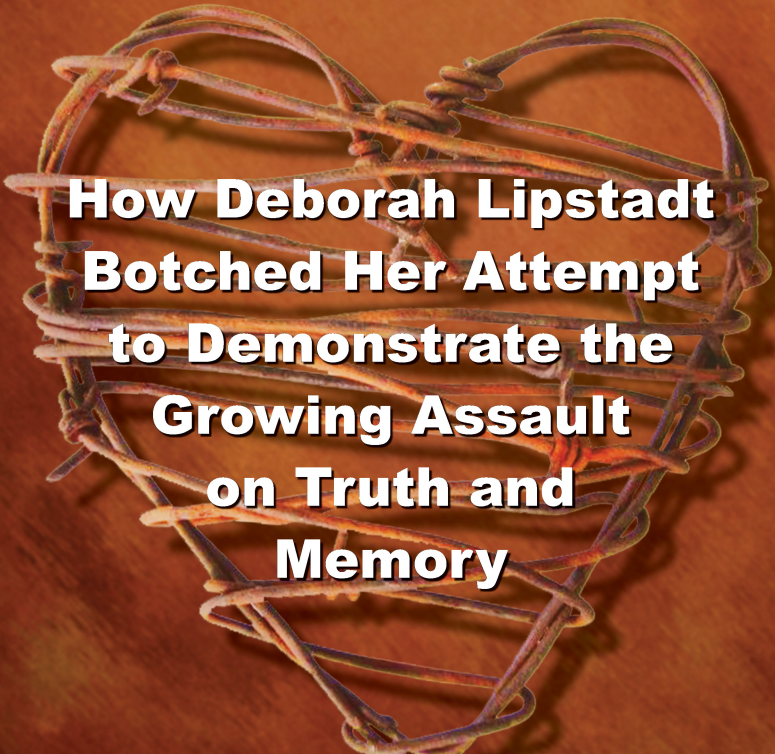


BUNGLED:

“**DENYING THE**

HOLOCAUST”



**How Deborah Lipstadt
Botched Her Attempt
to Demonstrate the
Growing Assault
on Truth and
Memory**

**G E R M A R
R U D O L F**

Bungled: "DENYING THE HOLOCAUST"

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“Denying the Holocaust”

How Deborah Lipstadt
Botched Her Attempt to Demonstrate
the Growing Assault on Truth and Memory

Germar Rudolf



Castle Hill Publishers

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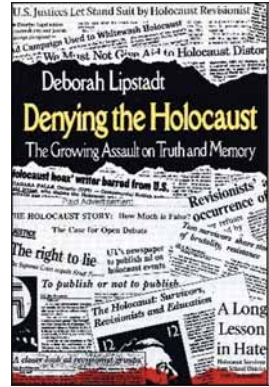
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1. Introduction

In 1993 Deborah Esther Lipstadt, a U.S.-American professor of Jewish history and Holocaust research, published a book entitled *Denying the Holocaust: The Growing Assault on Truth and Memory*, in which she gives her perspective of the political background, motivations and “spurious methodology” (p. 111) of the revisionists, and also tries to deal with some revisionist arguments (see the cover illustration to the right).¹



As I write these lines, the book is 24 years old. Normally, that would be a good reason to ignore it as outdated. But assuming this would be a grave mistake. Although the sales ranking on Amazon does not indicate that it is a bestseller by any stretch of the imagination (in early April 2017 it was no. 228 in the U.S. in the category “Holocaust”), the book is as relevant today as it was when it had just appeared.

The reason for the book’s importance is not so much its contents but rather its political and historical impact. One of the persons whose political background, motivations and methods Lipstadt briefly mentions in the book is the British historian David Irving. Lipstadt depicts him in her book as a racist, anti-Semitic Holocaust denier. David Irving, who was once considered the most successful historian of contemporary history in the world due to having the most editions of his works in circulation, didn’t like his reputation smeared by Dr. Lipstadt, so he decided to sue her for defamation.

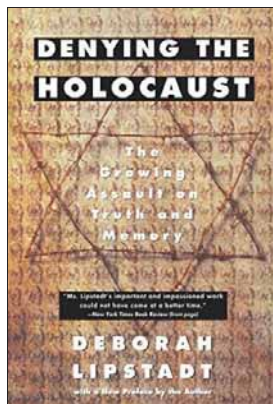
¹ Deborah E. Lipstadt, *Denying the Holocaust*, Free Press, New York 1993 (paperback: Plume/Penguin Books, New York/London 1994). If not indicated otherwise, page numbers refer to the 1994 paperback edition.

The libel suit unfolding in London in 1999/2000, however, ended in a complete disaster for Irving, since, in the verdict of the ruling judge, the defendants – Lipstadt and her publisher – managed to prove most of the claims made against Irving as true.²

As a consequence, a number of books appeared documenting not only Irving’s complete and utter defeat but also claiming that, as a corollary, “Holocaust denial” has finally been exposed as a pseudo-historical movement driven by ulterior political motives and with no basis in factual reality.³

Lipstadt’s case became so famous – or was considered so important to and by the mainstream – that her own account of the trial as published in her book *History on Trial: My Day in Court with David Irving* (Ecco, New York 2005) has been turned into a movie which was released in September 2016; parallel to this, her book telling her story of the trial was reissued under the same title as the movie: *Denial: Holocaust History on Trial*. Irving, for his part, has continued his previous preoccupation with matters of history (see his website at www.fpp.co.uk).

Lipstadt’s original work which triggered all this was also re-issued, emphasizing the fact that the mainstream still considers this 24-year-old book to be highly relevant and topical. This new edition was released in December 2016 (with a sales rank of no. 3832 in the U.S. and no. 67 in the UK in the category



The 1994 paperback cover of Lipstadt's evergreen.

² That libel case has been thoroughly documented online: www.hdot.org

³ For a documentation of the trial see Don D. Guttenplan, *The Holocaust on Trial: History, Justice and the David Irving Libel Case*, Granta Books, London/ W. W. Norton & Company, New York 2001; for a hostile evaluation of Irving as a historian see Richard J. Evans, *Lying About Hitler: History, Holocaust, and the David Irving Trial*, Basic Books, New York 2001; for the evidence on exterminations at Auschwitz presented by the defense see Robert J. van Pelt, *The Case for Auschwitz: Evidence from the Irving Trial*, Indiana University Press, 2002.



Promotion poster for the upcoming movie Denial about David Irving's defamation suit against Deborah Lipstadt.

“Holocaust” in early April 2017) and is described by the publisher as follows:⁴

“The denial of the Holocaust has no more credibility than the assertion that the Earth is flat. Yet there are those who insist that the death of six million Jews in Nazi concentration camps is nothing but a hoax perpetrated by a powerful Zionist conspiracy. For years those who made such claims were dismissed as harmless cranks operating on the lunatic fringe. But they have now begun to gain a hearing in respectable arenas. In this famous book, reissued now to coincide with the film based on the legal case it provoked, *Denial*, Deborah Lipstadt shows how—despite tens of thousands of witnesses and vast amounts of documentary evidence—this irrational idea not only has continued to gain adherents but has become an international movement, with ‘independent’ research centres, and official publications that promote a ‘revisionist’ view of recent history. Denying the Holocaust argues that this chilling attack on the factual record not only threatens Jews but has an unsuspected power to dramatically alter the way that truth and meaning are transmitted from one generation to another.”

The present book will neither deal with Irving’s libel suit against Lipstadt nor with any of the publications based on it. It will exclusively deal with Lipstadt’s 1993 book *Denying the Holocaust*. In the first edition of the present book, I promised to

⁴ www.amazon.com/dp/0141985518; retrieved on April 2, 2017.

evaluate Lipstadt’s new edition as well in order to assess whether, and if so then to what degree, the new edition has been amended, corrected and/or updated. Well, it turns out that it is a mere reprint, where only the trim size of the book was changed, leading to a higher page count. Hence, when quoting Lipstadt’s page number in the present book, the first refers to the 1993 edition, while the second (after a slash) refers to the 2016 edition, if it is different.



Deborah E. Lipstadt

This extended review will analyze Lipstadt’s methods as well as her arguments in order to evaluate whether and to what degree her numerous claims about Holocaust revisionism aka denial – its motives and methods – are true. In doing so, I will not analyze all of her claims, as this would inflate the present study to a volume far exceeding Lipstadt’s own book, but will focus on a number of representative examples.

Parallel to the present extended review, another book-size review is being prepared by a different author who analyzes Lipstadt’s account of the trial, that is to say, her book *History on Trial*, as well as the movie *Denial* based on this book. It will be released as yet another volume of our *Fail* series.

Before immersing myself in the matter, I may point out that a thorough and exhaustive evaluation of the evidence presented during Irving’s defamation suit by expert witness for the defense Dr. Robert van Pelt, professor for cultural history, was published in the English language already in 2010.⁵ I will on occasion refer to this work, among others, for further reading.

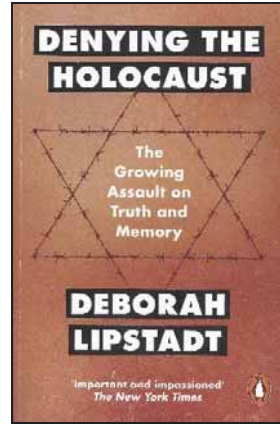
⁵ Carlo Mattogno, *Auschwitz: The Case for Sanity: A Historical and Technical Study of Jean-Claude Pressac’s “Criminal Traces” and Robert Jan van Pelt’s “Convergence of Evidence”*, The Barnes Review, Washington, D.C., 2010; 2nd ed.: *The Real Case for Auschwitz: Robert van Pelt’s Evidence from the Irving Trial Critically Reviewed*, Castle

If *Denying the Holocaust* were written by a serious scholar, preparing a new edition of it after 23 years would have required some serious updating, especially when considering the development of “Holocaust denial” since 1993, and also by taking into consideration any corrections necessary due to 23 years of ensuing orthodox historical research. But as I said, Deborah Lipstadt has apparently decided not to change a single word in her book.

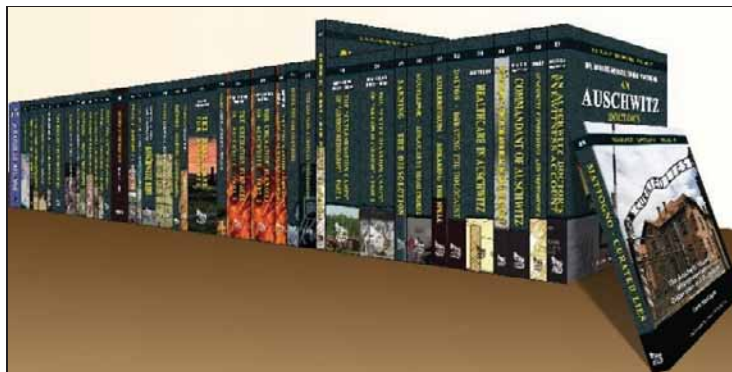
In fact, between the appearance of the first edition of *Denying the Holocaust* in 1993 and the recently announced new edition of 2016, many

new, ground-breaking revisionist studies have appeared as journal articles and books, which no serious scholar claiming to refute the “deniers” can ignore. To be easy on Dr. Lipstadt, I ignore here the many relevant works published in other languages, foremost those in Italian, German and French, and will focus exclusively on those in the English language. And to be even more merciful to her, I name here no journal articles but only monographs, and among them only the most important ones (most of which are part of the revisionist series *Holocaust Handbooks*. I omit the already-mentioned work critiquing van Pelt’s book on Auschwitz as cited in footnote 5):

- Joseph Halow, *Innocent at Dachau*, Institute for Historical Review, Newport Beach 1993
- Gernar Rudolf (ed.), *Dissecting the Holocaust: The Growing Critique of ‘Truth’ and ‘Memory’*, Theses & Dissertations Press, Capshaw, AL, 2000 (2nd ed., *ibid.*, 2003)
- Jürgen Graf, *The Giant with Feet of Clay: Raul Hilberg and his Standard Work on the ‘Holocaust’*, Theses & Dissertations Press, Capshaw, AL, 2001 (2nd ed., Castle Hill Publishers, Uckfield, 2015)



The 2016 paperback cover of Lipstadt’s book – the only thing that’s “new” about it.



All 38 scientific studies that comprise the prestigious, revisionist series Holocaust Handbooks published or in preparation as of September 2016. For more information, see the descriptions of each volume in the back of this book.

- Gernar Rudolf, *The Rudolf Report: Expert Report on Chemical and Technical Aspects of the "Gas Chambers" of Auschwitz*, Theses & Dissertations Press, Chicago 2003 (3rd ed.: *The Chemistry of Auschwitz: The Technology and Toxicology of Zyklon B and the Gas Chambers – A Crime-Scene Investigation*, Castle Hill Publishers, Uckfield 2017)
- Jürgen Graf, Carlo Mattogno, *Concentration Camp Stuttgart: Its History & Function in National Socialist Jewish Policy*; Theses & Dissertations Press, Chicago 2003 (4th ed., Castle Hill Publishers, Uckfield 2016)
- Jürgen Graf, Carlo Mattogno, *Concentration Camp Majdanek: A Historical and Technical Study*; Theses & Dissertations Press, Chicago 2003 (3rd ed., The Barnes Review, Washington, D.C., 2012)
- Don Heddesheimer, *The First Holocaust: Jewish Fund Raising Campaigns with Holocaust Claims During and After World War One*, Theses & Dissertations Press, Chicago 2003 (4th ed., Castle Hill Publishers, Uckfield 2017)
- Carlo Mattogno, Jürgen Graf, *Treblinka: Extermination Camp or Transit Camp?*, Theses & Dissertations Press, Chicago 2004
- Carlo Mattogno, *Belzec in Propaganda, Testimonies, Archeological Research, and History*, Theses & Dissertations Press, Chicago 2004
- Carlo Mattogno, *Special Treatment in Auschwitz: Origin and Meaning of a Term*, Theses & Dissertations Press, Chicago 2004 (2nd ed., Castle Hill Publishers, Uckfield 2016)
- Carlo Mattogno, *The Bunkers of Auschwitz: Black Propaganda versus History*, Theses & Dissertations Press, Chicago 2004 (2nd ed., *Debunking the Bunkers of Auschwitz*, Castle Hill Publishers, Uckfield 2016)

- Carlo Mattogno, *The Central Construction Office of the Waffen-SS and Police Auschwitz: Organization, Responsibilities, Activities*, Theses & Dissertations Press, Chicago 2005 (2nd ed., Castle Hill Publishers, Uckfield 2015)
- Gernar Rudolf (ed.): *Auschwitz: Plain Facts: A Response to Jean-Claude Pressac*, Theses & Dissertations Press, Chicago 2005 (2nd ed., Castle Hill Publishers, Uckfield 2016)
- Gernar Rudolf, *Lectures on the Holocaust: Controversial Issues Cross Examined*, Theses & Dissertations Press, Chicago 2005 (3rd ed., Castle Hill Publishers, Uckfield 2017 (in preparation))
- Fred A. Leuchter, Robert Faurisson, Gernar Rudolf, *The Leuchter Reports: Critical Edition*, Theses & Dissertations Press, Chicago 2005 (4th ed., Castle Hill Publishers, Uckfield 2015)
- Carlo Mattogno, *Auschwitz: Open Air Incinerations*, Theses & Dissertations Press, Chicago 2005 (2nd ed. Castle Hill Publishers, Uckfield 2016)
- Gernar Rudolf, Carlo Mattogno, *Auschwitz Lies: Legends, Lies, and Prejudices on the Holocaust*, Theses & Dissertations Press, Chicago 2005 (4th ed., Castle Hill Publishers, Uckfield 2017)
- Carlo Mattogno, *Auschwitz: The First Gassing: Rumor and Reality*, Theses & Dissertations Press, Chicago 2005 (3rd ed., Castle Hill Publishers, Uckfield 2016)
- Carlo Mattogno, *Auschwitz: Crematorium I and the Alleged Homicidal Gasings*, Theses & Dissertations Press, Chicago 2005 (2nd ed., Castle Hill Publishers, Uckfield 2016)
- Thomas Dalton, *Debating the Holocaust: A New Look at Both Sides*, Theses & Dissertations Press, New York 2009 (2nd ed., Castle Hill Publishers, Uckfield 2015)
- Samuel Crowell, *The Gas Chamber of Sherlock Holmes*, Nine-Banded Books, Charleston, WV, 2010
- Jürgen Graf, Thomas Kues, Carlo Mattogno, *Sobibór: Holocaust Propaganda and Reality*, The Barnes Review, Washington, D.C., 2010
- Carlo Mattogno, *Chelmno: A German Camp in History and Propaganda*, The Barnes Review, Washington, D.C., 2011
- Santiago Alvarez, *The Gas Vans: A Critical Investigation*, The Barnes Review, Washington, D.C., 2011
- Carlo Mattogno, Jürgen Graf, Thomas Kues, *The “Extermination Camps” of “Aktion Reinhardt”: An Analysis and Refutation of Factitious “Evidence,” Deceptions and Flawed Argumentation of the “Holocaust Controversies” Bloggers*, Castle Hill Publishers, Uckfield 2013 (2nd ed., *ibid.*, 2015)

- Carlo Mattogno, *Inside the Gas Chambers: The Extermination of Mainstream Holocaust Historiography*, The Barnes Review, Washington, D.C., 2014 (2nd ed., Castle Hill Publishers, Uckfield 2016)
- Nicholas Kollerstrom, *Breaking the Spell: The Holocaust, Myth & Reality*, Castle Hill Publishers, Uckfield 2014 (2nd ed., *ibid.*, 2015)
- Warren B. Routledge, *Holocaust High Priest: Elie Wiesel, "Night," the Memory Cult, and the Rise of Revisionism*, Castle Hill Publishers, Uckfield 2015
- Carlo Mattogno, Franco Deana, *The Cremation Furnaces of Auschwitz: A Technical and Historical Study*, Castle Hill Publishers, Uckfield 2015
- Carlo Mattogno, *Curated Lies: The Auschwitz Museum's Misrepresentations, Distortions and Deceptions*, Castle Hill Publishers, Uckfield 2016
- Carlo Mattogno, *Healthcare in Auschwitz: Medical Care and Special Treatment of Registered Inmates*, Castle Hill Publishers, Uckfield 2016

In addition to these, there are also a few important revisionist monographs that appeared in the English language prior to 1993, although Lipstadt does not mention them at all:

- Walter N. Sanning, *The Dissolution of Eastern European Jewry*, Institute for Historical Review, Torrance, CA, 1983 (2nd ed., Castle Hill Publishers, Uckfield 2015)
- Wilhelm Stäglich, *The Auschwitz Myth: A Judge Looks at the Evidence*, Institute for Historical Review, Torrance, CA, 1986 (3rd ed., *Auschwitz: A Judge Looks at the Evidence*, Castle Hill Publishers, Uckfield 2015)
- John C. Ball, *Air Photo Evidence*, self-published, Delta, B.C., 1992 (3rd ed., Castle Hill Publishers, Uckfield 2015)

The first book listed is about Jewish population statistics, a topic addressed by Lipstadt in her book. I will come back to it when addressing Lipstadt's arguments in this regard. The second book would be of interest only when tracking the history of revisionism, as most of its contents has been superseded by more recent research results. Ball's book on air-photo evidence would be very important when discussing documentary evidence for the Holocaust and the way revisionists interpret it, but since Lipstadt has clearly stated that she enters only very reluctantly into any discussions of facts involved in the matter at hand, she has stayed away from this issue. Whether such an approach is justified or even justifiable will be one of the many issues that I will discuss in the present book.

Germar Rudolf, April 2, 2017

2. Science and Pseudo-Science

Dr. Lipstadt claims numerous times that revisionist authors and organizations, the writings they publish and the arguments they proffer, are not scholarly in nature, but that they are only “pseudo-scientific” or “pseudo-academic,” and that what revisionists write is merely “pseudo-history.”⁶ Consequently, she calls the revisionists’ method of writing history “spurious” (p. 111/127) and “fallacious” (pp. 164, 181/183, 204).

In order to verify whether Lipstadt’s claims are correct, we need to first establish what the hallmarks of science and scholarship are. Lipstadt should have done that herself before venturing out to call people names and to disqualify their works, but she clearly did not.

Unfortunately, most people, even many scholars and scientists, do not know how science and scholarship are properly defined. They may have a gut feeling, but when asked to give a concise definition, the result often leaves much to be desired, and in the case of scientists and scholars, their take on it is at times utterly disgraceful.

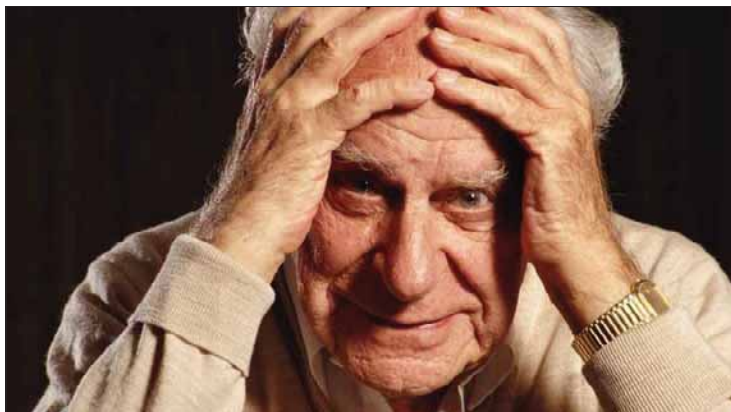
2.1. What Is Science?

My following definition of science and scholarship is based on the theory of science as developed by one of the most famous and prestigious philosophers of science of our modern time, Sir Karl Popper.⁷ Most aspects of Popper’s theories are neither new nor controversial. Quite to the contrary, the way I will subsequently define science and scholarship is quite old and well-recognized and accepted.

First, let’s define the three most important guiding principles of any scholarly endeavor:

⁶ See all her “pseudo” terms on pages 7, 25f., 32, 58, 120, 177, 200, 209, 215, 221, 223 (2016: 8, 29f., 35, 65, 137, 199, 225, 236, 243, 250, 252).

⁷ Karl Popper, *The Logic of Scientific Discovery*, Hutchinson & Co., London 1968; *idem.*, *Objective Knowledge*, 4th ed., Clarendon Press, Oxford 1979.



Sir Karl Popper

1. Freedom of Hypothesis

At the beginning of the quest for creating knowledge any question may be asked. The intellectual starting point of all human search for knowledge is our desire to know, and our doubts in what we are told or in what we think is true. Our human curiosity is therefore our human reason for posing questions in search of answers.

In fact, our ability to doubt our senses, to overcome our doubts with systematic searches for the truth, and to consciously eliminate mistakes by criticizing each other's findings, is what makes us humans different from animals.⁸ It is the basis of our humanity.⁹ This is why outlawing doubts, criminalizing the search for the truth, and punishing criticism of others is an attack on the core of our human dignity which merits our utmost civil disobedience and resistance.

If any scholar claims that it is beyond the pale of scholarship to challenge certain theories – or “facts,” if you wish – than they merely display that they have not understood the basic nature of science: “de omnibus dubitandum est” – freely translat-

⁸ Animals are unable to doubt their sense, to search systematically for the truth, and to critically communicate with one another about their opinions.

⁹ *Idem, Objective Knowledge, ibid.*, pp. 24f.

ed, we are at least allowed to subject everything to doubt.¹⁰ No exceptions permitted.

2. Undetermined Outcome

The answers to research questions can be determined exclusively by verifiable evidence. They cannot be determined by taboos or official guidelines laid down by scientific, societal, religious, political, judicial or other authorities.

So, when we are doing any scholarly activity, both the starting point and the end point of that activity – hypothesis and thesis, initial assumption and final conclusion – are completely free of external constrictions. The path, however, which we take to get from the start to the end, that is to say, the way we gather and evaluate evidence, that is where a lot of strictures apply, both internal and external ones. Internal strictures refer to scholarly methods and rules we have to comply with while collecting and interpreting our data. With external strictures I mainly mean laws of the country we live in that we must not violate when collecting data.

When discussing Dr. Lipstadt’s methods as well as those of the “deniers” she discusses, I will explain in detail what this means in the context of the present study.

3. The Critical Mind

Concerning the historical genesis of science, Popper explained that the fundamental ingredient required was:¹¹

“a *new attitude* [...] The new attitude I have in mind is the *critical attitude*. In the place of a *dogmatic handing on of the doctrine* (in which the whole interest lies in the preservation of the authentic tradition) *we find a critical discussion of the doctrine*. Some people begin to ask questions about it; they doubt the trustworthiness of the doctrine; its *truth*.”

Doubt and criticism certainly existed before this stage. What is new, however, is that doubt and criticism now become, in their turn, part of the tradition of the school. A tradition of a higher

¹⁰ The Latin phrase actually means that everything *has* to be doubted, but that’s pushing it a little too far.

¹¹ *Ibid.*, pp. 347f.

order replaces the traditional preservation of the dogma: in the place of traditional theory – in place of the myth – we find the tradition of criticizing theories [...].”

Hence, dogma and criticism stand opposed to each other as antipodes. One major hallmark of science is therefore that it critically reviews dogmas, doctrines, tenets, axioms. It also means that a true scientist *wants* to see his theories exposed to criticism. He *wants* to get involved in discussions with those who critique his theories. He listens to those with other views (*audiat et altera pars*). He is interested in finding out *whether* his theories are true, not *that* they are true. Indeed, he wants his theories to be subjected to the harshest attempts at refutation, because this is the only way to make sure that his theories are indeed correct; and if they are not, the sooner he finds out about it and can either give them up, correct them or replace them with something better, the better for him (and for all of us).

4. Science as a *Perpetuum Mobile*

Some facts seem to be so certain that we are inclined to say that “this has been proven once and for all,” like that the Earth is roughly spherical and revolves around the sun; or that water always flows downhill. While I won’t contest the obvious, science must insist that our knowledge of any subject is never absolute. In fact, more-accurate knowledge may be discovered already tomorrow, replacing long-held beliefs. Assuming that certain issues in a field of research have been terminally settled, that no more scientific progress can be made, is a dogmatic approach which is profoundly anti-scientific. If the history of science has shown one thing, it is the fact that science itself seems to be the real *perpetuum mobile*, constantly on the move, never stopping, never ending.

5. Verifiable Evidence

Claiming something without proving it is profoundly unscientific. The way we prove things shows how our work lives up to scholarly standards. In essence, evidence we present must be verifiable by others. If others cannot locate, reproduce or recal-

culate the evidence we present for our claims, then we have failed, and our claims are considered untrue.

To give an example, quoting a private collection of newspaper clippings as proof for one’s claim is unacceptable, because that private collection is inaccessible to anyone else. Likewise, saying that “Mr. So-and-so told me so” is also unacceptable, because anyone can claim this, and nobody can verify that it is true. (Scholars make it sound more impressive by writing “Personal communication by Prof. Dr. So-and-so”, but that doesn’t make it a bit better.)

Historians, like judges in a court of law, are trying to establish what happened – and maybe also why. The rules of evidence are therefore similar to those which a court of law uses, although historians have more leeway when interpreting their evidence. After all, they don’t have to render merely a sound verdict, they need to tell a consistent story, too.

Not all types of evidence are created equal. In general, the less a piece of evidence depends on human fallibility, the more reliable it usually is.¹² In a hierarchy of the probative value of types of evidence, material or physical evidence reigns supreme. To give an extreme example, if a witness claims that a person was murdered, but that allegedly murdered person happens to be in the room alive and kicking, that material fact supersedes the testimony. Of course, physical evidence is not always as straight forward as that. Take the problem of who is the father of a child. Physical evidence contained in the DNA of both father and child can solve the problem, but getting to that information requires technology and qualified expert knowledge. Hence, when discussing physical evidence, human fallibility enters again through the back door. Although expert witnesses are less prone to make mistakes than lay people, they are not infallible – nor incorruptible – either.

¹² The following hierarchy of the probative value of various types of evidence is more or less codified in the laws of most nations. When I did my research on this in the early 1990s in Germany, I used a German textbook dealing with this (Egon Schneider, *Beweis und Beweiswürdigung*, 4th ed., F. Vahlen, Munich 1987, pp. 188 and 304), but I’m sure that similar rules exist also in the U.S. and the UK.

On a similar level as material evidence are rules of logic and generally recognized laws of nature and technological possibilities. Any reasonable person will assume, for instance, that pigs can't fly, that a person cannot be in two places at the same time, and that a statement cannot be at once true and false. Now, the claim that pigs can't fly belongs in a category that can be challenged. 500 years ago, the statement "humans can't fly" would have been generally accepted as true, but would the same be true today? And who knows what pigs can do, and how, in 500 years?

What I am getting at is this: whether something is or was possible or not often depends on what technology allowed at a certain point in time and space. That, again, is a question to be assessed by experts.

One level lower in the hierarchy of evidence are documents, that is to say, any material that contains information about an event. Again, the less humans have been involved in the recording process as well as in the retrieval and interpretation of its content, the more convincing a document can be. For instance, an autonomous camera system recording what's happening in a way that is readily accessible and understandable to anyone, is superior to a cuneiform tablet written 5000 years ago by an ancient politician about some political event he was himself involved in. First, deciphering that tablet requires knowledge about the writing, the language and the culture of that era which is accessible only to a few (fallible) experts. Next, the information was not recorded by a disinterested automatic machine but by a person who was a party of what was going on. Hence, a certain bias of the information recorded is possible – indeed, inevitable.

Anecdotal information – witness testimony – is another step lower in the hierarchy of probative value. Human memory is not only fallible due to our forgetting things, or because we unconsciously replace memories of what we have experienced with things we've learned elsewhere. Humans can also be intentionally untruthful for a multitude of reasons. (That's of course also true of expert witnesses). The more individuals are emo-

tionally or politically invested in an issue, the more likely it is that their testimony is unreliable. Hence, when it comes to witness statements, testimony given by individuals who were or still are a party to an ongoing contention are considered highly suspicious from the start. In case of a crime, this encompasses the alleged perpetrators and the victims of that crime.

6. Source Criticism

No critical researcher should take evidence at face value. Even though material and documentary evidence have value, there is always the possibility that artifacts have been planted, physical evidence has been manipulated, and documents fabricated or tampered with. The more is at stake, politically speaking, the more likely such manipulations usually are.

In addition, just because a genuine document claims something, this doesn't make that claim automatically true. Whoever created that document may have been dishonest, misinformed or simply sloppy.

The greatest skepticism, however, is due when dealing with anecdotal evidence (witness accounts). As mentioned before, not only is our human memory very fallible, we are also known to give our stories twists and turns which aren't always in accordance with the truth. It is therefore of great importance to embed witness statements in a framework of evidence that is more reliable (logic, laws of nature, technical considerations, physical and documentary evidence). If a witness statement does not fit into that framework, it's most likely untrue, for whatever reasons.

7. Immunization *Verboten*

As I have mentioned above, welcoming that one's theories are subjected to serious attempts at refutation is a major hallmark of scholarship. But scholars are humans, and no one really likes to be wrong, much less to be shown as such. Hence, people who are trying hard to prove that scholars are wrong are rarely welcome, at least by their targets. In fact, in many cases scholars have built their career, their social status, their material wealth and even their self-esteem on the presumed fact that

their life's work, their academic theories, are correct. Who would want to see all this trashed by some parvenu? Worse still, if an entire ideology or political system is built upon presuming that a certain thesis is correct, who would welcome some iconoclasts toppling all this into the dust?

Hence, scholars have always been very resourceful in developing strategies that prevent others from challenging their theories. The most common ones are:

a. Ad Hominem Attacks

Attacking opponents instead of their ideas by calling them names, insinuating bad intentions, immoral motivations, unethical political convictions etc. This tactic is probably the most commonly used and also the most effective, as most of us are inclined not to listen to arguments anymore if we consider the person making them to be morally (or even esthetically) inferior. It remains a fact, though, that in scholarly discourse only factual arguments count. Those distracting from this by resorting to personal attacks merely demonstrate that they themselves are defensively motivated rather than by the search for objective knowledge. This is not to say that it is illegitimate to investigate the motivations and convictions of scholars. As a matter of fact, it can be very helpful. But it has to be done without name calling, and it cannot be an excuse for dismissing factual arguments.

b. Suppressing or Ignoring Unwanted Data

Another frequently used method to make it difficult to prove a theory wrong is by selecting data according to subjective criteria, or in other words: by suppressing or even destroying data that is unwelcome. This process is usually hidden from the outside observer and is therefore particularly insidious. We must distinguish, however, between the deliberate suppression of evidence due to ulterior motives and the unintentional overlooking of evidence due to a lack of knowledge. Whereas the former is outright evil, the latter simply proves incompetence.

Outlawing research results and punishing scholars for their research is a particularly vicious form of suppressing unwelcome data.

c. Shifting Definition of Terms

Another tactic is to shift the definition of terms as needed rather than defining a term properly and then sticking to it. Or not to define them to begin with, and then use them at will, as Dr. Lipstadt does with terms like “pseudo-scientific.” I’ll explain later in more detail what that means in the present context.

d. Auxiliary Theories

Last but not least, we have what is frequently referred to as “Occam’s Razor,” or the principle that, among several theories explaining a phenomenon, the simplest is to be preferred. More generally speaking, what scholars should avoid is creating auxiliary theories in order to prop up a theory that seems deficient by itself, if there is a simpler way of explaining things. To lighten up this treatise, let me give a funny example: The fact that we haven’t found remnants of telephone poles in Egypt dating back to the era of the pharaohs can be explained in two ways: a) they had no telephones; end of story; or b) they did not need telephone poles, because they had wireless phone networks; so let’s look for evidence of that... Although you’re welcome to do that, as long as you haven’t succeeded in proving that they had wireless phone networks, the simpler of the two explanations will be assumed true. As funny as this example may be, scholars are at times ingenious at inventing auxiliary theories which are hard to see through yet allow them to keep up the illusion that their pet theories have some value.¹³

8. False Hallmarks

Mainstream scholars frequently list several criteria as alleged hallmarks of proper scholarship which, in fact, are no hallmarks at all. They are listed simply as yet another tactic in their attempt to immunize their own theories from being overthrown by “outsiders.” The most important ones are:

¹³ I have elaborated on this in more detail in my book *Resistance Is Obligatory*, 2nd ed., Castle Hill Publishers, Uckfield 2016, pp. 71-77. Since it is not really relevant in the present context, I won’t discuss it here any further.

a. Outlandish Hypothesis

I covered this earlier: *Every* initial assumption is permissible. There are folks who are seriously trying to prove that the earth is flat. It’s a perfectly permissible hypothesis. I am confident that, if they abide by the principles laid out before, they will find out that their hypothesis is wrong. So nothing is lost if they try (other than their time and energy). In fact, refuting their hypothesis will strengthen the theory that the earth is in fact a rotational ellipsoid (oblate spheroid).

b. Lack of Peer Review

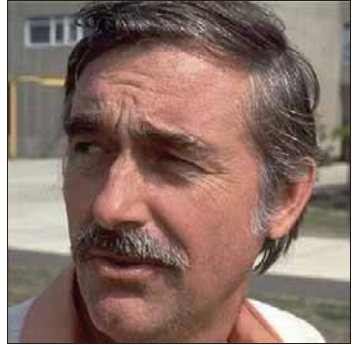
Proper scholarly papers and monographs, we are told, must be subjected to “peer review” before they can be taken seriously. This refers to the common procedure of having respected mainstream scholars officially endorse a paper or manuscript before it can be published by a “respectable” journal or publishing firm, whatever “respectable” means. This, is, of course, utter nonsense. Even though it is good quality control to subject one’s theory to the critical eyes of other experts in the field before it is published, giving those experts the power to decide whether a paper will be “respectably” published or not is a form of censorship that must be opposed. Let me quote a “respected” scholar in this context: The late Dr. Halton Arp, since 1983 professor of astrophysics at the Max Planck Institute for Astrophysics near Munich. In 2000 he complained bitterly about how the “peer review” process has deteriorated into pre-publication censorship stifling “real investigative science”:¹⁴

“The most harmful aspect of what science has become is the deliberate attempt to hide evidence that contradicts the current paradigm. [...] In a quite human fashion, however, [the peer reviewers] act in an exactly opposite manner – judging that ‘if an observation disagrees with what we know to be correct, then it must be wrong.’”

The tradition of ‘peer review’ of articles published in professional journals has degenerated into almost total censorship. [...] scientists, in their fervid attachment to their own theories,

¹⁴ Halton Arp, “What Has Science Come to?,” *Journal of Scientific Exploration*, Vol. 14, No. 3 (2000), pp. 447-454, here pp. 450f.

have now mostly used their selection as a referee to reject publication of any result that would be unfavorable to their own personal commitment. [...] The only comparable interaction I have heard of is the passionate wars between different religious doctrines of past centuries. [...] The result is that real investigative science is mostly now an underground activity. Independent, often self-supported researchers are publishing in privately supported, small-circulation journals.”



Prof. Dr. Halton Arp

There you have it. And he isn't even talking about the Holocaust, but about astrophysics, where political pressure and dogmatism are much less pronounced.

“Peer review,” although initially meant as a form of pre-publication quality control, is therefore just another ingenious way of mainstream scholars to suppress unwanted data and to prevent their own pet theories from being subjected to critical scrutiny.

Hence, if a scholar wants to have his work published without peer review, risking to make mistakes that could have been prevented, let him go right ahead. It's his risk. But it is not a sign of lack of scholarship.

c. Incestuous Citation Cartels

The charge here is that writers of certain schools of thought only or predominantly quote from their own works or from the works of authors propounding similar views (Lipstadt accuses revisionists of doing just that on p. 106/120 of her book under review here). In and of itself, this does not render such works unscholarly, though. In fact, in certain fields science has become so compartmentalized that there are only a few scholars working in that area, and sometimes even unopposed by anyone else, that there aren't many “other” works that can be cited, if any.

In turn, just because there are many, maybe even hundreds or thousands of scholars having similar views which can be quoted, as is the case in many fields, doesn't make such a work less "incestuous." Even a bibliography of thousands of authors, all having similar views, would thus be incestuous. But that by no means indicates the work is unscholarly.

It is a matter of concern, however, when authors ignore the arguments and evidence presented in published works by other writers which can potentially refute their own theories. Only in such a case does an "incestuous citation cartel" turn unscholarly, because it ignores evidence (see Point 7.b. above).

2.2. What Is Pseudo-Science?

"Pseudo" is Greek and means not-genuine, sham, bogus, phony, fake, false, spurious, deceptive, misleading, contrived, insincere. You get the picture. Pseudo-science is therefore something that pretends to be science but is not, because it fails to meet many if not most of the criteria explained earlier. There is, of course, a continuum between science and pseudo-science. The less the above-mentioned principles are maintained, the worse (more-likely to be false) is the corresponding science.

Since, as I have mentioned earlier, many scholars have little if any understanding of what actually constitutes good science, "pseudo-science" is more frequent than established academia is willing to admit. But that doesn't mean that all this bad science should be suppressed in one way or another. After all, we also don't call for the suppression of mere opinions not based on any scientific method. Hence, bad science should not be suppressed, but rather critiqued and thus shown to be such. Not least because even bad science can lead to correct results, although less likely, and even bad science can trigger a learning effect for all parties involved.

3. Motivations and *ad Hominem* Attacks

3.1. Revisionist Motives According to Lipstadt

I will here discuss some sweeping claims Lipstadt makes in her book about Holocaust revisionists and their research in general. Such sweeping claims have to be wrong from the outset, because there is no way every revisionist and every revisionist research result of the past, present and future can possibly fit her bill. Looking at the limited scope of her book, which explores only a subset of revisionists and their research, any sweeping claims are also disingenuous, because if it is unjust and prejudiced, for instance, to conclude from the fact that some Jews are evil that all Jews are evil, the same is true for revisionists. So even if all the revisionists she investigated and all of their works deserved her judgment, she could not possibly extrapolate from this that all the individuals and all the research she ignored or wasn't even aware of fall into the same categories.

This is not to say that Lipstadt's assessments are always wrong. That has to be assessed on a case-by-case basis. Some of the specific charges made against individual revisionists will therefore be discussed in the next chapter, case by case.

According to Lipstadt, Holocaust revisionism constitutes a "clear and present danger" and a "serious threat" (p. xi/ix, also p. 29/34) that can cause "terrible harm" (p. xix/xvii). At that early point in her book, she does not specify what revisionism is a danger or threat to, nor what harm it can do, as she does not support her claim. But she knows that revisionists "must be taken seriously," because "Far more than the history of the Holocaust is at stake" (p. 17/20). The reader is again left to speculate what is at stake, as Lipstadt does not elaborate. Later in her book, however, she gives us some clues, and I will therefore return to this farther below.

In her introduction she writes on page xvii/xvi:

"In the 1930s Nazi rats spread a virulent form of antisemitism that resulted in the destruction of millions. Today the [anti-Semitism] bacillus carried by these [revisionist neo-Nazi] rats threatens to 'kill' those who already died at the hands of the Nazis for a second time by destroying the world's memory of them."

As results from several instances in her book, Lipstadt equates Holocaust revisionists with "Nazis" and "fascists":

"[The deniers] are a group motivated by a strange conglomeration of conspiracy theories, delusions, and neo-Nazi tendencies." (p. 24/28)

"at their core [the revisionists] are no different from these neo-fascist groups." (p. 217/245)

Hence, in her introduction, Lipstadt equates revisionists with rats. Once the "Nazis" equated Jews with vermin like rats, lice or bacilli. Lipstadt uses the same terms to indiscriminately disparage all persons holding certain opinions she disagrees with. A worse attack on the humanity of her fellow humans can hardly be conceived. This sentence alone destroys her reputation as a scholar.

It goes without saying that for Lipstadt the opposite is true, for she claims that it is the deniers who engage in *ad hominem* attacks on their opponents. To support her claim, she relates the following fanciful story which she found someplace else (pp. 27/31f.):

"The deniers understand how to gain respectability for outrageous and absolutely false ideas. The anthropologist Marshall Sahlins has described how this process operates in the academic arena. Professor X publishes a theory despite the fact that reams of documented information contradict his conclusions. In the 'highest moral tones' he expresses his disregard for all evidence that sheds doubt on his findings. He engages in *ad hominem* attacks on those who have authored the critical works in this field and on the people silly enough to believe them. The scholars who have come under attack by this professor are provoked to respond. Before long he has become 'the controversial Prof. X' and his theory is discussed seriously by nonprofessionals, that is, journalists. He soon becomes a familiar fig-

ure on television and radio, where he 'explains' his ideas to interviewers who cannot challenge him or demonstrate the fallaciousness of his argument."

Now, I have no doubt that some controversial professor in some field may have done just that, but where is the evidence that any revisionist professor (or any other revisionist scholar) has ever engaged in attention-seeking *ad hominem* attacks on those who oppose him, leading those thusly attacked to respond? Again, no example is given, and no source quoted. You just have to believe Dr. Deborah! I'm not saying she is necessarily wrong. All I'm saying is that:

- a) those sitting in a glass house should not throw stones; and
- b) making sweeping accusations without proving them is profoundly unscholarly.

On page 1 Lipstadt opines that "Holocaust denial is" an "anti-semitic ideology" rather than "responsible historiography." It is a "purely ideological exercise," and the revisionists merely appear to be "engaged in a genuine scholarly debate when, of course, they are not" (p. 2). Of course.

Arguing along the same line, she then states that the revisionists merely "camouflage their hateful ideology" "under the guise of scholarship" (p. 3). Again, these claims are not backed up with anything, just like the following accusation:

"One of the tactics deniers use to achieve their ends is to camouflage their goals. In an attempt to hide the fact that they are fascists and antisemites with a specific ideological and political agenda—they state that their objective is to uncover historical falsehoods, *all* historical falsehoods." (p. 4)

And it is only Dr. Lipstadt who can reveal the revisionists' real agenda, because she can read their minds, their hearts, their very souls, if they even have any! But even if some revisionists have the agenda she suspects them to have, where is the contradiction to their claimed goal to uncover historical falsehoods? Both can be true (and in some cases probably are).

More sweepingly still, Lipstadt claims on p. 18/22, presented again without any proof:

"Holocaust denial as a movement with no scholarly, intellectual, or rational validity."

She characterizes revisionists as proponents of "pseudoreasoned ideologies" and opines (p. 26/30):

"They use the language of scientific inquiry, but theirs is a purely ideological enterprise. [...] the deniers' contentions are a composite of claims founded on racism, extremism, and virulent antisemitism."

Ok, let's take a deep breath and look at this more closely: racism, extremism, antisemitism. Later she even opines that revisionists "oppose" (p. 142/159) or even "hate" democracy, which they want to weaken (p. 217/245), so we add democracy to the mix as well. Don't expect her to prove any of these sweeping claims, though, because she doesn't. Although it certainly is true that some individuals harboring revisionist views adhere to some or all of these beliefs, Lipstadt assigns them to *all* revisionists without distinction, and that's simply a flawed, illegitimate, unscholarly way of arguing.

In addition, she once more abstains from defining the terms she is using, relying instead on the negative associations people have with them. So before discussing her accusation, allow me to specify how the terms should be defined, and, in contrast to that, how Lipstadt uses them.

1. Extremism

The terms "radical" and "extreme" are frequently used interchangeably, although they mean something quite different. Being radical means going to the root of something (from Latin *radix* = root). In the political context it usually denotes someone who is unwilling to compromise in pursuit of his goals, whatever those goals are. On the other hand, extreme (from the superlative form of the Latin adjective *exter* = outside) denotes ideas that are at the far end of a spectrum. In the political context it commonly refers to individuals who are ready to violate the law in pursuit of their ideas.

In a certain way, scholars need to be radicals, because they ought to go to the root of an issue, unwilling to make compromises in their attempt to uncover the truth. However, they are

not supposed to be extremists, willing to violate the law in pursuit of their goal. The only permissible exception in this context is when the authorities illegitimately obstruct the pursuit of the truth by implementing censorship laws. In that case it is the authorities who are going to illegal extremes by impeding freedom of inquiry, of information, and of speech. Scholars violating such illegal laws in the honorable tradition of civil disobedience are merely claiming what is rightly theirs. Even Dr. Lipstadt thinks that outlawing historical dissent, as has been done by many European countries, is not a good approach (pp. 219ff./248ff.).

Now, do revisionists violate laws (other than censorship laws)? Or do they advocate that people do this? I know of not a single case. Does Dr. Lipstadt suggest they do? She does not say so explicitly, but by claiming that revisionists plan on resurrecting fascism or National Socialism, she implies just that, for those political ideologies have an undeniable track record of violating their own countries' laws in pursuit of their agendas.

Dr. Lipstadt does admit that the Institute for Historical Review (IHR), which once was the flagship of Holocaust revisionism, "protested that it was not interested in resurrecting any regime" (p. 142/160), but that won't help, because Lipstadt knows it all better: "the reality is quite different" (p. 143/160). I'll return to her treatment of the IHR in Section 4.5.

How liberally Dr. Lipstadt uses the term "extremist" can be seen when she discusses U.S. writer Freda Utley. She introduces her by saying "Utley was an extremist." No proof given. You just have to believe it.

