
- <sup>35</sup> RGVA, 502-1-26, p. 61.
- "Maschinenfabrik und feuerungstechnisches Baugeschäft." In the thermotechnical area Topf produced: special firing, fully mechanic rosts, semimechanic firing, throw fueler "Ballist", special rosting bars, oil firing, preheater, air heater, steam overheater, fly ashes blow-out device, draft enhancing device, industrial chimney construction, crematory facilities. Estimate of Topf from February 29, 1941, RGVA, 502-1-327, p. 195.
- 37 The smoke ducts were accessible via appropriate flue entry covers, the chimneys via cleaning doors.
- <sup>38</sup> For example, the report by Bischoff dated January 23, 1943, also referring to all four crematoria, was recorded in the registry of BW 30. RGVA, 502-1-313, p. 53.
- Except, of course, that it is incomprehensible how a company building crematory ovens for over half a century has to write letters to other companies in order to find out who supplies such gas testers, which were standard equipment for every crematory oven. Editor's remark.
- 40 "Une critique sur le fond. Par un abonné de l'Autre histoire," in: L'Autre histoire, no. 6., Oct. 16, 1996, p. 13.

### Auschwitz: "Gas Testers" and Gas Residue Test Kits

### 1. Introduction

In the article above, which was first published in German in 1998, I analyzed within their historic, technical, and bureaucratic contexts two documents, which were interpreted by the late Jean-Claude Pressac – and the "official" historians after him – as "criminal indictments," if not "definite proof," of the existence of a homicidal gas chamber in Crematory II in Birkenau. It concerns a telegram from the Central Construction Office of Auschwitz to the Topf firm on February 26, 1943, about an order of "10 gas testers," and the answer from the Topf firm dated March 2 of the same year, which identified these instruments with some imaginary, non-existing "display devices for hydrocyanic acid residues."

Actually, Pressac's allegation that he furnished a proof for the reality of homicidal gas chambers, is totally unfounded, as I have already shown with numerous arguments. These "gas testers" were actually simple devices for the analysis of smoke gases using a physical method, while the "display devices for hydrocyanic acid residues" never existed. The equipment used for analyzing air for residues of hydrocyanic acid was actually called a "gas residue detection device" – or less strictly translated: a gas test kit – which worked on a chemical basis.

In the previous article, I also indicated that everything in Auschwitz in any way connected to disinfestations with hydrogen cyanide fell under the responsibility of the SS camp physician, who had all necessary fumigation accessories at his disposal: Zyklon B, gas masks, filters type "J" for the gas masks, iron cutters as can openers for the Zyklon B cans, and gas test kits for the gas testing.

But to what extent were wartime German civilian directives for the application of hydrocyanic acid during fumigations – especially the gas residue tests – also binding for concentration camps? The present article deals with this important question as well as other subjects related to the application of Zyklon B.

# 2. German Standards on Gas Residue Tests after Hydrocyanic Acid Disinfestation

After the First World War, the German standard for the regulation of the application of hydrocyanic acid for fumigation was the "Directive about fumigation of vermin with highly poisonous materials" of January 29, 1919,<sup>2</sup> which was, however, rather general. It limited itself to questions about who is authorized to handle hydrocyanic acid. The subsequent "Directive for the use of the directive about fumigation of vermin with highly poisonous materials" of August 22, 1927,<sup>3</sup> contained only a few additional clarifications of the law of January 29, 1919.

A revised "Directive about fumigation of vermin with highly poisonous materials" was enacted on March 25, 1931, which combined both previous laws, but included also for the first time actual regulations for the application of hydrocyanic acid disinfestations.

Paragraphs 6 and 7 dealt with safety precautions:<sup>5</sup>

"§ 6. Each person who is working with the application of the mentioned material has to be equipped with the following:

a well fitting gas mask with a filter insert especially suitable for the decontamination of the material mentioned in the directive. The mask has to be ready to be put on at any time during all work with highly poisonous material and during all inside work. The inserts have to be provided with the date of manufacture; in case that they are older than two years, they shall not be worn, even if unused.

§ 7. Furthermore must be held ready locally:

a mouth piece with breathing insert and nose clamp for work with highly poisonous materials on the outside.

an oxygen-breathing apparatus with instructions for the treatment of gas poisoning,

three additional gas masks as per § 6 for different head sizes and the required number of inserts,

a set of equipment to administer life saving sterile injections below the skin (0.01 gram lobelin and 0.25 gram caffein-sodium-benzonate or other medications approved by the Imperial Government) and in case of injuries the necessary bandages and instructions with special directions for first-aid of gas poisoning,

a complete set of equipment for the testing of gas residuals in accordance with a procedure recognized by the responsible authorities."

Paragraph 11 contained directions for what to do after completion of a fumigation:<sup>5</sup>

"After completion of the gassing, the buildings shall be thoroughly aired by opening the doors, windows, and other possibly existing air inlets, and by starting existing ventilation installations. Furniture with upholstery, pillows, beds, carpets, blankets, curtains, clothes, and similar objects have to be thoroughly beaten and shaken under the supervision of the fumigation supervisor or his delegate, possibly outdoors in the open air. After the airing of the fumigated rooms or buildings, which must last for at least twenty hours (which can be reduced in special cases through appeal to the authority in charge), all objects, which were removed for outdoor beating and shaking, shall be returned and then all doors, windows, and all other air inlets shall be closed for one hour. In rooms that can be heated the temperature shall be brought up to at least 15 degrees Celsius. After that a gas residue test has to be performed by the fumigation supervisor.

If, after careful testing for gas residues even between blankets, mattresses, etc., no traces of hydrocyanic acid can be found, the building can be released; otherwise the airing has to be continued and the gas residue test has to be repeated".

The Circular of the Minister for Welfare of August 8, 1931, about "Fumigation of vermin with highly poisonous materials" included detailed instructions about the prevention of accidents and warned against the extreme danger of hydrocyanic acid:

"Toxicity of hydrocyanic acid: Hydrocyanic acid is one of the most potent gaseous materials. Only a few breaths of air, which is heavily saturated with hydrocyanic acid, will certainly lead to death".

The circular also contained an exact description of the gas residue test:<sup>7</sup>

"c) The most useful procedure considered to measure gas residues (§ 7d) is the benzidine-copper-acetate-reaction according to Pertusi and Gastaldi; the following equipment

W-Standortaret Meathamen

Me ! 10. 4

Manthonson, don 26. 2. 1944.

### DIRECTAR RESUME für die Bedienung der Rienekure-Katvesungskaumer im Leie-Ke, Unterkunft GUSES.

- 1.) Me arbeit an und in der Klausiure-Entresungskramer ist mit graßer Lebensgefahr verbunden, wenn die auchtelgenden Bedieungsvorschriften nicht auf das genoueste eingehalten werden.
- 2.) het der arbeit in der Minneturekommer hat des Anfnichtsund Bediemungspersonel besendere Arbeitsennige zu tragen, die an Aladen und Riben zugebunden sein minsen. Hach Erledigung der Arbeiten ist der Arbeitsenung sofort ausmnichben und in Verrunn aufsebemähren. Hitnehme des Arbeitsanzugen in die Unterkunft int straggstene verbeten.
- 3.) Vor den Beschicken der Manskurekammer ist in jeden Falle
   die Genrestorebe annustelles.
- 4.) Penentes Out darf nicht in die Gaskanner geboucht werden. 5.) Des Früfgerit für den Hestgassachweis ist auf seine de -
- branchesfhigteit udebontlich einem durch den apotheter des K.L.Matthausen aschprifes zu lassen.
- 6.) Bei der Beschistung der Gaskamer sind sämtliche füren and Fenster geöffnet zu helten. Die Kleidungssticke, Decken, u. s. v. verden ohne Pressung auf die vorgeseitenen Gestelle aufgehangen.
- 7-) Bankden die Kenser beschickt ist, muß diese durch eine halbe Stunde auf eine Hindesttemperatur von 25° erwirkt worden. Sedann werden die Femter und filmu geschlessen und mit Pupierstreifen gandicht vertlebt. Me die Femner geschlessen werden, ist die Gambangsöffnung zu schließen. Alsdaum wird eine Cyklen-S-Richse im Freien geöffnet und der Inhelt an dar vergesehenen Stelle von außen in die Kamzer geschichtyt. Der Schieber wird geschlossen und mit Pupierstreifen gandicht vertlebt. Diese Arbeit darf mur mit aufgesetzter Gammanke (Upenlalfilter) vergenommen werden.
- Enchdem die Tamer wöllig gandicht geschlossen ist, wird der in der Tamer befindliche Ventilator eingeschaltet.

Document 1

 Die Hawirkungsseit der Rausaure auf die zu entweeenden Gegenstände hat 2 Standen zu betragen.

10.) An joder feite der Kamer and in Verrun ist bei gangefüllter Kamer ein großen Schild anzebringen mit der Inschrift:

"Achtung i Lebenngefuhr i Kammer vergust i "

Li.) Hoch beendster Kizwirkungszeit ist sundchet die Gaschungseffmang von sulen, bei eingeschaltsten Kammervantilater,
su öffman, alsdann werden skatliche Feneter und die für
von sulen geöffnet. Auch diese Arbeiten dirfen nur mit
auferestster Gammare (Spanialfilter) annereführt werden.

12.) He Entliftungment hat mindestens 1 1/2 bis 2 Stunden -am betragen.

13-) Prihestens mach 1 1/2 Stunden mmi, von außen, an einem Fenster die Gegreetprobe vorgenommen werden. 188 die Gegreetprobe mech positiv, iet die äntlüftungsmeit moch na verlengere. Die Vorunhme der Gegreetprobe ist im jedem Falle mit aufgesetzter Gennegte vorzunehmen.

14-) Frihectens math 2 Stunden kann, je mech den ausfall der Gasrettprobe, die Eanner nusgeriunt werden. Des ausgemann der Eanner hat in jeden Falle, such bei negativer Gasrestprobe, mit nefgesetster Gamanke an erfolgen.

15.) Entresto Eleifangastiche, Docken, u. n. w. dürfen erut wieder in Benitzung genemen, benw. zur Wiederei gegeben werden, wenn sie venigatens 6 Etunden gründlich gelüftet oder aber ausgeziepft werden sind.

16.) Et ist auf des strongste verbeten, die Gaskanner allein zu betreten. Jeder der die Gaskanner betritt, mus wenigstens durch einen sweiten Rann unter Beobechtung gehalten werden, damit dieser bei einen verkommenden Unglücksfall helfend eingreifen zann, auch diese 2. Person hat selbstverständlich die Gaskante aufzunetben.

17.) Et ist stets griffbereit ein Kasten sur ersten fille vorrätig zu halten. Mieser Kasten dient ausschließlich sur ersten Higfe bei Unfällen in der Maussurekanner. Er enthält außer dem erforderlichen Ritteln eine gennam Gebruuchkanmeibung, Rit dem Inhalt der Gebrauchkanseisung is needed for its implementation, which has to be available on the premise according to  $\S$  7:

2 small clear bottles of solution I (2.86g of copper acetate per 1 liter of water),

2 small brown bottles with solution II (475 ccm at room temperature of a saturated solution of benzedine acetate, filled up with water to 1 liter),

1 small test-tube with cork plug to store the wetted paper strips,

2 clear test-tubes with copper acetate for half a liter of solution I.

2 brown test-tubes with benzedine acetate powder for one half liter of solution II,

1 color chart

Blotting paper strips.

This equipment has to be ready on the premises.

Test procedure:

Fill the mixing container with equal amounts of solutions I and II, shake well after closing with the plug, moisten the lower half of a couple of blotting paper strips by emerging them into the mixing container and store each strip in a closed test tube until ready to be used. The freshly prepared paper strips will clearly turn blue within 7 seconds if there is danger of hydrocyanic acid poisoning within the tested area".

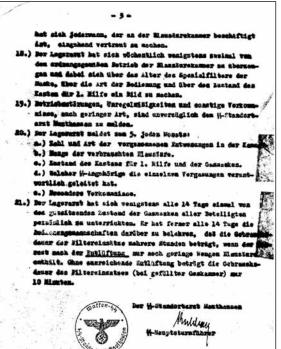
The "Directive for the use of the directive about fumigation of vermin with highly poisonous materials" of November 4, 1932, regulated the "arrangement and use of fixed rooms for fumigations."

The "Circular of the Reichsminister for Nutrition and Agriculture and of the Reichsminister of the Interior" of November 4, 1941, combined all previous instructions, including those about the gas residue test. About the application of gas masks the document established:<sup>9</sup>

"It has to be especially emphasized that it is necessary

to renew the gas mask inserts on time. A gas mask insert can only be used for one hour while working in air containing up to 1 percent by volume of hydrocyanic acid.[10] In air with a higher concentration of hydrocyanic acid (up to 2 percent by volume<sup>[11]</sup>) the inserts can only be used for half an hour. The inserts shall not be older than two years. These limits have to be obeyed, even if any effects of the warning ingredient, which were added hydrocyanic acid, cannot be noticed."

The "Directives for



the Application of Hydrocyanic acid (Zyklon) for the Fumigation of Vermin (Disinfestations)", <sup>12</sup> issued by the Health Institute of the Protectorate Bohemia and Moravia in Prague comprised all essential directions for a correct disinfestation with Zyklon B. With regard to the first-aid in case of poisoning, each fumigator had to carry with him the directive: "First-aid in Cases of Poisoning with Hydrocyanic acid", and each disinfestation team had to have at its disposal "1 set of the necessary equipment to inject lobelin. Vials with 0.01 g lobelin. (Cardiozol), Veriazol tablets." <sup>13</sup>

But were these directions also valid for concentration camps?

# 3. The Rules for the Handling of Hydrocyanic Acid for Disinfestation in the Gusen camp

A little document gives a complete answer to this question. It is a "Service Instruction for the Operation of the Hydrocyanic Acid Fumigation Chamber in the Concentration Camp Gusen," which was prepared by the SS camp physician of the Concentration Camp Mauthausen, SS Hauptsturmführer Eduard Krebsbach. The following is the complete text:<sup>14</sup>

"SS camp physician Mauthausen

Mauthausen, 2/26/1942

Service Instruction

for the Operation of the hydrocyanic acid fumigation chamber in the Concentration Camp Gusen

The work with and in the hydrocyanic acid fumigation chamber is extremely dangerous if the following operational instructions are not precisely followed.

During the work inside the hydrocyanic acid chamber, the supervising and working personnel must wear special work clothes, which are tied closed at the hands and feet. After completion of work the work clothes must be immediately taken off and kept in the front room. It is strictly forbidden to take work clothing to the living area.

Before entering the hydrocyanic acid chamber in order to load it, is absolutely necessary to test for gas residues.

Loading moist articles into the gas chamber is not allowed.

The gas residue test equipment has to be checked weekly by the pharmacist of the concentration camp Mauthausen for its usefulness.

During the loading procedure of the gas chamber, all doors and windows are to be kept open. Pieces of clothes, blankets, etc. are to be placed on the racks provided.

After the chamber is loaded, it has to be heated during half an hour to a minimum temperature of 25°C. After that the windows and doors have to be closed and sealed gastight with paper tapes. Before closing the windows, the gas exhaust openings have to be closed. Then a can of Zyklon B is to be opened outside in open air and the content has to be poured at the provided location from the outside into the chamber. The Zyklon B inlet sliding door has to be closed and sealed gas tight with paper tape. The work can only be performed after putting on a gas mask (special filter).

After the chamber is completely closed gastight, the ventilator inside the chamber has to be switched on. The exposure time of the hydrocyanic acid on the articles to be disinfested has to be 2 hours.

A large sign with the inscription: 'Attention! Danger! Chamber being gassed!' has to be attached at each side of the chamber and in the front room.

After completion of the gassing time, the gas exhaust opening has to be opened from the outside, while the chamber ventilator is switched on. Also, all these tasks are only allowed to be done with the gas mask (special filter) put on.

The exhaust time has to last at least 1½ to 2 hours.

After 1 hour at the earliest, the gas residue is to be tested at one of the windows. Should this test prove positive, the exhaust time has to be extended. The execution of the gas residue test can only be done with the gas mask on.

After 2 hours at the earliest, depending on the results of the gas residue tests, the articles shall be removed from the chamber. The unloading of the chamber can only be done with gas masks on, even if the gas residue test was negative.

Fumigated pieces of clothes, blankets, etc. can only be used, or taken to the laundry, after being thoroughly aired for at least 6 hours or treated with rug beaters.

It is strictly forbidden to enter gas chambers alone. Everyone who enters a gas chamber has to be observed by at least one other man, so that he can assist in case of an accident. [15] The second, of course, also has to wear a gas mask.

A first-aid kit must always be available and ready to be used. This kit serves exclusively for first-aid in case of accidents in the hydrocyanic acid chamber. It contains, besides the necessary medications, accurate instruction for their use. Everyone who is working with the hydrocyanic acid chamber has to be thoroughly familiar with these directions.

At least twice weekly, the camp medical doctor has to check out the correct operation of the hydrocyanic acid chamber, the age of the special mask filters, and the condition of the first-aid kit.

Operational problems, irregularities, and other occurrences, even of lesser importance, have to be reported immediately to the SS camp physician Mauthausen.

On the fifth of each month the medical camp physician reports:

Number and type of fumigations performed in the chamber.

Quantity of hydrocyanic acid used.

Condition of the first-aid kit and the gas masks.

Which SS members were responsible for the individual gassings.

Special occurrences.

At least once every two weeks the camp physician has to personally check the fitting of gas masks of all participants. Furthermore, every two weeks he has to inform the operating teams that the usable time of the filter inserts lasts several hours in case there are only minor residues of hydrocyanic gas after the ventilation. Without sufficient ventilation the usable time of the filter inserts (with the gas chamber filled) is only 10 minutes.

The SS camp physician Mauthausen

Krebsbach

SS Hauptsturmführer".

# 4. Gas Residue Test Kit, Gas Residue Test, and the Alleged Homicidal Gas Chambers

The "Service Instruction for the Operation of the Hydrocyanic Acid Fumigation Chamber in the Concentration Camp Gusen" met the civilian standards in all respects. They originated without doubt from a direction by the Office Group DIII (medicine and camp hygiene) of the SS WVHA and are therefore also valid for the Auschwitz camp. The gas chambers inside the fumigation barracks 1 and 2 (buildings 5a and 5b) of Birkenau are the counter-piece of the fumigation chamber of Gusen. SS Hauptsturmführer Eduard Krebsbach, the author of the service direction above quoted, was in Auschwitz in February/March 1943 as a substitute for the SS camp physician SS Hauptsturmführer Eduard Wirth. <sup>16</sup>

According to several representatives of the established historiography, the concentration camp Mauthausen had a homi-

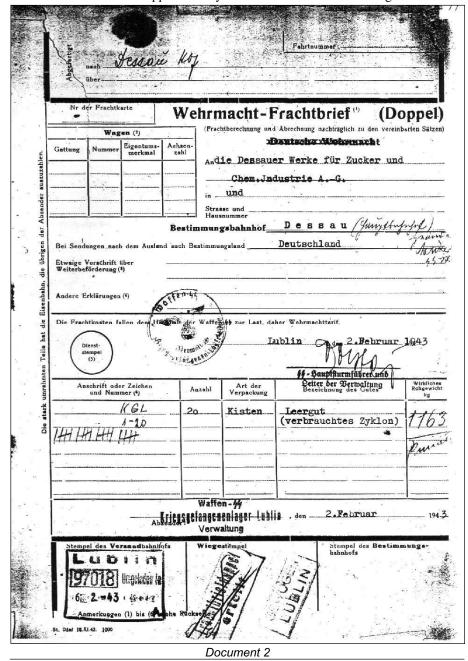
cidal gas chamber that used hydrocyanic acid<sup>17</sup> after autumn 1941. However, this was in reality a circulation type disinfestation chamber. 18 Therefore the comparison between the concentration Mauthausen and Auschwitz is perfectly valid, especially if one considers that the Construction Office of Mauthausen was in continuous contact with the Topf company. 19 The claim is ridiculous that the SS Construction Office of Mauthausen would have turned directly to the Topf company for the order of 10 gas residue test kits for the alleged homicidal gas chambers, bypassing the camp physician Krebsbach, whose responsibility it was to store these devices and to supervise the alleged "homicidal gassing," and in the same vein the theory that the Central Construction Office of Auschwitz went directly to the Topf firm with their request to order such gas test kits. bypassing the SS camp physician Wirth, is completely absurd.

But another even more important problem comes up. The gas residue test was, according to the documents, requested for the disinfestation chambers and should therefore logically also be required for the "homicidal gas chambers," assuming that these existed.

The danger of poisoning threatened not only the so-called "Sonderkommandos" – that is, the inmates who are said to have carried the corpses out of the homicidal gas chambers – but also the SS men who worked in the crematoria.

Furthermore, inmates also worked in the fumigation chambers, organized in so-called work commandos. If their safety had to be warranted by the service directive quoted above, then the same should also apply to the so-called "Sonderkommandos."

Under these circumstances, a gas residue test would have to be done for each of the alleged homicidal gassings. This procedure would have been a life-saving must for the operators of the alleged gas chambers in the so-called "bunkers" as well as in Crematoria IV and V, because these were not equipped with mechanical ventilation systems. But none of the self-appointed "eyewitnesses" of the "Sonderkommandos" has ever mentioned the gas residue test. The fact that, according to some of these "witnesses." the inmates who were ordered to drag the "gassed" out of the "gas chambers" wore gas masks does not make the gas residue tests superfluous, because according to the "Service Instruction for the Operation of the Hydrocyanic acid Fumigation Chamber in the Concentration Camp Gusen," the fumigation chamber could only be entered "with gas masks on [...] even if the gas residue test was negative." Furthermore, the self-appointed "eyewitnesses" have no knowledge of two fur-



ther essential facts about the application of Zyklon B. The first point is about the inert Zyklon B carrier granules, <sup>20</sup> which were returned as "used Zyklon" to the Dessau factory, where they were recycled. <sup>21</sup> The "Directives for the Application of Hydrocyanic Acid (Zyklon) for the Fumigation of Vermin (Disinfestation)" mentioned above gave the following instruction about this: <sup>22</sup>

"Remove the used Zyklon remains from the gassed rooms. In general they should be returned to the factory together with the cans and boxes."

The second point refers to the rate of release of hydrocyanic acid from the inert carrier substance. The Soviets made an experiment in the camp Majdanek in August 1944 with two cans of Zyklon B with 1,500 grams content. They opened the cans at an outside temperature of 23 to 28°C and weighed them after two hours: one then weighed 2,330 grams, the other 2,310 gram. <sup>23</sup> Because the weight of a full can was 3,750 gram, of which 1,500 g was hydrocyanic acid, 1,650 g the inert carrier substance and 600 g the empty can, there was in each can still 80 or 60 g of hydrocyanic acid left over after two hours, which means that within that time interval 95% and 96%, respectively, of the hydrocyanic acid must have evaporated. This corresponds fairly closely to the evaporation tables of hydrocyanic acid from the carrier material Erco, which was published by R. Irmscher in the year 1942. <sup>24</sup>

However, according to the "eyewitnesses" the doors to the "gas chambers" were opened and the corpses removed only a few minutes after the doors had been closed. For example, the self appointed members of the "Sonderkommando" made the following statements about this:

According to Filip Müller, two minutes passed between the closing of the doors and the removal of the corpses;<sup>25</sup> seven minutes according to Charles Sigismund Bendel;<sup>26</sup> seven to eight minutes according to Henryk Mandelbaum;<sup>27</sup> 15 minutes according to Dov Paisikovic;<sup>28</sup> 20 minutes according to Miklos Nyisli.<sup>29</sup>

The service instruction quoted, however, requested a gas residue test after not less than one and a half hours of forced ventilation!

What I want to emphasize is not so much the evident implausibility of a procedure where the allegedly homicidal gas chambers were opened at a time when the hydrocyanic acid was just starting to evaporate, but rather the fact that none of the self-appointed eye-witnesses ever made a comment about this procedure, which would have put the inmates as well as the SS men in immediate danger to life.

Furthermore, not a single "eyewitness" mentioned the use of "special work clothes", although these would have been necessary. As experience has shown, hydrocyanic acid can be absorbed through the skin; the first symptoms of such a poisoning appear "after a stay of 2-5 minutes in an atmosphere with 1 percent of hydrocyanic acid by volume, in spite of good breathing protection." In fact the aforementioned "Directives for the Application of Hydrocyanic acid (Zyklon) for the Fumigation of Vermin (Disinfestation)" also noted the possibility of "Poisoning though the skin." <sup>31</sup>

Furthermore, not a single "eyewitness" mentions the enormous consumption of gas residue tests and special filters,

which would have been necessary in view of the claimed mass gassing of people for many years. For example, it is documented that the local administration of the concentration camp Majdanek ordered from the firm Tesch and Stabenow on June 3, 1943, "200 pieces of breathing inserts 'J'" for Zyklon B, which were intended to be used for the disinfestation installations of the camp, <sup>32</sup> and there was undisputedly much less Zyklon used in Majdanek than in Auschwitz!

Finally, not a single evewitness ever mentioned the first-aid kit or the "kit for life saving injections under the skin," which are mentioned in the direction of March 25, 1931, or the medications contained in this kit, like lobelin and caffein-sodiumbenzonate, as well as sodium nitrite and sodium thiosulfate.<sup>33</sup> Especially informative in this connection is the testimony of physician Dr. Miklos Nyiszli, who allegedly belonged to the "Sonderkommando" of Birkenau and therefore must have had regular access to these medications, but did not mention a single word about this. When he came up with the fairy tale about the girl who was miraculously saved after a gassing, he only mentioned briefly a therapy with "three injections," although he was normally not stingy with details.<sup>34</sup> What in the world was injected? Since he, a trained physician(!), believed that Zyklon B was "Chlorine in granular form," one can easily imagine what kind of "help" he would have administered to SS men or inmates in case of a hydrocyanic acid poisoning: he would have poisoned them point-blank, and the "miraculously saved" girl would have been, in his story, the first victim!

The uniform silence of all "eyewitnesses" about all these aspects of the application of Zyklon B – central and interconnected with each other – leaves only one explanation possible:

None of these "witnesses" had ever attended a homicidal gassing!

### **Notes**

- <sup>1</sup> Vierteljahreshefte für freie Geschichtsforschung, 2(1) (1998), pp. 13-22.
- <sup>2</sup> Reichsgesetzblatt, 1919, No. 31, S. 165f.
- <sup>3</sup> Reichsgesetzblatt, 1927, part I, no. 41, p. 297.
- <sup>4</sup> Reichsgesetzblatt, 1931, part I, no. 12, pp. 83f.
- <sup>5</sup> *Ibid.*, S. 84.
- <sup>6</sup> VMBl., 1931, column 792-796.
- <sup>7</sup> *Ibid.*, column 794.
- Reichsgesetzblatt, 1932, part I, no. 78, pp. 539f.
- F. Puntigam, H. Breymesser, E. Bernfus, Blausäuregaskammern zur Fleck-fieberabwehr. Berlin 1943, p. 108.
- 1 Vol.% = 12 grams per cubic meter.
- <sup>11</sup> 2 Vol.% = 24 grams per cubic meter.
- <sup>12</sup> NI-9912.
- <sup>13</sup> *Ibid.*, p. 2.
- Offentliches Denkmal und Museum Mauthausen. Archive, M 9a/1; see document 1.
- This is the reason why doors to disinfestation chambers are equipped with a peep hole (except for the "standard chambers" working according to the circulation system).
- <sup>16</sup> See p. 146 of this issue.
- Eugen Kogon, Hermann Langbein, Adalbert Rückerl et al. (ed.), Nationalsozialistische Massentötungen durch Giftgas. Eine Dokumentation, S. Fischer Verlag, Frankfurt/Main 1983, p. 245.
- See for this my article "KL Sachsenhausen. Stärkemeldungen und 'Vernichtungsaktionen' 1940-1945," in: *Vierteljahreshefte für freie Geschichtsforschung*, 7(2) (2003), pp. 173-185.
- <sup>19</sup> The correspondence in this matter can be found in the German Bundesarchiv Koblenz, NS4, Ma/54.
- Diatomaceous earth in granular form (commercial name: Diagrieß), gypsum ("Erco") or cardboard discs ("Discoids").

- Wehrmacht bill of lading to administration of POW Lublin of Feb. 2, 1943, re. shipping of 1,163 kg "used Zyklon" to the Dessauer factory. APMM (Archive of the National Museum Majdanek), sygn. I. d.2, p. 77; see document 2.
- <sup>22</sup> NI-9912, p. 4.
- <sup>23</sup> J. Graf, C. Mattogno, Concentration Camp Majdanek, Theses & Dissertations Press, Chicago, IL, 2003, pp. 127f.
- W. Lambrecht, "Zyklon B eine Ergänzung," in: Vierteljahreshefte für freie Geschichtsforschung, 1(1) (1997), pp. 1-5. Table on p. 3.
- F. Müller, Sonderbehandlung. Drei Jahre in den Krematorien und Gaskammern von Auschwitz, Steinhausen, Munich 1979, p. 215.
- 26 "Les crématoires. 'Le Sonderkommando'," in: Témoignages sur Auschwitz, Paris 1946, p. 163.
- <sup>27</sup> Höß trial, vol. 26, p. 152.

- 28 "Un survivant du Sonderkommando, » in: Auschwitz, Julliard, Paris 1964, p. 161.
- <sup>29</sup> M. Nyiszli, Im Jenseits der Menschlichkeit. Ein Gerichtsmediziner in Auschwitz, Dietz, Berlin 1992, p. 36.
- <sup>30</sup> H. Betke, "Blausäurevergiftung infolge Aufnahme durch die Haut," in: *Zentralblatt für Gewerbehygiene und Unfallverhütung*, October 1931, Heft 10, p. 249.
- <sup>31</sup> NI-9912, p. 2.
- <sup>32</sup> J. Graf, C. Mattogno, op. cit. (note 23), pp. 198.
- F. Puntigam, H. Breymesser, E. Bernfus, op. cit. (note 9), pp. 84f.
- <sup>84</sup> M. Nyiszli, *op. cit.* (note 29), p. 79.
- M. Nyiszli, Boncolóorvosa voltam az auschwitz-i krematóriumban, Oradea, Nagyvárad, 1946, p. 35. The German translation of this book, as quoted in previous notes, ignores this definition (note 29, p. 36).

# What happened to the Jews in Poland?

By Carl O. Nordling

It belongs to general education to know that the National Socialist regime exterminated about six million Jews, about three million thereof being Polish Jews. The Holocaust supposedly implies that only a fraction of the German Jews and the French Jews were exterminated and less than half of the Hungarian Jews. In contrast to this, the Polish Jews are believed to have been wiped out almost completely. If this holds good, the fate of the Polish Jews would certainly constitute a veritable Holocaust. This applies even if it should turn out that the Jews from other European countries were not systematically murdered at all, but just persecuted and deported to places where many died. What happened to the Jews of Poland is crucial to our evaluation of the scope of the Holocaust. It is certainly worthwhile to look thoroughly into the problem. To start with, let us cover the "authorized" version.

In the 1961 version of his book *The Destruction of the European Jews*, Raul Hilberg states that 50,000 or 1.5% of the Jews of Poland survived the Holocaust.<sup>1</sup> 24 years later, in the 1985 version of the same book, the same author states that the number of survivors was about 350,000 or 10% of the total.<sup>2</sup> Naturally, one wonders how trustworthy such figures are if they can easily sevenfold within 24 years. Will the number of Jewish survivors keep changing in Hilberg's imagination?

Luckily, there are three other standard works in the field, the *Encyclopaedia Judaica*,<sup>3</sup> the *Encyclopedia of the Holocaust*<sup>4</sup> and *Dimension des Völkermords*.<sup>5</sup> Let us see what they say about the war time fate of the Jews in Poland.

According to the *Judaica*, there were 3,351,000 Jews in Poland in September 1939.<sup>6</sup> From these, 55,509 are said to have been registered as survivors in June 1945. This number is said to comprise Jews having survived in Poland and Jews who returned from their wartime sojourn in the USSR. Another 13,000 Polish Jews are said to have survived as members of the Polish Army, and 1,000 would have survived posing as "Aryans" (and for some reason not counted among the 55,509). To these, the *Encyclopedia Judaica* generously adds 250,000 survivors in the USSR and 50,000 in camps in Germany, thus bringing the total up to 369,000 or 11% of those presumably present in 1939.

The *Encyclopedia of the Holocaust* gives a total of 380,000 survivors, 165,000 thereof having returned from the USSR and 75,500 having survived in Poland. These two groups, comprising altogether 240,500, are said to have registered in Poland in June 1946. The rest, 139,500, would presumably be Jews who survived abroad and stayed abroad after the war. Even those who returned to Poland seem to have been eager to shake the Polish dust off their shoes as soon as possible. The *Encyclopedia of the Holocaust* tells us that within the next year 160,500 of the registrees left Poland, leaving only 80,000 behind. Apparently, Poland was not a preferred place of abode for the Polish Jews when Poland had become practically "deutschenrein" (clear of Germans) and surely free of National Socialists.

Dimension gives the number of 2,700,000 Polish victims of the Holocaust. The number of Jews in hiding is said to have been 300,000 or 100,000 according to various researchers. Dimension further quotes a certain Shmuel Krakowski who estimates the total number of survivors at 80,000, including both "illegals" and camp internees who managed to survive. Dimension reduces the number of returned Jews from the USSR to 130,000, but states on the other hand that no less than 98,071 Jews were members of the Unit of Polish Patriots (within the Red Army). Many other diverging figures are mentioned, and finally Frank Golczewski, the author of the chapter on Poland, decides on 300,000 as the "realistic" number of survivors "regarding the Jews living within the borders of the Polish State after 1945" (whatever that may mean).

To sum up: The standard works provide no unambiguous information about how the Holocaust befell the Jews of Poland. Much is pure speculation, and in general it all depends on the veracity of a list on page 495 in *Dimension* telling us that 2,019,000 Polish Jews were exterminated in the camps of Kulmhof, Sobibór, Belzec, Treblinka, Auschwitz, and Majdanek (974,000 thereof in Treblinka alone). About 700,000 would have died in ghettos, in labor camps or would have been murdered by *Einsatzgruppen* or by ordinary criminals.

Thus, the figure of 2,700,000 victims seems to require that about two million of them were exterminated by the Germans.

*Dimension* offers no proof, however, of even two thousand people, let alone two million, being actually put to death in the camps mentioned. And it is well known that the usual evidence for mass murder is totally missing in the areas where these camps were located. No mass graves, no heaps of human bones or human ashes are to be found there.

One gets a similar impression from a generally very well informed report by Eugene M. Kulischer of 1943: *The Displacement of Population in Europe*. This book contains detailed data about deportations of Polish Jews. The author quotes sources like *The Black Book of Poland* (1942), S. Segal, *The New Order in Poland* (1942), *Poland Fights* (1942), *Contemporary Jewish Record* (April 1943), and *Polish Review* (1943). Yet still, there is nothing in it that indicates knowledge of the murder of hundreds of thousands of Jews, which are said to have already been exterminated in Auschwitz, Belzec, Chelmno, and Treblinka by the end of 1942, according to *Dimension*.

Let us therefore disregard the figure of 2,019,000 exterminated Polish Jews and pretend temporarily that we know nothing about the number of extermination victims and gas chambers. Let us consider the most probable course of events without any preconceived ideas about the number of exterminated Jews.

The official version seems to be based on the assumption that the Polish Jews behaved like a flock of sheep readily led to the slaughterhouse. Let us assume instead that they were as bright and observant as people are in general, and that they took the obvious measures to protect themselves from menacing dangers.

Let us start from the last census in Poland before the war, in 1931. It registered 3.1 million Jews in Poland. We have every reason to assume that this number had fallen drastically by September 1939. Considering the situation in Poland in those years, a substantial Jewish emigration would have been the natural outcome of the circumstances. Prior to 1933, large numbers of Polish Jews had emigrated to the United States, to Germany, and to France. Many Polish Jews had relatives in the USA which facilitated emigration. This ongoing emigration certainly received an impetus when Hitler assumed power in Germany (1933) and the Polish government endorsed (1937) Jabotinsky's plan to transfer 1.5 million East European Jews to Palestine within a decade (*Encyclopaedia Judaica*).

Finally, in October 1938, the Polish government issued a decree making Polish passports invalid for re-entry into Poland without official prolongation. The decree was primarily directed against Polish Jews living in Germany. The German government reacted to this by transporting the Polish Jews residing in Germany with special trains to the German-Polish border in order to enable those Jews to renew their passports before they expired. The Polish border troops, however, refused to let those Polish citizens enter Polish territory, even though their passports were still valid. With those thousands of Jews who found themselves in "nowhere" land between Germany and Poland for several days until Germany finally had to give in and re-admit the then stateless Jews, was the couple Grynspan, parents of Herschel Grynspan, who at that time lived in Paris. After he learned about the situation of his parents, he as-

sassinated the German embassy secretary Ernst von Rath, who, as is well known, died as a result of the injuries on November 9<sup>th</sup>. From this event arose the so-called "Reichskristallnacht," the pogrom against the Jews.

Considering the official and general social anti-Semitism, which was raging in Poland during that period, which was comparable or even worse than the German version, it would not be surprising if the Jewish emigration from Poland was extremely intense at the end of the 30s right up to the outbreak of war. We have seen above that the Polish Jews shunned Poland even after these threats were removed. It is therefore very likely that the Polish Jewry lost some 350,000 through emigration (as well as some 100,000 through natural decrease) in the period 1933 to 1939. Zukowski refers to Polish studies showing that about 350,000 Jews had emigrated to overseas countries in the period 1918-1938. Many emigrants probably left Poland during the very months preceding the German assault, as they had feared precisely this happening. Says *e.g.* Zygmunt Nissenbaum: 11

"The outbreak of the war came as no surprise to us, we all had feared it for a long time..."

Then came the partition of Poland. About 1,830,000 Jews would have landed up on the German side according to Dabrowska, Waszak and Grynberg, 12 that is, if everybody had stayed where he was. Dr. Richard Korherr, however, stated in his famous Report<sup>13</sup> that the number of Polish Jews in German controlled area decreased by 763,000 through emigration and excess of deaths over births between 1939 and 1942. More recently it has been calculated that as many as 850,000 Jews escaped out of the German-to-be zone during the campaign and the next few months. 14 This figure, too, seems astonishingly high at first sight. But let us compare this with other similar events. For instance, no less than 1.5 million Belgians fled to France during the short Western campaign in 1940. And still later a whole 90% of all the Danish Jews fled over the sea when they realized that they were threatened. In contrast, there was no sea to prevent people from escaping to the eastern part of Poland, the territory that the Red Army occupied a couple of weeks later. Even Gentile Poles fled by the multitude.

We should expect the Polish Jews to have had an even better preparedness for flight than the Belgians and the Danish Jews. Also, the Germans wanted the Jews out of their zone just as they wanted them out of their zone in France a year later. <sup>15</sup> It was only a year later, in the summer of 1940, that the Jews were forbidden to leave Poland. <sup>16</sup> But even as late as in 1942, Jews are noted to have fled from Poland. A report from an SS man, dated Lodz, July 2, 1942, says that Jews on the countryside "are constantly trying to leave their home districts in order to cross the green border near by." One example is Prof. Herbert A. Strauss (\*1918), who left German controlled territory one year after his deportation into the Warsaw ghetto. <sup>18</sup>

If we stick to Sanning's figure of 850,000 Jewish refugees on the Soviet side, there would have been altogether about 1.8 million Polish Jews in Soviet custody in the spring of 1941. This corresponds to the estimates by Elizibieta Hornowa (1,694,000) and Eugene Kulisher (2,000,000). Other authors have mentioned figures from 500,000 to 1,200,000.

Those who managed to flee to some other country than the

Soviet Union were the lucky ones. Most of the Jews, however, had bad luck, to say the least. During the first days of the attack many Jews died, together with lots of their Gentile countrymen. According to the *Encyclopaedia Judaica*, 32.000 Jews would have fallen in battle, fighting as soldiers of the Polish Army, while another 20,000 would have been killed in the bombing of Warsaw. These figures are inconceivably high. Most certainly they are greatly exaggerated. Considering the total number of Polish losses, it seems reasonable to assume some 10,000 Jewish soldiers and, let us say, a maximum of 2,000 civilian Jews fell victim to the military campaign in September 1939. (The civilian losses among Finland's 3.8 million population amounted to 600 persons killed – resulting from frequent bombing during the Winter War 1939-40 that lasted 105 days.)

After the losses and the exodus in 1939, there would have been left a hypothetical number of 838,000 Jews in the German part of Poland. What happened to them?

Let us make a spot check. For want of anything better, we may look at the 67 Polish Jews born 1860-1909 who were prominent enough to be mentioned in the Encyclopaedia Judaica as having been living in the German-occupied part of Poland in January 1940. We find that 13 of them (19%) managed to leave the country during 1940 and 1941. 54 stayed behind, and out of these 33% ended up in concentration camps, 4% in POW camps, 19% were murdered (outside the camps) and 44% escaped any type of German arrest and assault. Apparently, the German persecution of Jews in Poland was not particularly efficient. These 54 individuals represented the Jewish 'intelligentsia'. According to National Socialist ideology, the Jewish intelligentsia was regarded as the most harmful group of people. Certainly the National Socialists found it most urgent to make off with all Jewish professors, authors, political leaders and other such figures in occupied Poland, if they pursued such a policy. We may assume that they were a little bit more indulgent towards ordinary tailors, shoemakers, musicians, and shopkeepers. (Especially tailors and shoemakers were in great demand in wartime Germany.) On the other hand, emigration was more difficult to accomplish for an ordinary Jew than for a member of the intelligentsia.

Considering the fate of the 'VIP Jews' of Poland, it seems likely that about 400,000 out of the Polish Jews ended up in German camps sooner or later, while about as many others (hypothetically 438,000) stayed in the ghettos or in hiding. Jews of the latter group would certainly not have been gassed to death, but otherwise they would have suffered many hardships. They would either have survived the war by the skin of their teeth or died from old age, epidemics, starvation, occasional murder, enemy bombing, or – in the case of Warsaw – been killed in action during an uprising.

It is well known that the Germans ordered the Polish Jews to concentrate in the city ghettos, to begin with. The largest of these was the Warsaw Ghetto. Since it is likely that a considerable part of Warsaw's 400,000 Jews had fled before and during the campaign, there may have been some 200,000 (or 300,000 at the most) living in the Ghetto. A considerable number of Polish Jews (61,000 according to *Encyclopaedia Judaica*) languished in POW camps for years, and we may therefore consider the number of Jewish internees in the civilian camps to

have been about 340,000 (out of the 400,000 internees estimated above).

The death rate in wartime prison camps has proved to be remarkably high in many cases. After the civil war in Finland in 1918 the death rate among the imprisoned insurgents reached 11% during a single month. Of all the internees about 16% died before they were released although the mean duration of internment was only four months.<sup>20</sup> The American POWs in North Korean camps suffered a death rate of 39%. 21 The Red Army soldiers in Finnish POW camps during the Finno-Soviet war of 1941-44 suffered a death rate of 29%. Of the Finnish soldiers in Soviet prison camps only 30% returned after the war. Most of the remaining 70% probably died in the camps.<sup>22</sup> No intentional killing has been suspected in either case. Considering these figures as well as the typhus epidemics and the scarcity of provisions towards the end of the war, it seems likely that the death rate among the imprisoned Polish Jews stayed within the range of 30-70%. For the sake of a provisional calculation, let us say 50%, or 200,000 (ordinary old age deaths exclusive). We may now summarize the above estimates as follows.

Deaths due to war:	12,000	$\pm 4,000$
Deaths in POW camps:	30,000	$\pm 10,000$
Fallen in uprising:	10,000	$\pm 5,000$
Total of war victims:	52,000	$\pm 19,000$
Deaths in concentration camps		
(excluding old age deaths):	170,000	$\pm 70,000$
Criminal murder		
(e.g. by Pol. and Ger. anti-Semites):	18,000	$\pm 7,000$
Total of persecution victims:	188,000	±77,000

The figure of 170,000 deaths in concentration camps may be compared with a certain sample of Jewish casualties available in Sweden. Outside the Stockholm synagogue there are a number of stone slabs engraved with the names of more than 5,000 Jews who perished under German occupation of their home country and whose relatives or friends are living in Sweden. Nearly 80% of these victims are Jews from Poland. The place of death is noted in most cases (76% of all). Out of the known places of death, 56.5% belong to the six so-called "extermination camps," chiefly Auschwitz (25.1%). J.-C. Pressac has found that 100 trains with Polish Jews were sent to Auschwitz.<sup>23</sup> Such trains usually took 1,000 deportees each, and Pressac speculates that they may have taken up to 1,500 at the most. Let us therefore assume that some 125,000 Polish Jews were deported to Auschwitz. According to Pressac, 49,000 of these were registered in the camp. He assumes that the others were killed, but so far he has not offered any proof that it so happened. Anyway, let us assume that they all died. Since the mortality rate was high among the internees, about half of them may have died as well. Pressac's findings would thus mean that about 100,000 Polish Jews perished in Auschwitz.

Assuming that the deceased Jews listed on the Stockholm monument represent a random sample of Polish Jews, it would follow that about 225,000 Polish Jews perished in the six alleged "death camps" in Poland (56.5/25.1×100,000 = 225,000).

It is obvious that a certain percentage of those who did not die from persecution must have died from normal, civilian causes. During the six years of war it would have been about 10% out of 610,000 making 60,000. At the same time birthrates must necessarily have fallen to a very low standard. Let us assume that 20,000 Jewish children were born in Poland during the entire war. Considering the crowding in the ghettos, the small food rations, and the various hardships of war in general, some additional 100,000 may have died from diseases related to these abnormal conditions. Therefore, without assuming any deaths by *organized* extermination, we find that a total of 400,000 ( $\pm 150,000$ ) Jews may have died in the German parts of old Poland.

There would thus have been a hypothetical number of 470,000 survivors (including new-born babies). After what had happened to them, it seems likely that many of the survivors tried to leave Poland as soon as the war was over and border crossing became a possibility. It also seems likely that a considerable part of the survivors had survived by means of changing their names and appearances from Jewish to Gentile. Suppose that 15% of the survivors (*i.e.* 70,000) did not consider themselves as Jews any more. And suppose that 80% of those persisting as Jews (320,000) managed to leave Poland before June 1946. That would have left 80,000 resident Polish Jews to report themselves to the authorities in June 1946, which was what happened. Twice as many, 160,000, reported as refugees returning from the East.

Whatever the German policy may have been, it is a well-known fact that hundreds of thousands of internees survived the camps until May 1945. E.g. *The Oxford Companion to the Second World War* says that an estimated 300,000 *Jews* (Polish and other) "survived the camps and the death marches [from the camps]." There is nothing telling against the possibility that 150,000 or even 200,000 Polish Jews may have survived the war in German camps.

There remain the 1,840,000 Jews who managed to stay or get outside German controlled territory. These Jews probably also suffered a high mortality rate, especially those who were under Soviet rule – probably the majority. It seems possible that a third or even half of these succumbed before the end of the war. Only a minority of the survivors are likely to have been able to return to Poland after the liberation, considering the many restrictions prevailing in the Soviet Union at that time, as well as a possible lack of information.

A fraction of the Jews under Soviet rule would of course have been overrun by the German Army. If they belonged to any of the categories of party officials, peoples' commissars, civil servants or, irregular combatants, they could have been shot by the *Einsatzgruppen*, according to the orders given. Soviet civil servants were to be shot only if they were Jewish, but the other categories were blacklisted irrespective of race. It is impossible to estimate the number of persons who met their fate in front of the *Einsatzgruppen* rifles. Probably only a small fraction of those killed behind the eastern front were Polish Lews

Thus, there could well have been some 1.4 million survivors compared to the 380,000 of the 'authorized' version. That is to say that there may have been about one million unreported survivors alongside with the 380,000 reported ones.

The most probable total number of victims of the German

persecution seems to be of the magnitude of 200,000, give or take. A fraction of these were certainly killed by Germans, but there is no evidence indicating that this was done as a part of an extermination program. About one million Polish Jews probably died in places other than the German concentration camps and firing squad grounds. These deaths are regrettable consequences of the war and of anti-Jewish politics prevailing on both sides of the eastern front, but they cannot really be said to constitute genocide in the proper sense of the term.

Although Polish Jewry suffered enormous losses both in number and in social and personal values, the demographic outcome does not indicate an intentional extermination running into millions. The Polish Jewry was dissolved as an ethnic entity, but this is not what people generally have in mind when the word "genocide" is used. (*Ethnoclad* would perhaps be a proper term for this crime, from Greek *ethnos*, people, and Latin *cladis*, ruin, disaster.)

As far as human losses are concerned the Polish Jews may be compared with the age group of Russian males born between 1909 and 1923, or with the population of Leningrad. These two groups lost about one third of their numbers. As for the ethnic destruction, the fate of the Polish Jewry may be compared with that of the ethnic entities of Germans existing east of Germany's new frontier in 1945. This would certainly share the name of *ethnoclad* if such a term were applied. A heavy burden of guilt falls on those responsible for *all* these catastrophes, but at least in the case of the Polish Jews we have no evidence of an intentional large-scale extermination.

# Notes

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- <sup>20</sup> J. Paavolainen, *Röd och vit terror*. Stockholm 1986, pp. 182f.
- <sup>1</sup> *Ibid.*, p. 183.
- <sup>22</sup> Uppslagsverket Finland, vol. 2, Helsingfors 1983, p. 132.
- <sup>23</sup> J.-C. Pressac, *Die Krematorien von Auschwitz*, Piper, Munich 1994, pp. 196f
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# The Blue Color of the Jewish Victims at Belzec Death Camp – and Carbon Monoxide Poisoning

By Charles D. Provan

### 1. Introduction

Fritz Berg's position on diesel toxicity has been revised and published in *Dissecting the Holocaust*, under the title "The Diesel Gas Chambers: Ideal for Torture – Absurd for Murder." In the opinion of this author, Berg's conclusion is absolutely in error, and provably so. It is actually easy, fast, and cheap to mass-murder people with diesel exhaust.

I thought it would be good to show some of the errors in Berg's article and post them on our website. We will begin with this article, mainly on a relatively easy subject – that of color.

There are two outside witnesses to the gassing of Jews at the Nazi extermination camp of Belzec in Poland, namely Kurt Gerstein and Wilhelm Pfannenstiel. Both were Germans, and both were members of the Waffen SS, officers of Hygiene. Though on separate missions, they traveled together from Germany to Poland in August of 1942, visiting Belzec. The exact dates they gave for their time at Belzec are, in this author's opinion, somewhat doubtful.<sup>2</sup>

While Kurt Gerstein has been criticized often and severely by many Revisionists over the years, attacks upon his temporary companion and witness have been much more subdued. This is perhaps because Pfannenstiel is more restrained, or because he became friends with the "Father of Revisionism," Dr. Paul Rassinier, whom he convinced that some gassings of Jews in WWII had a factual, though "wild" basis (that is, unauthorized by the German Government). Rassinier regarded Pfannenstiel as the only convincing eyewitness to a WWII homicidal gassing whom he had ever met.<sup>3</sup>

# 2. Gerstein on the Toxicity of Diesel Exhaust

In Berg's 2000 article, as well as his original article of 1984,<sup>4</sup> he has this to say about Gerstein and diesel toxicity: "The Gerstein statement, to its credit, makes no claim that carbon monoxide was the lethal ingredient in the diesel exhaust. It is the exterminationists, i.e., the people who try to uphold the holocaust story, who have repeatedly stated that death was due to the carbon monoxide in the diesel exhaust."

Although Gerstein was not specific in any of the six manuscripts of his statements, mentioning only generalities like "the diesel engine, the exhausts of which are intended to kill the unfortunates," yet an interesting document was unearthed and published by Henri Roques in 1989. It is a copy of an interrogation of Kurt Gerstein by the French Military Justice Department made on June 26, 1945. In it, Gerstein had this to say: "...the victims were asphyxiated by means of a diesel engine with toxic exhausts (oxide and carbonic gas<sup>6</sup>) in the four installations previously mentioned." (It is worth mentioning that Roques himself says concerning this document, "we have every guarantee of authenticity." )

The term "carbonic gas" (French: "gaz carbonique") is easily identifiable as the French term for "carbon dioxide." (This provides a valuable clue to identify the somewhat vague "ox-

ide" to which Gerstein refers as the other poisonous substance in diesel exhaust, as we shall see.) There are in fact four main hazardous "oxides" in diesel exhaust:

- 1. Carbon monoxide (CO)
- 2. Nitric oxide (NO)
- 3. Nitrogen dioxide (NO<sub>2</sub>)
- 4. Carbon dioxide (CO<sub>2</sub>, already mentioned by Gerstein as "gaz carbonique" and thus eliminated as the mystery "oxide" we are endeavoring to identify).

There are several good reasons for rejecting both of the oxides of nitrogen and accepting carbon monoxide. We shall now list some of them:

- 1. The French term Gerstein uses ("oxide") is singular, whereas references to the oxides of nitrogen coming from diesel exhaust are always plural, since nitric oxide and nitrogen dioxide are both always found together in diesel exhaust.
- 2. Both the German and French terms for carbon monoxide are singular, which agrees with the use of the singular French term in Gerstein's interrogation (German: "Kohlenoxyd"; French: "oxyde de carbone").
- 3. Kurt Gerstein was employed working in German mining from 1919 until 1931, when he became a certified engineer for the mines service. He served in that capacity until 1936, when he was expelled from the German mines service for anti-Nazi activity. <sup>10</sup>

A 1936 study by the U.S. Bureau of Mines on European handling of diesel exhaust in mines was concerned exclusively with carbon monoxide analysis, with one exception: the French who ordered that "The content of carbon dioxide and carbon monoxide in the exhaust gas of the locomotives in service must be measured at least once in every three months." We may observe from this that the French viewed the carbon dioxide content of diesel exhaust as dangerous, as well as that of carbon monoxide. In the same Bureau of Mines study, it is reported that "carbon monoxide [...] is virtually the only poisonous component [...] of exhaust gases of Diesel locomotives." 12

Why then would carbon dioxide in the exhaust of diesels be viewed as dangerous within mining circles? In earlier years, the study of carbon dioxide had revealed that additional carbon dioxide increases the speed of breathing. Because of this, several German studies had concluded that the presence of carbon dioxide directly affected the quantity of carbon monoxide absorbed by human beings. Hence we may conclude that Kurt Gerstein, trained as a mining engineer, viewed the diesel exhaust deaths of the Jews at Belzec as due to poisoning by carbon monoxide, more speedily absorbed due to faster breathing caused by increased carbon dioxide. This theory was known and current in Europe (especially in Germany) and the United States at the time. 14

4. In 1940, well after Gerstein had been expelled from the German mining service, the U.S. Bureau of Mines issued a report on diesel exhaust which states that, "In Europe, studies of

the exhaust gas from Diesel mine locomotives have been concerned chiefly with the hazard from carbon monoxide, but no data on oxides of nitrogen are given." One may observe that for years after Gerstein lost his mining job, the Germans still had not yet devoted much effort to the dangers of the oxides of nitrogen found in diesel exhaust. But they had done much work on the dangers of carbon monoxide and carbon dioxide in diesel exhaust. This again indicates that the poisonous "oxide" referred to by Gerstein was carbon monoxide.

5. A similar example occurs in the writings of the Kommandant of Auschwitz, Rudolf Höß, who also visited Treblinka. In Nuremburg document PS-3868, Höß agreed that the commandant of Treblinka used "monoxide gas" to kill the Jews sent there. 16 Now, this expression is also somewhat vague, since among the specific components of combustion engine exhaust is to be found nitric oxide (NO), which is technically a "monoxide gas." But who is there who thinks that Höß thought the Jews of Treblinka were killed by nitric oxide? Not a single person I have ever read. It is obvious that the Höß affidavit is referring to carbon monoxide.<sup>17</sup> In a similar way, it is obvious that Kurt Gerstein meant carbon monoxide (German: Kohlenoxid; French: oxyde de carbone; his interrogation: "oxide") when he said the Jews at Treblinka were killed by "oxide" and carbon dioxide; that is, carbon monoxide whose absorption was increased by extra carbon dioxide.

# 3. Gerstein and Pfannenstiel on the Color of Jews Killed by Diesel Exhaust

#### 3.A. KURT GERSTEIN

After all the Jews were dead from breathing diesel exhaust, the doors were opened. Gerstein has this to say: "Like pillars of basalt, the dead are still standing, there being not the least place to fall or lean over. Even dead, one still knows the families who clasp hands yet dead. One has difficulty separating them, to empty the chambers for the next load. The blue bodies are thrown, damp with sweat and with urine, the legs full of excrement and menstrual blood." 18

# 3.B. WILHELM PFANNENSTIEL

"When there was silence in the chambers the doors in the outer walls were opened and the corpses brought out, searched for gold teeth, and then stacked in a pit. The work was again carried out by Jews. There was no doctor present. I noticed nothing special about the corpses. Some were tinged bluish in the face." <sup>19</sup>

Note that both witnesses described the color of the victims of the diesel gassing at Belzec as blue.

# 4. Fritz P. Berg on CO Poisoning and the Color Blue

At this point we will quote Fritz Berg, the most well-known Revisionist authority on diesel toxicity, on what he calls "a major flaw as far as the death-from-carbon-monoxide theory is concerned."

"According to the last sentence of the text quoted, the bodies of the victims were 'blue'. Here we have a major flaw as far as the death-from-carbon-monoxide theory is concerned because victims of carbon monoxide are not blue at all. On the contrary, victims of carbon monoxide poisoning are a distinctive 'cherry red' or 'pink'. This is clearly stated in most toxicology handbooks and is probably well known to every doctor and to most, if not all, emergency medical personnel. Carbon monoxide poisoning is actually very common because of the automobile and accounts for more incidents of poison gas injury than all other gases combined."<sup>20</sup> (emphasis by Berg.)

On the next page of his article, Berg alleges:<sup>21</sup>

"If the corpses had indeed appeared 'blue', death certainly would not have been due to carbon monoxide poisoning." (emphasis once again by Berg.)

These two statements by Mr. Berg are false, as our readers may see simply by observing applicable medical literature on the subject, which we will shortly list. The fact is that blue is a regular (and documented) color for carbon monoxide poisoning, especially when the victims are alive, but also when the victims are dead. But before we present our medical selections, it is necessary to mention just how "blue" is mentioned in such literature.

# 5. Cyanosis

In Appendix 1 of my article, I have listed several medical dictionary definitions of the word "cyanosis," which is the medical term for blue color occurring in a patient or corpse. To quote *Dorland's Illustrated Medical Dictionary*, "cyanosis" is "a bluish discoloration, applied especially to such discoloration of skin and mucous membranes due to excessive concentration of reduced hemoglobin in the blood."<sup>22</sup>

Since I do not wish to accuse Mr. Berg of willful lying, the only alternative is to say he may not have been aware at the time he wrote his article that the medical term for blue coloring is "cyanosis," or that he may not have noticed its listing in the symptom section. I am forced to say this because when Berg stated: "victims of carbon monoxide poisoning are not blue at all. On the contrary, victims of carbon monoxide poisoning are a distinctive 'cherry red' or 'pink'," he used as proof a citation from S. Kaye's *Handbook of Emergency Toxicology*, 1980 edition. What is unusual is that in Kaye's book, "cyanosis" (blue coloring) is mentioned along with "pink discoloration of the skin surface" as a possible symptom of carbon monoxide poisoning. The reader may examine this Berg footnote reference in the following section.

