

Antisemitism and the Denial of the Holocaust

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ABSTRACT

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The alleged age-old distorted concepts of the Jews influenced the modern western European world whose ideals to a return to the simplicity and purity of the German folk, culminated in the rise and establishment of the Third Reich. Catalysts included the Protocols of the Elders of Zion, which alleged a world conspiracy by Jews, as well as earlier and later pseudo-philosophical and historical works. Influenced by various pseudo-historians and thinkers, the Nazi final solution manifested itself in the Holocaust.

Whilst the revelation of the Holocaust and its horrors shocked most of the world and was a major psychological criteria in the decision to establish and aid the State of Israel, a growing and virulent facet of antisemitism has evolved to claim that the Holocaust is a myth and that the allegations thereof are merely continued expressions of the age-old concepts which they hold of the Jew.

Antisemitic publications together with individual proponents of this theory are seen to allege that there was no extermination policy towards Jews, that there were far less than six million deaths, that the concentration camps and gas chambers were not used for extermination purposes, and that the war crime trials' proceedings and convictions were founded on faked documentations and forced confessions to

discredit the Jewish tragedy and to exonerate the Germans.

The philosophies of the denialists are seen to develop into the anti-Zionist and anti-Israel positions with the allegations that the State of Israel was created and is supported by the Holocaust hoax. This denialism can be seen as a modern day reflection and repetition of the antisemitic posture which denies the Jews its peoplehood, religion, state and existence.

In dedication to the six million martyrs who remain in our memory and whose deaths will never be forgiven or forgotten.

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INTRODUCTION

Recently, in some countries, a small but increasingly vocal group has suggested that the slaughter of six million Jews never happened. Proponents of this argument can be found in Canada, the United States of America, and in other major western countries; they claim that the Holocaust was a myth, a hoax and a fraud.

Rather than disregarding this argument as total madness, I would like to offer some hypotheses with respect to this claim. Essentially, their claims may be classified as manifestations of antisemitism, vestiges of the age-old Christian antipathy towards Jews, as well as excesses or a perversion of nationalism.

The youngest first-hand witnesses of World War II are now in their late forties or early fifties, as the events linked to the Holocaust occurred before the majority of people alive today were born. In this post-war generation, the Holocaust is just a part of written history, and we are now in a period where historical accounts outweigh and supersede living memories of the Holocaust.

As the Holocaust becomes just another historical event, it has begun to lose its special, awesome status as the ultimate existential horror. As it becomes an "in-topic" of discussion, it becomes more vulnerable to co-optation and indifference. In many countries, there has been an increased interest in books, films and other media presentations on the Holocaust and the Jews; this interest, however, has been paralleled by a resurgence of sales of neo-Nazi paraphernalia contributing to a clear

renewal of Nazi symbolism.

Against this background of increased discourse and increased popularization of the Holocaust is a phenomenon which has become more visible. This is the rise of "revisionist history." Since 1964, in various countries, a few people, at first publishing anonymously, have claimed that the Holocaust never took place. History needs to be revised, they claim, to counteract the "exterminationist version" of history, as the revisionists call those writings which describe the Holocaust in terms of six million or more victims. I employ both terms "denialists" and "revisionists" synonymously.

The transformation of this event is not occurring naturally as with other historical experiences; it is accelerated by antisemitic proponents. One could easily postulate that the same motives which resulted in the Holocaust are also among those causing it to be falsified and forgotten, and it is impossible to protect the Final Solution from the curiosity and perversions of the human imagination. The fact that certain people want to shuffle these patterns about and assert new patterns with them is an offense to the Jewish experience.

It is certainly true that most of the continuing flow of Holocaust literature is serious and careful, attentive to the mass of first-hand documentation that records, not only what took place, but, in some cases, the personal agony of the experience of the Holocaust. On the whole, intelligent writers are endeavouring to assimilate and make sense of the worst scene in human history. However, the denialists' claim that the Holocaust never took place, that the killers did not kill, that the victims did not perish, and that the life of a concentration camp prisoner was mundane, is a profanity. If the Holocaust could be

cosmeticized, discredited and underestimated, it may therefore be more easily repeated, Jewish consciousness could be eroded, and the remaining guilty may be offered, in their own lifetimes, a milder and more benign judgment of their acts and participation.

This work falls into three divisions. Part I depicts an overview of the evolution which engendered historical bases for the denialists. It develops the basic theme of the work, showing permutations of the denialists' theses. Part II illustrates the theme by focussing on the philosophies of the denialists together with an examination of the literature and publications which are manifest therefrom. Part III is a concluding chapter with some thoughts on the common threads of denialism and antisemitism, including references to anti-Zionism and anti-Israel philosophies.