The politically correct online encyclopedia Wikipedia has the following to say about Utley:¹⁵

"Winifred Utley (London, England, January 23, 1898 – Washington, D.C., United States, January 21, 1978), commonly known as Freda Utley, was an English scholar, political activist and best-selling author. After visiting the Soviet Union in 1927 as a trade union activist, she joined the Communist Party of

¹⁵ en.wikipedia.org/wiki/Freda_Utley (version of July. 26, 2016; oldid=731630172).

Great Britain in 1928. Later, married and living in Moscow, she quickly became disillusioned with communism. When her Russian husband, Arcadi Berdichevsky, was arrested in 1936, she escaped to England with her young son. (He [her husband] would die in 1938.)

In 1939, the rest of her family moved to the United States, where she became a leading anti-communist author and activist.”



Freda Utley

Read her entire biography on Wikipedia and you realize that she was anything but an extremist. Just because Lipstadt doesn't like that Utley revealed the crimes against humanity committed by the Allied occupational forces in Germany during the first three years after the war,¹⁶ she stigmatizes her. This is an utterly unwarranted *ad hominem* attack.

2. Anti-Semitism

I hesitated to address this issue in the first place, because most people don't want to hear or read about it. But Dr. Lipstadt uses the terms “antisemitism,” “antisemite” and “antisemitic” 182 times in her book, so on average almost on every single page of its first edition. Lipstadt's book is even copyrighted by “The Vidal Sassoon International Center for the Study of Anti-Semitism, The Hebrew University of Jerusalem,” according to the imprint. Hence battling anti-Semitism is what the book is mainly about.

And where is the link? Well, on page 218/246 she is adamantly clear:

“Holocaust denial is nothing but antisemitism”.

¹⁶ Freda Utley, *The High Cost of Vengeance*, Henry Regnery Company, Chicago 1948.

Pretty much everybody she discusses, and every sincere dissenter ever expressed about the mainstream Holocaust narrative, gets hit with the accusation of being anti-Semitic. There is therefore no way of dodging it.

The accusation of anti-Semitism is one of the worst *ad hominem* attacks possible. It is meant to disparage opponents by giving others the impression that they are morally so depraved that even listening to them is beyond acceptable behavior. It's the best strategy Dr. Lipstadt can possibly come up with to immunize her pet theory from any critical scrutiny. And she's making ample use of it.

An anti-Semite is someone who dislikes or even hates people simply because they are Jews. But that's not the way it is frequently used. Criticizing aspects of the Jewish religion, which is just as legitimate as criticizing Islam or Christianity, is also frequently lumped into that category. The same happens to those who criticize Jewish power and influence, although it is just as legitimate as criticizing Catholic, Muslim or White Anglo-Saxon Protestant power and influence. The same is true for criticizing Zionism as Jewish nationalism with at times racist excesses, which is just as legitimate as criticizing any other form of nationalism resulting in unacceptable excesses. Yet anyone who engages in these kinds of criticism of Jewish affairs has to inevitably expect to be wrongly stigmatized as an anti-Semite. It's a catch-all defamation designed to protect Jewish and Zionist activities from any kind of scrutiny and criticism.

Although I have no doubt that there are anti-Semites who harbor revisionist views (see Chapter 4), that does not mean that all revisionists are anti-Semites. That would be like saying that, because all squares are rectangles, all rectangles are squares. But that's exactly what Dr. Lipstadt is doing. Logic isn't her strength, or else it's a nuisance and an obstacle for her agenda, so she discards it.

When I got involved in revisionism in 1989, first passively by reading some of their works, then in 1990 also actively by doing some private research in an attempt to verify some as-

pects of the *Leuchter Report*,¹⁷ Jews were merely the ancient Chosen People of the Old Testament to me as a practicing Catholic, and also the heroes of the 1973 war of the Arab nations against Israel. I remember reenacting that war as a boy with my brother with our toy tanks. We beat the crap out of those evil Arabs! Other than that, I had no opinion about them at all.

Then, as other revisionists learned about my research activities, one of them started sending me “information” about the Jews. I was rather disgusted by what I thought was anti-Semitic propaganda material, and I eventually threw it all away. It was only sometime in 1992 that I started connecting the dots. I had seen the importance of revisionism for German history all along, but only then did it dawn on me that it must have an equally intense, although opposite effect on Jewish history.

It took the decision of a German court of law, however, to make me look into that issue more thoroughly. It happened in 1995, when I was sentenced to 14 months’ imprisonment for my forensic research activities.¹⁸ In the verdict, the court called me an anti-Semite, although I was utterly unaware of what that meant, apart from the obvious. So I started to do some research into the history and reasons of anti-Jewish sentiments. That hasn’t made me an expert at this, but I know enough to be able to alert the reader to two pertinent studies by an Israeli scholar and Holocaust survivor which I can recommend, if the reader is interested in this issue.¹⁹

When reading these books, the reader will find out, probably to his surprise, that there are actually plenty of *rational* reasons for opposing certain aspects of certain emanations of the Jewish religion. Of course that does not justify hating people merely because they are Jews, but if anyone wants to under-

¹⁷ See Section 4.6. for details; for the current edition of that study, see Fred Leuchter, Robert Faurisson, Gernar Rudolf, *The Leuchter Report: Critical Edition*, 5th ed., Castle Hill Publishers, Uckfield 2017.

¹⁸ On that see Gernar Rudolf, *Hunting Gernar Rudolf: Essays on a Modern-Day Witch Hunt*, Castle Hill Publishers, Uckfield 2016, as well as my book *Resistance Is Obligatory*, *op. cit.* (note 13).

¹⁹ Israel Shahak, *Jewish History, Jewish Religion: The Weight of Three Thousand Years*, 2nd ed., Pluto Press, London 2008; *idem*, Norton Mezvinsky, *Jewish Fundamentalism in Israel*, Pluto Press, London 1999.

stand anti-Semitism which ultimately led to Auschwitz, there is no way around addressing these issues.

All those who are *not* interested in learning about the history and reasons of anti-Jewish sentiments have the right to remain ignorant, of course. Such prejudiced ignorance, however, can hardly be the basis upon which to judge other people and their views.

Obfuscating the rational aspects for anti-Semitism is one of the things Dr. Lipstadt is engaged in as well. In the introduction to her book she states that there is absolutely no rational aspect to anti-Semitism (pp. xvii/xvf.):

“More important, we must remember that we are dealing with an irrational phenomenon that is rooted in one of the oldest hatreds, antisemitism.”

Although a sweeping statement like that is wrong, let me stress right away that the actually existing rational aspects of anti-Semitism in no way justify what happened under Hitler, whatever that was in detail. Depriving individuals of their civil rights has to be based on their personal and proven guilt, not because their parents signed them up for a belief system without their consent.

Finally, a remark is due about the so-called *Protocols of the Elders of Zion*. On page 24/29 Dr. Lipstadt writes:

“The deniers’ worldview is no more bizarre than that enshrined in the *Protocols of the Elders of Zion*, a report purporting to be the text of a secret plan to establish Jewish world supremacy. The deniers draw inspiration from the *Protocols*, which has enjoyed a sustained and vibrant life despite the fact it has long been proved a forgery.”

And on p. 164/183:

“In fact, when it was originally published in France in the mid-nineteenth century, Jews did not appear in the book at all. Only at the beginning of [the twentieth] century was it rewritten with Jews as the primary culprits.”

She brings up the *Protocols* six times in her book, proving her own obsession with it (pp. 24, 37, 136, 152, 164, 206/29, 42, 153, 171, 183, 232). Now, I’ve been at the center of revisionist

publishing efforts since the mid-1990s, and not a single time did the *Protocols* show up in any context whatsoever that I can remember. It’s simply not a topic discussed in revisionist publications. Not even in discussions among revisionists, public or private, has it ever come up that I am aware of.

In 1989, I accidentally ran into a German translation of the *Protocols*’ “original” novel version of the mid-nineteenth century, as Dr. Lipstadt puts it, in which Jews are indeed not mentioned at all. The book upset me, but since it was clearly fictitious with no indication

that any of its outrageous claims were true, I eventually simply threw it away. Only later did I learn that a different version of this novel exists which claims to be a real protocol by Jewish elders. I never read that, though, and I don’t consider ever wasting my time on it either.

I must admit, however, that the most-prolific revisionist authors of the past 25 years, the Italian Carlo Mattogno, wrote a paper about the *Protocols* in Italian in 2010, which was reformatted into a book and republished in 2014.²⁰ If you read Italian and want to spend time on this, be my guest.

There is a concise definition of how the meaning of the term “anti-Semite” has changed over the past century which I like very much:²¹



Carlo Mattogno’s booklet on the Protocols of the Elders of Zion.

²⁰ Carlo Mattogno, “I falsi “Falsi Protocolli”: Scopo e significato dei “Protocolli dei Savi Anziani di Sion”, May 27, 2010, olodog-ma.com/wordpress/2014/03/26/0631 (Aug. 31, 2016); *idem*, *Il Mistero Dei Protocolli Di Sion*, Lulu, Raleigh, NC, 2014; amazon.com/dp/1291884904.

²¹ Joseph Sobran, in: William F. Buckley, *In Search of Anti-Semitism*, Continuum, New York, 1992; acc. to Joseph Sobran, “For Fear of the Jews,” *The Journal of*

*An anti-Semite used to mean a man who hated Jews.
Now it means a man who is hated by Jews.*

That may not be true in all cases, but it sure hits the nail when it comes to Dr. Lipstadt’s attitude.

3. Democracy

Even though there are many intelligent critiques of democracy as a governmental system,²² I have never seen any of them mentioned in Holocaust-revisionist publications. Those deal with aspects of history, not political theory. There may be some individuals among Holocaust revisionists who prefer authoritarian systems, yet at the same time these individuals complain when their civil rights get curtailed by governments hostile to their views. Well, you can’t have your cake and eat it too.

Essentially, what is important is not that a country’s system is democratic, but that people are safe from arbitrary and unjust government actions. To give an example, Hitler was elected democratically, and all the civil rights restrictions implemented in Germany during the first four years of his administration were done perfectly democratically. Had Hitler decided to let the German people vote again in early 1937, he most certainly would have been re-elected, maybe with as much as 80% of the vote, as popular as he was back then. The same would probably have happened in early 1941. So what does that tell us about democracy?

To give another example, after the French revolution, France was formally a democracy for a number of years. Yet it had no rule of law. At the same time, on the other side of the River Rhine, there existed an absolute monarchy in Prussia which, however, was governed by the rule of law where even the king had to submit to ordinary court decisions. Hence peo-

Historical Review, Vol. 21, No. 3 (May/August 2002), pp. 12-16, here page 13; codoh.com/library/document/3027 (Sept. 5, 2016).

²² Hans-Hermann Hoppe, *Democracy—The God That Failed: The Economics and Politics of Monarchy, Democracy, and Natural Order*, Transaction Publishers, 2001; Frank Karsten, Karel Beckman, *Beyond Democracy: Why Democracy Does Not Lead to Solidarity, Prosperity and Liberty but to Social Conflict, Runaway Spending and a Tyrannical Government*, CreateSpace, North Charleston, SC, 2012.

ple were much safer and better treated in monarchical Prussia during those years than they were in democratic France.

Democracy is therefore not the issue. If a democratic majority decides to terrorize a minority, that is still democracy, but it is not justifiable. What is needed is the rule of law, the guarantee of basic civil rights, and the right of self-determination as one of the most important aspects of international law (to prevent aggressions against domestic and foreign population groups). How these legal frameworks are implemented is secondary. Democracy may be the most reliable way of going about it, but as history shows, that is not always true.

4. Racism

When I got into the internet dating scene in the early 2000s, I was struck by the dating pattern most people exhibit. Match.com, probably the biggest dating website in the world, allows you to state which ethnic group you would like to date, and this can be seen by everyone. A survey showed that the vast majority of people prefer dating within their own ethnic group. I observed the same pattern regarding people's preferences as to where they like to live. As I moved from one region to another during my first six-year stay in the U.S., it became rather clear that people voted not only with their dating patterns, but also with their feet. They want to be amongst their own kind.

Is that racism? If so, most of us are racists. But I daresay that this is not so. In fact, it is normal to give preference to those you feel similar to. We feel closest, and prefer to be surrounded by, our loved ones – family and friends. From there we have concentric, growing circles of groups of people whom we feel closer to than others, be they our religious congregation, our neighborhood, our community, the town, county, state, country we live in, our society, our culture, and so on. Ethnicity and race are just two more of these circles, which aren't always concentric but often intersect. It is therefore normal for us to feel closer to people who are similar to us than to those that are more different, whatever that difference is.

Having said this, feeling closer to one group of humans than to others does not imply and most certainly not justify that we denigrate, disparage or even mistreat members of other groups. But that is what the term "racist" implies.

Now, being proud of your family and making sure it stays safe, giving it more of your efforts and concern than you give to other families, is perfectly acceptable. Shouldn't it then also be acceptable to be proud of your own ethnicity or race, to make sure it stays safe, to give it more of your efforts and concern than you give to other ethnicities and races? I'm not saying it is anyone's obligation to feel that way, but I find it perfectly normal if people do feel that way and act accordingly. That's not racism. That's just our nature. As long as we don't abuse other ethnicities or races, or advocate or promote such behavior, this should be within the realm of acceptability. This kind of attitude has been called "racialism" to set it apart from racism, just like patriotism is set apart from nationalism. Needless to say, some racists try to hide their attitudes by merely pretending to be racialists, but I daresay that by sheer behavioral patterns, most of us are behaviorally racist without having a racist fiber in our bodies.

Lipstadt doesn't bother defining the term "racism" as I have done here, setting it apart from perfectly normal "racialist" behaviors. For her, this term is merely another way of staging personal attacks on historical dissidents she disagrees with. It is nothing but yet another tactical move to immunize her pet theory from public scrutiny. Her message is clear: "Don't you dare espouse revisionist views, or you end up as a social pariah by being called an extremist, a racist and anti-Semite!"

Unfortunately, it works.

5. Conspiracy

Calling someone a conspiracy theorist is like saying that he's kind of nuts and shouldn't be taken seriously. It's an *ad hominem attack*, pure and simple. Lipstadt uses the term conspiracy(ies) in her book 47 times.

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Fact is that, whenever two or more people get together to hatch out a plan and to implement it, they conspire. It happens all the time. It's a standard feature of the human existence.

Were the events of 9/11 a conspiracy of several Muslim terrorists with whoever supported them, or of several government agents with whoever supported them? Both are conspiracy theories. The difference is that the one is supported by the government and the mass media, while the other is supported by thousands of independent engineers, architects and scholars (see www.911truth.org). Only one of them gets stigmatized as a nutty conspiracy theory, and that's always the one the government and the mass media disagree with.

That's all there is to it. Just ignore it. Evidence matters, not name calling.

3.2. Revisionist Methods According to Lipstadt

Let's move on to what Dr. Lipstadt thinks about the methods used by revisionists. On pp. 19f./23 she states that

“at its core [Holocaust denial] poses a threat to all who believe that knowledge and memory are among the keystones of our civilization.”

On p. 217/245 she even claims that the revisionists objective is “the destruction of truth and memory.” How is that? Knowledge of the truth and memory don’t always work in tandem, because memory is notoriously fallible. But Lipstadt evidently wants her readers to believe in the identity of “truth” with “memory,” for she frequently uses both terms together, not just in the subtitle of her book (pp. xvii, 209, 216f./xvi, 236, 244). She herself acknowledges, however, that memory can be fallible, although she gives it her own twist to make it fit into her agenda:



Prof. Dr. Elizabeth Loftus

“It is axiomatic among attorneys, prosecutors, and judges that human memory is notoriously bad on issues of dimensions and precise numbers but very reliable on the central event.” (p. 134/151)

And guess how Lipstadt backs up this alleged axiom of the legal profession: not at all. It is not only unsubstantiated but also wrong, as Elizabeth Loftus has demonstrated with her vast research: human memory can be utterly corrupted in just about any regard. You merely have to apply sufficiently suggestive techniques to achieve it.²³ All this apart from the fact that what people remember and what they tell isn’t always the same thing, either.

Under these circumstances, source criticism of testimony is a very important hallmark of scholarly works, particularly when the Holocaust is discussed. This is so because most witnesses to this event are emotionally and frequently also politically heavily involved, making it more likely than usual that they will “shade

²³ Elizabeth Loftus, *The Myth of Repressed Memory*, St. Martin’s Press, New York 1994; *idem*, “Creating False Memories,” *Scientific American*, Vol. 277, No. 3, 1997, pp. 70-75; *idem*, and James Doyle, *Eyewitness Testimony: Civil and Criminal*, 3rd ed., Lexis Law Pub., Charlottesville, VA, 1997.

the truth." In addition, ever since the end of World War II the entire world has been exposed to a publicity and increasingly also an educational campaign which inundates all of us with the tenets of the orthodox Holocaust narrative. It therefore needs to be expected that survivors tend to incorporate into their memory as their own recollection what we all "know" about this event due to these campaigns. In fact, survivors find themselves under massive public pressure to "remember" what everyone knows already anyway.

It is therefore true when Lipstadt writes on page 6/7 that "attacks on the credibility of survivors' testimony are standard elements of Holocaust denial."

Note the use of the polemical word "attack," insinuating an aggression where there is none, because critically investigating the credibility of testimony belongs to the standard repertoire of any serious scholar. That is exactly why revisionist works are more scholarly – not to say, credible – in nature in this regard than their mainstream counterparts which almost without exception take anecdotal evidence uncritically at face value. In fact, Lipstadt admits that the mainstream narrative of the Holocaust relies heavily on testimony (pp. 23f./28):

"Given the preponderance of evidence from victims, bystanders, and perpetrators, and given the fact that the deniers' arguments lie so far beyond the pale of scholarly argument [...]."

In her eyes, this reliance on testimony is so great that, once these witnesses will have died, revisionism will be even more dangerous (p. 24/29):

"[The revisionists'] objective is to plant seeds of doubt that will bear fruit in coming years, when there are no more survivors or eyewitnesses alive to attest to the truth."

This is a peculiar notion. If our knowledge of historical events depended on living witness testimony, anything longer ago than some 90+ years would become increasingly blurred and uncertain. This is obviously not the case. In fact, the opposite can be posited, as it will be easier for researchers to critically assess recorded witness statements once it is no longer necessary to make allowances for the feelings of the witness generation. And

that is obviously what Dr. Lipstadt fears: that the revered witness generation will lose its status as virtually untouchable saints. Like it or not, Dr. Lipstadt, but the sooner this happens, the better for historiography.

In the same vein, Lipstadt criticizes U.S. revisionist Dr. Arthur Butz for trying to "shed doubt on the credibility of witnesses in general by declaring all testimony inferior to documents" (p. 129/145). If we keep in mind the general hierarchy of probative value as explained in Section 2.1., Point 5, that's exactly what Butz, nay, what any serious historian has to do if he wants to stick to scholarly criteria. Unless a document is nothing more than a witness statement put on paper, in which case it has as much probative value as any other witness statement, a genuine document *is* superior to testimony. Had Lipstadt correctly portrayed the claimed "axiomatic" knowledge "among attorneys, prosecutors, and judges" in this regard, she would have disclosed that this hierarchy is (or should be) observed by all courts of law – and also by all historians.

What she does realize is that revisionist scholars approach the evidence differently than what she and her colleagues from the mainstream do (p. 27/32):

"Normal and accepted standards of scholarship, including the proper use of evidence, are discarded [by revisionists]."

I agree that everyone should use evidence properly. But what is that, "the proper use of evidence"? She won't say. Neither does she define what evidence is and how to use it properly, nor does she make any reference to anyone else who does. Doing so would be the proper, scholarly way. But then again, scholarship? Scientific method? What is that? Ever heard of them, Dr. Lipstadt?

Holocaust revisionists follow what can be called the priority of the archives, and in keeping with the hierarchy of probative value as discussed in Section 2.1., Point 5, they give an even higher priority to material, physical, forensic evidence with all the technology it involves. That is "normal and accepted standards of scholarship" everywhere – except when it comes to mainstream Holocaust researchers, who turn this pyramid on

its head, giving witness statements priority over documents, and documents priority over forensic evidence and technical arguments. Hence, the proper way of putting it is:

Normal and accepted standards of scholarship, including the proper use of evidence, are discarded by mainstream Holocaust researchers.



Jacques Baynac

In 1996, the French mainstream historian Jacques Baynac said the following about this:²⁴

“For the scientific historian, an assertion by a witness does not really represent history. It is an object of history [=requiring source criticism]. And an assertion of one witness does not weigh heavily; assertions by many witnesses do not weigh much more heavily, if they are not shored up with solid documentation. The postulate of scientific historiography, one could say without great exaggeration, reads: no paper/s, no facts proven [...].

Either one gives up the priority of the archives, and in this case one disqualifies history as a science, in order to immediately re-classify it as fiction; or one retains the priority of the archive, and in this case one must concede that the lack of traces brings with it the incapability of directly proving the existence of homicidal gas chambers.”

Oh dear, Dr. Deborah is in trouble!

Having said all this, it should be clear whose attitude is a real threat to “the keystones of our civilization,” which are critical, reasoned thinking, not dogmatic belief in what someone claims to be “memory.” Yet Lipstadt manages to turn it all upside down, because after she has declared her fundamental opposition toward a critical, reasoned scrutiny of what she claims to be “memory,” she claims that

²⁴ Jacques Baynac, “Faute de documents probants sur les chambres à gaz, les historiens esquivent le débat,” *Le Nouveau Quotidien*, Sept. 3, 1996, p. 14.

“denial of the Holocaust is not a threat just to Jewish history but a threat to all who believe in the ultimate power of reason. It repudiates reasoned discussion the way the Holocaust repudiated civilized values. It is undeniably a form of antisemitism, and as such it constitutes an attack on the most basic values of a reasoned society. Like any form of prejudice, it is an irrational animus that cannot be countered with the normal forces of investigation, argument, and debate. The deniers’ arguments are at their roots not only antisemitic and anti-intellectual but, in the words of historian Charles Maier, ‘blatantly racist anthropology.’ Holocaust denial is the apotheosis of irrationalism.” (p. 20/23)

Wow! So let me get that straight: Because we revisionists insist on an intellectual, rational, evidence-based, reasoned investigation of the reliability of witness testimony, we turn irrationalism into our god – because that’s what apotheosis means! And I thought I was agnostic, but if Dr. Lipstadt says so, I must be wrong – of course! Who needs any other proof!

Having proclaimed apodictically that revisionists are the paragons of irrationalism, she again emphasizes that revisionism is “neither scholarship nor historiography” (p. 20/23), which is why she chose

“to eschew the term *revisionism* whenever possible and instead to use the term *denial* to describe it. The deniers’ selection of the name *revisionist* to describe themselves is indicative of their basic strategy of deceit and distortion and of their attempt to portray themselves as legitimate historians engaged in the traditional practice of illuminating the past.”

Or maybe it’s the other way around: her choice of the term “denier” is her way of calling the revisionists names in order to disparage them from the outset. It all depends on whether Holocaust revisionism aka denial has any scholarly merit or not. In Lipstadt’s eyes, though, this can’t be, because if it were, she would have to take their arguments seriously and maybe even debate them, and that she categorically refuses to do:

“Whenever the plans include inviting a denier I categorically decline to appear [on TV talk shows]. As I make clear in these pages the deniers want to be thought of as the ‘other side.’

Simply appearing with them on the same stage accords them that status. [...] Refusal to debate the deniers thwarts their desire to enter the conversation as a legitimate point of view.” (pp. xiii/xi)

“I explained repeatedly that I would not participate in a debate with a Holocaust denier. The existence of the Holocaust was not a matter of debate.” (p. 1)

Toward the end of her book, she repeats her refusal to debate “deniers” and explains again why (p. 221/250):

“Not ignoring the deniers does not mean engaging them in discussion or debate. In fact, it means *not* doing that. We cannot debate them for two reasons, one strategic and the other tactical. As we have repeatedly seen, the deniers long to be considered the ‘other’ side. Engaging them in discussion makes them exactly that. Second, they are contemptuous of the very tools that shape any honest debate: truth and reason. Debating them would be like trying to nail a glob of jelly to the wall.”

She said this attitude has resulted in revisionists accusing her of having a “lack of tolerance for the First Amendment” and of opposing “free intellectual inquiry.” She does not back up that claim, and I agree with her that this charge is unfounded. It’s her perfect right not to talk to people she dislikes. She even has the right not to address arguments she detests, which is exactly her approach (p. 28/33):

“Time need not be wasted in answering each and every one of the deniers’ contentions. It would be a never-ending effort to respond to arguments posed by those who falsify findings, quote out of context, and dismiss reams of testimony because it counters their arguments. It is the speciousness of their arguments, not the arguments themselves, that demands a response.”

Again, she does not substantiate her various accusations at this point, but when discussing certain revisionists later in her book, she brings several examples which we will discuss later. For now, let’s assume for the sake of the argument that some revisionists have indeed “falsified findings” and/or “quoted out of

context." Would that justify dismissing any and all revisionist arguments?

Putting the shoe on the other foot makes the answer to that question obvious: If I were able to show that Dr. Lipstadt or any of several others of her mainstream colleagues have committed the same unethical offenses, would that allow me to dismiss all the arguments which mainstream Holocaust research has produced since the end of World War II? Of course not.

As I pointed out in Section 2.1., Point 3, refusing to expose one's own theory to serious attempts of refutation is a hallmark of a pseudo-scholarly attitude. Refusing to take opposing arguments into serious consideration sheds a bad light on those who do this – not on the arguments they reject out of hand.

In addition, claiming that certain things are simply not up for debate is also a clear and present sign of an unscholarly attitude, not to say sheer bigotry. Although Dr. Lipstadt admits that there are many aspects of the Holocaust that are debated among mainstream historians, she insists that

"There is a categorical difference between debating these types of [mainstream] questions [about the Holocaust] and debating the very fact of the Holocaust." (p. xiv/xiii)

Well, I hate to tell you, Dr. Deborah, but the freedom of hypothesis is a fundamental principle of science. Just because you don't like it doesn't mean you can ignore its existence and still claim to be a scholar. You have to make up your mind.

Apart from all this, Lipstadt's warning that debating revisionists would improve their public reputation is not at all self-evident. Revisionist writer Paul Grubach has explained this in detail, which he allowed me to reproduce here:²⁵

Despite what Lipstadt writes, if hard evidence for the Holocaust is overwhelming and the claims of revisionists ridiculous, to engage the latter in debate would not lend them credibility and respect. Quite the contrary. Crossing swords with these

²⁵ Paul Grubach, "Why Won't Deborah Lipstadt Debate the Holocaust Revisionists?," *The Revisionist*, No. 8, Nov. 2001, CODOH series; codoh.com/library/document/375 (Aug. 31, 2016); Lipstadt does not use the term "cranks."

“cranks” would be a golden opportunity for Lipstadt to expose their alleged quackery and stupidity. Only if revisionism has intrinsic validity will it gain stature by a public hearing. The Emory University professor’s refusal to debate carries with it the implicit recognition that revisionism has more legitimacy than she cares to admit.

Even if revisionism were pure balderdash, the public interest would still be served if it were given serious attention in

the mainstream media. The truth of the traditional version of the Holocaust could be re-verified. Lipstadt has been quoted as saying that she is “only interested in getting at the truth.”²⁶ If this be so, then a more complete perception of the truth would be gained in a public debate where her “Holocaust facts” clashed with “revisionist fiction.”

To put it bluntly, Lipstadt’s “justification” for refusing to debate is nothing more than a conscience-salving self-deception designed to cover up her fear and insecurity.

The reader will now ask – what is the real reason behind her refusal to debate?

This question was answered in part on July 22, 1995, the day that revisionist historian Mark Weber squared off against anti-revisionist historian Dr. Michael Shermer in an oral debate on the Holocaust. Both sides were given a fair and equal opportunity to present their case, as the audience had the opportunity to hear defenses of both the Holocaust revisionist and the traditional view of the Holocaust.²⁷



Mark Weber

²⁶ Christopher Hitchens, “Whose History Is It?,” *Vanity Fair*, December 1993, p. 117.

²⁷ Mark Weber, “Debating the Undebatable: The Weber-Shermer Clash,” *The Journal of Historical Review*, Vol. 16, No. 1 (January/February 1996), pp. 23-34;

The debate was a disaster for the traditional view of the Holocaust. Weber made Holocaust revisionism look too good and Lipstadt’s Holocaust ideology severely deficient. Evidence that this is the case is suggested by the fact that some years after the debate Shermer wrote:²⁸

“It is one thing to analyze the literature of deniers or to interview them face to face; it is quite another process to confront them in a public forum, where their skills at rhetoric and debate can trip up even seasoned scholars and historians.”



Prof. Dr. Michael Shermer

Indeed, to this day Shermer refuses to advertise the videotape of the debate in his *Skeptic* magazine, and he never referred to it in his long analysis of Holocaust revisionism that appeared in his bestseller, *Why People Believe Weird Things*.²⁹ Although the force of circumstance compelled Shermer to mention the videotape in brief passing in his *Denying History* (p. 73), the reader is given no information on how to acquire it, which suggests he and his colleagues don’t want people to see the video.

It is safe to assume that, if Dr. Shermer had scored a victory over Holocaust revisionism, he and the Deborah Lipstadts of this world would be aggressively promoting the Weber-Shermer debate videotape.

The upshot of my argument is this. It is actually a somewhat favorable sign for Holocaust revisionism that some of the major promoters of the traditional view of the Holocaust like

online at codoh.com/library/document/2653, including a video recording of the debate; also available at youtu.be/7xB73Pg4_08 (all Aug. 29, 2016).

²⁸ Michael Shermer, Alex Grobman, *Denying History: Who Says the Holocaust Never Happened and Why do they say it?*, University of California Press, Berkeley, CA, 2000, p. 109.

²⁹ Freeman & Co., New York 1997.

Deborah Lipstadt refuse to debate. It seems to be a tacit admission by its most bitter opponents that Holocaust revisionism has more credibility than they care to publicly admit.

Thank you, Paul! There is, by the way, a devastating revisionist critique of Shermer's book *Denying History*, which I can highly recommend.³⁰ I'll hand over the pen to Paul Grubach again in a short while, but let's conclude this section first before moving on.

In wrapping up her case against the revisionists, Dr. Lipstadt writes on page 217/245:

"They attempt to project the appearance of being committed to the very values that they in truth adamantly oppose: reason, critical rules of evidence, and historical distinction."

Now, after all that I have explained so far, can you tell who exactly "They" are?

3.3. Deborah Lipstadt's Motives and Agenda

On page 23/27, Dr. Lipstadt discloses the reason why she won't take revisionist arguments seriously by revealing why she considers revisionism a clear and present danger:

"Before fascism can be resurrected, this blot [the Holocaust] must be removed. At first [the deniers] attempted to justify it; now they deny it. This is the means by which those who still advocate the principles of fascism attempt to reintroduce it as a viable political system (see chapter 6)."

"Denial aims to reshape history in order to rehabilitate the persecutors and demonize the victims." (p. 216/244)

So if you stop believing in homicidal gas chambers, you're not only automatically a racist, anti-Semite, extremist and neo-fascist who hates democracy, you are also a clear and present danger to your country's government, because you obviously plan to overthrow it and replace it with a renewed Hitlerite dictatorship.

³⁰ Carlo Mattogno, *Fail: "Denying History." How Michael Shermer and Alex Grobman Botched Their Attempt to Refute Those Who Say the Holocaust Never Happened*, Castle Hill Publishers, Uckfield 2016.

If that were true, I'd take up the fight on Dr. Lipstadt's side!

But give me a break! Does she really believe this?

While there might be some who really think that's the way the world could possibly work, I don't think any person who has not been conditioned to manifest Pavlovian reflexes when certain terms are thrown into the debate should be able to realize that this is a whole load of utter ... Well, fill in the blanks yourself.

What Dr. Lipstadt does reveal here, however, are her own deep-seated political motives. Most will consider them benevolent, but they remain political in nature, not scholarly, and this should raise a red flag for all those who expect from scholars to do their job *sine ira et studio* – without political anger and zeal. Dr. Lipstadt very obviously has written her book while being full of anger and zeal.

The reader may wonder why Dr. Lipstadt inundates her opponents with pejoratives to disparage them, and why she steadfastly refuses to enter into a scholarly debate with them. Paul Grubach has given that question some thought and has allowed me to reproduce the major part of his pertinent essay here:³¹

1. Hypocrisy on Zionist Politics

In order to understand the agenda and emotional driving force behind Lipstadt's behavior and public pronouncements, one has to know something about her intense political sympathies.

Lipstadt points out that she is an “openly identifying Jew,” and owns up to an early perception that her Jewish ethnic group is different from the surrounding non-Jewish society.³²

“As a young child,” she reminisces, “I remember sensing that these Central European Jewish homes, with their heavy, dark furniture and steaming cups of tea accompanied by delicate

³¹ Paul Grubach, “A Holocaust Revisionist Critique of the Thinking of Deborah Lipstadt,” January 2006, slightly abridged; codoh.com/library/document/165/ (Aug 29, 2016)

³² Deborah Lipstadt, *History on Trial: My Day in Court with David Irving*, Ecco, New York 2005, p. 283.

homemade strudel and other distinctly European pastries, were different from those of my American schoolmates."³³

She expresses pride in the fact that, early in life, she marched in solidarity with those who wanted to implement Black-White integration policies in the United States:³⁴

"My mother and I marched in Harlem in solidarity with the Birmingham-Selma civil rights protestors. We took a vicarious pride in the fact that Andy Goodman, one of the civil rights workers murdered in Mississippi, had lived down the block from us, and we always pointed out this building to visitors."

Early in life, she did not have a passionate attachment to Israel and political Zionism:³⁵

"In 1966, anxious to experience travel abroad, I made a relatively impetuous decision to attend Hebrew University in Jerusalem. Though my family were supporters of Israel, I was not driven by a Zionist commitment."

Yet, when she visited Israel for the first time, it was akin to a religious experience:³⁵

"Going to Israel was not a purposeful choice but was to have a life-changing impact."

In Lipstadt's own words:

"It was time to go 'home' [Israel]. Never before had I thought of Israel with such emotion."³⁶

The politics of Deborah Lipstadt are pervaded by a hypocritical double standard. She actively worked to create a racially integrated, multicultural society in the United States. And all throughout her books she pays lip service to "racial equality," and ardently condemns non-Jews who reject ethnically integrated, multiracial societies outside of Israel. Yet, she most passionately identifies with Israel – an ethnically segregated society whose government actively works to ensure Jewish supremacy and to destroy any chance of an egalitarian, multiracial society from developing between Jews and Arabs.

³³ *Ibid.*, p. 3.

³⁴ *Ibid.*, p. 5.

³⁵ *Ibid.*, p. 6.

³⁶ *Ibid.*, p. 9.

Far from working for an integrated society in which Jews and Arabs function as social and political equals, the Jews who founded Israel created a society in which Israeli Jews dominate "Israeli" Arabs, a separate and unequal society in which discrimination against non-Jews and Jewish supremacy are an integral part of the established social order.³⁷

The late George W. Ball, a diplomat, international lawyer and statesman (a former undersecretary of state in the Kennedy and Johnson administrations), described in stark terms the racist foundations of the Jewish state that Lipstadt so ardently identifies with:³⁸

"The Jewish plan for an exclusively Jewish state, free of the inconvenient presence of native peoples, was scarcely new. Theodor Herzl [founding father of modern Zionism] had laid out the framework for such a system in 1898, when he sought a charter from the Ottoman Sultan... One of the provisions of that abortive charter gave the [Jewish Colonial] Society the power to deport the natives, and Herzl sought such powers whether the new Jewish homeland was to be in Argentina, Kenya, Cyprus or Palestine. The Jewish Land Trust incorporated this doctrine in its rules, which designated all of its properties exclusively for Jewish use and even prohibited the employment by the Jewish tenants of non-Jews, thereby forcing such persons to seek employment abroad."

Predictably, the Zionists ended up producing an Athenian democracy for Jews and second-class citizenship or feudal servitude for non-Jews.³⁹

Just recently, an important Israeli official made it perfectly clear that it was a goal of Zionist policy that Israeli Jews in Jerusalem are to be segregated from Palestinian Arabs in order to make certain that Jews remain the dominant element in that

³⁷ See the study by Israeli academic Dr. Uri Davis, *Israel: An Apartheid State*, Zed Books, London 1987.

³⁸ George W. Ball, Douglas B. Ball, *The Passionate Attachment: America's Involvement with Israel, 1947 to the Present*, W. W. Norton & Company, New York 1992, p. 29.

³⁹ *Ibid.*, p. 65.

city, and that the ethnic/racial character of the city remains predominantly Jewish. In the article’s own words:⁴⁰

“Israel’s separation barrier in Jerusalem is meant to ensure a Jewish majority in the city and not just serve as a buffer against bombers, an Israeli Cabinet minister acknowledged Monday.”



Prof. Dr. Kevin MacDonald

This clearly contradicts Lipstadt’s publicly stated policy of favoring ethnically integrated, multiracial societies where all ethnic and racial groups function as social and political equals.

Why the contradiction? That is to say, why does Deborah Lipstadt favor creating ethnically integrated, multiracial societies in the United States and Europe, yet she most passionately identifies with Israel – an ethnically segregated state where Jewish dominance and racialism are the order of the day?

Enter California State University Professor Kevin MacDonald, an evolutionary psychologist whom Lipstadt bitterly attacks. MacDonald pointed out that certain powerful Jewish groups favor ethnically integrated, multiracial societies outside Israel because societies such as these foster and accommodate the long-term Jewish policy of non-assimilation and group solidarity.⁴¹

MacDonald and African-American intellectual Harold Cruise observe that Jewish organizations view white nationalism as their greatest potential threat, and they have tended to support Black-white integration policies presumably because such policies dilute Euro-American power and lessen the pos-

⁴⁰ Mark Lavié, “Barrier Meant to Ensure Jewish Majority,” Associated Press Release, July 11, 2005. www.miftah.org/Display.cfm?DocId=7908&CategoryId=5 (Aug. 29, 2016)

⁴¹ Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, Praeger, Westport, CT, 1998.

sibility of a cohesive, nationalist Euro-American majority that stands in opposition to the Jewish community.⁴²

In a racially integrated, multicultural society with numerous different and competing ethnic groups with divergent interests, it is very unlikely the surrounding gentiles can ever develop a united and cohesive majority to oppose the very cohesive Jewish community. “Tolerant” gentile populations that have only a weak and feeble sense of their own racial/cultural identity are less likely to identify certain powerful groups of Jews as alien elements against which they must defend themselves. Gentile populations that have a strong racial/cultural identity are more likely to identify certain groups, such as Jews, as alien outsiders, against which they must compete. Thus, a racially integrated, multicultural society (outside of Israel) is what most Jewish-Zionist groups prefer, because in such a cultural milieu they can gain tremendous power and influence.⁴³

Lipstadt bitterly condemns the personhood and theories of Professor MacDonald.⁴⁴ Yet her hypocritical behavior actually vindicates MacDonald’s theories. If the creation of racially integrated, multicultural societies were truly her ultimate goal, we should expect that she would insist on such a society in Israel just as earnestly as she insists on such a society in the U.S. and Europe. But this is not the case. She is proud of the fact that she marched in solidarity with those who worked to force an integrated society in the U.S., yet she most passionately identifies with an ethnically segregated, apartheid state in the Middle East. This suggests that she is indeed using “racial brotherhood” ideologies in the service of her own Jewish-Zionist nationalism.

2. The “Holocaust,” European and Jewish Identity

In *Denying the Holocaust*, Lipstadt condemns the Holocaust revisionist Institute for Historical Review (IHR) for bringing to light some of the damaging effects of the lies and exaggerations

⁴² *Ibid.*, pp. 255-257.

⁴³ *Ibid.*, passim.

⁴⁴ Lipstadt, *History on Trial*, *op. cit.* (note 32), pp. 151-159.

in the Holocaust story. In a tone of self-righteous hypocrisy, Lipstadt claims (p. 144/161):

“[The former Director of the IHR] revealed another of the IHR’s true agenda items with his warning that acceptance of the Holocaust myth resulted in a radical degeneration of acceptable standards of human behavior and lowering the self-image of *White people*. These racist tendencies, which the IHR has increasingly kept away from the public spotlight, are part of the extremist tradition to which it is heir.”



Prof. Dr. Robert J. van Pelt

In other words, it is “racist and extremist” for non-Jewish Europeans to be the least bit concerned about any adverse effects that the Holocaust ideology might have on the European identity.

Enter Dr. Robert Jan van Pelt, an important member of Lipstadt’s defense team who authored the very important anti-Holocaust-revisionist tome, *The Case for Auschwitz: Evidence from the Irving Trial*. He claimed that Holocaust revisionism is an evil assault upon the Jewish self-image and identity. In a frank and honest discussion, he admitted that, when he read Holocaust revisionist literature, he “had come face to face with a dangerous personal abyss.” His implicit conclusion is that this is one of the main reasons why Holocaust revisionism should be attacked and destroyed.⁴⁵

Professor van Pelt then quotes Jewish writer Erika Apfelbaum as to why Holocaust revisionism is “so evil” and why it should be attacked and refuted. She stated:⁴⁵

⁴⁵ R.J. van Pelt, *op. cit.* (note 3), p. 70.

"Current Jewish history is deeply rooted in Auschwitz as the general symbol of the destruction of the Jewish people during the Holocaust. For someone whose past is rooted in Auschwitz, the experience of reading through the revisionists' tortured logic and documentation is similar to the psychologically disorienting experience of sensory deprivation experiments or solitary confinement in prison, where one loses touch with reality. The insidious effect of reading this [Holocaust revisionist] literature is to lose one's identity as a survivor and, more generally, as a Jew. Therefore, the revisionist allegations serve to dispossess the Jews from their history and in doing so, in seeking to destroy a people's history, a symbolic genocide replaces a physical one."

Consider the overall "moral" judgments in this whole scenario. According to Lipstadt, van Pelt and the Holocaust Lobby in general, it is "evil, racist and extremist" for white gentiles to be the least bit concerned about the damage that certain Holocaust lies and exaggerations are doing to the European collective identity. Indeed, Europeans and Euro-Americans are supposed to just meekly accept what the Jewish power elite says about the Holocaust, no matter how damaging it is to the European collective self-identity. Yet, it is positively demanded that Jews fight against Holocaust revisionism, so as to protect and vindicate the Jewish self-identity.

At the beginning of his tome, van Pelt quotes Jewish-Zionist theologian and "moral beacon" Elie Wiesel. He says that the alleged mass murder of Jews at Auschwitz "signifies... the failure of two thousand years of Christian civilization..."⁴⁶ He is clearly referring to all European Christendom.

Further evidence showing that Lipstadt's traditional view of the Holocaust is indeed a psychological assault upon the entire European world, and not just upon the Germans and those who were allied with them during WWII, was demonstrated by the remarks of Israel's Prime Minister Ariel Sharon in a special Knesset session marking the 60th anniversary of the liberation of Auschwitz-Birkenau. According to *The International Jerusalem*

⁴⁶ *Ibid.*, p. 6.

Post, “Sharon blamed the Western allies for knowing about the annihilation of Jews in the Holocaust, but doing nothing to prevent it.” He said the “sad and horrible conclusion is that no one cared that Jews were being murdered.”⁴⁷

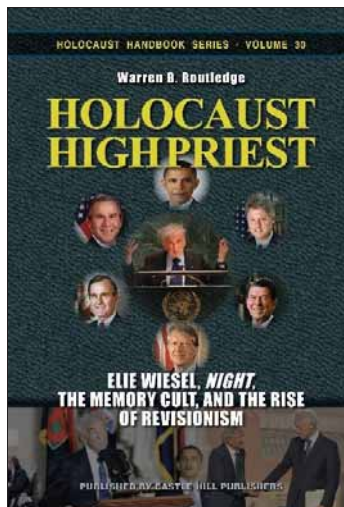
According to the “morality” of Lipstadt, van Pelt, Wiesel, Sharon and the Jewish-Zionist power elite that they represent, European Christians are supposed to meekly accept the aforementioned statements as “the truth,” and any attempt to debunk certain Holocaust lies and exaggerations and their ensuing moral implications is of course “racist, evil and extremist.”

Using language very similar to that of Apfelbaum, the European Christian could say:

“The insidious effect of reading the lies and exaggerations in the Holocaust literature is to lose one’s identity as a European Christian. Therefore, the ‘gas chamber’ tale and some other false Holocaust allegations serve to dispossess European Christians from their history, and in doing so, in seeking to destroy a people’s history, a symbolic genocide replaces a physical one.”

The problem is of course, the predominant “morality” in the Western world doesn’t allow the European Christian to think this way.

Just as Jews have the right to maintain a good collective self-image, so too with non-Jews of European descent. They too have the right to fight against those historical lies and distortions that damage their collective self-identity.



*The first and so far only
critical biography of Auschwitz
survivor Elie Wiesel*

⁴⁷ Liat Collins, “From the Ashes,” *The International Jerusalem Post*, February 4, 2005, p. 3.

3. Lipstadt’s Hypocritical Talk on Ethnic Intermarriage

Since Lipstadt’s pronouncements on racial/ethnic intermarriage accurately reflect the duplicity, deception and hypocrisy that characterize so much of what Jewish and non-Jewish mainstream media outlets promote, a thorough discussion is called for.

When asked by Lipstadt’s attorney Rampton about his views on interracial marriage, historian Irving stated:⁴⁸

“I have precisely the same attitude about this as [Lipstadt]... I believe in God keeping the races the way he built them.”

In response, Lipstadt writes:⁴⁸

“As soon as Irving said this, I began to pulsate with anger. This was not my view. I was deeply troubled by intermarriage between Jews and non-Jews because it threatened Jewish continuity. Color or ethnicity were entirely irrelevant to me.”

She goes on to say that she was very disappointed that nothing was done to clarify her position on racial intermarriage at the trial, and that false ideas were floating around about her position on racial intermarriage.⁴⁸

If ethnicity is truly entirely irrelevant to her, and Jewish continuity was her only concern, then we should expect that she would have adopted the following policy. It is acceptable for Jews to marry non-Jews of any color or ethnic group, as long as the non-Jewish partner adopts the Jewish religion and Jewish cultural customs. But she did not adopt this policy; she is flatly opposed to intermarriage – period. As the Jewish journalist Dan Guttenplan pointed out:⁴⁹

“[I]t was hard not to feel queasy listening to Rampton quiz Irving about his attitude to ‘intermarriage between the races’— on behalf of [Lipstadt] who has written, ‘We [Lipstadt and her fellow Jews] know what we fight against: anti-Semitism and assimilation [of Jews and non-Jews], intermarriage [between Jews and non-Jews] and Israel-bashing.’”

Furthermore, she may not be revealing how she really feels about intermarriage between Jews and non-Jews. As Jewish au-

⁴⁸ Lipstadt, *History on Trial*, *op. cit.* (note 32), p. 182.