# **6. Some Examples of Medical Literature which Mention Blue Coloring in Carbon Monoxide Poisoning**

Archives of Industrial Hygiene and Occupational Medicine, 1952, "Acute Carbon Monoxide Poisoning; An analysis of One Hundred Five Cases," by J. Wister Meigs, M.D. and J. P. W. Hughes, M.D., p. 346-347:

"Abnormal skin color, shown in detail in Table 2D, was of interest in that <u>cyanosis</u><sup>[23]</sup> or flushing, or in several cases a combination of the two, was much more frequently observed than the commonly described cherry-colored or pink skin or lips.

[2]D. Abnormal Skin Color*	
Cyanotic*	43
Flushed	28
Pink	13

Cherry lips or skin 14 Pale 9

\*Positive correlation with severity."

Postgraduate Medical Journal, February 1970, Vol. 46, "Acute carbon monoxide poisoning – 3 years experience in a defined population," by J. Sydney Smith, M.B., B.S., and S. Brandon, M.D., D.P.M., D.C.H., p. 67:

"Abnormal skin coloration. Of the suicidal group, fifty-one (63.7%) were considered to be of normal appearance, fourteen (17.5%) flushed, seven (8.8%) cyanosed, four (5.0%) 'cherry pink' and four (5.0%) pale.

Forty-four (75.9%) of the accidental group were described as having normal coloration, three (5.2%) were flushed, five (8.6%) <u>cyanosed</u>, four (6.9%) 'cherry pink' and two (3.4%) were pale.

*Thus 'cherry pink' colouration was an uncommon finding in our series.*" (My emphasis, last line; C.D.P.)

Clinical Toxicology, Fifth Edition, by Clinton H. Thienes, M.D., Ph.D. and Thomas J. Haley, Ph.D., Lea & Febiger, Philadelphia, 1971, p. 235:

"With carbon monoxide, the hemoglobin compound is 'cherry pink' and with a hemoglobin saturation of 30% or more, the skin and mucous membranes are a similar pink color, except when the concentration of carbon monoxide in air is so low as to cause but a slow saturation of the hemoglobin. In this latter situation, cyanosis may occur."

Handbook of Emergency Toxicology, Fourth Edition, by Sidney Kaye, M.Sc., Ph.D., Charles D. Thomas, Publisher, Springfield, Illinois, 1980, p. 252-253:

"Symptoms

Weakness, vertigo, severe headache, nausea, vomiting, apprehension, air hunger, sleepiness, ataxia, great weakness in legs, delirium, tightness around forehead, disturbed vision, clonic and tonic spasms and convulsions, <u>cyanosis</u>, anemic anoxia, paralysis of respiratory center, coma. Heart often continues to beat for a short time after death. Bright cherry red blood, pink discoloration of skin surface."

The Journal of Emergency Medicine, Vol. 1, 1984, "Carbon Monoxide Poisoning: Mechanisms, Presentation, and Controversies in Management," by Kent R. Olson, MD, p. 236:

"The classic 'cherry red' skin coloration is actually rare, and patients are more likely to appear pale or <u>cyanotic</u>."

# 7. Some Examples of Medical Literature Which Mention Blue Coloring in Carbon Monoxide Fatalities

*Journal of Forensic Science*, Vol. 7, 1962, "Carbon Monoxide Poisoning" by Theodore Rowan, M.B., B.S. and Frank C. Coleman, B.A., M.D., p. 111:

"Diagnosis of CO Poisoning

Diagnosis of acute CO poisoning depends on 1) History of exposure, 2) Appearance of victim (as given by Haldane in a classic description following the Tylerstown explosion, 1896), a carmine-red tinge, most noticeable on cheeks and lower limbs, discernable on tongue, lips and mucous membranes everywhere. This may be just as noticeable eight weeks after death. Haldane, however, describes variations from those looking more or less natural pink to those with a

<u>cyanotic</u> appearance from marked flushing of the capillaries and veins of the face and neck with bluish-red blood, resembling acute or subacute suffocation."

*Taylor's Principles and Practice of Medical Jurisprudence*, Twelfth Edition, Edited by Keith Simpson, M.A., M.D., F.R.C.P., F.C.Path., D.M.J., J & A Churchill Ltd., Vol. II, London, 1965, p. 368:

"Post-mortem Appearances. The hypostatic stains over the body may present a bright cherry-red colour, but this may be slight if the saturation is below 30 per cent; it is also often obscured by associated <u>cyanosis</u> — and may be difficult to see in coloured subjects and in those not discovered for some days and decomposing."

*Military Medicine*, December 1966, "Exposure to Carbon Monoxide," by Lt. Col. Pierre A. Finck, MC, USA, p. 1517:

"When someone dies immediately from exposure to CO, the proof is often easy to establish by analyzing the blood. For example, a common way to commit suicide is to inhale CO from exhaust gases of an automobile brought into the car by a hose connected with the exhaust pipe. Another way is to perforate the floor of the car and the exhaust pipe. The COHb saturation of the blood is often 70 per cent or more. In such cases, the cadaver displays a cherry-red color of the mucous membranes, skin, viscera, and blood. Such discoloration is also seen in cyanide poisoning and in exposure to cold, but it is most prominent in cases of CO exposure. Bernard, in his book of 1857, noted that blood exposed to CO or cyanhydric acid becomes cherry-red. He observed that the cherry-red color due to exposure to CO persists more than 3 weeks in the blood. Other than the cherry-red color of the organs, there are no changes suggesting acute CO poisoning. In some cases of fatal CO poisoning, there is no cherry-red coloring of the skin." (My emphasis, last line; C.D.P.) Same Article, p. 1524:

"Incidence of Gross Pathological Observations by Manner of Death in 533 Cases of CO Poisoning:

<u>Cyanosis</u>: Accidental -18 (5%), Suicidal - 7 (4%)" Same Article, p. 1525-1528

"Clinical History and Gross and Microscopic Findings at Autopsy of 37 Persons who Survived Carbon Monoxide Poisoning from 15 Minutes to 9 ½ Months, Listed according to the Interval between CO Exposure and Death." (Results: Cyanosis listed in 8 out of 37 Autopsy Cases)

Forensic Pathology, by Bernard Knight MD, MRCP, FRC(Path), Barrister, Oxford University Press, New York, 1991, p. 507:

"At autopsy the most striking appearance of the body is the color of the skin, especially in areas of post-mortem hypostasis. The classical 'cherry-pink' color of carboxyhemoglobin is usually evident if the saturation of the blood exceeds about 30%. Below this, familiarity and good lighting are needed and below 20%, no coloration is visible. As these low concentrations are rarely fatal, however, little is lost. Sometimes, darker cyanosis tends to mask the skin color, but the margins of the hypostasis and the internal tints are usually apparent.

When the victim is anaemic the color may be faint or even absent because insufficient haemoglobin is present to display the colour. In racially-pigmented victims the colour may obviously be masked, though may still be seen on the inner aspect of the lips, the nail-beds, tongue, and palms and soles of hands and feet. It is also seen inside the eyelids, but rarely in the sclera."

#### 8. Conclusion of the Matter

In this author's opinion, Fritz Berg begins with good research but fails to investigate thoroughly. This incompleteness causes him to come to wrong conclusions. For example, he reads a statement by Kurt Gerstein that does not mention carbon monoxide fumes in diesel exhaust and concludes that Gerstein did not credit deaths from diesel exhaust to carbon monoxide. But upon further investigation of the Roques book on Gerstein, a book to which Berg refers, it is plain that Gerstein did blame carbon monoxide (along with increased carbon dioxide).

Likewise, Berg reads two medical books on carbon monoxide poisoning that contain the oft-seen medical description of carbon monoxide victims as cherry red or pink, and this – plus at least not noticing a symptom of "cyanosis" in one of his sources – causes him to state emphatically such nonsense as

"If the corpses had indeed appeared 'blue', death certainly would not have been due to carbon monoxide poisoning,"

when there is ample medical knowledge to the contrary. This author intends to show further examples of Berg's incomplete research in the future.

But for now, it should be apparent that when Gerstein and Pfannenstiel said that the Jews killed by diesel exhaust turned blue, this is quite possible.<sup>24</sup> When Gerstein asserted that the dead Jews died from exposure to carbon monoxide and carbon dioxide, this is possible too.<sup>25</sup> Further, describing the victims of the Belzec gas chambers as having a blue coloration does not constitute "a major flaw as far as the death-from-carbon-monoxide theory is concerned." For, as medical literature proves, both sickness and death from carbon monoxide poisoning can result in the victims becoming "cyanotic" or turning blue.

# **Appendix 1: Definitions of Cyanosis**

**cyanosis** (si"ah-no'sis) [Gr. kyanos blue] a bluish discoloration, applied especially to such discoloration of skin and mucous membranes due to excessive concentration of reduced hemoglobin in the blood. (*The Sloane-Dorland Annotated Medical-Legal Dictionary*, by Richard Sloane, Professor of Law Emeritus, 1992 Supplement, West Publishing Co., St. Paul, p. 151)

**cyanosis** [G. Dark blue color, fr. kyanos, blue substance]. A dark bluish or purplish coloration of the skin and mucous membrane due to deficient oxygenation of the blood, evident when reduced hemoglobin in the blood exceeds 5 g per 100 ml. (*Stedman's Medical Dictionary*, 25th Edition, 1990, Williams & Wilkins, Baltimore, p. 383)

**cyanosis** Bluish discoloration of the skin, lips, and nail beds caused by insufficient oxygen in the blood; it appears when the reduced hemoglobin in the small vessels is 5 g per 100 ml or more. (*Melloni's Illustrated Medical Dictionary*, Third Edition,

1993, The Parthenon Publishing Group Inc., Pearl River, New York, p. 118)

**cyanosis** (si·an·**o**·sis). A blue appearance of the skin and mucous membranes, which may be general but is most prominent in the extremities, hands and feet, and in superficial highly vascular parts such as the lips, cheeks and ears. It is due to deficient oxygenation of the blood in the minute blood vessels, and depends upon the absolute amount of reduced haemoglobin present. (*Butterworths Medical Dictionary*, Second Edition, Edited by MacDonald Critchley, Butterworths, London, 1978, p. 447)

**Cyanosis** refers to a bluish color of the skin and mucous membranes resulting from an increased quantity of reduced hemoglobin, or of hemoglobin derivatives, in the small blood vessels of those areas. It is usually most marked in the lips, nail beds, ears, and malar eminences. (*Harrison's Principles of Internal Medicine*, 15th Edition, Vol. 1, 2001, McGraw-Hill Medical Publishing Division, New York, p. 215)

**cyanosis** (si"ah-no'sis) [Gr. kyanos blue] a bluish discoloration, applied especially to such discoloration of skin and mucous membranes due to excessive concentration of reduced hemoglobin in the blood. (*Dorland's Illustrated Medical Dictionary*, 27th Edition, 1988, W.B. Saunders Company, Philadelphia, p. 415)

At about 2:00 p.m. or 2:30 p.m. on June 24, Dr. Brown returned to the hospital room of DeWitt, examined DeWitt's leg, saw that DeWitt's left foot and toes were swollen, concluded that DeWitt had severe "cyanosis" (a dark blue color) of the toes caused by decreased circulation of oxygenated blood in and to the lower left leg, and attempted to alleviate this condition by splitting and spreading the cast open halfway up the front. DeWitt vs. Brown, 669 F.2d 516, 519 (8th Cir. 1982).

Cyanosis, according to Dr. Gale, is a discoloration of the skin or color of the patient who takes on a bluish hue. General cyanosis, according to Dr. Gale, indicates a problem of bringing oxygen to the body tissue due to either a problem with respiration or circulation. Regional cyanosis occurs when the blood is not flowing normally, but rather is "flowing very sluggishly or not flowing at all." Siegel vs. Mt. Sinai Hospital of Cleveland, 403 N.E.2d 202, 205 (Ct.App.Ohio 1978).

Dr. O'Donoghue testified that until the crisis occurred during surgery, he was not aware that the patient had not been intubated by means of an endotracheal tube. At the time the crisis was announced, he found that Deborah was receiving anesthesia through a mask and that she had a cyanotic or bluish color signifying a lack of oxygenated blood. At that point Dr. Widder removed the mask and oropharyngeal airway, and inserted an endotracheal tube [...] Dr. Greene, an anesthesiologist, testified that based on the observation of cyanosis by Dr. O'Donoghue, hypoxia was the precipitating factor of Deborah's cardiac arrest. He stated that for some period of time prior to the cardiac arrest, Deborah was not receiving adequate oxygen, but the heart was still pumping. Burrow v. Widder, 368 N.E.2d 443, 450 (App.Ct. Of III. 1977).

Other Authorities: White vs. Mitchell, 568 S.W.2d 216, 218 (Ark. 1978); Savage vs. Christian Hosp. Northwest, 543 F.2d 44, 46 (8th Cir. 1976); Lhotka vs. Larson, 238 N.W.2d 870, 875 (Minn.1976). Garfield Park Community Hosp. v. Vitacco,

327 N.E.2d 408, 410-11 (App.Ct.III.1975); Liberty Nat. Life Ins. Co. v. Morris, 208 S.E.2d 637, 640 (Ct.App.Ga.1974). Barnes v. Tenin, 429 F.2d 117-18 (2d Cir. 1970).

The Sloane-Dorland Annotated Medical-Legal Dictionary, by Richard Sloane, Professor of Law Emeritus, West Publishing Co., St. Paul, 1987 p. 176)

He was noted to have a rather marked cyanosis of both feet while he was in the sitting position. This is a discoloration, a bluish color of the extremities. [Dissent.] Horton v. Garrett Freightlines, Inc., 772 P.2d 119, 143 (Idaho 1989).

Other than slight cyanosis of the nail bed and lips, all external indicators were normal. Ex. A-5. [Cyanosis is a bluish discoloration of the skin due to excessive concentration of reduced hemoglobin in the blood. The Sloane Annotated Medical-Legal Dictionary at 176 (1987).] Bell v. Secretary of DHHS, 18 Cl.Ct. 751, 755 (1989).

# Appendix 2: Fritz Berg Quotes on Blue<sup>26</sup>

"Jewish workers on the other side opened the wooden doors. They had been promised their lives in return for doing this horrible work, plus a small percentage of the money and valuables collected. The men were still standing, like columns of stone, with no room to fall or lean. Even in death you could tell the families, all holding hands. It was difficult to separate them while emptying the room for the next batch. The bodies were tossed out, blue, wet with sweat and urine, the legs smeared with excrement and menstrual blood."

According to the last sentence of the text quoted, the bodies of the victims were 'blue'. Here we have a major flaw as far as death-from-carbon-monoxide theory is concerned because victims of carbon monoxide are not blue at all. On the contrary, victims of carbon monoxide poisoning are a distinctive 'cherry red' or 'pink'. This is clearly stated in most toxicology handbooks and is probably well known to every doctor and to most, if not all, emergency medical personnel. Carbon monoxide poisoning is actually very common because of the automobile and accounts for more incidents of poison gas injury than all other gases combined.

The Gerstein statement, to its credit, makes no claim that carbon monoxide was the lethal ingredient in the Diesel exhaust. It is the exterminationists, i.e., the people who try to uphold the Holocaust story, who insist that death was due to the carbon monoxide in the Diesel exhaust. The recurrence of references to 'bluish' corpses in several other examples of so-called 'eyewitness testimony' from West German trials merely demonstrates the 'copy-cat' nature of much of that testimony. That such testimony has been accepted by West German courts specializing in Holocaust-related cases and by the Holocaust scholars, apparently without any serious challenge, merely demonstrates the pathetic shoddiness of those trials and of the 'scholarship' pertaining to the subject in general.

If the corpses had indeed appeared 'blue', death certainly would not have been due to carbon monoxide poisoning. A 'bluish' appearance could have been an indication of death from asphyxiation, i.e., from lack of oxygen. In this article we will investigate that possibility and we will see

that in any Diesel gas chamber, although death from lack of oxygen is very unlikely, it is nonetheless far more likely than death from carbon monoxide."

(Source: "The Diesel Gas Chambers: Ideal for Torture – Absurd for Murder," by Friedrich Paul Berg, published in *Dissecting the Holocaust*, Edited by Ernst Gauss, Theses & Dissertations Press, P.O. Box 64, Capshaw, Alabama 35742, 2000, pgs. 439-440; all emphasis is Berg's.)

# "11. The Failure of Scholarly Evasion

A marvelous attempt at evasive action took place almost fifteen years ago in the Holocaust story. A prominent group of Holocaust 'scholars' tried to drop the Diesel claim by not even mentioning the engine type any longer or, alternately, by referring only to gasoline engines. This amazing transmutation took place in the book Nationalsozialistische Massentötungen durch Giftgas, published in Germany in 1983. The book represents the state of Holocaust mythomania in the first half of the 1980s and was recommended by the World Jewish Congress in London.

The clumsy juggling of evidence, which characterizes this book, is shown by the fact that although the Gerstein Statement refers to Diesel engines four times, the portion, which is quoted in this supposedly definitive rebuttal of the Revisionists, does not mention the Diesels at all, nor does it even describe the alleged killing process. For a description of the killing process that Gerstein supposedly witnessed, the book gives a piece of post-war testimony by Dr. Pfannenstiel in which there is also no mention of the use of Diesels, but only of the use of Diesel fuel in the engine. How one could possibly have operated a gasoline engine with Diesel fuel is, of course, left to the imagination. The fact is that any gasoline engine simply would not operate with Diesel fuel (and vice versa).

A fatal flaw in this intermediate, non-Diesel version is the retention of the recurrent claim that the corpses were 'blue'. Although any possible death from Diesel exhaust would have been due to lack of oxygen, which would have in turn caused a bluish appearance of the corpse, death from gasoline engine exhaust would 'only' have been due to carbon monoxide and could 'only' have caused a distinctive 'cherry red' or 'pink' appearance. Although Pfannenstiel's post-war testimony is generally less wild than the Gerstein Statement, nonetheless he and other 'eyewitnesses' also repeated the claim that the corpses were 'blue'.

Anyone who reads the complete Gerstein Statement critically must realize that this 'statement' poses grave problems for the revised version of the Holocaust tale. That this 'statement', even in a severely and fraudulently abbreviated form, was included in Massentötungen at all only shows how desperately the Holocaust scholars are scraping together anything and everything to support their monstrous fantasy. They have precious little. The 'Gerstein Statement' is still their best evidence.

The new 'revised' version of the Holocaust story is even more absurd than the old version. Although it might be remotely possible for an engineer to mistake a gasoline engine for a Diesel engine, how could anyone mistake 'red' for 'blue'? Perhaps they were all color blind? The Diesel gas chamber claim is rubbish – apparently some of the Exterminationists, including Raul Hilberg, recognize that now. However, the alternate claim that gasoline engine exhaust was used instead is rubbish also, since it contradicts the only 'evidence' that is available, namely the statements of the witnesses. For this reason the Holocaust pundits have returned to the old story: the 1993 Enzyklopädie des Holocaust agrees with the Jerusalem verdict about Demjanjuk's alleged crimes in Treblinka as well as with the findings of German courts: They were Diesel engines!"

(Source: "The Diesel Gas Chambers: Ideal for Torture – Absurd for Murder," by Friedrich Paul Berg, published in *Dissecting the Holocaust*, Edited by Ernst Gauss, Theses & Dissertations Press, P.O. Box 64, Capshaw, Alabama 35742, 2000, pgs. 463-464; all emphasis is Berg's.)

"According to the last sentence of the text quoted, 'the bodies were tossed out blue, wet with sweat and urine.' Here we have a flaw as far as the death-from-carbon-monoxide theory is concerned because victims of carbon monoxide poisoning are not blue at all. On the contrary, victims of carbon monoxide poisoning are a distinctive 'cherry red,' or 'pink.' This is clearly stated in most toxicology handbooks and is probably well known to every doctor and to most, if not all, emergency medical personnel. Carbon monoxide poisoning is actually very common because of the automobile and accounts for more incidents of poison gas injury than all other gases combined.

The Gerstein statement, to its credit, makes no claim that carbon monoxide was the lethal ingredient in the Diesel exhaust. It is the exterminationists, i.e., the people who try to uphold the holocaust story, who have repeatedly stated that death was due to the carbon monoxide in the Diesel exhaust. The recurrence of references to 'bluish' corpses in several examples of so-called 'eyewitness testimony' from West German trials merely demonstrates the 'copy-cat' nature of much of that testimony. That such testimony has been accepted by West German courts specializing in holocaust-related cases and by the holocaust scholars, apparently without any serious challenge, merely demonstrates the pathetic shoddiness of those trials and of the 'scholarship' pertaining to the subject in general.

If the corpses had, indeed, appeared 'bluish,' death certainly would not have been due to carbon monoxide. A 'bluish' appearance could have been an indication of death from asphyxiation, i.e., lack of oxygen. In this article we will investigate that possibility and we will see that in any Diesel gas chamber, although death from lack of oxygen is very unlikely, it is nonetheless far more likely than death from carbon monoxide."

(*The Journal of Historical Review*, Volume Five, Number One, 1984, p.20)

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### **Notes**

- Dissecting the Holocaust, Edited by Ernst Gauss [Germar Rudolf], Theses & Dissertations Press, P.O. Box 64, Capshaw, Alabama 35742, 2000.
- Gerstein's manuscripts have the date of August 19, 1942 for the gassing he and Pfannenstiel witnessed. Gerstein said that they visited the death camp of

Treblinka the next day, and that Treblinka had 8 operating gas chambers. (Manuscript T1, found on pgs. 19 - 27 of *The 'Confessions' of Kurt Gerstein*, by Henri Roques, Institute for Historical Review, 1989.) Only 3 Treblinka gas chambers were in operation in August, 1942; the building of additional gas chambers did not begin until late August or September (*The Death Camp Treblinka*, Edited by Alexander Donat, The Holocaust Library, New York, 1979, pg. 300). Additionally, Pfannenstiel did not rely upon his memory for the date, according to his statement of April 25, 1960: "According to the available documentation, I was in the city of Lublin for the first time in August 1942." (*'The Good Old Days*," Edited by Ernst Klee, Willi Dressen and Volker Riess, The Free Press, N.Y., 1991, pg. 239.) It seems likely to this writer that Pfannenstiel is referring to Gerstein's written statement, which gives the same information, as "available documentation."

- The Holocaust Story and the Lies of Ulysses, by Paul Rassinier, The Institute for Historical Review, Costa Mesa, California, 1978, pgs. 270 271
- <sup>4</sup> The Journal of Historical Review, Vol. 5, No. 1, Spring 1984, "The Diesel Gas Chambers: Myth Within a Myth," by Friedrich P. Berg, pg. 20; and Dissecting the Holocaust, pg. 440.
- Roques, pg. 23 (Gerstein manuscript T1)
- In French, the text in parentheses is: "(oxide et gaz carbonique)," which is translated literally in the IHR edition as "oxide and carbonic gas."
- Roques, pgs. 97c and 99, French and English, respectively. The four "installations" to which Gerstein refers are: Belzec, Sobibor, Treblinka and Maidanek
- 8 Roques, pg. 97
- <sup>9</sup> In German, NO and NO2 are listed together as "Nitrose Gase" "Nitrous Gases" in English.
- <sup>10</sup> Roques, pg. 97.
- <sup>11</sup> U.S. Bureau of Mines Report of Investigations 3320, *Diesel Mine Locomotives Development and Use in European Coal Mines*, by George S. Rice and F. E. Harris, November 1936, pg. 38.
- 12 Ibid., p. 29.
- The earliest one we have located is the following: Archiv für Hygiene und Bakteriologie, Vol. 102, 1929, pgs. 254 262, "Zur Beurteilung der Giftigkeit kohlenoxydhaltiger Luft" (Evaluating the Toxicity of Air Containing Carbon Monoxide), by Dr. Walter Deckert.
- Carbon Monoxide: Its Hazards and the Mechanism of its Action, by W.F. von Oettingen, Principal Industrial Toxicologist, United States Public Health Service, by Direction of the Surgeon General, United States Government Printing Office, Washington, 1944, p. 160. See also the previously mentioned article, "Zur Beurteilung der Giftigkeit kohlenoxydhaltiger Luft" by Dr. Walter Deckert, which says, "With the same content of carbon monoxide, an air rich in carbon dioxide is more poisonous than air with the normal content of carbon dioxide, in proportion to the content of carbon dioxide. This is explained in a two-fold way: first through the increased breathing activity as a result of the stimulating effect of the carbon dioxide on the breathing center, and secondly through the fact that a corresponding decrease in the oxygen content is usually connected with the increase of the carbon dioxide in the air." (P. 256) On p. 257, Deckert states that the carbon monoxide is more poisonous, the less oxygen there is. Further German studies confirmed the danger of increased carbon dioxide in the presence of carbon monoxide, though there was disagreement on the correct formula of its
- Bureau of Mines Report of Investigations 3508, Diesel Engines Underground, 1. Composition of Exhaust Gas from Engines in Proper Mechanical Condition, by John C. Holtz, L.B. Berger, M.A. Elliott, and H.H. Schrenk, May 1940, p. 3. Additional confirmation is to be found on p. 29.
- <sup>6</sup> IMT, Vol. 7, pgs. 416 417, Testimony of Rudolf Hoess, 15 April 1946. "He used monoxide gas, and I did not think that his methods were very efficient."
- In the most recent English translation of Hoess's statements while in Polish captivity (*Death Dealer*, edited by Steven Paskuly, Prometheus Books, Buffalo, New York, 1992), there occurs the following statement: "During my visit to Chelmno I also saw the airtight trucks used to kill prisoners with carbon monoxide gas [exhaust gas from the truck engine]. (Found on p. 34). I was excited to find a passage which could be used to absolutely identify the "monoxide gas" of PS-3868 with "carbon monoxide." However, upon obtaining a copy of the German text, I discovered that the original German does not mention any reference to "carbon monoxide," but rather refers to death through exhaust gases of engines ("Tötung durch die Motorenabgase," p. 162 of *Kommandant in Auschwitz*, published by DTV, 1987). On p. 169, Hoess makes the same assertion concerning the destruction of Jews at all the Operation Reinhard camps: Motorenabgase: "exhaust gases of en-

gines." This makes it seem unlikely that Hoess actually wrote "monoxide" in PS-3868. Nevertheless, the language problem and its solution is similar; this is why I left it in my article.

<sup>8</sup> Roques, p. 24 (manuscript T1). The bodies being blue is also mentioned on

p. 32 (manuscript T2).

- <sup>19</sup> Zentrale Stelle der Landesjustizverwaltungen, Ludwigsurg, File No.: AR-Z 252/59, Vol. 1, pgs 41-44, Statement of Dr. Wilhelm Pfannenstiel, Darmstadt Regional Court, Criminal Division III, Darmstadt, June 6, 1950. My thanks to Michael Tregenza for supplying me with this document, plus most of the translation.
- <sup>20</sup> Dissecting the Holocaust, p. 439.
- <sup>21</sup> *Ibid.*, p. 440
- <sup>22</sup> Full citation given below.
- <sup>23</sup> The reader will please note that in the medical citations, I have emphasized

- the occurrences of "cyanosis" and its variants.
- When one considers the additive and even synergistic effects of various gasses found in the exhaust of diesels, it is interesting to note that cyanosis is also to be found among the symptoms of carbon dioxide and also NO<sub>x</sub> (the oxides of Nitrogen). For a German source, one may consult Lewin's 1929 book on poisons (mentioned above). For NO<sub>x</sub>, see p. 150; for CO<sub>2</sub>, see p. 84. It is also a symptom of reduced oxygen (also found in Diesel exhaust), as Berg himself correctly states (*Dissecting the Holocaust*, p. 440).
- 25 Allowing also for the additional or even synergistic toxic effect of NOX and reduced oxygen.
- Permission to list these more than brief quotes was granted orally by Dr. Robert Countess, and in writing by Germar Rudolf.
- Here Berg quotes Gerstein manuscript T2 from Roques' German edition.

# Some Hidden Legal Aspects of Concentration Camps

By Carlos W. Porter

To the generations of people having grown up – like hothouse plants – in the suffocating atmosphere of Holocaust propaganda, it may come as a surprise to learn that concentration camps are not illegal, at least not under international law. There is nothing in international law prohibiting concentration camps, even today. The following are a few quotes on the subject only:

"That, in case of general devastation, the peaceful population may be detained in so-called concentration camps there is no doubt."<sup>2</sup>

"The practice, resorted to during the South African War, of housing the victims of devastation in concentration camps, must be approved. The purpose of war may even oblige a belligerent to confine a population forcibly in concentration camps." <sup>3</sup>

"Concentration camps are practically internment camps for non-combatants. [...] Such an extreme measure is only to be justified by very extreme circumstances; in fact, by such circumstances as make concentration not only imperatively necessary for the success of the belligerent's operations, but also the lesser of two evils for the inhabitants themselves [...]" (emphasis added)<sup>4</sup>

"If devastation is justified, then some system of concentration is not only justified, but <u>demanded by considerations</u> of <u>humanity."</u> (emphasis added)<sup>5</sup>

"A similar policy of devastation was carried out by the British in the former Boer Republics. Whole regions were laid waste to prevent their being used as a base by the enemy, the non-combatant families having first removed from them and sent to concentration camps. There is no doubt that these camps were essential for the security of those deported to them, both against natives and to secure for them the means of life." (emphasis added)<sup>6</sup>

"Devastation on a broad scale was carried out by Spain in Cuba in 1897. The practice of 'concentrating' the civilian population in garrison towns, which accompanied the devastation, led to protests from the United States which ultimately formed part of its grounds for war. In 1901 The British armies in South Africa interned the civilian population in 'concentration camps', with the result of serious loss of life. At the same time the country was laid waste far and wide as a means of cutting off the supplies of the guerrilla forces."<sup>7</sup>

The same work, one of the most objective, points out the difficulties involved for a defeated power:<sup>8</sup>

"How could Germany, blockaded by Great Britain during the four years of the first World War, be expected, even had there been the will to do it, to feed prisoners according to the standard of its own army which had to bear the burden of the war, or even according to the standard of its factory workers whose work was essential to the winning of the war? And if prisoners revolted against the meager fare to which they were subjected, disciplinary punishment appeared to be justified."

The fact is that "concentration camps" were, and are, legal under international law, and have existed in one form or another in practically all countries. One reason why they cannot be abolished is because no objective definition of the term "concentration camp" appears possible. Note that, to J.M. Spaight, a concentration camp is an "internment camp for noncombatants," during wartime only. Whether American Civil War (more correctly: "Secession War") prison camps can be assimilated into the same category as "concentration camps" is entirely a matter of definition.

What has not changed is the spirit of American-British hypocrisy and contempt for human life. For example, had it not been for the Northern refusal to exchange prisoners, there wouldn't have been any Northern prisoners in Confederate prison camps, such as Andersonville or anywhere else in the South. Despite the fact that the problem was the North's own doing, and that the Southern armies and population were starving as a result of the blockade and Union destruction of Southern crops and infrastructures, Confederate prisoners in Northern prisons were starved deliberately, in retaliation for the alleged "deliberate" starvation of Union prisoners in the South.

The commander of Andersonville prison camp in Georgia, Commander Hartmann Wirz, was a Swiss-German who visited Europe as an official representative of the Confederacy several times during the war, running the blockade. After the war, he was indicted for "conspiring with Jeff Davis and his rebel cabinet" to "render Union prisoners unfit for service through a policy of deliberate mistreatment and starvation," and for killing a Union prisoner with a right-handed blow to the head.

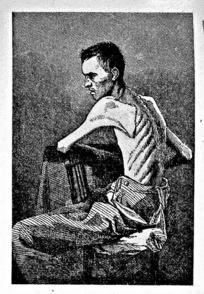
Wirz was subjected to a medical examination during his trial. He was found to be suffering from malnutrition; and atrophy and paralysis of the right arm as the result of unrepaired fractures. Wirz was convicted and hanged with a short drop, taking 14 minutes to die.

Photographs and engravings of Union prisoners from Confederate prison camps suffering from malnutrition, diabetes, gangrene, and cancer (!), in addition to all the usual contagious diseases, were then printed by Congress and widely distributed for 30 years after the war to keep the Republican Party in power. This was known as "waving the bloody shirt." Since one lie requires another, and since Andersonville provides a perfect explanation for what happened at German camps in 1945, the more irresponsible of the Holocaustians have now come full circle, and are referring to Andersonville as "America's Auschwitz."9

Concentration camps in their modern form are generally thought to have been invented by General Valeriano Weyler y Nicolau, a Spanish General in Cuba, in 1897. Weyler was Spanish, but of Prussian descent, leading to the myth that such camps were a "Prussian invention."

The Cuban War of Independence was fought with enormous destruction of property on both sides. Rebel guerrillas moving along the length of the island burned Spanish sugar plantations and other property in an attempt to render the island valueless to Spain; Weyler moved all "loyal" Cubans into "campos de reconcentramiento," announcing that all civilians outside the camps would be treated as guerrillas and shot on sight. The intention was to cut the island in two and hamper the movements of the guerrillas.

The camps were shut as a result of American protests, and Weyler was recalled to Spain, a concession which failed to satisfy American greed for 1865-1870



# THE MARTYRS OF ANDERSONVILLE

and other Confederate prison pens were widely publicized during the Reconstruction period to justify the Radical policy toward the South. These drawings of living skeletons rescued from the prison at Belle Isle were published in a book by the Radical Congress. Yet General Grant himself had refused to save these men by exchange because—as he said—the South needed its soldiers back to carry on the war, while the North could always get new ones. Almost as many Southerners (25,976) died in Northern prisons as Northerners in the South (30,218).



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Spanish overseas possessions. Weyler served as Minister of War three times and died in 1930; there is a monument to him in Madrid. Modern Cuban sources estimate 25,000 deaths in the camps, down from a propaganda figure of 250,000.

The Spanish point of view is somewhat different. They argue that the strategy of the Cuban rebels, under the leadership of Máximo Gómez, was to drive all civilians unwilling to cooperate with the guerrillas into the towns, which were then to be deprived of food through the destruction of crops. Weyler simply reversed a situation created by the rebels: all civilians unwilling to cooperate with the Spanish were to be driven into the countryside, after which the countryside was to be deprived of food by the same methods. The rebels could never have defeated the Spanish and never even tried; their only hope was to involve the United States.

Following the Spanish-American War, Cuba was granted its independence, while all other Spanish overseas possessions were retained. Following Filipino defeat in regular warfare intended to free the country from its American "liberators," guerrillas under the leadership of Emilio Aguinaldo continued the war using irregular tactics. At this point, the Americans imitated the tactics of "Butcher" Weyler, building concentration camps on the island of Mindanao, "to protect non-combatant civilians." The number of civilian deaths in these camps is unknown.

If, as is usually estimated, 28,000 Boer women and children died in British concentration camps during the Second Boer War, this amounts to a death rate of 10-20% of the total civilian population in enemy occupant "death camps." The only historical parallel to concentration camp mortality on this scale must be sought in Stalinist policies in the Baltic States. Special taxes were levied upon "loyal Boers" to enable the British to pay the costs of interning their relatives. The population of the camps amounted to virtually every woman and child in the Transvaal and Orange Free States; the western Transvaal, in J.M. Spaight's own words, was turned into a "smoking desert" on the grounds of "military necessity."

In 1914, with the invasion of Belgium, Britain became the champion of the "independence and neutrality of small nations," a chief propaganda aim of the First World War.

The 1944 Edition of Wheaton's International Law (published in London) alleges that the South African Republics "warred against Great Britain" (p. 99), and that the British went to war to defend the rights of British subjects abroad (a right never conceded to National Socialists where ethnic Germans in Poland were concerned).

At Nuremberg, concentration camps were held to be "criminal" (as long as they were German), while members of resistance groups were held to be patriots and heroes; shooting or imprisoning them ("Night and Fog") was held to be "criminal."

With the advent of alleged Al-Quaida prisoners at Camp X-Ray at Guantánamo Air Force Base in Cuba in 2002, it was once again discovered (by the idealistic Americans) that concentration camps are "legal" and that irregular combatants are "criminals." Where was this knowledge at Nuremberg?

Since Camp X-Ray is "not on American soil," and since the inmates are "not U.S. citizens," they are not protected by U.S. law; but since it is a "domestic matter," they are not protected by "international law" either. How very convenient.

The manner in which international conventions are intentionally drafted in vague language permitting interpretation in any manner one likes, has been brilliantly described by G. Lowe Dickenson in *The International Anarchy 1904-1914*. <sup>10</sup>

That the same is increasingly true of almost *all law* is probably obvious to anyone who has ever been involved in legal proceedings.

Thus, like "weapons of mass destruction" (another undefined term), "concentration camps" are illegal, immoral, and emaciating only when possessed by our enemies; our own concentration camps are perfectly legal, lawful, and laudable.

All nations intern enemy aliens during wartime. The Fifth Hague Convention even requires the internment of belligerent troops on neutral soil. How are they to be interned, if not in "camps"?

That the Jews were "enemy aliens" resident in National Socialist Germany is apparent from their own many "declarations of war" against Germany, beginning on March 24, 1933. Yet only a minority of all Jews were ever interned, even during wartime (the highest percentage occurring in Holland as the result of fears of an Allied invasion) – a degree of moderation never imitated by the United States, Britain, Australia, or Soviet Russia.

It appears to me that, far more important than the nomenclature of the penal institution in which one is incarcerated, are the procedures and rules of evidence according to which one is imprisoned, and the conditions of confinement. American prison conditions, despite expensive infrastructures, are among the worst in the world. When Americans solve their own problems, they will be qualified to preach to the rest of the world.

Why exclusive attention should be focused on Jewish "suffering" in German prison camps 60 years ago, is something only the Jews can explain, particularly in view of the fact that their complaints of hardship are neither unique, nor, in many respects, even true.

#### **Further Reading**

- Andrjez J. Kaminski, Konzentrationslager 1896 bis heute.
   Eine Analyse, (Concentration Camps 1986 to Today. An Analysis), Verlag W. Kohlhammer, 1982 (exceedingly extensive bibliography, somewhat marred by wholesale acceptance of Holocaust propaganda);
- Avrahim Shifkin, First Guidebook to the USSR: Prisons and Concentration Camps of the Soviet Union, Stephanus, 1980, illustrated by 170 maps and drawings; the author is an Israeli whose father was murdered by Stalin;
- Emily Hobhouse, *The Brunt of the War and Where it Fell*, London, 1902;
- Emily Hobhouse (ed.), War without Glamour, or Women's War Experiences Written by Themselves, 1899-1902, Bloemfontein, no date;
- Walter Millis, *The Martial Spirit*, Literary Guild of America, 1931 (Cuban guerrilla war tactics; "reconcentration centers," "camps" and "garrisoned towns"; anti-Spanish atrocity propaganda);
- Alexander Fuehr, Belgian Neutrality under International Law, Funk and Wagnallis, New York, 1915;
- Hartmut Stern, Jüdische Kriegerklärungen an Deutschland.
   Wortlaut Vorgeschichte Folgen, (Jewish Declarations of War against Germany Wording Prior History Consequences), FZ-Verlag, Munich 2000 (available from Arndt Buchdienst, Postfach 3603, D-24035 KIEL, 25 Euros.)
- Manfred Jürgensen, Alan Corkhill, Raymond Evans, The German Presence in Queensland, University of Queensland, Brisbane, Australia, 1988 (expropriation and internment, etc., of German nationals during First World War).
- Roger Butterfield, *The American Past*, Simon & Schuster,
   NY, 1947. Quote on p. 191: "Yet General Grant himself had refused to save these men by exchange because as he said the South needed its soldiers back to carry on the war, while the North could always get new ones."

# Disclaimer:

I expressly repudiate any and all philosophical or moral conclusions which may appear to arise from the above article. I merely describe the legal situation as it exists. If British actions during the Boer War – traveling six thousand miles to invade the Boer Republics in order to steal their gold mines of the Transvaal, murdering 10-20% of the total white population of the country in concentration camps in so doing, etc. etc. – were not, and are not, illegal under international law, then "international law" is a mockery and a cynical farce. We would be far better off if there were no such thing as "international law," because, in that case, there would no basis whatsoever upon which to make fraudulent, sanctimonious and hypocritical accusations against the Germans in 1933-45, or at any other time.

© June 10. 2003

## Notes

To verify the truth of this statement, go to europa.eu.int/eurodicautom/Controller click "Source Language: English," "Target Language: English," "Hit List Only" or "All Fields" (it makes no difference), and search for "convention concentration camps," "treaty concentration camps," or any combination of these words, for example, "con-

vention concentration," or "treaty camps." The Eurodicautom is an official dictionary for use by the European Commission, and lists hundreds of treaties and conventions. For example, if you search for "convention concentration," you will find many international conventions relating to concentrations of food additives, etc. But you will find nothing under "internment camps" or "concentration camps," and nothing under "camps." Try the same with "Treaty."

- L. Oppenheim, International Law, Vol. II: Disputes, War and Neutrality, 5<sup>th</sup> ed., Longmans, Green and Co., London, September 1935, footnote 2, p. 289
- <sup>3</sup> *Ibid.*, p. 332.
- J.M. Spaight, War Rights in Land, McMillan and Co., London 1911, pp 307. It should be noted that WAR RIGHTS ON LAND, a classic of international law, was written only 4 years after the Second Hague Conference, which in the form of the Fourth Hague Convention on Land Warfare of October 18, 1907 formed the basis for nearly all the so-called violations of "international law" invoked to hang the defendants at Nuremberg.
- <sup>5</sup> *Ibid.*, p 310.

- Wheaton's International Law, 7<sup>th</sup> English ed., Stevens and Sons, London 1944, Vol. 2: WAR, p. 214.
- Chas. G. Fenwick, International Law, 3<sup>rd</sup> ed., Appleton-Century Crofts, Inc., New York 1948, p. 567.
- <sup>8</sup> *Ibid.*, p. 575.
- 9 See for example
- www.crimelibrary.com/notoriousmurders/classics/andersonville/1.html
- Century, New York 1926; for example, the Hague Conferences were never expected to produce any practical results and were ridiculed privately by all the statesmen involved, pp. 347-358.
- See No Escape: Male Rape in U.S. Prisons, a 378-page report from Human Rights Watch, 350 Fifth Ave., NY, NY 1018-3299, USA, also available from www.hrw.org/reports/2001/prison/report.html; see also Haywood Patterson, Scottsboro Boy, Bantam Paperback, 1952, a book which, in many respects forced sodomy, prison rackets, slave labor for outside private commercial firms could have been written yesterday, describing almost any prison in America. If anything, the situation is far worse as a result of the inversion of racial roles and the abolition of segregated prisons.

# Jewish Myths about the Berlin Olympic Games (1936)

By Dr. Robert Faurisson

On September 17, 2000, Sylvain Cypel, in the leading French daily newspaper *Le Monde*, devoted an article to Jesse Owens, the American mulatto who won four gold medals at the 1936 Olympic Games in Berlin ("1936, à Berlin, l'Aryen 'Lutz' devient l'ami de Jesse, le métis" – "1936, at Berlin, the Aryan 'Lutz' Befriends Jesse, the Mulatto," p. VI).

The journalist is forced to acknowledge that the story of chancellor Hitler's refusal to shake Jesse Owens' hand is but a legend. Yet as recently as 1991, *Le Monde* perpetuated that legend under the by-line of Claude Sarraute, who had dared to write:<sup>1</sup>

"Hitler indeed refused to shake the hand of Jesse Owens, the black American champion at the Berlin Olympics in 1936."

The protocol of the time had not provided for the athletes' presentation to the chancellor, and Jesse Owens himself, afterwards, denied ever having been in Hitler's presence. What S. Cypel could have pointed out is that, after noticing the defeat of Ludwig ("Lutz" or "Luz") Long in the long jump, Hitler made first, like many other Germans, "a sign of disappointment, then applauded the black American's performance."<sup>2</sup>

The same S. Cypel fails to add that the name of Jesse Owens was engraved four times on the tower of honor on the Olympic grounds. A photograph has immortalized the image of the German sculptor inscribing the illustrious name for the second time at the very top of the monument.

Once back in the United States, the athlete was to experience anew, on public transport as elsewhere, the daily humiliations inflicted on blacks in his country, and he would not fail to compare it with the treatment that he had received in Germany. In 1984, four years after Jesse Owens' death, his widow recalled that he had never made any complaints about Hitler's Germany. And why should he have? When he walked off the field side by side with his German friend and rival, the two athletes received an ovation. In the two-volume photographic album devoted to the

Games, Hitler is shown six times, J. Owens seven times, and the black athletes in general twelve times. The chapter covering foot racing opens with, "The fastest man in the world: Jesse Owens-USA". The opening page of the first volume displays a photograph of Adolf Hitler amidst a group of German officials, and that of volume two, a portrait of Theodor Lewald, a Jew and president of the German Olympic organizing committee.<sup>3</sup>

### The Jewish Athletes at the Olympics

S. Cypel writes that "the German-Jewish athletes [were] prevented from participating" in the Games. One may remind him that, as I have just mentioned, the president of the German Olympic organizing committee was the German Jew Theodor Lewald and that the German Jewess Helene Mayer won the silver medal in fencing. Also, the German Jew or half-Jew, Rudi Ball, had been a member of his country's bronze medalist icehockey team at the Winter Games of 1932, and he again played on that team in the 1936 Games held at Garmisch-Partenkirchen. It is true that at the last moment the German star highjumper, Gretel Bergman, was cut from the team, but that could not have been for her Jewishness, as proved by the examples of the two other athletes. Hitler had expressly stated before the Games that Jewish athletes must not be excluded from the German team. 4 On the subject of German-Jewish athletes' participation in those Olympics, one noteworthy reaction was that of Victor Klemperer, cousin of the orchestral conductor Otto Klemperer. The son of a rabbi and husband of an Aryan, he spent the entire National-Socialist period, including the war years in Dresden, which he had to leave after the terrible Allied bombings of February 1945. In his private diary, under the date of August 13, 1936, he noted:<sup>5</sup>

"I find the Olympic Games, which will soon be over, doubly repulsive. As an absurd over-estimation of sport; the honor of a people depends on whether one of its members jumps ten centimeters higher than the others. And besides, it's a nigger from the United States who has jumped the highest, and the silver medal in fencing for Germany has been taken by the Jewess Helene M[a]yer (I don't know what is more indecent, her participation as a German of the 3<sup>rd</sup> Reich or the fact that her performance should be claimed as a victory for the 3<sup>rd</sup> Reich.)"

It must be said that Victor Klemperer was fiercely anti-Zionist. For him, Zionism was "pure Nazism" and "repugnant."

#### **Entente between National Socialists and Zionists**

A good number of Zionist Jews held an ideology similar to that of the National Socialists. Efforts are made today to keep this point under wraps, at the risk of thwarting completely the comprehension of a whole series of historical facts among which may be cited:

- 1) the August 1933 *Ha'avara Agreement* (transfer agreement) reached between Zionists and the authorities of the 3<sup>rd</sup> Reich with the aim of breaking or circumventing the formidable economic boycott of Germany decreed by the other international Jewish organizations as early as March 1933;
- 2) the approval by a sizeable part of the Zionist camp in 1935 of the Nuremberg laws for the protection of German blood (these Zionists were in favor of the protection of Jewish blood and thus against mixed marriage);
- the "Brown Jews" or the "International Jewish Collaborators" co-operation throughout the war with Adolf Eichmann, himself pro-Zionist and pro-Jewish, as well as with other German officials;
- 4) the innumerable contacts between Jewish officials and the German authorities during the whole of the war which went as far as an offer on the part of the Lehi, alias Stern Group, of a *military* alliance against Great Britain (January 1941); or the meeting, in April 1945, between Heinrich Himmler and a prominent member of the World Jewish Congress, Norbert Masur. Zionists and National Socialists were both in favor of a "territorial final solution" of the Jewish question (*territoriale Endlösung der Judenfrage*). It goes without saying that, as in all collaborations, co-operations, or co-habitations in political matters, ulterior motives, maneuvers, machinations, and turnabouts were not lacking.

### The Rise of German Zionism in 1936

In February 1936, some months before the opening of the Olympic Games, the German Zionists officially held their congress in Berlin. As early as that year, Germany already hosted about forty Zionist training centers (*Umschulungslager*) for the instruction of young Jews in farming or other skills that they would need to use later in Palestine. The Jewish press in Germany at that time experienced a prodigious expansion. There was talk of a reawakening or revival of Jewish consciousness. Assuredly, the anti-Zionist Jews deplored or condemned this state of things. Many Jews, particularly those of the older generation, proudly laid claim to a certain Germanness: amongst them, the project held by young Jews to be a solution for the future was seen as a disaster in the making. The Germans authorized the setting up of uniformed Jewish paramilitary groups un-

der a blue and white flag (the flag of the future state of Israel) albeit on the condition that they not parade in the streets, but only within their school grounds or barracks. Sometimes there were sporting events between young Zionists and young National Socialists. For more information on these aspects, one may read either the book by Francis Nicosia, *The Third Reich and the Palestine Question*, Otto Dov Kulka's noteworthy study "The reactions of German Jewry to the National-Socialist Regime," or the book by French author Emmanuel Ratier, *Les Guerriers d'Israël*. One may also consult either the *Encyclopaedia Judaica* or the *Encyclopedia of the Holocaust*; I recommend this latter book's entry "Lohamei Herut Israel" on the subject of the proposal by the Lehi (to which Yitzak Shamir belonged) of a military alliance between Jews and Germans against Great Britain.

# The Case of Marty Glickman

Keen to detect the least hint of anti-Semitism so as to find fault, wail, and make new demands, S. Cypel is not afraid of attacking the heads of the 1936 American delegation. He states that this delegation included only two Jewish athletes, Marty Glickman and Sam Stoller. At the last minute, these two relay racers were replaced by two blacks, Ralph Metcalfe and Jesse Owens. The sole explanation according to *Le Monde*: Glickman and Stoller were dropped because they were Jews! That argument is inadmissible since in the end the choice proved to be most fortunate, and the blacks took a gold medal. In any case, if certain persons are to be believed, in the 1980s M. Glickman, then best known in America as a radio commentator for the New York "Giants" football club, stated that he had an "enthusiastic" memory of those games. 10

# The Case of Horst Wessel

S. Cypel evokes:

"The Horst Wessel Lied, that song of the SA in honor of an anti-Semitic hooligan, bellowed after the Olympic anthem."



Jesse Owens 1936 in Berlin on his way to one of his gold medals.

Α Jewish and Communist rumor has it that Horst Wessel met his death either in a street battle with the Communists or in a public fight with a pimp. The truth of the matter appears to be that this pastor's son-a militant anti-Communist active in the SA, law student, and, in his free time, poet-was shot in the face by a Communist at his home and died in a Berlin hospital February 23, 1930. In September 1929, he had published a poem to the glory of the SA, and it is that poem, set to music after his death, which became the second German national anthem.

# Less Lying Propaganda?

It is somewhat difficult these days to

keep pace with *Le Monde* in its production of errors or lies relating to the 3<sup>rd</sup> Reich or the Shoah. I have made it my duty to send to both its managing editor, Jean-Marie Colombani, and to the authors of grossly mistaken or mendacious articles, my humble inventories, invariably set forth under the heading: "*Le Monde*, journal oblique (suite)". I am aware of the fact that this newspaper, which is badly in need of money and fears the wrath of the Jews, repeatedly tries to atone for its cardinal sin: it printed, in the issues of December 29, 1978, and January 16, 1979, my iconoclastic observations on the physical and chemical impossibilities of the Nazi gas chambers. That act remains etched in the minds of those who profess never to forget and never to forgive. So be it! But there ought to be limits to servility.

Jean-Christophe Mitterrand has seen in *Le Monde* the "echo chamber" of "a certain Jewish lobby." That lobby bursts our eardrums with its lying propaganda, its "Holocaust" industry's inventions, and the fabrications of its Shoah-Business. It is time that *Le Monde* ceased being its "echo chamber".

For my part, I await the review that this newspaper will undoubtedly write of a work which is among the most horrid that the holocaust propaganda outfits have ever produced. It is the book chosen by French Education minister Jack Lang for the *mandatory* teaching of the Shoah to the children of France beginning in the third year of secondary school. Concocted by Stéphane Bruchfeld and Paul Levine, it is to be published by



Zionist training camps in Germany in August 1938<sup>7</sup>

Ramsay under the title: *Dites-le à vos enfants* (Tell it your children).

I shall, upon its release, give an account both of this book and of its review by *Le Monde*.

**NB:** In its issue of September 29, 2000, *Le Monde* was to publish, under the by-line of Philippe-Jean Catinchi, a brief review of a book by Jean-Michel Blaizeau, *Les Jeux défigurés de Berlin* (The Disfigured Berlin Games). A passage in this account reads that what has been retained of the 1936 Olympics is "the fury of Hitler refusing to shake the hand of Jesse Owens." Nothing in the piece indicates that this is the stuff of myth.

© 17 September 2000 (revised October 24)

# Notes

- "Bleu, blanc, noir", December 3, 1991, p. 34.
- <sup>2</sup> J.-P. Rudin, *Nice-Matin*, April 4, 1980.
- Olympia 1936, Die Olympischen Spiele 1936 in Berlin und Garmisch-Partenkirchen, 2 vol., 1936, 292 pp.
- Eliahu Ben Elissar, La Diplomatie du IIIe Reich et les juifs, Paris, Christian Bourgois, 1981, I, p. 164.
- <sup>5</sup> *Journal*, I, Paris, Seuil, 2000, p. 286.
- <sup>6</sup> *Ibid.*, p. 438.
- Austin, University of Texas Press, 1985.
- In: Jehuda Reinharz, *Living with Antisemitism*, University Press of New England, Hanover, New Hampshire, 1987, pp. 367-379.
- Paris, Facta, 1995.
- <sup>0</sup> G. Frey (ed.), *Vorsicht Fälschung!*, Munich, FZ-Verlag, 1994, p. 119.
- <sup>11</sup> *Libération*, 30 August 1999, p. 15.

# Allied Plans for the Annihilation of the German People

# Measures for the Devastation of the Heart of Europe

By Dr. Claus Nordbruch

Long before the outbreak of the Second World War, and certainly long before the outcome of this European slaughter of brothers was foreseeable, the victors-to-be and their hangers-on had made plans for the disposition of Germany that contained fundamental violations of the Law of Nations. In addition to demilitarization and de-nazification projects there were plans for the destruction or expulsion of Germans from territories they have had inhabited for many centuries. For example, the expulsion of three and a half million of the Sudeten Germans was proposed in December 1938 by later Czechoslovakian president Edvard Beneš, that is, nearly a year before the official outbreak of the war - and he was not the first to make the proposal. During the Pan Slavic Congress held in Prague in 1848 the decision was taken that not only Sudeten Germans, but all ethnic Germans east of the line Triest-Stettin should be driven out. In summer 1917 Beneš and later president Minister-President Kramář gave the Allies a memorandum in which they demanded the dismemberment of Germany and the incorporation of large territories of the German Empire and Austria-Hungary in the Czechoslovakia that was to be formed.<sup>1</sup> After the signing of the dictate called the "Versailles Treaty," nationalistic Czech and pan Slavic statements and demands were politically prominent; unfortunately there is not space here to discuss that subject in detail.<sup>2</sup> However, these demands were all more or less fanatically fixed on the expulsion of the Sudeten Germans.

These projects in violation of the Law of Nations were by no means merely the extravagant thoughts of chauvinistic, pan Slavic or Communist politicians: they were the official policy of national governments. The preamble to the Atlantic Charter expressly granted Czechoslovakia the proviso that, on the signing of the document, the expulsion of Germans could not be hindered. In September 1942 Beneš, ironically president of the National-Socialist Party, which after the war renamed itself the "People's Socialist" Party, received support for his plans from the English government. London communicated that it had no objection to the deportation of the Sudeten Germans, a population that has been dwelling in what is now Czechia as long as the Czechs themselves. In May 1943 Beneš received a similar communication from Roosevelt and in June 1943 another from a Soviet liaison man in London, Alexander Bogomolov. In fact, the Czechs, and especially Beneš, had never intended to subject the goal of a de-Germanized Czechoslovakia to international supervision or even to any criteria of humane conduct. In July 1944, a notice from high authority was circulated in the Czech resistance to the effect:<sup>3</sup>

"We consider the possibility of the transfer of our German population. It can not be definitively stated that three millions of Germans in all can be transferred subject to some kind of international regulation. [...] It is necessary that in the first days of liberation we ourselves remove many and that as many as possible guilty Nazis fly before us out

of fear of a civil revolt against them in the first days of the Revolution, and that as many as possible who resist as Nazis and defend themselves be struck down by the Revolution."

After the military capitulation it was no longer necessary for the Czechs to operate conspiratorially and they professed their bloody intentions publicly. On 31 May 1945 the Czech National-Socialist newspaper *Slovo národa* stated drily:<sup>4</sup>

"It will not be permitted for citizens of German descent to mingle with the Czech population."

We should add to this remarkable announcement that it has been shown that the Czech exile government under Beneš worked single-mindedly for ethnic cleansing in what was to be a newly formed Czech Republic, and that this has been carried out in a manner disregarding human rights and against the Law of Nations, as will be shown below.

Even in Poland they dreamed of expansionist plunder raids and fantasized about Polish extension to Stettin and even to Berlin, and this long before September 1, 1939. The official program of the Polish Westmark Union contained the statement:

"The natural boundary of Poland is west of the Oder."

A handbill put out by the Preparation Committee for the Grunwald festival in memory of the battle of Tannenberg in 1410 stated:

"We will take back what the Germans have taken from us on the Elbe, the Oder, and the Vistula!"

Stanislaw Mikolajczyk, president of the Greater Polish Agricultural Union, stated on 21 June 1939:

"One must clearly understand that Poland will not know peace until it rests itself on the Oder."

On August 7, 1939, the *Slowo Pomorskie* of Thorn said this about the Germans:

"Therefore today we Poles say quite clearly: go back where you came from. On pushcarts drawn by dogs you came hither. You brought only a poor bedding. You can go back the same way."

On July 20, 1939, the weekly *Naród w walce* proclaimed that Danzig must "remain Polish" and demanded that Germany surrender the East Prussian territory to Poland.<sup>5</sup>

During the war Poland received from London support similar to that received by Czechoslovakia. Churchill viewed the occupation of East Prussia by the Poles and the consequent mass expulsion of Germans with equanimity. At the conference in Tehran he admitted to Polish imperialism:<sup>6</sup>

"We believe that Poland unquestionably should be satisfied at the expense of Germany."