Such a phenomenon as the denial of the Holocaust has, to my knowledge, not been studied in depth before in Canada. My studies and research in Montreal, Ottawa, Jerusalem and Tel Aviv have indicated that there have been only scattered references to "revisionist history," mainly in South Africa, although most recently newspaper articles dealing with the denial of the Holocaust have begun to appear. No significant work seems to have been carried out in North America where such great studies pertaining to the Jewish experience are produced in copious quantities. It behooved me in the culmination of my studies to redress this gap in some small but meaningful way.

CHAPTER I

THE DENIALISTS AND THEIR BREEDING GROUNDS

Antisemitic Antecedents and Pre-Holocaust Proponents

Antisemitism is a complex phenomenon; it has religious, national, economic, social and political aspects as well as causes. It varies from age to age, from country to country, from one type of social and economic order to another, and is shaped by the length of the historical road that the Jews and their host peoples have travelled.

In Roman times, the Jews were viewed with suspicion because their strict monotheism made no concessions to the deification of the emperors and their rites. To Christians, the Jews were an obstinate people who had refused to recognize Jesus as the promised Messiah and were burdened with the guilt of deicide.¹ Jesus himself, according to the Gospel of John (8: 42-45), had declared them to be sinful and unregenerate. Accusations against Jews became fixed through repetition, and the Gospels were repeated through Jerome, St. John Crysostom and others that the Jews were partners with and slaves of the devil.²

The exclusivity of the Jews during the Middle Ages and their living in closed communities made them the object of superstitious fear. It was widely believed that obscene practices and ritual murder were a normal feature of their religious observances, that they were poisoners of wells, and that their demonic powers enabled them to call down pestilence and tempests upon their Christian neighbours. In time of

calamity, Jews became the victims of mob violence.

The coming of the Reformation seemed to lead to an increase of intolerance towards the Jews. Martin Luther, at first believing that the Jews would respond positively to the new dispensation and thereby would embrace Christianity, became enraged when they were unresponsive. He declared:

If they (the Jews) could kill us all, they would gladly do so, aye, and often do it, especially those who profess to be physicians. They know all that is known about medicine in Germany; they can give poison to a man of which he will die in an hour or in ten or twenty years

The Age of Enlightenment in the 17th century and early 18th century produced a spirit of rationalism and a desire to improve the human condition based upon the application of the rule of reason to all ideas that dominated men's minds. The emergence of the Freemasons and the entry of Jews into European society took place almost simultaneously. The mind of 18th century man could no longer tolerate the rigid division of society, and therefore proceeded to found lodges open to members of all groups. The emancipated Jew now had acquired a new defender and was welcomed into Freemasonry and thereby into the surrounding society.

However innocent of subversive political action the Freemasons may have been originally, the fact that the lodges were secret societies promoted conspiracy fantasies amongst the opponents of Freemasonry who considered that this type of secret organization could be used or adapted for subversive or nationalist ends.

However, it was not until the end of the 18th century that the Age of Enlightenment produced the dark shadow of world conspiracy. In 1797, the Abbé Barruel in Memoire Pour Servir à l'Histoire du Jacobinism, and in 1798, John Robison in Proofs of a Conspiracy Carried On in the

Secret Meeting of Freemasons, Illuminati and Reading Societies, propounded the theory that the French Revolution was the climax of a long-lived conspiracy for world domination based upon secret societies dating back to the Order of Templars.⁴

Although Freemasonry began as a forward looking rational movement, it developed a mystical pseudo-history which sought to justify its present activities as a continuance of an ancient esoteric Gnosis dating back to the building of the Temple of Solomon. This ideal would have caused little damage as the myth-history of an open society, but as the secret doctrine of initiates, it encouraged the uninitiated to believe almost anything -- even the existence of secret domination of Freemasonry by a Jewish plan.⁵

The Jewish-Freemason combination, viewed as the arch enemy of Christianity, did not emerge in a vacuum. There was an awareness of the historical and theological tradition of Jews being burdened with guilt, and in Catholic countries especially, the indictment was levelled against the Freemasons. Groups and individuals were caught up in the anti-Jewish animosity or the anti-Masonic struggle with varying intensity, but what was common to all was their readiness to heap the responsibility for the unrest of the times on some identifiable scapegoat. The outcome of the process was that Freemasonry was depicted as the source that was responsible for the destruction of law and order as well as an end result of a Jewish conspiracy to accomplish this evil aim.⁶

The myth of the Jewish world conspiracy represented a modern adaptation of the Jew possessed with limitless powers for evil. At its heart lies the belief that Jews -- all Jews everywhere -- form a conspiratorial body set on ruining and then dominating the rest of mankind.