⁴⁹ Lipstadt as quoted in Dan D. Guttenplan, *op. cit.* (note 3), p. 209.

thor Ellen Jaffe-Gill pointed out, Lipstadt is simply flatly opposed to intermarriage between Jews and non-Jews:⁵⁰

“Although people like Deborah Lipstadt, the Emory University professor who has written and lectured widely on Holocaust denial, have exhorted Jewish parents to just say no to intermarriage, much the way they expect their children not to take drugs, a large majority of parents (and more than a few rabbis) are unable to lay down opposition to intermarriage [between Jews and non-Jews] as a strict operating principle.”

According to this, she is not just “deeply troubled” by intermarriage between Jews and non-Jews – she loathes it.

There is even evidence within *History on Trial* itself that suggests Lipstadt may be engaging in deceit when she claims that “ethnicity is entirely irrelevant to her.” On pp. 12f., she implicitly condemns the policy of the former Soviet Union on the issue of the Holocaust, because of the USSR’s refusal to validate the concept of a “Jewish ethnicity” by identifying the victims of the Holocaust as Jews. In her own words:

“To have identified the victims [of the Holocaust] as Jews would have validated the notion of ethnicity, a concept contrary to Marxist ideology.”

So let’s get things straight. She implicitly condemns the Soviets for refusing to validate the concept of “Jewish ethnicity.” (The reader is encouraged to read pages 12 and 13 to see for himself that this is correct.) Yet, when it suits her ideological purposes to condemn David Irving and weasel her way out of her dilemma, on page 182 she claims that “ethnicity is entirely irrelevant to her.”

There is more evidence that she is possibly being duplicitous when she claims that “color and ethnicity are entirely irrelevant to her.” Dr. Oren Yiftachel, an Israeli professor at Ben-Gurion University, pointed out that Israel is not a democracy in the sense in which it is currently understood in the West. Rather, it

⁵⁰ Ellen Jaffe-Gill, *Embracing the Stranger: Intermarriage and the Future of the American Jewish Community*, Basic Books, New York 1995, p. 18.

is an “ethnocracy” – a land controlled and allocated by ethnicity. In his own words:⁵¹

“The Israeli regime is ruled by and for one ethnic group in a multi-ethnic reality. Factors that make Israel an ‘ethnocracy’ include the facts that 1) immigration to the Jewish state is restricted to Jews only. Some 2.5 million displaced Palestinians who would like to return are not allowed to migrate to Israel; 2) military service is according to ethnicity; 3) economic control is based on race, religion, and ethnicity; 4) The country’s land regime entails transfer of land ownership in one direction, from Arab to Jewish control, but never back again.”



Prof. Dr. Oren Yiftachel

If ethnicity is entirely irrelevant to her, then why does she passionately identify with apartheid Israel – a state that is based on the principle that the Jewish ethnic group is to be preserved for all time, and is to remain separate from and dominant over non-Jews within the state?

Lipstadt may have made this statement – “color and ethnicity are entirely irrelevant to me” – to meet the propaganda needs of the moment. That is, to “refute” the allegation of David Irving and hide her strong feelings of Jewish racialism. Said claim does not appear to reflect her real feelings.

One of Lipstadt’s defense team experts during David Irving’s libel suit against her, Dr. Richard Evans, was quoted as saying:⁵²

“Irving is essentially an ideologue who uses history... in order to further his own political purposes.”

⁵¹ *Washington Report on Middle East Affairs*, July/August 1999, p. 120. The online version of that issue has the pages 118-120 excised: www.wrmea.org/1999-july-august/1999-july-august-table-of-contents.html (Sept. 9, 2016); GR.

⁵² Lipstadt, *History on Trial*, *op. cit.* (note 32), p. 53.

Should we take out the name of David Irving from the sentence and put in Deborah Lipstadt's?

She admits that Evans may have "thought me a hyperbolic, American, Jewish woman who was more an ideologue than an open-minded historian."⁵³ An "ideologue" is one that promotes a body of ideas, distorted and untrue in the main, that serves the political, social and



Prof. Dr. Richard Evans

psychological needs of a power elite. Based upon what has been revealed in this essay, could Deborah Lipstadt be described as a Zionist ideologue?

Prominent British historian John Keegan made this most cogent comment:⁵⁴

"Prof. Lipstadt... seems as dull as only the self-righteously politically correct can be. Few other historians had ever heard of her before this case. Most will not want to hear from her again."

Is Deborah Lipstadt a self-righteous Zionist ideologue that operates with hypocritical double standards? I will let the reader be the judge.

At the dawn of a new age of reason, Lipstadt's books will, I believe, stand as a testament to the political, moral and ideological corruption that currently pervades Western Society.

So much from Paul Grubach.

I may add that for Lipstadt being opposed to Zionism and criticizing acts and attitudes of the State of Israel has no merit at all and is just another manifestation of this odious antisemitism. For instance, she is outraged that Jewish-American schol-

⁵³ *Ibid.*, p. 67.

⁵⁴ *Ibid.*, p. 282.

ar Noam Chomsky dares suggest that anti-Zionism isn't identical with anti-Semitism (p. 16/19).

4. Germanophobia

Last but not least I want to draw the reader's attention to the fact that for Dr. Lipstadt having positive feelings for Germany or the German people is just as odious as being anti-Semitic or racist, because she lists a pro-German attitude repeatedly together with those other invectives she hurls at her revisionist opponents:

"The roots of Barnes's views about the Holocaust and his attitudes toward Israel go beyond his deep-seated Germanophilia and revisionist approach to history: They can be found in his antisemitism." (p. 80/91)

"Butz's book is replete with the same expressions of traditional antisemitism, philo-Germanism and conspiracy theory as the Holocaust denial pamphlets printed by the most scurrilous neo-Nazi groups." (p. 126/141)

"Most people who were aware of [the IHR's] existence dismissed it as a conglomeration of Holocaust deniers, neo-Nazis, philo-Germans, right-wing extremists, antisemites, racists, and conspiracy theorists." (p. 137/154)

Lipstadt is particularly offended by Prof. Austin App's pro-German stance, which she deals with at length in the chapter she devotes to him. Here is just one example:

"With the zeal of a convert, [Austin App] moved to the isolationist, pro-German end of the political spectrum and stayed there for the rest of his life." (p. 67/76)

Why is being pro-German at the "end" of the political spectrum, that is to say, at one extreme of it? I won't dwell on this here, as I will return to App in Section 4.3.

Lipstadt therefore castigates the revisionists, more of whom are non-Germans than are Germans, for being German-friendly. In doing so, she clearly suggests that being pro-German is a bad thing, so bad indeed that she lumps this attitude together with all her other invectives of anti-Semitism, racism, and extremism. Now, I am not saying that one has to have

a pro-German attitude, just as much as one does not have to have a pro-Jewish attitude, for instance. In fact, everyone is entitled to choose whom they like and love – groups quite as well as individuals. It's nobody's business to interfere with that.

If you do *not* think Lipstadt's anti-German attitude is strange at least, although it is the perfect equivalent to an anti-Jewish/anti-Semitic attitude, then maybe you should ask yourself what kind of attitude you have, and what sort of socialization you went through to find nothing wrong with that.

Lipstadt's anti-German attitude also shines through toward the end of her book, where she writes:

"If Germany was also a victim of a 'downfall,' and if the Holocaust was no different from a *mélange* of other tragedies, Germany's moral obligation to welcome all who seek refuge within its borders is lessened." (p. 215/243)

There are currently around a billion people on this planet who, due to war, famine, poverty and civil unrest, are inclined to seek refuge elsewhere.⁵⁵ One favorite destination of those migrants is Germany. Is Dr. Lipstadt seriously saying that Germany has the moral obligation to welcome not only the millions of migrants who have flooded Germany already in the past three decades, but, if push comes to shove, even more of the one billion migrants that are still waiting outside its gates? Is she out of her mind? Not that she's alone with that attitude. Most leading German politicians and its mass media seem to share that view.

⁵⁵ The numbers vary from poll to poll; one extreme calculates almost two billion: Gerver Torres, Brett Pelham, "One-Quarter of World's Population May Wish to Migrate," Gallup poll, June 24, 2008, www.gallup.com/poll/108325/onequarter-worlds-population-may-wish-migrate.aspx (Aug 30, 2016); another saw it at around 700 million adults, which, children added to the mix, would probably get close to one billion: Neli Esipova, Julie Ray, "700 Million Worldwide Desire to Migrate Permanently," Gallup poll, November 2, 2009, www.gallup.com/poll/108325/onequarter-worlds-population-may-wish-migrate.aspx (Aug 30, 2016). With Germany's announcement in 2015 that "all are welcome," resulting in a deluge of migrants pouring into Germany, that number has probably gone up again. Most prospective migrants come from the Middle East, North and sub-Saharan Africa, whose primary destinations for reasons of geography are European countries, mainly Germany (for economic reasons) and the UK and France (for linguistic reasons).

But just because almost everybody runs full speed toward the cliff doesn't mean it's the best way to go.

And why exactly do today's Germans, almost all of whom were either children at the end of World War II or were born afterwards, have a moral obligation to accommodate millions upon millions upon millions of migrants, while today's Israelis, the vast majority of whom are not survivors of anything, have no such obligation? (Or any other country, for that matter.)

Finally, on page 222/251 of her book, Lipstadt declares openly what she thinks of the Germans minding their own business, defining their own identity, being masters of their own history and historiography:

“We [historians] did not train in our respective fields in order to stand like watchmen and women on the Rhine. Yet this is what we must do.”

“Watching on the Rhine” is also the headline of her respective chapter where she discusses tendencies by scholars in Germany to develop some self-confidence by regaining control over writing and interpreting their own history (see Section 4.8.). Needless to say, Dr. Lipstadt doesn't like that.

“Watching on the Rhine” traditionally refers to Germany's attempt to keep herself independent of foreign rule. But for Lipstadt, that is unacceptable. She and her like-minded colleagues want to remain in control – in order to keep Germany on her knees. Why else would she be offended by a patriotic German politician suggesting that Germans should “get off their knees and once again learn to ‘walk upright’” (p. 210/237). I've replaced here Lipstadt's mistranslated term “walk tall” with “walk upright,” because the German term used by said politician – *aufrecht geben* – simply means that Germans ought to stop groveling and walk normally.

Interestingly, Dr. Lipstadt's father was German, hence her last name, and her mother, née Peiman, was a Canadian of unknown ethnicity.⁵⁶ We may therefore assume that the majority

⁵⁶ en.wikipedia.org/wiki/Deborah_Lipstadt (version of Aug. 21, 2016; oldid=735552072); <http://forebears.co.uk/surnames/peiman> gives Iran as the most likely origin of her mother's paternal line (both Aug. 30, 2016).

of Dr. Lipstadt's ethnic makeup is indeed German. That adds an interesting twist to the affair.

After World War II, a self-denigrating and even self-hating attitude has become very fashionable and widespread among German intellectuals as a reaction to feeling guilty about the Holocaust. This phenomenon has become worse as time progressed, although today's generations of Germans have nothing to feel guilty about, objectively speaking.

Dr. Lipstadt shows the same symptoms to the point where she has not only detached herself completely from her German background, emotionally speaking, but has even developed a distinct disdain for that aspect of her identity. She may even deny to be mainly of German ethnicity, claiming to be Jewish instead. Well, if that were so, she would declare Judaism to be not a religion but rather an ethnic group, just as the State of Israel does and as the National Socialists did.

After having examined Dr. Lipstadt's agenda, let's now turn to the various revisionist personalities and organizations whom Lipstadt attacks in her book.

4. Revisionist Personalities

4.1. Maurice Bardèche

After discussing how historians revised the history of the First World War in the inter-war period, she turns to the revision of the orthodox Holocaust narrative. The first person who, according to Dr. Lipstadt, denied the Holocaust was Maurice Bardèche, a confessing, proud French fascist. Lipstadt writes about him as follows (pp. 50f./56)

“[Bardèche] was also the first to argue that the gas chambers were used for disinfection—not annihilation.

Bardèche’s dubious credentials—he remained a committed fascist all his life—made him a controversial figure in denial circles. Despite his contentions that the Holocaust was a myth and that the Nazis were wrongly implicated, Bardèche has never been openly embraced by contemporary deniers. That has not kept them from adopting his ideas. Though they use his arguments, they rarely mention him by name because of his political views, about which he was always quite explicit. Indeed, he began his book *What Is Fascism?* with the unequivocal declaration: ‘I am a fascist writer.’

In Bardèche’s second book he laid out his objectives, which remain, almost verbatim, the credo of contemporary deniers: [...]”

Lipstadt suggests therefore that Holocaust revisionism came into this world with a severe birth defect – a fascist father – and that subsequent “deniers” shamefully tried to hide this fact from the world by not mentioning him.

Bardèche’s first revisionist book, *Nuremberg ou la terre promise* (*Nuremberg or The Promised Land*) appeared in 1948.⁵⁷ It was translated into English only in 2016. Writing to an English-speaking audience, Deborah Lipstadt could deceive her readers

⁵⁷ Les Sept Couleurs, Paris.

by making false claims about Bardèche. Fact is, though, that both claims are wrong. First, Bardèche is *not* the father of Holocaust revisionism, and second, the revisionists have never tried to hide him.

Bardèche actually wrote that he believes there was a Holocaust in terms of a National Socialist policy to exterminate the Jews, and that gas chambers were used to that end:

"There existed the will to exterminate the Jews (for which there is ample evidence)." (*Ibid.*, p. 187)

"Yes, in Eastern Europe, there is a terrible account open between Germany and her neighbors. Yes, there was a policy of extermination." (*Ibid.*, p. 128)

"On the other hand, we obviously must remember here the testimonies presented by the Soviet delegation, and especially the one describing the extermination facility at Treblinka, where Jews were executed *en masse* immediately after their arrival at a fake train station which concealed the execution installations." (*Ibid.*, pp. 158f.)

"The defendants at Nuremberg could maintain that during the entire war they had no knowledge of the massive executions taking place at Auschwitz, at Treblinka and elsewhere [...]." (*Ibid.*, p. 194)

Bardèche may have harbored some revisionist views about the outbreak and conduct of the war, but regarding the Holocaust he essentially toed the party line. Bardèche was therefore not a Holocaust revisionist.

Second, he was also not ignored or hidden by Holocaust revisionists. Most prominently, the real father of Holocaust revisionism, the French socialist and anti-fascist resistance fighter and Holocaust survivor Paul Rassinier, mentioned Bardèche in his books. For instance, in the 1955 edition of his *Le Mensonge d'Ulysse (The Lies of Odysseus)* he paid tribute to him (p. 235, note



Maurice Bardèche

6), and in his 1962 book *Le véritable procès Eichmann* (*The Real Eichmann Trial*) he qualified Bardèche's books as "admirable" (p. 43).

Bardèche's work is not quoted often by Holocaust revisionists because it simply does not contain much relevant information on the topic at hand. Bardèche was a journalist and writer, not a researcher investigating the Holocaust.

That Lipstadt hasn't even read Bardèche's book, hence doesn't know what she is writing about, becomes apparent when reading the one endnote to her Chapter 3 where she refers to his book:

"1. Maurice Bardèche, *Nuremberg ou la Terre Promise* (Paris, 1948) **cited in** Gill Seidel, *The Holocaust Denial: Antisemitism, Racism and the New Right* (Leeds, England, 1986), p. 95."

I have added the bold and underlined emphasis to highlight what we are dealing with here: an author who works from second-hand sources and hearsay. That's not scholarship, that's rumor-mongering.

4.2. Paul Rassinier

Next Lipstadt turns to the real father of Holocaust revisionism, the Frenchman Paul Rassinier. She introduces him as follows:

"Rassinier, who became a member of the Communist party in 1922 when he was sixteen, left the Communists in the mid-1930s and joined the Socialists. When the war broke out he became part of the resistance. Eventually he was captured and sent to Buchenwald. On liberation in 1945, he returned to France and was elected a Socialist member of the National Assembly, where he served for a year." (p. 51/57)

No wonder Lipstadt did not want to present Rassinier as the father of Holocaust "denial," because he is the exact opposite of the cliché. He was not a pro-German fascist, but a French socialist, a high school teacher of geography and history, and during WWII a member of the French resistance against the German occupation. As such, he helped Jewish refugees cross the border into Switzerland. For his resistance he was arrested by the Germans and sent to a concentration camp. There he en-

dured horrible conditions as a slave laborer, barely surviving the final months of the war. He was a victim of the Germans, a Holocaust survivor. After the war, he received the highest decoration that the French government bestowed for services in the wartime resistance movement.⁵⁸

So, what evil agenda could a person like that have? Here is Lipstadt's take on Rassinier's revisionism (p. 52/58):



Paul Rassinier

"[Rassinier] set out two propositions: Survivors exaggerate what happened to them, and it was not the SS that was responsible for the terrors of the camps but the inmates to whom they entrusted the running of the camps. He dismissed as gossip the testimony of survivors who claimed they had witnessed atrocities and denigrated the credibility of their assertions regarding the number of Jews who had been killed. 'Concerning figures the "witnesses" have said and written the most improbable things. Concerning the implementation of the means of killing, also.' He described concentration camp literature as 'a collection of contradictory pieces of ill-natured gossip.'"

If Rassinier's remarks about witness testimonies had been written in a vacuum, Lipstadt's accusation might have some weight. But Rassinier's books are replete with critical, substantiated analysis of a wide range of witness testimonies. Part II of *Debunking* is entirely dedicated to this, where most notably four of the most prominent Holocaust witnesses are discussed: Eugen Kogon, Rudolf Höss, Kurt Gerstein and Miklos Nyiszli.

⁵⁸ Taken from the section "About the Author" in P. Rassinier, *Debunking the Genocide Myth: A Study of the Nazi Concentration Camps and the Alleged Extermination of European Jewry*, Noontide Press, Newport Beach, CA, 1978.

Among those, the case of Eugen Kogon is particularly interesting, because he, too, was incarcerated at Buchenwald and wrote a book about it.⁵⁹ Hence Kogon and Rassinier should see eye to eye regarding their inmate experiences. Yet that is not the case. Rassinier documents Kogon’s distortions, exaggerations, and plain lies, in particular Kogon’s blotting out of the responsibility of his communist comrades for many of the atrocities committed in the camps, a fact Lipstadt doesn’t want to be known.



Eugen Kogon

Kogon didn’t like being called a liar, so he sued Rassinier’s publisher in a German court of law in Munich – and lost. In its judgment, the court stated:⁶⁰

“This accusation [that Kogon’s book was an unscientific pamphlet] does not appear to have been made up out of whole cloth, insofar as the plaintiff [Kogon] has written a sociological assessment of the behavior of human beings in the concentration camp under the condition that it ought not turn into an indictment against leading camp inmates.

[...] If one considers that there were two members of the USSR and eight Communists among the fifteen representative men to whom [Kogon] read his report in order to dissipate fears that he would present an indictment, then the impression given is that, regardless of the mention of atrocities committed

⁵⁹ Eugen Kogon, *Der SS-Staat. Das System der deutschen Konzentrationslager*, Verlag Karl Alber, Munich 1946; Engl.: *The Theory and Practice of Hell. The German Concentration Camps and the System behind Them*, Secker & Warburg, London 1950.

⁶⁰ I have found a brief reference to that Munich libel case only in the later German edition, as a footnote added by the publisher, which appeared after the verdict: Paul Rassinier, *Die Lüge des Odysseus*, Priester Verlag, Wiesbaden 1959, p. 205 (referring to Landgericht München I, 10. Zivilkammer; verdict of Dec. 13, 1958; ref. 10-0409/58). The English compilation does not mention this case.

by Communists, this circle of persons above all would be spared, [...]. Such considerations must be foreign to a scholarly work. Pure science does not inquire as to whether the result makes this person or that person uncomfortable. Where questions of expediency co-determine the content, objectivity is lost. Therefore, when the defendant, as a fellow-prisoner, expresses his opinion that [Kogon's book] THE SS STATE is a pamphlet, then he is making free use of his constitutional right to free expression of opinion, without thereby infringing upon the right of personal honor of the plaintiff [...]."

Here is something more for Dr. Lipstadt to chew on: the late German professor for modern history Werner Maser, in his day and age one of the world's most distinguished historians of Third Reich history, had the following to say about four of the most frequently quoted witnesses of mass murder at Auschwitz: Alfred Wetzler, Rudolf Vrba, Filip Müller and our friend Miklos Nyiszli:⁶¹

"[...] the information given by Wetzler and Vrba were compilations of statements by other inmates; because they themselves had never either witnessed a gassing or seen a gas chamber. What they conferred, they had been told in Auschwitz for example by their communist comrade Filip Müller. [...] What they [the Allies] learned from Wetzler and Vrba were descriptions from 'hearsay' [...]. Additionally, neither of these two reporters could be described as reliable couriers. Vrba evidently tended to exaggerations, and Wetzler [...] turned out to be a would-be poet [...]." (p. 344, emphasis added)

"The 'witnesses' Wetzler and Vrba were not the only ones who told their stories in order to achieve the use of military force to liberate the inmates. [...] In order to achieve this, propaganda versions, lies, and forgeries were justifiable in his eyes and in the eyes of Vrba." (p. 346, emphasis added)

This passage is followed by a passing but devastating critique of the statements made by Wetzler and Vrba. Maser not only accuses both of inaccuracies, but also of boundless exaggerations

⁶¹ Werner Maser, *Fälschung, Dichtung und Wahrheit über Hitler und Stalin*, Olzog, Munich 2004; all subsequent Maser page numbers for this.

– which “was also done by the Auschwitz ‘supplier of facts’ Filip Müller,” whose 1979 book Maser considers to be a “novel based on a true story” (p. 345). In Maser’s footnote 145, Miklos Nyiszli also came in for his deserts:

“Nyiszli [...] lied excessively”
(p. 348, emphasis added)

As a reason why the crown witnesses of the Auschwitz gas-chamber mass murders lied, exaggerated, and forged so excessively, Maser states:

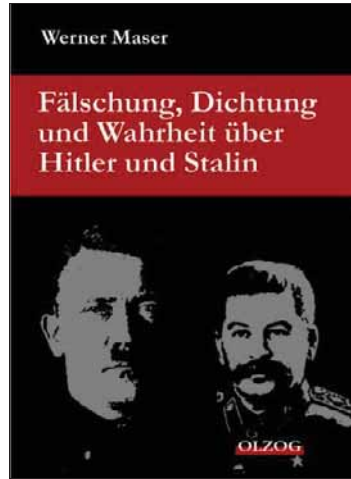
“The witnesses reporting about the murder with gas [...] did that under the psychological and physical pressure of their interrogators.” (pp. 348f., emphasis added)

Of course, Maser was a German, and that probably disqualifies him in the eyes of Dr. Lipstadt, since he is one of those professors who won’t accept writing under the strict tutelage of Dr. Lipstadt and her like-minded watchmen and women on the Rhine, all the more so since Maser actually talked to me – yuk!

The kind of source criticism performed by Rassinier and 50 years later by Maser, which should be the standard of any scholarly work on the Holocaust, is what Lipstadt loathes, displaying once more her hostile attitude toward basic scholarly methods.

Well, Lipstadt makes one concession (pp. 53f./60):

“For a variety of reasons, some inmates did and still do embellish their experiences. Others sometimes adopt the experiences of fellow survivors as their own. Historians of the Holocaust recognize this and do not build a historical case on the oral history of an individual survivor, engaging instead in what anthropologists call triangulation, matching a survivor’s testimony



Prof. Dr. Werner Maser’s last, iconoclastic book

with other forms of proof, including documents and additional historical data."

No, they don't! What they should do, is to first build a historical framework made of girders called logic, the physically and technically possible, plus material evidence; then they ought to put in joists by using documents of varying load capacity, so to say, and only after that can they flesh out this framework with anecdotal evidence, if and as far as it fits in. But they don't do that. They use anecdotal evidence as their framework, which has the consistency of Jell-O, and try to fit into this malleable blob whatever else comes to hand. Good luck with trying to build anything lasting with that approach!

Even in Rassinier, who put his life at risk during the war to help Jews escape, Lipstadt recognizes nothing else but anti-Semitic motivations (p. 56/62):

"For Rassinier the culprits in the dissemination of this fraud were easily identifiable. The 'Zionists,' abetted in their conspiracy by a select number of Jewish historians and institutions that conduct research on the Holocaust, were the responsible parties. Rassinier unleashed his most acerbic comments and unrelenting attacks on them."

Although it is true that Rassinier has an issue with Zionists, he also has an ax to grind with communists as another main group of supporters for the mainstream narrative.

Lipstadt finds several factual errors in Rassinier's book, which is commendable. Nobody is perfect. But then again, Rassinier did his research in the 1950s and early 1960 as an old, disabled man without receiving assistance from anyone. Considering this, mistakes are to be expected. Contrary to what Dr. Lipstadt insinuates, such mistakes are not necessarily made in bad faith. I will not dwell on this any further here, because today, more than 50 years later, Rassinier's texts are of interest only for their historical value as early stepping stones of Holocaust revisionism. There is no use in revising them. They are museum exhibits.

In contrast to that, Lipstadt's critique was not a museum piece when she wrote it. For instance, when discussing Ras-

sinier’s at times flawed elaborations about Jewish population statistics, she calls it disparagingly a “numbers game” (her pp. 58-61/65-68). Numbers are about math, however, not about games. So instead of merely pointing out a few mistakes Rassinier made, she should have tried doing a better job.

The background of this is one of Rassinier later books, which is a book-length critical review of Raul Hilberg’s opus magnum on *The Destruction of*



Prof. Dr. Raul Hilberg

the European Jews.⁶² A major part of Rassinier’s critique centered around Hilberg’s attempt to tally the Jewish population losses during World War II, among other things by juxtaposing Hilberg’s data with the numbers of other scholars,⁶³ exclaiming in frustration:

“Really, one would like to invite all of these people—these three and the multitude of others in the same boat—to please get together and agree on their figures, before undertaking to explain us to ourselves.” (*Debunking*, p. 219)

Lipstadt comments on this as follows (p. 61/68)

“Rassinier is correct in one regard, however: There are variances in each of their findings. Few agree on precisely the same number. But rather than invalidating their credibility, these discrepancies support it. [...] Complete unanimity among historians regarding an event of such magnitude would itself be highly suspicious. A death toll on which all historians unequivocally

⁶² Raul Hilberg, *The Destruction of the European Jews*, Quadrangle Books, Chicago 1961.

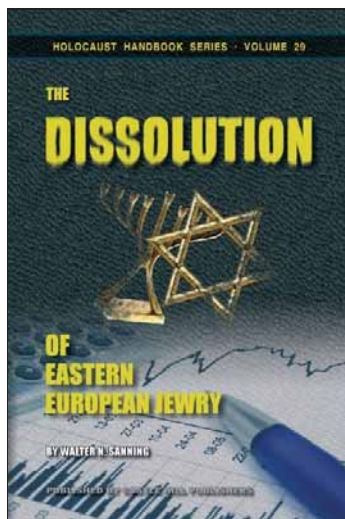
⁶³ Paul Rassinier, *Le drame des Juifs européens*, Les Sept Couleurs, Paris 1964; Engl.: *The Drama of the European Jews*, Steppingstones Publications, Silver Spring, MD, 1975; the text is also included in *Debunking* (see note 58) as Part III.

agreed would raise legitimate suspicions about the independent nature of their historical research.”

Well, yes and no. We are talking about numbers here. They don’t allow for interpretation. Either we have a reliable basis to calculate numbers, or we don’t. In the first case, the numbers should be fairly close together, if not identical. In the other case, we should abstain from any definite conclusions and admit that much more research is due before we can come to conclusions. And that’s what Rassinier is getting at.

When he wrote his book, no dedicated monograph existed that investigated Jewish population losses based on archival demographic research. Hilberg and all the other authors Rassinier quoted spent only minor fractions of their works on this issue, and their data basis was meager and superficial at best. A massive research desideratum existed in this regard.

Interestingly, it didn’t exist anymore when Lipstadt wrote her book. In 1983, a monograph based on demographic data was published addressing the issue.⁶⁴ She could have, should have mentioned that at least in a footnote. But, alas, this book by Walter Sanning aka Wilhelm Niederreiter is revisionist in nature, contains a foreword by Holocaust revisionist Dr. Arthur Butz (see Section 4.4) and was published by the revisionist Institute for Historical Review (Section 4.5), hence was under-



Walter Sanning's groundbreaking demographic study on Jewish population losses during World War II (cover of the 2015 edition)

⁶⁴ Walter N. Sanning, *The Dissolution of Eastern European Jewry*, Institute for Historical Review, Torrance, CA, 1983 (2nd ed., Castle Hill Publishers, Uckfield 2015, holocausthandbooks.com/dl/29-tdoeej.pdf; Sept. 6, 2016)

standably taboo for Lipstadt. However, ignoring important and relevant publications containing opposing views is a hallmark of pseudo-science.

Yet there would have been a solution to this problem, because in 1991, roughly a year before Lipstadt finished the typescript of her book, Lipstadt's like-minded scholars managed to publish a monograph designed to refute Sanning's work⁶⁵ – even though it is pseudo-scientific in nature, because the authors stubbornly refused to even acknowledge that Sanning's book exists.⁶⁶ The problem with this mainstream book is, of course, that it is available only in German, which may be beyond Lipstadt's grasp. Hence she probably decided to stay away completely from this issue and limit herself to niggling about Rassinier's mistakes.

She does the same unsubstantiated juggling of demographics again when discussing Austin App (pp. 90-94/102-106). It is true that Rassinier and App did not present a convincing demographic case, but neither did Lipstadt. While neither Rassinier nor App had thorough demographic studies they could cite, Lipstadt didn't have that excuse.

Either way, the lack of proficiency and competence she accuses Rassinier of in general, she clearly displays herself. This is apparent already by the way she substantiates her claims. If we turn to Lipstadt's endnotes for her elaborations on Paul Rassinier (Notes 3 through 37, pp. 245-247/277-279), it turns out that it consists almost exclusively of page references to works by Rassinier, plus three to one book by the late mainstream Holocaust historian Raul Hilberg. There are only three other notes containing references to other material (one on German payments to Israel, one to an article by Hannah Arendt, and one referring to an entry in the *Encyclopedia of the Holocaust*).

⁶⁵ Wolfgang Benz (ed.), *Dimension des Völkermords*, Oldenbourg, Munich 1991.

⁶⁶ Only one of the many contributing authors mentions Sanning's book in a footnote with a sweeping disparaging remark: *ibid.*, p. 558, footnote 396. See my review "Holocaust Victims: A Statistical Analysis · W. Benz and W.N. Sanning – A Comparison", in: G. Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago, 2003, pp. 181-213; holocausthandbooks.com/dl/01-dth.pdf (Sept. 2, 2016).

In other words, her chapter on Rassinier is mainly just unsubstantiated idle talk, hot air that does not qualify as scholarship by any stretch of the imagination.

One final remark on a charge Lipstadt makes against Rassinier, which, according to her, applies to "deniers" in general (p. 62/70):

"If the documents are specific [about mass killings] they are dismissed [by revisionists] as euphemistic. If they are euphemistic they are interpreted at face value."

The problem here is who decides when a document is "euphemistic"? Who decides according to which criteria when to foist on a document a meaning that is not supported by its contents, or even contradicts it?

This issue hits a nerve of mainstream historiography, for many documents proffered by mainstream historians as evidence for mass murder don't say anything about mass murder at all. The underlying theory is that during World War II the Third Reich's bureaucracy used some kind of "code language" which used innocuous terms as euphemisms to describe a horrible truth.⁶⁷ In fact, revisionists have written several monographs about that issue, revealing how mainstream scholars re-interpret documents by giving them a meaning which their contents either do not support or even openly contradict.⁶⁸

So that shoe fits perfectly on the other foot, Dr. Lipstadt! In fact, both sides in this dispute can employ this device, and it is true that revisionists have their own issues with reverse-euphemisms, so to say, claiming that explicit references to murderous intentions or events, as they can be found in numerous speeches and remarks of German wartime leaders, are mere wartime rhetoric and hyperbole. Although it is true that during wartime

⁶⁷ The thesis of a code language was summarized in a classic fashion by Eugen Kogon, Hermann Langbein, Adalbert Rückerl, *et al.* (eds.), *Nazi Mass Murder*, Yale, New Haven 1993. The book even has an introductory chapter called "A Code Language," pp. 5-12.

⁶⁸ Most prominent in this regards: Carlo Mattogno, *Special Treatment in Auschwitz: Origin and Meaning of a Term*, 2nd ed., Castle Hill Publishers, Uckfield 2016; *idem.*, *Curated Lies: The Auschwitz Museum's Misrepresentations, Distortions and Deceptions*, Castle Hill Publishers, Uckfield 2016.

the rhetorical stew is not always eaten as hot as it is cooked, as a German saying has it, these statements cannot be dismissed out of hand. At the end of it, however, only hard evidence on the ground and a thorough documentation can clarify what really happened.

4.3. Harry E. Barnes, David Hoggan, Austin App, Richard Harwood

Until Arthur Butz published his (in)famous monograph *The Hoax of the Twentieth Century*,⁶⁹ nothing really worth considering was written by Anglophone authors regarding the Holocaust from a revisionist perspective. Dr. Lipstadt spends three entire chapters discussing pamphlets written by David Hoggan,⁷⁰ Austin App⁷¹ and Richard Harwood⁷² aka Richard Verrall. She adds Harry Elmer Barnes into the mix, since he seems to have been receptive to Holocaust revisionist ideas, as is exemplified by a one-page review he wrote⁷³ about one of Rassinier's books.⁶³ Other than that, however, Barnes never explicitly and systematically contested the orthodox Holocaust narrative.

Three of these individuals had a thorough academic education and have proven in previous works unrelated to the Holocaust that they were perfectly capable of producing thoroughly researched works: Dr. Barnes was a professor of modern history, Dr. App a professor of English literature, and Dr. Hoggan had written a major PhD thesis on the background of the outbreak of World War II, which was later turned into a voluminous, bestselling German book.⁷⁴ Yet all of these scholars failed

⁶⁹ Historical Review Press, Richmond, UK, 1975/ Institute for Historical Review, Torrance, CA, 1976.

⁷⁰ [David L. Hoggan], *The Myth of the Six Million*, Noontide Press, Los Angeles, CA, 1969.

⁷¹ Austin App, *The Six Million Swindle: Blackmailing the German People for Hard Marks with Fabricated Corpses*, Boniface Press, Takoma Park, MD, 1973.

⁷² Richard Harwood, *Did Six Million Really Die? The Truth at Last*, Historical Review Press, Brighton, undated (1974).

⁷³ Harry Elmer Barnes, "Zionist Fraud," *American Mercury*, Fall 1968; reprinted in David L. Hoggan, *The Myth of the Six Million*, op. cit. (note 70) p. 117.

⁷⁴ David L. Hoggan, *Der erzwungene Krieg: die Ursachen und Urheber des 2. Weltkriegs*, Verlag der Deutschen Hochschullehrer-Zeitung Tübingen 1961; 15th ed.,

when it came to the Holocaust. None of them did any archival research worth mentioning, and none of them did any systematic source criticism of the pertinent testimonies.

The worst case of them all is probably Austin App, who primarily wrote indignant letters to the editors of newspapers around the U.S. Of course his polemics made him a perfect “sitting duck” for Lipstadt’s attack. But App is at best unimportant when it comes to the history of revisionism,

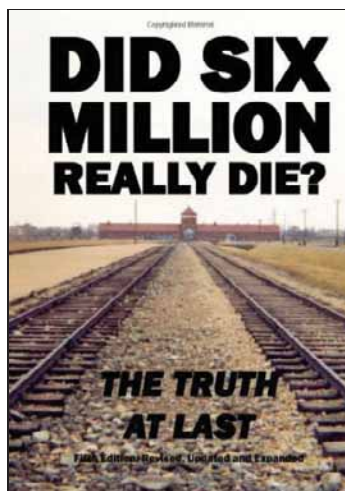
and utterly irrelevant when it comes to revisionist research. Hence Lipstadt basically beats a straw man.

She also beats a straw man with Richard Harwood when she falsely claims that

“Deniers continually cite [Harwood’s pamphlet] as an authoritative source.” (p. 104/118)

Proof offered? None. In fact, no serious revisionist has cited Harwood’s pamphlet for many decades in order to prove anything other than its historical role in the development of Holocaust revisionism.

Anyone interested in a more balanced and thorough history of Holocaust revisionism is probably best served by reading the second part of Carlo Mattogno’s 1989 article on the birth, development and criticism of Holocaust revisionism.⁷⁵ The article lists all major revisionist works published in all languages which had appeared by the time Carlo finalized his article, and it also



Cover of the 5th edition

Grabert-Verlag, Tübingen 1997; it took 27 years to get the English edition published: *The Forced War: When Peaceful Revision Failed*, Institute for Historical Review, Costa Mesa, CA, 1989 (2nd ed., *ibid.*, 2016).

⁷⁵ C. Mattogno, “The Myth of the Extermination of the Jews, Part II” *The Journal of Historical Review*, Vol. 8, No. 3 (fall 1988), pp. 261-302 (codoh.com/library/document/2216; Aug. 31, 2016)

lists reactions by mainstream authors to those publications. Finally, it contains a lengthy explanation about the methods used by Holocaust revisionists, including many examples.

Had Dr. Lipstadt consulted that list and taken it seriously, she would have realized that her treatise of revisionism is utterly incomplete and malfocused. In fact, she should never have written those three chapters on Barnes, Hoggan, App and Harwood, but should have instead dealt with

1. major German-language revisionist works, like
 - Franz J. Scheidl’s massive 7-volume work *The Outcasting of Germany* (1967/68),⁷⁶
 - Emil Aretz’s 1970 book *The Magic Formula of a Lie*,⁷⁷
 - Wilhelm Stäglic’h’s groundbreaking 1979 book *The Auschwitz Myth*, which was also published in English,⁷⁸ and
 - Walter N. Sanning’s, trailblazing 1983 demographic study *The Dissolution of Eastern European Jewry*,⁷⁹ plus
2. books by Italian scholar Carlo Mattogno containing high-quality, archive-based source criticism of important eyewitness testimonies:
 - On Kurt Gerstein: *Il rapporto Gerstein: Anatomia di un falso* (*The Gerstein Report: Anatomy of a Fraud*), Sentinella d’Italia, Monfalcone 1985.
 - On Charles Sigismund Bendel and Ada Bimko: *Auschwitz: due false testimonianze* (*Auschwitz: Two False Testimonies*), La Sfinge, Parma 1986.⁸⁰
 - On Filip Müller: *Auschwitz: un caso di plagio* (*Auschwitz: A Case of Plagiarism*), Edizioni La Sfinge, Parma 1986.⁸¹

⁷⁶ *Die Geschichte der Verfehmung Deutschlands*, self-published Vienna 1967/68 (2nd ed., Castle Hill Publishers, Uckfield 2014).

⁷⁷ *Hexen Ein-Mal-Eins einer Lüge*, Bebenburg, Pähl 1970.

⁷⁸ *Der Auschwitz-Mythos*, Grabert-Verlag, Tübingen 1979 (4th ed., Castle Hill Publishers, Uckfield 2015); Engl.: *The Auschwitz Myth: A Judge Looks at the Evidence*, Institute for Historical Review, Newport Beach, CA, 1986 (3rd ed., *Auschwitz: A Judge Looks at the Evidence*, Castle Hill Publishers, Uckfield 2015).

⁷⁹ *Die Auflösung des osteuropäischen Judentums*, Grabert-Verlag, Tübingen 1983; the author, Wilhelm Niederreiter, a German citizen, wrote the book under pseudonym. An English translation was published simultaneously with the title given (see note 64).

⁸⁰ English: “Two false testimonies from Auschwitz,” *The Journal of Historical Review*, Vol. 10, No. 1 (spring 1990), pp. 25-47 (codoh.com/library/document/2275; Aug 31, 2016).

- On Rudolf Höss: *Auschwitz: le confessioni di Rudolf Höss (Auschwitz: The Confessions of Rudolf Höss)*, Edizioni La Sfinge, Parma 1987.
- On Miklos Nyiszli: *Medico ad Auschwitz: Anatomia di un falso (Doctor in Auschwitz: Anatomy of a Fraud)*. Edizioni La Sfinge, Parma 1988.

Although reading in German and Italian is probably beyond her skills, each single one of these works is far more important, historically and scientifically speaking, than all the works on the Holocaust by Barnes, App, Hoggan and Harwood taken together. Some of these works have been available in English for years, so there is really no excuse. I'm sure she would have found plenty of mistakes in some of the older works as well, because all of them are outdated by now. But she was either ignorant of them, or simply decided to ignore them.

But then again, getting to the bottom of this vexing topic was evidently not Lipstadt's goal, and preventing her readers from getting there as well seems to be her main objective. Indicative for the first is again the way she backs up what she claims. Six of the first eight endnotes refer to a Bulletin of a Jewish pressure group, the Anti-Defamation League. What's wrong with this? One of the things I learned during my PhD training was to distinguish between "quotable" and "unquotable" sources. A newsletter from a political pressure group obviously belongs to the latter. It's simply unacceptable to use such a source to prove anything other than that the pressure group wrote it. Groups like the ADL are not in the business of researching and spreading the truth but of pursuing a certain political agenda.

This makes me think: What is this book? A scholarly treatise or a political polemic? Well, duh!

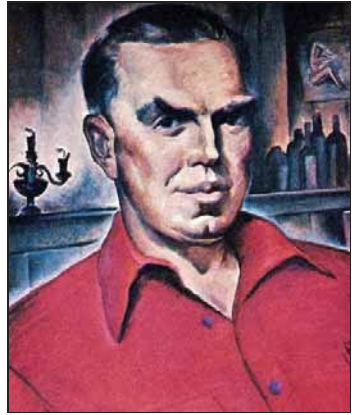
One newsworthy item she picked from the ADL newsletter she describes as follows (pp. 66f./75f.):

"Not all the early deniers had overt associations with extremist groups. Consequently they were able to make some of their accusations in more mainstream publications. In the June 14,

⁸¹ English: "Auschwitz: A case of plagiarism," *The Journal of Historical Review*, Vol. 10, No. 1 (spring 1990), pp. 5-24 (codoh.com/library/document/2274; Aug 31, 2016).

1959, issue of the widely circulated Catholic weekly *Our Sunday Visitor* a letter writer claimed: "I was able to determine during six post-war years in Germany and Austria, there were a number of Jews killed, but the figure of a million was certainly never reached."

Again, letters to the editor of newspapers aren't a quotable source. So why even bother? On the other hand, when relying on her ADL source, did



Portrait of Harry E. Barnes

Lipstadt even realize what she was quoting? This letter to the editor was written by Stephen F. Pinter, a U.S.-American lawyer of Austrian descent who served as an attorney for the U.S. War Department in Germany after World War II, where he helped preparing and conducting a number of war-crimes trials against former German concentration camp personnel, most prominently that of the Flossenbürg camp, where he led the prosecution team.⁸²

Hence, here we have a person who probably had some background knowledge about what happened during the preparation and conduct of some of the war crimes trials in Germany. But all he uttered was an opinion in a letter to the editor, most likely without any input from any Holocaust revisionist. What does it prove? Not a lot. And in the context of Lipstadt's book merely that she doesn't know what she is writing about, because she evidently doesn't care to go to the sources.

This is also evident from the dearth of primary sources she quotes in her book. In her treatment of Barnes and Hoggan, whose major works brim with references to primary sources, 42

⁸² Klaus Schwensen, "Stephen F. Pinter: An Early Revisionist," *Inconvenient History*, Vol. 4, No. 1 (2012), www.inconvenienthistory.com (Aug 31, 2016).

of her 66 endnotes are quotes from various writings by Barnes himself, which are hardly suitable to prove Barnes wrong.

From the remaining 24 endnotes, we have to deduct the three references to David Hoggan's *Forced War*, one to a paper by revisionist Arthur Butz, and one to a favorable article about Barnes by Justus Doenecke, none of which supports Lipstadt's case either.

Then we reduced the remainder by the seven references to ADL propaganda material, of which one, by the way, is identified as being located in the "archives of the Anti-Defamation League, New York" – which is *not* an acceptable way of citing.

At the end of this culling process, we are left with only nine references pointing to material critical of Barnes and Hoggan; of them, two refer to archival material, while the rest consists of seven books and articles, most of which don't even address Barnes's works as such.⁸³ What an impressive scholarly work! Bravo, Dr. Lipstadt! If that quality is her standard, how did she ever manage to get a PhD? Did she win it in the lottery?

Let me highlight how Lipstadt operates with just a few examples. When pointing out an error Barnes had made about when news had reached the world during the war about certain German camps, she writes:

"Once again Barnes totally distorted the truth and reshaped the historical record. Information about Chelmno, Auschwitz, Birkenau, and other camps was well known long before the war ended; details about them had been published in the Western press on repeated occasions." (p. 78/89)

She is right, but she doesn't prove it. The reader has to take it at face value. I'm not doing her homework here. Revisionists have written monographs about each of the camps mentioned which also include information on when the world received news from resistance groups and escaped inmates about these camps. (See the ads at the end of this book.)

⁸³ A work each by Peter Baldwin, Paul Berman, Peter Novick, Lucy Dawidowicz, Raul Hilberg, Gerhard Weinberg and Gitta Sereny. Lipstadt's chapter on App is similarly threadbare, but I spare the reader with details, as App is irrelevant anyhow.

Furthermore, Lipstadt completely missed or misrepresented the crucial point here: when claims made at war's end about systematic extermination in camps on German territory, such as Dachau, Bergen-Belsen and Buchenwald, were soon abandoned, the public's attention shifted to other camps located behind the Iron Curtain, where a critical investigation was next to impossible for decades to come.⁸⁴

Lipstadt retorts that it was mainstream historians, after all, who had done the refutation, so they

“were responsible for demonstrating that there had been no homicidal gas chambers in the German concentration camps.”
(p. 78/89)

True and false, because some mainstream historians claim to this very day that there were in fact homicidal gas chambers in some of the German concentration camps,⁸⁵ although the evidentiary basis for this claim is specious at best.⁸⁶ Anyway, Lipstadt once more distracts from the core issue by stating (*ibid.*):

“Every time [mainstream historians] correct a mistake in the record, deniers immediately claim they do so because their previous lies were about to be exposed.”

Proof provided? None. And that's not the point anyway. What revisionists point out is the fact that quietly abandoning a homicidal gas chamber leads to the inevitable question: what is with all the evidence proffered so far to prove this gas chamber? If that evidence, most commonly consisting of confessions by alleged perpetrators and testimonies from survivor, is false, why should anyone still believe in similar anecdotal evidence about

⁸⁴ Harry E. Barnes, “The Public Stake in Revisionism,” *The Journal of Historical Review*, Vol. 1, No. 3 (fall 1980), pp. 205-230, here p. 223 (codoh.com/library/document/1942; Aug 31, 2016).