Some 14 months later, at the conference of Yalta, Churchill confessed that there were many people in Britain who were troubled by the thought of deportation but stated that he personally had no qualms about it. In his view, six or seven million Germans had already been killed, and at least 1 or 1.5 million

more would probably be killed before the end of the war.<sup>7</sup> These ideas for the future were by no means propaganda blather, but were the actual views of the British Prime Minister. At the 4th session of the Yalta Conference, on February 7, 1945, Churchill reinforced his anti-humanitarian conception by declaring "that he was not at all proposing to stop destroying the Germans." A week later the genocide of Dresden was committed by British and American bombers.

It has perhaps not fallen into oblivion yet that Churchill, who prepared for or led war against Germany during more than four decades of his life, has been celebrated in the Federal Republic of Germany as a "great European." In May 1956 in Aachen he was awarded the Karl Prize, a Federal German award aiming to honor persons who "serviced the European movement." This award to Churchill can by no means be regarded as a single aberration. Several decades after Churchill's demise, leading persons in the government of the Federal Republic of Germany seem not to have learned anything from history: In 1999, German Federal Defense Minister Rudolf Scharping acquired doubtful glory, when he, during the NATO attack against Serbia in 1999, proposed to rename German

Army (Bundeswehr) bases named after Wehrmacht generals, such as, for example, Field Marshall Erwin Rommel, that could possibly be changed to "Winston Churchill-Barracks."

To return to the question, what one should do with Germany: Just after the conference in Casablanca from January 14 to 25, 1943, US President Roosevelt caused a sensation when he said:<sup>8</sup>

"Peace can come to the world only by the total elimination of German and Japanese war power. [...] The elimination of German, Japanese, and Italian war power means the unconditional surrender

by Germany, Italy, and Japan. That means a reasonable assurance of future world peace."

This shortsighted expression naturally contributed to the prolongation of the war, since it destroyed the possibility of a peace treaty. With this declaration of "total war for total peace" all bridges left standing were broken. The German government was made to understand that all diplomatic possibilities for peace would be for naught. Germany stood with her back to the wall. Was there any other possibility than to fight to the bitter end with the motto, "Victory or Death," and to use all possible military means to achieve victory?

Factually, a German victory was by no means impossible. The advanced state of German technology, especially military technology, is shown by the fact that on 15 October 1942 the Army Main Command assigned to a cover group behind which operated German atomic research the task to find a way to use atomic fission and chain reactions to power rockets.

Germany had a number of "wonder" weapons in the works during the war. For example, near the end of military operations the Germans made their giant A4 rocket ready for production. It was 14 meters high, weighed nearly 11 metric tons and had a strike range of 370 kilometers. It flew 100 kilometers above the surface of the earth and reached a speed of 5,400 km/h. It had an advanced rocket motor fueled by alcohol and liquid hydrazine and it could be guided by radar or other means. Because it traveled five times faster than the speed of sound, it could not be heard and thus could not be located.

Another rocket that was nearly ready toward war's end was the winged A9. It weighed nearly 13 metric tons, had a strike range of 5,000 kilometers and could attain an amazing speed of 9,400 km/h. According to Colonel D. L. Putt, member of the US staff in the occupied territories responsible for examination of the state of German atomic weapons research, the Germans would have possessed the war-deciding weapon only a few weeks later with their V2 rockets equipped with atom bombs. In view of the immense number of inventions and patents, which the Allies searched for and confiscated in Germany immediately after the cease-fire, the Assistant Commanding General of US Air Force intelligence confessed to the Society of Aeronautical Engineers, that the Germans prepared a rocket surprise for the entire world in general and for Britain in particular, which most likely would have changed the course of the

war, if the invasion would have been delayed for merely half a year.<sup>9</sup>

With respect to the rapid development of the German jet plane Me262 the British secret service concluded that, had Germany not been defeated by July 1945, the Germans would have air superiority over Germany and over the armies.<sup>10</sup>

The overwhelming motivation of the Germans to fight for final victory was driven not least by the constantly repeated threats of the Allies to inflict certain measures on Germany and the German people when they had achieved victory. On February 23, 1944, in a de-

bate in the House of Commons, British Foreign Minister Anthony Eden confirmed that Germany could not claim to be treated according to the Atlantic Charter, *i.e.* that it could not prevent the victorious powers from making territorial 'corrections' on Germany's expense. Thus, according to Eden, Germany could not claim rights based on any part of the Charter which would not be applicable for Germany.<sup>11</sup>

On April 22, 1944, Churchill confirmed the questionable intention that no treaty and no commitment would bind the Allies once Germany had surrendered. Churchill insisted that the Atlantic Charter would not be a legal basis for the treatment of Germany and that territorial changes and corrections of borders could not be excluded. No arguments would be accepted, so Churchill. According to him, unconditional surrender meant that the victors had their hands free to act as they please. <sup>12</sup>

It demonstrates a grotesque and incomprehensible arrogance that the Allies, especially the USA und Britain, pretended to have undertaken the war against Germany expressly in the cause of justice and human rights. The cause of One World showed itself clearly then. On June 14, 1942, Roosevelt prayed (!) on the radio:<sup>13</sup>



Henry Morgenthau, Jr.

"God of the free, we pledge our hearts and lives today to the cause of all free mankind.

Grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union, not only for the space of this bitter war, bur for the days to come which shall and must unite all the children of the earth.

Our earth is but a small star in the great universe. Yet of it we can make, if we choose, a planet unvexed by war, untroubled by hunger and fear, undivided by senseless distinctions of race, color, or theory. Grant us that courage and foreseeing to begin this task today that our children and our children's children may be proud of the name of man.

The spirit of man has awakened and the soul of man has gone forth. Grant us the wisdom and the vision to comprehend the greatness of man's spirit, that suffers and endures so hugely for a goal beyond his own brief span. Grant us honor for our dead who died in the faith, honor for our living who work and strive for the faith, redemption and security for all captive lands and peoples. Grant us patience with the deluded and pity for the betrayed. And grant us the skill and valor that shall cleanse the world of oppression and the old base doctrine that the strong must eat the weak because they are strong.

Yet most of all grant us brotherhood, not only for this day but for all our years – a brotherhood, not only of words but of acts and deeds. We are all of us children of earth – grant us that simple knowledge. If our brothers are oppressed, then we are oppressed. If they hunger we hunger. If their freedom is taken away our freedom is not secure. Grant us a common faith that man shall know bread and peace – that he shall know justice and righteousness, freedom and security, an equal opportunity and an equal chance to do his best, not only in our own lands, but throughout the world. And in that faith let us march toward to the clean world our hands can make. Amen."

This cleanness to be striven for, explained Mr. "Goodfellow" Roosevelt after the conference at Tehran, should be distinguished by the elimination of tyranny, slavery, oppression and intolerance. In the same sense as the globalists of the decade of the 1990's, he invoked a vision of a "world family of democratic states."

In paragraph 2 of the Atlantic Charter, signed 12 August 1941, it is stated that the signers did not seek territorial changes "that do not accord with the freely expressed wishes of the peoples concerned."

From November 28 to December 1, 1943, the "Big Three" met at a summit conference in the embassy of the USSR in Teheran to agree on the policies to be applied to the German Empire after a victory. The keyword was the dismemberment of Germany, in which the three Allies agreed with. Especially during the second session on December 1, Churchill promulgated the idea of carving up Germany and pleaded for the smashing of Prussia as the "root of all evil," as well as for the separation of Bavaria and other provinces from Germany. Sniffing his opportunity, Stalin made known the demands of the Soviet Union: 14

"The Russians have no ice-free ports in the Baltic. That is why the Russians would need the ice-free ports of Königsberg and Memel and the corresponding part of the territory of Eastern Prussia."

In 1945 the Soviets put the districts of Königsberg and Gumbinnen (13,200 km²) under Soviet administrative control and established the district of Kaliningrad there. In 1946 the territories of Memelland were incorporated in the newly organized Soviet republic of Lithuania.

In the course of a drinking party during this conference, Stalin proposed the following toast, which was received by Roosevelt with hearty laughter:<sup>15</sup>

"The strength of the German armed forces lies in 50,000 senior officers and scientists. I raise my glass with the wish that they should be shot, as soon as we snatch them, all 50,000."

Also the Americans were not averse to mass shootings. In Washington in August 1944 General Eisenhower told the British ambassador that all the officers of the Main Command of the German Armed Forces, as well as all the leadership of the NSDAP including town officials, and all members of the secret police, should be liquidated. Just not to be misunderstood here: in this regard we are talking about some defenseless 100,000 human beings.

As the war progressed to the increasing disadvantage of Germany the intentions of the Allies with respect to the future treatment of the "German problem" became more and more audacious and specific. They reached a high point at the conference at Yalta. This summit conference of the "Big Three" took place in the former Tsar's palace Livadia near Yalta in the Crimea from 4 to 11 February 1945. Here the Allies discussed intensively the future to be imposed on the German Empire after an unconditional surrender. All three conference participants were agreed that there should be no other way to end the war. It was only on lesser details that they were not entirely clear. For example, should they leave a German administration in office to whom the occupation zones would be assigned, or should they divide the rump of Germany into two states, north and south, with Vienna the capital of the latter? Finally they decided on another plan. Churchill stated that:<sup>17</sup>

"in his opinion, there was no need to inform the Germans of the future policy to be conducted in respect of their country. The Germans should be told they would have to await further Allied demands after they surrendered. These further demands would be made on the Germans by mutual agreement between the Allies."

This intention indicates nothing else, but a blank check with respect to the future treatment of the Germans. In this regard, Churchill declared further<sup>18</sup>

"that an unconditional surrender precluded any armistice agreement. Unconditional surrender were the terms on which military operations were to be terminated. Those who signed the terms of an unconditional surrender submitted to the will of the victors."

As the soldiers of the Red Army advanced into eastern Germany in the course of 1944/45, they were, <sup>19</sup> "prepared" for the occupation of Germany, above all from an official political side. In numerous frontline newspapers the rules which were to

govern the behavior of the soldiers of the Red Army were promulgated. Both propagandists and writers contributed to the effort, such as Alexei Tolstoi, Mikhail Alexandrovich Sholokhov (*The School of Hate*), Konstantin Mikhailovich Simonov (*Kill him!*) and Surkov (*I hate!*). Most influential of all, however, were the propaganda briefs of Ilya Ehrenburg. His book *Voina* (= *The War*), published 1943 by the State Publications Office for Fine Literature (!), Moscow, contains such expressions as:

"Germans are not human. [...] If in the course of one day you have not killed at least one German, for you it was a lost day. When you have killed one German, kill another – for us there is nothing more jolly than German bodies."

The Soviet soldiers were roused to crimes against the German population and German soldiers not only from the political and propagandistic side, however. Also from the military side the message was unambiguous: In his daily orders for the march into East Prussia, Marshall Tcherniakovski stated:

"There is no mercy – for anyone. [...] It is unnecessary to demand from soldiers of the Red Army to show mercy. They blaze with hate and desire for revenge."

Other expressions call explicitly for raping German women and girls. German lawyer Heinz Nawratil refers to Alexander I. Solzhenitsyn, who in his novel *Archipelago Gulag* written in the period 1964 through 1968, mentions that

"[...] German girls could be raped and then shot, and it would almost always be treated as an incident of war."

Nawratil also refers to Lev Kopelev, the writer, civil rights worker and friend of Heinrich Böll, who described the words of a Communist agitator as follows:

"What should be done to ensure the soldier keeps up his spirit for fighting. First, he must hate the enemy like the plague, must want to annihilate him root and branch [...] second [...] when he gets to Germany everything belongs to him – the bits and pieces, the women, all! Do whatever you wish."

Both the soldiers of the German army and the German civilian population suffered from such behavior on the part of the soldiers of the Red Army. The outrages were not isolated incidents, but were mass crimes known to the highest authority, and collectively would later qualify as one of the greatest mass crimes of modern times."

The hate tirades and incitements of Ilya Ehrenburg<sup>20</sup> and his fellow propagandists by no means represented a exceptional or singular propaganda measure of the Soviet Union. War reporter Lieutenant Günther Heysing made a collection of quotations taken from Soviet publications and statements taken in interrogation of Red Army soldiers.<sup>21</sup> This is from the soldiers' newspaper *Boyevaia Trevoga* of 20 October 1944:

"Shudder Germany! Shudder cursed Germany! We will crisscross you with fire and sword and in your heart we will stab the last German who ever trod Russian soil."

In a call to the Soviet Air Force at the beginning of the Soviet attack on East Prussia, we read:

"The Red Army is on the offensive to fulfill the orders of the great Stalin and to deal the German beast its deathstroke in its hole. [...] with burning hatred in our hearts we enter the land of the hated foe. We come as judges and revengers. The foe must be destroyed without mercy."

On October 25, 1944, the war council and political administration of the 3rd White Russian Front issued the following summons:

"Forward victors! May the German land, which spawned the fascist refuse, tremble under our booming tread! May the bloodspeckled hated foe who has inflicted so much pain and sorrow on us, tremble and drown in the streams of his black blood!"



In a speech given October 1944 on the subject, "What does the Communist Party require from a member of the Communist Youth Union Front Unit?" it was stated:

"Young fighters! You know what frightful suffering and what pain the Germans have caused your people, your family, your girlfriends. Avenge them without mercy. For the life of every Soviet take the lives of ten Germans. [...] Remember that any day in which you have killed no Germans is a lost day."

A prisoner from the 758th G.R. / 88th G.D. (758th Guards Regiment/88th Guards Division) stated:

"Before the entry onto German soil we were taught by the officers that we need not respect the property of the German civilian population and could treat the population as game to hunt. Women could be raped."

A prisoner from the 529th Autonomous Anti-Armor Artillery testified:

"In Poland theft of potatoes was strictly punished. In East Prussia anyone could take any food. However, the removal of clothing and other property was strictly forbidden even in East Prussia, since these things were intended to be taken back to the USSR."

A deserter from the 163th G.R. / 135th G.D. reported:

"Two weeks ago the column commander told us that soldiers could plunder and pillage freely on entering German soil."

A deserter from the 331st G.R. / 1104th G.D. confirmed this:

"Earlier it was forbidden to take booty, but now on German land it is no longer punishable. Everyone can take as much as he can carry."

A deserter from the 494th G.R. / 174th G.D. confessed:

"The company commander and column commander said that in German territory they could plunder without punishment and lay hands on German women."

Nobody paid any attention to Art. 28 of the Hague Convention on Land Warfare, in which it is expressly stated, that is was forbidden to release cities or settlements to be plundered, even if they were taken in assault.

Calls for persecution of Germans were the order of the day and not only in the Soviet Union. Both in England and the USA many propaganda writings appeared calling for the persecution of Germans and Germany. In England Sir Robert Vansittart was one of the most influential inciters of Germanophobic acts. As First Diplomatic Councilor of the British Foreign Ministry he was known in diplomatic circles as the "German-hater." In

his books *Black Record* (1941) and *Lessons of my Life* (1943) he put forth the idea that the German people were the eternal disturbers of world peace, the "killer bird" among the civilized nations. For this reason, it was necessary to destroy this barbaric, aggressive criminal people with a killer instinct. Vansittart's influence was enormous. He was a key figure in the British war clique that advocated draconic measures against Germany.

Likewise in America a series of racist and anti-human publications appeared, such as *What about Germany?* (1942) by L. P. Lochner, *How to treat the Germans*, (1943) by Emil Ludwig, and *Germany: To be or not to be?* (1943) by G. H. Seger and S. V. Marck. When the Americans began the occupation of Germany in 1944/45, a booklet with the presumptuous title *What to do with Germany?* by Louis Nizer, a New York attorney and chairman of an aid society for Jewish immigrants, was distrib-

uted among the American troops for free. In this book, Nizer recommended, among other things, that every German officer of the rank of Colonel and above should be brought before a court, that the German school system should be put in Allied hands and that heavy industry should be taken from Germany. This pamphlet did not represent an unimportant propaganda piece of an insignificant German hater: According to the blurb on its wrapper later US President Harry S. Truman was deeply affected by it recommended that "every American" should read it.

President Roosevelt distributed the booklet to members of his Cabinet, while General Eisenhower sent out 100,000 copies and made the officers on his staff write comments on the book. Despite the fact that Nizer's book teemed with ti-

Nizer's book teemed with tirades against Germany and everything German, the deadly little hate-piece was taken as bare truth by many important figures in politics and science, in the military and in the media. The principal theme in this and in other propaganda pieces was that Germany had played a unique negative role in world history which was expressed in her philosophy, her politics and the character of her people. Nazism was just a contemporary expression of the inevitable German desire to plunder and enslave other peoples. All Germans, not just National Socialists, were branded as evil incarnate.

So it should be no surprise that in a 1944 pocket calendar for the US Army in Germany we find such tidbits as the following:<sup>22</sup>

"Since 1933, when Hitler came to power, German youth has been carefully and thoroughly educated for world conquest, killing, and treachery."



Dwight David Eisenhower

"We fought against the Germans and the Japs because our own freedom was threatened and because the interests of our own country were tied up with those of the British and the Russians and the Chinese and the French and all other fighters for freedom."

"It is a matter of History that there is nothing new about German aggression or desire for conquest. [...] It was only recently, owing to modern inventions and the shrinking of the distances on the surface of the globe, that the German was able to contemplate realizing his dream of enslaving the world."

Even Churchill scintillated from time to time with newly minted historical interpretations and abstruse judgments on the Germans. On November 9, 1940, for example, he declared in a speech at Mansion House that Austria was one of the countries for which Britain had drawn the sword, and for whom British victory meant freedom. On September 21, 1943, he explained that the Germans combined in the most deadly manner the qualities of the warrior and the slave:<sup>23</sup>

"They do not value freedom themselves and the spectacle of it in others is hateful to them. Whenever they become strong they seek their prey and they will follow with an iron discipline anyone who will lead them to it. The core of Germany is Prussia. There is the source of the recurring pestilence."

Naturally, given this manner of historical consciousness, the good people – that is, the Allies, and especially the Americans – need to take care that the possibility of influencing world history is taken away from Germans for all time – it must be neutralized.

This neutralization – to be understood literally – could be effected in different ways. One way was the biological extinction of the German people, proposed, for example, by Theodore Nathan Kaufman, president of the American Federation of Peace. He belonged to the circle of Roosevelt's closest advisors

The "Big Three" on Nov. 29, 1943, in Tehran

and had direct influence on the decisions of the US President. In 1940, ten months before the US officially entered the Second World War, Kaufman published a book with the title *Germany Must Perish*. This little book dripping with hatred contains what has come to be known as the Kaufman plan, the scheme by which this Presidential advisor recommended the extermination of 70 million people of the German nation, including women and children, and the distribution of the German Empire among its neighbors. Specifically, the book stated:<sup>24</sup>

"Today's war is not a war against Adolf Hitler.

*Nor is it a war against the Nazis.* [...]

It is a struggle between the German nation and humanity. [...]

This time Germany has forced a TOTAL WAR upon the world.

As a result, she must be prepared to pay a TOTAL PENALTY.

And there is one, and only one, such Total Penalty:

Germany must perish forever!

*In fact – not in fancy!* [...]

The population of Germany, excluding conquered and annexed territories, is about 70,000,000, about equally divided between male and female. To achieve the purpose of German extinction it would be necessary to only sterilize some 48,000,000. [...]

Concerning the males subject to sterilization the army groups, as organized units, would be the easiest and quickest to deal with. Taking 20,000 surgeons as an arbitrary number and on the assumption that each will perform a minimum of 25 operations daily, it would take no more than one month, at the maximum, to complete their sterilization. Naturally the more doctors available, and many more than the 20,000 we mention would be available considering all the nations to be drawn upon, the less time would be required. The balance of the male civilian population of Ger-

many could be treated within three months. Inasmuch as the sterilization of women needs somewhat more time, it may be computed that the entire female population of Germany could be sterilized within a period of three years or less. Complete sterilization of both sexes, and not only one, is to be considered necessary in view of the present German doctrine that so much as one drop of true German blood constitutes a German.

Of course, after complete sterilization, there will cease to be a birth rate in Germany. At the normal death rate of 2% per annum, German life will diminish at the rate of 1,500,000 yearly. Accordingly in the span of two generations that which cost millions of lives and centuries of useless effort, namely, the elimination of Germanism and its carriers, will have been an accomplished fact."

Ernest Albert Hooton, Professor of Anthropology at Harvard University, wrote in similar terms. In a newspaper article in the New York based *Peabody Magazine*, dated

January 4, 1943, entitled *Breed war strain out of Germans*, he proposed a political program to be applied to Germany. In addition to various genetic manipulations, which would "destroy German nationalism and aggressive ideology," he recommended:

"For a period of 20 years or more utilize the bulk of the present German army as rehabilitation labor units in devastated areas of the Allied Nations and elsewhere."

In a Canadian article the program was described by the formula "No Germany, therefore no more German wars." The crime novelist Rex Stout produced an article entitled "We will hate – or we will lose," which appeared in the *New York Times*. Journalist William S. Shirer praised the idea of collective guilt and his conclusion was contained in the title: 26

"They are all guilty - punish them."

As the above examples show, there had been much thought given to the idea of extinguishing or scientifically neutralizing the German nation among the British and Americans. Long before the cessation of hostilities there was general agreement that it was necessary to terminate German scientific research. Methods for terminating German science included the appropriation of German patents, the abduction and legal exploitation of German scientists and the prohibition or, at least, the total supervision of German laboratories and scientific institutions. The Allies put these maleficent methods both selfishly and pitilessly into practice.

The principal deviser of these exotic and diverse schemes for the destruction or expropriation of Germany was, however, the Secretary of the Treasury of the United States of America, Henry Morgenthau, Jr., "one of the leading American Jews." He was the one who convinced Roosevelt to be "tough" with the Germans. The Handbook for Military Government in Germany, issued by the Supreme Headquarters, Allied Expeditionary Forces (SHAEF) in August 1944, which was to be the political guide for occupation forces in Germany, incurred his disapproval because of its "slack places." For example, Morgenthau thought the daily ration of 2000 calories for German workers was too high. The U.S. president was pleased with that kind of "suggestions for improvement." Roosevelt concurred that the Germans should be dealt with roughly: 28

"We have got to be tough with Germany and I mean the German people, not just the Nazis. You either have to castrate the German people or you have got to treat them in such a manner so they can't just go on reproducing people who want to continue the way they have in the past."

After this general agreement between Roosevelt and Morgenthau, the latter, at a press conference, criticized the authors of the *Handbook* publicly for being too soft towards the Germans and, therefore, "the Handbook was hastily withdrawn."<sup>29</sup>

Morgenthau, whom Roosevelt backed without reservation, was given nearly a free hand with respect to determining policy on Germany. He wanted to settle the German question once and for all and his method for doing so was to impose a final solution on the Germans, a plan which has come to be called the Morgenthau Plan. By the terms of this plan, Germany should be reduced to a de-industrialized, low population agrarian country. Morgenthau's plans were described as "measures for the prevention of a third world war caused by Germany." The

Morgenthau Plan's measures included the demilitarization of Germany, restitution and reparations, education and propaganda, political decentralization, supervision of the economy by the army, control of the German economic development, an agrarian program, the punishment of war criminals, and the breaking-up of the new Germany. On September 30, 1944, the *Völkische Beobachter* listed the intended measures in detail:

"The entire steel industry, the chemical works and the plants for the production of synthetic benzine should be taken from the Germans and transferred to other countries. [...] The education of children should be put under the control of the United Nations, and the schools should remain closed until sufficient Jewish teachers could be found. Also, new schoolbooks should be written forthwith, whose contents should be agreed upon by Washington, London and Moscow. By the Morgenthau Plan, university studies would be forbidden to German youth, the buildings of German technical schools would be closed and their libraries and research facilities would be divided among America, England and the Soviet Union."

According to Morgenthau's scheme, Germany should be not only totally disarmed, but its entire industrial base should be dismantled or destroyed. The mines and coal works should be flooded. With respect to reparations, Morgenthau had detailed plans: they should be accomplished less through payments and transfer of goods than through surrender of German mineral and other physical resources, in particular by the restitution of property, which the Germans had plundered from the occupied territories, cession of German territory and German private property rights in industries to the countries she had invaded, by transfer and redistribution of industrial facilities and equipment, by forced labor of German workers in foreign countries, and by confiscation of all German landed property of any kind outside of Germany. 30 US President Roosevelt shared Morgenthau's conception of the German collective guilt for war and his belief that Germany should be handled in the harshest manner following the war. So it should be no surprise that during the second conference held in Quebec in September 1944, Morgenthau's plans for the devastation of the heart of Europe were recognized by Roosevelt and Churchill as the official program to be imposed on post-war Germany,<sup>31</sup> or that Morgenthau could write self-satisfiedly on page xii of his book Germany is our Problem that the fundamental principles of this program represent the official viewpoint of the United States.

In the American Senate the idea was clearly expressed that a disarmed, de-industrialized Germany would free the neighboring countries of Europe from the economic domination of Germany. The fact that all Europe benefited from Germany's industrial strength and that the industrial collapse of Germany would consequently have negative repercussions on the rest of Europe was considered negligible by the American Department of Treasury. A memo dated September 7, 1944, contained the statement that the economy of Europe was not dependent on Germany, "because the United States, Great Britain, France and Belgium could easily provide what Germany supplied before the war." <sup>32</sup>

As the Americans completed their military crusade on German land in spring 1945, Washington communicated to its

highest military commanders in Europe special political directives applying to the occupation. The harsh regulations set out in directive JCS 1067, which dates to the middle of 1947, were derived from the Morgenthau Plan. However, the Americans renounced the complete destruction of German industry – it should be kept running at a minimum level, to avoid epidemics and rebellion – and refrained from flooding the mines, but they went forward with industrial deconstruction and intellectual expropriation, and also demilitarization, de-nazification and the decentralization of Germany as the framework of their policy. The regulations of directive JCS 1067 were thus essentially the same as those in the Morgenthau Plan, which was written to

deal with Germany as the bringer of war.

The draft of directive JCS 1067 from the American Chief of Staff to the supreme commander of the US occupation forces in Germany, was approved at the end of April 1945 by the Informal Policy Committee on Germany of the American Congress, and approved in May by President Truman. With respect to the purpose of the military government in Germany the official declaration of this document was:<sup>33</sup>

"a. It should be brought home to the Germans that Germany's ruthless warfare and the fanatical Nazi resistance have destroyed the German economy and made chaos and suffering inevitable and that the Germans cannot escape responsibility for what they have brought upon themselves.

b. Germany will not be occupied for the purpose of liberation but as a defeated enemy nation. Your aim is not oppression but to occupy Germany for the purpose of realizing certain important Allied objectives. In the con-

duct of your occupation and administration you should be just but firm and aloof. You will strongly discourage fraternization with the German officials and population.

c. The principal Allied objective is to prevent Germany from ever again becoming a threat to the peace of the world. Essential steps in the accomplishment of this objective are the elimination of Nazism and militarism in all their forms, the immediate apprehension of war criminals for punishment, the industrial disarmament and demilitarization of Germany, with continuing control over Germany's capacity to make war, and the preparation for an eventual

reconstruction of German political life on a democratic basis

d. Other Allied objectives are to enforce the program of reparations and restitution, to provide relief for the benefit of countries devastated by Nazi aggression, and to ensure that prisoners of war and displaced persons of the United Nations are cared for and repatriated."

With respect to economic supervision, the directive made the following clear statement:<sup>34</sup>

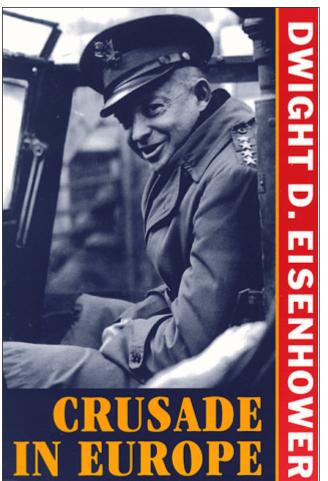
"No action will be taken in execution of the reparations program or otherwise which would tend to support basic living conditions in Germany or in your zone on a higher

level than that existing in any one of the neighboring United Nations."

France and Britain more or less adopted these destructive American policies with respect to Germany. Soon after JCS 1067 was issued, measures for industrial deconstruction were formulated, first by the Americans, and after the Potsdam conference by all the Allies. Three forms of deconstruction were planned: 1st, reparations "in kind," meaning the disassembly of German factories and machines, 2nd, the complete demolition of German production capacity and 3rd, an official policy of "statutory neglect" of German factories and machines. Here again, these plans for the destruction of the means of existence of the German people are directly traceable to the Morgenthau Plan.

The guidelines for the American occupation policy held close to the Morgenthau Plan. Eisenhower, in his book with the significant title *Crusade in Europe*, expressed pride that the officers of the American military government, because of the sincerity and intelligence and the soundness of the special training which

they displayed in carrying out their duties with respect to the measures prescribed in directive JCS 1067, had done a remarkable job. <sup>35</sup> University professor Nicholas Balabkins, not a Germanophile, conceded that the directives had been the official version of the Morgenthau Plan, albeit in a somewhat diluted form. <sup>36</sup> On the contrary, some post-war German historians have stubbornly tried to deny the immense influence of the Morgenthau Plan to Allied measures. One of them, Rolf Steininger, professor of history at the University of Innsbruck, wrote – without irony – that the Morgenthau Plan would be granted an overestimated prominent place in historiography, especially



In the title of his book Eisenhower described his war as a crusade, which is to say, a religious-fanatic war of annihilation.

law in Central Africa, what Bismarck calls the "undue nagging of the English" in all diplomatic relations, the notorious set of German policy in the council of Ambassadors at Constantinople, and above all the fashion in which England has been made to learn the real extent of German commercial rivalry, have all done their work: and now England and Germany alike realize the imminent probability of war. What Bismarck realized, and what we too may soon come to see, is that not only is there the most real conflict of interests between England and Germany, but that England is the only Great Power who could fight Germany without tremendous risk and without doubt of the issue. Her partners in the Triple Alliance would be useless against England: Austria, because she could do nothing; Italy, because she dare not lay herself open to attack by France. The growth of Germany's fleet has done no more than to make the blow of England fall on her more heavily. The ships would soon be at the bottom of the sea or in convoy to English ports; Hamburg and Bremen, the Kiel Canal and the Baltic ports would lie under the guns of England, waiting, until the indemnity were settled. Our work over, we need not even be at the pains to alter Bismarck's words to Ferry, and to say to France and Russia "Seek some compensation. Take inside Germany whatever you like: you can have it."

Against the approach of such a disaster to Germany and such a sure triumph for England, Bismarck sees no hope in the negotiations between France and Russia. "I fear all these efforts have been made quite in vain. A serious active working entente, with a very definite programme and a great deal of penetrating insight and tenacity, would be required to reach a result capable of moderating English pretensions. I am perfectly sure that Germany will not compass it." And again, "Certainly, it would be a very good time to recover the Suez Canal and Egypt from the English. But I do not believe that in France there is any passionate interest in this question. They are right there, perhaps, to wait for us Germans to become still more deeply involved in our foreign policy. For at present we have neither leadership nor principles, in fact nothing, nothing whatever. It is a case of general groping and waste of the stores of influence which I had accumulated." It was inevitable that England should have been the subject of discussion between the President and the Emperor: but, even under circumstances most favourable to Germany—that is to say, were Bismarck himself pulling the strings of Europe, there could have been only an attempt to moderate the pretensions of England. To this pass has the muddling of the German Emperor brought Germany, and at a time when England has awakened to what is alike inevitable and her best hope of prosperity. "Germaniam esse delendam."

combination, and hence we have had a revival of the healthier spirit of self-help which has distinguished the British workman above the workmen of all other nations. Nevertheless, the politician on the outlook for a cue will find much for reflection in the political resolutions. The Parliamentary adventurer has for a good while now found the Trades-Union Congress a happy hunting-ground. At a time when the moralist has ceased to have faith in moral suasion and is ever appealing for force to carry out his views, when the Temperance reformer has abandoned his operations upon the individual drunkard and commenced upon the Statesman, when the parent importunes the State to teach his child religion, and the priest with a light heart taxes his neighbour in the interests of doctrines which his neighbour abhors, it is not surprising that some workmen should desire to make their Unions a department of Government and to run the Legislature in the interests of their class. There is no such excuse for the political tide-waiter, who simply exploits the wretchedness which he pretends to be ready to cure, and hastens to accept for his own purposes crudities in legislation which are put forward in good faith, however mistakenly, by men who feel the pinch and are honestly desirous of lightening the burdens of the poor. The attitude of the politician towards the Congress is a chapter in itself, a mirror of character, a reflection of our times.

When the Congress was first established it was deemed the right thing to sneer at its existence and ridicule its resolutions. After the extension of the franchise had shown men and politicians that the workmen had become a prime factor in political affairs, The Congress soon became as the tone changed. much over-rated as it had been under-rated. Its decisions were regarded as if they had been a series of new revelations from heaven. No Pope ever had his decrees more respected among his followers than were the resolutions of the Trades-Union Congress among the newspapers which angled for popularity and the politicians who had the intention of becoming candidates for Parliament. The men who had been deemed unworthy of serious consideration became oracles, fitted to give the law to nations and mould the policy of parliaments. Their discussions, which had been treated as the outcome of untrained and illinformed minds, suddenly became the chief study of Cabinet Ministers and the inspiration of party wirepullers. Trades Unionism, which had been a reproach, now became a mark of honour and a proof of wisdom. All sorts of adventurers flocked round the new standard. Party programmes were elaborated in order to anticipate the half-formed wishes of the worker. Candidates with supple backs and flexible convictions vied with each other in promising adhesion to the new faith. One member of Parliament—whose firm has made an

Britain's The Saturday Review, Nov. 11, 1897, p. 279: "Germaniam esse delendam" – Germany must be destroyed. (Cf. Steffen Werner, "Hundred Years of War against Germany," The Revisionist 1(4) (2003), pp. 373-385.

with respect to the subjects of dismemberment and the future economy of Germany.<sup>37</sup>

In fact, the Morgenthau Plan, "during the war, constituted the high point of the planning for peace of the Western powers, both in public as well as in official circles." The Morgenthau Plan was the basis of all further planning with respect to Germany, and even the Soviet plans on the same subject did not deviate in essentials from JCS 1067. Both were based on the mutilation and dismemberment of Germany, the (temporary) starvation of the German people, the deconstruction of German industry and the economic disablement of Germany in order to neutralize Germany as a political force for a long time to come

and to improve and fortify their own political and economic positions.

By such theories and projects, which could only have sprung from a diseased mind and which deviate from any civilized or humane norm, the war-makers of the West did not differ essentially from Ilya Ehrenburg and the other fanatic murder inciters of the Soviet Union. They all sprang from the same source and were commonly responsible for the horrors inflicted on Germany. The specific choice of words may have varied from propagandist to propagandist, from war-profiteer to war-profiteer, from pressure group to pressure group. In their purpose to perish and to erase the heart of Europe, they did not differ at all.

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### **Notes**

First published in German in Vierteljahreshefte für freie Geschichtsforschung 5(1) (2001), pp. 55-65; translated by Peter Lambda.

- Cf. Hanns Hertl and others (ed.), Der "Brünner Todesmarsch" 1945. Eine Dokumentation, Stenzel und Bauer, Schwäbisch Gmünd 1998, pp. 15ff.
- For a thorough analysis of the subject please consult Claus Nordbruch, Der deutsche Aderlaβ. Wiedergutmachung für Deutschland und Entschädigung an Deutschen, 2<sup>nd</sup> edition, Tübingen 2003.
- <sup>3</sup> Hanns Hertl and others (ed.), op. cit. (note 1), p. 26.
- <sup>4</sup> Cited in *ibid.*, p. 189.
- <sup>5</sup> Cf. Wolfgang Wagner, Die Entstehung der Oder-Neiβe-Linie in den diplomatischen Verhandlungen während des Zweiten Weltkrieges, 2<sup>nd</sup>, revised and expanded edition, Brentano, Stuttgart 1959, pp. 6.
- The Tehran, Yalta & Potsdam Conferences. Documents, Progress Publishers, Moscow 1969, p. 48.
- <sup>7</sup> Cf. *ibid.*, p. 104.
- <sup>8</sup> Cited in Herbert Feis, Churchill, Roosevelt, Stalin. The war they waged and the peace they sought, Princeton University Press, Princeton New Jersey 1967, p. 109.
- Oited in Franz Kurowski, "Von der bedingungslosen Kapitulation bis zur Mondorfer Erklärung vom 6. Juni 1945" in: Gesellschaft für Freie Publizistik (ed.), Jalta und Potsdam überwinden. Kongreß-Protokoll 1985, GfP, Berg 1985, p. 22.
- Cf. Tom Bower, Verschwörung Paperclip. NS-Wissenschaftler im Dienst der Siegermächte, List, Munich 1988, p. 108.
- Herbert Marzian, Zeittafel und Dokumente zur Oder-Neiße-Linie 1939-1952/53, Holzner, Kitzingen 1953, p. 18.
- <sup>12</sup> Cited in Franz Kurowski, op. cit. (note 10), p. 10.
- <sup>13</sup> Cited in Caspar von Schrenck-Notzing, Charakterwäsche. Die Politik der amerikanischen Umerziehung, Kristall bei Langen-Müller, Munich 1981, p. 68.
- <sup>14</sup> Cited in The Tehran, Yalta and Potsdam Conferences. Documents, op. cit., (note 6), p. 50.
- That this was no idle joke, as some current historians have suggested, is shown by, for example, the document published in 1961 by the United States State Department, Foreign Relations of the United States: Diplomatic Papers: The Conference at Cairo and Tehran 1943, which states on page 553: "At least 50,000, perhaps 100,000 of German Commanding Staff must be physically liquidated." See also Michael Balfour and John Mair, Four-Power Control in Germany and Austria 1945-1946. Oxford University Press, London 1956, p. 35, Hanns D. Ahrens, Demontage, Universitas, Munich 1982, p. 19, and Heinz Nawratil, Vertreibungsverbrechen an Deutschen. Tatbestand, Motive, Bewältigung, Ullstein, Frankfurt am Main/Berlin 1987, p. 124. Even the official Guidebook on the Exhibition on German and Soviet Prisoners of War of the House of History of the Federal Republic of Germany acknowledges the figure of 50,000 as valid. (cf. p. 77).

- 16 Cf. James Bacque, Other Losses. An Investigation into the Mass Deaths of German Prisoners at the Hands of the French and Americans after World War II, Stoddart, Toronto 1989, p. 23.
- 17 Cited in The Tehran, Yalta & Potsdam Conferences, op. cit. (note 6), p. 70.
- <sup>18</sup> Cited in *ibid.*, p. 71.
- Olaus Nordbruch, Über die Pflicht. Eine Analyse des Werkes von Siegfried Lenz. Versuch über ein deutsches Phänomen, Olms, Hildesheim 1996, pp. 159. There are lengthy quotation from, and reproductions of, the hate tirades of Ilya Ehrenburg in Joachim Hoffmann, Stalin's War of Extermination 1941-1945, Theses & Dissertations Press, Capshaw, AL, 2001.
- In 1991 many West German journalists and politicians took the questionable opportunity to honor Ilya Ehrenburg on the occasion of his 100th birthday anniversary whether from ignorance, malevolence or deliberate intent to misinform we will not examine now. When an exhibition appeared in Berlin-Schöneberg on "The Russians in Schöneberg" the CDU faction in the district representative assembly there made a motion to praise Ehrenburg's "work" and to foster the memory of this "journalist and writer." Leading journals of opinion were not to be outdone in this outpouring of praise and, for example, noted Ehrenburg's "effervescent joy in writing," glorified him as a "master of satire," and admired his "grandiose panoramic descriptions."
- <sup>21</sup> Bundesarchiv, Ost-Dok. 2, Nr. 43/30ff.
- Pocket Guide to Germany, U.S. Government Printing Office 1944, pp. 7, 15, 28.
- <sup>23</sup> Cited in Michael Balfour and John Mair, Four-Power Control in Germany and Austria 1945-1946, Oxford University Press, London 1956, p. 34.
- Theodore Kaufman, Germany must persish!, Argyle Press, Newark, pp. 1, 3, 94f.
- <sup>25</sup> Caspar von Schrenck-Notzing, Charakterwäsche. Die Politik der amerikanischen Umerziehung, Kristall bei Langen-Müller, Munich 1981, p. 62
- <sup>26</sup> *Ibid.*, p. 66.
- <sup>27</sup> Rolf Steininger: *Deutsche Geschichte 1945-1961*. vol. 1, Fischer, Frankfurt/M. 1983, p. 34.
- Henry Morgenthau in his diary entry on 19 August 1944, cited in David Irving, Der Morgenthau-Plan 1944/45. Amerikanische Deutschlandpolitik: Sühneleistungen, "re-education," Auflösung der deutschen Wirtschaft, Soyka, Bremen 1986, p. 23.
- <sup>29</sup> Cf. Michael Balfour and John Mair, op. cit. (note 23), p. 19.
- Of. Helmuth K.G. Rönnefarth and Heinrich Euler (ed.), Konferenzen und Verträge, 2<sup>nd</sup> ed., v. 4: "Neueste Zeit 1914-1959," Ploetz, Würzburg 1959, pp. 231.
- 31 Cf. Nicholas Balabkins, Germany under direct controls. Economic aspects of industrial disarmament 1945-1948, Rutgers, New Brunswick 1964, p. 10.
- <sup>32</sup> Cf. *ibid.*, pp. 11f.
- Hajo Holborn, American Military Government. Its Organization and Policies, Infantry Journal Press, Washington 1947, p. 159.
- <sup>34</sup> *Ibid.*, p. 160.
- <sup>35</sup> Cf. Dwight D. Eisenhower, Crusade in Europe, Doubleday, New York 1948, p. 434.
- <sup>36</sup> Cf. Nicholas Balabkins, op. cit. (note 31), p. 14.
- <sup>37</sup> Rolf Steininger, op. cit. (note 27), p. 34.
- Wilhelm Treue, Die Demontagepolitik der Westmächte nach dem Zweiten Weltkrieg, Niedersächsische Landeszentrale für Politische Bildung, Hannover 1967, p. 22.

# Marshal Tito's Killing Fields

Croatian Victims of the Yugoslav Secret Police outside Yugoslavia, 1945-1990

Nikola Stedul and Dr. Tomislav Sunic

The ongoing legal proceedings in the Hague against Serb and Croat war crimes suspects, including the Serbian expresident Slobodan Milosevic, must be put into wider perspective. The unfortunate and often irrational hatred between Serbs and Croats had for decades been stirred up and kept alive by the Communist Yugoslav secret police. The longevity of the artificial, multi-ethnic Yugoslavia was not in the interest just of Yugoslav Communists but also of Western states. The long-time Western darling, the late Yugoslav Communist leader Marshal Josip Broz Tito, had a far bigger record of ethnic cleansings and mass killings. Yet for decades, his crimes were hidden and went unreported in the West.

The following essay represents a brief excursion into the Croat victimology.

When talking or writing about state terror in the former Communist Yugoslavia, one must inevitably mention those who were either assassinated or wounded outside the jurisdiction of that state. The assassination attempts were carried out by Yugoslav secret police (OZNA, UDBA) agents – although the decision "to make a kill" had first to be reached at the very top of the late Yugoslav Communist regime. During the rule of Communist Yugoslavia, there was the whole spectrum of UDBA victims, particularly among former Croatian political émigrés living under foreign Western jurisdictions.

Of course, this sensitive theme can be addressed from a variety of different perspectives: historical, socio-political, psychological, ethical, and theological. Statistics or the "body count" of the UDBA terror is very important – but what appears to be even more relevant is to distinguish the persons who carried out those killings. Who gave the orders, and what were their motives? Such a wide-range analysis can, hopefully, be of some help, particularly in understanding today the poor legitimacy of the Tribunal in the Hague.

Moreover, such a broad-based approach is all the more important because the results of UDBA lawlessness went beyond its immediate victims. Each act of silencing a different- or dissident-minded opponent, or physically eliminating somebody who refuses to pledge allegiance to a given state ideology, often exacerbates opposing views. Indeed, it can lead to a wider armed conflict, resulting in wars, mass killings, ethnic cleansings, etc. These end results, which were recently confirmed by the violent break-up of ex-Yugoslavia and the subsequent Communist party-inspired aggression on Croatia, were also part and parcel of a larger socio-political package, leading to, but also deriving from, the spiral of mass psychosis, nationalist mythologies, general insecurity, the culture of resentment, and the resurgence of most primeval animal instincts amidst wide layers of the population.

### The Sense of Victimhood and the Meaning of Forgiveness

Regarding the scope of the Yugoslav secret police (UDBA) terror, one must not attribute to them an excessive importance.

In the last analysis, victims, following World War II in Yugo-slavia, can be counted in hundreds of thousands, and victims in the recent war in the Balkans in several dozens of thousands. Therefore, attributing special significance to a relatively small number, *i.e.*, over a hundred victims of the UDBA terror in foreign countries, may sound biased – particularly when one compares this relatively low figure to the much higher figures mentioned above. Yet the difference in significance regarding the volume of the crimes does not minimize their gravity; all victims are equally important. The only difference is how and in which historical circumstances these killings took place, and what is the causal relationship between the post- World War II victims, UDBA victims, and Croat and Serb victims of the recent war.

It is more or less taken for granted that mass killings occur in a war-like scenario. Yet victims of the UDBA terror, which are discussed here, happened in peace time, in free and democratic Western countries, *i.e.*, in societies in which everybody is entitled to his opinion and his pursuit of happiness. The criminal acts by the UDBA were committed abroad, and for them the Yugoslav Communist government (and their today-recycled followers both in Croatia and Serbia) bear direct responsibility. Moreover, those post-World War II crimes went beyond the legal framework of Communist ex-Yugoslavia.

The question must be raised as to why the Communist regime, even after the establishment of Communist Yugoslavia in 1945, continued to assassinate its political opponents, including those who resided in Western countries. One might believe that political opponents of Communist Yugoslavia who lived in the West did not pose a tangible threat to the ruling Yugoslav Communist League. This is all the more important considering the fact that Western countries, in which Croatian political émigrés lived, or still live, were by no means sympathetic to the vision of establishing an independent Croatian state. Quite to the contrary; Western countries often did their utmost to preserve the "unity and integrity" of Communist Yugoslavia. But a threat to Communist Yugoslavia from Croatian émigré Western-based circles did exist - for a simple reason that the state of Yugoslavia and its Communist elite could not rely on the good will of the Croatian people. This weakness of Communist Yugoslavia did represent a problem to the Yugoslav authorities, because any state and any regime without legitimacy (regardless of its claim to legality), unless founded on the will of its citizens, does not have long-term survivability. The regime in place could be upheld only by sheer force. In an uncompromising effort to secure its survival, the Yugoslav Communist regime decided, very early on, to "neutralize" all separatist Croats, including those living in Western countries. This program of "neutralization" often took place in a brutal manner.

The new Republic of Croatia, today, does not need to be kept alive by using force against its dissidents, because its support is solidly anchored amidst the majority of its citizens. It does not have to fear a handful of individuals, or a handful of small extremist parties. Far more dangerous for the survival of Croatia are the individuals who, in the name of some "ultra-Croatiandom" or some "mega-Croatian" statehood, continue to act in a way radically opposite to their much vaunted agendas. This danger is all the more great because it often operates under cover of fake Croat patriotism.

Very early on, the ring-leaders of the Communist machinery realized that their policy of "Yugoslavianization" or "Titoization" could not have positive effects among the Croatian people. Therefore, they viewed anybody who dared advocate the idea of Croatian state independence as a mortal enemy. On August 10, 1941, at the very beginning of the formation of Yugoslav Communist partisans units, the late President Josip Broz Tito stipulated that the "provocateurs, traitors must be immediately liquidated." Those who fell into this category were often advocates of Croatian state independence. Following these official Titoist stipulations, only a few months later, the leader of Slovenian Communist Partisan units, Mr. Evard Kardelj (under his conspiratorial name "Bevac"), noted in a written report sent to Tito regarding the liquidation of opponents, carried out by his partisan units:

"Our machinery of execution is made up of 50 well-trained men, armed with pistols and hand grenades. In view of the much increased terror undertaken by the Italian [Fascist] occupying forces and local Slovenian 'Bela Garda' collaborators, we had to increase the number of our activities. These men are capable of everything. Almost every day collaborators and traitors are eliminated along with members of the occupying [Fascist] units, etc. There is no police protection for those whom our VOS takes for a target."

# **Classical UDBA Terror**

Here is a typical example of Communist terror. On the one hand, Partisan and Communist executions were carried out during WWII in the Balkans in order to scare the local population; on the other hand in order to incite the occupying Fascist and pro-fascist forces to carry out reprisal killings, thus creating additional mass psychosis, along with the sense of insecurity, further prompting local populations to join the Partisan movement directed by the Yugoslav Communist Party – and the Red International.

The task of carrying out this mission was handed over to the OZNA, which later, after Word War II, changed its name to the civilian police security apparatus under the names of UDBA and the KOS. In fact, as the Communist Partisan movement grew stronger due to Allied help, the Yugoslav Partisans formally founded the "Section for the People's Protection" (i.e. OZNA) on May 13, 1944. Among the Croatian people, this organization brings back bad memories, because it was through the OZNA that the Communist leadership carried out mass or individual killings during and immediately after Word War II. Following the dissolution of the pro-fascist NDH ("Independent State of Croatia") in 1945, the OZNA, immediately after its first round of killings in post-World War II war months, received the order to continue eliminating well-known Croats who had managed to escape and hide in foreign countries after Word War II.

The early OZNA chose as its first victim Dr. Ivan Protulipac, who was assassinated in Trieste, Italy, on January 31, 1946. Dr. Protulipac was a founder of "The Eagle and Crusading Youth" in the former monarchic Yugoslavia. He was also a successor to Dr. Ivan Merz, the much-praised leader of the Croatian Catholic Youth.

Two and a half years later, on August 22, 1948, the UDBA tried to kidnap Dr. Mato Frkovic in Salzburg, Austria, who had held a high-ranking position in the government of the short lived NDH during Word War II. The same year, the OZNA (from then on UDBA), assassinated Mr. Ilija Abramovic in Austria. Only a few months later, on March 16, 1949, the UDBA kidnapped Mr. Drago Jilek in Rome, who had worked as the interim Head of the Intelligence Service of the NDH during Word War II. After the former Chief of Security of the NDH, Mr. Dido Kvaternik, had been deposed from office, Jilek assumed control of the pro-fascist World War II, Croatian UNS (Ustasha Security Service).

The kidnapping of Drago Jilek by the Yugoslav Communist police agents coincided, strangely enough, with a tragic case of the most prominent Croatian Communist leader, Mr. Andrija Hebrang. It is generally considered that the UDBA wanted to find out what kind of contacts existed during and before World War II between high-ranking Croat pro-fascist Ustasha officials and high-ranking Croatian Communist and Croatian anti-fascist officials and intellectuals — whose common and apparent goal was, or may have been, the establishment of an independent Croatian state.

Victims of the Yugoslav Communist Security Service, *i.e.*, the UDBA, included not just pro-fascist Ustashi or anti-Communist Domobran ("Home Guard") individuals or members of former Croatian military units, but also prominent Croatian Communist and Partisan figures, such as the poet Ivan Goran Kovacic, Dr. Andrija Hebrang, and former Croatian Communist military officer – turned dissident – Mr. Zvonko Kucar. This further confirms that for the UDBA and the Yugoslav Communist regime, the main criterion for coming to terms with "hostile elements" was not ideological affiliation of the target-victim (left vs. right), but primarily the removal of all those who showed any inclination towards any form of Croatian statehood or/and Croatian nationhood.

# More than One Hundred Cases of Assassinations and Kidnapping

Obviously, not all details can be mentioned about every UDBA victim; neither can one separately cover all the facts leading to the death or kidnapping of the victims. One must, therefore, focus only on some salient examples of UDBA state terrorist activity: From 1946 to 1949 two assassinations were carried out; one failed attempt of assassination and one kidnapping; one person was reported missing.

From 1950 until 1959 no assassination took place, but two failed assassination attempts (against the former Ustashi exiled leader Dr. Ante Pavelic and against Dr. Branimir Jelic); one kidnapping; one failed attempt at kidnapping.

From 1960 until 1969, twenty assassinations took place – all except one during the period from 1966 to 1969; four failed assassination attempts; one kidnapping (Dr. Krunoslav Dragano-

vic, in Italy); two persons reported missing (Mr. Zvonimir Kucar, 1960, and Mr. Geza Pesti, 1965).

From these figures it may be concluded that the number of assassinations by the UDBA increased dramatically during that period. The reason for that was the fact that the Yugoslav President Tito, as a follow-up to the important Plenary Congress of the Yugoslav Communist League, which was held on the Island of Briuni in 1966, after having fired his chief of the Yugoslav Security, Mr. Aleksandar Rankovic, decided to loosen up somewhat the repressive tools within Communist Yugoslavia – but to sharpen up repression, *i.e.*, UDBA killings of Croatian émigrés outside Yugoslavia, that is, in Western countries.

From 1970 until 1979 twenty-eight Croat émigrés (including the well-known Croatian dissident writer Bruno Busic) were assassinated by the UDBA; 13 failed UDBA assassination attempts; one kidnapping (of the Croatian poet Mr. Vjenceslav Cizek); four failed attempts of kidnapping (including the one of the former high-ranking exiled Croatian Communist official Franjo Mikulic); one person missing.

Spurred by the crushing of the "Croatian Spring" in December 1971, the Yugoslav Communist regime became particularly intent on eliminating Croatian émigré dissidents – often without any scruples. Thus in 1972, a whole Croatian family was killed in Italy: Mr. Stjepan Sevo, his spouse, and his nine-year old daughter.

In 1975, 65-year-old Mr. Nikola Martinovic was the target of the UDBA assassination in Klagenfurt, Austria. Mr. Martinovic was known in Croatian émigré circles, before his violent death, as a caretaker of the graves of Croat soldiers and civilians who, in May and June 1945, were the victims of the Yugoslav Communist units in southern Austria, near the town of Bleiburg.

During that same year 1975, shortly before his death, Mr. Martinovic planned to organize large anti-Yugoslav demonstrations in the vicinity of Bleiburg. However, Yugoslav Communist government officials sent a note to the Austrian government, requesting the banning of the Croatian émigré mass gathering. Since this did not work, the UDBA had to take the matter into its own hands.

From 1980 to 1989, seventeen émigré Croats were assassinated (including Mr. Stjepan Durekovic, a former high ranking Croatian Communist and head of the state-owned INA, the largest oil refinery in ex-Yugoslavia); nine failed assassination attempts – including one against myself (Mr. Nikola Stedul); and one kidnapping.

From these figures it can be seen that for the period stretching from 1946 to 1990, the OZNA, the UDBA, and the KOS carried out over one hundred assassinations and/or assassination attempts against Croat émigrés. A rough break-down of this figure is as follows: eighty-nine UDBA assassination attempts in Western Europe; nine in North America; six in South America; two in Australia; two in Africa. As far as figures regarding individuals countries are concerned, the majority of assassinations and assassinations attempts took place in the Federal Republic of Germany: fifty-six; ten in France; nine in Italy.

The total number of UDBA victims is as follows: sixtyseven killed; twenty-nine failed assassination attempts; four successful kidnappings; five failed kidnapping attempts; four persons reported missing – who were in all likelihood also UDBA victims.

Beside UDBA targets of émigré Croats over that period of time, there were also twelve émigré Serbs and four ethnic Albanians killed. The above figures are based on various sources, and it is quite likely that not all victims have been counted and covered here, and that the fate of some still remains to be elucidated.

# **Three Objectives**

With each assassination, Communist Yugoslavia aimed at achieving three goals:

- a) to eliminate a political "trouble-makers;"
- b) to scare other dissidents and émigrés both at home and abroad;
- c) to create the general impression, both in Yugoslavia and abroad, that Croat émigrés were fighting their own turf war among themselves.

Each assassination was followed in Communist Yugoslavia's state-controlled journals by reports of "Ustashi-Fascist-Croatian nationalists fighting war among their own ranks." The media meta-language of Yugoslav state-sponsored journals must be thoroughly examined. Indeed, many Croats in Communist Yugoslavia were persuaded, as the result of incessant Communist propaganda, that the deaths of émigré Croats were a direct result of underground in-fighting.

It should be pointed out that an effective organization among Croatian émigrés was virtually nonexistent and, legally speaking, impossible to achieve. All foreign security services kept Croatian émigré groups under strict observation, especially those Croats abroad who intended to overthrow the Yugoslav Communist state. In many cases, Western-based security and intelligence services even worked hand in hand with Yugoslav intelligence services, including the Yugoslav diplomatic corps. Croats abroad and in the former Yugoslavia have been well aware of these Western attempts to prevent the dissolution of Yugoslavia and to make the establishment of an independent state of Croatia quite costly. It is also clear why many Western countries glowingly supported the decades-long Yugoslav and Titoistic experiment - if for no other reason than a desire to keep the status quo in the East-West cleavage, and as a countrypawn in the geopolitical gamble of the Cold War - during which Communist Yugoslavia played an important role as a non-aligned buffer-state.

Just as the world passively witnessed, in 1991, the break up of Yugoslavia, so too did the world passively observe serial UDBA killings of Croatian political activists abroad. Even the Libyan leader Colonel Moammar Khadafi once said in an interview with the German *Der Spiegel*:

"Tito sends his agents to the Federal Republic of Germany in order to liquidate Croatian opponents. But Tito's prestige does not suffer at all in Germany. Why should Tito be allowed those things and why am I not allowed to do the same? Moreover, I have never given a personal order to have somebody killed in foreign countries."

The above quotes may be further confirmed by many more killings of Croatian émigré dissidents – which were rarely ever

covered by Western media. One example should suffice: When the Russian writer Aleksandr Solzhenitsyn was expelled from the Soviet Union in 1973, the entire Western media was deluged with protests aimed at the Kremlin's handling of this case. By contrast, when the Croatian dissident Bruno Busic was assassinated by the Yugoslav secret police UDBA in Paris 1977, the event was mentioned as a side story — with unavoidable speculation that Busic's death may have been the result of the Croatian émigré infighting.

The travesty of the present legal International Criminal

Court in the Hague is that its judges never wish to examine the root cause of the recent crimes committed in ex-Yugoslavia. It never occurs to the Hague prosecutors that there were large scale infra- and extra-judiciary historical precedents for the more recent crimes which they are supposed to adjudicate impartially.

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# The Myth of Mahatma Gandhi

# The Racism of the Early Mahatma Ghandi

By Arthur Kemp

One anomaly of modern liberalism is that it elevates scoundrels to be heroes, and denigrates heroes into scoundrels. And when it cannot do that, liberalism simply lies.

Such is the case with one of liberalism's icons, Mahatma Gandhi. All over the world, the Indian leader Gandhi is held up as an icon of peace, pacifism, tolerance and brotherly love. Statues are erected to him, his "example" is taught to Western school children, and Hollywood has even made a film about him. In all of these instances, Gandhi is portrayed as the ultimate peacemaker, the role model of multi-culturalism.