This belief is a modernized version of the medieval view of Jews as sorcerers employed by Satan for the spiritual and physical ruination of Christendom.⁷

According to the myth, there exists a secret Jewish government which, through a world-wide network of camouflaged agencies and organizations, controls political parties and governments, the press, public opinion, banks and economic development. The secret government is supposed to be doing this in pursuance to an age-old plan with the single aim of achieving Jewish domination over the entire world, and it is supposedly near to achieving this.⁸

The myth of the Jewish world conspiracy was propounded in the forgery known as The Protocols of the Elders of Zion. It was made to seem the textbook of a Jewish conspiracy to conquer the world, and became a most important item in a large collection of antisemitic books and pamphlets, as well as the engendering catalyst to the outpouring of antisemitic philosophies even to this day.

The Protocols of the Elders of Zion consists of lectures and notes of lectures in which a member of a secret Jewish government known as the Elders of Zion is supposed to expound a plot for Jewish domination. The argument consists of three main themes: (1) a critique of liberalism, (2) analysis of various methods by which world domination is to be achieved by Jews, and (3) the description of the world state which is to be established again. It alleges that, over the centuries, a plot has been in operation to place all political power firmly in the hands of those who are qualified to use it properly, and that means in the hands of the Elders of Zion. It stressed that before the Elders can establish their rule over the whole world, the existing gentile states which are

already seriously undermined must be finally abolished.' Within each state, authority must be discredited, and Freemasonry and all secret societies must be penetrated. As for international affairs, it declared that the relations between states are to be dishevelled; national differences are to be emphasized until international understanding becomes impossible. The Elders' goal is allegedly the Messianic Age, when the whole world would be united in a single religion, Judaism, and will be ruled by a Jewish sovereign from the House of David, which Age is to be divinely ordained, for God has chosen the Jews to dominate the world.

The earliest versions of The Protocols of the Elders of Zion emerged in Russia, and it was transported into the Western world in 1920, very quickly being translated into all major international languages. In fact, in the 1920's, the Protocols became the most widely distributed book in the world after the Bible.

The drive behind this widespread distribution of the Protocols came from certain anti-Marxist Russian refugees, and copies in various languages circulated among the delegates and governments of the Peace Conference of Versailles. The aim of this manoeuvre was to persuade the governments of various powers to continue and intensify their armed intervention against Soviet Russia. The object was to make it seem that the Russian Revolution was simply the result of a Jewish plot -- the plot described in the Protocols.

The appeal of the Protocols can be understood against the background of World War I and the Russian Revolution, which two events caused such widespread disorientation that people had to find some explanations and justifications of their perception of the state of the world; many people

found this in the hypothesis of a vast and practically omnipotent Jewish conspiracy.

In 1920, in Great Britain, The Morning Post of London published a series of eighteen articles expounding the full meaning of the Protocols, announcing that the conspiracy against civilization did not finish with the defeat of Germany. At the head of the whole world conspiracy were the Jews, and The Morning Post stated that the fundamental object of this formidable sect was the destruction of Christianity and of all religions except Judaism. Moreover, the staid Spectator recommended that a Royal Commission be appointed to enquire into the question of whether British Jews were, in fact, part of a world-wide conspiracy under Jewish leadership.

In the United States, from May to December, 1920, Henry Ford's newspaper, The Dearborn Independent, published a long series of articles in a book called The International Jew -- The World's Foremost Problem. Half a million copies of this publication were put into circulation in the United States, and it was translated into German, Russian and Spanish, becoming, in due course, a stock item for propaganda. The International Jew probably did more than any other work to launch the Protocols and to make them world famous; the Protocols had thus become a staple of anti-Jewish propaganda in the 20th century.⁹

In 1921, the London Times proved that the Protocols was indeed a blatant antisemitic forgery, but, nevertheless, the Protocols was continuously employed all over the world. In 1925, Hitler praised the publication in Mein Kampf, and, in 1935, it was used by anti-Jewish members of the Grey Shirt organization in South Africa, who spread the story that a document outlining a plot similar to that described in the

Protocols had been discovered in a synagogue in Port Elizabeth.