⁸⁵ Günter Morsch, Bertrand Perz (eds.), *Neue Studien zu nationalsozialistischen Massenötungen durch Giftgas*, Metropol Verlag, Berlin 2011: Mauthausen: pp. 244-259 (at that time within Germany); Ravensbrück: pp. 277-287; Neuengamme: 288-293; Stutthof: pp. 294-303 (at that time a part of Germany); Natzweiler: pp. 304-315 (at that time a part of Germany); Dachau: 337-342; Sachsenhausen: pp. 382-393.

⁸⁶ Carlo Mattogno, *Inside the Gas Chambers: The Extermination of Mainstream Holocaust Historiography*, The Barnes Review, Washington, D.C., 2014, pp. 132-229; holocausthandbooks.com/dl/25-itgc.pdf; (Aug. 31, 2016).

gas chambers in camps where mainstream historians insist they really existed?

Why is one set of anecdotal evidence unreliable, yet the other, similar set supposedly reliable?

That's also the reason why most mainstream historians do *not* give up the claim that homicidal gas chambers existed in a number of camps in Germany. They can't, because it would lead to a domino effect which could threaten to make the whole orthodox Holocaust edifice come crashing down like a house of cards.

In closing my discussion of Lipstadt's handling of Harry Elmer Barnes, let me point out another case where Lipstadt makes claims without backing them up. On pp. 78f./89f. she writes:

"Barnes also tried to recast history by changing the nature of the assignment of the *Einsatzgruppen* that functioned as the mobile killing units. The *Einsatzgruppen* entered Soviet territory in July 1941. Between that date and the beginning of the retreat of German forces in the spring of 1943, it is estimated that they murdered well over one million Jews and hundreds of thousands of other Soviet nationals. Their brutal methods were eventually replaced by the more 'efficient' gas chambers. Barnes transformed them from groups whose express task was to murder Jews in Soviet territory into units that were 'battling guerrilla warfare behind the lines.' This profile is totally contradicted by reams of documents and the testimony of *Einsatzgruppen* leaders and members, as well as that of those who saw them massacre Jews."

Proof offered? None. Not even a general reference to one of the many books of like-minded historians that deal with the issue.⁸⁷ Why does Lipstadt's book have endnotes anyhow, if they don't contain any relevant information?

⁸⁷ A classic is Helmut Krausnick, Hans-Heinrich Wilhelm, *Die Truppe des Weltanschauungskrieges. Die Einsatzgruppen der Sicherheitspolizei und des SD 1938-1942*, Deutsche Verlags-Anstalt, Stuttgart 1981. But then again, it's in German. But look here, and you'll see how many books there about that topic in the English language: www.worldcat.org/search?q=einsatzgruppen. Back in the late 1980s and early 1990s, libraries already had similar searchable databases! It's so easy...

A few words are due regarding some of Lipstadt's historical claims in her chapter on Austin App. When bringing up the postwar plan for Germany's treatment concocted by U.S. Secretary of the Treasury Henry Morgenthau, which amounted to genocide against the German people after World War II, she writes:

"Of course, Morgenthau's plan was never put into effect. In fact, Allied treatment of Germany was the exact opposite of the plan." (p. 86/97)



Henry Morgenthau Jr.

While it is true that Morgenthau's plan wasn't formally implemented, because as secretary of the treasury he had no authority over what was going on in Germany after the war, Lipstadt's claim that the exact opposite happened to Germany is an outright lie. In fact, something similar to what Morgenthau had envisioned was in fact implemented.⁸⁸ Maybe Dr. Lipstadt doesn't know better, but if that is so, she's unfit to pose as a historian.

First of all, Lipstadt once more does not deign to support her claim with any reference. That's apparently a deeply ingrained habit of hers.

Next, Allied policy toward Germany amounted to genocide between the beginning of the Allied bombing campaign, specifically designed to mass murder as many German civilians as possible,⁸⁹ until the Berlin blockade by the Soviets in early

⁸⁸ Frederick H. Gareau, "Morgenthau's Plan for Industrial Disarmament in Germany," *The Western Political Quarterly*, Vol. 14, No. 2 (Jun. 1961), pp. 517-534 (www.jstor.org/stable/443604; Aug 31, 2016).

⁸⁹ Maximilian Czesany, *Europa im Bombenkrieg 1939-1945*, 3rd ed., Stocker, Graz 1998; Jörg Friedrich, *Der Brand: Deutschland im Bombenkrieg 1940-1945*, Propyläen, Frankfurt 2002 (Engl.: *The Fire: The Bombing of Germany, 1940-1945*,

1948, when both the Western Allies and the Soviet Union ultimately switched their policy from genocide to an attempt to gain the Germans' cooperation as allies in the fledgling Cold War.

Between those dates, we had the largest ethnic cleansing humanity has ever seen with millions of German victims;⁹⁰ roughly three years of mass starvation, mass death and slave labor of millions of civilians and "disarmed enemy forces" mainly in French, U.S.-American and Soviet extermination and labor camps;⁹¹ and a continued starvation policy against Germany after cessation of hostilities combined with, and partially caused by, a wholesale deindustrialization by dismantling industrial infrastructure everywhere (which actually continued to some degree until 1951).⁹²

The total death toll could easily be around Six Million. James Bacque argues that it was even more.⁹²

That's why Lipstadt and her like-minded propagandists need the gas chambers, because otherwise the balance sheet doesn't look too good. App already made that point, and it didn't go down well with Dr. Deborah (pp. 96f./109f.). All she can do, however, is repeat her lie:

"As we have seen, the [Morgenthau] plan was never seriously considered and was subsequently completely abandoned by President Truman." (p. 97/110)

Yet all her readers have seen was her vapid claim based on either incompetence or mendacity!

To save the day for the Allies, she fires her "magic bullet": the gas chamber (p. 90/101):

Columbia University Press, New York 2006); *idem*, *Brandstätten: Der Anblick des Bombenkriegs*, Propyläen, Berlin 2003; see also the British justification by J. M. Spaight, *Bombing Vindicated*, G. Bles, London 1944.

⁹⁰ Alfred M. de Zayas, *The German Expellees: Victims in War and Peace*, St. Martin's Press, New York 1993; *ibid.*, *Nemesis at Potsdam: The Anglo-Americans and the Expulsion of the Germans*, Routledge & K. Paul, London/Boston 1977.

⁹¹ James Bacque, *Other Losses: The Shocking Truth behind the Mass Deaths of Disarmed German Soldiers and Civilians under General Eisenhower's Command*, 3rd ed., Talonbooks, Vancouver 2011.

⁹² James Bacque, *Crimes and Mercies: The Fate of German Civilians under Allied Occupation, 1944-1950*, 2nd ed., Talonbooks, Vancouver 2007; Freda Utley, *op. cit.* (note 16).

"[...] nothing the Allies had done could compare to the number of people killed by the Germans or the primary method used to kill them."

That primary method was the gas chamber, which Lipstadt calls "this unique technological means":

"The use of advanced technology for the purposes of mass murder, and the sheer scope of the endeavor—particularly the number of its victims—help to render this event beyond belief." (*ibid.*/102)

A few pages later she reiterates this by calling the gas chambers "technologically advanced instruments" for "annihilating masses of Jews" (p. 94/106)

Let's pause here for a moment. Most experts agree that at that time Germany was the technologically most advanced nation on the planet. Surely the Germans would have been able to design, construct and operate highly advanced technological means to commit mass murder. If not they, who else?

Fact is, however, that Lipstadt's unsubstantiated (surprise!) claim of "technologically advanced instruments" is a cliché, not more. Since the Germans were technologically advanced, the mass murder they are charged with must, by necessity, have been implemented by highly advanced methods. But that "wishful thinking" is not what we find, if we analyze what the witnesses tell us about what supposedly transpired at Auschwitz, Treblinka, Belzec and Sobibor, to name but the four largest alleged extermination camps in terms of the claimed death tolls.

I'm not going into details here, as the situation is too complex to be treated in the present concise study. I suggest that the interested reader consult the sources cited in the footnotes, brief descriptions of which can be found at the end of this book. Regarding Auschwitz, I will mention a few more details in Section 5.4., however, which show how primitive some of the devices were or would have been that are claimed for that camp. It suffices here to bring up only the most pertinent points.

Most of the so-called gas chambers claimed for Auschwitz (those in the two so-called bunkers and the Crematories I, IV and V) are said to have been so ludicrously primitive as to be inoperable and, in fact, “physically inconceivable.”⁹³

Next, none of the alleged “pure extermination camps” – Treblinka⁹⁴ (700,000+ victims claimed), Belzec⁹⁵ (600,000+ victims claimed) and Sobibor⁹⁶ (200,000+ victims claimed) – had any technical means to cremate the remains of the claimed victims. The solution allegedly implemented to dispose of these bodies is again “physically inconceivable.”⁹⁷

The discrepancy between claim and reality can be explained easily, for, although the Germans as a nation were highly sophisticated, the witnesses telling their tall tales during and after the war evidently were not. They bungled it big-time.

Lipstadt brings up the revisionists’ claim that “the means supposedly used for annihilation were technologically impossible” (p. 99/112), but guess what – she neither backs this up with any revisionist source making that claim, nor does she bother discussing it or referring the reader to a source that does.

After listing eight revisionist assertions about the Holocaust published in Austin App’s 1973 pamphlet,⁷¹ she writes:

“While all these assertions are easily controverted by evidence and documentation, some are based on such faulty reasoning that their fallaciousness can be exposed without even turning to the evidence.” (p. 100/113)

⁹³ To use an expression coined by Robert Faurisson, “The Gas Chambers of Auschwitz Appear to Be Physically Inconceivable,” *The Journal of Historical Review*, Vol. 2, No. 4 (winter 1981), pp. 312-317 (codoh.com/library/document/1995; Aug. 31, 2016). The situation is a little different with Crematoria II and III, see C. Mattogno, *op. cit.* (note 5).

⁹⁴ Carlo Mattogno, Jürgen Graf, *Treblinka: Extermination Camp or Transit Camp?*, Theses & Dissertations Press, Chicago 2004.

⁹⁵ Carlo Mattogno, *Belzec in Propaganda, Testimonies, Archeological Research, and History*, Theses & Dissertations Press, Chicago 2004.

⁹⁶ Jürgen Graf, Thomas Kues, Carlo Mattogno, *Sobibór: Holocaust Propaganda and Reality*, The Barnes Review, Washington, D.C., 2010.

⁹⁷ For a thorough introduction into these three camps see the documentary by Mike Smith, “One Third of the Holocaust,” June 1, 2006, holocausthandbooks.com/?page_id=1001 (Sept. 5, 2016).

Proof? Other than her own words... none. Why would Dr. Lipstadt have to prove anything? The reader simply has to believe her!

At the end of her chapter on App, Lipstadt returns to the issue of anecdotal evidence by bringing up a 1986 interview of *The Jerusalem Post* with Shmuel Krakowski, back then the director of the Israeli Holocaust research center and museum Yad Vashem. According to this, Krakowski considered many – if not most – of the witness statements in their archive to be unreliable:⁹⁸

“Krakowski says that many survivors, wanting ‘to be part of history’ may have let their imaginations run away with them. ‘Many were never in the place where they claim to have witnessed atrocities, while others relied on second-hand information given them by friends or passing strangers’ according to Krakowski. A large number of testimonies on file were later proved inaccurate when locations and dates could not pass an expert historian’s appraisal.”

With reference to the revisionists’ claim that evidence had been forged, Lipstadt, apparently proud of Krakowski’s critical attitude, asked with glee:

“What the Institute for Historical Review could not ask, given its ideological predilections, was the question of why Yad Vashem would acknowledge that some of its archival holdings are incorrect if its objective was to perpetuate the Holocaust ‘myth.’ Why did it not simply replace these testimonies with ‘correct’ ones? Why did it not have its researchers further ‘falsify’ the data? If Jews were able to forge documents sufficient to convict Nazi war criminals within a few months after the war, they should certainly have been able to deposit reliable and historically accurate testimonies in Yad Vashem in the decades since then.” (p. 101/115)

Well, she hasn’t done her homework again, because in a letter to the editor to the *Jerusalem Post*, published four days later (Aug. 21, 1986), Krakowski backpedaled and stated that he had

⁹⁸ Barbara Amouyal, “Doubts over Evidence of Camp Survivors,” *Jerusalem Post*, Aug. 17, 1986.

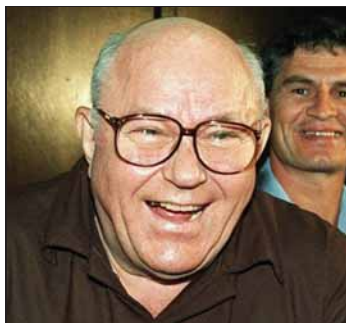
been misquoted, because he had admitted only "very few" testimonies to be inaccurate. You see, it's easier to lie about the accuracy and reliability of testimonies than it is to forge or manipulate them.

Lipstadt doesn't explain the background of that unasked-for admission and the sudden backpedaling, which is rather revealing. During that time, a

certain John Demjanjuk was on trial in Jerusalem for allegedly having assisted in the mass murder of Jews in the Treblinka camp during the war. The trial ended in a disaster for the Holocaust lobby, because it became blatantly obvious that all the witnesses parading through the courtroom were telling wild, untrue stories, to put it mildly.⁹⁹

Krakowski was not the only one commenting on the fact that what had happened during that trial is a common pattern among survivor testimonies. Also in the context of the Demjanjuk trial, one of the most prestigious mainstream Holocaust scholars, Jewish-American political scientist Raul Hilberg, expressly confirmed that "most of the memoirs and reports [of Holocaust survivors] are full of [...] exaggeration, [...] unchecked rumors, bias, partisan attacks and apologies."¹⁰⁰ He referred in this regard to a 1950 study by another Jewish scholar who already back then had come to the same conclusion.¹⁰¹

Of course, just because three Jewish scholars say that anecdotal evidence is highly unreliable doesn't make it automatically true. In the end, each witness account has to be evaluated individually with a critical mind. If the result is that most of them



John Demjanjuk, victim of show trials.

⁹⁹ Yoram Sheftel, *The Demjanjuk Affair: The Rise and Fall of the Show Trial*, Victor Gollancz, London 1994.

¹⁰⁰ *Jerusalem Post, International Edition*, June 28, 1986, p. 8.

¹⁰¹ Samuel Gringauz, "Some Methodological Problems in the Study of the Ghetto," in: Salo W. Baron, Koppel S. Pinson (eds.), *Jewish Social Studies*, Vol. XII, New York 1950, pp. 65-72.

are unreliable, then it is clear that this kind of evidence is unsuitable to serve as a framework for writing a reliable history of the persecution of the Jews by National Socialist Germany.

Dr. Lipstadt doesn't like that, though, so she claims instead that the revisionists throw the baby out with the bathwater:

"This blanket denial of the validity of any evidence attesting to the Holocaust, including that of eyewitnesses, has become a centerpiece of the deniers' methodology." (p. 102/116)

No, Dr. Deborah, that's not the way Holocaust revisionists operate!

Two corrections are due on historical claims Lipstadt makes in her chapter on Richard Harwood. She writes on page 109/123f.:

"On occasion Reich leaders simply took groups of Jews and placed them outside Germany's borders, forcing their neighbors to have to accommodate a large group of destitute immigrants. The best known of these incidents took place on the Polish border at the end of October 1938 on the eve of Kristallnacht [...]"

Proof? Well, guess what: none.

That event was triggered by Poland in an attempt to strip Polish Jews living abroad of their citizenship. The Polish authorities announced suddenly in early October 1938 that all Jews with Polish citizenship living outside of Poland would not be allowed to return back to Poland anymore, unless they get a special stamp added to their passports by October 30. Consequently, Germany organized special trains and deported some 17,000 Polish Jews living in Germany back to Poland so they could validate their passports. Instead of admitting all of these still-Polish citizens, the Polish authorities decided to deny some of them entry into the country at gun point. The resulting standoff between the German and Polish authorities led to these Jewish Poles being stranded in a no-man's land for a few days. Eventually Germany gave in and allowed those now-stateless Jews to come back to Germany.¹⁰²

¹⁰² Wojciech Olejniczak, Izabela Skórzyńska (ed.): *Do zobaczenia za rok w Jerozolimie. Deportacje polskich Żydów w 1938 roku z Niemiec do Zbąszczyń / See You Next Year*

Hence, these Jews were not immigrants (to Poland), but rather Polish citizens, and Poland violated its own laws by not admitting its own citizens back into the country. It was a conflict between two anti-Semitic countries which both wanted to get rid of as many Jews as possible, and neither was particularly squeamish about its methods.

My last remark in this context is about Lipstadt's way of backing up her claims. She writes (p. 109/124):

"In his testimony at Nuremberg, Victor Brack, who was in charge of the gassing of fifty-thousand mentally deficient and chronically ill Germans and Jews under the euthanasia program from 1939 to 1941, acknowledged that by March 1941, it was no secret among higher party circles that the 'Jews were to be exterminated.'²⁶"

Endnote 26 of her Chapter 6 says:

"26. Robert Wistrich, 'Letters,' *books and bookmen*, Apr. 1975, p. 7."

Which historian in his or her right mind would give as a reference for a Nuremberg testimony a letter written to a journal specializing in book reviews and the book trade?

First of all, the document in question is an affidavit, not a testimony. It is printed in Vol. I, "The Medical Case," of the Nuremberg Military Tribunal series on pp. 842-845.¹⁰³ The relevant passage on p. 845 reads:

"I then had the impression that these people [Jews] were to be used in the extensive Jewish labor camps run by Globocnik. Later, however, at the end of 1942 or the beginning of 1943, I found out that they were used to assist in the mass extermination of the Jews, which was then already common knowledge in higher Party circles."

So 1942/43, not 1941. The point here is that Lipstadt frequently criticizes revisionist authors for citing secondary or tertiary sources, which is an error-prone procedure, but she does that

in Jerusalem. Deportations of Polish Jews from Germany to Zbaszyń in 1938, Fundacja TRES, Zbaszyń 2012 (bilingual).

¹⁰³ *Trials of War Criminals before the Nuernberg Military Tribunals under Control Council Law No. 10*; Vol. I, Nuernberg, October 1946–April 1949, U.S. Government Printing Office, Washington, D.C.

herself constantly. Her endnotes are full of “cited in” remarks indicating that she has taken the information about a source from somebody else but hasn’t seen the source herself.

Why is a person like that allowed to teach students how to do scholarly research?

4.4. Arthur R. Butz

When Dr. Arthur Butz, professor of electrical engineering at Northwestern University, published his revisionist book with the telling title *The Hoax of the Twentieth Century*,⁶⁹ Holocaust revisionism saw its first monograph that met the formal criteria of a scholarly work written by a university professor. Instead of praising or at least admitting this, Lipstadt saw this as a threat:

“Taking a different tack than his predecessors, Butz not only revealed a more subtle, sophisticated and, ultimately, devious approach to this material, but he also significantly changed the nature of Holocaust denial.” (p. 123/138)

That reminds me of my own case. When my forensic expert report on Auschwitz was first published in 1993,¹⁰⁴ Germany’s most prestigious newspaper commented on it as follows:¹⁰⁵

“The state protects freedom of science. It recognizes a scientist not by his correct results, but by his correct form. [...] But it is overlooked that the intention to incite [to hatred] cannot only be recognized by errors of form, which distinguishes beer table talks from a scientific lecture. Quite to the contrary, the incitement perfected in form is particularly perfidious.”

Hence, according to mainstream logic, the more sophisticated and scientific a scholarly investigation is, the more morally infe-

¹⁰⁴ Rüdiger Kammerer, Armin Solms (eds.), *Das Rudolf Gutachten*, Cromwell Press, London 1993 (who.org/D/rga; Sept. 1, 2016); Engl.: *The Rudolf Report: Expert Report on Chemical and Technical Aspects of the ‘Gas Chambers’ of Auschwitz*, Theses & Dissertations Press, Chicago 2003 (3rd ed.: *The Chemistry of Auschwitz: The Technology and Toxicology of Zyklon B and the Gas Chambers – A Crime-Scene Investigation*, Castle Hill Publishers, Uckfield 2017).

¹⁰⁵ Patrick Bahnert, “Objektive Selbsterstörung,” *Frankfurter Allgemeine Zeitung*, Aug. 15, 1994, p. 21. Fred Leuchter’s research (see Section 4.6.) as well as my expert report encouraged the then president of a small German nationalist party to make revisionist comments in public, for which he was prosecuted, which resulted in a lot of media attention, this included.

rior it is, and the more it deserves to be opposed, maligned, censored, suppressed. That turns all intellectual values of western civilization on their head.

Lipstadt gets off on the wrong foot not only regarding the value of scientific research, but also when she introduces Butz (*ibid.*):

“Relatively little is known of Butz. Born in the mid-1940s in New York of German and Italian ancestry, [...]”



Prof. Dr. Arthur R. Butz

In fact, Butz was born in 1933, and the German part of his ancestors came mainly from Switzerland, not Germany.

What Lipstadt has to say about Butz’s book is revealing. Let’s turn to the end first, to her endnotes. Apart from a long list of page numbers from Butz’s book, it contains references to only three other works:

- One is to a newspaper article on an event where Butz had been invited to speak (notes 13 & 52); probative value regarding the validity of Butz’s thesis: zero.
- Another refers to a book by Lucy Dawidowicz as the source of a few sentences from a speech by Heinrich Himmler (note 25). Again, historian Dr. Lipstadt uses a third-hand source instead of the actual primary source. The point she is trying to make is also moot, because Butz himself discusses what Lipstadt points out in this context.
- A reference to her own book (incestuous citation, anyone?) in an attempt to counter Butz’s argument that the lack of media coverage in the U.S. about claims of German atrocities spread during the war indicates that the media didn’t take this overly seriously.

In other words, all Lipstadt can muster to "refute" Butz's work is her own book on media coverage, and her assertions that, as with all the other claims, the reader just has to believe her!

Let's now look into Lipstadt's arguments. She criticizes Butz for the use of rhetorical expressions: "obvious lies," "ludicrous," "breathtakingly absurd," "absolutely insane," "fishy," "obviously spurious," "nonsense," "endless raving about extermination," "hysterical yapping about the six million," "war-time propaganda fantasies," "garbage," "tall tales," "idiotic nonsense" (Lipstadt's pages 124f./139f.).

Although terms like these betray an unhealthy emotional involvement, as long as they are directed against things or concepts rather than individuals, that is to say they are not *ad hominem* attacks, they are not *per se* illegitimate. It depends on whether they can be justified. Several of Butz's remarks refer for instance to claims made by the former SS officers Kurt Gerstein and Rudolf Höss in their respective postwar confessions. Butz argues that such reservations are justified. Lipstadt, however, hides not only his arguments from her readers but even the context in which those remarks were made.

Lipstadt repeatedly attacks Butz for his claim that Zionist pressure groups had a disproportionate influence in the creation and spreading of the mainstream Holocaust narrative (pp. 125ff., 132/141ff., 148f.). Butz presents a long list of evidence documenting that Zionist influence during the war and in particular during the postwar trials (mainly in his Chapters 1 and 3). All Lipstadt can do is hide Butz's evidence from the reader and try to spread disbelief by claiming that regarding some other events Jews had little influence on what happened. That's like saying because a bank robber didn't forge a check yesterday, he cannot possibly have robbed a bank today.

Disliking Butz's finger pointing and oversimplifying his argument is one thing, but read how she extrapolates from her distorted simplification to her ultimate accusation (p. 125/140):

"According to Butz, Jews invented this hoax in order to further 'Zionist ends.' Thus one could extrapolate from Butz's argument that whatever antisemitism the Nazis displayed was

well justified. This demonology, common to virtually every denier, is an affirmation of Nazi ideology. The Nazis depicted Aryans as the 'master race'—strong and invincible. Jews, in contrast, were not human." (p. 125)

This is nonsense, pure and simple. Butz doesn't even hint at any of this. This is not Butz's but rather Lipstadt's demonology!

The worst part about Lipstadt's discussion of Butz's book is that she grossly misrepresents Butz's thesis:

"Butz dismissed the media as a 'lie machine' for disseminating the Holocaust legend. At the same time, however, he used the media's wartime failure to highlight news of the annihilation as proof that the story was false (if it were true, the media would have stressed it). [...] How could the Jews have had such control over the media after the war but virtually none during it?" (p. 132/148f.)

Although Butz does state that during the war the mass media were not giving extermination claims as much attention as should be expected, this was only a minor point. His main arguments are much more far-reaching. In a 1982 paper he summarized his thesis again, which is at times somewhat awkwardly presented in his book. The main points he makes in his book can be gleaned from the headlines he used in that article:¹⁰⁶

"Both the wartime records and behavior of the Jews in occupied Europe show that they had no information of an extermination program."

"Jewish bodies outside occupied Europe, such as the JDC, the WJC, the JA and others, did not act as though they believed their own claims of 'extermination.'"

"Allied governments and their officials did not act as though they believed the extermination claims, and their intelligence services never produced any information corroborative of the claims."

"The Vatican did not believe the extermination claims."

¹⁰⁶ Arthur Butz, "Context and Perspective in the 'Holocaust' Controversy," *The Journal of Historical Review*, Vol. 3, No. 4 (winter 1982), pp. 371-405, here pp. 389f., 392-397 (codoh.com/library/document/1124; Sept. 1, 2016).

"The actions and reports of the International Red Cross [IRC] do not harmonize with the extermination claims."

"The German resistance to Hitler, including the substantial part that was lodged in German military intelligence, was not cognizant in any way of a program of exterminating Jews."

"The German documents speak not of extermination, but basically of a program of expulsion and resettlement in the east. There is nothing about 'gas chambers' in the concentration camp or other German records."

As Butz points out, considering all the information networks available to these groups, they should have known. Yet the way they acted clearly indicates that they had no serious, trustworthy, reliable information about an ongoing Holocaust. Media coverage plays no role for Butz in that context.

Another major thesis which Butz explains and substantiates in his book, but which Lipstadt completely ignores and thus hides from her reader, is the dual interpretation of innocuous items or events whose meaning the creators of the myth turned into something ill-boding. In the preface to the 2015 edition, he writes about that:¹⁰⁷

"I analyzed the specifics of the alleged extermination process at Auschwitz. I showed that all of the specific material facts required a dual interpretation of relatively mundane facts, e.g. transports, selections, showers, shaving hair, Zyklon B, crematoria, etc., all real and all relatively mundane, had been given a second [devious] interpretation."

At the beginning of Chapter 4 on Auschwitz, Butz writes:¹⁰⁸

"It must first be asked: what is the essential attribute, the 'trademark' of a hoax on this scale? No sane author of such a thing would present a story which is untrue in every or in most details; ninety nine percent valid fact can be present in a story whose major claim has no truth whatever to it and recognition

¹⁰⁷ *The Hoax of the Twentieth Century*, 4th ed., Castle Hill Publishers, Uckfield 2015, p. 12; holocausthandbooks.com/dl/07-thottc.pdf (Sept. 1, 2016).

¹⁰⁸ *Ibid.*, p. 141. He returns to that topic on pp. 149, 156, 160, 165, 179f., 227f., 259.



Dual interpretation: One of the four crematories at Auschwitz-Birkenau (Crematorium III, spring 1943): built to cremate the victims of raging epidemics, it is also presented as proof of mass murder.

of this leads the author of the hoax to the maximally safe approach to his deed: distort the meaning of valid facts.

This is the basic structure of the Auschwitz extermination legend. It is shown here that every real fact contained in the story had (not could have had, but had) a relatively routine significance, having nothing to do with exterminations of people. Thus, those who claim extermination must advance a thesis involving a dual interpretation of the facts, but by then the impartial reader, in consideration of what has just been noted, should be on my side; the need for a dual interpretation of fact, the trademark of the hoax, has emerged.”

Lipstadt hides all of this from her readers, maybe because she can't explain it away. I will return to the issue of dual interpretation at the end of Point 6 of Section 5.4.

Another topic which Lipstadt cannot handle is the problem of “perpetrator confessions.” In Chapter 6 of his book, Butz discusses a series of reasons why defendants during the war crime trials may have incriminated themselves or at least more or less confirmed the veracity of the orthodox Holocaust narrative, in spite of Butz's convictions that this narrative is profoundly false. Lipstadt writes:



Dual interpretation: Allegedly human hair, exhibited at the Auschwitz Museum. All arriving inmates had their hair shorn off to prevent infestation with lice, hence infection with typhus. This kept inmates healthy. This hair is often claimed – without proof – to have been shorn from the heads of gassed victims.

“If the Holocaust is a hoax why did the Nazi defendants themselves acknowledge that it happened? For Butz it was all quite simple: It was better to admit to the crime of the century and risk losing one’s life than to protest against a monstrous fraud. However, in pursuing this theory, Butz ignored a basic problem: If the end result promised to be the same—a death sentence—what purpose was served by falsely pleading guilty to such a vicious act?” (p. 130/146)

For once, she might want to consult what Butz has documented about the torture of German defendants in the hands of their Allied captors. Better still, a recent British study showed that almost all defendants who were in British custody in preparation of the various war crime trials were systematically tortured.¹⁰⁹

¹⁰⁹ Ian Cobain, *Cruel Britannia: A Secret History of Torture*, Portobello Books, London 2012.

Furthermore, the death penalty wasn't always a foregone conclusion. But even if it was, the traumatic experience of coercive interrogations and of court proceedings where the main point of the indictment is not negotiable is in itself life-shattering. It can lead to defendants not only complying with what the prosecution wants to hear, but even to stick to that story later on, although it is untrue, fearing that if they recant, the nightmare might start all over again. This is particularly true regarding the Holocaust, where persecutorial and prosecutorial pressure against alleged perpetrators and “deniers” have increased steadily ever since the end of the war and have by now reached a near-hysterical fever pitch.¹¹⁰

Here is what the experts say about false confessions made during modern-day criminal proceedings in the U.S., where no torture is used, where appeals are possible, where the world isn't gaping and hysterically demanding a lynching party, and where the charges alleged are not self-evident:¹¹¹

“Police-induced false confessions are among the leading causes of wrongful convictions. Since the late 1980s, six studies alone have documented approximately 250 interrogation-induced false confessions. [...]

Police-induced false confessions appear to occur primarily in the more serious cases, especially homicides and other high-profile felonies. [...]

More than two-thirds of the DNA-cleared homicide cases documented by the Innocence Project were caused by false confessions. [...]

In about 30% of DNA exoneration cases, innocent defendants made incriminating statements, delivered outright confessions or pled guilty. 18 of the 258 people exonerated through DNA served time on death row. The average length of time served by exonerates is 13.5 years. [...]

¹¹⁰ I have discussed the many complex reasons for false testimonies, be they by defendants or witnesses, in Chapter 4.2. of my *Lectures on the Holocaust*, 2nd ed., The Barnes Review, Washington, D.C., 2010, pp. 292-333; holocausthandbooks.com/dl/15-loth.pdf (Sept 1., 2016).

¹¹¹ www.falseconfessions.org/fact-a-figures; see also www.innocenceproject.org/ (both Sept. 1, 2016)

Multiple false confessions to the same crime were obtained in 30% of the cases, wherein one false confession was used to prompt others. [...]

Sixty-eight percent [of police officers] indicated that they believed a suspect would confess falsely 'not very often' (40 percent) or 'almost never' (28 percent). This quantifies the perception of trial attorneys who report that the vast majority of potential jurors insist that it is not possible for someone to confess to a crime he did not commit. [...]

According to the Innocence Project, 25% of wrongful convictions overturned by DNA evidence involve a false confession and many of those false confessions actually contained details that match the crime-details that were not made to the public. [...]

Studies of proven false confessors have shown that, even in cases involving confessions later proven to be false, juries convict in 73-81% of the cases."

And that's in a country under the rule of law!

In addition to her obvious incompetence, she also tries to ridicule Butz (p. 131/147):

"Butz offered yet another explanation for the defendants' confessions: They had made a mistake. They had not meant to confess to the existence of an annihilation program. They had not comprehended the questions posed to them by their captors. Though their answers made it sound as if they were acknowledging the existence of a death plan, in reality they were not. For example, when Hermann Göring explicitly accepted that there had been mass murders, he was confused. Asked about the mounds of corpses or the high number of deaths, he misunderstood the question. He thought he was being asked about German concentration camps, where many corpses had been found. Had he grasped the question, he would have told the Allies that those corpses were the result of the difficult circumstances that existed toward the end of the war—circumstances that resulted from *Allied* actions."



Mass grave with typhus victims at Bergen Belsen at war's end.

Either Lipstadt hasn't understood what Butz wrote, or else she is lying. Here is what Butz wrote:¹¹²

“To the extent that [the German defendants during the Nuremberg trial] accepted, or pretended to accept, that there had been mass murders, for which Hitler and Himmler were responsible, they were basing their view precisely on the scenes found in the German camps at the end of the war, which they evidently misunderstood or pretended to misunderstand. This is well illustrated by Gilbert's account of an exchange he had with Göring:

“Those atrocity films!” Göring continued. ‘Anybody can make an atrocity film if they take corpses out of their graves and then show a tractor shoving them back in again.’

‘You can't brush it off that easily,’ I replied. ‘We did find your concentration camps fairly littered with corpses and mass graves – I saw them myself in Dachau! – and Hadamar!’

‘Oh, but not piled up by the thousands like that –’

‘Don't tell me what I didn't see! I saw corpses literally by the carload –’

‘Oh, that one train –’

¹¹² Page 237 of the 2015 edition.

‘– And piled up like cordwood in the crematorium – and half-starved and mutilated prisoners, who told me how the butchery had been going on for years – and Dachau was not the worst by far! You can’t shrug off 6,000,000 murders!’

‘Well, I doubt if it was 6,000,000,’ he said despondently, apparently sorry he had started the argument, ‘– but as I’ve always said, it is sufficient if only 5 per cent of it is true – .’ A glum silence followed.”

This is only one example; it is clear from Gilbert’s book that, when the subject of concentration camp atrocities came up, the defendants were thinking of the scenes found in the German camps at the end of the war. It is probably not possible to decide which defendants genuinely misunderstood the situation (as Göring did) and which merely pretended to misunderstand [...]”

The background to this is as follows: When the Western Allies liberated German concentration camps at war’s end, they found them in terrible conditions, with dead inmates everywhere, much as they had found the German population in the bombed-out cities in terrible conditions, with dead civilians all over the place. While the Allies filmed the situations in the camps and turned them into a propaganda film, footage of the general devastation of Germany outside the camps was not used for decades.

Some of the camp footage was compiled into the propaganda film *Todesmühlen/Death Mills*, which was shown in Germany for the purpose of “re-education.”¹¹³ The narrator claimed that the corpses visible in the film are the result of German atrocities, a policy of mass extermination. A version of this movie was shown during the Nuremberg Military Tribunal.

What was actually shown, however, were scenes not of atrocities or mass extermination but of the result of Germany’s total collapse at the end of the war, resulting in mass deaths due to starvation and epidemics everywhere, the camps included. In

¹¹³ Brewster S. Chamberlin, “Todesmühlen. Ein Versuch zur Massen-’Umerziehung’ im besetzten Deutschland 1945-1946,” *Vierteljahrshefte für Zeitgeschichte*, Vol. 29 (1981), pp. 420-436.

fact, the movie passed off as victims of the Nazis even victims of Allied bombing and strafing events.¹¹⁴

A good description of the effect this fraudulent movie had on the defendants, combined with extorted or rather extorted confessions, was provided by Hans Fritzsche in his memoirs.¹¹⁵ All the major Nuremberg defendants insisted initially that they had known nothing of any mass murder of the Jews. After the introduction of this dubious film depicting Dachau and other concentration camps after their capture, the psychological effect was very perceptible, but was still not entirely convinc-

ing. Most of the defendants got convinced only after the extorted statements by Rudolf Höss, the former Auschwitz commandant, had been presented.¹¹⁶ From there on, the claimed mass murder of the Jews had the effect of placing a curse on both the defense and defendants, and even on the German nation as a whole, a curse which virtually no one dared, or still dares, to contradict.

Returning to Göring, the question is: did he believe that the corpses shown in the movie were the victims of German atrocities, as the movie claimed, or did he know what the real reason



Rudolf Höss in British custody after the war with a blood-encrusted face. The British even photographed Höss after having tortured him.

¹¹⁴ On this see the documentary by Eric Hunt, *Questioning the Holocaust: Why We Believed*, youtu.be/RddqP0ABzwM (Sept. 1, 2016).

¹¹⁵ Hans Fritzsche, *Das Schwert auf der Waage*, Vowinckel, Heidelberg 1953, pp. 87, 101, 112f.

¹¹⁶ On Höss's torture see Robert Faurisson, "How the British Obtained the Confessions of Rudolf Höss," *The Journal of Historical Review*, Vol. 7, No. 4 (winter 1986), pp. 389-403 (codoh.com/library/document/1968; Sept. 1, 2016).

for these horrible scenes were? From what Gilbert writes, it is clear that Göring did not know what the real reasons were. And why would he? Those conditions developed only in the final months of the war, when communications had broken down in Germany. After all, Göring was not in charge of anything related to the camps, so it is unlikely that he was kept in the loop by Himmler and his subordinates (Kaltenbrunner, Müller, Glücks, Pohl etc.) what was transpiring in those camps.

So the defendants, Göring included, finally accepted the charge of an extermination policy, although not because they knew it to be true from their own knowledge, but because the prosecution's grand deception had "convinced" them of it.

Lipstadt misrepresents Butz's argument also when it comes to the number of Holocaust victims and survivors. In endnote 42 to her Chapter 5 she writes (p. 251/284):

"Yisrael Gutman makes a similar argument in response to Arthur Butz's claim that Yad Vashem's inability to gather six million names is proof that such a number is a hoax."

Butz doesn't claim that. He in fact wrote (p. 312 of the 2015 edition):

"It is said that the Yad Vashem archives in Jerusalem now have the names of between 2.5 and 3 million Jewish 'dead from the Nazi holocaust.' The data have supposedly been 'collected on one-page testimony sheets filled in by relatives or witnesses or friends.' [...] There is no doubt that many Jews died during the war, so we should expect that a part of the Yad Vashem claim is valid, but it is also the case that there is no possible way to distinguish, in this data, between Jews who actually died during the war and Jews with whom the signers of the 'testimony sheets' have merely lost contact. The data is particularly meaningless when it is a 'friend' who has contributed a declaration; I have lost contact with a great many former friends and acquaintances, but I assume that nearly all are still alive. Indeed, the use of the testimony of 'friends' for the purpose of gathering the Yad Vashem data shows that the data is mostly meaningless; such 'friends' have no more basis for declaring their missing acquaintances dead than I do."

The screenshot shows the Yad Vashem website interface. At the top left is the Yad Vashem logo and name. Below it are navigation links: "About Us", "The Holocaust", "Research", "Digital Collections", and "Education & Events". The main heading is "The Central Database of Shoah Victims'". Below this is a search bar with options for "Search Here", "Advanced Search", "Query Results", and "Record Details". There are buttons for "Refine Search", "Related Searches", and "Comments & Links".

The entry for "Edith Frola" is displayed. It includes a small portrait of Edith Frola and a larger photograph of a family. The family photo is captioned: "Goebbels, seine Frau Magda und Kinder, mit seinem Stiefsohn Harald, 1942". The text for Edith Frola reads: "Master of philosophy Edith Frola was born in Roma, Italy in 1889 to Shlomo and Einichele nee Pacific. She was a painter (artist) and married Giacomo. Prior to WWB she lived in Roma, Italy. During the war she was in Roma, Italy. Master of philosophy Frola was murdered in the Shoah. This information is based on a Page of Testimony (digital). During the Shoah, Jews were murdered in a variety of ways, among them gassing, shooting, burning, drowning or burial alive, exhaustion through forced labor, starvation, epidemic diseases, deprivation of medical care and minimal hygienic conditions, and more."

Magda Goebbels in the Yad Vashem victim database

Hence Butz's argument is that the system applied by Yad Vashem is useless due to the total lack and impossibility of any quality control. To prove the point, an Italian revisionist submitted a photo of Joseph Goebbels's wife Magda in 2015, and included the following claims about her:

- 1) the name Edith Frola (an anagram of Adolf Hitler)
- 2) the birthday of April 20, 1889 (same as Adolf Hitler)
- 3) profession painter (same as Adolf Hitler)
- 4) residence in Rome at the Via della Lungara, 29 (address of the Regina Coeli Prison)
- 5) the attached photo was a well known photo showing... Magda Goebbels
- 6) murdered in the Majdanek camp with carbon monoxide

She was promptly included in the Yad Vashem database, see the illustration.¹¹⁷

¹¹⁷ Olodogma, "La catena di montaggio dei morti olocaustici, "Magda Goebbels"... nel database dello yad vashem?," March 19, 2015, olodogma.com/wordpress/2015/03/19/1000 (Sept. 5, 2016); *idem*, "Magda Goebbels'... nel database dello Yad Vashem," *Inconvenient History*, Vol. 9, No. 1, www.inconvenienthistory.com/9/1/4220 (April 2, 2017).

This prank was preceded by a brief study by Carlo Mattogno revealing that even survivors have been entered in the Yad Vashem database of Holocaust victims, some of them even twice.¹¹⁸

Lipstadt also tries to mock Butz when commenting on his related discussion about why people may erroneously think their relatives have died (p. 135):

“What, then, about all the ‘survivors’ who claimed that their immediate families had been killed? Butz suggested that they may have well been lying and that others may not have been lying but mistaken in thinking their families had been murdered when in fact they were really alive. Where then had they gone? They survived the war but did ‘not reestablish contact with [their] prewar relatives.’ While some survivors may have been forbidden by the Soviet Union from contacting their families, Butz offered ‘a more plausible motivation’: Many of these survivors were in marriages that were ‘held together by purely social and economic constraints.’ (48) Those constraints were dissolved by the war. In the postwar period these ‘lonely wives and husbands’ found other partners and established relationships that were ‘more valuable’ than their previous ones. Abandoning their spouses, children, and other relatives, they started a new life, becoming part of the hoax in order to justify their decision. (This casual explanation of why these people deserted their families could be dismissed as amusing were the topic not so serious.)”

While I agree with Dr. Lipstadt that Butz was pushing this motivation a little too far (pp. 311 in the 2015 edition), fact remains that Jewish deportees were often treated as individuals, not as families. They got transferred frequently, seeing many ghettos and camps during the war. Families got ripped apart,

¹¹⁸ Carlo Mattogno, “Breve nota su ‘The Central Database of Shoah Victims’ Names’ e il numero dei morti ivi riportati,” Nov. 20, 2013, olod-ogma.com/wordpress/2013/11/20/0480 (Sept. 5, 2016); English: “Brief Note on ‘The Central Database of Shoah Victims’ Names’ and the Number of Dead Reported therein,” *Inconvenient History*, Vol. 9, No. 1; www.codoh.com/library/document/4219 (April 2, 2017); cf. CODOH, “Vad Vashem and the Number of Holocaust Victims,” Feb. 8, 2017; www.codoh.com/library/series/4224/ (April 2, 2017).

and in the chaos after the war it was very difficult to reconnect with anyone. Many might not even have tried. Exemplary for this is the testimony of Arnold Friedman, one of the more prominent Holocaust survivors and witnesses. When he appeared at the first Zündel Trial in 1985 as a witness for the prosecution, he answered the questions of the defense as follows:¹¹⁹



Arnold Friedman

“Q: Have you ever heard of the international tracing service at Arolsen, West Germany, that’s attached to the Red Cross, I would suggest? You never heard of that?

A: No.

Q: You never made attempts to check with authorities to trace your family, or members of your family through – after the War?

A: No. [...]

Q: I see. So you have no personal knowledge of the ultimate outcome of the members of your family. What became of them you really don’t know.

A: No documented evidence, no. [...]

Q: Would you agree that [people actually finding each other after many, many years] was because after the Second World War many people were displaced all over Europe, some into Russian sectors, some into American, some into the British, some assumed the others were dead. Right?

A: Yes.

Q: And you’re not familiar with the tracing service of Arolsen?

¹¹⁹ District Court of Ontario. Between: Her Majesty the Queen and Ernst Zündel. Before: The Honourable Judge H.R. Locke and Jury (verbal record of the “first Zündel” trial of 1985), pp. 355-450, here pp. 446f. (codoh.com/library/document/3355; Sept. 1, 2016).

A. No.”

If a prominent, connected survivor like Friedman didn't know how to look for members of his family and didn't even try, why would we expect other less-known and -connected survivors to do more about it?

On one topic I agree with Lipstadt: the way Butz treats the deportation of more than 400,000 Hungarian Jews to Auschwitz between May and July 1944. Butz insists it did not happen, primarily based on the fact that the report issued by the International Red Cross on the fate of the Jews does not mention these deportations. Other revisionists have criticized Butz for this, to which I refer the interested reader.¹²⁰

Either way, the mainstream claim that the 400,000+ Jews deported to Auschwitz were murdered there, except for a few, has been proven to be untrue based on Allied air photos which, if the orthodox narrative were true, should show gargantuan outdoor pyres, mountains of firewood, large parts of the area covered in smoke, and whole areas around the pyres bogged down in mud due to the constant transport of corpses, fuel, and ashes.¹²¹ (The area in question was a swamp.¹²²) Butz, by the way, had predicted in his book that these air photos must

¹²⁰ Jürgen Graf, “What Happened to the Jews Who Were Deported to Auschwitz But Were Not Registered There?”, *The Journal of Historical Review*, Vol. 19, No. 4 (July/August 2000), pp. 4-18; A.R. Butz, “On the 1944 Deportations of Hungarian Jews,” *ibid*, pp. 19-28 (codoh.com/library/document/2915; .../2917); Carlo Mattogno, “Die Deportation ungarischer Juden von Mai bis Juli 1944,” *Vierteljahreshefte für freie Geschichtsforschung*, Vol. 5, No. 4 (2001), pp. 381-395; English translation “The Deportation of Hungarian Jews from May to July 1944” at codoh.com/library/document/357 (all Sept. 1, 2016). See there for further references.

¹²¹ On the space, time and fuel requirement for outdoor cremations of the suggested size see Heinrich Köchel, “Outdoor Incineration of Livestock Carcasses,” *Inconvenient History*, Vol. 7, No. 1 (2015) (codoh.com/library/document/3361; Sept. 1, 2016); on the lack of any traces of it see Carlo Mattogno, *Auschwitz: Open Air Incinerations*, 2nd ed., Castle Hill Publishers, Uckfield 2016; and John C. Ball, *Air Photo Evidence*, 3rd ed., Castle Hill Publishers, Uckfield 2015.

¹²² Werner Rademacher, Michael Gärtner, “Ground Water in the Area of the POW camp Birkenau,” *The Revisionist*, Vol. 1, No. 1 (2003), pp. 3-12, codoh.com/library/document/1425; Carlo Mattogno, “‘Cremation Pits’ and Ground Water Levels at Birkenau,” *The Revisionist*, Vol. 1, No. 1 (2003), pp. 13-16, codoh.com/library/document/1426 (all Sept. 5, 2016).

exist.¹²³ The first ones were released by the CIA – of all trustworthy agencies – three years after Butz’s book had come out.¹²⁴

Wrapping up Lipstadt’s superficial treatment of Butz, let me address her passing remark regarding alleged revisionist claims that those responsible for the “hoax” managed to even “create physical evidence attesting to an annihilation program” (p. 131/147). What physical evidence she is referring to is unclear, as she does not back this up with anything, as usual. No one has ever claimed to my knowledge that physical evidence was created from scratch¹²⁵ – in contrast to the *manipulation* of physical evidence. We have one well-documented case of that, which I will briefly address in Point 4.b. of Section 5.4.