Sadly, liberalism and the truth have seldom met. For in reality, Gandhi was a first-class Indian racist who despised not only Blacks, but also lower-caste Indians!

Those who have been subjected to the "conventional" Gandhi propaganda will know that he was born in India, studied to become an attorney in England, spent many years "organizing passive resistance" in South Africa, and then returned to India to lead the passive resistance movement against British rule in that country. He was finally assassinated by one of his own kind.

### Gandhi - the Anti-Black Racist

Lying in both the publicly accessible archives of the South African state records in Pretoria and in the Johannesburg public library are full sets of the newspaper which Gandhi started in that country: the *Indian Opinion*. In addition, the Indian government has built an Internet site dedicated to Gandhi, and much of his writing is now available online as well. From these, and the official compilation of Gandhi's writings, the *Collected Works*, the true face of Gandhi emerges: an anti-Black Indian racist!

# "The Raw Kaffir" - Gandhi Describing the Blacks

When Gandhi addressed a public meeting in Bombay on September 26, 1896, he had the following to say about the Indian struggle in South Africa:<sup>1</sup>

"Ours is one continued struggle against degradation sought to be inflicted upon us by the European, who desire to degrade us to the level of the raw Kaffir, whose occupation is hunting and whose sole ambition is to collect a certain number of cattle to buy a wife with, and then pass his life in indolence and nakedness."

In 1904, opposing the then white British South African government's plan to draw up a register of all non-Whites in the urban areas, Gandhi wrote about natives who do not work:<sup>2</sup>

"It is one thing to register natives who would not work, and whom it is very difficult to find out if they absent themselves, but it is another thing -and most insulting – to expect decent, hard-working, and respectable Indians, whose only fault is that they work too much, to have themselves registered and carry with them registration badges."

Commenting on a piece of legislation planned by the white Natal Municipal authority, called the Natal Municipal Corporation Bill, Gandhi wrote in his newspaper, the *Indian Opinion*, on March 18, 1905:<sup>3</sup>

"Clause 200 makes provision for registration of persons belonging to uncivilized races, resident and employed within the Borough. One can understand the necessity of registration of Kaffirs who will not work, but why should registration be required for indentured Indians who have become free, and for their descendants about whom the general complaint is that they work too much?"

# "The Native - Little Benefit to the State" - Gandhi

The *Indian Opinion* published an editorial on September 9, 1905, under the heading "The relative Value of the Natives and the Indians in Natal." In it, Gandhi referred to a speech made by Rev. Dube, an early African nationalist, who said that an African had the capacity for improvement, if only the Whites would give them the opportunity. In his response, Gandhi suggested:<sup>4</sup>

"A little judicious extra taxation would do no harm; in the majority of cases it compels the native to work for at least a few days a year."

Then he added:<sup>4</sup>

"Now let us turn our attention to another and entirely unrepresented community – the Indian. He is in striking

contrast with the native. While the native has been of little benefit to the State, it owes its prosperity largely to the Indians. While native loafers abound on every side, that species of humanity is almost unknown among Indians here."

# Gandhi Complained about British Use of "Kaffir Police"

In a letter to the editor of the Times of London, published on November 12, 1906. Gandhi complained that under British rule, "Kaffir police" were "hustling" Indians in South Africa. Gandhi wrote:<sup>5</sup>

"Poor people were, under the registration effected by Lord Milner's advice, dragged at four o'clock on a cold winter's morning from their beds in Johannesburg, Heidelberg and Potchefstroom, and marched to the police station, or Asiatic Offices, as the case might be. It is they who under the Ordinance would be hustled by the Kaffir Police at

every turn, and not the betterclass Indians."

Gandhi's opinion of a series of 1906 amendments to the "Asiatic Law," No. 3 of 1885, which placed certain restrictions upon Indians in British South Africa, are also insightful as to his true views on race. Writing in his Indian Opinion newspaper on 8 June 1907, Gandhi remarked that that the law "does not apply to Kaffirs and Cape Boys" and went on to write that one of the main concerns he had with the act, which he called an "obnoxious law," was that a "Kaffir police constable" could detain an Indian. He wrote:6

"At present, only the Permit Secretary is authorized to inspect a permit. Under the new Act, every Kaffir police constable can do so. Under the new Act, a Kaffir police constable can ask [an Asiatic] for particulars of name and iden-

tity, and, if not satisfied, can take him to the police station." After dealing with a number of other grievances with the law, Gandhi added:6

"Is there any Indian who is not roused to fury by such a law? We should very much like to know the Indian whose blood does not boil. And it is incredible to us that any Indian may want to submit to such legislation."

# Gandhi's Role in the Bambetta Uprising

In 1906, a Zulu rebellion against British rule took place in the colony of Natal. His alleged pacifist ideals notwithstanding, Gandhi joined up with the British forces and became an ambulance stretcher bearer, helping to suppress the Black rebellion, known as the Bambetta Uprising. In his memoirs of the campaign to help the British defeat the Blacks, Gandhi wrote of how he saw a "Kaffir who did not wear the loyal badge" – *i.e.*,

a Zulu who was not loyal to the British and who had taken part in the uprising against the White British colonial rule.<sup>7</sup>

"As we were struggling along, we met a Kaffir who did not wear the loyal badge. He was armed with an assegai and was hiding himself. However, we safely rejoined the troops on the further hill, whilst they were sweeping with their carbines the bushes below."

Gandhi also remarked on how unreliable these "loyal" Blacks were:<sup>7</sup>

"The Natives in our hands proved to be most unreliable and obstinate. Without constant attention, they would as soon have dropped the wounded man as not, and they seemed to bestow no care on their suffering countryman."

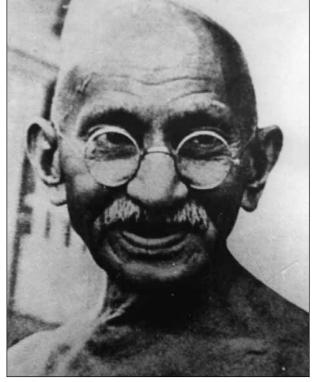
The most poignant line in Gandhi's Zulu war memoirs is however this one, which exposes his alleged pacifism as a hoax:<sup>7</sup>

"However, at about 12 o'clock we finished the day's journey, with no Kaffirs to fight."

Contrary to the liberal myth, Gandhi never once tried to help anybody else but Indians, and even then, only upper casts Indians at that. He consistently sought a special position for his people which would be separated from and superior to that of the Blacks.<sup>8</sup>

A good example came when the British colony of Natal took active steps to ensure that the Indians in that colony were deprived of the vote. "The Franchise Amendment Bill," introduced in 1896, prohibited Indians from registering for the vote, while allowing those already on the rolls to remain. Within a few years, this eliminated the Indian as a voting factor in Natal, and it was this law that caused the Indian merchants to ask Gandhi to stay in South Africa, and against it was established

the Natal Indian Congress, the first Indian political organization in South Africa. One of the first achievements of the Natal Indian Congress – which Gandhi established – was the creation of a third separate entrance to the Durban Post Office. The first was for Whites, but previously Indians had to share the second with the Blacks. The third entrance – for Indians alone – satisfied Gandhi. 8



# "Indian Ranked Lower than the Rawest Native"

In their petitions against the Natal franchise bill, the Indians, with Gandhi as their spokesman, complained that "the Bill would rank the Indian lower than the rawest Native." In attempting to protect their own position, they believed they had to separate themselves from the native Blacks.<sup>8</sup> In addition, other prominent Indians, all colleagues of Gandhi, frequently complained of being mixed in with Natives in railway cars,

lavatories, pass laws, and in other regulations.<sup>8</sup> Recalling his time in a Transvaal prison in October 1908, Gandhi said later that he spent the "first night in the company of some Kaffir criminals, wild-looking, murderous, vicious, lewd and uncouth."

#### Gandhi and Race

Gandhi was, despite modern propaganda, acutely aware of the differences between races, as this letter to W.T. Stead, an English friend of his in London, written in 1906, clearly shows:<sup>10</sup>

"As you were good enough to show very great sympathy with the cause of British Indians in the Transvaal, may I suggest your using your influence with the Boer leaders in the Transvaal? I feel certain that they did not share the same prejudice against British Indians as against the Kaffir races but as the prejudice against Kaffir races in a strong form was in existence in the Transvaal at the time when the British Indians immigrated there, the latter were immediately lumped together with the Kaffir races and described under the generic term 'Coloured people'. Gradually the Boer mind was habituated to this qualification and it refused to recognize the evident and sharp distinctions that undoubtedly exist between British Indians and the Kaffir races in South Africa."

Indeed, Gandhi remarked about the issue of taxation of Indians in South Africa that "A Kaffir is to be taxed because he does not work enough: an Indian is to be taxed because he works too much." Writing about a law which was designed to restrict Indian movement in the British Cape Colony, Gandhi objected on the basis that it dragged Indians "down with the Kaffir[s]." He wrote: 12

"The bye-law has its origin in the alleged or real, impudent and, in some cases, indecent behaviour of the Kaffirs. But, whatever the charges are against the British Indians, no one has ever whispered that the Indians behave otherwise than as decent men. But, as it is the wont in this part of the world, they have been dragged down with the Kaffir without the slightest justification."

# Gandhi Was Aware of the Abusive Nature of his Words

In what context did Gandhi use this word "Kaffir," which is most certainly a term of abuse? Gandhi himself understood full well the word's meaning. He himself commented in later life as follows when commenting upon another person's use of the word to describe a Christian: <sup>13</sup>

"And finally, about Mr. Douglas who, as I have stated above, has tendered his resignation. The gentleman has been simply overhasty. He took offence at the Maulana Saheb's use of the word kaffir for a Christian. I can understand his resentment. It would have been better if the word kaffir were not used."

In addition, Gandhi remarked "If Kaffir is a term of opprobrium, how much more so is Chandal?" referring to Hindu and Muslim slang words for each other. Herefore there can be little doubt as to Gandhi's racist intention when he referred to "Kaffirs" in South Africa, and only a deluded liberal would suggest otherwise.

#### "The Prominent Race"

In the Government Gazette of Natal for Feb. 28 1905, a Bill was published regulating the use of fire-arms by Blacks and Indians. Commenting on the Bill, Gandhi wrote in his newspaper, the *Indian Opinion* on March 25, 1905:<sup>15</sup>

"In this instance of the fire-arms, the Asiatic has been most improperly bracketed with the natives. The British Indian does not need any such restrictions as are imposed by the Bill on the natives regarding the carrying of fire-arms. The prominent race can remain so by preventing the native from arming himself. Is there a slightest vestige of justification for so preventing the British Indian?"

Gandhi, like many caste-conscious Indians (he was born to a fairly high shop-owner caste) was all in favor of segregation from the Blacks. His reaction to a petition to the King launched by non-Whites in South Africa in 1906, demanding voting rights, reveals this attitude clearly: 16

"It seems that the petition is being widely circulated, and signatures are being taken of all colored people in the three colonies named. The petition is non-Indian in character, although British Indians, being colored people, are very largely affected by it. We consider that it was a wise policy on the part of the British Indians throughout South Africa, to have kept themselves apart and distinct from the other colored communities in this country."

### **The Famous Train Incident**

In the Hollywood film made about Gandhi, much emphasis was placed on a scene where he was arrested for riding in a South African railroad coach reserved for Whites. This incident did indeed occur, but for very different reasons than those the film portrayed! For the liberal myth is that Gandhi was protesting at the exclusion of non-Whites from the railroad coach: in fact, he was trying to persuade the authorities to let ONLY upper caste Indians ride with the Whites.

It was *never* Gandhi's intention to let Blacks, or even lower-caste Indians, share the White compartment! Here, in Gandhi's own words, are his comments on this famous incident, complete with reference to upper-caste Indians, whom he differentiated from lower-caste Indians by calling the former "clean":<sup>17</sup>

"You say that the magistrate's decision is unsatisfactory because it would enable a person, however unclean, to travel by a tram, and that even the Kaffirs would be able to do so. But the magistrate's decision is quite different. The Court declared that the Kaffirs have no legal right to travel by tram. And according to tram regulations, those in an unclean dress or in a drunken state are prohibited from boarding a tram. Thanks to the Court's decision, only clean Indians or colored people other than Kaffirs, can now travel in the trams."

# **Gandhi Supported Segregation**

It is also a myth to presume that Gandhi was opposed to racial segregation. Witness this piece of his writing, published in his newspaper, *Indian Opinion*, of February 15, 1905. It was a letter to the white Johannesburg Medical Officer of Health, a Dr. Porter, concerning the fact that Blacks had been allowed to settle in an Indian residential area: <sup>18</sup>

"Why, of all places in Johannesburg, the Indian location should be chosen for dumping down all Kaffirs of the town, passes my comprehension. Of course, under my suggestion, the Town Council must withdraw the Kaffirs from the Location. About this mixing of the Kaffirs with the Indians I must confess I feel most strongly. I think it is very unfair to the Indian population, and it is an undue tax on even the proverbial patience of my countrymen."

# Gandhi's Support for "Purity of Race"

In response to the rise of white nationalist politics, which stressed racial separation, Gandhi wrote in his *Indian Opinion* of September 24, 1903:<sup>19</sup>

"We believe as much in the purity of race as we think they do, only we believe that they would best serve these interests, which are as dear to us as to them, by advocating the purity of all races, and not one alone. We believe also that the white race of South Africa should be the predominating race."

On December 24, 1903, Gandhi added this in his *Indian Opinion* newspaper:<sup>20</sup>

"The petition dwells upon `the co-mingling of the colored and white races.' May we inform the members of the Conference that so far as British Indians are concerned, such a thing is particularly unknown. If there is one thing which the Indian cherishes more than any other, it is the purity of type."

And yet the liberal delusion over Gandhi lives on!

#### **Notes**

- The Collected Works of Mahatma Gandhi, Ahmedabad, 1963, Volume II p. 74
- <sup>2</sup> *Ibid.*, Volume IV p. 193
- <sup>3</sup> MK Gandhi, *Indian Opinion*, March 18, 1905
- <sup>4</sup> *Ibid.*, September 9, 1905
- <sup>5</sup> MK Gandhi, Letter to *The Times*, London, November 12, 1906, as repro-

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- MK Gandhi, The Hindu-Muslim Unity, page 45, The Official Mahatma Gandhi eArchive, Mahatma Gandhi Foundation – India, http://www.mahatma.org.in/books/showbook.jsp?link=bg&book=bg0020&id=61&lang=en&file=7426&cat=books
- <sup>5</sup> MK Gandhi, *Indian Opinion*, March 25, 1905
- <sup>16</sup> *Ibid.*, March 24, 1906
- <sup>17</sup> *Ibid.*, June 2, 1906
- <sup>18</sup> *Ibid.*, February 15, 1905
- <sup>19</sup> *Ibid.*, September 24, 1903
- <sup>20</sup> *Ibid.*, December 24, 1903

# Julius Evola's Political Testament

By Nigel Jackson

In 1950, Julius Evola wrote *Orientations*, a pamphlet for a number of his young political associates, intended as a compendium that would set down the most important core values of a traditional rightist group. This pamphlet then led to the writing of Evola's main political book, *Men Among the Ruins* (1953).

Dr. H. T. Hansen, in his 100-page introduction to this first English translation of Evola's work, explains that *Men Among the Ruins* was written in the hope of influencing Italian politics of the time, but was not successful in that regard. Despite that, it was reprinted several times in Italy and was Evola's most commercially successful book.

Hansen's claim that "it probably was and has remained the only 'practical' handbook for a truly traditional right wing" may be an excessive claim. It is as much theoretical as practical; and an abundance of books of a traditional conservative

bent have appeared in the same period, such as Russell Kirk's *The Conservative Mind*<sup>1</sup> and Eric Voegelin's *The New Science of Politics*.<sup>2</sup>

Hansen states that Evola himself felt that *Men Among the Ruins* was a failure. At much the same time he also wrote a companion book, *Riding the Tiger*, in which he preached a gloomy doctrine of *apoliteia* (withdrawal from active politics). "Today there is no idea, no object, and no goal that is worth sacrificing one's own true interest for," he declared.

Hansen, who rarely intrudes his own views in his brilliantly researched analysis of Evola's life and intellectual career, finally lets loose a severe judgment about the impracticality of *Men Among the Ruins*:

"Evola's Traditionalism cannot be used by modern political movements." According to Hansen, Evola's teachings "are too aristocratic, too demanding, and too much directed against progress and modernity." In the 1930's and early 1940's Evola strove in vain to influence Italian Fascism and German National Socialism, which provided more "fertile ground" than the postwar era.

"Traditionalists must hold on to ideas and principles, not institutions," Hansen adds. He suggests that Evola would probably have held that his Traditional doctrines should serve as *centers of intelligence*, around which groups might slowly form which in the future might be nuclei in a providential transformation of society.

In the 20<sup>th</sup> century Australian right-wing political movements have enjoyed little success and sometimes proved to be fiascoes. Senator George Hannan's 1970's National Liberal Party<sup>3</sup> never got off the ground. More recently, Graham Campbell's Australia First<sup>4</sup> has sunk amidst a cruel media silence, while Pauline Hanson's One Nation,<sup>5</sup> although enjoying a degree of media puffing and some electoral successes, never lost the unhappy image of a slightly tawdry political circus. Perhaps a study of *Men Among the Ruins* might help the Australian Right achieve something more fruitful in the future. This article is offered as a contribution to that end.

First we will look briefly at Evola's life and the kind of person he was. Next we will survey his intellectual career, relying on Hansen's substantial and succinct introduction. Finally we will study the 175-page text of *Men Among the Ruins* itself and consider how it might be practically applicable in the Australian political arena today.

# Evola the Man

Baron Julius Evola was born into a family of the Sicilian gentry on 19<sup>th</sup> May 1898, about a year and a half after Prince Giuseppe di Lampedusa, author of the plangent historical novel *The Leopard*, whose theme is the decay of the Sicilian aristocratic class.

He received a strict Catholic upbringing which he soon discarded. "His was not the spirituality of piety and mysticism," comments Joscelyn Godwin in a brief foreword, "but the aspiration to what he understood to be the highest calling of man: the identity of Self and Absolute."

Evola also developed "an unconditional and militant antipathy toward everything bourgeois," Hansen tells us:

"The fact that he never married, never wanted children, never had a middle-class job, and broke off his engineering studies before the last exam in spite of his excellent record (so he would not be a Doctor or Professor) can be traced back to this sentiment."

There was plainly an austerity in Evola's make-up. It could be seen in his personal style of impeccable suits and monocle (reminiscent of the defiant wearing of dinner suit and bow tie in the Soviet Union amidst the "Red terror" by another of his contemporaries, the novelist Mikhail Bulgakov). It can equally be noted in his extraordinary reticence about his upbringing and personal life, which are hardly mentioned even in his autobiography, and in his attitude to personal property (all his life he owned very little and even habitually gave away his books and paintings). It would be tempting to view him as a partly re-

pressed personality with an unduly negative attitude to femininity; but there is evidence against this. For example, we learn from Hansen that, after the fall of Rome to the Allies in 1943, his mother kept their secret service operatives at bay while he made his escape. He evidently enjoyed good relations with her, despite having renounced Catholicism in his teens. Evola also wrote a whole book on *Eros and the Mysteries of Love*. Moreover, the second last chapter of *Men Among the Ruins* (The Problem of Births) shows that he did not have a puritanical attitude towards sexuality.

Evola seems to have been a knightly man with leanings towards the brahminic lifestyle. On March 12, 1945, he was seriously wounded during an air strike on Vienna and his spinal cord was damaged. He remained paralyzed from the waist down for the rest of his life. This disability was not allowed to curtail his dedication to Tradition and his prodigious literary career. He wrote twenty-five books (*Men Among the Ruins* being the ninth to appear in English), around three hundred long essays and over a thousand newspaper and magazine articles. He translated into Italian many notable works including Oswald Spengler's *Decline and Fall of the West*, the Taoist classic, the *Tao Te Ching*, and René Guénon's *The Crisis of the Modern World*.

Evola also introduced many notable European writers to the Italian public, including Gabriel Marcel, Ernst Jünger and Gustav Meyrink. Close personal friends from youth onwards included comparative religion authority Mircea Eliade and Tibetologist Giuseppe Tucci. After spending a year and a half in hospital in Austria, Evola returned to Rome and thenceforth rarely left his apartment. He was arrested in 1951 on the preposterous charge of "glorification of Fascism," detained for six months, proved innocent and acquitted. His famous *Autodifesa* (self-defence testimony) is included as an appendix in *Men Among the Ruins*.

He chose to die standing upright (as much as he could), since he wished to emulate forebears like Roland of France. (It will be recalled that Zorba the Greek died in the same fashion in Nikos Kazantzakis's novel. <sup>10</sup>) Plainly there was much that was heroic in Evola's life; but was there also something of the quixotic?

### **Intellectual Career**

Hansen points out that for Evola, from his mid-twenties onwards, the centre of all things was not man but rather the Transcendent, the eternal "One without a second." Evola was a Traditionalist in the sense made famous by Guénon, father of the "Perennialist" school. 11 Everything had to be appraised from the standpoint of the principles which form the foundation of our world and remain forever the same – that is to say, Tradition.

Evola's awareness of the *vertical dimension* of human existence was based on personal experience which gave him keys to the mysteries of self-transformation. As Guido Stucco noted in his translator's preface to Evola's masterwork, *Revolt Against the Modern World* (1995), Evola was not first and foremost a right-wing, reactionary political thinker, but an esoterist. His socio-political views sprang from his religious and metaphysical convictions. Evola upheld the primacy of Being

(as did Martin Heidegger). For him there was an immortal nature as well as a mortal nature, a superior world of *being* as well as an inferior world of *becoming*.

Evola considered human beings to be fundamentally and inherently unequal, so that they do not have and should not have, nor should they enjoy, the same dignity and rights. Therefore a sociopolitical hierarchy is best suited to express the differentiation between them.

Evola tended to reject dialogue with the apostles of modernity as a waste of time. He favored self-questioning and the cultivation of one's soul. Stucco viewed Evola's whole *oeuvre* as a quest for, and as an exposition of, the means employed in Western and Eastern traditions to accomplish that noble task.

The titles of Evola's other books available in English, but not yet mentioned, support this claim: *The Doctrine of Awakening* (analyzing Buddhism), *The Yoga of Power* (investigating Hinduism), *The Hermetic Tradition, Introduction to Magic, The Mystery of the Grail* and *Meditation on the Peaks*.

An apologetic tone appears periodically in Hansen's introduction, denoting a strong conviction that he has to deal with a largely uncomprehending if not downright hostile readership. So, for example, he states that Evola's mindset was formed in "a relatively recent intellectual climate that seems to belong to a whole other world in its incisive questioning of what we regard today as self-evident 'humanism': a different world whose utterances seem barely publishable today." However, perhaps modernity is only standing tall on feet of clay — as its well-known tendency to discourage and even suppress antithetical political and historical theses testifies.

Important early influences on Evola's thought were the mediaeval Christian mystics Meister Eckhart and Jan van Ruysbroeck. Hansen includes pertinent quotations from Eckhart, whom Evola respected throughout his life:

"Being is God. [...] God and existence are identical. Should I then be able to recognize God in an immediate

way, then I must become he and he must become I, pure and simple [...] so completely at one, that this he and this I are one and will become and be one. [...] Coarse-natured people must simply believe this, but the enlightened must know it."

Plainly this is equivalent to the Hindu doctrine *tat twam asi*, which proclaims the ultimate identity of the Self and the Divine Source.

A number of secular writers also influenced Evola in his youth. From Carlo Michelstaedler (1887-1910) he learned the vital importance of personal authenticity, of following "the path of conviction, which has no road-signs or directions that one can share, study or repeat," of not "surrendering to contentment with what has been given to one by others."

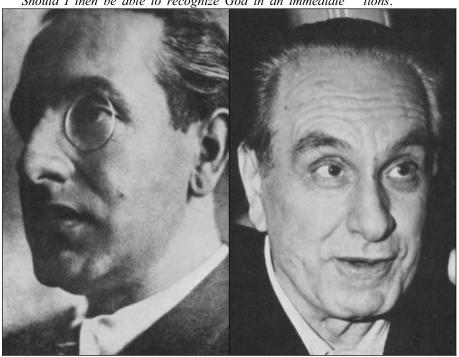
From Otto Weininger (1880-1903), author of *Sex and Character*, Evola derived his sense of the importance of manliness, his attitude towards woman as the metaphysical and political opposite of man, his dislike of populist "Caesars" and his hostility to the decadence of modernity.

Plato played an important role in arousing Evola's antidemocratic views, as did Nietzsche, although Evola always cautioned against the *hubris* implicit in Nietzsche's ignoring of transcendence.

Oswald Spengler alerted Evola to the fundamental decadence of modernity, despite its boasts about "progress" and "the advances of science." From Spengler he learned that it is a sure sign of corruption of the body politic when the economy wins the upper hand. He agreed with Spengler's analysis of the onslaught of money against the spiritual in Western culture: "Only high finance is completely free, completely unsusceptible to attack. Since 1789, the banks and thus the stock exchanges have come into their own as a power, feeding off the credit needs of an industry growing into monstrous proportions. Now they, and money, want to be the *sole* power in *all civilizations*."

From *The Crowd* by Gustave Le Bon<sup>12</sup> (1841-1931) Evola absorbed a pessimistic attitude towards the masses, whose natural tendency is to follow strength rather than virtue. And from Johann Jakob Bachofen came the identification of the age of female rule with the age of earthbound, chthonic deities, against which Evola proposed the superiority of a solar, manly and Olympian rule. There is definitely error in Evola's analysis here, as anyone who appreciates Robert Graves' The White Goddess13 and Starhawk's The Spiral Dance<sup>14</sup> will agree. There is a Graeco-Roman bias in Evola which leaves inadequate room for the Celtic.

Evola was deeply influenced by texts of the non-dogmatic Eastern religions, including Buddhist Pali scriptures and the Hindu *Bhagavad Gita*.<sup>15</sup> From Taoism he derived his understanding of the nature of power. The *Tao Te Ching* tells how "the awakened one" achieves self-fulfillment because he is



Julius Evola – \*1898 † 1998 – here anno 1940 (left) and 1973 (right)

selfless, and praises the superior man who "leads and yet does not lord it over" his fellows.

Thus Evola differentiated power from mere brute force.

"Superiority does not rest on power, but power rests on superiority. [...] The path of renunciation can be a condition for the way to the highest power. [...] A true ruler has access to this higher quantity of being, a different quality of being, and imposes himself through his mere presence."

Evola was twenty-four when Mussolini entered Rome at the invitation of King Victor Emmanuel III. He thus lived the years of his prime under Fascism and naturally had hopes of influencing it, correcting it and steering it into aristocratic channels.

In 1927 in his first political book, *Imperialismo Pagano*, he expressed concern at the direction Fascism was taking:

"Caught up in the struggles and worries of concrete politics, Fascism does not seem to be interested in creating a hierarchy in the higher sense, based on purely spiritual values and knowing only disdain for all pollutions due to 'culture' and modern intellectualism, so that the centre might again shift to a position that lies beyond secular and religious boundaries alike."

His critique applied to Western nations generally:

"In the same way that a living body stays alive only when a soul is present to govern it, so every social organization not rooted in a spiritual reality is outward and transitory, unable to remain healthy and retain its identity in the struggle of the various forces; it is not really an organism, but more aptly something thrown together, an aggregate.

The true cause for the decline of the political idea in the West today is to be found in the fact that the spiritual values that once permeated the social order have been lost, without any successful efforts to put something better in their place. The problem has been lowered to the plane of economic, industrial, military, governmental, or even more sentimental factors, without considering that all this is nothing more than matter: necessary if you like, but never enough by itself, and unable to create a healthy and reasonable social order."

Relying on Dante's *De Monarchia* and other authorities, Evola saw a monarchy as the "natural gravitational and crystallizing point" of the true Right:

"This ideal implies the affirmation not only of the concept and right of the nobility, but also of the monarchy. [...] It must be renewed, strengthened, and dynamized as an organic, central, absolute function that embodies the might of power and the light of the spirit in a single being; then the monarchy is truly the act of a whole race, and at the same time the point that leads beyond all that is bound by blood and soil.

Only then is one justified to speak of an Imperium. When it is awakened into a glorious, holy, metaphysical reality, the pinnacle of a martially ordered political hierarchy, then the monarchy once again occupies the place and fulfils the function that it once had, before being usurped by the priestly caste."

As Hansen observes, with this emphasis on a spiritual monarchy presiding over an imperial order, Evola stood in sharp contrast to the principle of the leaders of Fascism and National Socialism, both of whom derived their legitimacy, they claimed, from the people. Inevitably he remained without political influence on either movement.

He saw Fascism as "a degenerate child of Tradition." It appeared to him as "the last chance of the West." From his standpoint, the visible alternatives were much worse, explains Hansen.

"There were only liberalism paired with capitalism ('Anything goes!') and communism, both of which worshipped a world of machines and limitless materialism. [...] Fascism at least strengthened the State and the hierarchical concept [...] and praised honour, bravery and loyalty."

Evola believed that it was Italy that had failed Fascism, rather than the other way around. The nation

"did not have enough men on the necessary plane of certain higher qualifications and symbols [...], capable of further developing the positive possibilities that could have been contained in the system."

Hansen explains how National Socialism came to have greater appeal to Evola, partly because of its concept of a State ruled by an Order, which he felt was embodied in the SS. Yet he strongly warned against the inadequate respect for the transcendent:

"National Socialism has forsworn the ancient, aristocratic tradition of the Empire. Being nothing but a semicollectivist nationalism and equalizing in its centralism, it has not hesitated to destroy Germany's time-honoured division into duchies, counties and cities that all enjoyed a measure of independence."

An extract from a lecture he gave in Berlin in 1937 shows how Evola saw Hitler's National Socialism as a caricature of a true conservative order:

"According to the Aryan primordial conception, the Reich is a metaphysical solar reality. The Nordic heritage is not semi-naturalistic, only conceivable on a blood-and-soil basis, but rather constitutes a cultural category, an original transcendent form of the spirit, of which the Nordic type, the Aryan race, and the general Indo-Germanic moral being are only outward manifestations.

Race is a basic attitude, a spiritual power, something primal and creative. [...] This is the true level to which the motifs and symbols that the new Germany has called forth must be elevated if it really wants to stand at the forefront of the resistance and attack against the dark powers of world revolution."

Hansen stalwartly presents and assesses Evola's attitudes to race and to the Jewish question – intellectual minefields over which he steps delicately and honorably. He stresses that Evola's position regarding race was a consequence of his worldview. Evola wrote:

"Our racial doctrine is determined by Tradition. Thus the traditional view of the human being is our foundation, according to which this being has a tripartite nature; that is, it consists of three principles, spirit, soul and body. [...] Race is a deeply embedded force that reveals itself in the biological and morphological realm (as race of the body), the psychical (as race of the soul), as well as in the spiritual (as race of the spirit)."

And in 1928 he stated that races deteriorate when their spirits deteriorate.

"That is why for us the return to the race cannot be merely the return to the blood – especially in these twilight times in which almost irreversible mixtures have taken place. It must mean a return to the spirit, not in a totemistic sense but in an aristocratic sense, relating to the primordial seed of our 'form' and our culture."

As Hansen remarks, Evola not only fought vehemently against a purely physical racism, but also understood the term 'race' differently from its general usage. His studies of Buddhist scriptures that continually mention the *arya* and understand the *arya* as "the noble" affected his employment of the word "Aryan." The Sanscrit word *arya* has a fourfold meaning:

- 1) spiritually, "the awakened ones";
- 2) aristocratically, membership of a higher caste;
- 3) racially, as of the light-skinned Nordic conquerors. (*Varna*, caste, originally meant color.);

4) stylistically, as of a crystalline clarity, lack of passionate emotion, ascetic manner, and detached attitude.

Hansen condemns some of Evola's obsessions and utterances critical of Jewry, especially an appendix he wrote to the *Protocols* of the Elders of Zion, <sup>16</sup> which demonstrated "sheer carelessness, a lack of serious research, and the reckless assimilation of prejudices that happened to coincide with his own views."

On the other hand, Hansen points out that Evola's writings never spoke out against orthodox, religious Judaism. "There are elements and symbols in the *Old Testament*," Evola commented, "that possess metaphysical and therefore universal value." He also praised Kabbalah as one of the few initiatory paths that can still be followed successfully in the West today.

His attacks were directed against the Jews as a symbol of the rule of economic-

materialistic individualism and the hegemony of money. A Jewish critic, Adriana Goldstaub, agreed that Evola did not deem all Jews, or the Jews exclusively, as responsible for the decline of the modern world.

It is true, Hansen notes, that Evola was attracted to the theory of a 'global conspiracy' by Jewish and Freemasonic circles, with the intention of toppling Christian and traditional state institutions; but he considered such circles not so much movers as instruments of other forces, not necessarily human.

In summary, Evola 'engaged' himself for almost sixty years in the fight to defend his principles. He embodied, says Hansen, the 'legionary spirit', which was a phrase he took both from the greatness of the Roman army and the Legionary movement of one of his most admired heroes, the Rumanian Corneliu Codreanu. <sup>17</sup> Evola defined the legionary spirit as "the attitude of him who can choose the hardest life, who is able to continue fighting even when he knows that the battle is materially lost, who holds to the ancient precept that 'loyalty is mightier than fire' and who carries the traditional idea of honour and dishonour

within."

Evola was something of a universal man. Amongst other pursuits, he found time as an alpinist for several difficult climbs; he felt at home among the mountains; and the mountain remained a potent and inspiring symbol for him of an arena where direct experience of the transcendent can occur.

He requested in his will that after his death the urn containing his ashes be deposited in a glacial crevasse on Monte Rosa; and this was faithfully carried out by his executors and friends.

Beyond doubt Baron Julius Evola was a man of destiny and a great man. The closest figure for comparison in the English-speaking world is surely the Traditional poet, dramatist and essayist, T. S. Eliot. <sup>18</sup> It seems likely that Evola will exert more influence on the world after his life than in it.

#### **Conservative Revolution**

In *Men Among the Ruins* Evola begins by considering what needs to be preserved (or re-instated) by a truly authentic counter-revolution; he identifies his enemy as "the subversion introduced in Europe by the revolutions of 1789 and 1848."

In a passage remarkably reminiscent of words of T. S. Eliot in his 1917 essay "Tradition and the Individual Talent," Evola defines the Tradition that needs to be defended: "Tradition is neither servile conformity to what has been, nor a sluggish perpetuation of the past into the present.

"Tradition, in its essence, is something simultaneously meta-historical and dynamic: it is an overall ordering force in the service of principles that have the chrism of a superior legitimacy (we may even call them 'principles from above')."

Thus, as Eliot, Russell Kirk and others also did, he warns against the error of a worldly, but short-sighted and partial, conservatism, involving merely the defence of the "sociopolitical positions and the material interests of a given class, of a given caste."

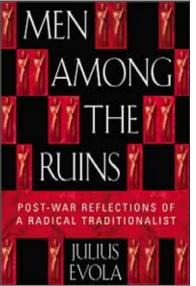
He stresses, too, the need to be faithful not so much to past forms and institutions as to the principles of which they were particular expressions.

"New forms, corresponding in essence to the old ones, are liable to emerge from them as if from a seed."

In Australia, undoubtedly, imperfect forms and movements have come into being since Federation<sup>20</sup> (of which One Nation is currently the most notorious), which were not sufficiently rooted in traditional principles because their leaders lacked adequate understanding.

"The conservative revolution must emerge as a predominantly spiritual phenomenon," Evola insists. In Australia some movements have paid insufficient attention to this fundamental (Graham Campbell's Australia First fatally lacked such vision, for all its pragmatic and sensible socio-political positions).

Others have been too closely attached to outdated and inadequate religious forms, such as the National Civic Council<sup>21</sup> and National Action<sup>22</sup> (to different strands of Catholicism) and the Australian League of Rights<sup>23</sup> (to an Anglicanism mediated



through the particular mind of Major Clifford Douglas, founder of Social Credit).

Evola, naturally, focuses especially upon Italy, as he looks for historical forms that might be the "basis for an integration that will immediately leave them behind." For him, these are the "ancient Roman world" (the world of Cato, not of Nero!) and "certain aspects of mediaeval civilization" (mainly the Ghibelline movement which supported the Holy Roman Empire).

This prompts the question of what forms we in Australia should seek as supports; and immediately it must be stressed that for us Australian history cannot be viewed as beginning with the brave seamen who discovered our continent only a few centuries ago.

For us, despite the barrage of contemporary propaganda to the contrary, Australia remains a fundamentally *British* nation (it retains the British Crown, a constitution and laws essentially inspired by Britain, and the language of the British people).

Thus our history extends back to the foundations of Britain itself, and its four kingdoms of England, Scotland, Wales and Ireland (the best Irish tradition is that of Tara and the High Kings). Our supports will be found from a period of two millennia.

#### The Basis of Sovereignty

Evola's second chapter ("Sovereignty, Authority, Imperium") is one of his most important. He proceeds from the conviction that the principle of the "true State" (a principle expressed as sovereignty, authority and law) is itself *founded upon transcendence*.

As soon as Evola moves downwards from this metaphysical point of origin, his formulations require careful critical examination. For example, he admires

"the pure power of command, the almost mystical power and auctoritas inherent in one who had the function and quality of Leader: a leader in the religious and warrior order as well as in the order of the patrician family, the gens."

Here, already, is a possible weakness in Evola. Himself by nature a *kshatriya* (knightly man of honor), he tends (in my view) to wrongly annex for his caste the superior authority of the *brahmins* (the sages, those who *know*) – just as, in places, he demeans the brahmins by confusing them with "priests" who he sees as usurpers of the original royal authority.<sup>24</sup>

Of the principle of sovereignty, Evola writes that "it is also necessary to recognize its attribute of *absoluteness*." Such an absoluteness can only belong to the One Divine Source ("There is no God but God."), irrespective of what name is given to this source ("God," "Allah," "Brahman," "The Goddess" or whatever).

Evola tends, however, at times, to transfer this absoluteness to forms which appeal to his strongly masculine, knightly and warrior temperament. Yet, no matter how valuable they may be, such forms remain contingent and limited, not universal. This tendency to absolutize the contingent is the "occupational hazard" of the modes of dogmatic religion which have proceeded from the Middle East.

We can observe among the three "Peoples of the Book" three forms of this error: the absolutization of a people (Juda-

ism), of a prophet (Christianity) and of a sacred scripture (Islam). (We may compare the theological mistake, noted by Maurice Nicoll and Frithjof Schuon, of absolutizing Hell, an error deriving from the mistranslation of the Greek word *aionios* as "eternal" instead of "age-long." Just as "there is no God but God," so there is no eternity but eternity.)

Evola correctly identifies the principle of sovereignty as "the point of stability" and "the natural centre" of the entire organism. The essential political task in Australia at the present time is to safeguard and then strengthen and even re-establish the only centre we possess, which is the monarchy, Christian and British, which we currently share with the mother country and some other nations.

The republican presidency which is being vigorously promoted by powerful (and sometimes sinister) influences, as well as by numerous wiseacres (sincere as well as opportunistic), cannot provide such a centre, because it is not authorized by a transcendent origin.

*Princeps a legibus solutus* ("the law does not apply to the one who acts as Leader") is a maxim quoted approvingly by Evola; but it, too, needs qualification.

Strictly, it applies only to the leader, or monarch, who lives and governs "in accordance with the mandate of Heaven," as Chinese tradition puts it.<sup>26</sup>

Royal dynasties, emperors, houses can lose their *te*; and then it becomes right that they be replaced by fresh blood. Unlucky the generation on whom the burden of replacement falls, however, as such transitions are fraught with instability and danger.

Evola rejects emphatically the modern heresy that the State is the expression of 'society'.

"The anagogical end (namely, of a power drawing upward) of the State is [...] completely denied by the 'social' or 'communal' view of its formation."

Nor, he argues, is it the chief purpose of the State to bring worldly happiness or pleasure (as Aldous Huxley showed in *Brave New World*<sup>27</sup>).

Evola places much store on the theory of 'the regression of the castes' and the claim that we are living in the last phase of the fourth and darkest age. He sees the decline as having begun when the rulers lost their authorizing link with the worlds above.

"Later in history, this line leads, if not to the imperium, to the divine right of kings; where there were no groups created by the power of a rite, there were orders, aristocracies, political classes defined by disciplines and dignities. [...] Then the line was broken, and the decadence of the State idea [...] ended with the inversion through which the world of the demos and the materialized masses emerged on the political horizon, engaging in the struggle for power."

This picture of deterioration is important for us, because it reminds us that even the monarchical political orders of the period of European greatness and expansion *were themselves seriously deficient*. This suggests that Australian monarchists today need to recover a concept of royalty that exceeds in dignity anything recorded in British history. It may be that such a concept can be found in the ancient cultures of Egypt,<sup>28</sup> India and China.

Much more questionable is Evola's attempt to unite his image of the State to manliness.

"The State is under the masculine aegis, while 'society' and, by extension, the people or demos are under the feminine aegis."

Evola's attempt to justify this from mythology appears to depend on a selective approach to ancient myths.

His approach parallels that espoused by Melbourne psychologist Ronald Conway in *The Great Australian Stupor* and *Land of the Long Weekend*.<sup>29</sup> Conway takes over from historian of sexuality Gordon Rattray Taylor<sup>30</sup> the model of four psychological modes into which human beings, their behaviors and communities formed by those behaviors, can be classified. He idealizes the patrist-conservative at the expense of the patrist-authoritarian, the matrist-permissive and the fraternalist-anarchic.

It seems likely, however, that a fifth mode should be included, which I designate as the matrist-creative; and that normality (in the sense of rightness and good health) should be seen to reside *in the wedding of the patrist-conservative and matrist-creative*.

Both Conway and Evola are clearly very aware of the gulf between the Higher Masculine (the sage, the warrior) and the Lower Masculine (the profiteer, the mobster), but each, through some fault of temperament, has failed to acknowledge a corresponding dichotomy between the Higher Feminine (well symbolized by the goddesses in many pantheons) and the Lower Feminine (the nymph, the courtesan).

Thus, when Evola asserts that "both democracy and socialism ratify the shift from the masculine to the feminine and from the spiritual to the material and the promiscuous," he has in mind the Lower Feminine only and has temporarily forgotten the comparable imperfection of the Lower Masculine (which is clearly just as much implicated in "the revolt of the masses").

Evola also warns against an insufficient kind of patriotism. "The notions of nation, fatherland and people, despite their romantic and idealistic halo, essentially belong to the naturalistic and biological plane and not the political one." He contrasts "the masses," who can be easily mobilized by patriotic motifs, with "men who differentiate themselves [...] as bearers of a complete legitimacy and authority, bestowed by the Idea (of the true State) and by their rigorous, impersonal adherence to it. The Idea...must be the true fatherland for these men."

Evola tends to disparage adherence "to the same land, language or blood." Perhaps stock and "blood" are more important than he admits, being the bodies in which the 'soul of the State' can incarnate. Even Evola, writing only eight years after the end of World War II, may have been traumatized by the intense anti-Nazism of that time.

His rejection of democracy is trenchant:

"When a sovereignty is no longer allowed other than one that is the expression and the reflection of the 'will of the nation', it is almost as if a creature overtook its creator"

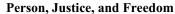
He traces the "inconsistency and, most of all, the *cowardice*" of those who in our time constitute the political class to the shift from monarchical and aristocratic orders to "demagogues and to the so-called 'servants of the nation' [...] who presume to 'represent' the people and who acquire various offices or positions of power by flattering and manipulating the masses."

Then occurs the phenomenon of action through pseudomyths, "formulas lacking any objective truth and that appeal to the sub-intellectual dimension and passions of individuals and the masses." The current campaign for "Aboriginal reconciliation" is an example.<sup>31</sup>

Fantasy novels, such as *The Lord of the Rings*<sup>32</sup> and Terry Goodkind's "Sword of Truth" series, <sup>33</sup> represent a yearning in the souls of modern people to escape from democratic degradation back to the clear air of the true State. Russell Kirk also noted the importance of modern fantasy literature in *Enemies of the Permanent Things*. <sup>34</sup>

Evola also noted the attempt to create a counter-State by the

forces of subversion: "A realization of the Idea is already present on the other front." He had in mind the recently formed United Nations Organization, which he correctly saw as lacking authorization by transcendence. Half a century later the danger of the "New World Order" is much greater, as Australia's ratification of the International Criminal Court has just recently shown.<sup>35</sup> Those who will not be ruled by kings will end up being ruled by tyrants.



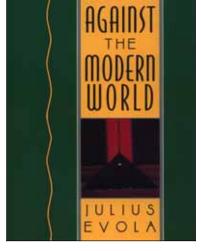
Evola names liberalism as the origin of the various inter-connected forms of global subversion. He sees the essence of liberalism as individualism. "It mistakes the person for the individual." The nonsensical theory of egalitarianism depends upon this confusion.

Evola defines a person as "an individual who is differentiated through his qualities, endowed with his own face, his *proper nature*, and a series of attributes that make him who he is [...] that make him fundamentally *unequal*."

This leads to a consideration of "natural rights" or "human rights." Evola points out that "the principle according to which all human beings are free and enjoy equal rights 'by nature' is truly absurd, due to the very fact that by nature they are not the same."

There may be such a thing as "the dignity of the human person," but it "admits to different degrees." Thus, *justice* means "to attribute to each and every one of these degrees a different right and a different freedom." Evola is a champion of discrimination, a just discrimination that recognizes the ancient principle "to each his own."

Defence of personhood against the atomization of humanity into faceless individuals requires the recognition that man comes before society and not the reverse. Evola also places personhood as superior to membership of a nation.



"The perfection of the human being is the end to which every healthy social institution must be subordinated. [...] This perfection must be conceived on the basis of a process of individuation and progressive differentiation."

At the top of the pyramidal structure of the true State Evola rather vaguely imagines 'the absolute person', the "supremely realized person who represents the end, and the natural centre of gravity, of the whole system [...] a dominating superpersonality." Here he is in danger of forgetting the preeminence of the transcendent. The lives of sages such as Sri Ramana Maharshi<sup>36</sup> and Sheikh Alawi<sup>37</sup> indicate that the "top of the pyramid" lies outside this world.

Evola upholds the right of the nation over 'humanity', over and against "all the forms of individualistic disintegration, international mixture and proletarization." As regards the question of property, he castigates economic liberalism for engendering "various forms of capitalist exploitation and cynical, antisocial plutocracy," but also castigates the French revolutionaries' attack on the *ancien régime*<sup>38</sup> because it broke the organic connection "between personhood and property, social function and wealth, and between a given qualification or moral nobility and the rightful and legitimate possession of goods."

These developments enabled the communist attack on the very principle of private property, <sup>39</sup> since "whenever there is no higher legitimization of ownership, it is always possible to wonder why some people have property and others do not, or why some people have earned for themselves privileges and social pre-eminence [...], while lacking something that would make them stand out and above everybody else in an effective and sensible manner."

By contrast, "ancient and primitive man essentially obeyed [...] those in whom he perceived a saturation of *mana* (that is, sacred energy and life force)." The lesson from this part of Evola's book is that the Australian Right must courageously champion discrimination, hierarchy, caste and personhood – and find ways (a rhetoric, a discourse) of showing ordinary persons how a society based on such principles will bring them more real benefit than the utopian dreams of egalitarians.

#### **Totalitarianism**

Evola points out the fundamental distinction between the traditional, organic State, based upon transcendent authority, and the modern totalitarian state.

A State is traditional and organic "when it has a centre that shapes the various domains of life in an efficacious way [...] when, by virtue of a system of hierarchical participation, every part within its relative autonomy performs its function and enjoys an intimate connection with the whole."

Such a state is sympathetic to pluralism and decentralization, which "can be accentuated in proportion to the degree to which the centre enjoys a spiritual and even transcendent character, a sovereign equilibrating power and a natural prestige."

In such a State there is "an inner order of single freedoms, an immanence of general law that guides and sustains people without coercing them." Evola notes the importance of oaths in traditional societies. "The oath of loyalty [...] was regarded as a true sacrament [...] in the feudal world."

By contrast, a totalitarian state is a counterfeit of the organic ideal. Unity is imposed from the outside by a power that is exclusively and materially political. There is a tendency towards uniformity and intolerance of any partial form of autonomy and any degree of freedom, for any intermediate body between the centre and the periphery.

This in turn engenders "a kind of sclerosis [...] a monstrous hypertrophy of the entire bureaucratic-administrative structure," leading to "an insolent intrusion of the public sphere into the private domain." A super-organized, centralized economy makes totalitarianism "a school of servility," in which there is "a sort of intrinsic and gloomy enjoyment of this relentless levelling process."

Thus, totalitarian rule destroys "quality, articulated forms, castes and classes, the values of personhood, true freedom, daring and responsible initiative and heroic feats."

Democrats tend to publicize an alleged antithesis between liberal democracy and totalitarianism; whereas the truth appears to be that such democracy is a phase in the decline from the true State into the tyranny of totalitarianism.

Thus, democrats (and their hidden promoters) are happy to give much publicity to George Orwell, whose *Animal Farm* and *Nineteen Eighty-Four*<sup>40</sup> brilliantly expose the evil of totalitarianism; but they tend to be much less enthusiastic about Alexander Solzhenitsyn, whose series of great novels culminating in *The Red Wheel* (parts of which are still, mysteriously, unavailable in English) not merely rivals Orwell's depiction of the horror, but also advocates a return to traditional verities including religious orthodoxy. The Australian Right needs to note the difference between the two writers (for Orwell never recovered from his early rebellion against Tradition) and to stress that the Sovereign, acting in the service of God, is a better protector from tyranny than the democratic politician.

### "Sons of the People"

Evola sees another extreme consequence of democracy to be Bonapartism, <sup>42</sup> which he defines as "a despotism based on a democratic view, which it denies *de facto* while fulfilling it in theory." Many a modern dictator, large or small, comes under this heading.

The danger of such figures is well indicated by Evola:

"Since he personifies the will of the people, which is conceived as the political ultima ratio, the leader ends up claiming for himself an unlimited authority and regarding all the intermediate political bodies and all the branches of government as completely dependent on the central power, which alone is believed to legitimately represent the people."

Orwell's portrait of Big Brother attacked this kind of dictatorship.

Evola further distinguishes the true king from the Bonapartist despot by considering their relationships with those whom they rule:

"While the traditional view of sovereignty and authority sees it characterized by distance from the people, and the feeling of distance induces in the inferiors a sense of veneration, a natural respect and disposition to obedience and loyalty towards the leaders [...], the Bonapartist despot is [...] enslaved to the complex of 'popularity' and [...] appeals to the lowest levels of human beings."

Bread and circuses – or the modern equivalents!

In considering dictatorship, a mode of rule he finds but rarely justified in history, Evola points out that, according to traditional thought, "what matters is that a man be valued and recognized in terms of the idea and the principle he upholds, and not vice-versa."

Thus, within a properly constituted aristocratic order, we should admire a noble "for being one in whom a tradition and a special 'spiritual race' shine forth [...] whose greatness is due not to his human virtues, but rather to the principle, the idea and a certain regal impersonality that he embodies."

In this context Evola dismisses Machiavelli's prince as one whose authority no longer comes from above, its foundation being mere worldly strength.

"Here the leader does not consider the higher faculties that can be reawakened in his subjects; he harbours contempt and a fundamental pessimism towards people in general, on the basis of an alleged political 'realism'."

Such a leader also lacks a true respect for himself and his own dignity.

In Australia, the kind of adulation felt in some quarters for people as diverse as Paul Keating,<sup>43</sup> Pauline Hanson, and Sir William Deane<sup>44</sup> reminds us of the temptations the general populace may experience to draw towards themselves the "son" or "daughter" of "the people."

Evola does not, by the way, neglect to pay respect to the military genius and achievements of Napoleon Bonaparte, but associates these with the heroism of the *dux* or *imperator*, a figure carefully distinguished in ancient Rome from the *rex*.

The lesson for the Australian Right here is that it must seek a national leader who embodies the aristocratic sense of quality that comes hand-in-hand with a sense of humility before the awesome presence of God. A populist leader will be insufficient.

#### A Demonic Economy

"Nothing in excess!" (the Delphic Oracle)
"Substine et abstine!" ("Stand firm and hold back!")

These are two of the traditional sayings Evola invokes in his examination of the modern glorification of work in our demonized economy.

In traditional societies "individuals still lived in the station allotted to them by life. In those societies an individual contained his need and aspirations within natural limits; he did not yearn to become different from what he was, and thus he was innocent of that *alienation* decried by Marxism."

Evola also refers to the Thomist and Lutheran teaching that the acquisition of goods should be restricted and that work and the quest for profit are justifiable only in order to acquire a level of wealth corresponding to a person's status in life.

He compares this traditional lifestyle of restraint and modesty with the pathological behavior of the modern world in which the importance of the economy is grossly exaggerated, so as to exercise a hypnotic tyranny over consumers whose appetites have been artificially inflamed. "The true antithesis," Evola insists, "is between a system in which the economy rules supreme [...] and a system in which the economy is subordinated to extra-economic factors, within a wider and more complete order, such as to bestow a deep meaning upon human life and foster the development of its highest possibilities."

Evola counters the utilitarian argument that the development of modern commerce and industry has improved the standard of living by pointing out that "the qualities that matter the most in a man and make him who he is often arise in harsh circumstances and even in conditions of indigence and injustice, since they represent a challenge to him, testing his spirit."

Evola sees the task ahead as being "to deproletarize the view of life" and calls for a *metanoia*, <sup>45</sup> an inner transformation that will strike at the heart of the hegemony of work and regain for man his inner freedom.

As regards the State itself, he suggests that *autarchy* may be an ethical precept.

"It is better to renounce the allure of improving general social and economic conditions and to adopt a regime of austerity than to become enslaved to foreign interests."

This, of course, was a key position taken by the great Portuguese leader Dr. Oliveira Salazar, whose life and philosophy deserves careful study. <sup>46</sup> The overthrow of his successor, Dr Marcello Caetano, by the Spinola coup in 1974 was one of the tragedies of modern Europe – and of southern Africa. The full story has perhaps not yet been told in English.

Evola also makes an important distinction between work and *action*. It is action that is performed by those of the kshatriya class – by ascetics, rulers, artists, explorers, warriors, scientists, diplomats, philosophers and theologians.

The challenge for the Australian Right, in the context of this tyranny of a mercantile outlook, is to articulate a comprehensive vision for Australians which will have the capacity to win their hearts away from hedonism and the lust for wealth, which is currently symbolized so effectively by the domination of gambling facilities of all kinds.

#### History and its Misuse

Evola attacks a tradition of historicism, originating with Hegel, which has given an abnormal emphasis to history, to the advantage of subversive forces.

He laments "the disastrous shift from *a civilization of being* (characterized by stability, form and adherence to supertemporal principles) to *a civilization of becoming* (characterized by change, flux and contingency)." He also points out that the ideas of History, progress and evolution have been closely associated.

Monarchists will enjoy his observation that "the anathema of being 'anti-historical' and 'outside history' is cast against those who still remember the way things were before and who call subversion by its name, instead of conforming to the processes that are precipitating the world's decline."

From this discussion, Evola moves to a consideration of the "different histories" that exist within the history of nations. What is required is a wise *choice of traditions*. Evola condemns a pseudo-patriotic historiography in Italy which, "due to its partisan spirit, suggestions and catchphrases, precludes the objec-

tive comprehension of many aspects of the past." He even writes of *fabricated history*: "the alibi that revolutionary liberalism, democracy and the thinkers of Freemasonry and the Enlightenment have created for their own benefit."

The Australian Right needs to rescue much from the history of the British and of Australia which has been overlooked, while contending intelligently with partisan accounts of (for example) the treatment of the Aborigines, which are designed to enable political change leading to a republic (in name) which will be a province (in fact) of the New World Order.

### Warrior and Bourgeois

Evola's most self-revealing chapter is his study of the different ways of looking at war and the role of the warrior found in traditional "heroic" societies and in modern bourgeois societies. It was only in reading it that I realized how much I myself am a product of mercantile politics, and why men like Sir Walter Scott and Sir Arthur Conan Doyle wrote novels like *Quentin Durward* and *Sir Nigel*. 47

Evola points out that "militarism" is the *bête noire* of many democrats – and that it is a word at times misapplied to noble warrior behavior. His account, in this context, of modern democracies seems, in the light of September 11, to be remarkably up to date!

He notes that their view "is that in society the primary element is the bourgeois type and the bourgeois life during times of peace." Such a life "is dominated by the physical concern for safety, well-being and material wealth, with the cultivation of letters and the arts serving as a decorative frame." The military is a mere instrument. Democratic ideology proclaims that armies should be used "only as an international police force" to maintain "the peace." Evola dryly comments that "in most cases this amounts to allowing wealthy nations to live undisturbed." The armed forces are used "to impose or retain an economic hegemony; to gain new markets and to acquire raw materials; and to create new space for capital seeking investment and profit." This explains "the deep, widespread mistrust toward the ideological background of the recent wars, a background shaped by many lies and much propaganda."

In short, the bourgeois-democratic lifestyle leads to hypocrisy and deceit: corruption on the grand scale.

Evola contrasts such a civilization with that of which the ancient Order of Teutonic Knights and the Prussian tradition were recent examples. In such a world the warrior (as opposed to the mercenary soldier) was not at the service of the merchant class but ruled over it.

His lifestyle had its own spirituality and ethics:

"love for hierarchy; relationships of obedience and command; courage; feelings of honour and loyalty; specific forms of active impersonality capable of producing anonymous sacrifice; frank and open relationships from man to man, from one comrade to another, from leader to follower."

In such a climate of heroic integrity war did not have a merely negative meaning. Evola points out that there is an identity between spirit and superior civilization and the warrior's role. "In the traditional world we encounter the interpretation of life as a perennial struggle between metaphysical powers, between Uranian forces of light and order [...] and telluric, dark forces of chaos and matter. [...] Traditional man yearned to fight this battle and to triumph in both the inner and outer worlds."

Evola adds that there is an interdependence between the warrior idea and that "of a certain 'asceticism', inner discipline and superiority toward or control of one's self." This was "the foundation of a specific 'style' that has largely been lost."

He also reminds us that in many civilizations "even the hierarchies with a spiritual foundation either relied on hierarchies that were more or less warrior [...] or reproduced their form." Then, "when the original spiritual level could not be maintained, hierarchical structures of a warrior type constituted the armature of the major States, especially in the West."

Thus, "since the sensibility for purely spiritual values and dignities has become mostly atrophied among Western populations [...], the model of a military hierarchy [...] is almost the only one that can still supply the basis" for an upwardly striving lifestyle. "That model still retains a certain prestige," since "there is a heroic dimension in the Western soul that cannot be extirpated."

One advantage of a heroic, as opposed to a bourgeois, civilization is its readiness to fight. There is "a certain continuity of spirit and attitude, a common denominator in peace and in war that facilitates the shift from one state to the other." Thus, "when a war breaks out, a nation is ready for it, and fights with a sufficient number of men who reproduce in a new form the warrior type."