In Canada, its most ardent champions were the French Canadian Blue Shirts known as the Parti National Social Chrétien, linked with the South African Grey Shirts. The publication, The Key of the Mystery, which consisted of forged distorted texts illustrating the Jewish world conspiracy, was issued in Montreal by its leader, Adrien Arcand, and was published in South Africa in both English and Afrikaans. 10

It was in Germany, however, where the Protocols had its greatest success. Published in 1920 and financed by conservative German politicians, it quickly became a best-seller, doing much to foster the Nazi madness already festering under the democratic liberal regime of the Weimar Republic. It allegedly justified the use of the German race or "folk" from its beginnings in the Napoleonic Wars as a pseudo-religious nostalgia for a past in every way unlike the modern non-Germanic world, a pre-Christian folk world of the Teutonic-Germanic gods. In this, as in medieval Christianity, the Jew played a demonic destructive role, and the Protocols allegedly gave a politico-economic confirmation of this.

Today, Nazi emigrés in South America and some Arab states continue to propagate the antisemitic legacy in the same way as the Russian emigrés did in Europe after 1919. Moreover, Stalin, towards the end of his life, revived the conspiracy myth with Jews as imperialistic agents plotting to overthrow Communism and to destroy its leaders.

In the United States, the Great Depression of the 1930's spawned many fiery preachers who played upon the emotions of a fearful and distraught American populace. Thunderously warning against what he considered the multiple evils of Communism, capitalism, labour unions,

Wall Street, "the international money-changers in the temple" and dozens of other targets, Father Charles Edward Coughlin made himself a political power, and his broadcasts and his magazine became increasingly anti-semitic, even propagating The Protocols of the Elders of Zion. After Pearl Harbour in 1941, Father Coughlin continued for a time to be the centre of nationalist, isolationist, pro-Nazi groups, contending that the war had been caused by a British-Jewish-Roosevelt conspiracy.¹¹

Certainly, the myth of the Jewish world-conspiracy was a potent factor in the shaping of world history. Very many people who were neither demented nor illiterate were convinced that everything that happened in the political, social and economic fields was ordained by a secret organization of Jews. The pointing of all evil in society to Jewish influence was a characteristic of modern antisemitism, which promised to make the consequences disappear through the removal of the cause. Antisemites saw themselves as a defensive movement; all had a common goal, namely, the fighting of Jewish morality. The concept of the Jews as a common enemy united them.¹²

Pre-Holocaust Antisemitic Intellectualism and Its Heirs

The myth of Jewish world conspiracy had also been hypothesized earlier in the 19th century by writers, thinkers, scholars and historians, whose writings may be seen as forerunners of the racial doctrine. Out of the myth of a master race destined to conquer the world and subdue lesser races, German nationalism in the 19th century became impregnated with ideas of German racial superiority. The "Aryan" myth which the Nazis used most skillfully was an offshoot of this obsession with race. Serving the myth of German Aryanism, the French diplomat Joseph Gobineau's Essai Sur l'Inégalité des Races Humaines (1855) depicted

innate differences between groups of different races. To him, race was the decisive factor in history, and the white race was the truest form of Aryan-Germanic development. His work gave a tremendous boost to the credibility of the notion of race and an explanatory and determining factor in past and present society.¹³

In Germany, Gobineau's views were transported into the folkish world view which pre-dated the Napoleonic Wars and France's influence on post-Napoleonic Germany. Napoleon and the French Revolution were champions of democracy, rationalism and liberalism, and German nationalism was inspired by a repudiation of modernity and a nostalgia for the past which was imagined as unlike the modern world. This attitude was intensified when economic developments turned Germany into an industrial power, for many Germans dreamed of a world of German peasants linked by bonds of blood, free from Jewish and other fusions, in a natural community.¹⁴

The myth of a master race destined to conquer the world gripped many Germans. Influential scholars and writers were carried away by a rampant social Darwinism, from which theory of natural selection and the superiority and survival of the fittest, antisemitic ideologies claimed that civilization was hindering natural selection and that a nation's state's people should determine their own existence, thus biologically strengthening the nation.¹⁵

A major proponent of this outlook was the scholar and historian, Paul de Lagarde. In his work, Deutsche Schriften (1878), de Lagarde expressed his disillusionment with the united Germany which had just come into being. He summoned a higher unity, a German folk, living again as it had in the past and in doing so realizing the divine intention for the world. He recognized that this new order could not be

easily achieved because of the Jews. To him, the Jews were a culturally sterile people and their tendency for liberalism was a threat to all nations in whose midst they lived. He demanded that the Jews be either absorbed into the Germanic nation or be expelled. As well, he foresaw a struggle between the Jewish and German ways of life. In 1944, when the Nazis were completing the annihilation of the Jews, an anthology of de Lagarde's work was distributed to the German armed forces.¹⁶