4.5. Willis A. Carto and the IHR

Lipstadt’s exposé of the revisionist Institute for Historical Review (IHR) is now mostly irrelevant, since that Institute has gone dormant in the early 2000s and ever since has served merely as a personal pension plan for its current director Mark Weber.

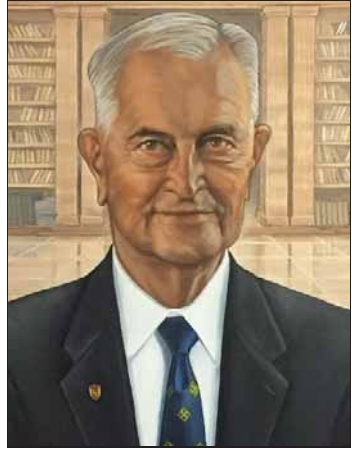
Several remarks are necessary here, though, in order to set the record straight. It is true that until 1993, the year Lipstadt’s book appeared, the IHR has always been under the indirect control of its founder Willis Carto, whom she describes as a racist, anti-Semite, and admirer of Adolf Hitler and his political views. I won’t argue for or against that. I didn’t know Carto enough and have read hardly any of his writings to be able to assess his views.

¹²³ See the unchanged text in the current edition (*op. cit.*, note 107) on pp. 202f.

¹²⁴ Dino A. Brugioni, Robert Poirier, *The Holocaust Revisited: A Retrospective Analysis of the Auschwitz-Birkenau Extermination Complex*, Central Intelligence Agency, Washington, D.C., 1979.

¹²⁵ Even though “reconstructing” evidence from scratch does happen, see Janice Arnold, “Canadian Exhibit Offers Evidence of Nazis’ Mass Extermination,” *Canadian Jewish News*, July 5, 2016; www.cjnews.com/news/canada/exhibit-offers-evidence-nazis-mass-extermiation (Sept. 9, 2016); on these fake Zyklon B introduction columns see C. Mattogno, *The Real Case...*, *op. cit.* (note 5), pp. 83-93.

In private conversations, quite a few (former) employees of the IHR expressed their view over the years that making the IHR independent of Carto was a necessary step for a number of reasons, ideological ones among them, but until 1993 that had never been a viable option, since the IHR depended financially on the constant support Carto was paying to keep the Institute operational. It never earned enough money to sustain its operations by itself.



Willis A. Carto

That changed in 1993, as Dr. Lipstadt indicates in her endnote 68 on page 259/192, when the IHR’s umbrella organization (and not Liberty Lobby, as she claims) inherited some \$7.5 million from the estate of Jean Farrel, a grandniece of Thomas Edison (and not \$75 million from Edison’s granddaughter, as Lipstadt claims without reference). Carto, however, wanted to keep the money to himself. But since the IHR was formally independent of him, he could not do that without the IHR’s consent – which they refused to give. Carto took the money anyway, and the ensuing legal battle between the IHR and Carto subsequently bankrupted Carto and wasted all of the IHR’s financial means.¹²⁶ While Carto regrouped his little publishing empire and recovered,¹²⁷ the IHR withered away and is now among the living dead.

While this fratricidal drama was unfolding, another drama came to an end: The litigation of Holocaust survivor Mel Mer-

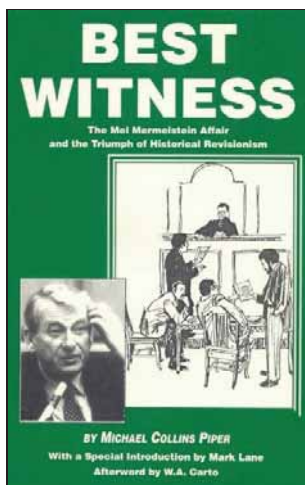
¹²⁶ Bradley R. Smith, “IHR Prevails against Willis Carto in Missing Millions Case,” *Smith’s Report*, No. 38, December 1996, pp. 1, 4 (codoh.com/library/document/1627; Sept. 1, 2016).

¹²⁷ He established a new revisionist periodical called *The Barnes Review* (barnesreview.org) and a new tabloid called *The American Free Press* (americanfreepress.net), which replaced the *Spotlight*.

melstein against the IHR. Lipstadt reports fairly accurately about the first phase of that case on her pages 138-141, but she is completely silent about the second phase, merely ending her report with the remark that the “case remains in litigation” (p. 141/158).

Permit me to summarize the case here briefly for those who don’t have Lipstadt’s book at hand or any other work describing the case.

The IHR gained some public notoriety right after its inception when it provocatively offered a reward of \$50,000 to anyone who could present “provable physical evidence for the extermination of Jews in gas chambers.” The Jewish former Auschwitz inmate Mel Mermelstein demanded that the reward be paid to him, yet the IHR refused payment, as Mermelstein merely offered his testimony but no physical proof. Mermelstein subsequently sued the IHR for this sum. In civil law suits in the USA, the plaintiff normally has to prove his case. But when it comes to the Holocaust, water sometimes flows uphill: The judge dealing with the case simply determined on Oct. 9, 1981 that the Holocaust and the killing in gas chambers with Zyklon B are indisputable facts, thus denying the defense the right to prove the opposite. The IHR therefore had to grudgingly pay the reward plus expenses.¹²⁸ To this day, the mainstream mass media celebrate this as a victory over revisionism, although not a single argument was exchanged during that trial, let alone refuted or confirmed.



Cover image of a report on the Mermelstein case.

¹²⁸ Mark Weber, “Declaration of Mark Edward Weber,” *Journal of Historical Review*, Vol. 3, No. 1 (1982), pp. 31-51 (codoh.com/library/document/2014; Sept. 1, 2016)

The case had an important aftermath, though, which could have easily resulted in the financial ruin of the IHR. Four years after the above trial, Bradley R. Smith published an article in the IHR's newsletter in which he called Mel Mermelstein a liar. Mermelstein sued the IHR again, but this time for eleven million dollars in damages. It took a while for this trial to unfold, but when it came to a show-down in 1991, the IHR was able to substantiate its claim that Mermelstein had indeed lied in a plethora of cases; hence Mermelstein met a resounding defeat. That happened while Dr. Lipstadt was researching her book. If she were an honest and competent researcher, she would have mentioned this, because at the time she finished her manuscript, the only thing that was still "in litigation" was the appeal which Mermelstein had filed, but which was eventually denied.¹²⁹

Now, the attentive reader will have noticed that a few of the more recent revisionist research results which make up the prestigious revisionist series *Holocaust Handbooks* appeared in books published by *The Barnes Review*, that is to say, by Willis Carto.

When I started editing this series in 1999 – the first volume appeared in August 2000 –, I made sure that I stayed completely independent of both the IHR and Carto, who at that time were still embroiled in their legal war. I wanted to get neither pulled into their infighting, nor associated with either of them for a number of reasons, ideological ones among them.

However, in 2005 I got deported from the U.S. and incarcerated in Germany for 44 months for my publishing activities.¹³ At that point, I had published 20 volumes of the series *Holocaust Handbooks*. During my incarceration, revisionist book publishing efforts pretty much came to a standstill. After my re-

¹²⁹ Michael C. Piper, *Best Witness: The Mel Mermelstein Affair and the Triumph of Historical Revisionism*, Center for Historical Review, Washington, D.C., 1994 (who.org/aaargh/fran/livres3/pipermel.pdf); Theodore J. O'Keefe, "Best Witness: Mel Mermelstein, Auschwitz and the IHR," *Journal of Historical Review*, Vol. 14, No. 1 (1994), pp. 25-32; *idem*, "History and Memory: Mel Mermelstein's 'Eyewitness' Evidence," *Journal of Historical Review*, Vol. 16, No. 4 (1997), pp. 2-13 (codoh.com/library/document/2491 and .../2686) (all Sept. 1, 2016).

lease in the summer of 2009, I could not get back into that business openly right away, because I had to live in Europe and move in and out of Germany, where any revisionist activity of mine would have led to a swift arrest and new proceedings for "denial." Hence I looked for some other publisher who would take formal responsibility for the series and let me make the editorial decisions in the background. In spite of many months of trying, Willis Carto and his wife were the only ones who were willing to take the series under their umbrella while giving me complete editorial control. We therefore signed a temporary contract, which was dissolved a few years after my immigration to the U.S.

Now the series is again independent, and we are in the process of republishing all volumes issued by the Barnes Review under the original imprint Castle Hill Publishers.

Willis Carto died in late 2015.¹³⁰

4.6. Ernst Zündel, David Irving and Fred Leuchter

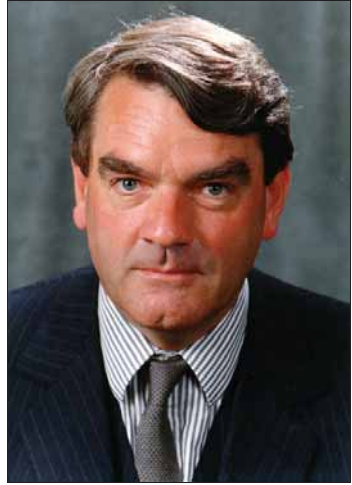
If it hadn't been for a Canadian Jewess suing a German immigrant in Canada for distributing Richard Harwood's pamphlet *Did Six Million Really Die?*, that brochure probably would never have gained any importance. The Canadian Jewess is unimportant. The German immigrant, however, is not: Ernst Zündel. After a legal battle lasting eight years, he finally won his case by having the law under which he had been indicted declared unconstitutional by Canada's Supreme Court (see Lipstadt's footnote on p. 170/179 and her remark on p. 220/248).

To get there, however, he had to appear in court twice, and in both cases he mustered a formidable defense which the world had never seen before nor since. He asked every revisionist scholar on the planet to help him, and they all came. Together they inflicted terrible blows against the orthodox Holocaust narrative, and the accompanying media blitz made

¹³⁰ Margot Metroland, "Remembering Willis Carto: July 17, 1926 – October 26, 2015," Oct. 29, 2015; codoh.com/library/categories/1289 (Sept. 1, 2016).

more people in the world aware that there are Holocaust skeptics with serious arguments than ever before or since.¹³¹

Holocaust revisionism really took off after the second Zündel Trial of 1988, when Ernst Zündel’s defense team managed to convince the U.S.-American expert for execution technologies Fred Leuchter as well as British historian David Irving to testify on behalf of the defense.



David Irving

Fred Leuchter’s expert report on technical and toxicological questions of the claimed homicidal gas chambers of the Auschwitz and Majdanek camps,¹³² endorsed by David Irving as a renowned historian, convinced many individuals who prior to this event would never have thought of looking into revisionism to take a serious close look – me included.

Lipstadt’s chapter on this entire affair is probably the second most important of her book. In it she tries to undermine Zündel’s, Faurisson’s, Leuchter’s and also Irving’s credentials and credibility in every way. The libelous things she wrote about Irving eventually motivated Irving to sue her for defamation (see the introduction to the present study). She wrote for instance (p. 161/180):

¹³¹ Besides the trial transcript of the first, 1985 trial (note 119) see Michael A. Hoffman, *The Great Holocaust Trial*, 4th ed., self-published, Coeur d’Alene, ID, 1995; on the second trial in 1988 see Robert Lenski, *The Holocaust on Trial*, Reporter Press, Decatur, AL, 1990; Barbara Kulaszka (ed.), *Did Six Million Really Die?*, Samisdat Publishers, Toronto 1992; (different pagination than print edition: vho.org/aaargh/fran/livres3/KULA.pdf; Sept. 1, 2016).

¹³² Fred A. Leuchter, *An Engineering Report on the alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland*, Samisdat Publishers Ltd., Toronto 1988, 195 pp.; see the new edition referred to in footnote 17.

“An ardent admirer of the Nazi leader, Irving placed a self-portrait of Hitler over his desk, [...]”

That was a defamatory lie, Judge Gray decided in his verdict of the case of Irving v. Lipstadt, together with two other claims Lipstadt made that were unfounded:¹³³

“But there are certain defamatory imputations which I have found to be defamatory of Irving but which have not been proved to be true. The Defendants made no attempt to prove the truth of Lipstadt’s claim that Irving was scheduled to speak at an anti-Zionist conference in Sweden in 1992 [Lipstadt, p. 14/17], which was also to be attended by various representatives of terrorist organisations such as Hezbollah and Hamas. Nor did they seek to justify Lipstadt’s claim that Irving has a self-portrait by Hitler hanging over his desk. Furthermore the Defendants have, as I have held, failed in their attempt to justify the defamatory imputations made against Irving in relation to the Goebbels diaries in the Moscow archive [Lipstadt, p. 180/203].”

But Irving was only a sideshow in Zündel’s drama. Since Irving has never written anything specifically about the Holocaust nor even done any research about it, his only role was that of a reputable historian taking revisionists seriously. Lipstadt couldn’t stop him from taking revisionists seriously, but destroying his reputation was very much within her reach.

The same approach she made with Fred Leuchter. I will not dwell on her *ad hominem* attacks on him, nor will I discuss her elaborations on the deficiencies of Leuchter’s qualifications. I



Ernst Zündel

¹³³ Charles Gray, Judgment, Queen’s Bench Division, Royal Courts of Justice, Strand, London, David John Cawdell Irving v. (1) Penguin Books Limited, (2) Deborah E. Lipstadt, ref. 1996 I. No. 1113, §13.166; hdot.org/en/trial/judgement/13.71.html (Sept 1, 2016).

have said the necessary things about Leuchter and his expert report on page 9f. of the critical edition, the first edition of which I published in 2005:¹⁷

“The *Leuchter Report*, first published in 1988, is the work of a pioneer. It was the first study that subjected the claim that human beings were killed in masses in homicidal gas chambers during the Third Reich to a forensic investigation. Because Fred Leuchter had only two weeks



Fred A. Leuchter

to prepare his expert report focusing on the Auschwitz and Majdanek camps and because he lacked in-depth knowledge of the historical background, his report could not possibly have the scientific depth the topic deserves. It was therefore to be expected that it would be subject to detailed criticism.

Instead of criticizing the *Leuchter Report*, the author of these lines decided in 1989 to do a better job with the original task. After all, it is always easy to complain, but it is quite difficult to do a better job on a topic so complex and imbued with prejudices and emotions. This improved ‘Leuchter Report,’ my own expert report called *The Rudolf Report*, was first published in German in 1993 and in English ten years later. [104...]

Considering the fact that the *Leuchter Report* remains popular, I decided to put it back in print. But since historical research on Auschwitz and Majdanek has made huge progress since 1988 – not least because many archives in eastern Europe became accessible after the collapse of the Soviet Union – it would be irresponsible to simply reprint it. It was therefore decided to publish a commented version of it. The text of the original *Leuchter Report* was left intact, since it also has become a historical document. The reader will find many footnotes throughout the report, however, which were all added by me. They either give references to sources and further explanations that back

up Leuchter's claims, or they correct or comment on Leuchter's statements where necessary."

Many of my corrections argue along a similar line as some of the criticism voiced by Dr. Lipstadt, although in contrast to her, I have backed up all of my claims with references.

Let's assume for the sake of the argument that all of the persons attacked by Lipstadt are the vile personalities she deems them to be.¹³⁴ I pondered that possibility back in 1989, shortly before getting involved in revisionism:¹³⁵

"[...In 1989] I collected information on the so-called Zündel trial in order to find out what arguments had been made there. I had discovered in winter 1989/1990 that Zündel, who had commissioned the *Leuchter Report*, was an admirer of Adolf Hitler. This revelation had the equivalent effect of a kick in the stomach, because now I had to deal with the possibility that the *Leuchter Report* was not the independent report of an apolitical American technician, but merely the instrument of a German-Canadian Neo-Nazi. But such considerations could not remove the points made by Leuchter and therefore could not remove my doubts about the historical picture.

In other words, I fully realized that a fact-oriented argument remains a fact-oriented argument – and needs to be treated as such by the examining scientist – even if it came from somebody who stated the facts for political reasons."

So pardon me, Dr. Lipstadt, but I'll simply ignore all the bad things you say about revisionist personalities and will focus only on factual arguments.

For this, let's turn again to her endnotes. This chapter has 114 of them. How many of them refer to sources that address in any technical or scientific way any of the technical and toxicological issues raised by Leuchter? Basically only 13. One of them is an article by Robert Faurisson, which we can ignore, as Dr. Lipstadt doesn't quote it to support her own case. The oth-

¹³⁴ I know Ernst Zündel personally very well, because we spent time together in Mannheim prison, serving our sentences for our peaceful historical dissent. Hence I can say with certainty that he is a very amiable, likeable, gentle person, quite the opposite of the monster Lipstadt and her ilk make him look like.

¹³⁵ G. Rudolf, *Hunting Gernar Rudolf*, *op. cit.* (note 18), p. 32.

er twelve are from three works by the French pharmacist Jean-Claude Pressac (notes 56, 58, 62-65, 85, 87-90).

The same pattern we will again encounter in Chapter 5 when addressing the way Lipstadt discusses actual revisionist arguments about the alleged homicidal gas chambers at Auschwitz. There, too, she relies exclusively on Pressac: of the 29 endnotes referencing her discussion about the gas chambers, 28 refer to Pressac's first book,¹³⁶ and one to a book by Faurisson (which, again, cannot be counted).

Such a pitiful referential monoculture is worse even than an incestuous citation cartel. Dr. Lipstadt basically has only one leg to stand on. How can any scholar seriously write a treatise when there is only one relevant work to quote from?

Oh, wait I forgot the other kind of material Lipstadt relies on. Read her endnote 24 on page 260/294:

"David Irving,' Clipping Collection, Calgary Jewish Community Council, Alberta, Canada."

I'm not kidding! To support her argument, she quotes a collection of newspaper clippings somebody at some Jewish community collected. Now that is a source that every reader can easily find, access and verify!

Any student submitting a thesis or even a term paper with a reference like that would be called on the carpet by the supervisor. Who was it again that bestowed academic titles on that lady? What were they all smoking?

I'll postpone discussing Lipstadt's at times fallacious arguments to Chapter 5 when dealing with all the rest of them.

4.7. Bradley R. Smith

We have reached the core of Lipstadt's book. The cover art of the hardcover edition features press clippings from the media reaction which Bradley Smith triggered with his Campus Project, that is to say, his attempt to bring Holocaust revisionism to the attention of college and university students as well as

¹³⁶ Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers*, Beate Klarsfeld Foundation, New York 1989.

professors throughout the U.S. by placing ads in college and university newspapers. The success of his campaign was one of the main motivations for Lipstadt to write her book (p. xi/ix):

“[Bradley Smith’s] recent forays onto college campuses in order to publish ads in campus newspapers denying the Holocaust, convinced many people that Holocaust denial constituted a clear and present danger. When *Denying the Holocaust* appeared but a few weeks after the Roper poll,



Bradley Reed Smith

many of these former skeptics hailed me for having realized long before virtually anyone else that this was a serious threat.”

In order to nip Smith’s initially successful advertising campaign in the bud, two leading figures of U.S. society were impelled to exert extreme care: Arthur Sulzberger, Jewish publisher of the *New York Times*, as well as Abraham Foxman, president of the Jewish Anti-Defamation League, two of the most influential men in American culture and politics, joined together in 2003 to personally put an end to Smith’s work at the universities. The Anti-Defamation League pronounced:¹³⁷

“When a campus newspaper editor is asked to print an ad denying that the Holocaust took place – or calling for ‘open debate’ on the subject – can he or she say ‘no’ without compromising freedom of the press?

In the view of the ADL and The New York Times, the answer is yes. Both organizations have been disturbed by the continuing – and often successful – attempts by Holocaust deniers [...] to place advertisements and other materials in campus

¹³⁷ ADL on the Frontline, Anti-Defamation League, New York, special edition summer 2003; see Bradley R. Smith, “Revisionist Notes,” *The Revisionist*, Vol. 1, No. 4 (2003), pp. 364-366 (codoh.com/library/document/1544; Sept. 2, 2016)

newspapers. Out of their common concern came an annual colloquium, ‘Extremism Targets the Campus Press: Balancing Freedom and Responsibility.’

‘We seek to educate campus journalists,’ said ADL Campus Affairs/Higher Education Director Jeffrey Ross, ‘to balance freedom of the press with responsibility of the press when responding to hate submissions.’”

There is, of course, no reason to object if it actually *is* a matter of hate material. But how do we define hate? A mere claim as to facts regarding an historical subject or the advocacy of free speech for revisionists cannot be described as hate by any stretch of the imagination, but this is exactly what the ADL and the mass media are doing.

Smith’s advertisement campaign made him one of the most dangerous extremists in the eyes of the Jewish Anti-Defamation League.¹³⁸ That’s like being put on a hit list. Here is how Smith felt when he found out about that:¹³⁹

The Anti-Defamation League of B’nai B’rith (ADL) has named me one of the “Top Ten Extremists” in America. The ADL published the charge in a print booklet, and to make certain no one missed it, published it on the Internet as well. I’ve never been an extremist, while the extremists I have met think I’m a cupcake. I feel a little like one of those serial murderers listed on the FBI’s Most Wanted list-it’s nice to see my picture at the post office, but is it what I really want?

What do I do to be taken so seriously? I place advertisements in student newspapers. I ask for some back and forth on a historical issue. I encourage intellectual freedom – even with regard to the Holocaust question. Always with the cooperation of student editors, their business managers and faculty advisors. That makes me one of the top ten extremists – maybe one of the most dangerous men (there are no women on the list) in the nation? What’s extremism coming to?

¹³⁸ See online at archive.adl.org/learn/ext_us/smith_codoh (Sept. 2, 2016)

¹³⁹ Bradley R. Smith, *Break his Bones: The Private Life of a Holocaust Revisionist*, self-published, San Ysidro, CA, 2002, pp. 312-314; codoh.com/library/document/1550/?page=27 (Sept. 2, 2016).



Mass grave of typhus victims in Bergen-Belsen concentration camp. Picture taken by British troops in spring of 1945.

THE HOLOCAUST CONTROVERSY

The Case For Open Debate

THE CONTEMPORARY ISSUE

Is asking questions a crime? If you develop doubts about the Holocaust, isn't the only way to get rid of these doubts by asking questions? A lot of individuals and groups are enraged by those who ask critical questions about the Holocaust. These doubters, who call themselves Revisionists, are often defamed as "Holocaust deniers."

Every other historical issue is debated as a matter of course, but influential pressure groups have made the Holocaust story an exception. Anyone should be encouraged to investigate critically the Holocaust story in the same way they are encouraged to investigate every other historical event. This is not a radical point of view. The culture of critique was developed millennia ago by Greek philosophers like Socrates, and was renewed centuries ago during the Enlightenment.

THE HISTORICAL ISSUE

Revisionists agree with establishment historians that the German National Socialist State singled out Jews for special and cruel treatment. In addition to viewing Jews in the framework of traditional anti-Semitism, the National Socialists also saw them as being an influential force behind international communism and behind the so-called international "finance capital," which they held responsible for the worldwide economic crisis and for the impoverishment of German workers. During World War II, Jews were considered to be enemies of the German State and a potential danger to its war efforts, much like the Germans, Italians, and Japanese were viewed in the U.S. Consequently, Jews were stripped of their rights, forced to live in ghettos, conscripted for labor, deprived of their property, deported, and otherwise mistreated. Many tragically perished.

In contrast to establishment historians, Revisionists claim that the German State had NO policy to exterminate the Jewish people (or anyone else) in homicidal gas chambers or by killing them through abuse or neglect. Revisionists also maintain that the figure of six million Jewish deaths is an irresponsible exaggeration, and that no execution gas chambers existed in any camp in Europe

Beginning of a 1991 ad of the CODOH Campus Project, originally drafted by Safet M. Sarich of Chicago, a concerned parent who didn't like his two daughters to be indoctrinated about what he perceived to be Holocaust propaganda by their school teachers. The text was then revised and reissued as a flyer by the IHR and Bradley Smith. This version is a 2004 edition by Castle Hill Publishers (yours truly; retyped; for the full text see vho.org/Intro/GB/Flyer.pdf, Sept. 5, 2016)

On the Internet the ADL Homepage for Extremism In America displays a photograph of the Oklahoma City Federal Building after it was bombed by Timothy McVeigh, *et al.* Is that what intellectual freedom leads to? The mass killing of civilians and their children? What kind of fundamentalist, authoritarian personalities would believe that? I believe intellectual freedom leads to a non-violent exchange of ideas, encourages communication among the citizenry, creates confidence in an open society, and illuminates the activities of government agencies and other special interest organizations, particularly those that have an agenda that is anti-democratic. But then – of course! That's it!

The Anti-Defamation League does some good work, I'm not going to dismiss the League entirely. At the same time, it is a leading ethno-centric, Jewish, special-interest organization that puts Zionist political and cultural issues before everything else, both here and in the Middle East. Among its many sins is that it has provided unwavering support for the humiliation and brutalization of Palestinians by the Israeli Government for half a century and lobbied American politicians – successfully – to do the same.

The one common thread among nine out of the ten of those on the ADL's Top Ten list of Extremists in America is that they are all involved with the White racialist movement. I'm the one exception, but I made the list anyhow. What a guy! How did I pull it off? I have never been a member of a racialist organization. I have never written on racial issues. And then there is what may be called a small irony – my family is Mexican, my children are Mexican, and most of my friends are Mexican. Why is CODOH and Smith on the list then?

This is a no-brainer. Those who manage the Holocaust Industry, and the ADL is in the top management tier of this peculiar business, exploit the premise that anyone who encourages intellectual freedom with regard to the Holocaust question hates Jews. One explanation for this moronic idea is that it is a sickly way of reacting to those who express skepticism about what you happen to believe. A second is that the Industry is saturated with greed and lust for authority. There you have it.



Smith's Campus Project led to nationwide media attention; here together with Jewish revisionist David Cole and Dr. Michael Shermer during The Phil Donahue Show of March 14, 1994 (codoh.com/library/document/214; Sept. 5, 2016)

I'm one of the top ten extremists in America because I make the simple observation that in one respect the Holocaust story is like every other war story – some of it's true, some of it isn't – and I argue that the time is come to separate the wheat from the chaff.

When I believed the gas chamber stories, the Jews I knew thought I was a swell guy. When I changed my mind about them [the stories, not the Jews], I become an apostate. I had betrayed a political-religious cult to which, while I had never been a member, I had looked upon with favor. Those dedicated to the cult believed the story was written in stone. I had doubted that God wrote His Ten Commandments in stone and gave them to Moses but that was okay. The Jews I knew didn't believe that story either. But they all believed the gas-chamber stories, and they all believed those stories were written in stone.

Some began to see me as their enemy. Those who were already working in the Holocaust Industry felt they had an obligation to shut me up – to keep me off radio, suppress my writings, refuse me the right to buy space in student newspapers, close down my website. Some even felt it necessary to threaten to kill me, to threaten to murder my children. Those who wanted to kill the kids – they didn't know what they were getting into. They didn't know my kids are Mexican. They would have

committed a “hate” crime. Their asses would have been mud. Now that they know, I’m no longer getting those kinds of threats. Maybe it’s coincidence.

Are these the words of an extremist the ADL and Dr. Lipstadt present Smith to be? If you really want to understand Smith, the person, his motivation and his work, then read his autobiography.

In order to stop Smith’s Campus Project dead in its tracks, the ADL issued a manual which they sent to college and university newspapers, advising them on why they *must not* publish Holocaust revisionist ads.¹⁴⁰

In her preface, Dr. Lipstadt expressed her gratitude for the help she received from the ADL, which, as mentioned before, also shows in the foot- and endnotes of her book where references to ADL material can frequently be found. Hence, Dr. Lipstadt’s book is evidently geared toward being part of a concerted effort to thwart Smith’s Campus Project.

Lipstadt never calls Smith directly an anti-Semite or racist, which wouldn’t stick anyhow. But she calls the contents of his ads all kinds of things, “utter bullshit” among them (p. 206/233). That’s the same lady accusing Arthur Butz of bad language, remember?

I don’t have to reinvent the wheel here to defend Smith against Dr. Lipstadt’s onslaught. Bradley Smith has done that himself very astutely. Here is what Smith himself wrote about her at the beginning of his autobiography:¹⁴¹

Professor Deborah Lipstadt, the leading voice representing the Holocaust industry in academia, has chosen to single out the work I do on college campuses for special attention in her much-praised book, *Denying the Holocaust, The Growing Assault on Truth and Memory*. There she devotes a 26-page chapter to what she sees as “The Battle for the Campus,” writing plaintively

¹⁴⁰ Anti-Defamation League, Hillel (eds.), *Fighting Holocaust Denial in Campus Newspaper Advertisements*, May 2010 (adl.org/assets/pdf/education-outreach/Fighting-Holocaust-Denial-on-Campus.pdf; Sept. 2, 2016).

¹⁴¹ Bradley R. Smith, *op. cit.* (note 139), pp. 11-13; .../?page=3 (Sept. 2, 2016).

75th YEARS OF NEWS

UNIVERSITY
CHRONICLE
NEWSPAPER OF ST. CLOUD STATE UNIVERSITY, ST. CLOUD, MINNESOTA

March 30, 2000

News

Career & Money

Editorial

Staff Opinion

Opinions

Sports

Diversions

News Briefs

What's Happening

Insert Ignites Campus Fury

Rally draws large crowd in support of Holocaust education and against anti-Semitism at St. Cloud State

By
Ritzy Cabell
Dyrmann Ekbo

HEADLINE NEWS

The Revisionist



*When Bradley Smith managed to have an issue of his revisionist magazine *The Revisionist* (no. 2, Jan. 2000, codoh.com/library/categories/1181, Sept. 5, 2016) inserted in the *Campus magazine Chronicle of the St. Cloud State University in Minnesota*, protests erupted, including symbolic burnings of Smith's magazine, pictured above. Ironically, that issue had a critical article on book burning in Western countries (Richard Widmann, "How Fahrenheit 451 Trends Threaten Intellectual Freedom," *ibid.*, pp. 11-15). So these students are effectively **burning literature which takes book-burning to task!***

that: "Colleagues have related that their students' questions are increasingly informed by Holocaust denial:

How do we know that there really were gas chambers?... What proof do we have that the survivors are telling the truth?... Are we going to hear the German side? [Lipstadt, p. 4]

Now there's a real scandal for you! Some students are no longer willing to accept on faith what their professors assure them is true about the gassing chambers, but want to learn what the evidence demonstrates. They suspect that while most survivors speak truthfully about their wartime experiences in the camps, some do not. Where do students get such ideas? There are even students who want to hear the "German" side to the Holocaust story. Unbelievable!

The Deborah Lipstadts of the world must be asking themselves what in hell is going on? They've run the Holocaust show on campus and in the media for so many years they see these signs of student curiosity and principle as the outbreak of some dreadful intellectual pox. I see them as the cure to one. The Lipstadts write about the "terrible harm" such questions can do. I ask why such questioning does not measure the good health of the culture?

Professor Lipstadt is no shrinking violet when it comes to arguing against intellectual freedom. She even has the brass to argue against "light of day," the concept that false statements and even false ideas can be exposed as such by flooding them with the light of free inquiry and open debate. She writes:

"It was naive to believe that the 'light of day' can dispel lies, especially when they play on familiar stereotypes. Victims of racism, sexism, antisemitism, and a host of other prejudices know of light's limited ability to discredit falsehood." [Lipstadt, p. 207/234]

What does Lipstadt believe will dispel lies and discredit falsehood? Night? How many victims of racism, sexism and anti-semitism speak against light in favor of suppression and censorship? I wonder how Jews felt about "light" in pre-war Nazi Germany? Early on the Nazis moved against Jews in the arts, against Jews in publishing, against Jews in the universities – all places where traditionally light is so highly valued. The Nazis had views about light in the 1930s that are similar to those of some professors today. Light for the Nazi-minded, darkness for everyone else. In the long run, light might not have made any difference for German Jews, but when you look at the record you find that when Hitler began to deny light to Jews, the Jews began to leave Germany. Those Jews understood the necessity of "light." Those who didn't soon found out what it meant to live in darkness. Without tyranny, human life is full of light.

The problem for the Lipstadts is that light is there for all of us without fear or favor. It is no respecter of persons. Just as the sun shines on the good and the bad alike, light refuses to choose sides. Historians who ask it to, betray their professional

ideals and the ideal of light itself. It's Lipstadt's need for guarantees from light that causes her to argue against this great ideal of Western culture. We all have to be willing to accept what light illuminates. I admit on principle I might be wrong about the gas chambers, to say nothing about a lot of other stuff. Nevertheless, here I am, looking for ways to encourage intellectuals to encourage intellectual freedom with regard to the holocaust controversy. I don't care anymore who's right or wrong about the gas chamber stories. I'm fishing a bigger lake.

It's not quite true that Smith didn't care who is right or wrong regarding the gas-chamber story. As he told me in numerous conversation while I lived with him in his home for seven months in 2010/2011, he did care, but it wasn't important enough for him to do the necessary footwork to find out who's right or wrong. He didn't want to read all those books, didn't want to study all those reams of documents. He wanted the historians to finally do their work. That's what they get paid for, not for sticking their heads in the sand "for fear of the Jews" (John 7:13).

One thing he did care about was the story that the "Nazis" turned their Jewish victims into soap. Here is Lipstadt's take on that story:

"It is also accurate that scholars have long written that despite wartime rumors to the contrary, the Nazis apparently did not use Jewish cadavers for soap. [... Smith's] notion—that deniers have exposed the truth and mainline historians are scrambling to admit it—remains a linchpin of the deniers' strategy." (p. 188/212)

She gets it wrong again, because that's not what Smith said, and that's also not the point he was making. One point is that this story proves that some of the Holocaust story as we were originally told is admitted to be untrue. If that was a lie, what else is? We don't know for sure, but may we please be allowed to ask the question and scrutinize the story? After all, if Jewish scholars are allowed to call aspects of the original Holocaust story untrue, why can't we? Are they to tell us which aspect of the story is kosher to question and which not?

Another point is that the soap story simply won't die. For instance, in a widely disseminated appeal by a noted German movie director on occasion of the 50th anniversary of Germany's surrender at the end of World War II, two years after Lipstadt's book was published, it was still claimed as undisputable what is a “legend” even to Dr. Lipstadt, namely the production of soap from Jewish human fat.¹⁴²



A piece of German wartime ersatz soap falsely offered on eBay as “made from Jews”

When I visited the Simon Wiesenthal Center's “Museum for Tolerance” in the summer of 2000 with friends, we attended a lecture by a Holocaust survivor. The lady had been interned at Auschwitz, and her recollections included stories about soap made of the fat of murdered Jews.¹⁴³ And that's not an isolated case. Here is a survivor lying to school children while being filmed for TV: youtu.be/pTrJPYDOt6M, starting at 1:25 into the clip. Search YouTube using the terms “Holocaust soap” to find more on this topic. There is a pattern here.

Bradley Smith has dedicated Chapter Ten of his autobiography *Break His Bones* to the soap issue, listing more examples of the persistence of the lie.¹⁴⁴ In fact, mainstream media didn't even admit it was a *lie*. For instance, *The Daily Telegraph* published a Reuters news release on April 25, 1990 reading:

“Israel's Holocaust Museum, rebutting a common belief, said yesterday that the Nazis never made soap from the fat of murdered Jews during the Second World War. Historian Yehuda

¹⁴² Artur Brauner *et al.*, “Wider das Vergessen, denn wie sollte man vergessen,” in: *Frankfurter Allgemeine Zeitung*, May 6, 1995.

¹⁴³ See Audrey Pinque's report about that visit at: Mackenzie Paine, “At the Tolerance Museum,” *The Journal of Historical Review*, Vol. 20, No. 1 (January/February 2001), pp. 7f. (codoh.com/library/document/2954; Sept. 2, 2016).

¹⁴⁴ Bradley R. Smith, *op .cit.* (note 139), pp. 117-129; .../?page=12



Soap, allegedly from human fat, Soviet “evidence” during the Nuremberg Military Tribunal (USSR-393)

Bauer said [...] ‘Nazis told the Jews they made soap out of them. It was a sadistic tool for mental torture’”

This way, the victim of a defamation is turned into the perpetrator. That’s most convenient, because who would want to say “oops, sorry” to Himmler and Hitler, eh?

When a tempest in a teacup erupted in March 2015 because somebody had offered a bar of soap on eBay falsely claiming that it had been made of fat from murdered Jews, one newspaper reported:¹⁴⁵

“Rumours – apparently started by the British – that the Nazis were mass-producing soap using the bodies of concentration camp victims first surfaced in the middle of the war.

Although the mass production claim was almost certainly untrue, there is evidence that it had happened on a small scale at least during the early stages of World War II. [...]

However, the German scientists who were believed to have experimented with making soap from human fat had almost certainly been stopped by SS-chief Heinrich Himmler who had ordered an investigation into the claims on November 20, 1942.”

¹⁴⁵ Darren Boyle, “Bar of soap ‘made from the fat of Jewish Holocaust victims’ is removed from eBay after Dutch owner put it up for sale,” *Daily Mail*, March 6, 2015; dailyemail.co.uk/news/article-2982639 (Sept. 2, 2016).

Wikipedia writes about this:¹⁴⁶

“The ‘human soap’ rumours may have originated from the bars of soap being marked with the initials RIF, which was interpreted by some as Reichs-Juden-Fett (‘State Jewish Fat’); in German Blackletter font the difference between I and J is only in length. RIF in fact stood for *Reichsstelle für industrielle Fettversorgung* (‘National Center for Industrial Fat Provisioning’, the German government agency responsible for wartime production and distribution of soap and washing products). RIF soap was a poor quality substitute product that contained no fat at all, human or otherwise. [...]

[German historian] Joachim Neander [...] cites the following comment by Himmler from a letter of November 20, 1942 to the head of the Gestapo, Heinrich Müller. Himmler had written to Müller due to an exposé by Rabbi Dr. Stephen Wise, which mentioned the soap rumor and had been printed in *The New York Times*:

You have guaranteed me that at every site the corpses of these deceased Jews are either burned or buried, and that at no site anything else can happen with the corpses.

Müller was to make inquiries if ‘abuse’ had happened somewhere and report this to Himmler ‘on SS oath’; Himmler hence did not from the outset exclude the possibility that such had taken place. Neander goes on to state that the letter represents circumstantial evidence that it was Nazi policy to abstain from processing corpses [...]

Evidence presented during the International Military Tribunal suggested that some experiments were conducted on a small scale at the Anatomy Institute of the Medical Academy in Dan-

¹⁴⁶ en.wikipedia.org/wiki/Soap_made_from_human_corpses (version of Aug. 18, 2016; oldid=735031223).

zig.¹⁴⁷ The Polish Auschwitz Museum wrote about that in 2006:¹⁴⁸

“Tests on the extant soap sample were carried out by Professor Andrzej Stołyhwo of the Main School of Agrarian Economy (SGGW) in Warsaw, a specialist in the chemistry of fats.

Stołyhwo explained at the press conference that soap from human fat arises as a natural byproduct during the process of reducing corpses for such purposes as obtaining bones to be used for educational purposes by medical students.

However, Stołyhwo’s expert analysis of the soap sample from the archive of the International Court of Justice in The Hague showed that kaolin had been added. This abrasive ingredient made the soap suitable for utility purposes. “For me, this is a violation of ethical principles,” Stołyhwo added.

Prosecutor Piotr Niesyn of the Gdańsk Branch of the Commission for the Investigation of Crimes against the Polish Nation said that more than 20 new witnesses came forward during the investigation of [Rudolf] Spanner’s activities. They included former Polish soldiers, members of the militia, and prisoners of Stutthof concentration camp.”

A press release by an institution heavily invested in the Holocaust industry isn’t exactly quotable. What we need is a published scientific report by Prof. Andrzej Stołyhwo that explains which tests were made and why he concluded the fat used to make the soap was of human origin.¹⁴⁹ And then his results need to be replicated independently.

¹⁴⁷ USSR-196 (innocuous recipe for production of soap from “fat remainders”), IMT, Vol. 39, pp. 463f.; USSR-197 (testimony Zygmund Mazur), 264 (testimony John H. Witton), 272 (testimony William A. Neely), 393 (pieces of soap), IMT, Vol. 7, pp. 597-600.

¹⁴⁸ State Museum Auschwitz, “Human Fat Was Used to Produce Soap in Gdansk during the War,” Oct. 13, 2006, auschwitz.org/en/museum/news/human-fat-was-used-to-produce-soap-in-gdansk-during-the-war,55.html (Sept. 2, 2016).

¹⁴⁹ I could locate only a discussion-forum post from a person in Poland who seems to have some background knowledge: “[Re. the] so called [...] brown soap. It was tested in 2003. A sample of blood from 1929 was used as comparison. The results were: human DNA – negative, human blood – negative, fats usually found in butter and beef were present, abrasive material indicating intention to provide the soap with practical qualities was found. In 2006 samples from the brown soap and from the Hague soap [allegedly Soviet IMT exhibit]

Whatever the facts, the worst scenario would be that we have evidence for one case of unethical use of a "natural by-product" of an innocuous activity at an anatomical institute.

Yet we still have survivors ranting in front of naïve audiences about their murdered fellow inmates having been turned into soap, with which they then had to wash themselves. It's a lie, plain and simple. It didn't happen, and they didn't see it happen. And they should know better than to incite their audiences to hatred against their former captors.

Lipstadt's chapter on Smith is a telling exposé of how she, together with her like-minded colleagues, tried to suppress Smith's campaign for intellectual freedom and open debate on the Holocaust.

Lipstadt claims that this is not a matter of First Amendment rights, because the First Amendment merely prevents the U.S. government from passing laws to limit free speech. Private enterprises, which most campus newspapers are, have the right to reject advertisements, op-ed articles and other writings offered to them for publication, whether paid or not. Even public media outlets are not obligated to accept just any ad offered.

While all that is true, the question is not so much whether Bradley Smith or anyone else for that matter has the right to have his ads published based on the First Amendment of the U.S. Constitution. The question is this:

*What good is the right to freedom of speech,
if we don't have the right to be heard?*

Communication requires not just that one person is allowed to speak freely, but it requires also that someone is listening. Talking freely in an empty soundproof room is fine but pointless.

While there is no way of forcing people to listen, it should be clear that, while it is everyone's right not to listen, trying to

was tested using gas chromatography, a sample of human fat from 1946 was used for comparison. In both samples C18:1, C20:1, C22:1 trans isomers was found, it means they contain human fat but there is a small possibility it's fat from pigs fed on kitchen waste and food leftovers. Additionally, bars of soap labeled RIF 501, RIF 0145, RIF 0046 from Stutthof Museum were tested and only fish fats were found."

forum.axishistory.com/viewtopic.php?t=6275&start=270 (Sept. 2, 2016)

prevent others from listening is an immoral act. I dare even say it is a violent act, because it is equivalent to holding someone's ears shut to prevent him from hearing what someone else is trying to say.

And that is exactly what Lipstadt and her like-minded colleagues have been doing for decades in their attempt to suppress any open debate on the Holocaust. Their intervention at college and university newspapers as well as mainstream media, book publishers, advertisement agencies, etc. amounts at times to harassment and bullying, name-calling, defamation, in extreme cases even threatening people's livelihoods should they dare give Holocaust revisionists an opportunity to have their voice heard. Or as Smith put it:¹⁵⁰

"Every professor and working reporter understands perfectly well that, once he or she is smeared with the neo-Nazi [or anti-Semitic] label [...] they know they are dead ducks. They know that from that moment on they are going to have to get a job at McDonalds or at a car wash someplace because no newspaper and no university will ever again employ them."

There is another dimension to this issue, though, which Lipstadt doesn't seem to get. As I explained in Section 2.1., scholarship vitally depends on the freedom to ask questions, form hypotheses, search for evidence, analyze it critically, and come to a conclusion. It also depends on the critical mind separating the chaff from the wheat. This requires unimpeded communication, the will to expose one's ideas to other critical minds, and for other critical minds to listen and give feedback. Any attempt to suppress any step in this process is an illegitimate assault on the freedom of science and scholarship.

It is interesting how Lipstadt gets around this: She simply declares that the ideas, concepts and theories held by Holocaust revisionist are not opinions but mere prejudices (p. 191/215). In her numerous quotes from campus newspapers where revisionist contentions are called controversial but legitimate ideas, opinions, views and viewpoints, she surrounds those words in

¹⁵⁰ Bradley R. Smith, *op. cit.* (note 139), p. 257; .../?page=25.

quotation marks and italicizes them frequently (pp. 196/221, 198/223). Then she drops the mask (p. 207/234):

"Most disturbing was the contention voiced by students, faculty members, and university presidents that however ugly, the ad constituted an idea, opinion, or viewpoint [...]"

And that can't be, because "the minute they categorized [revisionist contentions] as a 'view,' they advanced the cause of Holocaust denial." For Lipstadt, revisionists apparently don't have an opinion but mere prejudices, and they therefore shouldn't have a freedom of opinion either (p. xv/xiv):

"Opinion must be grounded in fact. Facts inform opinions and opinions, inspired by different interests and passions, can differ widely and still be legitimate as long as they respect factual truth. Freedom of opinion is a farce unless factual information is guaranteed and the facts themselves are not in dispute."

I don't know whether she is aware of it, but with this line of argument she saws off the branch she is sitting on. I'll get to that in Chapter 5.

The problem with Lipstadt's contentions are that she doesn't define her terms. She just throws them around and thinks this solves the issue, when in fact it merely confounds it.

So first of all, what is a prejudice? Strictly speaking, it is a judgement – an opinion about an issue – prior to knowing all the available relevant facts, or in disregard of such facts. On a trivial level, since we can never be sure of knowing all the relevant facts – or we would have to be omniscient and infallible – all of our judgments are prejudices to some degree. The key here is to be aware of the danger and to keep an open mind for facts unknown to us which may be conveyed by others. Understanding that, it is clear that Dr. Lipstadt's separation between prejudice and opinion is artificial and of no effect.

Fact is that most people have opinions not based on facts but on mere emotions, gut feelings, instincts, prejudices and preconceived notions. Many of us are quite adept at rationalizing these opinions *ex post facto*. In particular many highly intelligent and educated people who cannot admit that their lower-brain functions have such a strong influence on how they think

tend to justify their opinions with elaborate intellectual constructs which they weave around what they feel like opining anyhow. Facts certainly should play an important role in justifying what we want justified, but that doesn't mean they always do. In reality, opinions are a mixture of non-factual inputs and of what we perceive as facts. There is thus a broad, gradual spectrum of opinions, from the factual to the non-factual.