Evola also addresses the question of what role can be played by the heroic spirit in modern, "total" wars, in which science and technology have so drastically changed the human conditions of combat. Here he writes with a bleakness that he probably absorbed in part from Ernst Jünger. 48

Essentially, he calls for a quality of endurance through warfare that is comparable to "elementary and unavoidable natural phenomena." Man must "remain spiritually upright" through "extreme trials and destructions" by developing in himself "a new inner dimension [...] of cold, lucid and complex heroism" including "a sacrificial disposition."

It seems clear that in Australia an effective movement of the Right will need to honor the warrior lifestyle in both its deeds and its words. Ways must be found to rouse our manhood from "the great Australian stupor" that has perhaps resulted primarily from the bourgeois atmosphere.

Ronald Conway pointed out that Australia most nearly approached an aristocratic political order in the two decades before World War I, when there was a society of quality that Martin Boyd (a member of it) captured well in his novels, which merit close study.<sup>49</sup>

#### **Religious Restoration**

Hindu tradition teaches that there are four states in which human beings can exist: deep sleep, sleep, awakening and enlightenment or attainment. What we normally think of as our waking state is in fact sleep; and what we regard as sleep is deep sleep. It was in this tradition that Gurdjieff<sup>50</sup> told those who came to his lectures that they were machines which "could do nothing," because they were asleep.

Evola does not mention this tradition in *Men Among the Ruins*, although he no doubt discusses it elsewhere. It is vital to an understanding of religion and, most especially, initiation – the processes of esoteric sacred tradition designed to *wake initiates up*. In my view, initiation is the prerogative of the brahmin caste; and René Guénon was correct to state that "the modern disaster" had befallen Western Europe because the Church had lost its power to initiate.<sup>51</sup> That loss is the greatest difficulty with which modern Europeans and Australians who seek to restore traditional society must contend. It has created a void which can only be filled by a new impulse from the "worlds above."

In another very important chapter ("Tradition / Catholicism / Ghibellinism") Evola begins by stressing that by Tradition he does not refer to religious traditions in general or to the Catholic Christian tradition in particular, but "to something wider, more austere and more universal than mere Catholicism."

He acknowledges that in the past some conservative forces have been inspired by Catholicism, which "gave a special chrism to the principles of authority and sovereignty." However, "the true traditional spirit acknowledges a superior, metaphysical unity beyond the individual religious traditions."

That position has been most succinctly and effectively expressed by Frithjof Schuon in *The Transcendent Unity of Religions*. Sepresentatives of Catholicism (such as James McAuley, the Australian poet, in *The End of Modernity*) and of Orthodoxy (such as Monk Damascene Christensen in *Not of This World*) have tried in vain to disprove this perennialist thesis. Sa

Evola correctly warns that foolish persistence in religious exclusivity will impede efforts to engage in the restoration of traditional political order. Evola needs to be quoted at length here, as too many Australian Christians are resisting the essential *metanoia* (not "repentance," but fundamental change of orientation – as Maurice Nicoll stressed).

"Despite the fact that every religious form has the right to a certain exclusivity in the area of its pertinence, the idea of this higher unity [...] should be acknowledged by its most qualified representatives.

The exclusivist position may not be maintained without the danger of discrediting the traditional Catholics (and other Christians) who rigidly adhere to it. [...] Nobody with a higher education can really believe in the axiom: 'There is no salvation outside the Church.' This is a matter not of 'faith', but of either knowledge or ignorance. [...] The current state of knowledge in matters of comparative religion, mythology and even ethnology requires a revision and an adequate widening of the intellectual horizons."

Muslims should heed this warning as well as Christians. Evola also gives his attention to "the problem of the relationship between the principle of sovereignty and the religious principle in general," but his adherence to the Ghibelline cause may have led him astray. He argues that, according to Ghibelline theology, the Holy Roman Empire was "an institution of supernatural origin and character, like the Church."

During the Middle Ages "the dignity of the kings themselves had an almost priestly nature (kingship being established through a rite that differed only in minor detail from episcopal ordination)."

The Ghibelline emperors opposed the hegemonic claims of the clergy and claimed to have only God above themselves. The realization of the human person was believed to consist either in the path of *action* (represented by the Empire) or in the path of *contemplation* (represented by the Church). This was Dante's view. Thus, knighthood and the great knightly orders stood in relation to the Empire in the same way in which the clergy and the ascetic orders stood in relation to the Church.

Evola also points out that the title of Pontiff, originating from the Latin word *pontifex* ("bridge-builder") and denoting one who mediates transcendence into this world, was the title of Roman *emperors*.

Thus, in the first few centuries of the current era, as well as in the Byzantine Empire, the clergy were subjected to the Emperor in the theological domain, as is proved by the fact that it was to the Emperor that the formulas of the church councils were submitted for their final decision and ratification.

Evola clearly prefers this pre-eminence of Empire over Church to the model of the Guelph opposition, which sought to ensure that the Church was the supreme power. In my view, however, neither faction was completely right.

By nature, the *brahmin* is superior to the *kshatriya*. The latter needs the guidance of the former, not vice-versa. Unfortunately, the Church (as noted above) lost its brahminic capacity and thus forfeited any right to give directions to kings and emperors. <sup>54</sup> Nevertheless, *kshatriyas* continue to need guidance; an Arthur needs his Merlin, an Aragorn his Gandalf.

It is very doubtful whether the Byzantine and Ghibelline emperors were initiated men; in which case their claims to "have only God above them" were of very dubious standing.

The probable truth is that both Church and Empire were "shells," in the sense in which Idries Shah uses the term in his book *The Sufis.*<sup>55</sup> That is to say, they preserved forms from former initiatory groups without possessing the capacity of initiation itself.

Hence in the world of European kingdoms that emerged out of the Middle Ages there was no perfect solution to the dilemma over which institution should have supreme power, Church or State; and, inevitably, there was a continuing tug-of-war.

Evola also developed further his critique of the Catholic Church, arguing that its "capability of providing adequate support for a revolutionary-conservative and traditionalist movement must be resolutely denied." He enumerated various failings of Catholicism and concluded that the direction it has taken "is a descending and anti-traditional one, consisting of modernization and coming to terms with democracy, socialism and progressivism."

Thus, "the norm that must be followed [...] is to travel an autonomous way, abandoning the Church to her destiny, considering her actual inability to bestow an official consecration on a true, great, traditional and super-traditional Right."

My own view is that Australians of the Right should be a little more magnanimous in their attitude to the Catholic Church and other churches and even other religions. These may have their faults, but we will have our faults too; for we cannot at present claim to be initiates, to be *awakened men*. All of us are like travelers lost in the dark; we can use what intelligence we have to help each other, but must remain honestly aware of the tentative nature of our own efforts. Let us pray that Heaven will send down some future light to us or our descendants!

Finally, Evola comments on the apparent discrepancies between what he misguidedly calls "the nihilist teachings" of Jesus in the Gospels and the kind of understanding necessary for effective rule of a kingdom or empire. Here, he seems to give insufficient weight to the obvious *initiatory nature of much of the Gospel message*, tending to respond to texts as though they are to be taken literally when beyond doubt they are to be taken symbolically. <sup>56</sup>

For example, he objects to the famous exhortation: "Render unto Caesar what is Caesar's and unto God what is God's." He sees this as promoting a separation between human institutions and supernatural order which the Guelph faction was able to exploit. However, it surely refers to the fundamental difference between *this world* (Caesar's world, the world of those asleep) and *the worlds above* (those of the awakening and the enlightened). The essential message is that the two worlds should not be confused.

It is only if the profound initiatory teaching of the Gospels is taken literally that it tends to conflict with practical common sense in our ordinary conduct in this mundane world!

#### Unreal "Realisms"

In his eleventh chapter Evola considers a variety of unsatisfactory responses to the unappealing and conformist world of the bourgeois.

He rejects *neo-realism* as "the mistake of those who regard only the inferior degrees of reality as real" and condemns *psy-choanalysis* as "a doctrine that divests and brands as unreal the conscious and sovereign principle of the person, considering as 'real' instead the irrational, unconscious, collective and nocturnal dimension of the human being, every higher faculty being seen as derived and dependent."

He gives a particularly adroit and succinct summary of *existentialism*. It "proclaims the primacy of 'existence' over 'being', instead of acknowledging that existence acquires a meaning only when it is inspired by something beyond itself. [...] In this philosophy, 'existence' is identified with the most shallow forms of life; this kind of existence is separated from any superior principle, made absolute and cherished in its anguished and lightless immediacy."

That is an apt diagnosis of Albert Camus' interesting but poisonous novel *The Outsider*, but would not be fairly applied to the nobler novel *The Plague*, in which the failed Algerian metaphysician struck a truly tragic note.<sup>57</sup>

Evola also notes that the bourgeois pettiness can even infect monarchs, churchmen and communist demonstrators. Another inappropriate response to the bourgeois mentality that he identifies is an *exaggerated appreciation of culture and intellectualism*, associated with "the growing, hypertrophic cerebralization of Western man," who has given too privileged a position in recent centuries to conceptual thought.

In response to these false alleys, Evola calls for "a more realistic opposition to the bourgeois spirit" which is "oriented upward" and includes "a revival of the heroic and aristocratic virtues."

We must "remain upright, feeling the presence in life of that which leads beyond life." We need to recover a worldview based on "an inner form and a sensibility endowed with an innate character" which expresses "instinctive certainty" and a sense of "a sure meaning of life." This is the premise for "the emergence of new men and leaders" capable of establishing a new political climate.

This suggests that any effective political movement of the Right in Australia will need to promote *inner exploration* in its followers – not merely pious prayer, but deeper forms of meditation and contemplation.

### The Corporative Workplace

As a necessary step to the reassertion of control over the economy by the State, Evola recommends an end to "classism" and class struggle.

His ideal is a corporative principle involving "a community of work and productive solidarity, based on the principles of competence, qualification and natural hierarchy, with the overall system characterized by a style of active impersonality, self-lessness and dignity." He recalls the mediaeval artisan corporations, guilds and craft fraternities, whose members "enjoyed the status of *free men* and also were very proud of belonging to their association." Such men "felt love for their work, which was regarded as [...] an art and an expression of one's vocation." They readily upheld "the code of honour of their corporations."

That world was turned upside down by the industrial revolution, which went hand-in-hand with the rise to power of usurious financial groups. Thus, says Evola:

"today the truly relevant and serious problem is that of the restraint that needs to be placed on the wild and unscrupulous struggle among various monopolies, and especially among the monopoly of goods and materials (cooperatives), the monopoly of money (banking, finance, stock speculations) and the monopoly of labour (trade unions)."

Evola is certain that "only the State can effectively [...] limit the power of these groups" and that this can only happen "where the State appears as a super-ordained power, capable of facing and defeating any subversive force." Australians should note here the overwhelming case for the retention of our monarchy. Yielding to the agitation for a republic will mean handing ourselves over to those who control these great monopolies – the "barons" or "giants" of the age. Our task, then, must be to breathe life back into the monarchy, by finding ways to rekindle heartfelt loyalty to the Crown, and later in our history to effect the inauguration of a truly Australian monarchy, seeded, as it were, from the parent tree in Britain.

Evola is emphatic that the struggle against a degenerate and arrogant capitalism must be waged "from above." As regards solutions, he is opposed to forms of worker co-ownership, which he sees as tending to fatal inefficiency, particularly in the management of large companies, which are like large armies. However, he suggests that "ways should be devised through

which the worker could gradually become a small 'owner,' by making him possessor of non-transferable stocks of his company corporation."

Evola calls for the suppression of "the worst type of capitalist, who is a parasitical recipient of profits and dividends." Instead, in a new corporative system, the owner of the means of production should "assume the function of responsible leader, technical manager and capable organizer of the business he runs, being surrounded by loyal workers who are free from trade union control."

Evola understands well that "in the varieties of what is essentially mechanical work it is very difficult to retain the character of 'art' and of 'vocation' and for the results of production to show any signature of the personhood of those who worked to manufacture them." This poses a problem similar to that encountered earlier in the phenomenon of "total war" caused by modern scientific, technological and industrial advances.

Evola adopts a similar solution, seeking "the emergence of a new type, characterized by a certain impersonality" who will incarnate "new forms of the anonymity and unselfishness that characterized ancient corporativism." Clearly such a phenomenon could only appear in a noble and just State whose population as a whole had faith in the goodness and purposes of that State

Evola also favored a reconstructed parliamentary system in which the Lower House is filled with representatives of the business, professional and trades corporations, whose task would mainly be the management of the State's economic affairs.

Political concerns would largely be dealt with by the Upper House, which would consist of men who embodied and could defend spiritual and national interests of prestige and power. One should belong to this superior House "by designation from above and for life, almost as if it were an Order, on the basis of one's natural dignity and inalienable qualification."

Such discussions will make Australian men and women of the Right aware of the magnitude of the challenge that lies before them; but certainly we cannot rest content with the current political structures as they operate.

#### **Occult Politics**

In his thirteenth chapter, in which Evola rightly acknowledges his considerable debt to René Guénon,<sup>58</sup> the question is asked whether "it is necessary to identify influences of a higher order" behind the disastrous collapse around the world of traditionally articulated societies.

Evola reminds us of how, for example, Catholic historiography "used to regard history as [...] the unfolding of divine Providence, to which hostile forces are opposed [...], "forces of evil" [...], "forces of the Antichrist" [...], forces of the *cosmos* against forces of *chaos*."

This is potentially sensational copy! However, Evola does not develop any kind of detailed and documented enquiry into the mystery of iniquity. Many readers may agree with me on the basis of their own personal experience that there does seem to be active in our world a superhuman being of evil, whose presence can be felt on occasions as not merely one of enormous and elemental power, but also one of a devastating hatred and

conscious malignity. Evola carries out no research into this matter, perhaps preferring to keep metaphysics out of what is largely just a primer for political action.

Instead, he uses the *Protocols of the Learned Elders of Zion*, of whose authenticity he is clearly very skeptical, to allow him to raise another question, that of "whether or not the disorder of recent times is accidental, since it corresponds to a plan, the phases and fundamental instruments of which are accurately described in the *Protocols*."

Thus, he focuses wholly on the question of whether or not there has been a *worldly political conspiracy* behind the world's calamities. He produces a fairly convincing case that there has been, but avoids the cliché of placing blame on "the Jews" and "Masonry." Rather, he surmises that these groups themselves may have been used by a more concealed source.

Evola also considers carefully the various instruments by which "occult war" appears to be waged: "scientific suggestion and positivist propaganda, the tactic of replacement, the tactic of counterfeits," the encouragement of a useless traditionalism (the tares and chaff of Tradition), the tactic of inversion, the tactic of ricochet, the scapegoat tactic, the tactic of deliberate misidentification of a principle with its representative and the tactic of replacement infiltrations (in "shell-like" organizations which have, as it were, lost their soul and so can become possessed by alien forces).

Evola sensibly warns us against quixotic gallantries in this dangerous situation.

"Those movements of the past that intended to react against and stem the currents of national, social and moral dissolution [...] often upheld dangerously unilateral positions, due to the lack of adequate discernment; this was a weakness that [...] played into the enemy's hands."

He concludes this chapter by adding:

"There is little hope that anything may be saved when among the leaders of a new movement there are no men capable of integrating the material struggle with a secret and inexorable knowledge, one that [...] stands [...] on the side of the luminous principle of traditional spirituality."

#### The Roman Ideal

Related to Evola's discussion of the need for a choice of traditions within a nation's history is his comparison of the two dominant temperaments within the Italian soul: the Roman and the Mediterranean. A discussion interesting in itself, it also suggests that the Australian Right may need to undertake a comparable analysis of the Australian soul.

Evola begins by presenting two unexpected historical perspectives. He first argues that the "heroic-sacred" world of early Rome and Sparta "was not perpetuated in the following 'Classical' civilization, from which, in turn, the 'Latin spirit' and the doctrine of the 'unity of the peoples of Latin civilization' derived."

Next, he replaces the "democratic" image of the Axis pact between Italy and Germany (a little clown joining a big devil) with a much more dignified interpretation. Arguing that Germany retained aspects of the "heroic-sacred" world longer than Greece or Italy, he suggests that the Axis could have spiritually strengthened both peoples with a "reciprocal integration," if it had not been sabotaged – partly by elements in Italy itself, even Fascist cadres misled by the myth of the Risorgimento.

Evola's depiction of "the original Roman spirit" deserves to be quoted at length, since it clearly reflects his own personal ideal and the temperament which gave him his perspective on life. Australians might be wise to draw up a similar inventory of "the British spirit" as the better part of their own national soul.

Evola saw the Roman spirit as based on a human type characterized by "self-control, an enlightened boldness, a concise speech and determined and coherent conduct, and a cold, dominating attitude exempt from personalism and vanity.

"To this Roman style belong virtus, in the sense not of moralism, but of virile spirit and courage; fortitudo and constantia, namely spiritual strength; sapientia, in the sense of thoughtfulness and awareness; disciplina, understood as love for a self-given law and form; fides, in the specifically Roman sense of loyalty and faithfulness; and dignitas, which in the ancient patrician society became gravitas and solemnitas, a studied and moderate seriousness."

### The Roman spirit preferred

"deliberate actions, without grand gestures, a realism that is [...] love for the essential [...], clarity [...], an inner equilibrium and a healthy suspicion of every confused form of mysticism; a love for boundaries; the readiness to unite, as free human beings and without losing one's identity, in view of a higher goal or for an idea [...]; religio and pietas, which [...] signify an attitude of respectful and dignified veneration for the gods and [...] of trust and re-connection with the supernatural, which was experienced as omnipresent and effective."

By contrast, Evola characterized the Mediterranean style much less favorably, seeing it as consisting of

"love for outward appearances and grand gestures; concern to be noticed by others and to make an impact on them; the choreographic-theatrical and spectacular, comparable to the French grandeur and gloire; the tendency toward a restless, chaotic and undisciplined individualism; intolerance of any general and strict law of order; the fireworks of a creativity disjoined from any higher meaning and tradition; the pseudo-genial hypercritic, expert in eluding a law; the cunning and malicious fooler of others; a gesticulating, noisy and disordered exuberance; a manic effusiveness; excitability and verbosity; a flaunted and conventional sense of honour; immediacy of desire or affection; and a public cheeriness masking an inner hopelessness."

There is an element of caricature, of course, in this comparison of two poles; and Evola's "ideal Roman" is not the only fruitful way of being human: it is not a universal requirement of man. Nevertheless, Evola's discussion can alert us to the ways in which propagandists and agitators promote various stereotypes of "the typical Australian" or "the Aussie bloke and Sheila" which may, in fact, be inadequately attuned to reality as well as psychosocially demeaning. The Australian Right needs to determine its own modes of "the ideal Australian character," based on scrupulous examination of our history and culture; and to promote these coolly and calmly in the public forums.

As Evola also noted, there is no need to suppress passion; rather, we should heed Nietzsche's warning "against every morality that tends to dry up every impetuous current of the human soul instead of channeling it." What matters is "to organize one's being in an integral way around the capability of recognizing, discriminating and adequately utilizing the impulses and the lights that emerge from one's deep recesses."

For Evola, the "myth of Rome" was Italy's most desirable model. "In the rectifying and formative action the key role will always be played by the political myth [...] a galvanizing ideaforce. The myth reacts on the environment, implementing the law of elective affinities: it awakens, frees and imposes those possibilities of single individuals and the environment to which they correspond."

#### Sex and Population

Evola believes in the need for humanity to control the world's population growth.

"Overpopulation exacerbates the problem of how to employ the workforces; it also unavoidably intensifies production processes, which in turn, due to their determinisms, strengthen the demonic nature of the economy. The result is the increasing enslavement of the individual and the reduction of free space and of any autonomous movement in modern cities."

Evola also mentions the "congestion that in turn produces critical international solutions," a theme that Jean Raspail later took up in his novel *The Camp of the Saints*<sup>61</sup> and a reality that now poses headaches for the Australian Government as regards immigration policy.

Evola takes up a number of controversial and uncompromising positions. In the first place, he endorses the view that some peoples are superior to others and that the political order of the State should appropriately reflect this.

"Every true empire is born from a race of conquerors who overcame lands and peoples [...] on the basis of a higher calling and qualification, which allowed them to rule as a minority in foreign lands [...] the Romans, the Achaemenids, the Franks, the Spaniards, the early Islamic hosts and the British."

In the second place, he rejects as outdated and in fact immoral the Catholic religion's embrace of the biblical principle of the multiplication of the human species and the Church teaching that sexual union and marriage are legitimate and sanctified only when they are aimed at procreation.

Evola acknowledges the good sense of a Vatican II declaration that love, too, may be a legitimate foundation of marriage. In referring also to the libertine, "who elevates pleasure to an art," and the Dionysianism "that in antiquity enjoyed a religious sanction," Evola clearly insists that birth control measures should be widely employed so that sexual satisfaction of various intensities can be obtained without worsening the population problem.

A third controversial position (very personal to Evola himself) concerns the identification of "the cult of children" with the bourgeois spirit. Evola calls for men to join the revolutionary-conservative movement who should almost look upon creating a family as a betrayal of the cause. He perhaps mistakes a

personal preference for an ideal. Such men are not necessarily to be ascetics.

"I believe that in the personal domain the right to an ample degree of sexual freedom for these men (the warriors) should be acknowledged, against moralism, social conformism and 'heroism in slippers'."

A degree of personal feeling has clearly entered the discourse here, confirmed by Evola's approving quotation of Nietzsche's infamous dictum that "man should be trained for war and woman for the recreation (or rest) of the warrior."

At the same time Evola must be commended for his courage and frankness in tackling such difficult subjects in defiance of taboos old or new. The Australian Right will need to show similar integrity in determining policy on immigration and population issues for our future.

### A True European Union

Evola's last chapter considers the daunting task of bringing

about a united Europe in accordance with the principles of Tradition. This is of great interest in a time when a quite different kind of European Union is being more or less forced on the peoples of the traditional European nations; and when Britain is moving towards its fateful referendum on whether or not to accept the Euro as its unit of currency.

Evola begins by outlining the *organic* character that his ideal Europe would possess.

"Fatherlands and nations may exist.
[...] What should be excluded are nationalism, imperialism, chauvinism – every fanatical absolutization of a particular unit."

Such a *European Empire* would safeguard the principles of both unity and multiplicity.

"Individual states would have the character of partial organic units, gravitating around a one that is not a part."

Transcending the political sphere would be an idea, a tradition and a spiritual power.

"The limitations of the sovereignty of the single national units before an eminent right of the Empire will have as their sole condition this transcendental dignity of the Empire [...] an organism composed of organisms."

Thus, "the elementary presupposition of an eventual united Europe appears to be the political integration of the single nations." A healthy whole cannot be made up of unhealthy parts.

In such integrated nations, quite different from the current bourgeois democracies, the elites of each nation "could understand one another and co-ordinate their work," rather in the manner of the royal houses and their supporting aristocracies in the Old Europe.

Evola does not fudge the "disheartening magnitude" of the task, which seems almost utopian. He notes that the problem of finding a spiritual foundation for such a European Empire is

quite unresolved. Neither Catholicism nor "a generic Christianity" (which would be too weak and diffuse) would serve the purpose. Moreover, Europeans have largely lost contact with the highest meaning of Europe itself; and "European tradition" and "European culture" are too confused and too contaminated by false ideas.

Evola is aware that the "general leveling of cultures" of the world has been used as an argument by those "who do not want a united Europe but rather a unified world, in a supernational organization or World Government." Today's European Union, brought about by massive deceit in recent decades, is perhaps a step in that direction. It would, of course, lead to an antitraditional world in which the majority of human beings would be drugged and driven serfs.

Evola adds that "a radical European action finds its major obstacle in the lack of something that could represent a starting point, a firm support and a centre of crystallization." He proposes the creation of an Order whose members would work in

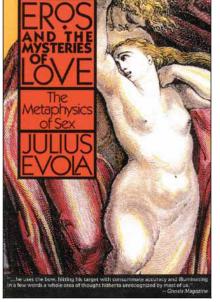
the right direction in the various nations.

Such an order could include members of ancient European families, warrior types (especially those trained in elite combat units) and other persons in whom a distaste for "the modern disaster" has aroused a yearning for a traditional political order, together with the will and character to strive for it.

"The personality of an authentic leader at the centre and head of the Order is of the utmost importance."

No such person was visible to Evola in Europe as he wrote those words. For members of the Australian Right, this chapter reminds us of the kind of political order in Australia towards which we should work, together with the attendant difficulties. To date it seems that no suitable leader arose during the five decades after the Japanese collapse; but perhaps that reflects the fact that individuals and groups on the Australian

Right lacked the wisdom and understanding to create the necessary atmosphere in which such a leader could appear and act.



#### Envoi

The most arresting question to be asked of Evola is whether or not he ever wrote as an initiate, as an *awakened man*, as a brahmin. Judging by *Men Among the Ruins*, I believe the answer to be no.

A not altogether friendly critic of Evola, Richard Drake, in Chapter 7 ("Children of the Sun") of his *Revolutionary Mystique and Terrorism in Contemporary Italy* (Indiana University Press) has written of Evola's period of magical studies with the Ur group in the 1920's as follows: "Evola proposed a philosophy of utter wakefulness and vigilance on this plane of existence, the only one with which he was seriously concerned." This was *after* Evola had left the Ur group.

And Dr H. T. Hansen, in "A Short Introduction to Julius Evola" published in *Theosophical History* noted of Evola:

"Since he does not regard himself as master, he can recognize no student."

Evola's behavior in 1945 is also inconsonant with that of a wise initiate. Hansen reported:

"During air attacks, Evola had the habit of not going to the bomb shelters but instead went on working in his office or walked about the streets of Vienna. He wanted, as he said, 'calmly to question his fate.'"

In fact it was foolish negligence – and he suffered terribly for it.

Robin Waterfield, the biographer of Guénon, published "Baron Julius Evola and the Hermetic Tradition" in *Gnosis Magazine*. About the Ur phase, he tersely commented:

"Their attempts to form a 'magical chain' in order to exercise supernatural influence on others were soon abandoned."

Waterfield felt that Evola had, however, performed a service by bringing back to European attention the concept of *theosis*, personal deification – that level of attainment known as *jivanmukta* in Hinduism, "the superior person" in Chinese tradition, "the liberated one" in Buddhism and the saint or sage in Christian tradition.

"This notion has been fiercely opposed by the hierarchical Christian Church, whose clergy have seen unmediated access to divine grace as a threat to their influence and power."

They have also, of course, found it at odds with the Pauline doctrine of the "one atonement" by the blood of the crucified Jesus.

In my view Evola is a man of very similar character and achievements to the great Russian writer P. D. Ouspensky (1878-1947), who searched diligently (or thought he did) for a school of initiation, but never succeeded in becoming initiated. There seems to have been a degree of gloom at the end of each man's life, the gloom of *hamartia*, of having had one's arrow fall short of the target. Yet, in the world of us ordinary men, the unawakened, each of these writers is a towering figure of integrity, independent thought and intellectual achievement.

Their work has to be read *critically*, however. British psychiatrist and devotee of the Cathar tradition, Dr. Arthur Guirdham, 63 would surely have diagnosed each man as a typical modern obsessive. Obsession is indeed a psychological failing, but it can drive its victims to lifetimes of intense labor and magnificent achievements. In my case, my main criticism of Evola is his undue depreciation of the feminine side of human nature, his unfair identification of femininity with the will-to-sleep, to give up the struggle to achieve wisdom. Evola appears to me to have been a very highly strung person; and his adherence to a "path of virility" was a means by which he kept his own nature from collapsing. It was a noble path, but it is not the only path.

#### **Further Reading**

Books by Julius Evola available in English and published by Inner Traditions, Rochester, Vermont, USA, unless otherwise indicated, are:

- Eros and the Mysteries of Love (1983)
- The Yoga of Power (1992)

- Revolt against the Modern World (1995)
- The Hermetic Tradition (1995)
- The Doctrine of Awakening (1996)
- Meditation on the Peaks (Feral House) (1997)
- The Mystery of the Grail (1997)
- Introduction to Magic (2001)
- Men among the Ruins (2002)

#### The Author

Nigel Jackson was born on September 4, 1939, in Melbourne, Australia. He holds a Master of Arts degree in English from the University of Melbourne and has been a secondary school teacher for thirty-five years. He published four books of poetry in the 1970's and *The Case for David Irving* in 1994. For two decades he has publicly defended the principle of intellectual freedom and, consequently, the right of revisionist historians to publish in national forums without defamation, harassment or punishment. This review-article on Julius Evola's *Men Among the Ruins* was accepted for publication in three parts by the Australian *New Dawn Magazine* and the first part appeared in its September-October 2002 edition. Mysteriously, the other parts never appeared and the magazine was deaf to several letters of enquiry by the author.

#### Notes

- Russell Kirk, The Conservative Mind, Faber, London, 1954.
- <sup>2</sup> Eric Voegelin, The New Science of Politics, University of Chicago Press, USA, 1966.
- George Hannan was a Liberal Party Senator in the Australian Parliament from 1956 to 1964 and 1970 to 1974. A staunch Catholic and politically conservative, he endeavoured to form his own party in 1974, after being deprived of party preselection.
- Graham Campbell was the Australian Labour Party Member for Kalgoorlie in the House of Representatives of the Australian Parliament from 1980 to 1995 and then held his seat as an Independent from 1995 to 1999. Uncorrupt, outspoken and fearless, he made many admirable public statements that disconcerted both major parties, such as his open criticism of the Zionist Jewish lobby for its attack on free speech during the parliamentary debate on the 1994 Racial Hatred Bill. See Graham Campbell and Mark Uhlmann, Australia Betrayed, Foundation Press, 65 Oats Street, Carlisle, Western Australia 6101, Australia, 1995.
- Pauline Hanson was an Independent Member for Ipswich in the House of Representatives of the Australian Parliament from 1996 to 1998. She was a frank but simplistic populist who espoused some politically incorrect policies of a generally old-fashioned conservative nature, especially concerning nationalism (as opposed to globalism), immigration and Aboriginal affairs. She formed the One Nation Party, which attracted a moderately substantial protest vote for a few years.
- Giuseppe di Lampedusa, *The Leopard*, Fontana, London, 1984.
- Oswald Spengler, Decline and Fall of the West (2 vols.), Alfred A. Knopf, New York, 1986.
- <sup>8</sup> The *Tao Te Ching*, Unwin, London, 1985.
- <sup>9</sup> René Guénon, *The Crisis of the Modern World*, Luzac, London, 1942.
- Nikos Kazantzakis, Zorba the Greek, Faber, London, 1977.
- The Perennialists include René Guénon, Ananda Coomaraswamy, Frithjof Schuon, Titus Burckhardt, Martin Lings, Marco Pallis and Leo Schaya. See, inter alia, Jacob Needleman (ed), *The Sword of Gnosis*, Arkana, London, 1986, which contains an anthology of their writings, and Martin Lings, *The Eleventh Hour*, Quinta Essentia, Cambridge, 1987, which lists the majority of their important publications. Aldous Huxley wrote a study of Traditionalism in his *The Perennial Philosophy*, Chatto and Windus, London, 1946.
- Gustave Le Bon, The Crowd, Penguin, London, 1977. See also Ortega Y Gasset, Revolt of the Masses, Unwin, London, 1972.
- Robert Graves, The White Goddess, Faber, London, 1961.
- Starhawk, The Spiral Dance, Harper and Row, New York, 1979.
- <sup>15</sup> The *Bhagavad Gita*, ed. Radhakrishnan, Allen and Unwin, London, 1960.
- <sup>6</sup> World Conquest through World Government The Protocols of the Learned

- Elders of Zion, ed. Victor Marsden, Britons, UK, 1972.
- On Corneliu Codreanu see Prince Michael Sturdza, *The Suicide of Europe*, Western Islands, Boston, USA, 1968, pp. 31-41.
- T. S. Eliot, The Sacred Wood, 1920, repr. Methuen, London, 1960; The Idea of a Christian Society, 1939, repr. Faber, London, 1954; Notes Towards the Definition of Culture, 1948, repr. Faber, London, 1962; On Poetry and Poets, 1957, repr. Faber, London, 1961.
- <sup>19</sup> In Selected Essays, 1932, repr. Faber, London, 1958.
- On 1 January 1901 Australia became a federation, the six self-governing colonies into which the continent had previously been divided becoming States of an "indissoluble Federal Commonwealth."
- Founded in 1957, the National Civic Council grew out of the earlier "Movement" which had been largely sponsored by elements in the Catholic Church as a means to diminish Communist influence in Australia's trades unions. Its president, B. A. Santamaria, one of Australia's most distinguished intellectuals and political commentators, died in 1998. See his books: *The Price of Freedom*, The Hawthorn Press, Melbourne, 1964; *Point of View*, The Hawthorn Press, Melbourne, 1969; and *Against the Tide*, Oxford University Press, Melbourne, 1981.
- National Action was a small political movement, based partly on the political philosophy of the Spanish Falangist and Catholic Jose Primo de Rivera. It was republican, hostile to non-European immigration and prone to provocative public demonstrations. In the 1990's its chief spokesman was Michael Brander.
- The Australian League of Rights was founded in 1960 and grew out of earlier state leagues founded to oppose federal nationalisation of banking. Its first national director, Eric D. Butler, was a convert to the Social Credit philosophy of Major Clifford Douglas (1879-1952). The League's program is Christian, royalist and pro-British. Like Douglas himself, it has been critical of Zionist Jewish influence in modern politics. Regularly defamed in the media and by politicians of all major parties, it has struggled to avoid pariah status. See Clifford H. Douglas, Social Credit, Institute of Economic Democracy, Vancouver, Canada, 1979; The Brief for the Prosecution, Veritas, Western Australia, 1983; and The Development of World Dominion, KRP Publications, London, 1969.
- On the important topic of castes see Frithjof Schuon, Castes and Races, Perennial Books, UK, 1981.
- Maurice Nicoll, Living Time, Vincent Stuart, London, 1961, p 123; Frithjof Schuon, Understanding Islam, 1963, repr. Unwin, London, 1981, pp 71-78.
- On Chinese tradition see René Guénon, The Great Triad, Quinta Essentia, Cambridge, UK, 1991.
- <sup>27</sup> Aldous Huxley, *Brave New World*, Penguin, London, 1975.
- On ancient Egyptian culture see the works of René Schwaller de Lubicz, including *The Temple in Man*, Inner Traditions, USA, 1981.
- <sup>29</sup> Ronald Conway, *The Great Australian Stupor*, Sun Books, Melbourne, 1971; *Land of the Long Weekend*, Sun Books, Melbourne, 1978.
- Gordon Rattray Taylor, Sex in History, Thames and Hudson, London, 1953.
- See I. C. F. Spry, QC, "The Hypocrisy of Aboriginal Claims," *National Observer* (PO Box 751, North Melbourne, Victoria 3051, Australia), No. 45, Winter 2000, pp 6-10. Dr Spry writes, inter alia: "The regrettable and pervasive dishonesty of the Aboriginal lobby can now be seen almost every day in newspaper reports. The so-called 'stolen generation' claims provide regular examples. [...the lobby] is continuing to promote extreme results under the guise of 'reconciliation'. In effect, the approach is to say 'we should be "reconciled" with you' but 'we will be reconciled only if you provide us with all that we demand, including (and especially) large amounts of money, a treaty favouring us and so on..."
- J. R. R. Tolkien, The Hobbit, Unwin, London, 1995; The Lord of the Rings, Harper Collins, London, 1992.
- 33 Terry Goodkind, Wizard's First Rule, Gollancz, London, 2001, is the first of the series.
- <sup>34</sup> Russell Kirk, Enemies of the Permanent Things, Arlington House, New York, 1969, pp 109-124.
- 35 See Nigel Jackson, "The Queen's Justice and the International Criminal Court" (speech to the Australian League of Rights National Seminar, October 2002), M. E. A., PO Box 248, East Caulfield, Victoria 3145, Australia.
- <sup>36</sup> See Mouni Sadhu, *In Days of Great Peace*, Allen and Unwin, London, 1952.
- <sup>37</sup> See Martin Lings, A Sufi Saint of the Twentieth Century Shaykh Ahmadal-Alawi, Allen and Unwin, London, 1973.
- On the French Revolution see Nesta Webster, The French Revolution, 1919, repr. Christian Book Club of America, Hawthorne, CA 90250, USA, 1969; World Revolution, 1921, repr. Britons, UK, 1971, pp 13-93; and Spacious

- Days, Hutchinson, London, 1949, pp 185-191.
- On communism/bolshevism see P. D. Ouspensky, In Search of the Miraculous, Routledge and Kegan Paul, London, 1950, pp 344-345; Letters from Russia 1919, Routledge and Kegan Paul, London, 1978.
- George Orwell, Animal Farm, Penguin, London, 1989; Nineteen Eightyfour, Penguin, London, 1975.
- Alexander Solzhenitsyn, *The Red Wheel*, comprising (to date) *August 1914*, The Bodley Head, London, 1989, and *November 1916*, Jonathan Cape, London, 1999. Two further volumes in the series are to follow.
- <sup>42</sup> See Pieter Geyl, Napoleon: For and Against, 1949, repr. Peregrine Books, London, 1965.
- Paul Keating, an ardent republican of Irish extraction, was Prime Minister of Australia and Leader of the Australian Labour Party from 1991 to 1996.
- 44 Sir William Deane was a Justice of the High Court of Australia from 1982 to 1995 and Governor-General of Australia from 1996 to 2001. During his vice-regal phase he politicised the office of Governor-General in an unprecedented manner, expressing left-liberal views on sensitive topics such as Aboriginal affairs and immigration.
- <sup>45</sup> On *metanoia*, often mistranslated as "repentance," see Maurice Nicoll, *The Mark*, Robinson and Watkins, London, 1973, p 207.
- On Dr Salazar see Hugh Kay, Salazar and Modern Portugal, Eyre and Spottiswoode, London, 1968. Also recommended are the books by his Ambassador to the United Nations and Foreign Minister, Dr Franco Nogueira, Portugal and the United Nations, Sidgwick and Jackson, London, 1961, and The Third World. Johnson. London, 1967.
- <sup>47</sup> Sir Walter Scott, *Quentin Durward*, Collins, London, 1951; Sir Arthur Conan Doyle, *Sir Nigel*, Wordsworth, UK, 1994.
- <sup>48</sup> Ernst Jünger, *The Storm of Steel*, Chatto and Windus, London, 1929, repr. 1942.
- <sup>49</sup> Martin Boyd (Australian novelist, 1893-1972), *The Cardboard Crown*, Penguin, Melbourne, 1984; *A Difficult Young Man*, Penguin, Melbourne, 1988; *Outbreak of Love*, Lansdowne Press, Melbourne, 1976; *When Black-birds Sing*, Lansdowne Press, Melbourne, 1972.
- On George Ivanovich Gurdjieff (1877?-1949) see James Moore, Gurdjieff, Element, UK, 1991.
- See Robin Waterfield, René Guénon and the Future of the West, Aquarian Press, London, 1987.
- <sup>52</sup> Frithjof Schuon, *The Transcendent Unity of Religions*, Theosophical Publishing House, USA, 1984.
- James McAuley (Australian poet and Catholic intellectual), The End of Modernity, Angus and Robertson, Sydney, 1959, pp 8 –16; Monk Damascene Christensen (Russian Orthodox priest), Not of This World, Father Seraphim Rose Foundation, PO Box 1656, Forestville, CA 95436, USA, 1997, pp 60-84 and 997-999.
- See Robin Waterfield, op. cit. (note 51), pp 130-131 and René Guénon, The Lord of the World, Coombe Springs Press, UK, 1983.
- 55 Idries Shah, The Sufis, Star Books, London, 1977; "The King's Hawk and the Owls," in The Hundred Tales of Wisdom, Octagon Press, London, 1978.
- See P. D. Ouspensky, "Christianity and the New Testament" in A New Model of the Universe, Kegan Paul, Trench, Trubner, Co. Ltd., London, 1931, repr 1938.
- <sup>57</sup> Albert Camus, *The Outsider*, Penguin, London, 1974; *The Plague*, Penguin, London, 1976.
- <sup>58</sup> René Guénon, The Reign of Quantity and the Signs of the Times, Sophia Perennis, New York, 1995, Chapters 30, 36, 38 and 39.
- 59 Sheila is a colloquial Australian term for a girl or woman, probably derived from Ireland, where feminine carvings from ancient times, known as shelagh-na-gigs, are common.
- <sup>60</sup> Friedrich Nietzsche, *Thus Spake Zarathustra*, Penguin, London, 1961. See also Martin Heidegger, *Nietzsche* (2 vols.), Harper San Francisco, USA, 1991.
- <sup>61</sup> Jean Raspail, *The Camp of the Saints*, Ace Books, Grosset and Dunlap, New York, 1977.
- P.D. Ouspensky, op. cit. (notes 39, 56), and Tertium Organum: The Third Canon of Thought, 1921, repr. Routledge and Kegan Paul, London, 1957; The Fourth Way, Routledge and Kegan Paul, London, 1957; Talks with a Devil, Turnstone Press, London, 1972.
- <sup>63</sup> Arthur Guirdham, *Obsession*, Neville Spearman, London, 1972.

# Hitler's and Saddam's "Weapons of Mass Destruction"

By Dr. Robert Faurisson

Is it not simply wondrous to be told the same lie twice by the same people and for the same purpose at nearly sixty years' distance?

In January 1944, US President Franklin D. Roosevelt decided to create, on the advice of the Jew Henry Morgenthau and his cohorts, the so-called War Refugee Board (WRB). In November 1944, that official body, under the heading "Executive Office of the President / War Refugee Board / Washington, DC," published a report entitled "German Extermination Camps Auschwitz and Birkenau," which falsely accused Adolf Hitler of possessing weapons of mass destruction or WMD's (called execution gas chambers).

In 2002, President George W. Bush decided to create, on the advice of the Jew Paul Wolfowitz and his cohorts, the socalled Office of Special Plans (OSP). Headed by Abram Shulsky, that official body promoted reports falsely accusing Saddam Hussein of having WMD's.

The lie was the same: an accusation based on false evidence. The type of people were the same: powerful American

Jews. The purpose was the same: war.

But there were also differences. First, the lie against Hitler concerned WMD's that were, for physical and chemical reasons, altogether impossible and inconceivable; but the lie against Saddam Hussein was about WMD's that are quite possible and conceivable, since his accusers themselves possess such devices in great abundance. Second, the lie against Adolf Hitler is more than half a century old and stronger than ever; however, the lie against Saddam Hussein is only a few months old and not yet very strong. Third, if someone disputed the accusation against Adolf Hitler, he might, like Ernst Zündel, be sent to prison; but if someone disputes the accusation against Saddam Hussein, he would, at least currently, be running only slight risks.

Observe how the lie was built *up* against Saddam Hussein and you will see exactly how the lie against Adolf Hitler was forged by the same sort of people and for the same purpose: perpetual war.

© June 2, 2003

# Revisionism as a Political Factor in Germany

By Michael Ben Abbamari

ταρασσει τονζ ανθρωπονζ ον τα πραγματα αλλα τα περι των πραψματω δογματα.

It is not facts that confuse people,

But their interpretation.

Epiktet, Ench., Chapter 5

Revisionists have produced considerable scientific achievements during the last decades; however, what is still missing is a general overview of these opinions and the implications they hold for the present political development. An analysis of this last point will make certain reactions from the establishment understandable and the future actions of ruling powers predictable, but what are urgently needed are studies of what will happen politically, should revisionist views prove correct.

In my opinion the probability seems great that, even with acknowledgement of essential revisionist views, the ability to draw necessary conclusions will be lost because orthodox perspectives are already established. Therefore, the issue is no longer correction of the facts, but their interpretation and the control this has over the powers elite. On the other hand, it is possible that revisionism is the starting point from where the fractured post-war order can be corrected so that careers and private interests of the political and cultural elites, especially of post-war Germany, are considerably endangered. The "rat-like rage" diagnosed decades ago by Heinrich Böll, with which the rest of the current system would be defended, would therefore

be indeed correct as a phenomenon, although incorrectly placed by its character.

A preliminary remark is still necessary. The following considerations cannot be pushed aside because their foundation presupposes the correctness of objective revisionist research results; essentially, it comes down to the already secured results and the necessary consideration of what were previously ignored questions. Furthermore, it should be indicated that even in current questions a "revisionist" viewpoint is urgently required; here it will only be mentioned that too many prominent deaths occur in Germany, such as the murders of then Deutsche Bank president Herrhausen and chief of East German trust Rohwedder.<sup>1</sup>

I.

The aforementioned point by ancient Greek philosopher Epiktet is prescribed by the constitution and constitutional reality of the German post-war state. Its foundation is formed on one hand by the thesis of sole guilt of Germany for the Second World War (according to the known quotation of German po-

litical scientist Theodor Eschenburg that whoever questions this withdraws the foundation of post war politics<sup>2</sup>), and the Holocaust,<sup>3</sup> which is understood to be a historically unique extermination of a definable group of people by the Germans, as per German Superior Court judge Rudolf Wassermann:<sup>4</sup>

"Anyone who denies the truth about the National Socialist extermination camps betrays the principles on which the Federal Republic of Germany was built."

The other side is formed by German constitutional law, especially Article 5(3), which states that art, science, research, and education are free,<sup>5</sup> and Article 3, which demands equal legal treatment for everybody, because with reference to Germans, German history etc., unlimited detrimental allegations can be made, and not only in unknown publications but in the mass media; as an example, the reduction of the number of victims of the bombing raid on Dresden on February 13/14, 1945, to 25,000 should be mentioned here.<sup>6</sup> It should also be known that spraying slogans like "Germany perish!" on house walls is no reason for the authorities to intervene.<sup>7</sup>

The contradiction between German constitutional laws and reality cannot be denied and makes it very difficult for German authorities to maintain credibility. This contradiction affects nations far beyond Germany, because the German Basic Law was created under the supervision of the western victorious powers of WWII and therefore represents the constitutional core of "western societies," and these powers, as the actual beneficiaries of the post-war order, have every reason to prevent a revision of history.

Almost none of us are in a position to form judgments about the most important subjects; we all are understandably inclined to form our opinions based on the reaction of the other side. Here, the German 'democracy' is handicapped: because it can only react with prohibitions and otherwise evidently false allegations. The more considerate thinkers will soon turn away from this system in the long run. This will accelerate the process of transferring Gramsci's "cultural hegemony" to the opposition, since by now political topics once considered to have been classically political left are more and more occupied by the political right, like freedom of speech ("Auschwitz lie") and the independence of the judiciary (see the case of Orlet<sup>8</sup>), or the question of rights of the accused in show trials according to the example of the trials of Mölln and Solingen<sup>9</sup> in comparison to the Lübeck trial against Safwan Eid.<sup>10</sup>

As further means to strengthen a servile belief into government dogmas, only the mentioned re-interpretations are left in case the previous 'front' can no longer be held. The embarrassing nature of those re-interpretations, however, can hardly be exceeded: Since the revisionist argument can no longer be refuted that the existing version of the Wannsee-Protocol of January 20, 1942, (often claimed to be the key documentation for the decision to exterminate the Jews) is highly suspect to be a forgery, <sup>11</sup> this is simply explained 'away' by claiming that the meaning so far assigned to this document is simply not true, because the mass murders of the *Einsatzgruppen* and deportations had already been in full swing for half a year at that time. <sup>12</sup> Since the "mass murders of the *Einsatzgruppen* and deportations" were known of for a long time, the re-interpreter has only one way to explain the old, 'faulty' perception, *i.e.*, the

flight into an undefined "desire to connect the decision to a definite place, named persons, and also to the date and time" – which disqualifies all domestic and foreign historians before that dogmatic shift as irrational idiots; it is also clear that the operation of the expensively furnished memorial in the Wannsee Manor in Berlin as a contemporary museum will continue as before. A detail: the sample of the protocol handed to the visitor – at least for some time – is not a facsimile of the copy from the archive of the German Foreign Office or even a copy of the alleged facsimile of the so-called Kempner edition, but a typewritten copy of a transcript, certified by the notary Wilhelm Dieckmann in Berwedelom, September 25, 1950. The purpose is evident: Since the revisionist argument is essentially based on comparison of the written text and similar methods, copies of the alleged originals shall not be distributed amongst people; it would be embarrassing that in the case of the Kempner version the document of a major German war-time office does not have the customary runic "SS," and the reproduction of the version of the German Foreign Office could inspire comparison with the edition reproduced by Kempner, and this should be prevented: Big Brother of the nineteen-nineties.<sup>13</sup>

#### II.

In 1995, a book was published by now deceased German historian Dr. Joachim Hoffmann, once director at the German governmental Research Department for Military History, with the title Stalin's War of Extermination. 14 It was provided with a benevolent preface by Manfred Kehrig, director of the German Federal Archive/Military Archive, which lends the work a semi-official status in the eyes of the reader. The work makes the reader hold his breath at times, not so much because of the actual subject (although the chapter titles speak plainly, like chapter 1, "Stalin proclaims the war of aggression," and chapter 2, "Hitler preempts Stalin's attack," which tend to clearly present Stalin as acting and Hitler as reacting<sup>15</sup>), but rather because the author dares to touch upon two core areas of the Holocaust that he could have omitted in view of the book's titled subject: on one hand the complex subject of Babi Yar, and on the other hand the 'six million' number of Jewish victims. The massacre at Babi Yar in September 1941 (the "old woman ravine" near Kiev) is assigned the exact number of victims as 33,771 murdered Jews in an "Event Reports USSR." According to Hoffmann, any believable documentary evidence is missing, as the number of victims varies between "3,000 and 3,000,000" and different statements about the crime site further prove the clearly propagandistic con games surrounding the alleged events at the end of 1943, which was staged by the Soviet Union in order to render the discovery of mass graves of Soviet victims in Katyn and Vinnitsa forgotten and to deflect attention from the actual 300,000 murdered victims by the NKVD in the mass graves of Bykivnia located near Kiev. A closer inspection shows how far Hoffmann actually dared to go: In note 43 on page 214, he refers to a Polish researcher with the name (Marek) Wolski of a "Société d'Historie Polonaise" in the USA, which appears at first glance completely acceptable, because a Pole can be quoted in full without qualm according to the standards of German political correctness. The note itself is conspicuously kept blurred: "Wolski, 'Le massacre de Babi Yar." Only a look into the literature index on page 364 explains what it actually is all about, *i.e.*, an article from Robert Faurisson's *Revue d'histoire révisionniste*, no. 6, 1992, p. 48-58, since closed down because of political pressure; this is, of course, the favorite journal of the 'Devil' himself, since it was published under the authority of Henri Roques, whose doctorate was retracted for political reasons because he objectively dissected in his dissertation the "confessions of Kurt Gerstein," a central Holocaust testimony, <sup>16</sup> as completely unbelievable and from a dubious source, <sup>17</sup> while the non-person Professor Faurisson stood in the background. If the article is actually read, <sup>18</sup> one is introduced to an important duty of revisionist historians to finally study the abundantly available but barely evaluated air reconnaissance pictures in order to answer the questions about mass graves and other issues. <sup>19</sup>

The common reader, after reading Hoffmann's assertions, will hardly believe that the German murders occurred in the Babi Yar ravine or at any other place in that vicinity – with no crime scene there can be no crime. But Hoffmann touched on a further problem that he did not really answer, which nonetheless causes considerable doubts for the attentive reader: If the alleged German executions in Kiev cannot be proven, then the statements referring to this in the "event reports USSR" lack a basis in reality. Since the existing event reports are not the original reports prepared by the Einsatzgruppen at the site, but are considered summaries prepared by the German Imperial Security Main Office (Reichssicherheitshauptamt, RSHA) in Berlin based on received event reports and are stored in type-written form at the Federal archive in Koblenz, 20 the question arises whether these documents are of any practical value – or may possible be forgeries. It is difficult to comprehend how the slaughter of exactly 33,771 people, which, as seen, did not happen, ended up in these documents, when we are told to accept the remaining "event reports UdSSR" as essentially correct statements.

And another conclusion: If this reasoning is conclusive, does not the main support then disappear for the six million number, to which the *Einsatzgruppen* allegedly contributed two million or a full third? Of course it cannot be proven whether Hoffmann went so far in his thoughts or intended his readers to make that inference, but in any case he points in that direction. Hoffmann explicitly mentions the six million number at another point by presenting it as a Soviet propaganda number without any relation to reality – since the Soviets could not know the number of Jews killed by the Germans at that time – so that, therefore, the calculations by Wolfgang Benz et al. in their book *Dimension des Völkermords* must appear as a justification after the fact for Bolshevistic horror propaganda, which Hoffmann of course also does not say, but more than suggests the reader to conclude.

One could easily predict how the German authorities would react to Hoffmann's book. There were three possibilities:

- 1) Maintain the status quo, pretending that the book does not exist, and hoping that it would be read only by a small group.
  - 2) Hoffmann would be tried in court like Vogt and Rudolf.<sup>24</sup>
- 3) "Social means", 25 are used against the author (and publisher), but without a trial (since Hoffmann retired right after publishing this book, job related reprisals were not applicable as with Orlet); a media campaign in order to enforce a recon-

struction of Germany's Research Department for Military History to become politically correct or to force the erection of sacred Holocaust memorial places.<sup>26</sup>

So far judicial steps like those against Vogt and Rudolf were taboo with people like Hoffmann; just think about the interview German mainstream historian Prof. Dr. Ernst Nolte gave to Germany's leftist political magazine Der Spiegel in 1994, wherein the Berlin retired professor actually maintained "that the investigations of the gas chambers for traces of hydrocyanide [...] is important" and declares that this is "an approach under the consideration of the [...] fact that these cyanide traces are almost indestructible."<sup>27</sup> Nolte was socially punished through a publication ban in Germany's most reputed daily newspaper Frankfurter Allgemeine Zeitung, 28 which used to be his communication channel during Germany's "quarrel of the historians" in the mid 1980s, <sup>29</sup> but legally nothing happened to him. The notables are therefore still protected, because a legal attack on them would be too head-on. The violation of the German basic right of academic freedom, justified only with a simple, therefore secondary penal code standard, would be too flagrantly evident and could lead to solidarization.

Was Hoffmann eligible for the protection granted to notables, or was the danger possibly considered so great already that an example had to be made? Along with Hoffmann, the honorable "Court Vice-President Johann Birk of Freiburg",30 who checked Hoffmann's manuscript for punishable legal violations, a necessity, which Hoffmann justly denounced as degrading, would also have had to be prosecuted. The real life, however, consistent behavior by the authorities is the last to be expected; Herr Birk could rest assured, nothing would happen to him: the number of martyrs has to be kept as small as possible, because the slaughter of the author himself is sufficient.<sup>31</sup> Just compare the hysteria after the reasoning for the Deckert sentence was published: the presiding judge Wolfgang Müller was quickly removed out of the firing line. The judge Folkerts who likewise participated was not even worthy of a mention, nor were both magistrates Frau Vera Klug and Frau Evelvn Hopp. Of the five judges panel, only Orlett, the actual editor of the written verdict, became the target, although he would have been alone within the five judges panel without a majority.<sup>32</sup>

As it turned out, neither the author Joachim Hoffmann nor evidently his publishers Dr. Wofgang Bergt (1st edition) or Herbert Fleißner (for all subsequent editions) were ever punished, but an example was made of Dr. Manfred Kehrig, the leading archive director of the German federal military archive in Freiburg, who wrote the preface to the book, adding his official designation. He was given a reprimand and, according to the author who heard it from a third party, Kehrig raised an objection against it, so that now a trial before the Federal disciplinary court can be expected. While Hoffmann's former office is subordinate to the German defense ministry, Kehrig was subordinate to Prof. Kahlenberg, the head of the German Federal archive of the ministry of the interior, who according to the German left-wing radical magazine Konkret 2/97, p. 7, most dutifully distanced himself by accepting the allegation that the preface was simply a piece of scrap paper, which was published without the knowledge of Kehrig under naming of his official title, which is, of course a lie.<sup>33</sup>

Let us pause for a moment to consider the possible escalations and the chances, which could open up for one side or the other. The above objection that a violation of a secondary penal code like insult or defamation of the memory of the dead overrides a constitutionally guaranteed human right may possibly be countered with another human right as protected by German constitutional law: The right of human dignity (article 1), here the right of the victims of National Socialist persecution to have their fate recognized. This argument is weak, because this article applies also for non-NS victims: their dignity has to be protected against unwarranted or exaggerated accusations of guilt.<sup>34</sup> The fact that the war generation is dying out does not abolish the dilemma either, because in this respect the descendants of the victims have the same rights as the victims themselves.

Of course all this does not suffice when the privileged group ("victims") cannot separate itself from others; offenses also have to be inherited, as is already practiced when one talks about the "people of perpetrators" (*Tätervolk*). Thus we arrived exactly at the same "archaic" conditions, which passed for typical of the NS-ideology: pure racism – because being the criminal or the victim is inherited biologically – and vengeful thinking based on morality, which is spreading nowadays as an unchallenged matter of course, because it is revenge, nothing but revenge, through which the massive expelling and deportation and mass murder of Germans from East Germany (Silesia, East and West Prussia, East Pomerania) and eastern Europe as well as the eradication of the German civilian population through bombing, even in the final phase of the war, was and still is justified.

The consequence, so far ignored, is the unavoidable abolishment of Christianity as an ethical factor and its predictable early end, since dogmatically seen, this religion hit the bottom already at the end of the 19<sup>th</sup> century.<sup>35</sup>

Should there be no reaction to the Hoffmann book or only an ineffective one, it would frrm that time on be a quotable book, which even government officials could refer to because of its semi-official character.

Therefore, the system cannot tolerate this book under any circumstance, but if it tried to curtail it as described above, it would provoke the next book, which would doubtlessly contain an even more subversive content. The system then would have to react against such a book in a much more severe way than it reacted against Hoffmann, or (what is more important) it would be perceived that way; this way the game, increasing in severity, could continue for a while.

At the end of this, should the authorities prevail, there would no longer be the present German system, but a dictatorship, whose preliminary stages have already been thoroughly studied elsewhere. How far the mental process toward a dictatorship has already advanced in Germany is indicated, for example, by Wolfgang Wippermann, professor at the Free University of Berlin. He asserted without reproach that dead US-historian Harry Elmer Barnes "should have been locked up, either in a jail or in a closed institution" (!) because of his statements about contemporary history. And Wippermann is not only allowed to say this, the brochure containing his essay with the title "About the Genesis and Function of the Auschwitz

Lie" is actually distributed by the German authorities free of charge to all students in all Berlin schools! At the end of this essay, Prof. Wippermann unwittingly discloses the weakness of the side that he presents, wherein he attacks the "insulting and infamous allegation" of the "equally dangerous" indirect Auschwitz lie, that "the Soviets, the Red Khmer [...] etc were not any better (than the National Socialists)." But since the number of victims of communist systems just during peacetime times – for example: the artificially created starvation in the Ukraine at the beginning and the "Great Terror" at the end of the thirties – far outnumbers the traditional number of victims of all claimed National Socialist crimes – which essentially were committed only during the war – even according to established literature, all Wippermann can do is to make unfounded allegations.