If we wanted to cut out from a free exchange of ideas those utterings that are not sufficiently based on facts, then the questions arise:

- a) How do we reliably measure the degree to which an opinion is based on facts?
- b) Who sets the limit below which we cut out non-eligible utterings?
- c) And most importantly: Who defines authoritatively what counts as a fact? A Ministry of Truth? Or Dr. Lipstadt?

What is a "fact" anyhow? Assuming that there is a real world, facts are true statements about that reality. How do we *know* it is true? Uh, there's the rub. We may think we know, but if there is one thing that is certain, then it is that nothing can be certain for an imperfect brain as ours with such imperfect senses to perceive reality. The only way to gain a high probability of certainty is by applying the critical, scientific method: form a hypothesis, collect data, and then test the hypothesis by trying as hard as possible to refute it. If refutation fails, we're good. If it succeeds, we better change our hypothesis. But we always need to keep exposing our ideas to attempts at refutation, or at least be prepared to do it.

I am sorry if I repeat myself, but what I'm getting at here is that Dr. Lipstadt is not Goddess Almighty deciding what is fact and what is not. To find out what is fact and what is not was exactly the purpose of Smith's campus advertisement project: get the smartest brains of the nation to mull it over. There's nothing wrong with that. There is everything wrong with thwarting that process, though, as is Dr. Lipstadt's goal. It is profoundly anti-academic, anti-intellectual, anti-scholarly, anti-

scientific. It’s dogmatic, taboo-driven, arrogant, imperious and overbearing.

The right to free inquiry, and even the obligation to inquire, is at the heart of academia. That is the first, most profound and most important thing that every professor should publicly profess, or else he or she is not an academic professor but rather a dogmatic one. The problem is that, when it comes to inquiring into the Holocaust, today’s professorial class betrays its foremost obligation.



Dr. Greg Lukianoff

On May 15, 2014, Dr. Greg Lukianoff, a distinguished First Amendment lawyer and president of the Foundation for Individual Rights in Education (FIRE), delivered a rousing speech on “The Battle for Free Speech on College Campuses” at Williams College in Williamstown, Massachusetts. In his presentation he documented how colleges suppress free speech and gave suggestions as to what students can do to encourage debate and free speech at colleges. This speech expressed what was at the very heart of Bradley Smith’s Campus Project, and it aptly describes the evil forces of censorship, of which Dr. Lipstadt is the most prominent representative in the U.S.¹⁵¹

Watch it at youtu.be/Autfo3H6Dss and be amazed!

A few months later, in the summer of 2014, the University of Chicago created an entire program on Freedom of Expression in order to articulate “the University’s overarching commitment to free, robust, and uninhibited debate and deliberation among all members of the University’s community.” In the

¹⁵¹ Read on p. 178/200f. of Lipstadt’s book how she described the success of her fellow Jews to enforce censorship on national TV.

university’s “Report of the Committee on Freedom of Expression” we read:¹⁵²

“education should not be intended to make people comfortable, it is meant to make them think. Universities should be expected to provide the conditions within which hard thought, and therefore strong disagreement, independent judgment, and the questioning of stubborn assumptions, can flourish in an environment of the greatest freedom. [...]

Of course, the ideas of different members of the University community will often and quite naturally conflict. But it is not the proper role of the University to attempt to shield individuals from ideas and opinions they find unwelcome, disagreeable, or even deeply offensive. Although the University greatly values civility, and although all members of the University community share in the responsibility for maintaining a climate of mutual respect, concerns about civility and mutual respect can never be used as a justification for closing off discussion of ideas, however offensive or disagreeable those ideas may be to some members of our community. [...]

In a word, the University’s fundamental commitment is to the principle that debate or deliberation may not be suppressed because the ideas put forth are thought by some or even by most members of the University community to be offensive, unwise, immoral, or wrong-headed. It is for the individual members of the University community, not for the University as an institution, to make those judgments for themselves, and to act on those judgments not by seeking to suppress speech, but by openly and vigorously contesting the ideas that they oppose. Indeed, fostering the ability of members of the University community to engage in such debate and deliberation in an effective and responsible manner is an essential part of the University’s educational mission.”

That’s the proper spirit!

¹⁵² Geoffrey R. Stone, Marianne Bertrand, Angela Olinto *et al.*, “Report of the Committee on Freedom of Expression,” <http://freexpression.uchicago.edu/sites/freexpression.uchicago.edu/files/FOECommitteeReport.pdf> (Sept. 2, 2016).

I wonder what would happen, however, if a Holocaust revisionist were to show up and present the most recent revisionist findings. Maybe it is time to find out...

4.8. Ernst Nolte

The late Dr. Ernst Nolte was a professor of the history of ideologies at the Free University Berlin with a focus on the history of fascism and, as a subsection, National Socialism. For him, the Holocaust as the ultimate proof of the absolute evil of fascism, the uniquely monstrous crime equal to nothing else, was a cornerstone of his life's work. When he found out there are authors who challenge the veracity of the mainstream Holocaust narrative, he felt that, if these iconoclasts were right, his life's work was at stake:¹⁵³

"If radical revisionism were correct in the claim that there wasn't [...] any 'Holocaust' in the sense of comprehensive and systematic extermination measures intended by the highest state leaders, [...] then I would have to make the following confession: [...] National Socialism was no 'distorted copy of Bolshevism,' but rather it was merely waging a struggle for the survival of a Germany forced upon the defensive in world politics.

No author gladly admits that only rubble remains of his work, and thus I have a vital interest in revisionism – at least in its radical variety – *not* being right."

Hence he ventured out to make sure that the revisionists were not right. When he started reading their papers, however, he was baffled, as he writes in a 1993 book:¹⁵⁴

"[I]t cannot be disputed that [revisionism's] pioneers know their subject very well and have produced research studies which, in their mastery of the source material and especially in their critique of the sources, probably surpass those of the established historians in Germany."

¹⁵³ Ernst Nolte, François Furet, *Feindliche Nähe*, Herbig, Munich 1998, p. 79.

¹⁵⁴ E. Nolte, *Streitpunkte*, Ullstein, Frankfurt am Main/Berlin 1993, p. 304.



Prof. Dr. Ernst Nolte

And this at a time when revisionism had barely started publishing its serious groundbreaking research.

In his 1998 book, he dropped a bomb by admitting that a number of revisionist arguments is indeed correct:¹⁵⁵

It was not expressly mentioned [during an anti-revisionist conference¹⁵⁶] that there had been claims during the war and first post-war period, according to which the mass killings [of Jews] were carried out by means of blowing hot steam into locked chambers, by electric shocks on gigantic electrical plates, or by use of quicklime. By being treated with silence, claims like these were declared to be obviously just as untrue as the rumor of the soap produced from Jewish corpses, which, however, has even been taken up again in Germany recently due to newspaper ads by a well-known movie director.^[142] Even the testimony probably most widely disseminated in the 1950s, that of the member of the Confessing Church and SS leader Kurt Gerstein, is no longer included in document collections of thoroughly orthodox scholars.

And it is well known that Jean-Claude Pressac, who despite his singular precedents is recognized as a serious researcher, has

¹⁵⁵ E. Nolte, F. Furet, *op. cit.* (note 153), pp. 74-79.

¹⁵⁶ In Stuttgart in 1985; the conference papers were published in Eberhard Jäckel, Jürgen Rohwer (eds.), *Der Mord an den Juden im Zweiten Weltkrieg*, Deutsche Verlags-Anstalt, Stuttgart 1985.

recently reduced the number of victims of the gas chambers in Auschwitz down to approximately half a million.

The claims which, to my knowledge, have only been put forth by 'revisionists,' are not fundamentally different from individual corrections of this kind: that the first confessions of the Auschwitz Commandant Höss were coerced by means of torture, that claims according to which high flames were shooting out of the chimneys of the crematories, as reported by many eyewitnesses, must be due to hallucinations, that the technical prerequisites for the cremation of up to 24,000 bodies per day did not exist, that the 'corpse cellar' in the crematories of camps that had to record about 300 'natural' deaths each day during the typhus epidemics, were quite simply indispensable and, at least during these periods, could not be diverted from that purpose to be used for mass killings.

Also, such theses could hardly surprise the historian, for he knows from his daily work that huge numbers, provided that they do not come from statistics departments, must be and have been viewed as questionable since the time of Herodotus, and no less does he know that large crowds of people in extreme situations, and in the face of hardly comprehensible events, were and are breeding places for rumors. [...]

However, the question [...] would not be settled, whether a revisionism, distancing itself from rabble-rousing agitation and instead proceeding argumentatively, is an extreme manifestation of the fundamentally legitimate revisions and must be accepted as an internal scholarly phenomenon [...]. I am inclined to answer this question in the affirmative, [...]."

And he expanded on that again in a 2002 book:¹⁵⁷

"The testimony of the Commandant of Auschwitz, Rudolf Höss, which undoubtedly contributed very substantially to the internal breakdown of the defendants in the Nuremberg Trial of the chief war criminals, was preceded by torture; therefore, according to the rules of western legal standards, it was inadmissible in court. The so-called Gerstein Document displays so many contradictions and includes so many objective impossi-

¹⁵⁷ Ernst Nolte, *Der kausale Nexus*, Herbig. Munich 2002, pp. 96f., 122.

bilities that it must be considered worthless. The witness testimonies in by far the greatest number of cases were based upon hearsay and mere supposition. The reports of the few eyewitnesses contradict one another in part and elicit doubt as to their credibility.

Aside from the case of Katyn, after the discovery of the mass graves by the German Wehrmacht in 1943, a careful investigation by an international commission of experts did not take place after the end of the war [regarding claimed German atrocities], and the responsibility for this belongs to the Soviet and Polish communists.

The publication of photographs of the crematories and some cans of Zyklon B poison gas has no kind of evidentiary value, since in the larger camps infected with typhus, crematories had to be present, and since Zyklon B is a known 'delousing remedy,' which cannot be dispensed with at any place where masses of people live together under poor sanitary conditions.

[...] a questioning of the established idea that the mass extermination in gas chambers is compellingly proved by countless testimonies and facts and is beyond any doubt must be allowed, or otherwise science as such is not admissible and possible at all in this sphere."

"It concerns the claim, based upon the findings of natural science or upon technical facts, that either there were not or cannot have been any mass killings by gassing, at least not of the scope accepted until now. I am speaking here of the chemical examinations or expert reports with respect to the cyanide residue in the delousing chambers on the one hand, and in the rooms of the crematories intended in the beginning as 'morgues' on the other hand, by Leuchter, Rudolf, and Lüftl, and last but not least by the unusually detailed study by Carlo Mattogno concerning apparent questions of detail like cremation time, coke consumption, and the like. In principle, there is no argument against the thesis repeatedly put forward that that, which is technically impossible or impossible by natural law, cannot have happened, even if hundreds of confessions and witness reports said the contrary; [...]. The admission is una-

voidable that scholars in the humanities and ideological critics can have nothing to say in this question."

Considering all this, Nolte made the following fundamental statements:¹⁵⁸

"In view of the fundamental maxim 'De omnibus dubitandum est' [everything must be open to doubt], the wide-spread opinion that any doubt concerning the prevailing notions about the 'Holocaust' and the six million victims is to be regarded from the start as a sign of a vicious mind having contempt for people, and that it is to be prohibited if possible, cannot be accepted for science under any circumstances; indeed, it is to be rejected as an attack upon the principle of scientific freedom."

"Although I had to feel myself far more challenged by 'revisionism' than the German contemporary historians, I soon reached the conviction that this [revisionist] school was treated in an unscientific manner in the established literature, *i.e.* with outright dismissal, with insinuations about the character of the authors, and mostly with plain dead silence."

"In any case, to the radical revisionists the service must be attributed – as Raul Hilberg has done – of forcing, by means of their challenging theses, the established historiography into an examination and better argumentation of their results and assumptions."

"[...] the questions as to the reliability of witness testimony, the evidentiary value of documents, the technical possibility of certain events, the credibility of information dealing with numbers, the weighing of facts, are not only admissible, but scientifically indispensable, and any attempt to banish certain arguments and evidence by ignoring or prohibiting them, must be viewed as illegitimate."

When Lipstadt wrote her book, none of this was out in the open yet, but Nolte had already given early hints that he was reading things he wasn't supposed to.

Lipstadt criticizes Nolte primarily for his 1987 book *The European Civil War*.¹⁵⁹ This book was Nolte's attempt to explain

¹⁵⁸ E. Nolte, *op. cit.*, (note 154), pp. 308, 9, 316, 309.

and substantiate his thesis that there was a historical and causal nexus between the original terror regime, Leninist/Stalinist Communism/Bolshevism, and the reacting terror regime, National Socialism. He expressly rejected the notion, though, that such a nexus justified in any way what the National Socialists did.

The book was never translated into English, and reading the way Lipstadt quotes Nolte, it is apparent that she hasn't read it, but rather depends on third-person accounts: The only two endnotes referring to Nolte's book (note 21f., p. 269/304) have two references to Nolte's page numbers 500 and 317f., yet these contain nothing even remotely close to what Lipstadt is discussing. On the other hand, both of Lipstadt's endnotes also mention "Evans, *In Hitler's Shadow*" as a source. I haven't read Evans's book, so assuming that Lipstadt read, understood and quoted Evans properly, the following lies and deceptions about Nolte are not Lipstadt's, but rather Evans's. Yet it would have been Lipstadt's obligation to read the original rather than depend on third-party accounts.

The first lie is Lipstadt's assertion that Ernst Nolte claimed "the Holocaust was simply one among many evils" (p. 211/238f.). In fact, Nolte has stated repeatedly that for him the Jewish Holocaust was unique for a number of reasons, most notably and again on p. 516 of his *Civil War*:

"The Final Solution is unique not merely in trivial terms. But that doesn't mean it is incomparable, for the justification to call it unique results only from a most comprehensive comparison [...]"

The second lie spread by Lipstadt goes as follows (pp. 213f./241):

"As we have seen above [her pp. 110f./125f.], Nolte, echoing David Irving, argues that the Nazi 'internment' of Jews was justified because of Chaim Weizmann's September 1939 declaration that the Jews of the world would fight Nazism. This, Nolte argues, convinced Hitler of his 'enemies' determination

¹⁵⁹ Ernst Nolte, *Der europäische Bürgerkrieg, 1917-1945*, Propyläen, Frankfurt am Main/Berlin, 1987.

to annihilate him.' [...] In another attempt at immoral equivalence, Nolte contends that just as the American internment of Japanese Americans was justified by the attack on Pearl Harbor, so too was the Nazi 'internment' of European Jews."

Lipstadt writes on p. 111/126 that Nolte merely quoted Irving. That Nolte did not justify Hitler's actions results from another source which Lipstadt quotes as well. In fact, Lipstadt's claim is so off-the-wall that I doubt she has read what she is quoting. What raises my suspicion is that in the relating endnote 20 (p. 269/304) she not only quotes Nolte's paper but also a book by a third person, making me think she again hasn't read what she quotes but relies on someone else reporting.

Be that as it may. Had she read Nolte's 1987 book, it would have dawned on her that Nolte is actually arguing along her own line:¹⁶⁰

"On 5 September the *Times* published the text of an Open Letter which Dr. Chaim Weizmann, president of the 'Jewish Agency for Palestine' had written to the British Prime Minister. In it, Weizmann confirmed a declaration already made on 1 September that the Jews were siding with Britain and would fight on the side of the democracies. Certainly, the 'Jewish Agency for Palestine' was not the government of a country, but it wasn't a purely private organization either. If anyone in the world could speak for all Jews and not just the Jews of Palestine, then this was Chaim Weizmann, who in 1917 negotiated with Lord Balfour and who had been at the top of the Zionism world organization for many years. It is therefore not wrong from the outset to speak of a 'Jewish declaration of war against Hitler.' And Weizmann merely spelled out what almost every Jew in the world *had* to feel. For Hitler had declared war on Jewry much earlier, not just as a party politician but also as a statesman, at the latest on January 30, 1939. This *declaration of war* was therefore a response, and an absolutely justified response. But it was not a negligible quantity, and it is not appropriate to hide it, as happens in almost all accounts. Hitler had turned a group of people into his mortal enemy."

¹⁶⁰ *Ibid.*, pp. 317, 509f.

"The decisive question is whether the Jews could be regarded as a belligerent, that is to say, invariably hostile group. At least until the pogrom of November 1938, this has to be answered negatively for the majority of German Jews. [...] they didn't wish anything bad onto Germany as their fatherland, and there is no evidence that a sizeable number of them would have gotten actively engaged for the Allies' cause. This assertion, however, cannot be the final word. Chaim Weizmann's statement of September 1939 on *the Jews* fighting on the side of the Allies has already been mentioned. In August 1941, a convention of prominent Soviet Jews appealed much more passionately to the Jews of the world to support the just fight of the Soviet Union and her allies. [...] When keeping in mind that after 7 December 1941 the Americans brought their own citizens of Japanese descent [plus thousands of Germans and Italians], including women and children, to internment camps, and that the British deported a considerable part of the anti-fascist German emigrants as 'hostile aliens' to Canada, one cannot dismiss out of hand that the deportations as such could be considered as inevitable among the German population. [...] yet even for the mere bystander, the next phase, the deportations, happened under completely different circumstances than the American-Japanese and British cases. For the Jews were marked with the 'Jewish Star', and thus recourse was taken to a distinctly medieval method."

I could keep going on, but the attentive reader gets the gist: Nolte tries to weigh all the pro and cons, rarely ever committing himself but rather trying to convey to the reader what either side and bystanders in that conflict were thinking. He does *not* justify anything the Nazis did. Quite to the contrary: He *did* justify what the Jews did.

What really upset Lipstadt is Nolte's endnotes 26 and 29 of his Chapter 4 on the "Final Solution." Lipstadt writes (p. 214/241f.):

"Without offering any proof, [Nolte] claims that more 'Aryans' than Jews were murdered at Auschwitz. According to Nolte this fact has been ignored because the research on the Final Solution comes to an 'overwhelming degree from Jewish au-

thors.' He described the deniers' arguments as not 'without foundation' and their motives as 'often honorable.' The fact that among the core deniers were non-Germans and some former inmates of concentration camps was evidence, according to Nolte, of their honorable intentions. Nolte even advanced the untenable notion that the 1942 Wannsee Conference, at which Heydrich and a group of prominent Nazis worked out the implementation of the Final Solution, may never have happened."

And here is what Nolte wrote (pp. 592-594):

"26 It is indeed conspicuous that there are not a few non-Germans among the revisionists, among them former inmates of German concentration camps like Paul Rassinier. The motives vary, but are frequently honorable: aversion against an alleged continuation of war propaganda, criticism of Israel's policy toward the Palestinians, refusal to kick the dead enemy ('My enemy has been vanquished. Don't count on me to spit on his cadaver,' Robert Faurisson in Serge Thion: *Vérité historique ou vérité politique. Le dossier de l'affaire Robert Faurisson*, Paris 1971 [recte 1980], p. 196). Usually, these authors refute themselves, however, with their senselessly exaggerated theses, such as Faurisson, when he claims that Hitler never ordered or allowed that anyone was killed for their race or religion (*ibid.*, p. 187).

Yet *established* literature would be served well, if it dealt seriously with the assertions of these authors, as far as they are not obviously unfounded, instead of merely talking about 'right-wing radicals.' For instance, not only against the protocol but even against the fact of the Wannsee Conference serious doubts have been advanced which are not thoroughly discussed anywhere in the literature. Not only is the most important person missing in the attendants' list, namely Reinhard Heydrich, but moreover neither the opening nor the closing time are noted. Most importantly, however, is the fact that January 19 and 20 were very important days in Prague, namely the formation of the government, at which the incumbent Reich Protector could hardly be absent. The newspaper *Angriff* reported on January 21, 1942 under "Prague 20 January" that the Deputy Reich Protector has received the members of the new

government at 7 pm. It cannot be excluded that Heydrich could have been back in Prague on the 20th at 7pm via airplane, and it is even likely, since even Eichmann talked about the conference with great ease (Aschenauer, *op. cit.*, p. 50ff., see also Günther Deschner, Reinhard Heydrich, Esslingen 1977, pp. 254f.). But it remains lamentable that the most elementary rule of science 'audiatur et altera pars' seems to have been suspended to such a large degree."

"29 The literature about the "final solution" stems to a large degree from Jewish authors. It is therefore understandable that it is entirely fixated on a simple 'perpetrator-victim pattern'; doubtless rightly so since there can be no doubt about the initiative of Hitler or rather the National Socialists regarding the Jews, and not just since 1939, and because the "Jewish Council" did indeed show a great deal of cooperation. But this way other aspects get easily out of sight and are frequently only dealt with in side remarks [...].

Gilbert, for instance, *op. cit.*, notes that the [German] killer units encountered efficient support in Russia [by the local populace...] Reuben Ainsztain, on the other hand, emphasizes the activity of Jewish resistance fighters [...].

The same author slips in a hidden remark that probably more Aryans died at Auschwitz than Jews. [...] Although the 'Jewish' literature should generally be weighed against the 'right-wing radical' literature, as long as it is not merely propagandistic in nature, essential gains in insight could already be expected, if the 'Jewish' literature were considered impartially. [... Here Nolte gives an example of an Israeli book refuting claims made by the Auschwitz Museum, and of a *New York Times* article criticizing ethnic stereotypes in Holocaust literature]. Only when the rules of examination of witnesses have found universal application and expert testimony is no longer evaluated according to political criteria, will secure ground have been won for the effort toward scientific objectivity with respect to the 'Final Solution.'"

Therefore pretty much everything Lipstadt says about Nolte is untrue. With regard to "Aryan" victims in Auschwitz and the Wannsee Conference, Nolte merely conveyed the viewpoints of

others, and lamented the fact that arguments he finds serious or interesting are not being discussed by mainstream authors. With regard to the "honorable intentions," he spelled them out without linking them to the fact that some revisionists were former camp inmates. Finally, regarding "the deniers' arguments," he did not say they were "not without foundation," but merely suggested taking them seriously if and when they are "not obviously unfounded."

Of course, what Nolte wrote in his later books about revisionist arguments as quoted earlier confirms Lipstadt's trepidation: Nolte did take them very seriously and declared that many of them are indeed well-founded. But Dr. Lipstadt could not possibly know that in 1993. I wonder what she would write today, however...

Lipstadt's next assault on Nolte reads as follows (p. 214/242):

"[Nolte] suggests, in an argument evocative of Butz's analysis, that the *Einsatzgruppen* killed numerous Jews on the Eastern Front because 'preventive security' demanded it since a significant number of the partisans were Jews. While he acknowledges that the action may have been carried to an extreme, it remains essentially justified."

Here is Nolte:¹⁶¹

"This is about the activities of the '*Einsatzgruppen*' of the SS which [...] have 'finished off' many hundreds of thousands of Jews, as their leaders used to express themselves in their activity reports. [...] Here, too, a preliminary question has to be asked which very often is passed over in the literature. Not merely the *Einsatzgruppen* themselves but also quite a few members of the Wehrmacht up to the level of the generals, in reports not meant for the public, have declared Jews as the main carriers of partisan warfare, and thus wanted the Jewish actions to be understood as reprisals. [...] But the activities of the *Einsatzgruppen* were exactly characterized not only by the facts that the reprisal ratio of a civil war of 1:100 were frequently exceeded, but also by the fact that the partisans or the

¹⁶¹ *Ibid.*, pp. 511f.

extermination battalions of the Red Army were identified with *the Jews without* any verification. [Nolte gives a concrete example, then discusses contradictory information about the proportion of Jews among partisans...] As results irrefutably from the event reports, however, in numerous cases these executions had nothing at all to do with reprisals; quite to the contrary, thousands and ten thousands of Jews were driven together and shot by SS men and sometimes even by local auxiliaries. [... Nolte quotes numbers about the total death toll] Precisely when considering the crimes of the NKVD [...], one has to come to the conclusion that the activities of the *Einsatzgruppen* were worse than those of the NKVD. The NKVD had tried to kill Poland's class of leaders, which they considered to be *counterrevolutionary*; yet the *Einsatzgruppen* now did in a foreign country what was impossible in Germany: they basically whipped out the majority of the population which they considered to be *revolutionary*. [...] For this reason, the activities of the *Einsatzgruppen* are the most radical and comprehensive example of a preventive fight against *enemies* which went above and beyond any concrete necessities of the immediate warfare [...]."

We see that Nolte discussed the arguments of others who had justified the *Einsatzgruppen* shootings (SS men and German soldiers), and then he *refutes* them. So the opposite is true of what Dr. Lipstadt claims.

And here is Lipstadt's last untruth about Nolte (*ibid.*)

"Another of [Nolte's] unsubstantiated charges was that the documentary film *Shoab* demonstrates that the SS units in the death camps 'were victims in their way too.'"

As proof for this she gives Nolte's page numbers 317f., but there is no trace of him discussing Claude Lanzmann's *Shoab* movie.¹⁶² In fact, as we have seen, on these pages Nolte discusses the Weizmann issue. As a second reference, however, Lipstadt gives a 1986 newspaper article by Nolte, which originally was to be a speech, but which he was not allowed to deliver. In it he addressed the many political machinations in Germany which prevent historians from looking into Germa-

¹⁶² In book form: Claude Lanzmann, *Shoab*, Pantheon Books, New York 1985. The movie can be watched in parts on Youtube as well.

ny's past objectively without the restraints of political correctness. Here is the decisive passage:¹⁶³

"A hasty remark by a [German] member of parliament about certain demands by spokespersons of Jewish organizations or the lapse of a local politician into a tastelessness are inflated into symptoms of 'anti-Semitism,' as if any memory of the genuine and not yet National Socialist anti-Semitism of the Weimar time has disappeared, and around the same time the touching documentary 'Shoah' is shown on TV by a Jewish director, who makes it probable in some passages that the SS men at the death camps might have been victims in their way too."

Here Nolte juxtaposes minor anti-Jewish remarks by politicians, falsely seen as signs of an "anti-Semitic" societal undercurrent, with the fact that a major Jewish documentary on Jewish suffering inflicted by Germans is shown, which is evidently a major indicator of a massively "philo-Semitic" societal current. Maybe in order to reduce the potentially anti-German thrust of Lanzmann's movie, he adds a second dichotomy to it with his own personal, fleeting impression of the way Claude Lanzmann made some of the German perpetrators look. That does not "demonstrate" that the SS men "were" victims. In fact, Nolte did not want to demonstrate anything with that speech. It was meant to provoke a debate among German historians as to whether or not they ought to be liberated from the shackles of political correctness. It certainly triggered that debate, but after the dust had settled, the shackles were tightened even more.

Now, the reader may wonder why I spent so much time and effort on Dr. Nolte, since he is *not* a Holocaust revisionist. Since early 1992 I have had a letter exchange with Dr. Nolte, which I had initiated by sending him an early version of my expert report. In a letter of January 28, 1992, he wrote me:

"I read it with great interest. [...] My impression is, however, that this expert report is an important contribution to a very important question which, since the 'Leuchter Report,' needs

¹⁶³ Ernst Nolte, "Vergangenheit, die nicht vergehen will. Eine Rede, die geschrieben, aber nicht gehalten werden konnte," *Frankfurter Allgemeine Zeitung*, June 6, 1986. www.staff.uni-giessen.de/~g31130/PDF/Nationalismus/ErnstNolte.pdf (Sept. 3, 2016).

to be answered urgently. [...] One can only very much hope that the well-known tactics of hushing up are not applied to your expert report, but that critical responses and comments will be made."

After having improved and expanded my expert report for a year, I sent him an updated version, the receipt of which he again acknowledged with a few kind words in a letter dated January 6, 1993:

"[...] I sincerely hope that all statements about this topic would obviously be based on long and intensive work such as yours. Most of it is certainly unverifiable for the layman, but the photographs are already quite informative. [...]"

When I was prosecuted in Germany for my scholarly writings, Dr. Nolte agreed to write an expert report on the question of whether my works are scholarly in nature and therefore protected by the German constitution. He answered this in the affirmative, although the court prosecuting me did not allow any evidence in this regard to be introduced.¹⁶⁴ When I was finally released from prison, he sent me a final, moving letter on January 17, 2010:

"Dear Mr. Rudolf,

I gratefully confirm receipt of your circular letter of 16 December and wish you luck for the new chapter of your life which now lies ahead of you and which will presumably be 'Anglo-Saxon.' You are now among the 'convicts among the honorable men,' a phenomenon which was unknown in Germany before 1933 and which should be food for thought about the paradoxical ways of history.

I hope in any case that you will be able to report in a new circular letter in not too distant a future about the positive turn of your fortune.

Cordially Yours

[signed Ernst Nolte]"

¹⁶⁴ See the translation of his expert report in G. Rudolf, *Resistance Is Obligatory*, *op. cit.* (note 13), pp. 263-291.

Dr. Ernst Nolte passed away on August 18, 2016, just two weeks before I wrote these lines.

I owe it to him to defend him against Lipstadt’s hatchet job.

Post Scriptum

Dr. Lipstadt writes on p. 211/238:

“Along with [German historian Andreas] Hillgruber and other conservative historians, [Nolte] compared the Holocaust to a variety of twentieth-century outrages”

Well, yes, he compared them, but did not equate them. As I have shown earlier, he insists that only comparison can affirm the uniqueness of the Holocaust.

Lipstadt writes in the same vein as Dr. Evans, to set the Holocaust apart from anything else (p. 212/239):

“The Khmer Rouge’s massacre of a million of their fellow Cambodians, to which the Western world turned a blind eye, was carried out, as Richard Evans observes, as a means of subduing and eliminating those whom Pol Pot imagined had collaborated with the Americans during the previous hostilities.”

That’s a pretty awful distortion of what happened. Wikipedia writes about this:¹⁶⁵

“[The Khmer Rouge] is remembered especially for orchestrating the Cambodian genocide, which resulted from the enforcement of its social engineering policies. [No Americans in it! ...] Modern research has located 20,000 mass graves from the Khmer Rouge era all over Cambodia. [...] The Cambodian Genocide Program at Yale University estimates the number of deaths at approximately 1.7 million (21% of the population of the country). A UN investigation reported 2–3 million dead, while UNICEF estimates that 3 million had been killed. Demographic analysis by Patrick Heuveline suggests that between 1.17 and 3.42 million Cambodians were killed, while Marek Sliwinski estimates that 1.8 million is a conservative figure. Researcher Craig Etcheson of the Documentation Center of Cambodia suggests that the death toll was between 2 and 2.5 million, with a ‘most likely’ figure of 2.2 million. After five

¹⁶⁵ en.wikipedia.org/wiki/Khmer_Rouge (version of Aug. 20, 2016; oldid=735429046).

years of researching grave sites, he concluded that 'these mass graves contain the remains of 1,386,734 victims of execution'."

Why does Dr. Evans minimize and trivialize the Cambodian Holocaust? So that nothing can compete with the Jewish Holocaust?



Letter from Dr. Nolte to GERMAR RUDOLF, January 17, 2010

5. Discussing Arguments

5.1. Introduction

Deborah Lipstadt is a university-trained historian. She should know how to back up factual claims with references to evidence which is accessible to others so they can verify it. Yet when we turn to her references, we find that she relies on political propaganda material (ADL), quotes not her sources but third-party publications writing about them,¹⁶⁶ cites source material that is utterly "unquotable," most prominent among them a collection of newspaper clippings,¹⁶⁷ and relies on only one author (Pressac) when discussing the core issue: were there gas chambers to exterminate the Jews? In many cases, however, she makes claims which she doesn't back up with anything at all.

As a result of her not going back to the sources, she commits major blunders, as I have already shown in the section about Ernst Nolte. Now we'll delve deeper into the factual discussion to see whether the same pattern can be found there.

Buckle up and enjoy the ride!

¹⁶⁶ There are 52 "cited in" and 6 "quoted in" in her endnotes, the majority of which are illegitimate, plus a number of double sources where the first is in a language she probably doesn't read, so the second, English source is where she probably quoted it from without saying so, for instance Ch. 1, n. 33, 37; Ch. 5, n. 9; Ch. 6, n. 39; Ch. 11, n. 4, 5, 8, 16, 21f.; Appendix, n. 44, 48

¹⁶⁷ Ch. 9, n 24; other examples: Note 60 on p. 240/270 reads "Safet M. Sarich to Winnetka educators, May 1991." Where can that document be found, if anywhere? She has numerous references to interviews and conversations (Ch. 1, n. 17, 30, 55, 76, 81; Ch. 5, n. 3; Ch. 9, n. 30, 96, 99f.; Ch. 10, n. 125), none of which seem to be accessible or even documented. Ch. 4, n. 65 reads "Memo from Barry Youngerman to Jerry Bakst, June 27, 1967, archives of the Anti-Defamation League, New York." Ch. 10, n. 94+106: "Smith, 'Falsus in Uno, Falsus in Omnibus... The 'Human Soap' Holocaust Myth,' addendum to Smith, undated letter sent to campus papers." similar n. 105; n. 110: "Meeting with members of Daily Texan editorial board, Apr. 28, 1992." Anecdotal references should be part of the narration in the main text, and relevant unpublished, unarchived private documents ought to be reproduced or belong in a document appendix.

5.2. Number Games

On page 188/212 Lipstadt states in a footnote:

"The memorial stone at Auschwitz lists the number of victims of the camp as 4 million. Research now indicates that the number of people who died in the Auschwitz/Birkenau gas chambers was between 1.5 and 2 million, of whom 85 to 90 percent were Jews."

Source given: none. How typical. However, competent researchers in western countries never claimed that Auschwitz had a death toll of 4 million. That was a propaganda figure spread first by the Soviet Union,¹⁶⁸ perpetuated by its communist satellite Poland, and happily spread by the anti-fascist media of the entire globe. Dr. Lipstadt spread that propaganda uncritically, too. In her 1986 book *Beyond Belief* she wrote:¹⁶⁹

"Of the approximately 4 million people killed at Auschwitz a minimum of 2 million were Jews."

The Polish journalist Ernest Skalski put it this way:¹⁷⁰

"What was already known to contemporary historians for some time now appears to be a certainty: that there were one to one-and-a-half million victims [at Auschwitz]. Is anything changed for us by this? Nothing at all is changed in the general balance-sheet of this outrageous crime. Six million Jews murdered by the Nazis continue as an entry on the books. [...]"

What concerns me is that as a Pole I feel uncomfortable, above all because the situation is extremely embarrassing. The error, although committed by others a long time ago, remains tententious. And it was 'our' error, if by 'us' is meant enemies of fascism and racism. [...] But [the error] was also the work of other murderers, who were interested in representing the guilt of their rivals in the arena of genocide as even more horrible than it actually was. [...]"

¹⁶⁸ Carlo Mattogno, "The Four Million Figure of Auschwitz: Origin, Revisions and Consequences," *The Revisionist*, Vol. 1, No. 4 (2003), pp. 387-399; codoh.com/library/document/1535; Sept. 2, 2016).

¹⁶⁹ Deborah Lipstadt, *Beyond Belief: The American Press and the Coming of the Holocaust 1933-1945*, The Free Press, New York 1986 (here quoted from the 1993 paperback edition, p. 262).

¹⁷⁰ Ernest Skalski, "Ich empfinde Verlegenheit," *Spiegel*, No. 30/1990, p. 111.

I concede that one must sometimes conceal the truth – therefore must lie – at times even out of noble motives, perhaps from sympathy or delicacy of feeling. But it is always worthwhile to know why one does that, which results in the respective deviation from the truth. [...] Even though the Truth does not always represent good, much more often the lie represents evil.”

So who has been playing numbers games here? And who is lying?

The table I reproduce below gives numbers of death tolls claimed for the Auschwitz camp. The ones given by the more serious, early scholars (Reitlinger, Hilberg) have always been around the number given today. So all that was corrected in the early 1990s was backing off an old lie. And since that claimed death toll was a lie, may we ask what else was a lie?

Number of Victims Claimed for Auschwitz

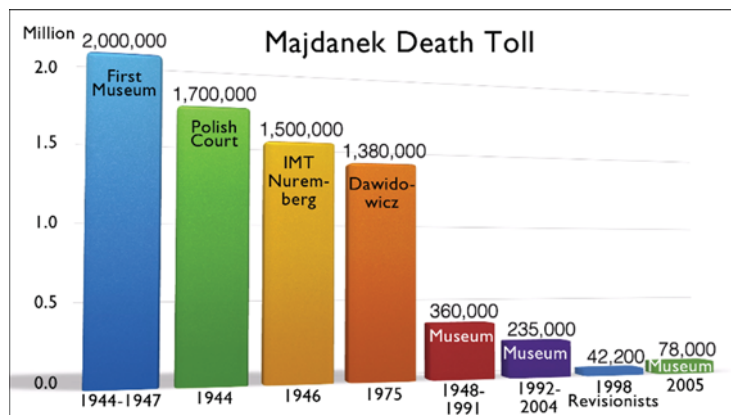
VICTIMS	SOURCE (for references see R. Faurisson, <i>The Revisionist</i> , 1(1) (2003), pp. 17-23; codoh.com/library/document/1424 ; Sept. 2, 2016)
9,000,000	French documentary film <i>Nuit et Brouillard</i> (1955)
8,000,000	French investigative authority (Aroneanu 1945, pp. 7, 196)
7,000,000	Filip Friedman, <i>This Was Oswiecim</i> , United Jewish Relief Appeal, London, 1946, p. 14)
6,000,000	Tibère Kremer (1951)
5–5,500,000	Krakow Auschwitz trial (1947), <i>Le Monde</i> (1978)
4,000,000	Soviet document at the IMT
3,000,000	David Susskind (1986); <i>Heritage</i> (1993)
2,500,000	Rudolf Vrba, aka Walter Rosenberg, Eichmann trial (1961)
1,5–3,500,000	Historian Yehuda Bauer (1982, p. 215)
2,000,000	Historians Poliakov (1951), Wellers (1973), Dawidowicz (1975)
1,600,000	Historian Yehuda Bauer (1989)
1,500,000	New memorial plaques in Auschwitz
1,471,595	Historian Georges Wellers (1983)
1,250,000	Historian Raul Hilberg (1961 + 1985)
1,1–1,500,000	Historians I. Gutman, Franciszek Piper (1994)
1,000,000	J.-C. Pressac (1989), <i>Dictionnaire des noms propres</i> (1992)
800–900,000	Historian Gerald Reitlinger (1953 and later)
775–800,000	Jean-Claude Pressac (1993)
630–710,000	Jean-Claude Pressac (1994)
510,000	Fritjof Meyer (2002)

See also en.wikipedia.org/wiki/Auschwitz_concentration_camp#Death_toll

Here is a clue:

Victim numbers claimed for the Majdanek Camp	
(Unless stated otherwise, page nos. refer to Jürgen Graf, Carlo Mattogno, <i>Concentration Camp Majdanek</i> , 3rd ed., The Barnes Review, Washington, D.C., 2011; see references there. Graf and Mattogno claim some 42,200 victims)	
1,700,000	Penal Court Lublin (p. 80)
1,500,000	IMT (p. 79)
1,380,000	Lucy Dawidowicz (p. 89)
360,000	Zdzisław Łukaszkiewicz (pp. 12, 81), Józef Marszałek (p. 86), Eberhard Jäckel (p. 89)
250,000	Wolfgang Scheffler (p. 89)
235,000	Czesław Rajca (p. 87)
125,000	Martin Gilbert (Jews only, p. 89)
78,000	Tomasz Kranz (59,000 of these Jews; <i>Zeszyty Majdanek</i> , No. XXIII (2005), pp. 7-53)
50,000	Raul Hilberg (Jews only, p. 89)

Majdanek is a very interesting case. While the first two numbers can be dismissed as propaganda exaggerations of the immediate postwar period, the figures reaching from 360,000 down to 50,000 are all by serious mainstream authors. In fact, there has been a steady reduction of the death toll over the years, as the following chart illustrates:



Development of death-toll claims for the Majdanek camp.

Majdanek is a clear-cut case of wartime atrocity propaganda having gone completely out of control, with mainstream historians step by step backing away from it. As I write these lines, the official death toll amounts to not even one twentieth of the originally claimed number, and is less than twice the number claimed and documented by revisionists.

Again, who has been spreading falsehoods here? Well, here is one answer for you, because in a 1983 newspaper article, Dr. Lipstadt wrote this sentence about Majdanek:¹⁷¹

“In the fall of 1944, Allied forces [the Red Army] reached Majdanek and found the remains of 1.7 million Jews.”

That was a lie, and in 1983, Dr. Lipstadt should have known that.

Similar death-toll tables can be produced for other camps,¹⁷² but I don't want to bore the reader any further. The lesson to learn from this is that “errors” made in the past were always errors going into only one direction: extreme exaggerations. Genuine errors stray statistically around the truth. They don't just go in one direction, and extremely so. These aren't errors; these are lies, plain and simple.

5.3. Zyklon B

Before we can discuss Lipstadt's claim regarding the alleged use of poison gas for mass murder in wartime Germany, we need to quickly make ourselves familiar with a few facts.

Until the late 1970s, Zyklon B was the trade-mark name of a disinfectant. Before the introduction of DDT, it was the only effective chemical to kill vermin (insects, mice, rats, etc.). It was developed in Germany in the 1920 and subsequently sold all over the world. Production peaked during World War II due to the need to keep epidemics among civilians, PoWs, camp in-

¹⁷¹ Deborah Lipstadt, “Holocaust: What We Knew Was Too Awful to Imagine,” *Los Angeles Times*, April 19, 1983, Part II, p. 5.

¹⁷² See my *Lectures, op. cit.* (note 110), pp. 222 (Treblinka), 241 (Belzec), 245 (Sobibor), 258 (Chelmno).



Zyklon B cans with the grey gypsum granules which once were soaked in hydrogen cyanide; Yad Vashem exhibit. (Photo by Adam Jones; commons.wikimedia.org)

mates and soldiers at bay, in particular typhus, which is transmitted by the body louse.¹⁷³

Since the Auschwitz camp was almost continually struggling with typhus epidemics among the internees, Zyklon B deliveries to this camp were sizeable. Some of these deliveries are claimed to have been used to kill inmates instead of vermin.¹⁷⁴

The active ingredient in Zyklon B is hydrogen cyanide (chemical formula HCN). At room temperature, HCN is barely a liquid with a very low boiling point of only 25.7°C/78°F. The product used at Auschwitz had this liquid soaked up in gypsum

¹⁷³ For two early overviews on Zyklon B's use as a disinfectant see Friedrich P. Berg, "Zyklon B and the German Delousing Chambers," *The Journal of Historical Review*, Vol. 7, No. 1 (spring 1986), pp. 73-94; codoh.com/library/document/983; *idem*, "Typhus and the Jews," *ibid.*, Vol. 8, No. 4 (winter 1988), pp. 433-481, codoh.com/library/document/970 (both Sept. 3, 2016). On the history of the company that produced Zyklon B, mixed with uncritical retelling of the mainstream Holocaust narrative in this regard, see Jürgen Kalthoff, Martin Werber, *Die Händler des Zyklon B*, VSA-Verlag, Hamburg 1998. On Zyklon B itself see Horst Leipprand, *Das Handelsprodukt Zyklon B: Eigenschaften, Produktion, Verkauf, Handhabung*, GRIN Verlag, Munich 2008; www.grin.com/de/e-book/150878/

¹⁷⁴ On Zyklon B usage in Auschwitz see C. Mattogno, *Deliveries of Coke, Wood and Zyklon B to Auschwitz: Neither Proof Nor Trace for the Holocaust*, Castle Hill Publishers, Uckfield 2017 (in preparation).

granules, which were stored in tin cans. When these were opened, evaporation of HCN commenced rapidly. Depending on the surrounding temperature and relative humidity, it usually took between half an hour and two hours for evaporation to be completed.¹⁷⁵

HCN is poisonous because it suffocates on the cellular level by blocking a mitochondrial enzyme which thus can no longer transport electrons. The lethal dose for mammals is much lower than for insects, but when exposed to gaseous HCN, humans succumb considerably slower than smaller mammals. Poisoning can occur by breathing, ingestion and absorption through the skin. While humans can die within minutes of ingesting and somewhat slower when inhaling HCN, killing the nits and eggs of insects takes at least an hour of exposure. Non-lethal poisonings are reversible.

For many decades, HCN was used in several states of the U.S. for capital punishment in gas chambers. Experiences during hundreds of gas-chamber executions show that the human death struggle during exposure to gaseous HCN can take up to 20 minutes even under "ideal" circumstances of swiftly exposing a human to high overdoses of the poison. The average execution time was about 10 minutes.¹⁷⁶

In the presence of humidity, assisted by a slightly alkaline environment, HCN reacts with rust (iron oxide) to form non-toxic iron-cyanide compounds. The most notable among them is an intensely blue pigment called Prussian Blue. This pigment is one of the most long-term stable pigments known to mankind. In particular fresh (=moist and mildly alkaline) plasters and mortars, which by the nature of their ingredients all contain minor amounts of rust, support that reaction. Several cases have been reported where the walls of freshly plastered buildings fumigated with Zyklon B turned blue. The only way of re-

¹⁷⁵ Instead of backing up each single factual claim of this section, I refer the reader to my expert report (*The Chemistry of Auschwitz, op. cit.*, note 104), where these things are explained and substantiated in minute detail.

¹⁷⁶ See Scott Christianson, *The Last Gasp: The Rise and Fall of the American Gas Chamber*, University of California Press, Berkeley, CA, 2010.

moving that pigment from the wall is by completely knocking off the plaster and replastering the building.¹⁷⁷

When Fred Leuchter went to Auschwitz in 1988 to prepare his expert report on the alleged homicidal gas chambers, he took masonry samples from structures that, so he thought, had been used for mass murder with Zyklon B, and one sample from a fumigation building said to have been used to kill vermin. The chemical tests performed on those samples were geared toward finding traces of the iron cyanide compounds just mentioned. While the analytic results showed huge amounts of iron cyanide residues in the sample taken from a fumigation chamber, nothing or only minute traces were found in the remaining samples. Assuming that both types of samples should show similar amounts, if the mass gassing claims were true, Leuchter interpreted this result as supporting evidence for his conclusion that no mass gassings took place at Auschwitz.¹⁷⁸

Dr. Lipstadt disagrees based on elaborations by French pharmacist Jean-Claude Pressac.¹⁷⁹ Let me now summarize and discuss Pressac's and thus Lipstadt's main contentions:

1. Formation of Iron Cyanide Compounds

Lipstadt claims:

1. "Lice, which were destroyed in the delousing chambers, have a far higher resistance to hydrogen cyanide than do humans. It takes a more concentrated exposure to cyanide gas over a longer period of time to kill lice than to kill humans," hence, in delousing chambers, "the cyanide gas was



Jean-Claude Pressac

¹⁷⁷ See my expert report (note 104), pp. 27-29.

¹⁷⁸ F. Leuchter *et al.*, *op. cit.* (note 17), pp. 44-47, 59.

¹⁷⁹ Mainly J.-C. Pressac, "The Deficiencies and Inconsistencies of 'The Leuchter Report,'" in Shelly Shapiro (ed.), *Truth Prevails: Demolishing Holocaust Denial. The End of the Leuchter Report*, Beate Klarsfeld Foundation, New York 1990, pp. 31-60, and "Additional Notes: Leuchter's Videotape: Witness to a Fraud", *ibid.*, pp. 61-73.

in contact with the walls for between twelve to eighteen hours a day,” leading to the formation of high amounts of cyanide residues. (pp. 167f./188f.)

2. Due to large overdoses of the gas, execution times in the homicidal gas chamber were short; the toxic gas was extracted swiftly by “powerful ventilation system. Consequently, the gas was in contact with the walls of the gas chamber for a very brief time each day it was in operation,” leading to the formation of minor amounts of cyanide residues. (p. 168/188)

Many factors need to be taken into account to assess which of the two types of locations is more likely to develop long-term stable iron-cyanide compounds, if any. Gas concentration and exposure time are only two of them. Surprisingly, Lipstadt does not mention Pressac’s main argument why the homicidal gas chambers would have been much less inclined to form durable cyanide residues: their walls were cool, while the delousing chambers were heated. Yet heat, he opined, was greatly conducive to the formation of the pigment in question.¹⁸⁰

Pressac was dead-wrong. Had Pressac read the testimony of Dr. James Roth made during the 1988 Zündel Trial, he would have learned that water was a pivotal ingredient for the formation of the pigment in question.¹⁸¹ Water, however, is not readily available in warm walls, as I have shown in my expert report. The warmer a wall, the dryer it is, the less cyanide gets absorbed, the less pigment will form.

There were two more factors which favored a comparatively higher tendency to form the pigment in the claimed homicidal gas chambers allegedly located in the basements of Crematoria II & III – the only crematoria in Birkenau not “reconstructed” after the war. They are both based on the different types of material used. While the underground rooms of Crematoria II & III were built using brick, high-quality cement mortar and con-

¹⁸⁰ J.-C. Pressac, “The Deficiencies...”, *ibid.*, pp. 37f.; *idem*, *Auschwitz: Technique and Operation of the Gas Chambers*, Beate Klarsfeld Foundation, New York 1989, p. 53.

¹⁸¹ R. Lenski, *op. cit.* (note 131), p. 396.

crete, the only extant delousing facilities at Birkenau (buildings 5a and 5b) were built using cheap lime mortar and plaster. Cement (mortar and concrete) has a much larger internal surface and stays alkaline much longer than lime mortar and plaster. While a larger internal surface increases the tendency to absorb and retain both water and hydrogen cyanide, a higher alkalinity is very conducive to binding cyanide and converting it to the precursors of the long-term stable iron-cyanide pigment.¹⁸²

The only factor favoring the delousing chambers was their much longer exposure time, as Pressac and Dr. Lipstadt correctly note. Yet if we factor in all the different parameters, they roughly cancel each other out, resulting in the conclusion that we would have to expect similar amounts of long-term stable iron-cyanide residues to have formed in both homicidal gas chambers and delousing chambers.

2. Reduction of Iron-Cyanide Levels over Time

Lipstadt claims that some of the locations from which Leuchter took samples had been exposed to the elements for decades, which "lessened the presence of hydrogen cyanide." (p. 169/189)

Any Prussian Blue forming inside of masonry material is an integral part of that wall. Since this pigment is extremely insoluble, comparable to the other insoluble components of the masonry, the amount of it contained in wall material will reduce only at a similar pace as the wall itself deteriorates. Hence concentrations of Prussian Blue, once formed within masonry, will *not* decay over time, no matter what the environmental influence are.¹⁸³

3. Gas Chambers Unsafe for Execution Use

Lipstadt maintains that, if it had been inherently unsafe for the SS to operate homicidal gas chambers, the same would have been true for delousing chambers, which "were constructed in the same fashion as the homicidal gas chambers". But since the latter were operated, the former could have operated as well.

¹⁸² For more details see my expert report (note 18), pp. 187-202, 215-224.

¹⁸³ *Ibid.*, pp. 202-214.

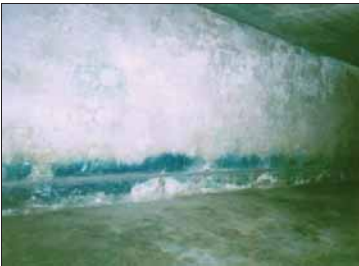
Blue staining on the walls of various delousing chambers from the Third Reich era – 70 years exposure and counting.



Interior wall, northwest, of Zyklon B delousing wing of building BW 5a in Auschwitz-Birkenau – with the author.



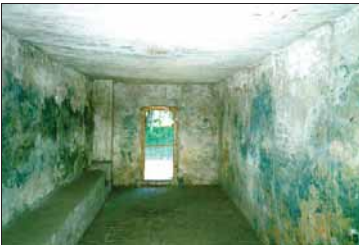
Exterior wall, southwest, of Zyklon B delousing wing of building BW 5b in Auschwitz-Birkenau – with the author.



Zyklon B delousing installation, chamber III (east wall), of building 41 in Majdanek.



Large Zyklon B delousing chamber, ceiling, building 41 in Majdanek camp.



Zyklon B delousing chamber in Stutthof camp, interior seen from the southern door.



Zyklon B delousing chamber in Stutthof camp, exterior east wall.

Taken from G. Rudolf, op. cit. (note 110), pp. 177f.

"Theoretically the delousing chamber would have been even more dangerous because it needed a higher concentration of hydrogen cyanide for a longer period of time." (p. 168f./189)

Well, no, they were not operated with higher concentrations, if we take seriously the witness testimonies regarding the amount of Zyklon B used for executions in comparison to those used for delousing, or if we extrapolate from the execution times claimed of how much Zyklon B would have been needed to achieve this.¹⁸⁴ But Lipstadt has a point here, even though her claim that the delousing chambers "were constructed in the same fashion as the homicidal gas chambers" (p. 168/189) is to some degree incorrect, but correct regarding certain details which backfire for her. I will return to that in Point 4 of Section 5.4.

4. Improper Sampling

Some of Leuchter's samples, Lipstadt asserts, were not original material, hence the results of these samples are meaningless. (pp. 169/190)

True indeed, with one exception regarding the adjective "meaningless": Interestingly, Leuchter erroneously and fortuitously took a sample from an original wall which was not a room of either a homicidal or a delousing gas chamber. In spite of this, this sample still contained minor traces of cyanide compounds, similar in magnitude to some of his samples from walls of rooms allegedly used to execute prisoners with Zyklon B.

In my expert report I have shown that the analytical method used to detect cyanides was designed for liquid samples, not for solid masonry samples high in carbonates. Hence the detection limit given in the literature is incorrect. The method is far less sensitive and gets unreliable at trace-value levels. Results at the trace level are not reproducible, hence cannot be reliably interpreted.¹⁸⁵

¹⁸⁴ *Ibid.*, pp. 247-272.

¹⁸⁵ *Ibid.*, pp. 299-301.

5. Explosivity of HCN-Air Mixtures

Lipstadt insists that Leuchter's claim is wrong that the explosivity of HCN-air mixtures would have made it very dangerous to operate homicidal gas chambers next to rooms with cremation furnaces, because "the amount of gas used by the SS was well below the threshold of explosion." (p. 168/189)

HCN-air mixtures are explosive in the range from 6 to 41% of HCN in air. The average HCN concentration during delousing operations is usually around 1%. Executions in the U.S. used to be performed at an average of some 0.3% of HCN. With correct application quantities and concentrations, the technical literature indicates that there is practically no danger of explosion during fumigations, where the Zyklon B was spread out far and widely, thus preventing pockets of high concentrations.

So, superficially seen, Lipstadt is correct. However, things aren't that easy, because the claimed homicidal gassings aren't the same as fumigations described in the literature. First of all, it would have been impossible during the claimed homicidal gassings to spread out the Zyklon B. Wherever it was dumped in, it would lie in a pile. As mentioned, Zyklon B gives off its poison only slowly and gradually. To achieve the attested-to brief executions times (few minutes), huge amounts of Zyklon B would have to have been used. In lack of any devices distributing the gas, considerably higher concentrations of HCN would have been present near the locations where the Zyklon B pellets came to rest. Explosive concentrations close to such spots were inevitable. That may not have led to outright explosions, but local blow-ups were possible, triggered by some spark.¹⁸⁶

6. Empty Gas Chambers

Dr. Lipstadt asserts that a main difference between delousings and executions were that deloused rooms were "full of furniture, household goods, bedding, carpeting, and the like," while

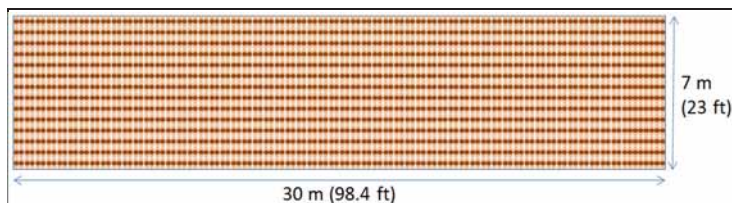
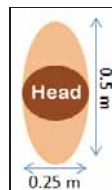
¹⁸⁶ *Ibid.*, pp. 19f., 185; see my presentation "Is Zyklon B Explosive?", youtu.be/zA-okSHItIQ (Sept. 3, 2016).

"homicidal gas chambers [...] were empty of any items except a small number of phony shower heads and dead bodies." Hence the latter could be ventilated swiftly with the systems provided (p. 224/253).

Morgues #1 of Crematoria II & III, the claimed gas chambers of those buildings, were 30 m long and 7 m wide,¹⁸⁷ so they had a surface area of roughly 2,100 sq. ft. each. Rudolf Höss, one of the former commandants of Auschwitz, claimed that up to 2,000 victims were pressed at once into the morgue-turned-gas-chamber of Crematorium II and III for execution, while Miklos Nyiszli even claimed 3,000 victims. Others are more moderate and claim a load of around 1,000.¹⁸⁸

At this point, the critical scholar – a pleonasm, as an uncritical person cannot be a scholar – would ask the question whether what is claimed here is actually possible.

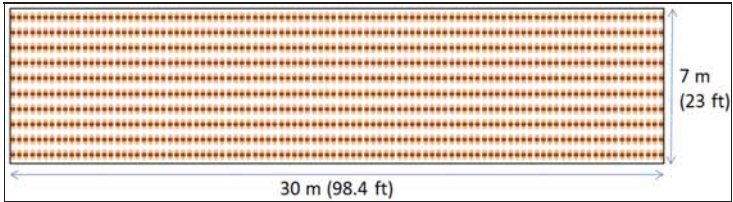
A simple graphic suffices to illustrate the absurdity of some of the testimonies about the victims' packing density in the alleged homicidal gas chamber. Assuming that the average person was some 50 cm wide from shoulder to shoulder (not quite 20 in), and some 25 cm deep from chest to back (see the top-view sketch of an average person in the graphic to the right), exactly 14 persons would have fit side by side in one row across the room, and 120 such rows would have filled the entire length of the basement room. That amounts to 1,680 persons packed densely like sardines in a can:



¹⁸⁷ *Ibid.*, p. 107, cross section; I ignore the 7 concrete pillars and the 4 claimed Zyklon B introduction columns, whose area should be deducted.

¹⁸⁸ *Ibid.*, p. 245. Cf. p. 243 for one of the so-called Bunkers: 1,000 on a surface area of some 1,000 sq ft. See C. Mattogno, *Debunking the Bunkers of Auschwitz*, Castle Hill Publishers, Uckfield 2016, pp. 190-192.

Hence Höss and Nyiszli were pushing the envelope over the edge with their numbers. But even if we take only 1,000 victims, say 10 people in a row with 100 rows in total, the room would still look like this:



Under which circumstances would you manage to get those 1,000 people to line up like this? You can’t even get people to fill an empty bus properly, because, although cooperative, they just won’t walk back to the end of a room and pack the free space densely. But to get a packing density like this, you would most certainly have to have victims who had military discipline, were absolutely cooperative and had practiced lining up that neatly many times...

Anyway, Lipstadt claims the rooms were basically empty “except [...] dead bodies” (*ibid.*). What was she smoking? How do you ventilate a room swiftly that is cram packed with 1,000, 2,000, 3,000 corpses? I get to her “phony shower heads” in the next section.

5.4. Gas-Chamber Evidence

1. The Diesel Controversy

In her first chapter, Dr. Lipstadt writes (pp. 5f./6f.):

“Patrick Buchanan, one of the foremost right-wing conservative columnists in the country, used his widely syndicated column to express views that come straight from the scripts of Holocaust deniers. He argued that it was physically impossible for the gas chamber at Treblinka to have functioned as a killing apparatus because the diesel engines that powered it could not produce enough carbon monoxide to be lethal. Buchanan’s ‘proof’ was a 1988 incident in which ninety-seven passengers on a train in Washington, D.C., were stuck in a tunnel as the

train emitted carbon monoxide fumes. Because the passengers were not harmed, Buchanan extrapolated that the victims in a gas chamber using carbon monoxide from diesel engines would also not have been harmed. He ignored the fact that the gassings at Treblinka took as long as half an hour and that the conditions created when people are jammed by the hundreds into small enclosures, as they were at Treblinka, are dramatically different from those experienced by a group of people sitting on a train."

Proof? None. At the time she published her book, there existed two publications discussing the technical feasibility to kill with Diesel engine exhaust. One was a toxicological study involving numerous test animals, which concluded that it requires extreme tampering with the engine, and that it takes at "best" many hours to kill that way.¹⁸⁹ The other was a revisionist study claiming that it was virtually impossible to kill with Diesel engine exhaust in the manner claimed by witnesses.¹⁹⁰ This is the study which formed the basis of Buchanan's claim, even though he didn't say so publicly. (An acquaintance of mine had sent him that paper and other material). If Dr. Lipstadt were a scholar, she should have dealt with them or else stayed out of it.

Now, science is a process, not a state. After Lipstadt's book had appeared, there has been a back-and-forth about the issue between revisionists and mainstream scholars,¹⁹¹ as is to be ex-

¹⁸⁹ R. E. Pattle, *et al.* "The Toxicity of Fumes from Diesel Engine under Four Different Running Conditions," *British Journal of Industrial Medicine*, 14 (1957), pp. 47-55.

¹⁹⁰ Friedrich P. Berg, "The Diesel Gas Chambers: Myth within a Myth," *The Journal of Historical Review*, Vol. 5, No. 1 (spring 1984), pp. 15-46; codoh.com/library/document/982/ (Sept. 4, 2016).

¹⁹¹ Revisionist thesis, apart from Berg's paper cited above: Walter Lüftl, "Sollen Lügen künftig Pflicht sein?," *Deutschland in Geschichte und Gegenwart*, Vol. 41, No. 1 (1993), pp. 14-16 (vho.org/D/DGG/Lueftl41_2.html; Sept. 4, 2016); mainstream anti-thesis: Josef Bailer, "Die 'Revisionisten' und die Chemie", in: Brigitte Bailer-Galanda, Wolfgang Benz, Wolfgang Neugebauer (eds.), *Die Auschwitzlügen: 'Revisionistische' Geschichtslüge und historische Wahrheit*, Deuticke, Vienna 1995, pp. 99-118, here pp. 100-107; revisionist rebuttal: Gernar Rudolf, *Kardinalfragen zur Zeitgeschichte*, Vrij Historisch Onderzoek, Berchem 1996, pp. 98-102 (vho.org/D/Kardinal/Wahrheit.html; Sept. 4, 2016); updated in *idem*, *Auschwitz-Lügen*, 2nd ed., Castle Hill Publishers, Uckfield 2012, pp. 212-221; holo-

pected in any controversy among different schools of thought. It's the battle of the rebuttals: thesis, anti-thesis, synthesis. That's science. Most of this is in German, however, which Lipstadt apparently can't read. But then again, she doesn't want to be a part of this process anyhow, since she refuses to recognize the revisionists as a legitimate "school of thought." But that merely catapults her out of the science arena itself.

2. Cremation Capacities

The fact that there were crematories in some of the German wartime camps has no direct bearing on the question of whether or not these camps contained homicidal gas chambers, just as little as the fact that any major city in the world has one or more crematories proves that they also have homicidal gas chambers to wipe out the local population.

Critiquing Fred Leuchter's take on cremation capacities, Dr. Lipstadt writes (pp. 166f./187):

"Leuchter was unaware of a host of documents pertaining to the installation and construction of the gas chambers and crematoria. He did not know of a report filed in June 1943 by the Waffen-SS commandant of construction at Auschwitz on the completion of the crematoria. The report indicated that the five crematoria had a total twenty-four-hour capacity of 4,756 bodies. Leuchter had stated that the crematoria had a total capacity of 156 bodies in the same period of time. Even if the SS's calculation was overly 'optimistic,' the difference between it and Leuchter's was staggering."

Proof? The transcript of the Second Zündel Trial. How might anyone find the Waffen-SS document in the trial transcript? A historian would give an archival reference¹⁹² or at least some secondary literature where it can be found.¹⁹³

causthandbuecher.com/dl/18d-al.pdf (Sept. 4, 2016); mainstream retort: Achim Trunk, "Die todbringenden Gase," in: Günter Morsch, Bertrand Perz (eds.), *op. cit.* (note 85) pp. 23-49; here 28-37; revisionist response: C. Matogno, *op. cit.* (note 86), pp. 25-29.

¹⁹² Rossiiskii Gosudarstvennii Vojennii Archiv (Russian State War Archive, subsequently RGVA), Moscow, 502-1-314, p. 14a.

¹⁹³ Komitee der antifaschistischen Widerstandskämpfer in der DDR (ed.), *SS im Einsatz*, Kongress-Verlag, Berlin 1957, p. 269. Eugen Kogon, Hermann Langbein, Adalbert Rückerl *et al.* (eds.), *Nationalsozialistische Massentötungen durch Gift-*

Dr. Lipstadt is correct, however, that the difference between the numbers Fred Leuchter listed and the ones listed in the document mentioned are truly staggering. So how can one reconcile them? We ask experts. That's exactly what happened during the Zündel Trial. An expert for cremation technology was asked: Ivan Lagacé, who at the time of the trial was the manager and operator of the Bow Valley Crematorium in Calgary, Canada. Here are a few excerpts of what he said and what Dr. Lipstadt is hiding from her readers:¹⁹⁴

"Lagacé was asked to comment on the claims made by Raul Hilberg in *The Destruction of the European Jews* (2nd ed., page 978) with respect to the capacities of the 46 retorts in the four crematories at Birkenau. Hilberg claimed:

The theoretical daily capacity of the four Birkenau crematoria was somewhat over 4,400, but, with breakdowns and slow-downs, the practical limit was almost always lower.

Lagacé stated that this claim was 'preposterous' and 'beyond the realm of reality.' To claim that 46 retorts could cremate over 4,400 bodies in a day was 'ludicrous.' Based on his own experience, Lagacé testified that it would only have been possible to cremate a maximum of 184 bodies a day at Birkenau. ([transcript day-page] 27-7436, 7437, 7438)

Lagacé was referred to page 17 of *Did Six Million Really Die?* where Harwood stated: Although Reitlinger's 6,000 a day would mean a total by October 1944 of over 5 million, all such estimates pale before the wild fantasies of Olga Lengyel in her book *Five Chimneys* (London, 1959). Claiming to be a former inmate of Auschwitz, she asserts that the camp cremated no less than '720 per hour, or 17,280 corpses per twenty-four hour shift.' She also alleges that, in addition, 8,000 people were burned every day in the 'death-pits', and that therefore 'In round numbers, about 24,000 corpses were handled every day' (p. 80-1). This, of course, would mean a yearly rate of over 8-1/2 million. Thus

gas, Fischer, Frankfurt am Main 1983, p. 219; B. Bailer-Galanda, W. Benz, W. Neugebauer (eds.), *op. cit.* (note 191), p. 69. Jean-Claude Pressac, *Auschwitz*, *op. cit.* (note 180), p. 247.

¹⁹⁴ Ivan Lagacé, in: B. Kulaszka, *op. cit.* (note 131), pp. 267-271, here page 270: 184 bodies a day at Birkenau.

between March 1942 and October 1944 Auschwitz would finally have disposed of over 21 million people, six million more than the entire world Jewish population. Comment is superfluous.

Lagacé testified that from his own experience in cremating approximately 1,000 bodies, the figures cited by Reitlinger and Lengyel were not realistic. The person citing such figures, he said, was, 'irresponsible... with his facts because this doesn't even begin to enter reality at all. It's just physically unrealistic.'"

Now, a civilian crematory may not be operated the same way the SS ran theirs. So Lagacé's numbers may be on the lower end of what was possible. How do we find out what the true maximum capacity was? Maybe the document cited by Lipstadt is true after all?

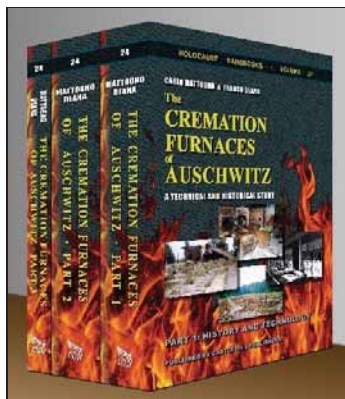
Over a period of operation of one and a half years, a capacity of 4,756 corpses per day would give a maximum capacity of around 2.6 million corpses. There are numerous problems with that document, however, which render it dubitable.¹⁹⁵ But this is not even especially important. And here is why: Imagine you found a "document" saying that a VW Beetle has a maximum speed of 320 miles per hour and therefore can cover 2.7 million miles per year, what would be your opinion of such a document?

Apart from the obvious that such figures have to be rejected, how do we find out what the truth is? To determine how fast and far a Beetle can go, you'd look at technical specifications, read papers in old technical literature, analyze blueprints, calculate, test drive, and so on. What you would not do is ask the opinion of a pencil pusher in some administrative office, the kind that wrote the above-mentioned document.

The same approach is needed for the Auschwitz crematories. And that is what two revisionist authors have done with

¹⁹⁵ Carlo Mattogno, "'Schlüsseldokument' – eine alternative Interpretation," *Vierteljahreshefte für freie Geschichtsforschung*, Vol. 4, No. 1 (2000), pp. 51-56; vho.org/VffG/2000/1/Mattogno51-56.html (Sept. 4, 2016); see also Chapter 9.6. of Carlo Mattogno, Franco Deana, *The Cremation Furnaces of Auschwitz: A Technical and Historical Study*, Castle Hill Publishers, Uckfield 2015, pp. 341-344; holocausthandbooks.com/dl/24-tcfoa.pdf (Sept. 4, 2016).

painstakingly thorough research. Since the early 1990s, the independent Italian engineer Dr. Franco Deana and Italian revisionist historian Carlo Mattogno have analyzed thousands of documents seized at Auschwitz – these are documents produced by the firm that built the cremation furnaces and by the SS ordering and maintaining them – as well as all kinds of professional literature and trade publications pertaining to the technology and performance of cremation furnaces in general and to the models used at that time.



Carlo Mattogno's and Dr. Franco Deana's seminal, trailblazing three-volume study on the Cremation Furnaces of Auschwitz.

Based on these documents, Deana and Mattogno carried out some very detailed calculations.¹⁹⁶ Even Jewish-German left-wing radical mainstream journalist Fritjof Meyer, lead editor of the German news magazine *Der Spiegel*, relied on these scientific results in his controversial 2002 study on Auschwitz.¹⁹⁷

Now, I won't go into any details here. Suffice it to say that all factors taken together, such as

- a) maximum theoretical capacity based on thermo-technical calculations and documented capacities of identical furnaces elsewhere;
- b) documented downtimes for maintenance and repairs;
- c) documented coke deliveries for certain periods of times;
- d) longevity of refractory bricks;

¹⁹⁶ Carlo Mattogno, Franco Deana, *ibid.*; for an earlier, more concise paper see *idem*, “The Crematoria Ovens of Auschwitz and Birkenau,” in: Gernar Rudolf (ed.), *op. cit.* (note 66), pp. 373-412; codoh.com/library/document/926 (Sept. 4, 2016).

¹⁹⁷ Fritjof Meyer, “Die Zahl der Opfer von Auschwitz – Neue Erkenntnisse durch neue Archivfunde,” *Osteuropa*, No. 5, May 2002, pp. 631-641; Engl. translation at www.vho.org/GB/c/Meyer.html (Sept. 4, 2016).

Mattogno and Deana concluded that the actual cremation capacity at Auschwitz roughly coincided with the recorded death toll of registered inmates who died mainly of diseases, as documented in the Auschwitz *Sterbebücher* (death records).¹⁹⁸

Even when comparing the number of cremation muffles available at Auschwitz with those of other German wartime camps where no mass extermination is claimed reveals that Auschwitz was *not* over-equipped with crematoria; see the following table.¹⁹⁹

Relation between Mortality and Planned Cremation Capacity			
	Dachau	Buchenwald	Auschwitz
mortality in planning month	66	337	8,600
number of planned new muffles	4	6	46
mortality ÷ no. of muffles	16.5	56.17	186.96

Although the number of new muffles planned at Auschwitz was roughly eight times higher than that of Buchenwald and 11½ times higher than that of Dachau, at Auschwitz the “natural” mortality – without claimed mass murder – was 25.5 times higher than at Dachau and 130 times higher than at Buchenwald. Had the Central Construction Office of Auschwitz adopted the same criterion as that chosen by the Central Construction Office of the Buchenwald camp, for instance, the former would have planned to install $(8,600 \div 337 \times 6 =)$ 153 muffles!

The only really shocking fact is the extreme mortality at Auschwitz when the crematoria were planned, caused by a catastrophic typhus epidemic, which also answers the question why the SS planned these crematoria. Hence, they do not prove indirectly that mass exterminations by means of gas chambers were planned or even implemented at Auschwitz.

¹⁹⁸ Staatliches Museum Auschwitz-Birkenau (ed.), *Die Sterbebücher von Auschwitz*, Saur, Munich 1995.

¹⁹⁹ Carlo Mattogno, “An Accountant Poses as Cremation Expert,” in: Germar Rudolf, C. Mattogno, *Auschwitz Lies: Legends, Lies, and Prejudices on the Holocaust*, 3rd ed., Castle Hill Publishers, Uckfield 2016, p. 170; holocausthandbooks.com/dl/18-al.pdf (Sept. 4, 2016).

3. Ventilation Systems

Dr. Lipstadt states that the toxic gas used in the claimed homicidal gas chambers at Auschwitz “was quickly extracted from the chamber by the powerful ventilation system” (p. 168). In a footnote on page 173/195 she even states that

“[...] sophisticated ventilation systems that had been installed in the gas chambers. What purpose, they asked, would such a system have served in a morgue or crematorium?”

And on page 224/253 we read:

“A powerful ventilation system especially designed for the gas chambers had been installed. [...] Each of the crematoria was equipped with such a system”

Proof, support, evidence? None. You just have to believe her!

Now, as to what purpose a ventilation system serves in a morgue: try operating a morgue without a ventilation system! Decaying corpses don’t smell good, remember? But apart from common sense, architectural guidelines for morgues agree, as they suggest a ventilation system of 5 to 10 air exchanges per hour.²⁰⁰

We have to compare that number with what German expert literature says about the recommended ventilation capacity of professional delousing chambers, the only numbers at hand, since there is no expert literature on the design of mass execution chambers. But both had to handle similar substances in similarly difficult circumstances, so for the sake of the argument, let’s assume that the one can be applied to the other. We read in that literature that professional Zyklon-B-delousing devices were designed to have 72 air exchanges per hour.²⁰¹

²⁰⁰ Wilhelm Heepke, *Die Leichenverbrennungs-Anstalten (die Krematorien)*, Verlag von Carl Marhold, Halle a.S. 1905, p. 104.

²⁰¹ Gerhard Peters, Emil Wüstinger, “Sach-Entlausung in Blausäure-Kammern,” *Zeitschrift für hygienische Zoologie und Schädlingsbekämpfung*, No. 10/11, 1940, pp. 191-196; together with the document of the previous footnote reproduced in Germar Rudolf (ed.), *Auschwitz: Plain Facts*, 2nd ed., Castle Hill Publishers, Uckfield 2016, pp. 201-203; holocausthandbooks.com/dl/14-apf.pdf (Sept. 4, 2016).

Next, there were five crematoria in Auschwitz. Here is the ventilation situation for the rooms in those buildings claimed to have been used as homicidal gas chambers:

a. Crematory I

The morgue of that building was equipped with a makeshift ventilation system designed for a morgue, as results from documents.²⁰² This system's capacity is unknown, but judging by the fact that it was jury-rigged, it probably was at best at the lower end of what was needed for a morgue.

b. Crematories II and III

The two morgues of the mirror-symmetrically built Crematories II and III had a ventilation system with a capacity of around 10 exchanges per hour, hence at the upper end of what is recommended for morgues. Considering that these morgues were designed and used to store the corpses, many corpses, of victims of raging epidemics which could not be cremated fast enough, such a design makes perfect sense. In fact, the morgue allegedly used as a gas chamber had an insignificantly weaker ventilation capacity than the morgue allegedly used for undressing. The other rooms of that building (furnaces room, dissecting room, doctor's office etc.) also had ventilation systems, which were actually all considerably *stronger* than those of the morgues.²⁰³ Maybe the doctor wanted to use his office also as a gas chamber?

c. Crematories IV and V

The rooms allegedly used as homicidal gas chambers had no mechanical ventilation system installed. The one ordered was never installed.²⁰⁴

²⁰² Carlo Mattogno, *Auschwitz: Crematorium I and the Alleged Homicidal Gassings*, 2nd ed., Castle Hill Publishers, Uckfield 2016, pp. 17-23; holocausthandbooks.com/dl/21-aci.pdf (April 2, 2017).

²⁰³ C. Mattogno, *The Real Case...*, *op. cit.* (note 5), pp. 46-49.

²⁰⁴ *Ibid.*, pp. 170-175. It is possible that a ventilation system was installed in Crematorium V in 1944, though nothing is known about the room(s) it ventilated and what its capacity was.



Sketch by Auschwitz survivor David Olère, allegedly depicting “Bunker 2,” an old farmhouse converted into a homicidal gas chamber (left). Witness accounts – all highly contradictory, at times technically impossible, not in agreement with physical traces, and refuted by Allied air photos – are all we have about these mysterious makeshift facilities.

d. The Bunkers 1 and 2

What Lipstadt does not mention are the so-called bunkers, two farm houses which are said to have been converted into homicidal gas chambers in 1942 and in which more than 200,000 Jews are said to have been gassed. These facilities are said to have had no mechanical ventilation system at all.²⁰⁵

Hence we conclude:

- i. Contrary to Lipstadt’s claim, not all the claimed gas chambers of the Auschwitz crematoria were equipped with ventilation systems.
- ii. One of the three systems installed was not sophisticated at all but rather a makeshift solution.

²⁰⁵ See C. Mattogno, *Debunking the Bunkers of Auschwitz*, *op. cit.* (note 188).

- iii. Compared to what would have been necessary and had to be expected for poison-gas slaughterhouses, none of the systems installed was powerful.
- iv. None of the ventilation systems installed was “specially designed for the gas chambers.” In fact, there is absolutely no evidence indicating that any of the systems was designed for gas chambers. Furthermore, the fact that the ventilation systems in the morgues of Crematoria II and III which are said to have been used for murder were actually the weakest of all the systems installed in that building, in addition to the fact that these systems were not changed to have bigger capacities after it is said to have been decided to use these rooms for murder rather than for storing corpses (that decision was allegedly made in late 1942), proves that these were innocuous ventilation systems designed and used for morgues.

4. Homicidal and Delousing Chamber: Identical

Lipstadt claims – without proof – that the delousing chambers in the Auschwitz camp “were constructed in the same fashion as the [alleged] homicidal gas chambers” (p. 168/189).

This assertion is only partly true. Here are the design criteria that were identical, but which backfire on Lipstadt’s thesis:

a. Doors

The doors allegedly used to lock the homicidal gas chambers in Crematoria II through V were indeed identical to the ones used for the delousing chambers. One such fumigation-chamber door is shown in the illustration to the right. Pressac shows several illustrations of them in his 1989 book.²⁰⁶ These doors were made

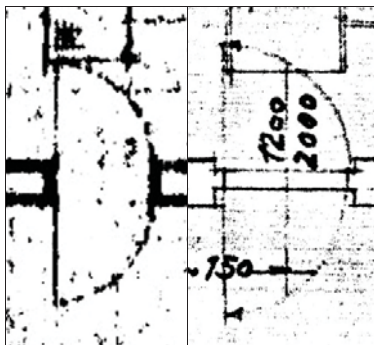


²⁰⁶ J.-C. Pressac, *Auschwitz*, op. cit. (note 180), pp. 46-50, here p. 49.

by Auschwitz inmates in the camp's own workshop. They consisted of wooden boards held together by iron bands and locked with a simple iron-band latch. Such doors, which in homicidal gas chambers would have to open outward to prevent getting blocked by corpses, would not have been able to

resist the pressure of several hundred or even thousand plus panicking victims.

Original wartime blueprints of Crematorium I from the years 1940 and 1942 proof that the door separating the morgue (the alleged gas chamber) from the furnace room was a swinging (non-latching) door, see the illustration to the right.²⁰⁷ This door could never have been sealed gastight or secured against a panicking crowd.



b. Options to Insert Zyklon B

Neither the delousing chambers nor the rooms allegedly used as homicidal gas chambers had any means of introducing the Zyklon B. While this is not a problem for a delousing chamber, it's no good for an execution device. For a fumigation, one can simply spread out the gypsum pellets manually, then retreat from the room and seal it. That's not really what the victims of a gassing would allow any wannabe mass murderer to do.

While it is true that it is *claimed* that the alleged gas chambers had some holes through which Zyklon B was dumped, this has been shown to be untrue for all the crematoria:

Crematory I: The crude holes knocked through the ceiling of the building were added after the war. Their positions betray them as having nothing to do with anything that existed during the war. It's a simple postwar fraud, a manipulation of physical evidence. Nota bene: The tampering with evidence at a crime

²⁰⁷ C. Mattogno, *op. cit.* (note 202), pp. 101, 105.



The finished Crematorium IV in a photo of 1943. The lower annex to the left is said to have housed the homicidal gas chambers. The little black squares just beneath the roofline are small openings through which Zyklon B is said to have been poured.

scene is a crime itself. This crime is openly admitted to by the Auschwitz Museum. It happened in 1947 when they prepared the building to serve as a “reconstructed” gas chamber exhibit for museum purposes.²⁰⁸

Crematories II and III: Similar to what is claimed for Crematory I, four holes are said to have been knocked through the reinforced-concrete roof as a way to throw in Zyklon B. All material and documentary evidence available proves that no such holes ever existed during the war;²⁰⁹ nor do they today.²¹⁰

Crematories IV and V: The small openings in the walls of the rooms that are said to have been used as homicidal gas chambers were barred with iron grilles that would have pre-

²⁰⁸ Eric Hunt, “The Auschwitz Crematorium I Gas Chamber Hoax,” in: C. Mattogno, *Curated Lies, op. cit.* (note 68), pp. 19-34; C. Mattogno, “The Roof of the Morgue of Crematorium I at Auschwitz,” *The Revisionist*, Vol. 2, No. 4 (2004), pp. 411-419, codoh.com/library/document/1751 (Sept. 4, 2016); also in C. Mattogno, “The Elusive Holes of Death,” in: G. Rudolf, C. Mattogno, *op cit.* (note 199), pp. 279-392, here pp. 342-358.

²⁰⁹ The roof of that room has been destroyed in the case of Crematory III, but not in the case of Crematory II; see C. Mattogno, “The Roof of Morgue 1 of Crematorium II at Birkenau,” *The Revisionist*, Vol. 2, No. 4 (2004), pp. 420-436, codoh.com/library/document/1752 (Sept. 4, 2016); C. Mattogno, “The Elusive Holes of Death,” *op cit.* (note 208), pp. 283-341, 359-392.

²¹⁰ Only in the case of Crematory II is the roof of that room preserved to such a degree that it allows that conclusion.

vented anyone from reaching through them in order to empty out any Zyklon B cans, as is claimed.²¹¹

Lipstadt’s claim that the Auschwitz delousing chambers “were constructed in the same fashion” as all the rooms claimed to have been used for mass murder is wrong in many other regards, because the various rooms thus implicated were of a divergent design and of different material: above-ground, below-ground, with or without windows or shutters, with concrete roofs or wooden roofs, and so on. Hence even seen from that perspective, she is simply wrong, wrong, wrong.

5. Advanced Technology

In Section 4.3. (starting on p. 89) I mentioned that the technological means allegedly employed by the Germans were anything but “advanced,” contrary to what Dr. Lipstadt claims. Looking back on what we have revealed so far in this section, we see that the mainstream Holocaust narrative claims the most ludicrous things:

- Diesel-engine exhaust, which is unfit for the claimed purpose. Any gasoline engine would have done the job much better. Or better still, one of the hundreds of thousands of producer-gas generators the Germans used during the war, which used wood and coke as fuel and produced a gas high in toxic carbon monoxide.²¹²
- Makeshift ventilation systems (Crematory I) or no ventilation systems at all for the handling of vast amounts of toxic gas (Bunkers 1 & 2, Crematories IV & V).
- Home-made wooden doors that would have collapsed under the first onslaught of a panicking crowd, when at the same time Germany was mass producing gas-tight steel doors for its thousands of air-raid shelters. Yet the Auschwitz camp administration showed an interest in such doors

²¹¹ *Idem, The Real Case...*, *op. cit.* (note 5), pp. 168-170.

²¹² Friedrich P. Berg, “The Diesel Gas Chambers: Ideal for Torture – Absurd for Murder,” in: G. Rudolf (ed.), *op. cit.* (note 66), pp. 435-469; codoh.com/library/document/926 (Sept. 4, 2016)

only when the Allies started bombing the camp – to build air-raid shelters.²¹³

- Crudely knocked-through holes in reinforced-concrete roofs, when the Germans had developed sophisticated devices to remotely and quickly administer and distribute Zyklon B.²¹⁴ The Auschwitz garrison administration was informed about that technology. They even planned to use this technology – for delousing, but never for homicide.²¹⁵

6. Reams of Documents Proving Gas Chambers

Let us now turn to one of Lipstadt’s favorite terms: “reams” of documents which allegedly refute what revisionists claim (p. 174/196) Relying in this regard entirely on Pressac’s 1989 book on Auschwitz,¹³⁶ she writes on page 226/255:

“The next few pages contain a brief summary of Pressac’s extensive findings. Those who have found the deniers’ claims about gas chambers the least bit troubling should have their doubts set aside. Those who have never been persuaded in the least by this assault on the truth will find the documents overwhelming proof of the degree to which the deniers distort history and lie about the evidence.”

First of all, a fair scholar would have mentioned at least in a footnote that revisionists had published lengthy critical reviews of Pressac’s book which challenge his claims and findings.²¹⁶ Hiding items of *audiatur et altera pars* from the reader is unscholarly. The more-thorough revisionist responses were published after Lipstadt released her book, however, so she is exculpated in this regard. Pressac published a large collection of document

²¹³ Hans Jürgen Nowak, Werner Rademacher, “Some Details of the Central Construction Office of Auschwitz,” in: *ibid.*, pp. 311-336, here pp. 324-335; codoh.com/library/document/1172 (Sept. 4, 2016); C. Mattogno, *op. cit.* (note 202), pp. 22-25.

²¹⁴ See F.P. Berg, “Zyklon B...,” *op. cit.* (note 174).

²¹⁵ C. Mattogno, *The Real Case...*, *op. cit.* (note 5), pp. 181-188.

²¹⁶ Robert Faurisson, review, *The Journal of Historical Review*, Vol. 11, No. 1 & 2 (spring and summer 1991), pp. 25-66, 133-175 (codoh.com/library/document/2318.../2330); Enrique Aynat Eknes, “Neither Trace nor Proof,” *ibid.*, Vol. 11, No. 2 (summer 1991), pp. 177-206 (codoh.com/library/document/2326; all Sept. 4, 2016).

reprints and garnished them with his own comments.²¹⁷ Expertly addressing this required full access to the archives which Pressac had scoured for his research. We are talking about veritable reams of documents, tens of thousands, in fact. Thoroughly reviewing and analyzing such mountains of documents took many years.

The first more-thorough revisionist response in the English language, written by Italian scholar Carlo Mattogno, was published in 1994.²¹⁸ Most subsequent revisionist publications on Auschwitz contained extensive discussions of Pressac's take on things, but an exhaustive discussion of Pressac's work – together with that of Lipstadt's own expert witness on Auschwitz, Robert van Pelt – appeared only in 2010,⁵ simply because the publisher who was supposed to issue the book much earlier had been prevented by the U.S. government at gun point from doing so (that's me having been deported and jailed in 2005).

Now to Dr. Lipstadt's summary. Here are her 14 points (pp. 226-230/255-259). Some address the same issue, so I have re-grouped them and kept them together:

- “An inventory of equipment installed in Crematorium III called for the installation of one gas door and fourteen showers. These two items were absolutely incompatible one with the other. A gas-tight door could only be used for a gas chamber. Why would a room that functioned as a shower room need a gas-tight door?”

Answer: More documents exist on the installation of real showers in that crematory, which Pressac overlooked.²¹⁹ There are many explanations for gas-tight doors, shutters and windows, one of them being that during the war all newly constructed

²¹⁷ He expanded the documentary basis of this work only slightly with his second book: *Les crématoires d'Auschwitz: la machinerie du meurtre de masse*, CNRS Éditions, Paris 1993 (2007).

²¹⁸ Carlo Mattogno, *Auschwitz: The End of a Legend. A Critique of Jean-Claude Pressac*, Institute for Historical Review, Costa Mesa, CA, 1994; revised in G. Rudolf (ed.), *op. cit.*, (note 201), pp. 131-212.

²¹⁹ C. Mattogno, *The Real Case...*, *op. cit.* (note 5), pp. 149-156.

basements in Germany had to be equipped as auxiliary air-raid shelters.²²⁰ I’ll discuss those gas-tight items in more detail later.

- “Pressac, not content with this simple proof that this was not a shower room, calculated the area covered by a single shower head. He used the genuine shower installations in the reception building as a guideline. On the basis of this calculation, Crematorium III, which had a floor space of 210



Carlo Mattogno, currently the most prolific and knowledgeable Holocaust scholar

square meters, should have had at least 115 shower heads, not fourteen.”

Answer: The original project called for 100 showers, but due to another dedicated shower building nearing completion (the so-called *Zentralsauna* with 50 showers), the project was downgraded and was located only in a small subsection of that basement.²¹⁹

- “On the inventory drawings, the water pipes are not connected to the showers themselves. Were these genuine showers the water pipes would have been connected.”

Answer: The inventory drawings date from March 1943, while the showers were done in May and June 1943.²¹⁹

- “In certain gas chambers the wooden bases to which the shower heads were attached are still visible in the ruins of the building. A functioning shower head would not have been connected to a wooden base.”

Answer: These wooden bases were included when the ceiling was poured in the winter of 1942/1943. They served to hold

²²⁰ See Samuel Crowell, *The Gas Chamber of Sherlock Holmes*, Nine-Banded Books, Charleston, WV, 2010; an older version of the main section of this book is online at codoh.com/library/document/606 (Sept. 4, 2016).

the lamps of the room. The showers were planned too late to have any wooden bases included in the ceiling.²¹⁹

- “In a letter of January 29, 1943, SS Captain Bischoff, head of the Auschwitz Waffen-SS and Police Central Construction Management, wrote to an SS major general in Berlin regarding the progress of work on Crematorium II. In his letter he referred to *Vergasungskeller* (gassing cellar). Butz and Faurisson tried to reinterpret the term *Vergasung*. Butz’s explanation was that it meant gas generation. Faurisson argued that it meant carburetion and that *Vergasungskeller* designated the room in the basement ‘where the ‘gaseous’ mixture to fuel the crematorium furnace was prepared.’ There are fundamental problems with this explanation. Not only is there a significant amount of documentation which refers to gassing but, more importantly, the cremation furnaces were coke fired and did not use gas generation.”

Answer: Another document was found speaking of a *Gaskeller* (gas cellar) with reference to the same room; Butz has changed his mind and assumes now that this morgue had as an auxiliary function that of an air-raid shelter, which also means gas-protection shelter.²²¹ Mattogno thinks that in addition to the showers, a makeshift delousing device was temporarily planned to be installed in that basement room.²²² Whatever explanation is correct here, Mattogno has demonstrated with a “ream of documents” that the morgues of the Auschwitz crematoria were in uninterrupted use as morgues, with tens or at times even hundreds of victims of typhus epidemics being moved into them every single day.²²³ There was simply no room for homicidal gasings next to those piles of corpses.

- “Pressac found a time sheet in which a civilian worker had written that a room in the western part of Crematorium IV was a ‘Gaskammer’ (gas chamber).”
- “On February 13, 1943, an order was placed by the Waffen-SS and Police Central Construction Management for twelve *gas-*

²²¹ A.R. Butz, *op. cit.* (note 107), pp. 471-482.

²²² C. Mattogno, *The Real Case...*, *op. cit.* (note 5), pp. 58-70.

²²³ Carlo Mattogno, “The Morgues of the Crematoria at Birkenau in the Light of Documents,” *The Revisionist*, Vol. 2, No. 3 (2004), pp. 271-294, codoh.com/library/document/1713 (Sept. 4, 2016).

dichten Türen (gas-tight doors) for Crematoria IV and V. [...] On February 28, according to the daily time sheets submitted by the civilian contractors, the gastight shutters were fitted (*Gasdichtefenster versetzten*) and installed. A time sheet of March 2, 1943, submitted by the same firm for work conducted on Crematorium IV, contained the following entry: ‘concrete floor in gas chamber.’”

Answer: “Gas chamber” (*Gaskammer*) was the standard term used for fumigation chambers.²²⁴ Mattogno shows “with a ream of documents” that sanitary installations were being installed in that crematorium, probably including showers.²²⁵ Hence this concerned yet another “gas chamber” for Zyklon B delousing. More important is what Lipstadt hides: the document about the 12 gastight doors states: “12 pcs. gas-tight doors ca. 30×40 cm.” These were the wooden shutters for the small windows equipped with iron grilles that rendered them useless for the introduction of Zyklon B (see Point 4.b).

– “A telegram of February 26, 1943, sent by an SS second lieutenant to one of the firms involved in the construction of the gas chambers, requested the immediate dispatch of ‘ten gas detectors.’ The detectors were to be used to check the efficiency of the ventilation system in the gas chamber.”

Answer: The firm approached for this by the Auschwitz Construction Office was the Topf Company which manufactured heating, cremation and other combustion devices. There is no proof that the Topf company was involved in constructing “gas chambers.” The German term used in that document is “*Gasprüfer*,” which is a technical term for devices measuring the carbon monoxide or carbon dioxide contents of combustion gases. Such devices were commonly installed in the flues of cremation furnaces to monitor proper air feeds for complete combustion. The Crematoria II and III had ten smoke flues, which matches the number of testers requested. Nothing in this

²²⁴ One of the most important papers published in that time was Franz Puntigam, Heinrich Breymesser, Erich Bernfus, *Blausäuregaskammern zur Fleckfieberabwehr*, Sonderveröffentlichung des Reichsarbeitsblattes, Berlin 1943; see G. Rudolf, *The Chemistry of Auschwitz*, *op. cit.*, note 104, pp. 86.