#### Ш

Obviously as a reaction to the reports by Leuchter<sup>39</sup> and especially Rudolf,<sup>40</sup> a trend could be observed to tacitly remove the subject of the "gas chambers" from the repertories, most obviously<sup>41</sup> in Spielberg's film "Schindler's List," in which no gas chambers are shown,<sup>42</sup> although the subject practically provokes this. Instead, Spielberg simply turns the uniqueness of German crimes around: characteristic for him is not the, until then, alleged "normalcy" or even "humanity" of the criminal participants, which always became evident to the observers of NS war crime trials, but excessive and, in the end, quite banal brutality.

In the meantime the front appears to have hardened again, probably following a kind of domino theory, according to which the yielding of one point necessarily could lead to other allegations, which could no longer be upheld. The examples are numerous: the reduction of the number of deaths of Dresden was already mentioned as a supporting measure. Conversely, the numbers of Auschwitz victims were, after the low point announced in the German edition of Pressac's book about the crematoriums of Auschwitz (631,000-775,000, of which 470,000-550,000 were gassed [evidently only Jews]), without any further substantiation restated as over one million. Also, gassings in the *Altreich* (Germany) are mentioned again, as are Dachau and Ravensbrück, and even Theresienstadt, where a group of 2,500 prisoners from Bergen-Belsen were transferred in order to be gassed in the chambers there.

The main goal of the anthology "Ende des Dritten Reiches – Ende des Zweiten Weltkrieges," edited by Hans-Erich Volkmann (Piper-Verlag, 1995), is evidently to reject revisionist results in less important areas. The treatment of the book *Other Losses* by Canadian James Bacque may serve as an instance. In the first edition, Bacque assessed the death of almost a million German prisoners of war through planned starvation and privation in US American and French camps without shelter and by withholding of medical care. In the second edition, Bacque increased his victim count by almost a quarter million to a figure exceeding one million. This genocidal crime committed by US and French occupational forces in Germany is shrugged off in Volkmann's anthology with the remark that it may have actually been occasionally a little bad in the camp at Bad Kreuznach/Galgenberg/Bretzenheim, because it was a camp for

especially evil Waffen-SS members, but according to the local administration(!) the number of dead was only 1,503 with a total occupation of 159,000 men on May 8, 1945<sup>46</sup> – as if the argumentation of Bacque is not based on the dead in hundreds of forced labor camps. The lesson of the 'Holocaust' was possibly a prototype here, which alleges the mass extermination in essentially only a handful places.

Apart from that, it attracts attention that Bacque's criticism of documents is not even touched upon, and therefore cannot be considered refuted. The mass media plays eagerly along with this type of argumentation, like the newspaper *Berliner Morgenpost*, which dedicated at least one article to the bombing raid on Potsdam, but the number of victims, which was originally stated as 7,000, was reduced to 1,593, after "checking the available(!) government documents" and counting the number of diseased listed in the city's cemeteries bearing the date April 14, 1945 (The day of the air raid).<sup>47</sup>

A parallel development to this can be found in recent books like Gestapo-Müller by Gregory Douglas, 48 and Einsatz für das Reich" by Wilhelm Höttl (S. Bublies 1997). These writings appear to be revisionist, but they actually are simply absurd, as was shown by Steffen Werner's review of the first volume of Gestapo Müller. 49 Similarly incredible is Höttl's book, a witness during the Nuremberg show trials: it simply confirms the reigning views in all important questions and concentrates on secondary events by repeating things, which, although not well known, were nevertheless already published long time ago, like on page 88ff. the document of the German navy attaché in Ankara of January 11, 1941, which reported about attempts by the radical Zionistic military organization Irgun (the Israeli president Jitzchak Schamir was a later prominent member, among others) to contact the NS leadership about a mutual fight against the British occupiers in Palestine, in which the Irgun people uttered the phrase that they were "closely related in their ideology and structure to the totalitarian [i.e. fascistic] movement of Europe." In the whole book, Höttl refrained from somehow clarifying what caused him to join the secret service of the National Socialist party in Austria long before the Anschluß (unification of Austria with Germany in 1938), that is at a time, when the National Socialist party was still outlawed and suppressed in Austria by the so-called Austro-Fascist government.

The purpose of such books is to make the core statements of orthodox worldview acceptable to those who are inclined towards revisionism, because in the end the best defense is a good offense. It is possible that these various attempts at upholding the historiographic status quo are no longer necessary. Karl-Heinz Janßen and Fritz Tobias (the known researcher about the sole Reichstags arsonist van der Lubbe) jointly wrote the book Der Sturz der Generäle, 50 in which the Blomberg-Fritsch crisis of 1938 is investigated. According to the orthodox view, both Wehrmacht generals were removed from office because they allegedly contradicted Hitler on his alleged aggressive war plans during a meeting with him and the then German foreign minister von Neurath on November 5,1937. This also served as additional confirmation of the authenticity of the socalled "Hoßbach protocol," which was allegedly prepared based on this meeting. Its authenticity had been shaken to the core especially by the investigations by Dankwart Kluge.<sup>51</sup>

Janßen and Tobias, on the other hand, come to the well founded conclusion that Blomberg fell victim to human weakness: the almost sixty year old field marshal and then German Minister if War fell in love with a young woman who was known to the police as a prostitute, and he married her, thus impinging on matrimonial standards for officers, which in any army of the world that has no less severe standards for its officers as it has for its subordinates had to result in automatic dismissal. The case of Fritsch developed as a consequence, because after his disappointment with Blomberg, Hitler ordered the 'reconstruction' of the file on Fritsch, which he had ordered to be destroyed years before in order not to promote denunciations. Fritsch had been accused of homosexuality, but it turned out later that he had been confused with a different person with the same last name, the actual homosexual Rittmeister von Fritsch, but by the time the situation could be clarified, Fritsch did not want his old job back. The authors also stress that both Blomberg and Fritsch were later dedicated followers of Hitler. Von Fritsch was killed at the beginning of the Polish campaign as a volunteer. Thus, any speculation that they wanted to oppose Hitler is unwarranted.

The reader of the book is eager to follow the meticulous investigations of Tobias and the compelling arguments derived from the subject – but any consequences reaching beyond the actual assessment of the "Sturz der Generäle" (The Downfall of the Generals) are completely missing, as indicated by the argument in the prologue. Thus, if the claimed content of the meeting on November 5, 1937 – planning of a war of aggression, as claimed by the Hoßbach protocol – cannot be support by its consequences -i.e. the downfall of those two alleged dissenters - massive concerns about the authenticity of the "Hoßbach protocol" (which is merely an unconfirmed write-up) should be acknowledged. But far from it, it is rather suggested to the reader that the situation must have been even worse, since Hitler did not even encounter any opposition by these two generals. And to top it all, this does not prevent the authors from making a negative remark about Kluge's book in their introductory reference to the "Hoßbach Protocol," although Kluge sheds more than just doubts upon the contents of this 'protocol.'

The real situation is actually quite the opposite: The results of the research by Tobias support Kluge's opinion. There was no resistance against any plans for an aggressive war during this 1937 meeting, because the participants did not hear about any such plans, but rather a listing by Hitler of various fictitious war scenarios in order to induce the generals to stop departmental bickering about the allocations of raw material (which was acknowledged to be the subject of the meeting!) and to get them to focus on the armament itself (or better re-armament after Germany's total disarmament after World War One). 52 The clear contradiction between the main content of Tobias' book on one hand and its introduction and conclusion on the other is also obvious: the content originates from the older generation, i.e., from Tobias, whereas the two other parts were written by Janßen, a journalist of Germany's largest weekly newspaper, the leftist Die Zeit, who perhaps did not even notice the innate flaws of his argument.

Also of merit is Christian Striefler's dissertation written at the Freie Universität under the supervision of Prof. Dr. Ernst

Nolte, which was published as a book in 1993 by Propyläen (Berlin). It addresses the violent fights in the final phase of the Weimar Republic between the SA (Storm Unit), Rotfront (Red Front), and the *Reichsbanner* (Imperial Flag). The author offers archival material - for the first time since 1945! - about the situations in Berlin and Prussia, according to which, for example, Prussian SA-men wounded 137 policemen between Jan. 1, 1928, and Oct. 31, 1932; during the same period of time, the Rotfront wounded 870 and murdered 8, and even the Reichsbanner harmed 37 police officers.<sup>53</sup> Preferential treatment by the police of the National Socialist Party during police action or by manipulation of the statistics cannot be assumed since, based on electoral voting, the police of Berlin showed clear sympathies for the SPD (socialist party) and even for the KPD (communist party).<sup>54</sup> Here as well, no conclusions are drawn. One such conclusion is, for example, to show how dangerous those individual parties must have occurred to the voting population, or an even more audacious conclusion is to stress that the number of people killed for political reasons only in the two months of June and July of 1932<sup>55</sup> exceeded those who were killed during the "Röhm Putsch," the only obvious political assassinations during the peace-time National Socialist reign.

#### IV.

Examples of recently published literature could continue; whether logical conclusions are simply ignored or the editors cannot do any more than to put their research results into preformed molds, will be left open here – according to the author's opinion it is likely the latter. The establishment could be quite content; however, the fact that this is not so, but that it reacts rather hysterically, leads to the conclusion that the results achieved by free research must be so upsetting that one prefers not to rely on the present psychological barrier. Should this line of thought contain something correct, however, only one solution is left: to stiffen the laws and punishments against further activities of revisionists and to increase manipulation of the media to the point of brain washing, resulting in the erection of a dictatorship.

Whether it will come this far is uncertain. Time is an important factor: the faster qualified results of historical revisionist research can be published, the fiercer will be the attempt to support the status quo of the ruling class, and the more insecure will their representatives feel. At this time, books about the German-Soviet war, which seriously shake the orthodox opinion about the insidious attack on the peace loving Soviet Union, are published in short order, even though these authors (usually) avoid pronouncing the compelling conclusion of their findings. A writer of a letter to the editor to Germany's semiconservative daily Die Welt, referring to the sequence of articles in this newspaper by Maser (September 1, 2 and 3, 1993, "Did Stalin plan to attack Hitler?") made the point: If one follows Maser's argument, the question mark in the title is completely incomprehensible 56 – and the clear train of thought is especially missing in his book "Der Wortbruch" (Breaking the Word), which was published in 1994.<sup>57</sup>

The quantity of German literature about this subject, which deviates more or less from the established story, is striking: after Viktor Suworow's publication of *Der Eisbrecher* (also in

English as The Ice Breaker) in 1989, he wrote two more volumes Der Tag M (The Day M) and Stalins verhinderter Erstschlag (Stalin's prevented initial strike). Der Tag M was printed by the same publisher, who nonetheless kept an almost embarrassing distance from his own author. "Suworow attempted the verification," "according to Suwarow," "as per Suwarow" - quotations from an ad for the older title as published in the second one. Ernst Topitsch's Stalins Krieg (also in English as Stalin's War) with a new edition in 1990, Fritz Becker's book "Im Kampf um Europa" (In the Fight for Europe) with the second edition in 1992, the books by Maser and Hoffmann mentioned above, another book by Fritz Becker, Stalins Blutspur durch Europa - Partner des Westens 1933-1945 (Stalin's Trace of Blood through Europe – Partner of the West 1933-1945)<sup>58</sup> published in the fall of 1995 by Arndt in Kiel. Unternehmen Barbarossa (Operation Barbarossa) by Walter Post was even presented by the respected publisher<sup>59</sup> F. S. Mittler & Sohn in the media and information center of the German federal government at the end of October 1995.

One almost gets the impression that the research energy, which is forcefully diverted from the Holocaust subject through paragraphs of the German criminal code and social sanctions, is pushed into the remaining (limited) free space and dedicates itself to the question of the origin of the German-Soviet war. However, the Holocaust subject is avoided only on first impression, because according to the above quoted Eschenburg thesis, one leg of the post-war order would disappear under the question of war guilt, reduced here to the deciding factor of the German-Soviet relationship, and how could this post-war order be maintained if it is only supported by a concept of the Holocaust enforced by governmental repression?

This is even more applicable since the eastern campaign during World War II and the Holocaust are connected from totally different points of view. Just compare the relevant theses of Arno Mayer in his book *Why Did the Heavens Not Darken?*," the opinion of Andreas Hillgruber in *Hitlers Strategie*, (Hitler's Strategy), his standard work and celebrated dissertation, and recently those of the authors of *Wahrheit und Ausschwitzlüge* (Truth and Auschwitz Lie) pp. 169.

Something else is still obvious: the author Post (who like Hoffmann was at the Research Department for Military History of the German armed forces until the mid 1990s), because of his employment as a historian at the Geschwister-Scholl-Institut of Munich University, the presentation of his book in the media and information center of the German federal government is hardly imaginable against the desire of the host – and this was the then semi-conservative German government. Besides, the book was not only introduced by the owner of the publishing house Peter Tamm, but also the then Vice President of the German parliament 'Jonny' Klein was announced and even showed up, and in a surprisingly free speech dared to explain, "Stalin already arranged for a clear shooting range one and a half years before the signing of the [Hitler-Stalin] pact [...] in the spring of 1936 by deportation of the majority of the German-Russians to Siberia."60

It cannot be denied that an inner conflict amongst the ruling powers – as a first expressed sign of insecurity – became briefly obvious here, with a final result yet unseen. The Maser book of the Olzog-Verlag was published in a similar way, which should have given it a semi-official blessing, because this publisher also distributes its books through the official *Landeszentrale für politische Bildung* (State Center for Political Education), and furthermore a second introduction by a prominent Russian was originally planned. It appears that in the case of this book the official backing broke down again rather quickly; at least it retreated without fanfare. Bookstores exhibited it only in exceptions – even directly after its publication.

\* \* \*

After all this, the fate concerning whether revisionism will break free may be decided in another place: in a case of worsening economical or social situations the masses rapidly lose their beliefs in the present representatives of power; they also lose the trust in other areas – in such cases reality determines awareness; this process could accelerate even more during the resulting turbulence in view of the European currency union, <sup>62</sup> which was introduced by sheer force within the frame work of globalization.

The above mentioned principle that those in power control the interpretation of events is, in that case, invalid. Since the loss in confidence can only be partial for a short time, but all encompassing in general, it will also mean the loss of the ability to interpret.

After a revisionist reevaluation of history, already in its preparatory phase, a plan will be very important on how to enable the other European nations to lose their fear of being the losers, since then it would be them who had to deal with debts they owe to Germany. Here an important task will develop, in which Germany must prove its ability to function as a ruling nation:<sup>63</sup>

A European order would have to be established, wherein the nations have sufficient opportunities for development – also economically – so that compensations due to Germany would appear not decisive. Also, a discussion about third world nations belongs here, of which Germany served as protagonist during the First World War, since the Ottoman ally was a non-occidental power, <sup>64</sup> which through its alignment with the central powers hoped to escape the threat of colonization by members of the western powers.

The treatment of the so-called question of immigrants in the current German state possibly had, from these view points, the objective function of suppressing considerations about any neo-imperial or neo-colonial strategies right at the start.<sup>65</sup> Cui bono?

#### **Epilogue by the Editor**

The above article was originally written in 1995 and published in a slightly updated version in Germany in 1997. Almost ten years have passed since its original inception, enough time to re-assess the development that occurred in Germany in the meantime.

Let me start with a longer quote from a paper written by Robert Hepp, professor for sociology at Osnabrück university, who contemplated about the political impact Holocaust revisionism would have on the situation of Germany, which I think is a very good assessment of the current German political situation:<sup>66</sup>

"I.) The National Socialist regime would no longer be incomparable and unparalleled: – The nation of half of

Europe had 'fascist' or 'totalitarian' regimes at that time, even nations allied with western democracies. – Pogroms against Jews and expulsions of Jews occurred repeatedly in history in almost all European countries (e.g. Spain, Russia). - Even in the nations on the side of the allies, ethnic minorities were persecuted and even forcedly resettled (e.g.. the Germans in Russia, Germans in Poland). - Jews (in Israel) also became guilty of mass expulsions and forced resettlements (of indigenous people!) in later times. – Racism was common in allied nations, e.g. in the USA or in South Africa, where Blacks were treated even worse than Jews in Germany after the enforcement of the so-called Nuremberg Laws (strict apartheid), even after the war had ended. [not to forget US racism against the indigenous population (Red Indians) and British racism against all colored people in its empire] - concentration camps existed prior to the Third Reich ([during the US Civil War and] during the Boer War), at the same time (in the USA for Americans of [Italian, German, and] Japanese descent: [in the Soviet Union for almost everybody]) and afterwards (in occupied Germany by all allied forces, in all communist countries until today).

II.) The crimes committed by allied forces would be much worse than what Germans ever did, that is a) during the war: - carpet bombing mainly of German and Japanese cities; - Hiroshima and Nagasaki; - other war crimes left unpunished, in contrast to German crimes which were punished; b) after the war: – the expulsion [and murder] of millions of Germans from their home land against international law; – the hundred-thousand-fold murder and rape during expulsion and occupation; - the political and lynch justice (Lynch justice, Nuremberg and other proceedings in front of military tribunals); [- the mass murder against prisoners of war and prisoners of peace; ] - in many other regards (cleansing of public services, professional prohibitions, expropriations, media and book censorship, brain washing, [dismantling of industry and infra structure, theft of patents] etc. ) the allied occupiers in east and west far exceeded the totalitarian NS regime.

III.) If 'Auschwitz' would be a myth, not only the thesis of historical incomparability of the NS regime and the 'moral' superiority of the victorious powers would be obsolete, but also the prestige of the Jews would be destroyed as victims of the allegedly largest genocide in world history; many Jewish witnesses who testified [in the media or] during trials about crimes allegedly committed in German concentration camps would be discredited, the Holocaust cult with its uncounted memorials and rituals would be considered profane, the worldwide 'Shoah business' would be sabotaged, and the existential basis of the state of Israel ruined.

IV.) However, especially the entire German [and thus European] 'past-war order' would be undermined, which rests on the unrestricted acknowledgment of the 'unique guilt' of the German war generation. Everything done to Germans in East and West during the decades since the end of World War II has been excused with reference to 'Auschwitz': starting with the segmentation and occupation of their nation (including the cost resulting from it), the

more and more escalating direct and indirect payments for reparation, compensation, and contribution to various causes, the expulsion [and killing] of millions of Germans from their ancient home lands, the cessation of a quarter of the German territory and the recognition of the post war borders, the unconditional subordination into NATO and European Community, the blind submission under a constitution with its odd exceptions as ordered by the allied powers, the brain washing, which deformed and disoriented entire generations, the 'air superiority' of the political left in politics and the 'Anti-fascists' in 'culture affairs' who were the only ones to receive licenses to operate media under allied supervision, the happy endowment with the 'culture of the western community of values,' and most recently the intentional racial mixing of the German people, not to mention minor issues like the justice of vengeance of the allied victors and their Quislings or the ongoing criminalization and persecution of all political movements of the political right. If 'Auschwitz' is a 'myth' and a 'lie,' as revisionists claim, nothing more than an atrocity tale from the witch breweries of Anglo-Saxon [as well as Jewish and communist] 'black propaganda,' than the 'moral basis' of all German post-war politics would be withdrawn, indeed. The often adored performances of the bankruptcy administrator of the German Reich would be nothing but a pity, if the 'black shadow of Auschwitz' would not fall upon them. And all those uninterrupted German confessions of guilt, those knee falls and humiliations would be nothing but an honorless and despicable theater. The remorseful Germans would be the laughter of the entire world. No people more stupid!"

That is, of course, a somewhat ethno-centric and cynical point of view. One can broaden the perspective somewhat if one realizes that World War Two (and also World War One) had a dimension to it, which is hardly ever seen, but which can, in the future, become the driving force behind historical revisionism: the anti-imperialist dimension. Germany's rise as a highly successful industrialized nation in heavy competition to nations that had colonized the world – Russia, France, England, and the rising USA – was the main reason for the political tensions that lead to World War One. The initially highly successful attempt of Germany to throw off the imperialistic yoke put upon her by the Versailles treaty – called National Socialism – resulted in World War Two, where the Germans failed to seize upon the opportunity to turn this war into a war of the oppressed nations against their oppressors, although offers of support were coming in from all over the world, starting with the British occupied Arab world and British occupied India, and continuing, of course, with the nations suppressed by Soviet Russia.

Today's world is again a world where (neo-)colonialism and (neo-)imperialism are going rampant. It is based upon the unchallenged leading role of the United States, which is plundering the planet's natural resources by keeping everybody else under tight control. If a Germany, which had regained its self-confidence and ability to lead by throwing off its guilt complex, could unify and lead Europe to take up the struggle of the oppressed against their oppressors, this could mean the end of unchallenged, abusive US hegemony. In this context, historical

revisionism could turn into a highly effective intellectual weapon against imperialism, thus potentially attracting billions of supporters, not just in Palestine and the Arab world – the main targets and victims of US imperialism – but anywhere in this world, even in America, where an inner colonization of the broad, poor masses by the slim layer of the super rich is upheld with similar methods.<sup>67</sup>

As a matter of fact, historical revisionism has always been in opposition to all dominating historical pictures in mankind history. And historiography itself has at all times been used by the powers that be to justify and stabilize their political and social system. Thus, at any time in history and in any part of the world, historical revisionism is *the* weapon against any dominating power enforcing its imperialism. And since US domination and imperialism is historically seen primarily based upon the role and success if the USA during World War Two, revisionism of this era – with the Holocaust at its core – is at the same time *the* intellectual weapon against this domination.

Put into context and as small as Germany is, it cannot play a major role politically, economically, or militarily in a confrontation of worldwide US domination. But Germany — as the main target of "moralizing" mainstream historiography undergirding US domination and in turn of any historical revisionism — plays a major intellectual role in this worldwide chess game, if only as an object of historical debate.

Abbamari's optimism about the future development in Germany was unfortunately not supported by the events that unfolded after 1997. Since 1998, Germany has had a socialist government, which has curtailed every attempt of a revisionist breakthrough by mercilessly enforcing tough German censorship laws and by increasing the brainwashing of the German population. I described the current situation elsewhere.<sup>36</sup> Abbamari's assumption that increased suppression will lead to increased opposition has yet to be confirmed. As it stands right now, Germany's intellectuals, who have to lead such an opposition, are still too scared of losing their social security, materialistic comfort, and societal reputation. On the other hand, it cannot be denied that frustration and anger are constantly growing under the surface, as several 'scandals' during the past five years have shown, where plain normal statements of prominent German figures led to artificially created media outrages and eventual witch-hunts against those persons because their statements were considered politically incorrect. It thus might take only one more such event to serve as a catalyst to trigger major revolutionary events in Germany. They can appear as sudden and unexpected as the downfall of Eastern Germany and the Berlin Wall appeared in 1989. All we can do from the other side of the big pond is to sit and wait – and perhaps to push a little.

### Notes

Though Germany's authorities claim that both persons were killed by left-wing terrorists, the circumstances of their death, the lack of any investigatory progress in identifying or even catching those terrorists, as well as many other factors suggests that it may have been an operation of a – probably foreign – secret service trying to prevent German domination in the international financial sector (as Herrhausen was planning it) and the nationalization of East Germany's industrial resources (Rohwedder intended to prevent a sellout to foreign investment speculators). Three German left-wing journalists wrote an excellent book about it: G. Wisnewski, W. Land-

- graeber. E. Sieker, Das RAF-Phantom, Knaur, Munich 1992. Editor's remark
- It says literally in Seebohm's Geschichtsbild (History picture) under "Zur politischen Praxis in der Bundesrepublik. Kritische Betrachtungen 1957-1961" (About the political practice in the Bundesrepublik. Critical observations 1957-1961), Munich 1964, Vol. 1, pp. 162-165, that "the recognition of the undeniable sole guilt of Hitler [for the start of the Second World War] is a base for the policy of the Bundesrepublik." Theodor Eschenburg (born 1904) was from 1952 to 1973 professor for political sciences and publisher of the German leftist *Vierteljahreshefte für Zeitgeschichte* (Quarterly magazine for contemporary history), and as such active in a central position for the control of the public political opinion (this quote, therefore, must be interpreted accordingly), and as a former member of the SS (not just the Waffen-SS) could also easily be blackmailed into submission.
- This word, which because of its spelling with a "c" instead of a "k" indicates its origin from the Anglo Saxon area, actually means "fire victim" and is already mentioned in the Septuaginta, the translation of the Old Testament into Greek after the third century B.C. The text of the Septuaginta was for the Jews who read Greek characters. Today's use seems to have originated from the concrete reference to witness testimonies about cremations of Jews on pyres in Auschwitz and elsewhere.
- Die Welt, April 28, 1994, p. 4, similar already on March 16, 1994, p. 6: "Who denies Auschwitz shakes the basis for the existence of this society." In 1971, Wassermann (born in 1925) became Oberlandesgerichtspräsident (president of the superior court) in Brunswick and was for many years chairman of the Society of Social Democratic lawyers. It came out in his application for the presidency of the superior court in Berlin (West) that he joined the NSDAP as late as 1943.
- The second sentence: "The freedom to teach does not release one from loyalty to the constitution" does not in this context mean a limitation, since research is not mentioned expressly and the constitution itself does not follow a setting of historiography. The acknowledgement and inclusion of the Holocaust into the introduction of the constitution, as required by some on the occasion of the reconfiguration of the constitutional laws during reunification, did not occur. The need to catch up here doubtless exists.
- For example Berliner Morgenpost, Feb. 14, 1995. p. 2, by chief editor Rudolf Stiege. The popular comparison, also used by Stiege, with Rotterdam (800 dead) and Coventry (600 dead) aims in the same direction: Rotterdam was a defended town inside the battlefield, and the attack in Coventry was aimed at the airplane motor works in that town.
- Whoever doubts this should replace the word German and similar ones with Jew, etc. I certainly understand if this method should be disgusting to some, but it ought to be only disgust about the conditions which is reflected.
- In 1994, German District judge Rainer Orlet sentenced German revisionist Günter Deckert to one suspended year in prison for having translated and approved - by gestures and tone of voice - a speech by American execution technology expert Fred Leuchter about his (in)famous Leuchter Report on the gas chambers of Auschwitz and Majdanek (Fred A. Leuchter, An Engineering Report on the alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland, Samisdat Publishers Ltd., Toronto 1988), that is: for "denying the Holocaust." Because Orlet called Deckert according to the court's accurate findings - a decent person of good character with good intentions (of defending his nation against genocidal accusations), German media, pressure groups, and politicians created an 'scandal' by demanding judge Orlet be punished for having portrayed a revisionist as a decent person. In order to prevent impeachment and prosecution, Orlet was finally forced into early retirement, his verdict was sacked, and Deckert was finally sentenced without mercy to two years in prison. (Deckert ended up spending more than five years in prison for a series of similar 'thought crimes'). See Günther Herzogenrath-Amelung, "Gutachten im Asylverfahren von Germar Rudolf," Vierteljahreshefte für freie Geschichtsforschung 6(2) (2002), pp. 176-190, for details. Editor's remark.
- In these cases, several young German males depicted as "right-wing extremists" (they were actually only gang members) were accused of arson against residences of Turkish immigrants (Mölln, Nov. 23, 1992, 3 victims; Solingen, June 27, 1993, five victims). Both cases were accompanied by a media hysteria demanding, even before any court proceedings, that a merciless example be made against these 'perpetrators.' During the proceedings, even the German media could no longer avoid acknowledging the show trial character of at least the Solingen case. Editor's remark.
- Here, too, an arson against an asylum seeker residence in Lübeck on January 18, 1996, was initially blamed on German right-wingers, resulting in the usual media and political hysteria against an alleged "danger from the

- right," but when investigations indicated that Safwan Eid, an immigrant, could be the perpetrator, media and politicians lost interest in this case, except, of course, that several pressure groups (correctly) demanded that Safwan Eid be seen as innocent until proven otherwise in contrast to the total lack of mercy, which was shown against any potential suspect of German nationality. Eid was finally acquitted. The case is unresolved.
- <sup>11</sup> Roland Bohlinger and Johannes Ney, "Zur Frage der Echtheit des Wannsee-Protokolls," 2<sup>nd</sup> ed., Viöl 1994.
- According to Kurt Pätzold in "Legenden, Lügen, Vorurteile" (Legends, lies, and prejudices), Wolfgang Benz, Munich 1993, pp. 215-217 (from it the following quote). This paperback was published in 1990 "in the engaged publishing house" Moos & Partner, later because of "the strong demand" (both quotations p. 6) a new edition was published by Deutscher Taschenbuch-Verlag, which is distributed by the German Center of Political Education, a branch of Germany' government! The historical image presented in it has to be understood as ex cathedra (infallible) and can thus be quoted without fear of punishment.
- While writing this article, the author got hold of a new edition of the book mentioned in note 8, which emphasized the Austrian situation: Wahrheit und Auschwitzlüge (Truth and Auschwitz Lie) by Brigitte Bailer-Galanda (Wolfgang Benz and Wolfgang Neugebauer, Deuticke, Vienna 1995). The position of the publisher gives the book at least a semi-official character. The Wannsee protocol is mentioned only once, on p. 169 in the chapter "Was there a written order by Hitler to exterminate the Jews?" Where it logically should have been mentioned, absolutely nothing is found: historiographical cleanup from higher up.
- <sup>14</sup> 1st ed. by Verlag für Wehrwissenschaften, Munich; now in its 7th edition, Herbig, Munich 2001; English translation by Theses & Dissertations Press, Capshaw, AL, 2001.
- 15 The Hitler description is not at all positive, but since the opinion up to now was the allocation of guilt on German shoulders, nothing is permitted to change.
- See H. Roques, *The "Confessions" of Kurt Gerstein*, Institute for Historical Review, Costa Mesa 1989; according to a German anti-Fascist booklet with the title *Wahrheit und Auschwitzlüge"* (note 13) p. 105, the Gerstein report loses this importance completely (which can be viewed as an agreement with Rocque's thesis on the subject). The Gerstein report was considered rather negligible and appeared as a condensed selection in Walther Hofer's "*Der Nationalsozialismus, Dokumente 1933-1945"* (Fischer 1982) right behind the Höß confession on p. 307-311, while only p. 305f. are provided for Höß. That the Gerstein report was the basis of a novel and is the basis for Hochhut's theater piece "Der Stellvertreter" (The Deputy) is also ignored today. The Gerstein report seems to go the same way as the Wannsee proto-
- The Germans are ahead of the French, since years earlier Wilhelm Stäglich lost his doctorate from the University of Göttingen for his book *Der Auschwitz-Mythos*, based on a law, which was enacted by the unjust NS system; cf. Wigbert Grabert (ed.), *Geschichtsbetrachtung als Wagnis*, Grabert, Tübingen 1984; see also DGG, "Bundesverwaltungsgericht im Dienste der Umerzieher. Erstmalig Doktorgrad aus politischen Gründen aberkannt," in *Deutschland Geschichte und Gegenwart* 36(3) (1988), p. 18 (online: vho.org/D/DGG/DGG36\_3\_2.html); DGG, "*Unglaubliches Urteil im Fall Dr. Stäglich*," *ibid.*, 36(1) (1988), p. 7 (online: .../DGG36\_1\_1.html); DGG, "*Vernunft wird Unsinn ... Späte Rache für den 'Auschwitz-Mythos'*," *ibid.*, 31(1) (1983), pp. 19f. (online: .../DGG31\_1.html); DGG, "*Ende der Wissenschaftsfreiheit?*," *ibid.*, 29(3) (1981), p. 38 (online: .../DGG29\_3\_1.html).
- In Germany, the published volumes of the Revue can be purchased easily and at a low cost from the publisher Verlag der Freunde, Postfach 21, D-101822 Berlin, F. 030/6 92 78 63.
- This also happened for Babi Yar since the article by Wolski (Udo Walendy, Historische Tatsachen No. 51, "Babi Jar," Vlotho 1992; John C. Ball, Air Photo Evidence, Delta, B.C., Canada 1992; also compare his article "Air Photo Evidence," in Germar Rudolf (ed.), Dissecting the Holocaust, 2<sup>nd</sup> ed., Theses & Dissertations Press, Chicago, IL, p. 269-282); the massacre could not have happened there in any case. Should the location of a mass slaughter be moved arbitrarily about, just to preserve the event as such?
- The user gets only micro films which limits the checking of the authenticity even further, see Walendy (note 14), p. 21.
- This train of thought was expressed by Germar Rudolf in Germar Rudolf (ed.), op. cit (note 19), p. 199. The original German edition of this book (Grundagen zur Zeitgeschichte, Grabert, Tübingen 1994) was confiscated; not even one copy was left with the publisher, contrary to previous practice

(Eurokurier. Aktuelle Buch- und Verlagsnachrichten [of the Grabert Verlag] 2/1995).

<sup>22</sup> pp. 185f.

- Dimension des Völkermords. Die Zahl der jüdischen Opfer des Nationalsozialismus, Oldenbourg, Munich 1991; an almost a decade late reaction to the book by German Walter N. Sanning (aka Wilhelm Niederreiter), The Dissolution of the Eastern European Jewry, Institute for Historical Review, Newport Beach, CA 1983; Ger.: Die Auflösung des osteuropäischen Judentums, Grabert, Tübingen 1983, who reviews the six million number based mainly on Jewish population statistics. The German version has not yet been confiscated or even indexed. The Benz book was reviewed by Germar Rudolf "Holocaust Victims: A Statistical Analysis · W. Benz and W. N. Sanning A Comparison," in G. Rudolf (ed.), op. cit. (note 19), p. 181-213.
- Arthur Vogt, a Swiss revisionist, invited by an organization of the German liberal party FDP to speak about revisionism, was subsequently sentenced for "Holocaust Denial" (see Karl Salm, "Der Justizskandal im Fall Thomas-Dehler-Stiftung," *Staatsbriefe* 6(2,3-4,6) (1995); Re. G. Rudolf see his account in *Rudolf, The Rudolf* Report, Theses & Dissertations Press, Chicago, IL, 2003, pp. 297-419; as Hoffmann describes in the English edition of his book, this approach was indeed tried, but it failed, *op. cit.* (note 14), p. 17f.
- These are also mentioned as "part of the system" by Jochen Lober, *Staats-briefe*, 6(7) (1995). The above concept as selected by myself unintentionally smacks of the DDR (East German Communist government), and in fact, unified Germany already finds itself much on that level.
- The idea is in no way meant as polemic, because the breakdown of Christianity demands a substitute religion, see note 35.
- <sup>27</sup> Der Spiegel 40/1994, p. 85
- <sup>28</sup> Der Spiegel 44/1994, p. 286
- <sup>29</sup> See I. Geiss, Der Hysterikerstreit, Bouvier, Bonn 1992; cf. R. Kosiek, Historikerstreit und Geschichtsrevision, 2<sup>nd</sup> ed., Grabert, Tübingen 1988.
- <sup>30</sup> Hoffmann, *op. cit.* (note 14), p. 24.
- It turned out in the meantime, that neither the author Joachim Hoffmann nor evidently his publisher Dr. Wofgang Bergt were punished, but an example was made of Dr. Manfred Kehrig, the leading archive director of the Bundesmilitärarchiv (Federal military archive) in Freiburg, who wrote the preface to the book, adding his official designation. He was given a reprimand and, according to the author who heard it from a third party, Kehrig raised an objection against it, so that now a trial before the Federal disciplinary court can be expected. While Hoffmann's former office, the MGFA, is under the defense ministry, Kehrig is under Prof. Kahlenberg, the head of the Federal archive of the ministry of the interior, who according to *Konkret 2/97*, p. 7, most dutifully distanced himself without accepting the allegation by stating that the preface was simply a piece of scrap paper, which was published without the knowledge of Kehrig under naming of his official title
- It was similar with Arthur Vogt, who was himself sentenced because of his speech, although not George Batz (FDP), who invited him to give this lecture while knowing its contents, see note 24.
- During the preparation of the English edition of his book, Dr. Hoffmann insisted that not a single word of his book be changed, although several topics would have required updating or corrections; Hoffmann was scared that any changes, by German law creating a new "dead," could give the German authorities a chance to prosecute him for "Holocaust Denial."
- What should be done with NS-victims who do not believe in the Holocaust? Take the statements of the Council of Nicaea, section by section, and ask yourself whether one can really believe today in the Immaculate Conception. First the Protestant bible science, considering this since the last century, has attempted to give Christianity new justification, but this does not have a future because of the above described development. The future expectations of Christianity as expressed in the above text are not meant to be cynical; I still remember well an oft-repeated idea of one of my academic teachers, who was according to his education originally a theologist, that of the three monotheistic higher religions, Christianity is dogmatically the most disastrous, since polytheism is only barely veiled (in the trinity). Islam is on the other hand clear and consequential, but Christianity holds the highest ethics. Judaism would run a similar danger, were it to assign the Holocaust to its own religious content; in my opinion it looks worrisome for the State of Israel, which seems to have itself completely tied to the orthodox Holocaust view - different from the Swiss, who don't have to challenge the proven refutation of Wilhelm Tell's skill and the breakup of the castles and their national self understanding.
- See, e.g., G. Rudolf, "Discovering Absurdistan," The Revisionist, 1(2) (2003), pp. 203-219. Editor's remark.

- Similarly Prof. Dr. de Boor, MD, in a letter to the editor of Frankfurter All-gemeine Zeitung, May 8, 1995, p. 12, wherein he suggested to put Deckert into a closed institution for alleged "monoperceptosis" (psychic abnormality of perceiving only certain things). Editor's addition: de Boor later retracted that statement: Wolfgang de Boor, Wahn und Wirklichkeit. Psychiatrische Grenzfälle vor Gericht, Verlag C. H. Beck, Munich 1997; cf. the review in VffG 2(1) (1998), pp. 56-60 (online: vho.org/VffG/1998/1/Buecher1.html#Kammerer).
- Jugendprojekt des Interessenverbandes ehemaliger Teilnehmer am antifaschistischen Widerstand (Youth Project of the Union of Former Participants of the Antifascist Resistance, ed.), Angebote (offers), In the imprint it says among other things: "Special thanks to Prof. Dr. Wolfgang Wipper-
- mann [...] for the use of his manuscript free of charge [...]."

  Op. cit. (note 8); in German by Udo Walendy, Historische Tatsachen No. 36, "Ein Prozeß der Geschichte macht" (A trial which makes history), Vlotho 1988.
- <sup>40</sup> Op. cit. (note 24); Germ. first: Rüdiger Kammerer, Armin Solms (eds.) Das Rudolf Gutachten, Cromwell, London 1993.
- Michael Schmidt, "Heute gehört uns die Straße Der Inside-Report aus der Neo-Nazi-Szene" (Today the street belongs to us the inside report about the Neo-Nazi scene), with an introduction by Ralph Giodarno, Econ-Verlag (preface date Feb. 1993) Among the six million, the gassing victims are still listed, but only as an "among others", since five other groups of killing methods were mentioned in one breath, an this in contrast to the allegation, allegedly challenged by the revisionists: "It is a fact, that (all) six million Jews were systematically and in cold blood gassed."
- A group of Jews is waiting scared in a shower room and is relieved when the shower heads discharge only water (and no gas). Spielberg is therefore so nice as to indicate in this way a provocation for the distribution of rumors about gas chambers. Compare the horror story about the "Jew soap." Finally Jehuda Bauer, head of the Israel memorial Jad waSchem ("hand and name") admits that there never was such a thing, but that it was a tale circulated by the evil Nazis with their sadistic humor in order to torment opponents with horror stories before their death. (As an aside, the allegation that the Germans made soap from the corpses of soldiers was already Allied horror propaganda during the First World War.)
- <sup>43</sup> Jean-Claude Pressac "Die Krematorien von Auschwitz" (The crematoriums of Auschwitz). Munich 1994, p. 202. The French original edition "*Les Crématoires d'Auschwitz*," Paris 1993, p. 148, still mentions 775,000 victims, of these 630,000 gassed Jews.
- <sup>44</sup> Berliner Morgenpost, April 28, 1995, p. 6. This of course has nothing to do with the repeatedly alleged respect for the victims, nor with the often conjured struggle to not forget: Or is it lies which should not be forgotten?
- Extended edition Frankfurt/Main-Berlin, 1994.
- <sup>46</sup> Rüdiger Overmann, "Die Rheinwiesenlager 1945" (The Rhine meadow camps 1945), p. 278.
- <sup>47</sup> Berliner Morgenpost, April 13&14, 1995, p. 4, by Helmut Knitter. The "governmental documents" of Herrn Knitter are probably registrations.
- <sup>48</sup> Bender Publ., vol. 1-3, San José, CA, 1995, 1996, 1998; German: only the first two vols., Druffel-Verlag.
- <sup>49</sup> "Die Gestapo-Müller-Fälschung," Staatsbriefe, 7(5-6) (1996), S. 68-71.
- Beck-Verlag, Munich 1994. The collection of material stems from Tobias, the concrete text on the other hand from Janßen.
- 51 Dankwart Kluge, Das Hoβbach-Protokoll Die Zerstörung einer Legende (The Hoβbach protocol – the destruction of a legend), Druffel, Leoni 1980.
- Despite attempts by the *Reichswehr* in coordination with the Red Army to bypass stipulations forced upon Germany by the Versailles Treaty, this treaty had created a production and technology gap, which Germany could not close before the outbreak of World War Two. Objective indications of this are technical deficiencies and production figures: only 45 Panzer IV tanks, equipped with a 7.5 cm gun, were manufactured up to the end of 1939, which at the outbreak of the war was viewed as the only competitive German tank. There were only 157 Panzer III tanks at the same time, which were only equipped with a weak 3.7 cm gun (Fritz Hahn, *Waffen und Geheimwaffen des deutschen Heeres 1933-1945*" (Weapons and secret weapons of the German army 1933-1945).
- Striefler, op. cit., p. 253. Compare also the summary on p. 368, center page.
- <sup>54</sup> *Ibid.*, pp. 271.
- 55 *Ibid.*, p. 369.
- <sup>56</sup> Die Welt, Sept. 10, 1993, p. 7, letter to the editor by Wolfram v. Schneyder, Rottenburg.
- After reading Maser's book *Der Wortbruch* (Breaking the Word), one of my discussion partners – probably not a trained historian – regretted that he fre-

quently could not follow the book's line of thought. I could comfort him since I had a similar problem, because Maser, even more than in the referenced sequence of articles, pussyfoots around and avoids pronouncing the consequences of his argument. But even this helped him little, because according to the *Ostpreußenblatt* of Sept. 16, 1995, p. 2, the German semi-conservative newspaper *Die Welt* became scared and did not print another article by him, which was scheduled for September 1994, with an explanation appearing one week after the cancellation that he wrote about this subject already in 1993 – which of course was already known to them at the time when the cancelled article was agreed upon!

The rather catchy main title originates from the publisher.

- The publisher Arndt is simply dismissed as "extreme right" because of the classification of its proprietor Dietmar Munier in reports of Germany's political watchdog offices (*Verfassungsschutz*) and others (see, for example, the report of 1993, p. 150), which subsequently allows the avoidance of the bothersome discussion with the contents of the book.
- <sup>50</sup> pp. 4 of my copy of the speech held on Oct. 30, 1995, as made available to the publisher.
- 61 However, it seems that Yeltsin, in the meantime, returned to the old line; see also his praise for the spy Richard Sorge according to the German daily press of Oct. 6, 1995.
- There appears to be a connection even between "Auschwitz" and the Euro currency: according to Joschka Fischer, since 1998 Germany's foreign minister, who shared fully the arguments of academic criticism of the common currency during a discussion with students from Frankfurt, maintained nevertheless that after Auschwitz no German politician is allowed to vote

- "against Europe" (according to Prof. Wilhelm Hankel, "Wenn die D-Mark stirbt" (When the D-Mark dies), Reihe G&M-Dossiers Mai 1995, p. 10.
- 63 If the Pax Americana, as far as it brought peace and prosperity, is granted to be a result of the USA as the leading power, they also would have to accept detrimental developments: for example, the subject of environmental destruction
- During the Second World War even Japan, the nation of a 'colored race,' was one of Germany's main allies (where China's importance on the Allied side was in no way comparable). It is an indication of Hitler's weakness to not have been able to use this situation successfully because of philosophical views and political inflexibility. At least all the freedom movements of what was later called the 'Third World' had the tendency to be on the side of Germany during World War II: Subhas Chandra Bose in India, Suhrnos of Free Java, and the Great Mufti of Jerusalem.
- According to the Ostpreußenblatt, Oct. 14, 1995, no. 41, p. 4, German is to replace English in the Gymnasiums in Iran as the first foreign language. This here is certainly a political decision against the USA.
- Robert Hepp, "Die Kampagne gegen Hellmut Diwald von 1978/79 Zweiter Teil: Richtigstellungen," in: Rolf-Josef Eibicht (ed.), Hellmut Diwald. Sein Vermächtnis für Deutschland Sein Mut zur Geschichte, Hohenrain-Verlag, Tübingen 1994, pp. 141f.
- Roland Bohlinger wrote a book on this topic: Antiimperialistische Sprengsätze in der Holocaust-Debatte (anti-imperialistic detonation charges in the Holocaust debate, Verlag für ganzheitliche Forschung, Viöl 1998), but this is narrowly focused on the German situation as well.

## **Obituaries**

## John Sack in Memoriam

By Robert H. Countess, PhD

This past April 13<sup>th</sup>, while I was traveling in Southern California, I received a phone call from my wife informing me that a friend of John Sack had called to inform us that John had passed away March 27<sup>th</sup>. This friend was going through John's address book and calling those listed. Of course I was saddened but not surprised, since we had known for some years that he was battling cancer.

It was a hot and humid Sunday afternoon on July 16<sup>th</sup>, 1995, when John drove up to our country home near Huntsville, Alabama, to stay three days with us while on a book promotion tour of his *The Boys in Company C*, a journalistic work on the Gulf War of 1990/91, and I arranged a couple of radio talk shows and an extra book store setting for his effort. He arrived in a 1980's model Pontiac Sunbird convertible with no air conditioning, sweltering in the heat and humidity of a typically July summer Sunday. That bald head was not even covered by a hat, as I recall.

At 8 PM in Nashville, I picked up Jewish revisionist David Cole and his girlfriend upon their arrival from California, joining us in order to spend time discussing John's *Eye for an Eye* book, wherein he exposed certain Jews in Poland who during 1945/46 established their own Communist affiliated concentration camps for German men, women, and children they incarcerated – without "due process," of course – and treated, mistreated, tortured, maimed, and murdered at will over that period of time.

John came to visit with us, clearly convinced that we were a couple of right wing extremists, "rednecks," simplistic "anti-Semites," and "Holocaust Deniers." But he came anyway. His journalistic curiosity, no doubt, got the better of him.

Three days later, he left in the Sunbird convertible a changed man. He was quite impressed with my wife's discussions about Holocaust issues, concentration camps – some 17 of them to which I had "dragged" her over the years – and Jews and alleged "anti-Semitism" and more. He found the discussions with the quiet speaking Cole to be moving also, and I can only guess that he found my additions here and there to be of positive value, because when I put him on the phone with Mark Weber of the Institute of Historical Review, they planned to get together in a couple of weeks when John arrived in California on the book tour.

John, before departing here, said that he would like to present a talk to an IHR conference one day – trying to prove us all wrong, of course – and I fully concurred in agreeing to promote such. In time, John did this as the banquet speaker for David Irving's first "Real History" gathering in Cincinnati, Ohio, in August of 2000. He also delivered the same basic talk to the 13<sup>th</sup> IHR Conference meeting in Orange County, California, within a few months. *The Journal of Historical Review* (defunct since Fall, 2002) carried a cover photo of a grinning John Sack seated next to Ernst Zündel at dinner.

John early on had informed me that he wanted to publish his talk in either *The Village Voice* or *Esquire* – to which he had

made numerous contributions over the years. By February 2001, he succeeded in *Esquire* with "Inside the Bunker. The People who believe that the Holocaust did not happen" (pages 98ff.) He told me by phone that he used "Holocaust Revisionists" throughout, but that an Editor revised this to read "Holocaust Deniers."

A humorous aside is that the photographer who flew from New York to photograph me with one of my Peugeot antiques, ended up buying my wife's Peugeot, which I towed to Westchester County, New York, the week of the Presidential election when Bush and Gore and the nation were watching the count and recounts of votes.

John sent me an email after his IHR conference talk, dated June 2, 2000, saying:

"Dear Bob and Elda:

[...] I loved the conference, and Elda will find that I'm not doing a number on you; the story – if it's biased at all – will be biased towards you, though I will say that I disagree with you. I'll send you a copy if Esquire will let me, which they probably won't.
[...]

Looking forward to the slippery roof, with warm regards, John Sack."

"The slippery roof" was my wife's story about the Talmudic tale of a Jew falling off a roof and, while on the way down, happens to impregnate a Jewess, with a discussion as to whether or not the child born later was a bastard or not. At first John refused to believe us, but he paid a researcher who verified the story, saying so in the *Esquire* article.

John personally and introduce him to Revisionist circles? The simple story is that I watched him on CBS' "60 Minutes" when interviewed by Steve Croft in November 1993, and *Eye for an Eye* became a controversy for "the Holocaust Industry" to try to play down. World Jewish Congress Director Elan Steinberg was enraged that CBS would promote such a story that Sack had carefully researched over a seven year period, with as many personal interviews with key Jewish camp commandants as he could arrange. The most notable of these murderers was Solomon Morel, now residing safely in Israel where criminal Jews can readily flee Gentile courts, with Morel living in luxury near Tel-Aviv. Even Poland sought to have him extradited to stand trial, with the perfectly hypocritical government of Israel declaring that the statute of limitations had run out!!! I say, tell

that to John Demjanjuk and scores of others that Jews have extradited or otherwise persecuted in US and Canadian courts!

Right after the "60 Minutes" show, I bought *Eye for an Eye* and read it carefully and wrote a review to submit to the *Journal of Historical Review*. I sent a copy to John via his publisher. He wrote a nice reply dated September 30<sup>th</sup>, 1994, thanking me for my review, praising me for my sincerity and noting that "Jewish professors" writing reviews of the book for *The Nation* and *The New Republic* had not shown similar sincerity in their shabby treatment, but who chose rather to engage in personal attacks on the author.

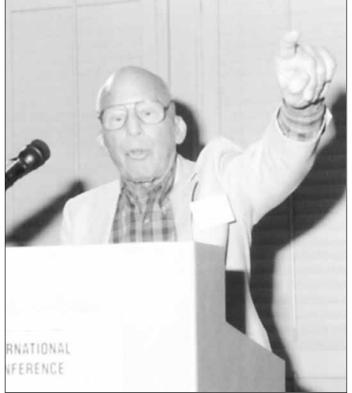
In a letter of May 5<sup>th</sup>, 1995, he addressed me as "Dear Dr. Countess" and explained:

"Please let me call you Dr. Countess, for fear that if I call you 'Bob', then Deborah Lipstadt will be on TV saying

that I'm on a first-name basis with the neo-Nazis, the antisemites, the Holocaust deniers, and the Institute for Historical Research [sic!]. Nothing new — she's been on TV calling me myself a neo-Nazi and an antisemite, and she's personally told me I'm worse than the Holocaust deniers, [...] With warm regards, John."

Until his death, John truly functioned as a journalist – not a careful historian who pursued *Exactitude*. He genuinely believed in the 5-6 Million Holocaust Story, but he told me more than once that he had no time nor interest in pursuing in detail the issues we Revisionists maintained. John learned quite forcefully what I told him after the US Holocaust Memorial Museum cancelled his talk on *Eye for an Eye*, when I declared:

"If we invite you to speak



John Sack during his speech at the 13<sup>th</sup> IHR Conference

at the IHR, you may rest assured that you won't be cancelled."

John lived in Ketcham, Idaho, in glorious ski country, a sport he enjoyed. He never married. When he told me he was fighting cancer, and amidst the worst of it perhaps, while on the phone one time I suggested that I pray with him, a confessed atheist: he was pleased and thanked me.

John Sack was a good and decent human being, a prodigious writer, sparing no energy to go to the sources of an important story. He had been working for years on a Chinese "mafia" type, but I do not know how far he went in finishing it. My wife and I will always remember John's smile and warmth and appreciation for the simple aspects of hospitality and conversation. Rest in peace, John Sack!

## James J. Martin: The Passing of a Great Historian

By Mark Weber

One of the most prominent and influential of American revisionist historians, James J. Martin, has died. He was 87. He died on April 4, 2004, at his home in Colorado Springs, Colorado.

Jim Martin was an exceptionally discerning and productive historian, gifted with an impressive memory and a keen and skeptical eye. During the intellectually barren decades of the 1950s, 60s, and 70s, he was one of the few American scholars who kept alive the flame of authentic independent historiography. He knew personally the outstanding revisionist scholars of that era, including Harry Elmer Barnes, Charles Tansill, and Francis Nielson.

Martin was born on September 18, 1916. After graduation from the University of New Hampshire in 1942, he studied at the University of Michigan, where he earned a Master's degree in 1945, and a doctorate in history in 1949.

His teaching career, which spanned 25 years, included teaching posts at Northern Illinois University (DeKalb), San Francisco State College, Deep Springs College, and Rampart College.

Probably the greatest of Dr. Martin's scholarly works is *American Liberalism and World Politics*, 1931-1941, a two-volume classic published in 1964 by Devin Adair that documents the transformation of liberal opinion in the US during the 1930s from a policy of peace and neutrality to one of interventionism and war. Harry Elmer Barnes called this work "the most formidable achievement of World War II Revisionism." Clyde R. Miller, journalist and educator, praised it as "probably the most massive contribution to the study of twentieth-century journalism and political propaganda," and "a masterpiece of research, organization and forceful exposition."

He also wrote Men Against the State: The Expositers of Individualist Anarchism in America, first published in 1953 and reprinted in 1970. His 360-page work The Man Who Invented Genocide: The Public Career and Consequences of Raphael Lemkin, was published in 1984 by the Institute for Historical Review in both hardcover and softcover editions. His final

book, An American Adventure in Bookburning in the Style of 1918, came out in 1989.

Martin was also the author of three volumes of collected essays: Revisionist Viewpoints: Essays in a Dissident Historical Tradition, published in 1971 and again in 1977; The Saga of Hog Island and Other Essays in Inconvenient History, which came out in 1977; and Beyond Pearl Harbor: Essays on Some Consequences of the Crisis in the Pacific in 1941, which appeared in 1983. He was the author of some 200 articles, reviews, and essays, which appeared in dozens of periodicals. He contributed to the Encyclopaedia Britannica and was a three-time contributor to the Dictionary of American Biography.

For years he edited the books and booklets of the Ralph Myles publishing enterprise, which specialized in works of revisionist history and libertarian thought. (Several years ago its

considerable stock of books and booklets was acquired by Noontide Press, an affiliate of the Institute for Historical Review (IHR), which now sells and distributes them.)

Jim Martin was a staunch friend and supporter of the IHR. He addressed its First Conference in 1979, as well as the Second, Third, Fourth, Fifth and Eleventh IHR conferences.

Until his death, he was a member of the Editorial Advisory Committee of the IHR's *Journal of Historical Review*, and over the years a number of his essays and reviews appeared in its pages.

He was married for some years, but he had no children.

I will long remember Jim Martin with gratitude, not only because he was an important influence on my life and outlook, but also as a colleague and friend for more than 20 years. On numerous occasions he welcomed

me to his modest home, and I appreciate that we stayed in touch by letter and telephone until the final months of his life.

Jim had little patience for ignorance or foolishness and was sometimes curt and acerbic. But behind his brusque demeanor was a great mind, a courageous spirit, and a generous heart.



## Research News

## Ancient Mummies in Europe

The first mummies to be discovered in Britain have been found in the Outer Hebrides. Researchers believe islanders on South Uist started mummifying their dead at the same time as the ancient Egyptians.

Film-makers from BBC's "Meet The Ancestors" program followed archaeologists from the University of Sheffield work-

ing at Cladh Hallan on South Uist.

The ancient remains found beneath the floor of a Bronze Age roundhouse are believed to have been a girl aged three, a teenage girl, and a middle-aged man and woman.

Analysis showed the 3,000-year-old-bodies had been preserved using naturally occurring acids and peat bogs. This is

believed to be the first evidence of mummification ever discovered in the UK. Proof they were mummified comes from the fact that the bodies were gutted, and carbon dating has shown them to have died up to 600 years before burial.

Mike Parker-Pearson, an expert in ancient burial practices, said the find challenged the belief that mummification had been practiced only in Egypt and South America during this time. He said:



"We are talking about artificial preservation of the soft tissue after death. It is something that is deliberate. The flesh after a certain space of time will rot away from even a preserved body. We didn't dig them up, then say 'Ah, mummies!', but we thought there was something strange. They were very tightly crunched up and had to have been bound for some time."

Source: BBC News, March 17, 2003

## Exaggerated, One-Sided Victim Numbers Fuel Hatred

By Gregory Copley

The International Strategic Studies Association Balkan & Eastern Mediterranean Policy Council

On the eve of the dedication of a monument to Muslims killed at Srebrenica (Bosnia-Herzegovina) in 1995, a group which includes a former UN official, intelligence experts, and journalists, released a statement challenging the official alleged casualty number of 7,000 victims as "vastly inflated and unsupported by evidence."

They asserted that one-sided interventionist policies permitted al-Qaieda forces and radical Islamists backed by the Iranian clerical government to take root during the Bosnian war, which clouding the future of the region. As well, they agreed that the "memorialization" of false numbers in the monument actually appeared to be intended to perpetuate regional ethnic hatred and distrust and to deliberately punish one of the victim groups in the Bosnian civil war.

Former US President Bill Clinton is expected to attend and legitimize the dedication of the monument at Srebrenica, which was constructed with using one million in dollars of US Embassy funds at the request of High Representative Paddy Ashdown. But former BBC journalist Jonathan Rooper, who has researched the events in Srebrenica since 1995, says that the region was a graveyard for Serbs as well as Muslims and that a monument to inflated casualties on one side "serves neither truth nor the goal of reconciliation."

Phillip Corwin, former UN Civilian Affairs Coordinator in Bosnia during the 1990s, said:

"What happened in Srebrenica was not a single large massacre of Muslims by Serbs, but rather a series of very bloody attacks and counterattacks over a three year period which reached a crescendo in July of 1995."

Mr. Corwin is author of *Dubious Mandate*, an account of about his experiences during the conflict. He points out that Srebrenica, which was designated a safe zone, it was never demilitarized as it was claimed to be, and that Muslim paramilitary leader Nasir Oric, who controlled Srebrenica, launched repeated attacks on surrounding Serb villages. He noted:

"I was the United Nations's chief political officer in Bosnia the day that Srebrenica fell. Coincidentally, it was the same day that the Bosnian Government tried to assassinate me as I drove over Mount Igman on the way to Sarajevo." Intelligence expert and strategist Gregory Copley, President of the International Strategic Studies Association and the ISSA's Balkan & Eastern Mediterranean Policy Council, accused the US Ambassador David Donald Hays, who serves as Deputy High Representative of Bosnia-Herzegovina, of using the power of the Office of the High Representative (OHR) governing Bosnia

"to force Bosnian Serb elected officials to sign a fraudulent document accepting the official version of events in Srebrenica. The leaders of the Serbian Republica Srpska [the predominantly Serbian province of Bosnia-Herzegovina] invited the office of the High Representative to join their investigation of the events in Srebrenica. Instead they were told they were told to sign a statement drafted by OHR endorsing casualty figures they publicly disagreed with." Copley added:

"It is significant in that the former US Clinton Administration fought this war unquestioningly supporting only the Croat and Muslim factions and disregarding the historic alliance of the Serbian peoples with the US. Then, after the war, the Clinton Administration failed to follow US tradition in helping to heal the wounds of war, but rather perpetuated ethnic divisions and hatreds. This differs from the US role in all other wars.