²²⁵ C. Mattogno, *The Real Case...*, *op. cit.* (note 5), pp. 175-180.

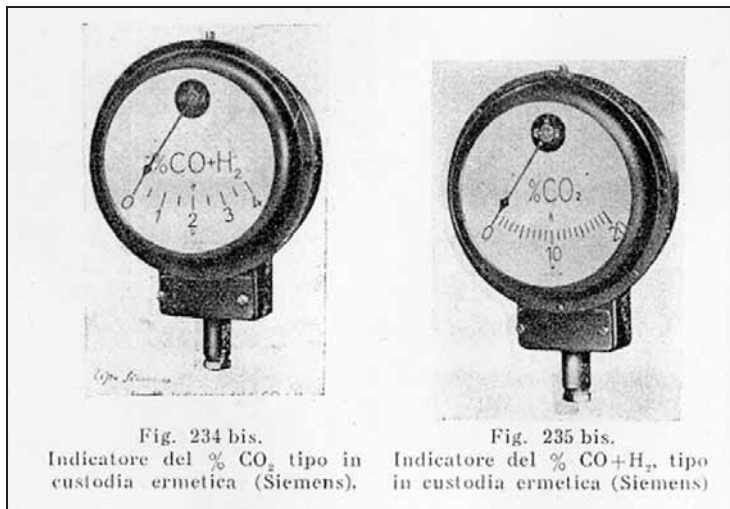
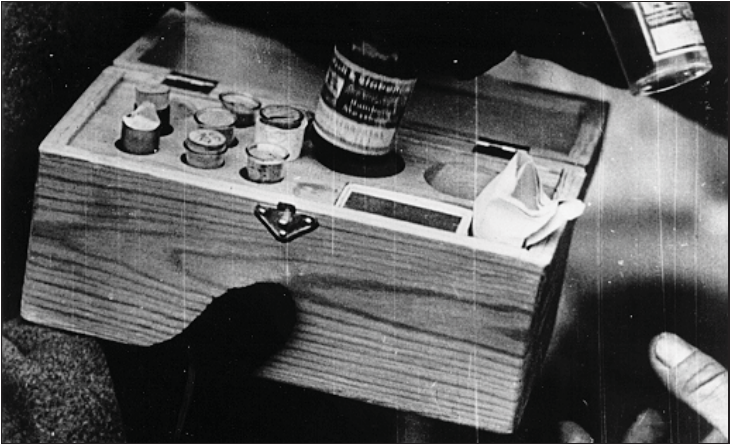


Photo of two gauges ("Anzeigegeräte") for gas testers ("Gasprüfer") by Siemens for CO_2 (right) and combined $\text{CO}+\text{H}_2$ content (left) in %. Alberto Cantagalli, Nozioni teorico-pratiche per i conduttori di caldaie e generatori di vapore, G. Lavagnolo Editore, Turin 1940, p. 308.

document indicates that this was used to "check the efficiency of the ventilation system in the gas chamber." That is Pressac's wild fantasy.

In contrast to that, test kits for HCN were called "residual gas indicating equipment for Zyklon" (*Gasrestnachweisgerät für Zyklon*). Due to continuous delousing activities, these chemical test kits also had to be available in the camp at all times by law. These were ordered and administrated by the garrison physician Eduard Wirths.

If that telegram had been about Zyklon B, then the wrong camp department – the Auschwitz Construction Office rather than the garrison physician – ordered it from the wrong company – Topf, which neither produced or sold them nor knew how to get them, rather than the company Tesch & Stabenow, which had been a supplier of the camp for years, delivering



Picture of a Zyklon testing kit as found by the Soviets in Auschwitz.
 Archive of the Auschwitz State Museum, Nr. neg 625.

Zyklon B, test kits and gas masks. So Lipstadt’s and Pressac’s claims make no sense at all.²²⁶

- “In a book containing the record of work carried out by the metal workshops for the construction and the maintenance of Birkenau Crematorium II, there is an order dated March 5, 1943, requesting the making of ‘one handle for a gas[tight] door.’”
- “The inventory of Crematorium II, prepared when the civil firm had completed the conversions on it, contained references to it being fitted with a *Gastür* and a *Gasdichttür* (gastight door).”
- “A letter of March 31, 1943, regarding Crematorium III spoke of it having a *Gastür*, a gas door. [...]”

Answer: As mentioned before (Point 4.a), the wooden doors manufactured in the camp were not suitable for homicidal gas chambers. Some cannot be associated with any particular structure, but all the rest of these documents can be shown to relate to fumigation chambers.²²⁷ Not a single one indicates they were

²²⁶ *Ibid.*, pp. 93-114; C. Mattogno, “The ‘Gas Testers’ of Auschwitz: Testing for Zyklon B Gas Residues · Documents – Missed and Misunderstood,” in: *The Revisionist*, Vol. 2, No. 2, (2004), pp. 140-154, codoh.com/library/document/1691 (Sept. 4, 2016).

²²⁷ C. Mattogno, *The Real Case...*, *op. cit.* (note 5), pp. 70-72, 149-151, 156f.

used for homicidal purposes. In addition, there is one document ordering "210 anchors for gastight doors,"²²⁸ which is enough for 105 doors – for what? For 105 homicidal gas chambers? The widespread use of the term "gastight" for wooden doors that were anything but gastight in a technical sense²²⁹ demonstrates that in Auschwitz any door protecting somewhat against a draft were labeled with that term.

- "A letter dated March 31, 1943, signed by SS Major Bischoff, contained a reference to an order of March 6, 1943, for a 'gas [tight] door' for Crematorium II. It was to be fitted with a rubberized sealing strip and a peephole for inspection. Why would a morgue or a disinfection chamber need a peephole?"

Answer: For safety reasons, German wartime regulations required the following:²³⁰

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

Pressac himself shows numerous photos of delousing-chamber doors from Auschwitz equipped with peepholes protected by metal grilles.²⁰⁶ Curiously, Pressac presents a photo of a wooden door – similar to what is shown in Point 4.a – which he claims served as a gastight door of a homicidal gas chamber but which has *no* peephole.²³¹ Of course this flimsy wooden door could not possibly have been used to lock up a panicking crowd. But the point here is that Pressac refutes his own hypothesis: Peep holes were completely innocuous.

- "In a letter of March 6, 1943, a civilian employee working on the construction of Crematorium II referred to modifying the air extraction system of 'Auskleidekeller [undressing cellar] II'. A normal morgue would have no use for such a facility. During March 1943 there were at least four additional references to 'Auskleidekeller.' It is telling that civilians who, according to

²²⁸ J.-C. Pressac, *Auschwitz*, op. cit. (note 180), p. 448 and photo 31 on p. 451.

²²⁹ See H.J. Nowak, W. Rademacher, op. cit. (note 213).

²³⁰ C. Mattogno, "Gas Testers," op. cit. (note 226) p. 152.

²³¹ J.-C. Pressac, *Auschwitz*, op. cit. (note 180), photo 26 on p. 425.

the deniers, had been brought to Birkenau in January 1943 to work on ‘underground morgues repeatedly referred not to morgues but to the ventilation of the ‘undressing cellars.’”

Answer: While Crematoria II was still under construction, the Auschwitz garrison physician requested in January 1943 that an undressing room (for clothed corpses) be included in the basement of the crematoria. Hence none had been planned so far, although homicidal planning is said to have been going on for months at that point in time.²³² Other documents prove moreover that the basement rooms of Crematorium II were being used already before the ventilation equipment had been installed – not for gassings, because that would have been impossible without the ventilation systems in place, but for storing corpses of the raging typhus epidemics. So that undressing room was used for stripping the infested clothing from the bodies of victims of the epidemic, plain and simple.

– “In the same letter the employee asked about the possibility of preheating the areas that would be used as the gas chamber. But a morgue should not be preheated. It should be kept cool. However, if the room were to function as a gas chamber, then the warmer the temperature the faster the Zyklon-B pellets would vaporize.”

Answer: First of all, the document speaks of a corpse cellar (*Leichenkeller*), not a gas chamber.²³³ Architectural literature states clearly that morgues need to be cool but prevented from freezing in the winter, for which a heating system is required.²³⁴ The preheating system was not installed, however, which Lipstadt neglects to mention.²³⁵

Basically all of the 14 points brought up by Dr. Lipstadt here are cases of what Dr. Butz called dual interpretation: utterly innocuous details are reinterpreted into criminal traces, even though the proper historical and documentary context refutes

²³² C. Mattogno, *The Real Case...*, *op. cit.* (note 5), pp. 72-80.

²³³ Archive of the Auschwitz State Museum, BW 30/25, p. 7.

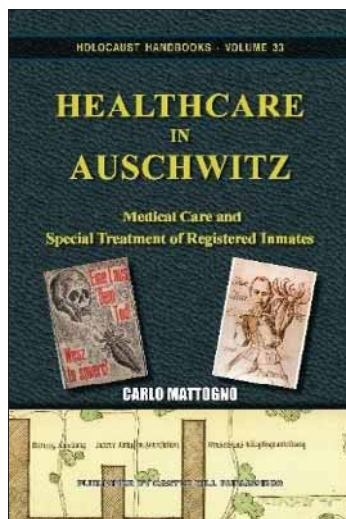
²³⁴ Ernst Neufert, *Bau-Entwurfslehre*, Bauwelt Verlag, Berlin 1938, p. 271. A copy of this book is in the Zentralbauleitung archive. RGVA, 502-2-87. Similar W. Heepke, *op. cit.* (note 200), p. 95.

²³⁵ C. Mattogno, *The Real Case...*, *op. cit.* (note 5), pp. 114-124.

such malicious misrepresentation. Such manipulations are possible only because the documents cited have been taken out of their context.

Ironically, and as mentioned earlier, it is Dr. Lipstadt who accuses revisionists of quoting documents out of context:

“Time need not be wasted in answering each and every one of the deniers’ contentions. It would be a never-ending effort to respond to arguments posed by those who [...] quote out of context, [...]” (p. 28/33)



When we look closer into that matter, however, it turns out that the only author she can quote to shore up her claims, Jean-Claude Pressac, is a master at this mendacious art. Yet contrary to what Dr. Lipstadt proclaims, setting the record straight is never a waste of time.

7. Auschwitz as Hospital Camp

Lipstadt writes on p. 229/259:

“The deniers also contended that Birkenau was designed to serve as a quarantine and hospital camp, not a death camp.”

She then tries to refute that with a flawed argument Pressac came up with based on his confused interpretation of a map of the Auschwitz camp.

Well, we have a surprise for Dr. Deborah: an entire monograph dedicated to *Healthcare in Auschwitz*, that not only shows Pressac’s mistakes but uses reams and reams and reams of documents to demonstrate beyond the shadow of a doubt that the Angel of Auschwitz, garrison physician Eduard Wirths, master of Zyklon B and all the gas chambers (to gas lice), was loved by his inmates who knew that, with his heroic struggle against SS oppression, typhus, and for better sanitation and medical facili-

ties for the inmates, he saved the lives of tens of thousands of them (see the cover illustration). See the cover depicted here.²³⁶

5.5. The Diary of Anne Frank

Lipstadt gets most indignant about revisionists challenging the authenticity of the *Diary of Anne Frank* (pp. 13, 118, 139, 151, 221, 229-232/16, 134, 156, 170, 250, 261-266).

This is the one topic where I have to agree with Dr. Lipstadt on finding this revisionist nagging discomfoting, and not because I think they are necessarily wrong with all of their claims. My objection to touching this topic lies in the fact that the framework of Anne Frank's story – even if it is a novel edited by her father, as revisionists claim – contains nothing profoundly false. Anne reports how she with her family and other Jews hid in Amsterdam during the war so as to escape deportation by the German occupying forces. She was finally discovered and deported to Auschwitz (which is, of course, not part of her diary).

Whatever the details of her account, this framework is true, and I cannot see anything morally wrong in this general story either. Countless Jews suffered a similar fate.

The fact that Anne Frank was not gassed at Auschwitz as a 15-year-old girl, but was regularly registered, that towards war's end she was transferred to Bergen-Belsen and died there of typhus, like many thousands of other Jews, does not contradict the revisionist thesis. On the contrary, the Anne Frank story supports it.

Insisting that *The Diary of Anne Frank* is not quite a proper diary and claiming it is a "forgery" leaves a bad taste, as if the revisionists wish to deny Anne Frank's tragic fate, which is an impression revisionists should not make. This is the reason why I side with Dr. Lipstadt here.

The only aspect illuminated by the Anne Frank "case" is the extent of the Holocaust industry which developed around this

²³⁶ Carlo Mattogno, *Healthcare in Auschwitz: Medical Care and Special Treatment of Registered Inmates*, Castle Hill Publishers, Uckfield 2016.

single tragic fate of World War II. But that is a different story entirely.

Conclusion

I have never read such shoddy “scholarship” in my life as in Dr. Lipstadt’s book. She clearly has neither understood what the principles and methods of science and scholarship are, nor has she any clue about the historical topics she is writing about. She misquotes, mistranslates, misrepresents, misinterprets, and makes a plethora of wild claims without backing them up with anything. No wonder she refuses to debate the revisionists, because with her shallow grounding she couldn’t.

Now I hand the microphone over to Dr. Lipstadt to proclaim the judgment in her own case, replacing what was meant to point at us revisionists with the real culprit:

“Mythical thinking and the force of the irrational have a strange and compelling allure for the educated and uneducated alike.” (p. 25/29)

“[T]here is a significant difference between reasoned dialogue and anti-intellectual pseudoscientific arguments. [Deborah Lipstadt has] failed to make the critical distinction between a conclusion, however outrageous it may be, that has been reached through reasonable inquiry and the use of standards of evidence, on the one hand, and ideological extremism that rejects anything that contradicts its preset conclusions, on the other.” (p. 25/29f.)

“[T]ruth has been the antithesis of [her] enterprise.” (p. 51/57)

“Jews [– Dr. Lipstadt included –] accuse those who question the existence of the Holocaust of being antisemites in order to silence them.” (p. 120/136)

“Given the way [she] handle[s] documents and data, it is clear that [she has] no interest in scholarship or reason.” (p. 206/232)

As quote earlier (Section 4.7., p. 137), Dr. Lipstadt insists that opinions “must be grounded in fact” in order to be recognized as such. If they are not grounded in facts, they ought to be dismissed, ignored or even suppressed as mere prejudices. I in-

dicated that this would backfire on her. As shown in particular in Chapter 5, her opinions are *not* grounded in facts but in misinformation. She evidently has little if any "respect" for "factual truth," which is a prerequisite for her to take opinions seriously as such. As she puts it herself:

"Freedom of opinion is a farce unless factual information is guaranteed and the facts themselves are not in dispute." (p. xv/xiv)

Dr. Lipstadt not only disputes many of the facts laid out in this study, which is her perfect right to do, but she ignores, hides, obstructs and distorts them. She is an enemy of factual information.

In addition, her book is primarily a dense collection of anti-scholarly *ad hominem* attacks focused on exposing the alleged motivations of those whose position she hates.

So what relevance has such a book?

"But on some level [U.S. historian Dr.] Carl Degler was right: [The revisionists'] motives are irrelevant." (p. 206/232)

And as an inescapable consequence, so is her book.

I lament the many trees which had to die for printing it, and the many minds, young and old, that have been warped and tormented by it.



Good job, Dr. Deborah!

Why?

How can it be that a person so incompetent, so fanatical and so anti-academic is one of the most revered professors of Holocaustology in the world?

Even though Dr. Lipstadt is “Dorot Professor of Modern Jewish History and Holocaust Studies,” Lipstadt is no more of a historian than a bachelor’s degree from City University of New York in American History would make her. Her MA and PhD are from Brandeis University, which is “a non-sectarian Jewish community-sponsored coeducational institution.” Dr. Lipstadt’s majors in those degrees are in Jewish History. Today, Dr. Lipstadt does not reside in Emory University’s History Department, but rather in its Religion Department.

“Jewish History” is *not* the history of Jews and others with whom they interacted. In his book *The Invention of the Jewish People*, Shlomo Sand clearly elucidates the differences between the subjects of Jewish History and history of the Jews:²³⁷

“The year *Galut* was published,^[238] there occurred an academic event that would determine the character of all future historiography in Israel. While it generally followed the European model of academe, the Hebrew University decided to create not one but two history departments: one named Department of Jewish History and Sociology; the other, Department of History.²³⁹ All the history departments of all the other universities in Israel followed suit—Jewish history was to be studied in isolation from the history of the gentiles, because the principles, tools, concepts and time frame of these studies were completely different.”

²³⁷ Shlomo Sand, *The Invention of the Jewish People*, Verso, London 2009, p. 102.

²³⁸ Yitzhak Baer, *Galut: On the Jewish Attitude to Exile*, Schocken Books, New York 1947.

²³⁹ See Ariel Rein, “History and Jewish History: Together or Separate? The Definition of Historical Studies at the Hebrew University, 1925-1935,” in Shaul Katz, Michael Heyd (eds.), *The History of the Hebrew University of Jerusalem: Origins and Beginnings*, Magnes, Jerusalem 1997 (in Hebrew), pp. 516-540 (Sand’s note).

What's Essential to Being Jewish?

% saying _____ is an essential part of what being Jewish means to them	NET Jewish	Jews by religion	Jews of no religion
	%	%	%
Remembering the Holocaust	73	76	60
Leading an ethical and moral life	69	73	55
Working for justice/equality	56	60	46
Being intellectually curious	49	51	42
Caring about Israel	43	49	23
Having good sense of humor	42	43	40
Being part of a Jewish community	28	33	10
Observing Jewish law	19	23	7
Eating traditional Jewish foods	14	16	9

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.E5a-i.

PEW RESEARCH CENTER

Here is how and why Brandeis has taught Jewish History during the 20th century:²⁴⁰

“Jewish educators mainly have been intent on inculcating positive Jewish identity in students by transmitting the rich legacy of the Jews, with the hope that Jewish cultural literacy, identification with past Jewish glories and travails, and strong Jewish pride, together will develop lasting Jewish affinities among the rising generation. As a result, Jewish history education has been a rather heavy-handed affair. When the American Jewish education enterprise was geared toward ‘identity and continuity’ as its primary outcomes, as was the case through the latter part of the 20th century, this approach to Jewish history instruction seemed perfectly reasonable to teachers and students alike. Teachers aimed stories about the founding and survival of the Jewish state, the destruction and rebirth of world Jewry, and the rags-to-riches origins of American Jewry, directly at their

²⁴⁰ Benjamin M. Jacobs, “Teaching and Learning Jewish History in the 21st Century: New Priorities and Opportunities,” Jewish Historical Understandings Project 5, The Jack, Joseph, and Mort Mandel Center for Studies in Jewish Education, Brandeis University, 2016, www.brandeis.edu/mandel/pdfs/JHU_Memo_Jacobs.pdf (Sept. 10, 2016).

students' *kishkes* [guts, metaphorically], and felt rewarded when these students made *Aliyah* [immigrated to Israel], proclaimed 'Never again,' and married Jewish classmates."

So the aim was not to investigate facts and learn the truth, but to inculcate Jewish identity. But what exactly is Jewish identity?

In 2013, the Pew Research Center conducted a major survey, *A Portrait of Jewish Americans*, among American Jews to ascertain various group characteristics and opinions.²⁴¹ In that study's Chapter 3, "Jewish Identity," a striking finding emerged that is of great interest in the present context: "Remembering the Holocaust" is the most important element of "being Jewish," more important even than "Observing Jewish law" and even "Caring about Israel," see the chart.

Considering this, it makes perfect sense that Dr. Lipstadt is "Dorot Professor of Modern Jewish History and Holocaust Studies." Since the Holocaust is the most important aspect of modern Jewish identity, Holocaust studies in turn are the most important instrument to inculcate that identity.

In other words: in such a context, both Jewish studies and Holocaust studies have little to do with determining facts and ascertaining the truth. They are primarily instruments to buttress Jewish identity.

Remember that Dr. Lipstadt is very hostile to any German professor trying to use German history to shore up German identity by putting the Holocaust in context or by downsizing or even radically revising it. This is so because Holocaust revisionism potentially threatens the main pillar of today's Jewish identity.

That's why.

²⁴¹ Pew Research Center's Religion & Public Life Project (ed.), *A Portrait of Jewish Americans: Findings from a Pew Research Center Survey of U.S. Jews*, Pew Research Center, Washington, D.C., 2013, www.pewforum.org/2013/10/01/jewish-american-beliefs-attitudes-culture-survey (Sept. 10, 2016).

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HOLOCAUST HANDBOOKS

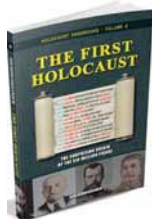
This ambitious, growing series addresses various aspects of the "Holocaust" of the WWII era. Most of them are based on decades of research from archives all over the world. They are heavily referenced. In contrast to most other works on this issue, the tomes of this series approach its topic with profound academic scrutiny and a critical attitude. Any Holocaust researcher ignoring this series will remain oblivious to some of the most important research in the field. These books are designed to both convince the common reader as well as academics. The following books have appeared so far, or are about to be released. Compare hardcopy and eBook prices at www.BOOKFINDER.COM.

SECTION ONE:

General Overviews of the Holocaust

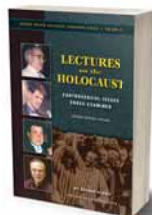
The First Holocaust. The Surprising Origin of the Six-Million Figure.

By Don Heddeshheimer. This compact but substantive study documents propaganda spread prior to, during and after the FIRST World War that claimed East European Jewry was on the brink of annihilation. The magic number of suffering and dying Jews was 6 million back then as well. The book details how these Jewish fundraising operations in America raised vast sums in the name of feeding suffering Polish and Russian Jews but actually funneled much of the money to Zionist and Communist groups. 3rd edition, 188 pages, b&w illustrations, bibliography, index. (#6)



Lectures on the Holocaust. Controversial Issues Cross Examined.

By Gernar Rudolf. Between 1992 and 2005 German scholar Gernar Rudolf lectured to various audiences about the Holocaust in the light of new findings. Rudolf's sometimes astounding facts and arguments fell on fertile soil among his listeners, as they were presented in a very sensitive and scholarly way. This book is the literary version of Rudolf's lectures, enriched with the most recent findings of historiography. Rudolf introduces the most important arguments for his findings, and his audience reacts with supportive, skeptical and also hostile questions. We believe this book is the best introduction into this taboo topic. Second edition, 500 pages, b&w illustrations, bibliography, index. (#15)



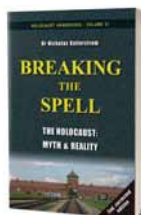
Breaking the Spell. The Holocaust, Myth & Reality.

By Nicholas Kollerstrom. In 1941, British Intelligence analysts cracked the German "Enigma" code. Hence, in 1942 and 1943, encrypted radio communications between German concentration camps and the Berlin headquarters were decrypted. The intercepted data refutes, the orthodox "Holocaust" narrative.



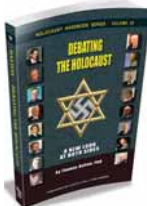
Pictured above are all of the scientific studies that comprise the series *Holocaust Handbooks* published thus far. More volumes and new editions are constantly in the works.

It reveals that the Germans were desperate to reduce the death rate in their labor camps, which was caused by catastrophic typhus epidemics. Dr. Kollerstrom, a science historian, has taken these intercepts and a wide array of mostly unchallenged corroborating evidence to show that "witness statements" supporting the human gas chamber narrative clearly clash with the available scientific data. Kollerstrom concludes that the history of the Nazi "Holocaust" has been written by the victors with ulterior motives. It is distorted, exaggerated and largely wrong. With a foreword by Prof. Dr. James Fetzer. 2nd edition, 257 pages, b&w illustrations, bibliography, index. (#31)



Debating the Holocaust. A New Look at Both Sides.

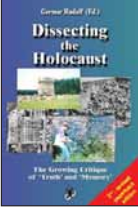
By Thomas Dalton. Mainstream historians insist that there cannot be, may not be a debate about the Holocaust. But ignoring it does not make this controversy go away. Traditional scholars admit that there was neither a budget, a plan, nor an order for the Holocaust; that the key camps have all but vanished, and so have any human remains; that material and unequivocal documentary evidence is absent; and that there are serious problems with survivor testimonies. Dalton juxtaposes the traditional Holocaust narrative with revisionist challenges and then analyzes the mainstream's responses to them. He re-



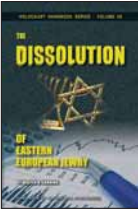


veals the weaknesses of both sides, while declaring revisionism the winner of the current state of the debate. 2nd, revised and expanded edition, 332 pages, b&w illustrations, bibliography, index. (#32)

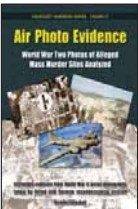
The Hoax of the Twentieth Century. The Case against the Presumed Extermination of European Jewry. By Arthur R. Butz. The first writer to analyze the entire Holocaust complex in a precise scientific manner. This book exhibits the overwhelming force of arguments accumulated by the mid-1970s. It continues to be a major historical reference work, frequently cited by prominent personalities. This edition has numerous supplements with new information gathered over the last 35 years. Fourth edition, 524 pages, b&w illustrations, bibliography, index. (#7)



Dissecting the Holocaust. The Growing Critique of 'Truth' and 'Memory.' Edited by Germar Rudolf. *Dissecting the Holocaust* applies state-of-the-art scientific technique and classic methods of detection to investigate the alleged murder of millions of Jews by Germans during World War II. In 22 contributions—each of some 30 pages—the 17 authors dissect generally accepted paradigms of the “Holocaust.” It reads as exciting as a crime novel: so many lies, forgeries and deceptions by politicians, historians and scientists are proven. This is the intellectual adventure of the 21st century. Be part of it! Second revised edition. 620 pages, b&w illustrations, bibliography, index. (#1)

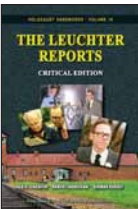


The Dissolution of Eastern European Jewry. By Walter N. Sanning. Six Million Jews died in the Holocaust. Sanning did not take that number at face value, but thoroughly explored European population developments and shifts mainly caused by emigration as well as deportations and evacuations conducted by both Nazis and the Soviets, among other things. The book is based mainly on Jewish, Zionist and mainstream sources. It concludes that a sizeable share of the Jews found missing during local censuses after the Second World War, which were so far counted as “Holocaust victims,” had either emigrated (mainly to Israel or the U.S.) or had been deported by Stalin to Siberian labor camps. 2nd, corrected edition, foreword by A.R. Butz, epilogue by Germar Rudolf containing important updates: 224 pages, b&w illustrations, bibliography (#29).

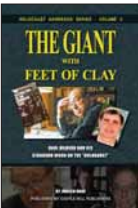


Air Photo Evidence: World War Two Photos of Alleged Mass Murder Sites Analyzed. By John C. Ball. During World War Two both German and Allied reconnaissance aircraft took countless air photos of places of tactical and strategic interest in Europe. These photos are prime evidence for the investigation of the Holocaust. Air photos of locations like Auschwitz, Majdanek, Treblinka, Babi Yar etc. permit an insight into what did or did not happen there. John Ball has unearthed many pertinent photos and has thoroughly analyzed them. This book is full of air photo reproductions and schematic drawings explaining them. According to the author, these images refute many of the atrocity claims made by witnesses in connection with events in the German sphere of influence. 3rd revised and expanded edition. Edited by Germar Rudolf; with a contribution by Carlo Mattogno. 168 pages, 8.5”x11”, b&w illustrations, bibliography, index (#27).

The Leuchter Reports: Critical Edition. By Fred Leuchter, Robert Faurisson and Germar Rudolf. Between 1988 and 1991, U.S. expert on execution technologies Fred Leuchter wrote four detailed reports addressing whether the Third Reich operated homicidal gas chambers. The first report on Auschwitz and Majdanek became world famous. Based on chemical analyses and various technical arguments, Leuchter concluded that the locations investigated “could not have then been, or now be, utilized or seriously considered to function as execution gas chambers.” 4th edition, 252 pages, b&w illustrations. (#16)



The Giant with Feet of Clay: Raul Hilberg and His Standard Work on the 'Holocaust.' By Jürgen Graf. Raul Hilberg's major work *The Destruction of European Jewry* is an orthodox standard work on the Holocaust. But what evidence does Hilberg provide to back his thesis that there was a German plan to exterminate Jews, carried out mainly in gas chambers? Jürgen Graf applies the methods of critical analysis to Hilberg's evidence and examines the results in light of modern historiography. The results of Graf's critical analysis are devastating for Hilberg. 2nd, corrected edition, 139 pages, b&w illustrations, bibliography, index. (#3)



Jewish Emigration from the Third Reich. By Ingrid Weckert. Current historical writings about the Third Reich claim state it was difficult for Jews to flee from Nazi persecution. The truth is that Jewish emigration was welcomed by the German authori-

ties. Emigration was not some kind of wild flight, but rather a lawfully determined and regulated matter. Weckert's booklet elucidates the emigration process in law and policy. She shows that German and Jewish authorities worked closely together. Jews interested in emigrating received detailed advice and offers of help from both sides. 2nd ed., 130 pages, index. (#12)

Inside the Gas Chambers: The Extermination of Mainstream Holocaust Historiography. By Carlo Mattogno. Neither increased media propaganda or political pressure nor judicial persecution can stifle revisionism. Hence, in early 2011, the Holocaust Orthodoxy published a 400 pp. book (in German) claiming to refute "revisionist propaganda," trying again to prove "once and for all" that there were homicidal gas chambers at the camps of Dachau, Natzweiler, Sachsenhausen, Mauthausen, Ravensbrück, Neuengamme, Stutthof... you name them. Mattogno shows with his detailed analysis of this work of propaganda that mainstream Holocaust hagiography is beating around the bush rather than addressing revisionist research results. He exposes their myths, distortions and lies. 2nd edition, 280 pages, b&w illustrations, bibliography, index. (#25)

SECTION TWO: Books on Specific Camps

Treblinka: Extermination Camp or Transit Camp? By Carlo Mattogno and Jürgen Graf. It is alleged that at Treblinka in East Poland between 700,000 and 3,000,000 persons were murdered in 1942 and 1943. The weapons used were said to have been stationary and/or mobile gas chambers, fast-acting or slow-acting poison gas, unslaked lime, superheated steam, electricity, diesel exhaust fumes etc. Holocaust historians alleged that bodies were piled as high as multi-storied buildings and burned without a trace, using little or no fuel at all. Graf and Mattogno have now analyzed the origins, logic and technical feasibility of the official version of Treblinka. On the basis of numerous documents they reveal Treblinka's true identity as a mere transit camp. 2nd edition, 372 pages, b&w illustrations, bibliography, index. (#8)

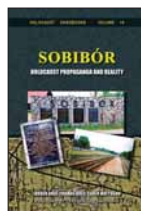
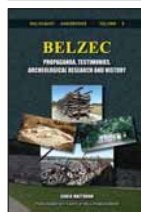
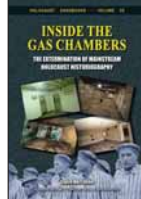
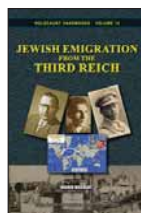
Belzec in Propaganda, Testimonies, Archeological Research and History. By Carlo Mattogno. Witnesses report that between 600,000 and 3 million Jews were murdered in the Belzec camp, located in Poland. Various murder weapons are claimed to have been used: diesel gas; unslaked lime in

trains; high voltage; vacuum chambers; etc. The corpses were incinerated on huge pyres without leaving a trace. For those who know the stories about Treblinka this sounds familiar. Thus the author has restricted this study to the aspects which are new compared to Treblinka. In contrast to Treblinka, forensic drillings and excavations were performed at Belzec, the results of which are critically reviewed. 142 pages, b&w illustrations, bibliography, index. (#9)

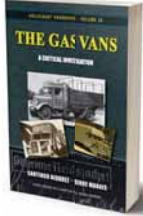
Sobibor: Holocaust Propaganda and Reality. By Jürgen Graf, Thomas Kues and Carlo Mattogno. Between 25,000 and 2 million Jews are said to have been killed in gas chambers in the Sobibor camp in Poland. The corpses were allegedly buried in mass graves and later incinerated on pyres. This book investigates these claims and shows that they are based on the selective use of contradictory eyewitness testimony. Archeological surveys of the camp in 2000-2001 are analyzed, with fatal results for the extermination camp hypothesis. The book also documents the general National Socialist policy toward Jews, which never included a genocidal "final solution." 442 pages, b&w illustrations, bibliography, index. (#19)

The "Extermination Camps" of "Aktion Reinhardt". By Jürgen Graf, Thomas Kues and Carlo Mattogno. In late 2011, several members of the exterminationist *Holocaust Controversies* blog published a study which claims to refute three of our authors' monographs on the camps Belzec, Sobibor and Treblinka (see previous three entries). This tome is their point-by-point response, which makes "mince-meat" out of the bloggers' attempt at refutation. It requires familiarity with the above-mentioned books and constitutes a comprehensive update and expansion of their themes. 2nd edition, two volumes, total of 1396 pages, illustrations, bibliography. (#28)

Chelmno: A Camp in History & Propaganda. By Carlo Mattogno. The world's premier holocaust scholar focuses his microscope on the death camp located in Poland. It was at Chelmno that huge masses of prisoners—as many as 1.3 million—were allegedly rounded up and killed. His book challenges the conventional wisdom of what went on inside Chelmno. Eyewitness statements, forensics reports, coroners' reports, excavations, crematoria, building plans, U.S. reports, German documents, evacuation efforts, mobile gas vans for homicidal purposes—all are discussed. 2nd ed., 188 pages, indexed, illustrated, bibliography. (#23)



The Gas Vans: A Critical Investigation. (A perfect companion to the Chelmo book.) By Santiago Alvarez and Pierre Marais. It is alleged that the Nazis used mobile gas chambers to exterminate 700,000 people. Up until 2011, no thorough monograph had appeared on the topic. Santiago Alvarez has remedied the situation. Are witness statements reliable? Are documents genuine? Where are the murder weapons? Could they have operated as claimed? Where are the corpses? Alvarez has scrutinized all known wartime documents, photos and witness statements on this topic, and has examined the claims made by the mainstream. 398 pages, b&w illustrations, bibliography, index. (#26)



Concentration Camp Majdanek. A Historical and Technical Study. By Carlo Mattogno and Jürgen Graf. Little research had been directed toward Concentration Camp Majdanek in central Poland, even though it is claimed that up to a million Jews were murdered there. The only information available is discredited Polish Communist propaganda. This glaring research gap has finally been filled. After exhaustive research of primary sources, Mattogno and Graf created a monumental study which expertly dissects and repudiates the myth of homicidal gas chambers at Majdanek. They also critically investigated the legend of mass executions of Jews in tank trenches ("Operation Harvest Festival") and prove them groundless. The authors' investigations lead to unambiguous conclusions about the camp which are radically different from the official theses. Again they have produced a standard and methodical investigative work, which authentic historiography cannot ignore. Third edition, 358 pages, b&w illustrations, bibliography, index. (#5)

Concentration Camp Stutthof and Its Function in National Socialist Jewish Policy. By Carlo Mattogno and Jürgen Graf. The Stutthof camp in Prussia has never before been scientifically investigated by traditional historians, who claim nonetheless that Stutthof served as a 'makeshift' extermination camp in 1944. Based mainly on archival resources, this study thoroughly debunks this view and shows that Stutthof was in fact a center for the organization of German forced labor to-

ward the end of World War II. Fourth edition, 170 pages, b&w illustrations, bibliography, index. (#4)

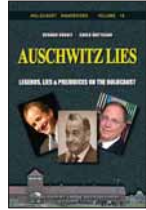
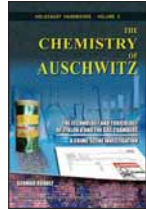
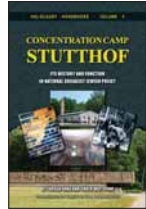
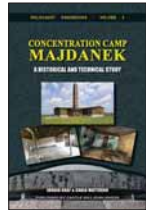
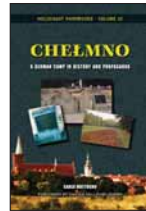
SECTION THREE: Auschwitz Studies

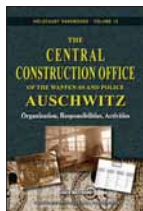
The Real Case of Auschwitz: Robert van Pelt's Evidence from the Irving Trial Critically Reviewed. By Carlo Mattogno. Prof. Robert van Pelt is considered one of the best mainstream experts on Auschwitz and has been called upon several times in holocaust court cases. His work is cited by many to prove the holocaust happened as mainstream scholars insist. This book is a scholarly response to Prof. van Pelt—and Jean-Claude Pressac. It shows that their studies are heavily flawed. This is a book of prime political and scholarly importance to those looking for the truth about Auschwitz. 2nd edition, 758 pages, b&w illustrations, glossary, bibliography, index. (#22)

Auschwitz: Plain Facts—A Response to Jean-Claude Pressac. Edited by Germar Rudolf. French pharmacist Jean-Claude Pressac tried to refute revisionist findings with the "technical" method. For this he was praised by the mainstream, and they proclaimed victory over the "revisionists." In *Auschwitz: Plain Facts*, Pressac's works and claims are debunked. 2nd ed., 226 pages, b&w illustrations, glossary bibliography, index. (#14)

The Chemistry of Auschwitz, The Technology and Toxicology of Zyklon B and the Gas Chambers — A Crime Scene Investigation. By Germar Rudolf. First, this study subjects the claimed chemical slaughterhouses of Auschwitz to a thorough forensic examination. Next, it analyzes the murder weapon, the poison gas Zyklon B, to determine how this substance operated, and what traces, if any, it might have left where it was employed. The results are convincing to the open-minded, but scandalous to the dogmatic reader. To which side do you belong? Third edition, 442 pages, more than 120 color and almost 100 b&w illustrations, bibliography, index. (#2)

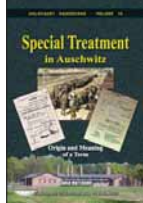
Auschwitz Lies: Legends, Lies and Prejudices on the Holocaust. By Carlo Mattogno and Germar Rudolf. The fallacious research and alleged "refutation" of Revisionist scholars by French biochemist G. Wellers, Polish Prof. J. Markiewicz, chemist Dr. Richard Green, Profs. Zimmerman, M. Shermer and A. Grobman, as well as researchers Keren, McCarthy and Mazal, are exposed for what they are:



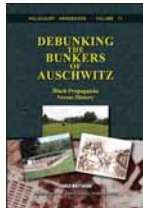


blatant and easily exposed political lies created to ostracize dissident historians. In this book, facts beat propaganda once again. Third edition, 398 pages, b&w illustrations, index. (#18)

Auschwitz: The Central Construction Office. By Carlo Mattogno. Based upon mostly unpublished German wartime documents, this study describes the history, organization, tasks and procedures of the Central Construction Office of the Waffen-SS and Auschwitz Police. Despite a huge public interest in the camp, next to nothing was really known about this office, which was responsible for the planning and construction of the Auschwitz camp complex, including the crematories which are said to have contained the “gas chambers.” 2nd ed., 188 pages, b&w illustrations, glossary, index. (#13)



Garrison and Headquarters Orders of the Auschwitz Camp. By C. Mattogno. A large number of all the orders ever issued by the various commanders of the infamous Auschwitz camp have been preserved. They reveal the true nature of the camp with all its daily events. There is not a trace in these orders pointing at anything sinister going on in this camp. Quite to the contrary, many orders are in clear and insurmountable contradiction to claims that prisoners were mass murdered. This is a selection of the most pertinent of these orders together with comments putting them into their proper historical context. (Scheduled for early 2018; #34)



Special Treatment in Auschwitz: Origin and Meaning of a Term. By Carlo Mattogno. When appearing in German wartime documents, terms like “special treatment,” “special action,” and others have been interpreted as code words for mass murder. But that is not always true. This study focuses on documents about Auschwitz, showing that, while “special” had many different meanings, not a single one meant “execution.” Hence the practice of deciphering an alleged “code language” by assigning homicidal meaning to harmless documents – a key component of mainstream historiography – is untenable. Second edition, 166 pages, b&w illustrations, bibliography, index. (#10)



Auschwitz: Crematorium I and the Alleged Homicidal Gassings. By Carlo Mattogno. The morgue of Crematorium I in Auschwitz is said to be the first homicidal gas chamber there. This study investigates all statements by witnesses and analyzes hundreds of wartime documents to accurately write a history of that building. Mattogno proves that its morgue was never a homicidal gas chamber, nor could it have worked as such. Second edition, 152 pages, b&w illustrations, bibliography, index. (#21)



Auschwitz: Open Air Incinerations. By Carlo Mattogno. Hundreds of thousands of corpses of murder victims are claimed to have been incinerated in deep ditches in the Auschwitz concentration camp. This book examines



sure to improve the inmates’ health and thus ability to work in Germany’s armaments industry. This, after all, was the only thing the Auschwitz authorities were really interested in due to orders from the highest levels of the German government. 398 pages, b&w illustrations, bibliography, index. (2016; #33)

Debunking the Bunkers of Auschwitz: Black Propaganda vs. History. By Carlo Mattogno. The bunkers at Auschwitz are claimed to have been the first homicidal gas chambers at Auschwitz specifically equipped for this purpose. With the help of original German wartime files as well as revealing air photos taken by Allied reconnaissance aircraft in 1944, this study shows that these homicidal “bunkers” never existed, how the rumors about them evolved as black propaganda created by resistance groups in the camp, and how this propaganda was transformed into a false reality. Second edition, 292 pages, b&w illustrations, bibliography, index. (#11)

Auschwitz: The First Gassing—Rumor and Reality. By Carlo Mattogno. The first gassing in Auschwitz is claimed to have occurred on Sept. 3, 1941, in a basement room. The accounts reporting it are the archetypes for all later gassing accounts. This study analyzes all available sources about this alleged event. It shows that these sources contradict each other in location, date, preparations, victims etc, rendering it impossible to extract a consistent story. Original wartime documents inflict a final blow to this legend and prove without a shadow of a doubt that this legendary event never happened. Third edition, 190 pages, b&w illustrations, bibliography, index. (#20)

Auschwitz: Crematorium I and the Alleged Homicidal Gassings. By Carlo Mattogno. The morgue of Crematorium I in Auschwitz is said to be the first homicidal gas chamber there. This study investigates all statements by witnesses and analyzes hundreds of wartime documents to accurately write a history of that building. Mattogno proves that its morgue was never a homicidal gas chamber, nor could it have worked as such. Second edition, 152 pages, b&w illustrations, bibliography, index. (#21)

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the many testimonies regarding these incinerations and establishes whether these claims were even possible. Using aerial photographs, physical evidence and wartime documents, the author shows that these claims are fiction. A new Appendix contains 3 papers on groundwater at Auschwitz and cattle mass burnings. A must read. 2nd ed., 202 pages, b&w illustrations, bibliography, index. (#17)

The Cremation Furnaces of Auschwitz. By Carlo Mattogno & Franco Deana. An exhaustive study of the history and technology of cremation in general and of the cremation furnaces of Auschwitz in particular. On a vast base of technical literature, extant wartime documents and material traces, the authors can establish the true nature and capacity of the Auschwitz cremation furnaces. They show that these devices were cheaper versions than what was usually produced, and that their capacity to cremate corpses was lower than normal, too. They reveal that the Auschwitz cremation furnaces were not monstrous super ovens but rather inferior make-shift devices. 3 vols., 1198 pages, b&w and color illustrations (vols 2 & 3), bibliography, index, glossary. (#24)

Curated Lies: The Auschwitz Museum's Misrepresentations, Distortions and Deceptions. By Carlo Mattogno. Revisionist research results have put the Polish Auschwitz Museum under enormous pressure to answer this challenge. They've answered. This book analyzes their answer and reveals the appallingly mendacious attitude of the Auschwitz Museum authorities when presenting documents from their archives. With a contribution by Eric Hunt on the Auschwitz Museum's misrepresentations of its most valued asset, the "gas chamber" in the Main Camp. 248 pages, b&w illustrations, bibliography, index. (#38)

SECTION FOUR Witness Critique

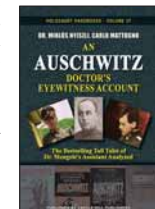
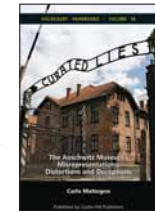
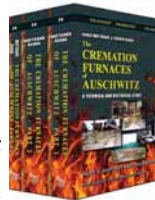
Holocaust High Priest: Elie Wiesel, Night, the Memory Cult, and the Rise of Revisionism. By Warren B. Rutledge. The first unauthorized biography of Wiesel exposes both his personal deceptions and the whole myth of "the six million." It shows how Zionist control has allowed Wiesel and his fellow extremists to force leaders of many

nations, the U.N. and even popes to genuflect before Wiesel as symbolic acts of subordination to World Jewry, while at the same time forcing school children to submit to Holocaust brainwashing. 468 pages, b&w illust., bibliography, index. (#30)

Auschwitz: Confessions and Testimonies. By Jürgen Graf. The traditional narrative of what transpired at the infamous Auschwitz camp during WWII rests almost exclusively on witness testimony from former inmates as well as erstwhile camp officials. This study critically scrutinizes the 40 most important of these witness statements by checking them for internal coherence, and by comparing them with one another as well as with other evidence such as wartime documents, air photos, forensic research results, and material traces. The result is devastating for the traditional narrative. (Scheduled for late 2017; #36)

Commandant of Auschwitz: Rudolf Höss, His Torture and His Forced Confessions. By Rudolf Höss & Carlo Mattogno. When Rudolf Höss was in charge at Auschwitz, the mass extermination of Jews in gas chambers is said to have been launched and carried out. He confessed this in numerous postwar depositions. Hence Höss's testimony is the most convincing of all. But what traditional sources usually do not reveal is that Höss was severely tortured to coerce him to "confess," and that his various statements are not only contradictory but also full of historically and physically impossible, even absurd claims. This study expertly analyzes Höss's various confessions and lays them all open for everyone to see the ugly truth. (Scheduled for summer 2017; #35)

An Auschwitz Doctor's Eyewitness Account: The Tall Tales of Dr. Mengele's Assistant Analyzed. By Miklos Nyiszli & Carlo Mattogno. Nyiszli, a Hungarian Jew who studied medicine in Germany before the war, ended up at Auschwitz in 1944 as Dr. Mengele's assistant. After the war he wrote an account of what he claimed to have experienced. To this day some traditional historians take his accounts seriously, while others accept that it is a grotesque collection of lies and exaggerations. This study analyzes Nyiszli's novel and skillfully separates truth from fabulous fabrication. (Scheduled for spring 2017; #37)



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