Unfortunately, all of the policies and officials put in place in the region by the Clinton Administration remain. The current Bush Administration has neglected the Balkans and has, instead, allowed the Clinton policies to continue, which has meant that divisive politics continue. This, then, requires the ongoing commitment of US peacekeeping forces in both Bosnia and in the Kosovo province of Serbia."

Copley added that, according to intelligence obtained from Islamist sources, the monument was likely intended to become a shrine for radical Islamists in Europe and site for annual pilgrimages. He added:

"Deputy High Representative Donald Hays forced the Republica Srpska Government to issue a statement which accepted the radical Islamists' version of the Srebrenica affair, despite the fact that the Office of High Representative does not have any investigative capability of its own to make a valid assumption on the matter. As well, the International Criminal Tribunal on Yugoslavia (ICTY) in The Hague – no friend of the Serbs – has itself not completed its investigation of Srebrenica, and nor has the office of the Government of Republica Srpska which has been working with the ICTY.

Amb. Hays and OHR chief Paddy Ashdown forced the Republica Srpska statement merely to ensure that the opening of the 'shrine' - to be attended by Clinton - would vindicate Clinton Administration policies of support for the radical Islamists."

Yossef Bodansky, who has written several books on the war in Yugoslavia and also serves as Chief of Staff of the Subcomittee on Terrorism and Unconventional Warfare Research Director of ISSA, calls the 7,000 figure "disinformation" and notes that "all independent forensic evidence points to Muslim casualties in the hundreds, possibly the low hundreds. Continued emphasis on such allegedly high numbers of Muslim deaths at Srebrenica also obfuscates the Muslim murders in that city, earlier, of Serb civilians." Bodansky also wrote extensively on the link between Osama bin Laden and the Bosnian Islamists in numerous articles and special reports and three books, including Offensive in the Balkans: the Potential for a Wider War as a Result of Foreign Intervention in Bosnia-Herzegovina (1995), Some Call it Peace: Waiting for War in the Balkans (1996), and Bin Laden: The Man Who Declared War on America (1999).

Rooper says that at least one thousand Serbs, mostly civilians, were killed by forces led by Oric who did not bother to hide his crimes, even showing videotapes of slaughtered Serbs to Western journalists.

Meanwhile a group of academic experts and journalists from the United States, Canada, Germany, France, Serbia, and the United Kingdom has been organized by Professor Edward S. Herman of the University of Pennsylvania to examine the evidence regarding events at Srebrenica in July 1995 and earlier, how the media reported these events, and the political role of claims about Srebrenica. It is expected that a report from this group will be available in June 2004.

Rooper points out that the 40,000 inhabitants the UN used in July of 1995 before the capture of Srebrenica roughly matches the number of former residents accounted for in the aftermath. A commander of the Muslim-dominated Army of BiH (Bosnia-Herzegovina) later confirmed to parliament in Sarajevo that 5,000 BiH troops escaped largely intact to Tuzla while the UN registered some 35,632 civilian survivors.

While the capture of Srebrenica was reported in July 1995, as it unfolded, an international outcry only took place a month later, after Madeleine Albright, then US representative to the UN, held up a photo which she said provided evidence that thousands of Muslim victims had been buried at a field near Nova Kasaba, 19 kilometers from Srebrenica. Excavations which took place following the war, however, yielded only 33 bodies at Nova Kasaba. Two years after the event, a total of 400 bodies had been found at 20 sites near Srebrenica, an area which had seen bloody fighting over a three year period.

Instead of acknowledging that there was no support for the

original figures, Rooper says that various means were used to prop up the official story. Spokesmen for the Clinton Administration suggested that Serbs might have moved the bodies to other locations. Rooper points out that excavating, transporting, and reburying 7,000 bodies was "not only beyond the capabilities of the thinly stretched, petrol-starved Bosnian Serb Army, but would have been easily detected under intense surveillance from satellites and geostationary drones.

By 1998, thousands of bodies excavated from all across Bosnia were stored at the Tuzla airport. Despite state of the art DNA testing, only 200 bodies have been linked to Srebrenica.

Around three thousand names on a list of Srebrenica victims compiled by the Red Cross matched voters in the Bosnian election in 1996, says Rooper:

"I pointed out to the OSCE that there had either been massive election fraud or almost half the people on the ICRC missing list were still alive. The OSCE finally responded that the voting lists had been locked away in warehouses and it would not be possible for them to investigate."

The inflated Srebrenica statistics are part of a larger picture that intelligence experts such as Bodansky and Copley find troubling. They say US policy makers have been slow to recognize that Bosnia is viewed as a strategic base for operations in Europe by al-Qaieda and the Hizbollah. In 1993, when the Clinton administration was strongly backing the Muslim President of Bosnia, Alija Izetbegovic, Osama Bin Ladin was regular visitor to his office, according to Renate Flottau of the German weekly *Der Spiegel*. The Bosnian daily *Dani* reported that the Vienna Embassy of BiH issued a passport to Bin Ladin in 1993.

As special report by Copley, issued Tuesday, September 16, 2003, notes that BiH Bosnia-Herzegovina Ambassador Huso Zivalj, who issued the passport to Bin-Ladin, later served as Bosnian Ambassador to the United Nations in September 11. Copley said:

"It is becoming increasingly clear that the movement of Zivalj to the New York post just before (and his departure just after) the September 11, 2001, attacks was not coincidental. To refer to US Bosnia policy as a success story is to disregard substantial evidence to the contrary. Instead of misplaced symbolism in Srebrenica, US policy makers need to take a hard look at assumptions that which have guided our US actions in the region."

© Washington, DC, September 18, 2003

#### EDITOR'S REMARK

"false [victim] numbers in the monument actually appeared to be intended to perpetuate [...] ethnic hatred and distrust and to deliberately punish one of the [...] groups."

This statement deserves unconditional support, but not only in the context of the war discussed above, but for all false propaganda figures spread about the victims of any conflict – including, of course, the exaggerated victim numbers of alleged murder sites of World War II, *i.e.*, of the so-called Holocaust. But as we all know, exaggerating or inventing alleged events of the 'Holocaust' cannot perpetuate hatred against Germans.

Germans are immune against being hated... or perhaps they have to put up with being hated, after what they did (exaggerated or not)...

Another statement in the above article is also worth reading twice:

"the Clinton Administration failed to follow US tradition in helping to heal the wounds of war, but rather perpetuated ethnic divisions and hatreds. This differs from the US role in all other wars."

Sure, perpetuating exaggerated and invented Holocaust propaganda and not recognizing the injustice done to Germans in and after two World Wars is a highly effective way of "helping to heal the wounds of war." Or consider the refusal to accept responsibility for the huge damage done to Vietnam in that war waged in order to uphold Euro-American colonial influence. It puzzles me, where the author of these lines got his impression, there would exist a tradition of such healing assistance.

Be that as it may, this Srebrenica revisionism is another good example of how truth is one of the first victims of war, which is very often *not* restored even in the following peacetime. The victors write the history, but *vae victis*!

## From the Records of the Frankfurt Auschwitz Trial, Part 5

By Germar Rudolf

### A Potpourri of Lies

Filip Müller is probably one of the best known witnesses who reported intensively about mass exterminations in the Birkenau camp. Together with two other witnesses, Müller was tracked down by Hermann Langbein from the communist International Auschwitz Committee, and their statements were sent to the Stuttgart public prosecution on February 19, 1959. In Müller's testimony, one reads, *i.a.*:

"During the years 1943/1944, I was forced to do the work as a stoker in the crematoria in Birkenau. [...]

I observed that Boger was often present in the crematoria. In most cases he came on a bicycle, when executions of small [groups of] political prisoners were being prepared in the execution room of Crematory II and III.

Boger transmitted various files and lists of inmates sentenced to death to the commandant of the crematoria. He discussed with him the way of execution and organized it himself.

Shortly after Boger's arrival at the crematorium, a police car arrived with the inmates sentenced to death. Boger read out the names from the execution list and led those inmates to their execution by shooting or by lethal injection. In most cases, these were groups of 10 to 30 inmates, very often also including women. Boger confirmed the completion of those executions in that list. I estimate that Boger assisted roughly 40 times at such executions in the crematoria of Birkenau in the years 1943/1944. Boger also mistreated the inmates." (p. 496²)

Müller's testimony is not only surprisingly short, but also limited to what he claimed to know about Boger. Thus, he must have been instructed by Hermann Langbein what he was supposed to testify about – at that time the investigation was only about Wilhelm Boger –, because when comparing Müller's testimony of 1959 – focusing exclusively on Boger – with what he stated during the trial – where Auschwitz as such was the topic – and with what he wrote down in his 1979 book, it becomes apparent that Boger is almost of no importance in the two latter accounts, whereas general Auschwitz cruelties he describes in the latter accounts are not included in his first testimony. Even Müller's choice of words in this first account is remarkable, be-

cause apart from the alleged 'gas chambers' – which were always referred to as such – there was no other "execution room" in the crematoria, in particular no rooms regularly used for shootings.<sup>3</sup>

In this regard, the statement of a certain Jozef Piwko, which was mailed in by Langbein at the same time, is much better synchronized with the later atrocity stories, in which Piwko claims to have seen Boger as a center-piece: First during the forceful clearing of the gypsy camp – with the help of several SS men, Boger is said to have driven the gypsies himself into the gas chambers – and then a little while later during the clearing of the camp section housing Czech prisoners, in which Piwo was incarcerated:

"One day, Boger suddenly came with SS men into the camp, and the same happened, what had happened with the gypsies before, only on a larger scale."

Since Piwko himself was in that camp, the question arises of course, how he escaped his own extermination. But the witness has an easy solution for this:

"They probably forgot me. When I came back that night for the roll call, they asked me where I had been. I said that I had become sick and had slept through all of this." (p. 498)

They forgot him? But to which roll call did he go, if everybody in that camp section had been exterminated? And how can he tell us about an event, during which he slept? And why is it that especially sick people and those unfit for labor were spared from execution?

Karl Seefeld is another witness, whose very own statement proves him to be a liar. The last sentence of the penultimate paragraph of his statement made on Feb. 17, 1959, reads as follows:

"I saw at least twice, how Boger adjusted the gas for the shower rooms, in which the inmates were gassed, and how he let the gas flow in." (p. 499R)

Bad luck for this witness that according to generally held views Zyklon B was used – hydrogen cyanide absorbed on starch granules. The gas evaporating from these granules could neither be adjusted nor be let to flow anywhere. These granules were allegedly simply thrown into the chambers through openings.

Next we find a handwritten letter by Richard Böck, about whom I reported already elsewhere. Böck's remarks impress primarily by the names he chose for the actors of his atrocity stories: Rosa from Rosenheim, who had been impregnated by an SS man, is shot by her lover while greeting him enthusiastically one morning (501aR), and the inmates Rudi and Ludi, who had planned to flee, are hanged precisely for this (501b). Rosa from Rosenheim and Rudi and Ludi – Böck's fantasy for assigning names was not the best.

#### Polite Mr. Boger

In 1942, Maryla Rosenthal from Krakow was arrested and incarcerated at the Birkenau camp.<sup>5</sup> Because of her being bilingual German-Polish, she volunteered as an interpreter and subsequently served at the Political Section as a secretary and interpreter, initially for the SS man Kamphues, "who was good to us," and then, starting in early 1943 until the camp was evacuated in January 1945, for Boger directly. She translated the statements of Polish witnesses, who had been brought to Boger for an interrogation, as well as doing all sorts of secretarial work.

"Even his [Bogers] interrogations, which he performed in my presence, were typed into the machine by me."

After the evacuation of Birkenau, she was transferred to western camps. About the catastrophic conditions reigning in those camps, she reports accurately that they were a result of overcrowding combined with and lack of supplies due to the war. Later, Mrs. Rosenthal emigrated to Israel, but returned back to Germany with her husband in 1957 and resided in Berlin ever since.

In Mrs. Rosenthal we probably have the best possible witness regarding the activities of Wilhelm Boger. Frau Rosenthal stated:

"Boger was polite to me, and I cannot complain about him with regards to my person. He even went so far as to passing on to me parts of his food in his dishes on a regular basis, with the pretense that I should clean them. Apart from this, he organized clothes for me from the Birkenau camp."

But in order to avoid the impression that this was normal behavior, she immediately interjects:

"I can remember these things well, and for Boger it came with the danger of being exposed to punishment, should his actions have been discovered."

The only question is, who might have punished him – perhaps the frightening Gestapo man Boger? Frau Rosenthal continues:

"He was also very polite to the other Jewish female prisoners, who worked in the Political Section, and we Jewesses liked him very much. I also remember that Boger had no distinct hatred against Jews. [...] To summarize it, I really cannot say anything bad about Boger in regards to my person and to the other female inmates of the Political Section."

Regarding events, which did not occur in her immediate environment, she ought to have at least some knowledge, because, after all, she was Boger's secretary and thus familiar with most of Boger's correspondence. In this regard she states:

"I cannot say anything from my own experience about shootings of inmates by members of the Political Section, to which Broad also belonged. I sure heard that executions of inmates were conducted. But I never learned whether or not members of the Political Section were involved in it."

After it was pointed out to her that she can hardly contribute anything "relevant" to the case – as if an exonerating testimony is irrelevant –, she suddenly remembers some clichés, which she, however, juxtaposes to her own experiences:

"Even though I can say only positive things about Boger, he was very much feared by the inmates in the camp [except for those who worked with him, of course]. He and Lachmann were the most feared men in the camp. I want to add that Boger once indicated to me that his wife had once worked for Jews and that he also got along well with the Jews."

She also reports how other women in the Political Section exchanged gossip and the lastest rumors in the restrooms, but that she kept away from such Kaffeeklatsch. She can remember the content of such gossip, however:

"We inmates talked that, when Boger came into the men's camp, massacres would occur on a regular basis. I did not find out anything specific about it. Boger never mentioned anything in this regard to me. I never saw Boger emotionally agitated. I therefore can absolutely not say when and where Boger had shot inmates. Except for his service pistol, which he carried at his belt, I never saw him carry any weapon. I never saw any rifle of machine in the office. I could also not determine that his uniform had been soiled, which could have indicated executions."

About the infamous Boger Swing, on which Boger is said to have brought inmates to talk, Frau Rosenthal does not know very much either. She confirms that the term "Swing" was used at that time, but not "Boger Swing." Boger himself allegedly called it the "talking machine." She claims to never having seen this machine, as it was not located in Boger's office, but probably in a hut outside of the office building. Frau Rosenthal reports that she remembers only three cases, where inmates were brought to her for the typing of further interrogations after they had been tortured. In one case she remembers that she started screaming when she saw the badly disfigured inmate, but Boger admonished her

"that I have to turn of personal feelings here, and that he had been ordered by the Imperial Security Main Office to reach his goal, no matter which methods he used. I sensed that Boger wanted to apologize to me for this."

In contrast to this, she claims to have heard screams of tortured inmates more often. Since Frau Rosenthal – as Boger's secretary – is the one who is best suited to know the extent of such mistreatments, it seems that the "Boger Swing" wasn't used quite as often as other witnesses claim.

Frau Rosenthal's testimony regarding the authorization for the execution of inmates is clear and in accord with what we know from documentary evidence:

"I am asked if I know whether or not Boger himself ordered and performed shootings of inmates. I cannot say with certainty whether or not he performed shootings. Regarding the ordering of shootings, I am of the opinion – due to my observations at that time – that neither Boger nor the other SS men of the Political Section could themselves order shootings. I believe it was so that the shootings were ordered by the Imperial Security Main Office."

Frau Rosenthal makes only at this point a short reference about the otherwise very common atrocity stories: at the beginning of her activities in 1942, she was in charge of, so her statement, "registering the death cases in the camp, which occurred due to natural death and, much more often, due to gassings." But this cannot be true, since the deaths resulting from mass gassing were — according to official historiography — never registered anywhere. Thus the only aspect of Frau Rosenthal's testimony collapses, which seems to support the claims of mass murder in Auschwitz.

One can imagine that such a massively exonerating testimony did not meet the public prosecutor's enthusiasm. Even less enthusiastic, however, would have been the reaction of influential inmate groups and Jewish lobby groups, if they had heard Frau Rosenthal's testimony publicly. And indeed: In a letter to the Public Prosecution Stuttgart, Siegfried Rosenthal, Maryla's husband, asked not to use his wife's testimony in the ongoing case, first because she would not be in perfect health, and secondly because the interrogating officer had already stated that his "wife, as matters are, could not be seen as an important incriminating witness." This again indicates that the public prosecution was looking only for incriminating evidence – contrary to the wording of German penal law, which makes it obligatory for the prosecution in criminal cases to look equally for incriminating and for exonerating evidence.

Herr Rosenthal also insisted that his wife's name would not be made public. As a reason for this he stated that he fears "defamations by still existing SS organizations" as well as disadvantages for his company in case his wife becomes a target of the tabloid press (pp. 516f.). The fact is that not a single "SS organization" existed anymore at that time. The only organization, which concerned itself with the fate of former members of the SS, could act only very cautiously in the background and on a case-by-case basis by giving very limited legal and financial assistance. This organization never had any public influence. Apart from that, why should such an organization attack a witness, who is making a massively exonerating statement?

This is, or course, in massive contrast to the then publicly very active associations of former inmates (*e.g.*, Association of Persecutees of the Nazi-Regime (*VVN*), Auschwitz Committee) and Jewish groups, which were a very real and likely source of defamations and other detrimental attacks on a witness whose statement exonerates their target of hatred. But these associations did not cross Herr Rosenthal's mind – or perhaps he did not dare to write this down on paper, not knowing who would read it.

However, despite of Herr Rosenthal's wish, Frau Rosenthal was interrogated a second time, and she even testified during the trial itself. During her second interrogation on Dec. 10, 1959, by the Public Prosecution Frankfurt, Frau Rosenthal was confronted with the glaring contradiction between her exonerating statement and those of other witnesses. She tried to explain this by claiming that her memory simply was not good enough and that the events she had to experience at that time in Auschwitz<sup>6</sup>

"were simply too much for me. I could not grasp and process what I saw and heard there. This may be one reason for the fact that I can no longer recollect specific details today, which I might perhaps have known at that time. In Frankfurt/Main, I now came together with former colleagues from Auschwitz, and we did, of course, talk about those times. I must say that I was repeatedly stunned about the details my colleagues still knew. As I said before, I cannot remember that. I want to emphasize that I have not the slightest interest in protecting anybody. But on the other hand, I cannot say what I do not know."

Over and over again pressed to explain, why she – in contrast to others – could not remember details of atrocities and the identity of perpetrators, she finally dished out the story that, considering the terror of these times, she must have lived like in trance, refusing to take notice of anything around her.<sup>7</sup>

The abnormality of Frau Rosenthal's testimony – the only massively exonerating statement under all statements of the former secretaries employed at the Political Section – is generally recognized by the mainstream literature on this topic. It was and is explained away by established Holocaust historians as well as by the Frankfurt Jury Court by claiming that Frau Rosenthal must have suppressed any conscious memory of those terrible experiences, as she herself indicated during her second interrogation. §

Let us take a closer look at the theory. Frau Rosenthal was the first of those secretaries, the first woman in general to testify in this matter. During her first interrogation, she could remember many details of how she was favorably treated by Herr Boger. The interrogating officers confront her for the first time (consciously) in her life about the atrocities, at which she is supposed to have been present. The officers are "discreet" and competent and make a convincing impression on the witness. Yet still, they accuse her indirectly of having memory holes about certain atrocities as described by the interrogator. She accept that these are memory holes and excuses them with a bad memory as well as with the fact that at those times she refused to partake in the usual inmate gossip!

Before being interrogated a second time, she meets former "colleagues." This term in and of itself is very indicative, as it shows that she associates a normal employee's working activity with her time in Auschwitz rather than slave labor in an extermination camp. These colleagues (and possibly other 'survivors') tell her certain atrocity stories, which surprises her, because she cannot remember any of it. But since these stories conform with what the interrogating officer had told her before and wanted to see confirmed by her, and because she seems to be the only one having a different memory, she concludes sharply that her memory must be false. Looking for an explanation, the one she puts forward sounds convincing indeed, that is, that she must have suppressed the terror of her past into subconscious layers of her memory. But she remains steadfast with her statement that she cannot remember.

Beside that, the question arises, how Frau Rosenthal managed to get together with several of her former colleagues prior to her second interrogation in order to exchange their stories. Who organized these meetings? The literature contains information that associations of former inmates organized these meetings with the oft-criticized effect of manipulating testimonies.<sup>9</sup>

The established thesis about what happened to Frau Rosenthal's memory – and probably to that of many more witnesses – has been criticized massively as the "myth of suppressed memory" over the past 20 years. Although the context has been different – the claimed suppression of traumatic childhood memories of sexual abuse – the structure is nevertheless the same.

I myself used to know a person who had become a victim of memory manipulations. It is very revealing to study the dynamics of such a process:

Since her early youth, the affected person suffered from anorexia. Therefore, her parents sent her to psychiatric treatment. Unfortunately, she ended up in the hands of a psychiatrist who adhered to certain Freudian theses, according to which most psychological problems are caused by sexual problems. By sophisticated techniques of interrogation, said "expert" talked his patient into believing that colleagues of her father – and with his assistance – had sexually abused her. The result of this psychiatric treatment was that the patient was subsequently not only anorexic, but distrusting toward her parents, and she even started self-mutilations; she ended up spending several years in a closed institution; she temporarily lost custody over her children; some other patients of this psychiatric "expert" were treated so badly that one of them even committed suicide.

When I first learned about these alleged cruel childhood experiences of that lady, I initially was undecided if I should believe her or if her parent's claims were true that this was all an evil manipulation by this psychiatrist. Said lady, however, had a twin sister, who, according to my lady friend, had gone through the very same experiences as she had, although she neither turned anorexic nor was she ever in need for any psychiatric treatment. This twin sister, as a neutral person, could solve the riddle: This was a classic case of "False Memory Syndrome" as it has been repeatedly described by Elisabeth Loftus and other experts. Nothing of that, which my lady friend had been persuaded to believe by this incompetent psychiatrist, was true, but despite of six years of trying, nobody within the immediate family circle managed to make her believe this.

Due to my knowledge about false, implanted memory – and because of my, an family outsider's close relationship to her – I managed to convince her within only a few days that her memory had been manipulated. Within a few weeks, said lady was mentally restored, and after more than a decade of permanent drama, the family was finally reunited in peace and love.

Maryla Rosenthal's claims of being unable to remember the purported atrocities and her attempt to rationalize this lack of memory by claiming that she must have lived in a trance-like state during those years, in connection with, and in contrast to, the fact that she has indeed many detailed memories about this past, whose positive nature does, however, not fit to what she claims (or is told to believe) to have suppressed from her conscience, is exactly the same type of explanation used by the lady in the case described above: It is a desperate attempt to help herself over the paradox that her conscious memories are in contradiction to what she is being told to believe by experts. As a matter of fact, my lady friend had a very warm and close relationship to her father all of her life, her childhood stories were always positive, and she also displayed a perfectly normal sexual behavior. All this clearly indicated that she had never

been sexually traumatized during her childhood (with or without her father's assistance).

The behavioral patterns of Frau Rosenthal as well – her positive description of Boger, her return to Germany, her usage of the term "colleagues" – indicate that she has not been traumatized by her experiences in Auschwitz.

It can therefore be concluded that Frau Rosenthal was not traumatized by her experiences in Auschwitz, but that the memory-manipulating influences of the associations of former inmates, former inmates as such, media reports as well as the statements of interrogating officers, prosecutors, and later on also of the judges intimidated her. This is also confirmed by the fact that Frau Rosenthal's strategy of excusing her bad memory by claiming a trance-like life in Auschwitz became increasingly predominant the more often she was interrogated, that is: manipulated and intimidated.

#### **Hysterical Anti-Fascist History**

Between 1946 and early 1947, Fritz Hirsch was fulltime secretary of the Association of Persecutees of the Nazi Regime (Verein der Verfolgten des Nazi-Regimes), an organization which was considered communist by the German (and allied) authorities for many decades. Hirsch was interrogated on Feb, 13, 1959, in Stuttgart. His interrogation protocol includes 49 pages (pp. 520-568). His statements are a collection of his own experiences, intertwined with things he read, rumors he heard, and his own perverted fantasies.

He starts his testimony by mentioning that three million people were gassed in Auschwitz according to camp commander Rudolf Höß (p. 523), which indicates that he does not report this from his own experience. Whereas he claims initially to never have seen with his own eyes how Boger shot inmates (p. 526), a few pages later he reports in detail about such executions (p. 531).

On the positive side, he reports that he was allowed to successfully pass an underground construction degree, that criminal investigation were started each time an inmate was killed (p. 529) and that a friend of his was allowed to marry in Auschwitz (p. 551).

Without going into detail, I may point out that Hirsch mentions repeatedly that he is reporting only "what is partly known sufficiently" (p. 540), what has been "general camp talk" (p. 546) or "daily talk" (p. 553), what he knows "from hearsay" (p. 543), and what other inmates have told him (p. 560). As deeply involved in the propaganda activities of the communist VVN as Hirsch was, it cannot come as a surprise that for most parts his testimony has nothing to do with what he experienced himself or what he remembers himself.

When considering the content, Hirsch destroys his credibility at several points irrevocably, so for instance when he claims to have Boger say:

"'Do you know me, I am the devil.""

This may still be considered funny, but later Hirsch becomes theatrical when claiming that he saw how Boger and Broad frequently went to executions, which he claims to have recognized by the fact that blood was dripping out of the closed boxes, in which always two corpses were transported (p. 536). The question is, of course, how he could possibly know, what

exactly was in those closed boxes? On p. 536f., Hirsch tells the gripping tale of how the inhabitants of the town Lidice – men, women, and children – were deported to Auschwitz after the assassination of Reinhard Heydrich. He claims that those inhabitants were all shot there, mainly by Boger and Broad, so that the blood of the corpses "literally soaked the camp road." The problem with this account is that not a single inhabitant of the town of Lidice was deported to Auschwitz. The men were shot in Lidice, the women were deported to the Ravensbrück camp, and the children were offered for adoption by other families. <sup>11</sup> But Hirsch even claims to have seen physical evidence:

"I myself have found a child's sock at one time after the execution, which had fallen off a truck."

Thus, Fritz Hirsch is nothing but a vulgar liar. It is of no use either that he thinks he has to affirm expressively that all this "really happened, as all other events, which I mentioned, are facts as well [...]." I spare the reader with a thorough analysis of his never-ending stories about wild shootings by SS men (pp. 534, 538, 548, 560 – how was that about criminal investigations initiated for every inmate killed, Herr Hirsch?); about crushing bones, shearing hair, pulling gold teeth, corpses ashes as fertilizers (p. 539); about hacking apart of corpses frozen together after the first gassing in Nov./Dec. 1942, as allegedly performed by Boger (p. 549, hearsay); about shaving the pubic hair of naked women (p. 563); about a Jew who was supposed to serve as an impartial writer during experiments with women and who was therefore castrated, after which he developed broad hips and breasts; as well as about experiments with inmates who were forced to have sex with each other (p. 562). Sex sells.

Interestingly so, Hirsch knows nothing to report about the infamous Dr. Josef Mengele, of whom he knows only the name and that he was a camp physician (p. 554). He also claims that the number of gassed victims was reported to the RSHA (p. 556), which is in contrast to the thesis of unregistered and uncounted extermination.

Jakob Gorzelezyk, in earlier years personal sparring partner of famous German boxing star Max Schmeling, was also incarcerated in Auschwitz and was generally known in the camp. He has repeatedly been brought into the context of inmate executions, at which he is claimed to have assisted. In a sworn affidavit of Jan. 15, 1946, Gorzelezyk confirmed that Fritz Hirsch behaved decently towards his co-inmates in Auschwitz (p. 569). Apparently Hirsch had been accused by other inmates to have misbehaved in some way, as this was the case with many so-called Kapos (inmate supervisors). Although Gorzelezyk did not know Hirsch personally – how then can he make such a statement? - he defended Hirsch against such accusation, which during those immediate postwar times could, according to Gorzelezyk, not only lead to legal trouble caused by inmate organizations, but also to the refusal of food rations in starving Germany. Hirsch was well aware who buttered his bread. Shortly after Gorzelezyk wrote his letter of recommendation, Hirsch was employed by the VVN as a secretary.

### **Decency**

During the war, Alfred Korn had initially been incarcerated in the Plazow camp, where he enjoyed many liberties, because Plazow turned into a closed camp only as late as 1943. During his interrogation in 1959, he also stated that he had volunteered(!) to be transferred to the Auschwitz camp at the end of 1943, where he claims to have been treated decently by the SS guards. He had been interrogated by the Auschwitz Political Section once, but this did not have any consequences for him. Although he knew about cruelties in general due to camp chatter, he could not give any detailed accounts about them. The only concrete memory this witness claimed to have about atrocities are in regards to an alleged gassing in November 1944, that is, at a time when, according to official historiography, all gassing installations had already been decommissioned and were being dismantled.<sup>12</sup>

Witness Otto Locke reports how he had been mistreated by Boger on the "swing" – according to his account a simple rod put on two desks on either side in Boger's office. Interesting is his statement that he spent many weeks in the inmate hospital, partly due to a sickness he contracted during time he had to spend in the penal bunker, partly because of typhus. Locke also reports that from spring 1943 onward, Boger was behaving decently due to an order given by camp commander Liebehenschel, because it had been ordered that inmates may not be subjected to corporal punishment. According to Locke, Boger's bad reputation is a result of the temporary use of the "swing." Locke refused to file a criminal complaint against Boger.

### **Chief Propagandists**

Hermann Langbein and Dr. Franz Danimann of the communist Auschwitz Committee were interrogated on Jan. 27 and Jan. 9, 1959, respectively. 14 Considering the broad "knowledge" both must have acquired during their activities for this committee about the Auschwitz camp and all the rumors and legends surrounding it, one would expect detailed statements, yet their accounts are astonishingly short. Danimann describes himself as a member of the camp underground group "Kampfgruppe Auschwitz" (battle group Auschwitz), whose activity was probably much less the engagement in battles, but rather the spreading of propaganda, as the former Auschwitz inmate Bruno Baum described. 15

Both testimonies were given as a result of criminal complaints filed by the Auschwitz Committee against SS *Unterscharführer* Lachmann, who was accused by both Langbein and Danimann of having committed similar crimes as many other witnesses accused Boger of having committed. Thus, their move is a measure to expand the investigations to other suspects. Langbein, however, reports that he himself was once interrogated by Lachmann, but that he was treated decently by Lachmann.

Similar to Frau Rosenthal, the Dutch witness Spora Stark was also employed in the Political Section as a secretary. In contrast to Frau Rosenthal, however, she claims to have frequently seen inmates in a miserable condition, after they had been tortured under terrible screams on the "swing" in an adjacent room. <sup>16</sup> The secretaries themselves, however, are said to have been treated decently. She also insisted that she never saw the killing of an inmate with her own eyes, and about the alleged death "in the gas chambers" of many of the Jews, who had been deported to Auschwitz together with her, she knows

only from hearsay ("as I have learned"). In addition to that, she knows to list the names and addresses of a long list of other former secretary colleagues – all of them survivors, who were treated decently and who somehow kept in touch after the war.

Beginning on page 616 and right until the end of volume 4 of the investigation files, several testimonies of various Polish witnesses can be found, which altogether follow a similar pattern, that is, to accuse as many SS men as possible of as many crimes as possible in as little space as possible. Most of these testimonies are neither dated nor is a location given where they were made. A longer statement by Feliks Mylyk, however, was made on Aug. 28, 1947, in Auschwitz in front of the investigating judge Jan Sehn, one of the most prominent Stalinist Holocaust propagandists of the immediate postwar period in Poland. Thus, it may be concluded that all of these testimonies are mere translations of statements by witnesses who testified during Stalinist show trials in the immediate postwar era. Since all these statements are very superficial, I will not analyze them here.

#### **Notes**

- Filip Müller Eyewitness Auschwitz: Three Years in the Gas Chambers, Ivan R. Dee, Chicago 1979; cf. J. Graf Aussagenkritik in Auschwitz: Tätergeständnisse und Augenzeugen des Holocaust, Neue Visionen GmbH, Würenlos 1994, pp. 139-154.
- If not mentioned otherwise, all page numbers refer to: Staatsanwaltschaft beim LG Frankfurt (Main), Strafsache beim Schwurgericht Frankfurt (Main) gegen Baer und Andere wegen Mordes, ref. 4 Js 444/59; vol. 4, pp. 495-650.
- Even though Müller reports about shootings in the crematoria in his infamous book, that is, in the notorious section where he claims that the still warm flesh was cut out of the thighs and calves of recently shot inmates and thrown into buckets, where the muscles kept twitching so intensively that the buckets would move in jerky motions. This is, of course, impossible, the author of these lines, thus, nothing but a liar!
- <sup>4</sup> Cf. TR 1(4) (2003), pp. 470-472.
- The following information is taken from the protocol of the interrogation of Maryla Rosenthal of Feb. 21. and 22, 1959, pp. 507-515.
- <sup>6</sup> Op. cit.. (note 2), vol. 20, p. 3183.
- <sup>7</sup> *Ibid.*, pp. 3184f.
- Rebecca Elizabeth Wittmann, "Resistance Reconsidered: The Women of the Political Department at Auschwitz Birkenau," result report of the workshop "Jewish Resistance at the Concentration Camps," Center for Advanced

- Holocaust Studies, United States Holocaust Memorial Museum, 1999, in cooperation with scholars from the museums Auschwitz-Birkenau, Madjanek, and Theresienstadt;
- http://www3.sympatico.ca/mighty1/essays/wittmann.htm
- A. Rückerl, NS-Verbrechen vor Gericht, C. F. Müller, Heidelberg 1984, p. 256; U.-D. Oppitz, Strafverfahren und Strafvollstreckung bei NS-Gewaltverbrechen, Selbstverlag, Ulm 1979, pp. 113f., 239; H. Laternser, Die andere Seite im Auschwitzprozeβ 1963/65, Seewald, Stuttgart 1966.
- As further reading I recommend:
  - David F. Bjorklund (ed.), False-Memory Creation in Children and Adults: Theory, Research, and Implications, Lawrence Erlbaum Ass., Mahwah, NJ, 2000
  - Terence W. Campbell, Smoke and Mirrors: The Devastating Effect of False Sexual Abuse Claims, Insight Books, New York 1998
  - Tana Dineen, Manufacturing Victims: What the Psychology Industry Is Doing to People, R. Davies, Montréal 1996
  - Hans Jürgen Eysenck, Decline and fall of the Freudian empire, Penguin Books, Harmondsworth 1986
  - Eleanor Goldstein, Kevin Farmer (eds.), True Stories of False Memories, Social Issues Resources, Boca Raton, FL, 1993
  - Elizabeth F. Loftus, James M. Doyle, Eyewitness testimony: civil and criminal, 3rd ed., Lexis Law Pub., Charlottesville, VA, 1997
  - Elizabeth Loftus, Katherine Ketcham, The Myth of Repressed Memory: False Memories and Allegations of Sexual Abuse, St. Martin's Press, New York, 1994
  - Richard Ofshe, Making Monsters: False Memories, Psychotherapy, and Sexual Hysteria, 3rd ed., University of California Press, Berkeley, CA, 1996
  - Mark Pendergrast, Melody Gavigan, Victims of Memory: Sex Abuse Accusations and Shattered Lives, 2nd ed., Upper Access, Hinesburg, VT, 1996
  - Gary L. Wells, Elizabeth F. Loftus (eds.), Eyewitness testimony: psychological perspectives, Cambridge University Press, New York 1984
- Official historiography claims that older children where gassed in Chelmno, cf. http://www.lidice-memorial.cz/index\_uk.htm; regarding Chelmno cf. I. Weckert's article "What Was Kulmhof/Chelmno?" TR 1(4) (2003), pp. 400-412.
- <sup>12</sup> Interrogation of March 5, 1959, in Stuttgart, op. cit. (note . 2), pp. 571-576.
- <sup>13</sup> Interrogation of March 6, 1959, *ibid.*, pp. 578-584.
- <sup>14</sup> Ibid., pp. 588-589R (Danimann), 590-592 (Langbein). The interrogation took place in Vienna.
- Wir funken aus der Hölle," Deutsche Volkszeitung, July 31, 1945; cf. also Baum's account "Bericht über die Tätigkeit der KP im Konzentrationslager Auschwitz" of Juni 1945 in Vienna, Langbein Estate at the Dokumentationsarchiv des österreichischen Widerstandes, Vienna; Bruno Baum, Widerstand in Auschwitz, Kongress-Verlag, Ost-Berlin, 1949, pp. 34f.
- <sup>16</sup> Interrogated on Feb. 4, 1959, Antwerpen, *op. cit.* (note. 2), pp. 603-611.

## **Book Reviews**

## Rising Tide of Magic versus Reason

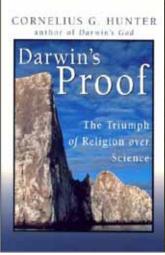
By Germar Rudolf

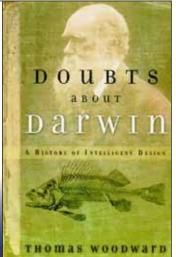
Cornelius G. Hunter, *Darwin's Proof. The Triumph of Religion over Science*, Brazos Press, Grand Rapids, MI, 2003, 168pp., hardcover, \$17.99

Thomas Woodward, *Doubts about Darwin. A History of Intelligent Design*; Baker Books, Grand Rapids, MI, 2003, 304 pp., hardcover, \$19.99

The battle over whether Darwin's theory of evolution is correct or if life was indeed created by a god is raging most intensively in the United States, where Christian fundamentalism flourishes as nowhere else in the world. Whereas Woodward's book merely gives an overview of the history of the contribution made by creationists, Hunter, as a molecular biophysicist, clearly takes sides and tries to prove that evolutionists are currently unable to explain many processes of life on a molecular level. In summary, basically all creationists say that because we haven't understood it, it must be of divine creation or origin. The battle front between scientists and creationists has been

shifting for some 2500 years now, since the inception of science by the Greeks. Each time something was understood as a result of scientific explanations, creationists had to take a step back. But they do not seem to get the message: If something is not scientifically explicable today, this does not mean it cannot be explained at all. And to turn the table on them: Science has long proved that most claims made in the bible are untenable in many regards, historically, logically, as well as scientifically. Hence, their the-





not offering an alternative explanation to the unexplained; they offer a belief system of miracles, wizards, and demons that has been refuted a thousand times. And since god's existence cannot be proven or refuted for principle reasons, their attempt to replace science with a creator is what is called pseudo-science. If god - provided he exists – at the very beginning of this world made such an imperfect creation that he has to permanently intervene with miracles to fix it, that is, if he is so fallible, then why do we

ory of creation, derived from the bible, is based exclusively(!) on a document which, from a scientific point of view, is probably the worst and least tenable piece of alleged non-fictional literature ever produced. The creationists' way of arguing is: If I do not know, I have to believe in what the bible says. But what if I happen to know, and it contradicts the bible, do I still have to believe in what the bible says and reject my knowledge? And if so, why? And if not, then why should I believe what the bible says where I do not know? The creationists are

call him almighty, omniscient god in the first place? And if science allows random changes at any time, location, and magnitude by a creator, that is, if it allows miracles contradicting all natural laws and rules as we know them, then why do we not abolish all sciences and go back to the stone age with all its superstitions, wizards, witches, demons, devils, goddesses, and fairies? That is the intellectual level of creationism. And I refuse to go there.

## Shades of Gray in a Dark History

By John Weir

Walter D. Kennedy, *Myths of American Slavery*, Pelican Publishing Company, Gretna LA 2003, 234 pp., hc, photos, addenda, notes, bibliography and index, \$24.95

"Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with the sincerity of heart, fearing the Lord."

Colossians 3:22

"Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven."

Colossians 4:1

In the last decade, the politics of guilt has proven successful in redistributing billions of dollars from collectively guilty classes to spokesmen for a collective victim class. Following on that success, other self-described victim groups have been looking for ways to join the successful shakedown artists at the "reparations" trough.

One group looking to imitate the most successful shakedown artists of the last decade is the American Negro lobby, which is working to convince anyone who is willing to listen that, seven generations since slavery was ended by the bloodiest and costliest war in American history, the descendants of slaves should be compensated for work done by their ancestors. These self-declared representatives of America's "victim class"

are looking to private corporations and public institutions for recognition of their grievances and compensation for imagined losses.

It is amazing that anyone takes the slave reparations lobby seriously, but a precedent has been set by the Holocaust industry, led by Edgar Bronfman and the World Jewish Congress, in the 1990s. Since the possibility that huge settlements might be obtained through American courts no matter how frivolous the claim, it is no surprise that the professional publicity seekers, lawyers, and extortionists who have exhausted the income stream from the decades-old civil rights movement are looking for new ways to make money for themselves. The U.S. government, for its part, has cooperated in portraying Southern slavery in the worst possible light. Slavery is to the American Civil War what the Holocaust has become to World War II: a convenient, after-the-fact excuse for the barbaric behavior of the victors.

With the slavery reparations movement in mind, Walter Kennedy expands upon ground covered in his other book, *The South Was Right! Myths of American Slavery* presents slavery as a worldwide phenomenon, as old as recorded history, that was practiced nearly everywhere. People became slaves through war and by birth. They were traded from biblical times and before.

Slavery came to North America with Europe's earliest settlers and before that was practiced by the American Indians, who enslaved each other. For example, Pequot Indians, after losing a war to Massachusetts colonists in 1637, were enslaved and sold to sugar plantations in the Caribbean. Negro slavery in New England started even earlier when Dutch colonists introduced the practice to what would later become New York in 1626. Slavery later became too expensive to keep in the Northern states, and slavery was abolished in the states where it was first established. In order to recover their investment, slave owners sold their slaves to masters in the South, where cotton production made slavery a perceived necessity.

The American movement to end slavery, Kennedy notes, had many members in the South, where the effort focused on cooperating with slave owners in finding ways to end the practice in a manner fair to all parties involved. The abolitionist movement that was formed in the early nineteenth century held a different view, and promoted more radical solutions for ending the South's "peculiar institution." The abolitionist view was that slavery was a sin and had to be ended. Since the slave

owner was a sinner, compensation for the loss of slave property through emancipation was out of the question.

The rise of the abolitionist movement changed the effort to end slavery in the United States from a cooperative to an adversarial one. Southerners became defensive and defiant toward Northern abolitionists who condemned them as sinners for owning slaves, no matter how the slaves themselves were being treated. Southerners viewed the revolution in Haiti, which saw the genocide of the French by African slaves, as an event that might repeat itself in the South. Abolitionists saw this as a possibility as well: Extremists such as John Brown worked to foment just such a revolt—further polarizing the situation.

Kennedy's *Myths* discusses the antebellum debate over whether slavery was in itself sinful. Abolitionist and Christian leaders hotly argued the issue in forums

and newspapers of the day. Since the Bible was the chief source to consult on matters of sin, pro-slavery ministers of the day pointed out that nowhere in the bible was slavery itself condemned as sinful. There, the master-slave relationship was treated as a family relationship similar to other family relationships. Fathers had responsibilities to their offspring and children to their parents. Likewise, slaves owed loyalty to their masters, and masters were obligated to treat slaves justly.

The abolitionists countered with non-biblical arguments concerning the indignity of slavery. The frequent abuse of slaves made the sinfulness of the practice self-evident. This argument was countered with the observation that spousal abuse didn't make the institution of marriage sinful. Sin within the structure of the relationship did not make the relationship itself a sin. The Yankee abolitionist movement, Kennedy concludes, was not based on Christian teachings, but rather, a social movement with a different pedigree.

After presenting the history of slavery in America and the rise of the Radical Abolitionists, *Myths* surveys the conditions under which blacks lived in America before 1860. Masters, Kennedy notes, were obligated to provide food, clothing, shelter, training, and employment to their slaves. They were also responsible for providing for the children of slaves and for elderly slaves. Christian slave owners did not own them body and soul. They owned only the slaves' labor. The rest belonged to God. Free blacks, on the other hand, were on their own.

States that outlawed slavery also discouraged free blacks from settling in them. Whites in Northern states resented the presence of blacks, and state legislatures passed laws restricting land ownership from them. Free blacks, it was noted, were free to starve. Most who supported the abolition of slavery also backed the repatriation of the Negro to Africa, or resettlement elsewhere outside North America.

The life of the slave, on the other hand, was not always so bad. Some slaves were allowed to moonlight, earning their own

money for luxury items to supplement the necessities provided for them by the master. Their lot was, nevertheless, slavery – even if it was sometimes a comfortable existence. Like the moral of Aesop's fable of the wolf and the dog illustrates: Better starve free than be a fat slave. (See: www.pacificnet.net/

~johnr/cgi/aesop1.cgi?sel&TheDogandth eWolf)

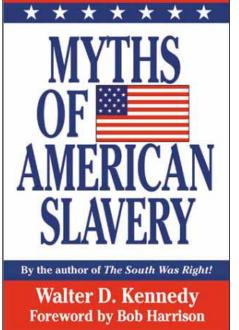
The biggest political myth surrounding Southern slavery, in the opinion of this reviewer, is that the secession of the South was motivated by the desire to preserve slavery in response to the election of an abolitionist president in 1860. That is, that the South fought to keep blacks enslaved and the North went to war to free them. If this is true, it presents a puzzle that is seldom discussed: How could the South claim its freedom from the Union formed by the U.S. Constitution while not recognizing a slave's right to be free

not recognizing a slave's right to be free from a master? On the other hand, how could the U.S. government recognize the right of the slave to be free from the coercion of the master while dismissing the right of a state to leave its voluntary bond with the Union?

Kennedy exposes the premise of Southern secession over slavery to be a false one. The South seceded over taxes. The North went to war to collect them. Slavery was protected by the U.S. Constitution when States started seceding from the Union. The president did not have the authority to end slavery, even if he wanted to end it. But that is not as sexy or as altruistic as a desire to spread freedom or to preserve the Union. Nor does it make for exciting slogans like "Southern rights." In politics, sexy reasons trump real reasons.

Later generations are left to sort through the rhetoric to discover the truth.

Finally, Kennedy discusses the legacy of American slavery. It continues as an issue that generates rhetoric designed to di-



vide America by race and by region. Professional agitators and shakedown artists look to profit from possible "reparations," while politicians hope to gain support by apologizing for America's slave past. America, the author argues, owes neither reparations nor apologies. Compared to the typical sub-Saharan African of today, black Americans come out ahead by every measure. Blacks in the United States, rather than suffering from their slave ancestry, have benefited from it.

While Kennedy presents his arguments in a well-organized manner and backs his position with facts, the book's tone suffers when the author complains about "liberals" and "the media" not presenting the facts. Though he is correct in his assessment of how the history of American slavery is distorted and used as a political wedge, his rhetoric comes across as

whiney, if not paranoid. *Myths* is the weaker for it. The reader knows that it is the victor's view that becomes official history, and that the defeated must suffer these distortions until his day comes, or he disappears and the political utility of an historical myth ends. There is no use complaining about it. Present the facts and await your turn. That is all that can be done.

Myths of American Slavery is worth reading, but it should be read with other works which frankly discuss the issues that caused the South to secede and Lincoln to go to war to prevent that. In conjunction with works better informed on the causes of secession, Myths of American Slavery can add depth to an understanding of the roles of both slavery and the Civil War in America's current political mythology.

# Stalin against the Jews – "Criminals in White Coats"

By Daniel Michaels

Jonathan Brent, Vladimir Naumov, Stalin's Last Crime. The Plot Against the Jewish Doctors, 1948-1953, Perennial, New York 2004, 416 pp., pb., \$14.95

Coauthored by researchers Jonathan Brent and Vladimir Naumov, *Stalin's Last Crime* covers the period from 1948 to Stalin's death in March 1953, with special emphasis on the Jewish Doctors' Plot.<sup>1</sup> Simply put, Stalin claimed that Jewish doctors, under American direction, were deliberately and systematically killing off Soviet leaders by falsely and wrongly diagnosing their ailments, thereby causing their deaths. The press media referred to the accused as "criminals in white coats."

Exploiting pertinent documents newly obtained from Soviet archives, the authors examine Stalin's relations with Soviet Jews, the dictator's plans to launch a major purge aimed at pre-

paring the Soviet Union for a confrontation with the United States, his distrust of Soviet Jews and use of them as the centerpiece of his purge, and, finally, the tyrant's convenient death just before his plans could be executed. The "Doctors' Plot," the authors contend convincingly, was merely a pretext Stalin used to undertake another major purge.

The authors are well qualified and positioned to make such a study. Naumov is a long-time member of the Institute of USSR History and the USSR Academy of Sciences,<sup>2</sup> while Brent is the editorial director of the Yale University Press and the ambitious Annals of Communism series.<sup>3</sup> Naumov's and Brent's work provides an incisive study of Stalin's mentality and *modus operandi* as well as his infamous ruthlessness and cruelty.

The international background to the Doctors' Plot was threatening indeed. By

1948 the Cold War had begun; the Berlin blockade took place in 1948-49; the Soviets exploded their first uranium bomb in 1949; the Marshal Plan and the NATO pact were introduced in Europe; the Korean War erupted in June 1950; but most significant to the unfolding Doctors' Plot, the state of Israel had been founded in May 1948.

To Stalin's dismay, some ten thousand Jews celebrated the event at a public service in the Moscow Choral Synagogue. When Golda Meir visited Moscow in 1948, thousands of Soviet Jews filled the streets and crammed the Moscow synagogue shouting "The people of Israel lives!" This, together with public displays of Zionist fervor among Soviet Jews, stoked Stalin's distrust of Jews and his concern as to where their true allegiance lay.

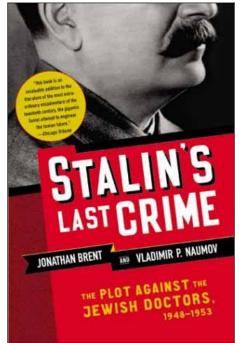
Although the new state was recognized immediately by both

the USSR and the USA, the sympathy of United States officials towards Israel was genuine. Stalin, on the other hand, was secretly hoping that the presence of a Jewish state in the Near East would disrupt British rule in that part of the world.

Meanwhile, as the authors write, Jews occupied many important positions in Soviet society:

"Jews had advanced with extraordinary speed from second-class citizens in Tsarist Russia to the plenipotentiaries of a great world power [...] through the system they rose to the top and exercised more real power in the Soviet Union than Jews had for nearly two millennia anywhere else in the world." (p. 331)

The Doctors' Plot began with the death from heart disease of Politburo member Andrei Zhdanov in 1948, which was caused, Stalin insisted, by negligent medical treatment by Jewish physicians.



Zhdanov had been a member of the Central Committee and had been charged with monitoring the orthodoxy and purity of Communist cultural life. He was thought to be a favorite of Stalin and even a possible successor. His son Yuri was married to Stalin's daughter. But a complicating factor was that both Zhdanov senior and junior were on the record for having criticized T. Lysenko's theories in agriculture, maintaining that acquired characteristics could be inherited. This infuriated Stalin who supported Lysenko and had called him the "coryphaeus of vanguard science." Thus, there are doubts as to what extent Stalin really favored Zhdanov.

Zhdanov had been treated by P. Yegorov, V. Vasilenko, and G. Mayorov, all highly regarded specialists in the Kremlin Hospital. Stalin's personal physician, V. Vinogradov, was also been called in for consultation.

Zhdanov's doctors differed in their diagnosis and treatment of their prominent patient. Lydia Timashuk, head of the EKG department in the hospital, prescribed extended bed rest after Zhdanov suffered an infract, while his three attending physicians did not believe his condition was grave and encouraged him to stay active and even to take long walks. After Zhdanov died, Timashuk, alarmed at what she considered improper treatment by his doctors, wrote directly to Stalin, who apparently kept her letter in the archives for future use.

In an attempt to determine objectively whether the treatment of the attending physicians or that of the EKG specialist was correct, the authors called upon Dr. Lawrence Cohen at Yale University School of Medicine to examine the medical records. Because the records seemed inconclusive and ambiguous, Dr. Cohen was forced to render a Solomonic decision to the effect that the attending physicians had administered properly, but that Timashuk was not wrong either because, after all, the patient had died.

It was later learned that Yegorov, Vinogradov, Vasilenko, and Miorov had also treated other Communist leaders who died under their care, including Georgi Dimitrov, the Bulgarian premier. Since only one of the accused doctors was Jewish, Stalin had to widen his net.

In November 1950 another Jewish physician, Dr. Yakov Etinger, was arrested for uttering anti-Soviet thoughts to his friends and family. He had been a member of the consulting team with whom Dr. Vinogradov had met two years earlier. V. S. Abakumov, then minister of state security, described Etinger as "a typical Jew who spoke with an accent." (p. 93).

Etinger, who had a brother living in Israel, had received his medical training in Berlin before World War I, and had visited the United States in the 1920s, made an ideal target for Stalin. I. S. Fefer, a Jewish prisoner, linked Etinger to the Jewish Anti-Fascist Committee (JAC), and within a short period of time M. D. Ryumin, deputy minister MGB (Ministry of State Security) and head of Investigative Unit for Especially Important Cases, presented Etinger's confession to Stalin. At the same time, Ryumin informed Stalin that Abakumov, the head of the MGB, was himself a traitor to the Soviet Union. (p. 115). Stalin could now purge the MGB together with the Jews.

Etinger also "confessed" to shortening the life of A. S. Shcherbakov, head of the Chief Political Directorate of the Red Army, in 1945. Eventually, all the doctors confessed to what-

ever they thought Stalin wanted to hear. Years later, Khrushchev sardonically joked that the interrogators had gotten poor Dr. Vinogradov to go so far as to confess it was he who had written *Eugene Onegin* (p. 87)

Etinger died in Lefortovo prison in 1952, the same year Stalin had Fefer shot. Abakumov had been arrested in July 1951 and eventually executed in December 1954. S. D. Ignatiev was appointed to replace Abakumov as head of the MGB. Ignatiev would be one of the few to survive the aftermath of the Doctors' Plot.

Stalin held Ryumin in high regard. He told the Central Committee (CC):

"I have continually said that Ryumin is an honorable man and a communist, he helps the Central Committee uncover serious crimes in the MGB, but he, the poor fellow, has not found support among you and this is because I appointed him despite your objections. Ryumin is excellent, and I demand that you listen to him and take him closer to yourself. Keep in mind – I don't trust the old workers in the MGB very much." (p. 135)

Ryumin was of the opinion that Jews constituted a nation of spies and had broken off all his contacts with Jewish assistants in the MGB (p. 173). He was a tough interrogator who would sarcastically inform his prisoners of their "rights" with the statement:

"The question of your guilt is decided by the fact of your arrest, and I do not wish to hear any kind of conversation."

But even Ryumin could not satisfy Stalin's demand for confessions that would directly link certain Jews and members of the JAC to American intelligence. In the dictator's mind, Jews were inextricably bound up with America. Whoever was Jewish was for America, and whoever was for America was Jewish, or had become influenced by Jews. Stalin demanded that the MGB provide the evidence he needed to gain the approbation of the Soviet masses for the mass arrests he was about to order. (p. 180)

He further ordered that all documents pertaining to the Doctors' Plot be sent to him directly so that, as he put it, "we ourselves will be able to determine what is true and what is not true." (p. 130)

Stalin grew increasingly angry when the MGB failed to provide the confessions he wanted. In December 1952, a few months before his death, he ranted to the CC:

"Here, look at you – blind men, kittens, you don't see the enemy; what will you do without me – the country will perish because you are not able to recognize the enemy [...] Every Jew is a potential spy for the United States." (p. 171) Frustrated at his failure to obtain the confessions he needed,

Frustrated at his failure to obtain the confessions he needed, he instructed Ignatiev and Ryumin:

"Beat them! Beat them with deathblows. What are you? You work like waiters in white gloves. If you want to be Chekists, take off your gloves."

Between 1948 and 1952 thousands of Jewish intellectuals, scientists, political leaders, state security personnel, and other professionals were arrested, interrogated, imprisoned, or discharged from their duties. In July 1951 Stalin ordered an inquiry into corruption and mismanagement in the MGB, resulting in the expulsion of many leading personnel, most of whom

were Jewish. Stalin ordered the arrest of all Jewish colonels and generals in the MGB, and a total of some 50 senior officers and generals were taken in to custody. (p. 102) In 1952 Stalin told Ignatiev bluntly his opinion of the MGB officers:

"Chekists can see nothing beyond their own noses [...] they are degenerating into ordinary nincompoops, and [...] they don't want to fulfill the directive of the Central Committee." (p. 134)

Finally, in November 1952, the physician M. Vovsi, former chief therapist of the Red Army and an associate of Vinogradov, was arrested for his involvement with the unsuccessful treatment of Dimitrov. A cousin of Solomon Mikhoels, head of the JAC, he gave his interrogators the confession they wanted. He testified that Mikhoels had been a Jewish bourgeois nationalist and that the JAC was indeed under the direction of Anglo-American agents. The link between Vovsi and Vinogradov extended the plot horizontally into the entire network of medicine and Jewish intellectual life in the Soviet Union, and ultimately, through Mikhoels and the JAC, across the world to America. (p. 233). Stalin had what he wanted.

Strangely, at this juncture (November 13) the Central Committee removed Ryumin from his position in the MGB on the grounds that he was "unequal to the task." Whether Stalin ordered or even knew of this decision is not known. On November 14, Ignatiev had a heart attack and did not return to work until January 1953. Meanwhile, Jewish professionals were arrested, prisoners were beaten, and confessions multiplied. S. A. Goglidze, a close associate of Beria, was put in charge of the investigation of the Doctors' Plot.

Twelve days after Stalin's death, Ryumin was arrested by the dictator's successors; he was executed in 1954. Goglidze was executed in December 1953 together with Beria. Ignatiev was permitted to retire.

Solomon Mikhoels, founder of the Moscow Yiddish Theater and head of the Jewish Anti-Fascist Committee, died in an accident under suspicious circumstances in January 1948. In August 1952 fourteen members of the JAC were convicted of anti-Soviet activity in the service of American intelligence. They were put before the firing squad. On August 12, 1952, 15 Jewish intellectuals were arrested and put on trial. Thirteen of the defendants were executed in Moscow's Lubyanka prison, another died in prison and the remaining defendant received a long prison sentence. All were guilty of having been members of the JAC. All were dedicated, veteran Soviet communists

In the months between October 1952 and February 1953, scores of Jewish doctors were arrested amidst rumors that Jewish doctors were poisoning not just officials in the Party, but Russian children as well. On January 13, 1953, the official publication reporting a widespread Jewish conspiracy in the medical profession was responsible for the deaths of several Soviet leaders and foreign communists appeared. It read:

"The Arrest of a Group of Killer Doctors

Some time ago organs of state security uncovered a terrorist group of doctors who planned to shorten the lives of leading figures in the Soviet Union by harmful treatment.

Among members in this group were: Professor M. S. Vovsi, a therapist; Professor V. N. Vinogradov, a therapist; Professor M. B. Kogan, a therapist; Professor B. B. Kogan,

a therapist; Professor P. I. Yegorov, a therapist; Professor A. I. Feldman, an otolaryngologist; Professor Y. G. Etinger, a therapist; Professor A. M. Grinstein, a neuropathologist; and I. Mairorov, a therapist.

Documents and investigations conducted by medical experts have established that the criminals – hidden enemies of the people – carried out harmful treatment on their patients, thereby undermining their health.

The investigation established that members of the terrorist gang, by using their position as physicians and betraying the trust of their patients, deliberately and maliciously undermined the health of the latter, intentionally ignored objective studies of the patients, made wrong diagnoses that were not suitable for the actual nature of their illnesses, and then, by incorrect treatment, killed them.

The criminals confessed that in the case of Comrade A. A. Zhdanov they wrongly diagnosed his illness, concealed his myocardial infarct, prescribed a regimen that was totally inappropriate to his grave illness, and in this way killed Comrade Zhdanov. The investigation established that the criminals also shortened the life of Comrade A. S. Shcherbakov, by incorrectly treating him with very potent medicines, putting him on a fatal regimen, and in this way brought on his death.

These criminal doctors sought primarily to ruin the health of leading Soviet military cadres, incapacitate them, and thereby weaken the defense of the country. They tried to incapacitate Marshal A. M. Vasilevskiy, Marshal L. A. Govorov, Marshal I. S. Konev, General of the Army S.M. Shtemenko, Admiral G. I. Levchenko, and others. However, their arrest upset their evil plans and the criminals were not able to achieve their aims.

It has been established that all these killer doctors, these monsters who trod underfoot the holy banner of science and defiled the honor of men of science, were in the pay of foreign intelligence services.

Most of the members of this terrorist gang were associated with the international Jewish bourgeois nationalistic organization 'Joint,' created by American intelligence ostensibly to provide material aid to Jews in other countries. Actually, this organization, operating under the direction of American intelligence, carried out widespread espionage, terrorist and other subversive activities in several countries, including the Soviet Union. Vovsi told the investigation that he had received a directive 'to exterminate the foremost cadres in the USSR' from the 'Joint' organization in the United States through Doctor Shimeliovich in Moscow and the Jewish bourgeois nationalist, Mikhoels."

The Pravda article omitted the names of Russian physicians as well as other Jewish doctors who were also arrested. Another TASS report added additional accusations:

"Spies and Murderers under the Mask of Doctors

[...] The unmasking of the band of doctor-poisoners dealt a shattering blow to the American-English instigators of war...The whole world can now see once again the true face of the slave master—cannibals from the USA and England...The bosses of the USA and their English 'junior partners' know that success in ruling another country can-

not be achieved by peaceful means. Feverishly preparing for a new world war, they urgently sent their spies into the rear of the USSR and into the countries of the Peoples Democracy; they attempted to implement what the Hitlerites had failed to do – to create in the USSR their own subversive 'fifth column.' [...] It is also true that, besides these enemies, we still have another, namely, the lack of vigilance among our people. Have no doubt but that when there is a lack of vigilance, there will be subversion. Consequently, to eliminate sabotage, vigilance must be restored in our ranks."

In February 1953, amidst rumors that a trial of the 'conspirators' was about to begin and that four new MVD concentration camps were to built in Kazakhstan, Komi, and Irkutsk, a group of 58 Soviet Jewish intellectuals composed a letter to Stalin criticizing Israel as a typical bourgeois state favoring capitalists and exploiting the working man. They wrote:

"Further, isn't it true that the international Zionist organization 'Joint' that defends the interests of Jews is affiliated with American intelligence? As is known, not long ago in the USSR the espionage group of doctor-murderers was uncovered in the USSR. The criminals, among whom the majority consisted of Jewish bourgeois nationalists, were recruited by the 'Joint' – M. Vovsi, M. Kogan, B. Kogan, A. Feldman, Y. Etinger, A. Grinstein. They set as their aim to sabotage the treatment and to cut short the life of leaders of the Soviet Union, to disable the leading cadres of the Soviet Army and moreover to undermine the defense of the country. Only people without honor and conscience, having sold their souls and bodies to imperialism would commit such monstrous crimes."

Although the letter never appeared in *Pravda*, it was published in *Istochnik* in 1997 (p. 300). The propagandist Ilya Ehrenburg, the authors write, "seemed to have been ready to play the age-old, hopeless role of court Jew, a willing servitor with the illusion or hope of exerting a moderating influence." In a separate letter Ehrenburg wrote that the only solution to the Jewish question was complete assimilation in Russian society, which was urgently necessary in the struggle against American and Zionist propaganda that attempted to isolate people of Jewish nationality (p. 305).

Less than 60 days after publication of these TASS reports and two weeks before the accused doctors were to go to trial, Stalin was dead. Within a few months most of Stalin's henchmen in the purge were dead or exiled. Eventually, Khrushchev took complete control.

Of the circumstances of Stalin's death, the authors say little. They, of course, are aware of various theories suggesting that the dictator was murdered, specifically, poisoned by Beria. Indeed, they even quote Molotov's claim that Beria had been responsible for Stalin's death. On May 1, 1953, Beria boasted:

"I did him in! I saved all of you."

One of the most telling documents the authors introduce is entitled "The History of the Illness of J. V. Stalin, from March 2 to 5, 1953."

"It had apparently rested in the archives unread and unpublished for fifty years. It contradicts most of the eyewitness testimony and reveals information not previously reported. The report states that 'on the night of 2 March 1953, Comrade Stalin experienced a sudden loss of consciousness, and paralysis of the right hand leg developed, and that Stalin had vomited blood and that there was blood in his urine and stomach. At one point all references to stomach hemorrhaging were deleted from the report. Such hemorrhaging could have been induced by an anticoagulant, like warfarin, being administered."

Just recently, in March 2003, Brent announced in an interview that two physicians at Yale University, a neurosurgeon and a cardiologist, concluded from the medical evidence that the cause of Stalin's death was either most probably cerebral hemorrhage or warfarin poisoning. Some have noted that Stalin's death on March 1 coincided with the holiday of Purim, precisely as he was in the midst of planning to deport or annihilate two to four million Jews.<sup>5</sup>

Twelve weeks later, on April 6, *Pravda* published a new article under the headline "Soviet Socialist Law Is Inviolable." The doctors, it said, had been arrested without any legal basis and that overzealous investigators, "remote from the people, from the Party [...] had forgotten that they are servants of the people and duty bound to guard Soviet law." Following the dictator's death, the core group of 37 doctors and their wives was released from prison.

Among the very few individuals Stalin trusted in his last years were N. Poskrebyshev, the dictator's secretary and deputy head of the secret sector of the Central Committee, N. S. Vlasik, head of the Main Directorate of the MGB Guards, both long-standing friends, and M. D. Ryumin. By the time of Stalin's death, all had put distance between themselves and Stalin. Eventually, in 1953, Poskrebyshev was exiled to the village in which he was born and prohibited ever to leave it; Ryumin was executed in 1954, and Vlasik was finally arrested in 1955 and exiled to Krasnoyarsk.

#### Reviewer's Critique

As the subtitle of the book (The Plot against the Jewish Doctors) indicates, the authors presume from the outset that Stalin created the threat to his regime out of whole cloth and then proceeded to invent incidents to justify his planned purge. Then, the authors contend, Stalin gathered several such suspect instances and extended the base to declare a group conspiracy and ultimately a threat to his regime. While the authors are undoubtedly correct that the accusations against the Jewish doctors were ungrounded and unfair, the dictator, in the reviewer's opinion, merely used the idea of a Jewish doctors' conspiracy to gain the support of the people, whose antipathy towards the privileged position of Jews in the Soviet Union was well known, in order to move forward with a major purge in which he intended to remove the remnants of the old Bolsheviks, rejuvenate the Party, relocate many Jews out of the cities and into the countryside, and nullify a real threat, as he saw it: Jewish internationalism and Zionist connections with the United States.

The creation of the state of Israel and the unrestrained sympathy of Soviet Jews with that event did threaten Stalin's closed society in several ways. First, many Soviet Jews did have relatives in the United States and would soon have them in Israel.

Second, Stalin could not permit Soviet Jews to publicly take pride and exalt in their own heritage, people, and nation while occupying influential positions in the Soviet Union, which held that all nationalisms and all nationalistic sentiments were anathema. The goal of the Soviet Union was to create *homo sovieticus*, a creature devoid of heritage and history. The Jews could not have it both ways: they could not be nationalists and communists at the same time.

Particularly useful in following the unfolding of this complicated plot are the Glossary of Names and Organizations and the Chronology of the Doctors Plan at the back of the book. The chronology, however, fails to mention several important events that foretold a grim future, namely, that on February 9, 1952, the main offices of the Soviet legation in Tel Aviv had been bombed and on February 11, the USSR severed diplomatic relations with Israel. On February 13, Moscow radio reported the death of Lev Zaharovich Mekhlis, one of two Jewish members on the CC. The story of the plot is difficult to follow because of the many instances of contradictory and inaccurate testimony on the part of the participants – as one would expect from a country without the rule of law, inhabited by people without any ethical or moral standards.

Notwithstanding the many obvious positive contributions the book makes to understanding the background of Stalin's frustrated plans for a major purge, the authors still – in this reviewer's mind – draw some very wrong conclusions, namely, 1) that Stalin's innate anti-Semitism drove him to the purge; 2) the implication that many of those Stalin had imprisoned were innocent lambs, who were "better" Communists than he; and 3) that the tyrant was irrationally planning to attack the United States.

As the authors are well aware, politics in the Soviet Union has always been a blood sport based on the simple principle of "kto kogo" (who takes out whom). In this reviewer's opinion, the concept of "anti-Semitism" cannot really be applied to Stalin. As late as 1948, Jews accounted for 40 of the 190 Stalin Prize recipients. Stalin did not discriminate racially in finding enemies. He administered the same punishment – death – to Russians, Ukrainians, Chechens, Tatars, or any other nationality he considered to be a threat to his rule, consistent with his crude but effective policy of "no person, no problem." Even Trotsky never accused Stalin of anti-Jewish malice, and Stalin himself had condemned anti-Semitism as an ugly phenomenon and warned that active anti-Semitism would carry the death penalty.

As for the question of rehabilitation, it can be said that many of those he imprisoned, whether Trotskyites or those embracing other forms of Communism who rejected and damned Stalin, but still professed another brand of Communism, will find little sympathy outside of the Marxist world.

And the third point, namely the contention of the authors that Stalin planned to brazenly attack the United States, must be rejected as most unlikely. Of course, Stalin was preparing for a nuclear war just as we were. But if anything, the dictator's me-

ticulous planning and extreme caution would have prevented him from such a rash undertaking. For example, in the Korean War Stalin withdrew all Soviet military advisers (except Soviet pilots who continued to fly for North Korea until the end). Stalin said of this:

"It's too dangerous to keep our advisers there. They might be taken prisoner. We don't want there to be evidence for accusing us of taking part in this business. It's Kim-Ilsung's affair." (p. 103)<sup>7</sup>

Moreover, it was not Stalin but Khrushchev and his associates who brought the world close to a nuclear conflagration when they secretly introduced Soviet missiles into Cuba capable of firing nuclear warheads. Stalin's caution would have prevented him undertaking such a dangerous move.

Ironically, in this reviewer's opinion, it was precisely Stalin's meticulous, long-term cautious planning, and patience – normally a virtue – that proved his undoing. Just as his preparations for an attack on Germany had dragged out a bit too long, permitting the Germans to launch a preemptive strike before the plans could be realized, so too in the case of the tyrant's last attempted purge, the dictator did not move swiftly enough, giving the intended victims time to take preventive action.

#### **Notes**

- Jonathan Brent & Vladimir Pavlovich Naumov, Stalin's Last Crime: the Plot against the Jewish Doctors, 1948-1953, HarperCollins, New York 2003, 402 pp.
- One of Naumov's earliest (1968) works was The Soviet Intelligentsia: Formation and Growth 1917-1965. In 1998 Naumov, with L. Reshin, edited and compiled the two-volume work on World War II called 1941, and in 2001, together with A. Lozovskii and J. Rubenstein, he published The Jewish Anti-Fascist Committee in the USSR: Courts Martial and Courts of Inquiry, which was published as part of the Annals of Communism series. Naumov has long been active in the rehabilitation of past victims of Stalinist purges.
- Brent is currently involved in editing the Yale series The Annals of Communism which will comprise 25 volumes on the history of the Soviet Union. The latest book in the series, *Spain Betrayed: The Soviet Union in the Spanish Civil War*, shows how from the very beginning the Soviets had no intention of supporting the republic. The republic was merely a front for the establishment of Soviet power in Western Europe.
- Madison Capital Times, Madison, Wisconsin, March 6, 2003, p. 2A. Warfarin is an anticoagulant developed at the University of Wisconsin. It is also used as a rat poison that causes vermin to bleed to death.
- Alexander Rashin, Why Didn't Stalin Kill All the Jews? Liberty Publishing House.
- Robert Logan, "Was Josef Stalin Murdered?," The Barnes Review, March/April, 2003, pp. 35-40.
- Unrelated to the Doctors' Plot, but indicative of Stalin's fears, is a case the authors describe that involved a White Russian émigré, I. Varfolomeyev, in the Far East who, working for American intelligence, was apprehended trying to obtain information of Sino-Soviet relations. Later, during the Korean War he, together with P. Rogalsky, said to be an American agent, was involved in obtaining information on the disposition of North Korean forces and in estimating the extent of Soviet aid to North Korea. During his interrogation, Varfolomeyev said that President Truman had approved the "Plan of the Internal Blow," a plot to fire five tactical nuclear devices at the Kremlin. This impossible concoction satisfied Stalin that the United States was planning nuclear war. Varfolomeyev was eventually executed by Stalin's successors in the process of removing all vestiges of the foiled purge.

# The Influence of Air Power upon History

By Scott L. Smith

Walter J. Boyne, *The Influence of Air Power upon History*, Pelican Publishing, Gretna 2003, 447 pp., hardcover, \$29.95

Walter J. Boyne is a retired U.S. Air Force colonel and command pilot, the author of thirty-six nonfiction works and five novels on the subject of airpower. Boyne strives to detail the history of airpower, and in turn the historical significance and decisiveness of combat aviation, from the Wright brothers to the Gulf War. He also includes an appendix at the end on the history of the military balloon from its use by the French Army in 1794 to the Zeppelins of the twentieth century. The book is a wonderful read and packs a lot of detail into its pages, attempt-

ing the challenging task of cataloging every decisive event in military aviation. Sometimes, in this reviewer's opinion, Boyne is too quick to see his own military arm as crucial, and suffers from a standard military myopia in political affairs. Where Clemenceau once observed that war is too important to leave to the generals, Boyne would disagree and boldly assert that airpower, when properly applied, wins campaigns—though it is no match for political shortsightedness. Bomber Harris could not have agreed more.

The most important concept is that airpower must win "command of the air." This is the function of fighter or pursuit aircraft. The nation or coalition that has aerial supremacy can then make the world its oyster. But airpower advocates have usually oversold their art and relied upon technical showmanship, promising politicians much more than could really be delivered. No expensive gunboats? No dirty trench warfare? Airpower's barnstormers

answered that they alone could win wars; but they rarely got the (staggering) resources from their governments needed to implement such panaceas. Even the history of the first French balloon corps showed that airpower relies upon an elaborate infrastructure of technically trained men and professional support staff as well as military commanders who understand the potentials and limitations of such new weapons. Military ballooning in the American Civil War saw wide-scale use, but it was never run on a professional military or scientific basis and simply collapsed into irrelevance.

The constant history of airpower is one of "airpower misapplied" by zealous adherents and misunderstanding politicians, according to Boyne, as well as one of exaggerated public perceptions. Long before the First World War the British public was seeing a phantom menace from German Zeppelins, much like the UFO sightings of later generations. Upon the outbreak of war, this led the First Lord of the Admiralty, Winston S.

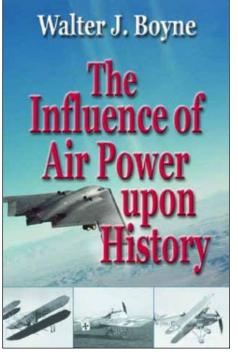
Churchill, to use the Royal Naval Air Service in the first strategic bombardments of history against German Zeppelin sheds in 1914, thus prompting the Kaiser to rescind his prohibition against using these fragile naval reconnaissance craft for bombing his royal cousins. Strategic bombardments by both sides in WWI were not decisive but they left enormous political implications. Airpower has a history of self-fulfilled prophecies. The Luftwaffe, for example, was perhaps at the height of its power before it ever engaged the enemy in combat. Germany's formerly clandestine saber of national will rumbled overhead friendly crowds and awestruck foreign observers. The Guernica propaganda of Luftwaffe terror bombing from the Spanish Civil War inadvertently influenced Munich in Hitler's favor, and so

on, until the airpower torch was passed to the Allied bombardiers and the atomic age. The Allied "bomber mafia" continued to grope for the proper application of their craft, and upon success in WWII and preventing defeat on the ground in Korea, the wheel came full circle with the Vietnam War—the textbook case of the misapplication of airpower by politicians McNamara and Johnson, according to Boyne. Warriors are seldom diplomats and they have little appreciation for the use of their business to "send messages" to an enemy that nobody understands.

Boyne's zeal and optimism for the future of airpower encourages one to hold fast to the principles he has outlined, as Mahan and his followers did earlier for sea power. Airpower is a jealous god, but so long as one respects the proper caveats it holds unfathomable promise. And Boyne really should have ended the book crisply on that optimistic note with the end of the Vietnam War; for the bedaz-

zlement of airpower in the First Gulf War (and beyond) is a complicated subject for a quick glossing that almost undermines his earlier thesis. The unfortunate impression we are left with is that at last airpower is understood by military pennypinchers and even inept politicians, who are more inclined than ever to speak loudly and wield the big airpower stick.

In this reviewer's opinion, nothing could be further from the truth than the vindication of airpower. We understand the political and technological implications of laser-guided bombs to-day little better than the French peasants who attacked the first downed balloon with their pitchforks in the eighteenth century; or the German aviators of 1914, who punctually dropped grenades and leaflets over Paris calling for surrender from their dove-like motorized kites until this became an event for picnics—and even comedy, decades later with the "Five O' Clock Charlie" character from the TV show  $M^*A^*S^*H$ . We think that there are vast differences between those first killing grenades



and multi-million dollar "smart bombs" delivered by jet or missile. Historically these are only applications of technology that are more alike than different and consistently misapplied by both military and political leaders. Airpower, like armies and navies, is only another Clausewitzean "continuation of policy by other means." But war is too important to be left to either politicians or generals. We cannot properly understand war without understanding politics and vice versa.

Nowadays we develop bunker-busting bombs with the same "Buy War Bonds" mentality from an imagined past that taught us that comic opera strongmen will naturally be found hiding from democracy under tons of reinforced concrete until their nations are completely blasted or they are themselves obliter-

ated. What have we really learned? Have we learned that high-explosives will make the world safe for democracy? And once peasants collaterally (or deliberately) killed by airpower yearn to be freed from the reactive flexing of democracy-from-above, what good can sprout from the dragon's teeth sown by our "phantoms from the sky"? As the present "War on Terror" spawns airpower panaceas no different than any other phase of history, perhaps Colonel Boyne will write another book addressing that.

I can highly recommend *The Influence of Airpower upon History*, but it is certainly not the last word on the application of airpower and its historical ramifications.

# Letters to the Editor

### **General Remarks**

#### Walter Lüftl Defeats Pavlov

Dear Mr. Rudolf!

End of 1997, I accidentally tumbled over the topic "revisionism." I was actually looking for works authored by Walter Lüftl, the former president of Austria's Chamber of Civil Engineers, who, in the 1980s, had worked on public debt issues and who had published his insights (derived from mathematical formulas) in books together with Paul C. Martin. When I found technical papers on crematory capacities during my search, I initially did not see any importance in it, as I was not interested in that issue. A few months later I found that paper again with the help of an internet search engine, but this time I read it.

Until then I was an adherent of the official thesis of extermination, because in 1984 (during a student exchange) I had visited the Auschwitz camp, and the four million victim number was still in my memory. During that visit I purchased two books, Rudolf Höß' memoirs and a general documentation of the camp. After my return from this camp visit, I literally devoured both books, whose exact titles I cannot recall. It all seemed so unreal, so atrocious, and yet it apparently happened. Why should I doubt the witness accounts? I also had seen the footage before, where caterpillars pushed those emaciated corpses together in Bergen-Belsen. It all seemed to fit together, and it never crossed my mind to questions these thing scientifically. Perhaps this is linked to a kind of "psychological blockade." I also wouldn't pose penetrating questions to a woman with a ripped blouse approaching me crying out for help, if she perhaps was a little too complaisant toward her rapist or if this rapist existed only in her fantasy. Courtesy forbids pestering a person perceived to be a victim.

Lüftl's article had in impact on me like a bomb! My emotions switched between amazement, horror, and fascination. But I never had any doubts about Lüftl's explanations. This man was so knowledgeable and equipped with a major reputation, so that he certainly would not jeopardize his existence

with some senseless brown games. After all, he had made several Members of Parliament in Vienna aware of the danger that feebleminded witness accounts could lure the brown hordes to creep out of their caves.

To cut a long story short: The topic electrified me, and I started to search for it consciously. This unavoidably led to your name and your fate.

I herewith want to express my utmost respect for your extraordinary courage, your determination, and your apparent iron will power for the sake of the truth.

For many years now I have been downloading your articles and the papers of others from your website at www.vho.org. For many years I have also been reading about your appeals, your permanent flight and all the problems resulting from it. For many years I had a bad conscience, because on one hand I was grateful for the dangerous work performed by the revisionists, but on the other hand I was too cowardly to risk even much less than you, for example by appearing on some unofficial black lists for having ordered books from you. After all, I assume that the most important secret services monitor closely your Internet activities and are aware of your contacts and customers.

The most recent scandals in Germany, however, finally burned my fuse. The mental diarrhea of the bootlicking German politics and the sycophantic system media regarding crimes of the Third Reich nauseate me. I am reminded of the red propaganda of the late Communist East German Democratic Republic. During a recent TV talk show, American-Jewish scholar Norman Finkelstein shone as a bright star between all those wet blankets of German politics.

By the way, more people than I thought of only half a year ago are aware of the true events of the past. The Internet seems to have become a very important instrument for the distribution of historical facts. But most people react as I did: they simply don't dare. They fear reprisals by the authorities. It is the well-known coward behavior of hundreds of thousands of individuals – including me – who simply do not have the spine to put up and argue resistance.

Many other individuals simply do not want to face the truth. What they agreed upon will be recanted or labeled as "non-sense" just a few minutes later. I have experienced that over and over again during discussions and was repeatedly disillusioned. You can confront the brightest heads with simple mathematics; it is all in vain. The Pavlovian reflex always kicks in.

Most people apparently fear that all security fences around them might collapse. I observed a similar phenomenon during the early 1990s in East Germany, when the East Germans suddenly found themselves in a room devoid of their former communist ideology. Despite all the deficiencies of their former dictatorship and the temptations of the West, they did not want to face reality as it was unfolding. The old system had vanished almost noiselessly in a black hole. Even I had a funny feeling in my stomach as I walked through the Brandenburg Gate during those days and could inspect the tables of slowpokes offering officer coats and epaulettes, which used to be so intimidating. Over night the insignia of power had ended up on the flea markets. It all seemed to have been just a nightmare.

May a guardian angel always hover over you protecting your mental and physical well-being. For the future, I wish all the best for you and your coworkers.

Cordially, HM, Saxony

# **Chicago Conference Suggested**

Dear Mr. Rudolf,

I just want to mention that The Revisionist is a great publication and I enjoy all the articles and their presentation. The publication is reminiscent of the Journal of Historical Review of the 80's, which published a great series and collection of intellectual articles. It can't be emphasized enough that the integrity of your magazine must be maintained to avoid being labeled a scandal book; just as the JHR, there must be detached considerations with academic, even scientific, treatises so that the articles can be shared with the uninitiated. I know it can be difficult to do when the subject matter can be as absurd and ludicrous as the WWII relocation matters. One suggestion I'd like to make concerns conferences: I was in Chicago many years ago for a JHR gathering and it was quite inspirational. It seems that most of them tend to be in California or some other distant place and not easy to participate in. That aside, I think it is a wonderful idea to have gatherings of like-minded people along with featured speakers so that ideas can be shared as well as experiencing the thrill of great camaraderie. Perhaps you may want to host a weekend conference sometime for your loyal supporters. In spite of the impossible odds, it's great to have another publication such as yours. Sometimes I am surprised at the new evidence emerging after all this time. It needs to be made public.

By coincidence I just viewed a video tape of a high school presentation that was given to me by an aunt. It was about a Jewish couple who were, of course, survivors... and in this case professional survivors, as I think they are the same people who gave a lecture in a local high school. The man was interned almost three years and was shuffled to over six camps during that period... must be the luckiest man alive to have survived all those death camps. He didn't actually see them, naturally, but

he knew that there were Jewish skin lampshades, and when he did shower he used Jewish derived soap.

Their diet was so limited that if you missed a meal you would perish from starvation; they were so jammed in the train cars that, if someone wanted to turn around, everyone had to turn around. The women were marched from a camp in rows of five without food, so they had to run from the columns and snatch vegetables from the farmland – but if the guards saw them they would be shot. Aso., asf., etc,... I think you know the lecture by heart.

The teacher was more of a survivor than the Jewish couple, since she filled in all the facts: 12 million victims total, the usual 6 million Jewish victims, a rather slick propaganda effort for the students. Deniers were mentioned during the talks, and the students were given stern warnings as to the dangers of listening to them, so beware!

The irony of the survivor phenomenon is that someone who lasts 3 years in at least 6 different camps is living proof that there was no holocaust.

Best regards, Cliff Stroke

# Re.: Ch. Lindtner, "A New Buddhist-Christian Parable," *TR*, 2(1) (2004), pp. 12-24.

Danish scholar and renowned specialist in Sanskrit, Pali, and Buddhist documentary studies, Dr. Christian Lindtner, has promoted his theory for some years in print and in lecture format, that the NT Gospels and Jesus Christ are completely non-historical and, rather, are the result of Buddhist missionary activity in Palestine in the First Century AD (Christian Lindtner Theory = CLT).

The theory holds that these Buddhist missionaries (= BM) composed oral and/or written stories reflecting the Buddha's life and teachings by using puns on proper nouns, verbs, adjectives, and geographical terms so that the religious ideas of the Buddha might be propagated by means of using an Israelitish context, but in the Greek language – the *lingua franca* – of the era.

A bold and radical thesis indeed, Dr. Lindtner is quite serious about its historical verifiability, and he held a conference on September 11-13, 2003, at the Folkets Hus in Klavrestrom, Sweden, where some German scholars and I responded in order to support or criticize the theory.

On the campus of the University of Notre Dame in South Bend, Indiana, on September 20, 2002, at a "Christianity and Native Cultures" conference (St. Mary's College), Dr. Lindtner also presented his theory, and I offered a critical response, in which I claimed, among other points, that if the purpose of the BM was to promote Buddhism under the guise of a fraudulently created corpus of NT documents, then the BM utterly failed in their purpose since the result was a new and highly successful religion (Christianity) that at no significant point agrees with Buddhism.

In the present paper, I shall take my earlier critical reflections to a more detailed level of analysis. I must admit at the beginning that I have no competence in Sanskrit or Pali, but I do hold a doctorate in New Testament Greek Text and have spent the past 40+ years in almost daily reading and study of the NT documents.

THE PUN METHOD FOR PROPAGATING BUDDHISM

Dr. Lindtner offers evidence for this method, but for my purposes, I must ask if there is evidence that the method was demonstrably employed for creating the NT Gospels as he insists. His evidence is that his list of puns is the evidence – certainly a fair enough proposal in itself – but the final result must be: Is his theory convincing?

I ask certain questions that I consider to be crucial to demonstrating the CLT and these questions are based, in part, on the concrete statistics for the NT corpus of 27 canonical writings.

Using Nestle's *Novum Testamentum Graece* 24<sup>th</sup> Edition (1960), I calculated that in 657 printed pages with approximately 7 words per line and approximately 30 lines per page that there are about 138,000 words and particles in the average printed Greek New Testament. Dr. Lindtner has stated of the whole Gospel Story that "It's all exactly there in the Buddhist documents." And, I take this as a fair statement of his thesis. Therefore, I shall take as a starting point that a statistical analysis is also a reasonable approach for verification or falsification of the CLT. (All the while, I keep in mind that Dr. Lindtner is an atheist and does not believe in Buddhism either.)

- How many Proper Personal Nouns are alleged to have been created by the BM from Sanskrit? An approximate yet concrete number ought to be available from the CLT for comparative analysis.
- 2. How many Proper Personal Nouns are actually found in the Four Gospels themselves? Again, a definite number is readily at hand by means of computer generated word count.
- 3. What percentage of the latter is alleged by the CLT to be based on BM puns? Is the percentage small, large, very small, or very large?
- 4. Same questions for Geographical Place Names and verbs and adjectives. This sort of correlation must also be asked for Buddhist concepts such as Monism, Maya, Buddhahood, Samsara, Karma, the negation of the individual, and other key "doctrines" of Buddhism. (I place "doctrines" in quotation marks, since my understanding of Buddhism is that, at bottom, there can be no *real* doctrine or dogma because of the overriding principle of *illusion* (maya) itself which destroys traditional logical postulates and analytical treatment.)
- 5. Is Dr. Lindtner's concordance method for discovering BM puns itself valid? His method, I have observed, is to use a Watchtower Greek interlinear with English for finding puns, with various transpositions of letters alleged to be based on generally accepted linguistic principles. On this crucial aspect of his method, linguistic experts must be consulted for their critical analysis.
- 6. Since his method is not primarily focused on contexts and historical and cultural settings within the NT corpus, one may ask if the concordance method might find in, for example, the US Constitution or any lengthy document, similar "puns" that might then be used to demonstrate that BM had been at work, as it were, on this document.
- 7. Is the CLT reliable for comparing any two languages beyond Greek and Sanskrit in order to find BM puns? For example, might one use a computer generated analysis to find such puns in the Soviet Constitution or a Swahili novel or a Chinese history book?

- 8. In what significant ways if any does the CLT concordance method differ from the recent Bible Code fraud wherein a Jewish Talmudic fanatic discovered all sorts of modern events prophesied – as he dogmatized – in the Hebrew text of the Old Testament? Or by which Christian Identity (whom I refer to as "Caucasian Identity") types have found the White Race to be Israel and thus the objects of God's primary revelatory and salvific activity? Likewise, might one argue that the Russian Christian Ivan Panin a century ago was correct in his "Bible Numerics" theory that God designed both the OT and the NT with a perfect correlation of numbers and multiples of numerical combinations so that Christians can verify the texts - with Panin accomplishing his work without the aid of computers, I might add! But, a careful study of Panin's work demonstrates that he sometimes freely contrived his numbers with a +1 here or a −1 there in order to force the data to fit his theory.
- 9. Indeed, one might argue as Dr. Lindtner does that BM "PUN-ers" (my term) did make attempts to piggyback onto existing traditions and documents found in India, China, Persia, and the Fertile Crescent in order to propagate their Buddhist "Gospel." (I place this noun in quotation marks since I hold that maya precludes any meaningful "good news" of any sort.) And I suggest a bit humorously that one might even consider these "PUN-ers" to have been associated with "the Punjab" region, with the Persian *Panjab* from the Sanskrit *panca apah* (= "the five rivers") and thus discover "Pun-ers" in Jesus' reference to "the five loaves" of bread and the two fish for a certain miracle in Mark 6:38 (but seven in Matthew 15:34 and Mark 8:5).
- 10. Matthew is at the center of the CLT as an *Ur-Buddhist Document*, but I ask where the BM "PUN-er" found "Jesus" (or, "Jehoshuah" or similar spelling) in his "*Ur-*" source. One must begin with Matthew 1:1 and account for "*Biblos geneseos Iesou Christou huiou David huiou Abraam*" and then demonstrate the "*Ur-*" sourcing for the remaining dozens of Personal Names leading to verse 16. Likewise for Luke 3:23-37. Likewise for Luke's radically historical framework in 1:1-4 and then 2:1-6. Does the CLT find the patriarchal Abraham in an alpha privative (= no) plus Brahman, and thus Abraham as "anti-/no Brahman" as I have read in a Theosophist writer?
- 11. At the close of Matthew (28:19-20), the CLT BM "PUN-er" has his Jesus commanding his disciples to go worldwide and evangelize homo sapiens types with a personal belief and commitment to Jesus the Christ, not to a denial of their individuation so that they might be reabsorbed into a monistic abstraction that is, at bottom, maya-illusion. One might add to this mix that Jesus Christ promises here to be (= existence rather than Buddhist *non*-existence) with them "heos tes sunteleias tou aionos" (unto the concluding of the world-age) – all this quite contrary to a Buddhist cycle of reincarnations on an eternal wheel wherein the soul is deterministically condemned to the impossibility of meaningful resolution of his/her endless cycle of reincarnations. One must confront here the opposite teaching of the Buddha and thus one must ask: If the BM "PUN-ers" were really seeking to promote Buddhism through this marvelous literary

- scam, then they quite "marvelously" failed egregiously, in my opinion. On the contrary, a new religion developed from their creative scam and this new religion regularly fails to bring anyone to embrace Buddhism. Further, I may add that a homo sapiens is much more likely to become a Buddhist by walking a beach and staring at the billions of grains of sand rather than by reading the alleged BM Matthew, Mark, Luke, or John, or Acts.
- 12. Additional questions for CLT analysis are based on a text critical and historical critical approach. Some of them are: How much time in months and years did the BM labor to produce this fraud? Where did they live and support themselves financially all this time? With what local non-BM neighbors did they associate with and how did they keep this gigantic fraud a secret? Or, did they openly discuss with locals what they were doing? How did they manage to spread their Matthew, Mark, Luke, John et alia so that significant numbers in the thousands came to embrace the fraudulent Jesus Christ and the fraudulent historical nonevents, and non-persons they created? What role did the BM themselves play in preaching and teaching this gigantic fraud? Did they suffer persecution and even death at the hands of Pharisees and Sadducees and Roman authorities for their fraudulent Gospels? Did the BM have before them copies of Hebrew and Greek Old Testament writings? If so, where did they obtain these? From a synagogue president? Did they fraudulently represent themselves as pious Israelites in order to gain access to these documents? How did they gain linguistic skills necessary for this marvelous fraud? Did they make written notes on papyrus or vellum or parchment with quill pens and the black ink of the day? How did they earn money to buy these expensive materials? How did they go about the mechanics of a general outline of their "Jesus story hoax" and then count and correlate words and letters and then organize and write the final product? How long in running feet (there was no codex form of writings in that early period) was the final product? Was it 10 meters long? Was it 100 meters long? Did they immediately make extra copies in the event the Israelite religious authorities at the Temple might confiscate the documents? Were they faced with arguments from Pharisees as was their fraudulent Jesus in the BM story itself? Were any BM "PUN-ers" ever tried judicially and crucified by Romans at the urging of Temple priests and lawyers?
  - These critical questions could continue to a much greater length, but at least these must be confronted by the CLT.
- 13. Regarding textual criticism, Dr. Lindtner informed me in an email on August 19<sup>th</sup>, 2003:
  - "Unfortunately there is no such thing! I am one of the few persons who (with my background in Latin and Greek) have discussed such things here and there when publishing critical editions of Sanskrit texts. In fact, I am considered one of the main authorities in this field."
- 14. For the NT text we have some 13,000 documents to work with about 8,000 Greek, 4,000 Latin, and 1,000 in other languages. And we have the NT text rather well established for the mid-Fourth Century AD with a major effort now to take the text back into the Third Century AD. Question: Can

- we have any certainty that any Buddhist written texts in Sanskrit existed before the Second Century AD?
- 15. Perhaps one must consider that some Hindu religionists even created "Buddhism" out of whole cloth and that there was never a historical Gauttama, but that some "PUN-ers" created it as well. One matter, however, is clear: As in the saying "No holes? No Holocaust!" one can affirm "No Resurrection? No Christianity!" If the CLT be firmly established, then Paul was quite correct when he stated in First Corinthians 15:16-17 that if Jesus did not rise from the dead, "your faith is vain" (= *mataia*).

#### CONCLUDING REMARKS

Dr. Lindtner's thesis is the result of several contributing factors, one being his expertise in his field of Sanskrit, Pali, and Buddhist studies; another is that he is accustomed to years of diligent, disciplined research; another is that he is fearless in promoting a theory that will – if it ever becomes widely publicized via the media – be met with enormous hostility and rejection by the masses of Christians, many Jews, and many Biblical scholars who have expertise in the Biblical languages. For instance, in April, 2002 at a Jesus Seminar in Dallas, Texas, where two scholars who believe very little in the NT is of historical credibility, I raised the basic CLT thesis and was met with immediate rejection by these two rejectionists.

As a Christian myself, I must promote full freedom of research and discussion and publication of every serious theory regarding religion, philosophy, history, politics, society, and culture, and, of course, the physical sciences.

I have debated a Darwinian Evolutionist (January 2002) in a public forum, because I hold this theory to be seriously lacking in rigorous scientific requirements for acceptance. I have debated the Jewish Holocaust Story because I hold that whatever happened to thousands of "Jews" (a problematic term for careful definition) between 1939-1945 was fundamentally similar to what happened to all sorts of people caught up in the horrors of war, and I hold quite firmly that the Jewish Holocaust Story has become a religious dogma wherein Jewish sufferings - both real and alleged – are legislated into uniqueness (*Einzigartigkeit*) so that dissidents and so-called "deniers" are fined, fired, and imprisoned in many otherwise modern liberal countries. I can no more support the Jewish Holocaust Story as a religious dogma justifying billions of materialistic dollars in a Holocaust Industry of reparations than I could support a dogma for Negroes alive today in my own country to receive billions of dollars for what really happened or is alleged to have happened from the late 15<sup>th</sup> century to the early 19<sup>th</sup> century during the Slave Trade.

Thus, I participate in a critical analysis of the Christian Lindtner Theory and support his freedom to pursue it as long as he believes he has solid evidence for it, even though I remain unconvinced of the truthfulness of the theory. Scholars must debate each other's theories, and they must do so in an ambience of cordiality as I seek to promote.

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# Re.: G. Rudolf, "On The Brink of World War Three," TR 1(2) (2003), pp. 124-130.

To The Editor:

In *The New York Times* of April 18, 2004, historian Niall Ferguson devotes a paragraph to describing the ruthlessness with which the British suppressed the Iraqi insurgency of the 1920's ("The Last Iraqi Insurgency").

"Putting down this rebellion will require severity. In 1920, the British ended the rebellion through a combination of aerial bombardment and punitive village burning expeditions. It was not pretty. Even Winston Churchill, then the minister responsible for the air force, was shocked by the actions of some trigger happy pilots and vengeful ground troops."

He couldn't have been too shocked since he authorized the use of poison gas against these same rebels and the villages that supported them. As a historian, Ferguson must certainly have been aware of this, yet why he chose to ignore this little tidbit of information, one can only speculate. Perhaps it was to avoid any comparison to Saddam Hussein, who we have been told *ad nauseam* "gassed his own people."

I guess if you gas people other than your own and for a good reason, such as putting down an insurgency, you do not surrender the moral high ground. It's interesting to note that in the interwar period Spain's use of poison gas against the Riffs in North Africa and Italy's use of it against the Ethiopians received only muted criticism in the West. Later, during World War II, the same Churchill who gassed the Iraqis suggested gassing the Ruhr as re-retaliation for Germany's retaliatory use of the V-1 and V-2 against London. When he was told it wasn't feasible, he had to settle for Dresden instead. Even the United States did not shrink from the idea of using poison gas. In 1945 the United States military commissioned a study on the feasibility of drenching Tokyo and other Japanese population centers in phosgene gas (some fifty-thousand tons!) as a way of avoiding a costly invasion. The idea was rejected, not because it was immoral but because it was impractical. Eventually two atomic bombs were dropped on Nagasaki and Hiroshima. These "weapons of mass destruction" have been generally regarded as a "godsend" by most Americans, since they brought the war in the Pacific to a rapid conclusion, thereby saving countless American lives.

Giuseppe, furioso@aol.com

# Re.: C. Mattogno, "Flames and Smoke from the Chimneys of Crematoria," TR 2(1) (2004), pp. 73-78.

To the Editor

In your February 2004 edition of *The Revisionist*, Carlo Mattogno's above mentioned article discusses the operation of crematoria muffles and the associated equipment.

I have spent over 30 years as a combustion engineer installing mainly gas and oil burners on water tube industrial boilers. On occasion, our equipment replaced coal burners on existing furnaces in order to reduce the high emissions common with coal firing. My experience, though not with crematoriums, I think can be extrapolated.

Black smoke from a stack while burning a solid fuel such as coal consists mainly of ash. It is also possible to have unburned hydrocarbons, but this is considered a dangerous explosive condition, so systems are designed primarily for complete combustion within the combustion chamber.

Smoke that contains unburned hydrocarbons is mainly caused by insufficient air or poor air-fuel mixing. Preheated air has a minimal effect. Preheated air is mainly a method to reduce fuel use, *i.e.*, increase fuel efficiency. The air is preheated by passing through a heat exchanger system extracting heat from the furnace itself. There are different techniques to preheat the air.

If you ever tried burning garden waste such as grass clipping, leaves, and other refuse and you have a smoldering pile refusing to burn, simply take your leaf blower and induce air into the pile. Flames will quickly reignite with the additional air.

A furnace system consists chiefly of a burner, combustion chamber, exhaust breeching and a stack. The furnace or crematorium is designed to have complete combustion inside the combustion chamber for several reasons:

- High temperature firebrick is expensive and it is used exclusively in the combustion chamber and not in the breeching or stack where temperatures are much lower, thus low temperature inexpensive bricks are utilized instead
- Metal ducting and uptake dampers are constructed of carbon steel, which also will deteriorate (above 700 degrees F) if exposed to flames. Flame temperatures can be several thousand degrees F, depending on the excess air.

Once burning gases leave the combustion chambers, they are promptly deprived of air in the reduced space. Oxygen is used up similarly to a candle being snuffed in an enclosed jar.

The idea that flames leaped from the stacks is a propaganda invention, another of many.

I would also like to describe uptake damper function and controls. The dampers are designed to control a set negative pressure at the base of the stack. This is usually done with automatic controls or can also be done manually with the use of a manometer reading pressure at the appropriate sensing point and setting the damper accordingly. The damper or stack does not know if there are one or eight muffles in operation. The damper simply has to be set to accommodate the exhaust gas volume. It is no different then in a single furnace where combustion rate is increased or decreased depending on system demand. The uptake damper adjusted position will compensate for the various flow rates.

Reinhard Tixel

# Re: G. Rudolf, "The Moon Landing: Fact or Fiction," *TR*, 1(1) (2003), pp. 75-81.

To the Chief Editor

Being of an older generation that has observed and recorded the early development of space flight with interest, your article leaves no doubt in the context of your publication that there is hardly a field of human activity and history not subjected to distortion, deceit, fraud, and lies by the influential mass media.

You cannot be aware of the hidden connections between the cancellation of the last lunar landings, "due to the mounting criticisms of the immense costs and of its sheer uselessness," conspiracy claims "that the entire NASA Moon project was a hoax," fabricated as a "result of the Sputnik-shock" and a deliberate campaign to smear and sabotage the American space program. This is the point: The role of clandestine Soviet propaganda in creating the tale of the "Moon landing hoax"! I know that rumors of a faked moon landing originated already about 1970 and in communist circles. This letter does not allow the elaboration of the overwhelming evidence of pro-Soviet bias in western media concerning what was in the early sixties called "Space Race" and "Race to the Moon." The fact is that apart from Sputnik - most of the "Soviet successes in space," as opposed to American, were scientifically improbable or useless, often technically impossible. The Soviet Union did not have the know-how, human, and financial resources to challenge the USA in space (or any other field). Sputnik noisily opened a road to human progress, which was to come anyway, as Wernher von Braun's "Explorer 1" proved three months after the Soviet spectacle. If the communist leaders had foreseen the consequences of Sputnik, which culminated in Apollo 11, they would have done all to prevent them. It may not have been the only reason, but the collapse of the Soviet economy at that time (downfall of Khrushchev, "reforms" by Brezhnev, bailout by Western financial blood transfusions) also changed Soviet space policy in 1968 from total secrecy to bitter opposition against space expenditure – *especially when facing Apollo* – and eventually – who wonders? – to open collaboration with the U.S., which is why NASA pays for it to this day.

The story of the alleged first "space walk" by cosmonaut Leonov, which I attach, is but one of many cases in space development, where deficiency of technology was made good by the efficiency of deception. It was published first 1975 in the Australian periodical *Intelligence Survey*.

Yours, F.G. Kausch

#### EDITOR'S REMARK

We will publish this paper about Soviet astronautical deceptions in the next issue of *TR*. If, by the way, the Soviets really thought the U.S. would deceive the world with fake moon landing program lasting many years, they surely would have revealed it while it happened: For example by simply pointing out that all communications of the astronauts did not originate from the moon. But of course they never made such a claim during the years between 1969 and 1975, because with simple instruments it could have been verified where the communications sent by the astronauts were indeed coming from.

# In Brief

#### \$4,000 Fine for Revisionist Statements

For having published critical remarks about censorship by German authorities in his periodical *Deutsche Standpunkte* (German positions) and for having endorsed the new Auschwitz victim count in his paper as they were published by Fritjof Meyer (see this issue), German citizen Martin Pape (75) was sentenced to a fine of €3,600. (*Stuttgarter Zeitung*, 9/9/2003)

#### **German Authorities Shut Down Websites**

The Media Supervision Department of the state government of North-Rhine-Westphalia ordered two Internet service providers to shut down two right-wing websites. The ISPs affected could sue the authorities, but in the past they were always turned down when they tried. (Süddeutsche Zeitung, 9/14/2003)

## **Confiscation of Historical Reprint**

In the fall of 2002, a historical reprint of a 1939 German book with the title *Jüdischer Imperialismus* (Jewish Imperialism), newly published by Bohlinger Verlag, was confiscated und burned by the German authorities. The book was put on the index of literature to be burned by the occupational powers after the end of World War II. German authorities are still using this largest ever book-burning index as a guideline.

## **Absurdities of German Self-Hatred**

The memorial grave in the Central Cemetery of Vienna of Major Walter Nowotny, one of the most successful fighter pilots of WWII, is scheduled to be eradicated with the remainders of the hero to be moved, because he fought on the wrong side during that war (*Kronen Zeitung*, 3/26/2003).

The community Marienfels in the Taunus Mountains (west Germany, north of Frankfurt) demands the demolition of a memorial for the fallen soldiers of the German 1st tank corps of WWII. The only way to prevent this would be if the *Kameradschaftsverband*, the creator of the memorial, ensures that only members of this association of former soldiers, their relatives and witnesses of historical events are present during ceremonies. (*Unabhängige Nachrichten* 11/2003, p. 12). With this, the local authorities try to prevent the formation of a hero cult.

The "Rudolf Dietz" elementary school of Naurod (west Germany) has to be renamed, because Dietz turned out to have been a member of the National Socialist German Workers Party and because he wrote poems with some – today unacceptable – political spin. Streets named after Dietz are now awaiting their renaming, too (*Neues Deutschland*, 8/14/2003).

In 1927, the Austrian Julius Wagner-Jauregg won the Nobel Prize in medicine for his Malaria research. Many streets in Austria carry his name. It has now been discovered, however, that Wagner-Jauregg was not only a member of the NSDAP, but that he also supported forced sterilizations as well as racial views during the Third Reich. (*The Scotsman*, 1/25/2004). The road sign industry in Germany and Austria is booming.

A hitherto unknown 15-minute speech by Adolf Hitler was discovered in the city archives of Göttingen, Germany. Hitler

gave the speech during a election campaign visit in 1932 at a public park in the town. The city archives believed that this was a time document and transferred the speech onto a CD and is selling it for 15 Euros each. Quickly, the Jewish community got wind of it and accused the city of distributing a speech given by "the biggest criminal in German history."

## Germany's National Anthem not Illegal

In Germany it requires the judgment of a court of law to establish that it is not illegal to sing or play the German national anthem. This had become necessary because the German police had confiscated a tape during an assembly in Lüneburg on 11/29/2003, from which the German national anthem had been played in all of its three verses. The owner of the tape sued the authorities. The County Court of Lüneburg granted him the right to play the anthem (12/15/2003, ref. NZS Gs 419/03).

#### No Passport for Austrian Revisionist

Because Austrian revisionist Walter Ochensberger was repeatedly sentenced for his revisionist views, the Austrian authorities denied him a new passport (Bezirkshauptmannschaft Bregenz, 7/4/2003, ref. BHBR-III-2003/003).

#### Revisionist Töben Banned from Europe

While traveling through Europe in April 2004, Australian revisionist Fredrick Töben was informed by Finnish authorities that Germany had issued a note to all members of the European Community not to allow him entry into any EU country because of his revisionist views.

### N. Finkelstein Sued for Criticizing Holocaust Industry

Prof. Norman Finkelstein, Jewish author of *The Holocaust Industry*, and his publisher are being sued under French law for libel. Dr. Shimon Samuels, Director for International Liaison of the Simon Wiesenthal Center, stated that Finkelstein's book is full of Holocaust revisionism and incitement to anti-Semitism:

"'The Holocaust Industry' presents a great danger. Mr. Finkelstein's thesis is an extremist attack on Jews in general, and American Jews in particular, accusing them of exploiting the suffering of the Shoah as 'a pretext for their crimes in the context of the Middle-East conflict.' This thesis, so close to that of Roger Garaudy [a French Holocaust revisionist] today constitutes the principal credo of modern anti-Semitism. With particularly acute intellectual perversity, Finkelstein exploits his own Jewish antecedents in order to attack, as 'racist,' specific Jewish leaders, their organizations and the Jewish people. I am convinced that, as in the aforementioned Garaudy trial, only a judicial penalty will contain the damage wreaked by this particularly offensive libel." (Wiesenthal Center Los Angeles, 3/26/2004)

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#### Gibson defends father over Holocaust

Mel Gibson has defended his father over claims he is a Holocaust revisionist. Hutton Gibson has publicly doubted that six million Jews died during the Second World War (see *TR* 2/03, p. 122f.). In an interview with *Reader's Digest, Brave-*

heart star Mel said he would not hear any criticism of his father:

"My dad taught me my faith and I believe what he taught me. The man never lied to me in his life. He lost his mother at two years of age. He lost his father at 15. He went through the Depression. He signed up for World War Two, served his country fighting the forces of fascism. Came back, worked very hard physically, raised a family, put a roof over my head, clothed me, fed me, taught me my faith, loved me. I love him back. So I'll slug it out, until my heart is black and blue, if anyone ever tries to hurt him."

Asked directly if he believed the Holocaust happened, Gibson replied:

"I have friends and parents of friends who have numbers on their arms. The guy who taught me Spanish was a Holocaust survivor. Yes, of course. Atrocities happen. War is horrible. World War Two killed tens of millions of people. Some of them were Jews in concentration camps. In the Ukraine, several million starved to death between 1932 and 1933." (Ananova, 2/3/2004)

#### European Conference Wants more Holocaust Propaganda

In late April 2004, the Organization for Security and Cooperation in Europe held a conference in Berlin aimed at combating anti-Semitism. For the U.S., Secretary of State Colin L. Powell attended the conference. Considering the allegedly increasing anti-Semitism in the world, U.S. Helsinki Commission Chairman Christopher Smith stated:

"Holocaust remembrance and tolerance education must dramatically expand, and we need to ensure that our respective laws punish those who hate and incite violence against Jews." (www.csce.gov.)

#### **Attempts to Muffle Teacher Critical of Homosexuality**

Because he criticized homosexuality in letters to the editor to various papers between 1997 and 2000, Christ Kempling, a teacher in Quesnel, B.C., should be remanded to one month's leave without pay, so ruled B.C.'s College of Teachers. Kempling's exercising of his freedom of speech outside of his school is claimed to potentially interfere with his teaching, although there is no evidence for this so far. Kempling has appealed to the B.C. Supreme Court. (*Vancouver Sun*, 4/23/2003)

# 9/11 Revisionism is Hate, Jews Say

The Simon Wiesenthal Center's new report on "hate websites" also includes sites, which discuss alternative theories of what happened on 9/11/2001. (AP, 4/21/2004)

#### **Faked Anti-Semitism**

On March 9, 2004, Professor Kerry Dunn of McKenna College, Claremont, found her car vandalized and spray-painted with racist and anti-Semitic slurs. The professor claimed that it was in her response to announcing that she was converting to become a Jew. Campus leader shut down the college for a day for a number of anti-hate rallies and the FBI was called in for investigation. The Anti-Defamation League posted in on their website and put a meeting together to teach about hate and anti-Semitism.

On March 19, however, several media outlets announced that Professor Dunn's "hate-crime" was a hoax, staged by herself. Two witnesses identified the professor as the person who slashed her own tires and spray-painted racist graffiti on her car. (*The Mercury News*, 3/19/04) Prof. Dunn now faces criminal charges.

#### **U.S. Film Forgery on NS Extermination Camps**

During the 1930s and 1940s, Jack Glenn was a journalist for the U.S. film series "March of Time," which served to "enlighten" the U.S. population politically. After a film team sent to Germany by Glenn in 1938 returned without being able to report about any cruelties, Glenn simply had a "Nazi extermination camp" with gas chambers and lots of horror erected in a studio on Staten Island. This was first revealed in February 1981 by the *Sunday Report* by means of an AP press release on the estate of the then deceased Glenn. (*Opposition*, 6/2001, p. 51)

### John Kerry Plots against James Moran

Because he blew the whistle on the Jewish nature of America's war in Iraq, Rep. James Moran came under massive fire in early 2003 (see *TR* 2/2003, p. 10). Now democratic presidential candidate John Kerry plots together with the local Jewish community to defeat Moran in his attempt to have an eighth term in Congress. To achieve this, Kerry backs Moran's competitor Andrew Rosenberg, who also has the support of Robert M. Shrum, Steven A. Elmendorf, and Steven Grossman, all top advisers to Mr. Kerry. (*The Washington Times*, 3/26/2004)

#### Holocaust - Truth or Error in German Media

"Raul Hilberg [...] and [German historian Prof.] Ernst Nolte [...] agree that one should read the eyewitness accounts of the celebrated Elie Wiesel only with utmost critical distance. Hilberg's so far latest book, the great old-age work 'Sources of Holocaust Research,' quietly abandoned some of the most famous, but obviously also least reliable witnesses like Kurt Gerstein and Jan Karski. Thus, the denier and the propagandist are complementary figures of our time."

This quote is from *Frankfurter Allgemeine Zeitung*, Germany's most renowned daily, of 10/7/2003, p. L 37. Regarding Hilberg's greatness compare Graf's review in *TR* 3/2003, pp. 344-350. In the same newspaper of 1/24/2004, one could read in the table of contents (p. 1):

"An archival discovery proves: Hitler gave the order to kill the French Jews."

On page 33 one finds the reproduction of a note by, which reads in part:

"to point 3): The Führer has given the order that the Jews and other enemies in France are to be arrested and deported. But this is to happen only after he talked to Laval about it. This is about 6-700,000 Jews."

In this regard, the same paper published the following letter to this editor on 3/4/2003, p. 48:

"The document in question [...] can already be found on pp. 241f. in the documentation 'Die faschistische Okkupationspolitik in Frankreich (1940-1944)' (part of the series 'Europa unterm Hakenkreuz'), edited by Ludwig Nestler and Friedel Schulz and published in 1990 in the GDR [East

Germany], with reference to the Staatsarchiv Potsdam, film no. 3609. Thus, this discovery, presented by the 'Frankfurter Allgemeinen Zeitung' as a sensation – which, by the way, does not contain an order for the Judeocide – was not unknown to German historiography."

### Criticizing Official Acknowledgment of Genocide

In December 2003, the Swiss Parliament, as the 15th parliament worldwide, officially acknowledged as a historical fact that Turkey committed genocide against the Armenians during WWI. In Switzerland's most renowned newspaper *Neue Züricher Zeitung*, historian Jörg Fisch of the University Zürich harshly criticized this decision on 12/21/2003:

"The parliament can determine what is supposed to be. But it cannot determine what is, more accurately, what is true."

Then this historian lists arguments, which are all very familiar to Holocaust revisionists:

"The question whether or not genocide was committed in Armenia in 1915 is a historical issue or, put more emphatically, is an issue of historical truth. To determine truth, there are certain processes in place. They do not rest upon majority resolutions, but they are formed by a complicated scientific process, in which arguments, logic, and evidentiary techniques are connected. Such a process is never really concluded. Each case can reoccur after a while in new light, because new facts or new arguments are introduced. Certainty can turn into uncertainty, uncertainty into certainty, and no person and no party can say how this issue will develop in future."

For the evaluation of "so-called unshakable facts," Fisch continues, no parliament is or could, as a body of the authorities, be responsible for this, "except if they understand themselves as religious authorities in a traditional sense, who define what their subjects are supposed to believe." True words, indeed! If Prof. Fisch had written the same about the claimed Holocaust against the Jews, the *Neue Zürcher Zeitung* wouldn't have printed it; he would have had to publish it in a maverick publication, and he probably would have already lost his teaching position.

# Nietzsche Died of Cancer, not Syphilis

Dr. Leonard Sax, director of the Montgomery Center for Research in Child Development in Maryland, showed that the story of Nietzsche having caught syphilis from prostitutes was concocted after WWII by Wilhelm Lange-Eichbaum, an academic who was one of Nietzsche's most vociferous critics. Despite the lack of documentary or medical evidence, the allegation has since been repeated without question by generations of academics. Nietzsche's notes show no signs of the symptoms of syphilis, such as an expressionless face and slurred speech. Whereas 90% of all syphilis victims died within five years of diagnosis in the late 19th century, Nietzsche lived for another 11 years. Reporting his findings in the Journal of Medical Biography, Sax argues that a more plausible diagnosis would have been that the philosopher was suffering from a slowlydeveloping brain tumor. This would account for both Nietzsche's collapse and the migraines and visual disturbances he suffered. (Daily Telegraph, May 4, 2003)

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