In 1879, Wilhelm Marr, the supposed inventor of the word "anti-semitism," published Der Sieg des Judenthums über das Germanenthum, and in 1889, Eugen Dühring, a lecturer at the University of Berlin, published Die Judenfrage als Rassen- Sitten- und Kulturfrage. In these works, the Jews are shown as hopelessly evil, the source of their depravity lying not in their religion but in their blood.¹⁷ In the 1890's, this view was adapted and popularized by the political propagandist Theodor Fritsch, who, a generation later, published The Protocols of the Elders of Zion. Fritsch proclaimed that by proving "scientifically" the depravity of the Jewish race and the supremacy of the Germanic race, German proponents of racial purity would advance human knowledge and initiate a new era of human history.¹⁸

In his extremely influential book, La France Juive (1886), Edouard Drumont echoed Wilhelm Marr's slogan of the Jewish conquest of Germany. His central thesis pointed to the Jews as members of an inferior race, adherents of a primitive and despised religion, and above all, self-made masters of modern France. His journalistic effectiveness created an anti-Jewish atmosphere before and during the Dreyfus affair by accusing Jewish officers of the army of disloyalty to their country and of espionage two years before the arrest of Captain Dreyfus.¹⁹

In 1899, Houston Stewart Chamberlain, an Englishman by birth but a German by choice, published his work Die Grundlagen de Neunzehnten Jahrhunderts.²⁰ All human history was presented as a bitter struggle between spirituality, embodied in the German race, and materialism, embodied in the Jewish race. He rejected the theory that positive and negative qualities were innate attributes of any race. To him, Germanic peoples possessed the highest standards of human qualities and achievements; the reverse was true of the Jews. He denied that Jews ever possessed the foundations of religion, and in refuting the claim of Jews to their participation in the process of creativity, he fused this apparent mental poverty with racial degeneration. In Chamberlain's view, the Jewish race had been relentlessly striving throughout the ages to obtain absolute control over all the nations. If this race could be defeated, he postulated, the Germanic race would be free to realize its destiny -- to create a new superior world, combining modern technology and science with the rural hierarchical culture of earlier times. By the end of World War I, Chamberlain's work had sold more than 100,000 copies.²¹

The dissemination of the racial doctrine took place at the beginning of the 20th century when political antisemitism in Germany was at its lowest ebb. When the Weimar Republic replaced imperial rule after World War I and the 1917 Russian Revolution, the rightest opponents of the Republic viewed the new Republic as un-Germanic in nature. All right-wing political parties, whether monarchist, reactionary or revolutionary, added anti-Jewish planks to their platforms and programs. For a defeated Germany and her army in general, and for the Nazis in particular, the search for a scapegoat and a conspiracy was engendered by a pseudo-religious nostalgia for the past. The theory of a Jewish-Masonic

conspiracy for world domination found further support in numerous articles that flooded the country following the War and Revolution; such articles did include The Protocols of the Elders of Zion.²²

The ideological antipathy of the Germans to the Jews began to proceed to an extent unknown before the war. In election campaigns from 1920 onwards, the German National Peoples Party (D.N.V.P.) used racist propaganda and polled 6,000,000 votes.²³ The rise of the Nationalist Socialist (Nazi) Party which promised to attend to the national and social problems of Germany absorbed significantly racial ideology as well. When The Protocols of the Elders of Zion came into their hands, together with the writers' and scholars' claims of Jewish influence and impurity, the Nazis reinterpreted them as the supreme expression of the malignant characteristics attributed to the Jewish race. Jewish world conspiracy was seen as the product of destructiveness, an evil believed to be inborn in every Jew. Therefore, when Hitler and his Nazis appeared, the seeds of racial hatred were already widely spread. The Nazis absorbed the racial ideology and gave to it a simplified and crude formula, that there was a peculiar demonic racial quality at work in every Jew, in all aspects of Jewish life and in all phases of Jewish history.

In Nazism, racism added new and substantial dimensions to traditional antisemitism, for Hitler postulated an absolute separation between Aryans and Semites. In addition, Nazi antisemitism changed the pre-war variety of antisemitism in that it was geared toward the political objective of overthrowing the Republic. Whatever their opponents stood for was labelled a Jewish invention, and therefore evil by nature. The contention that Jews were absolutely depraved had often been reiterated by theologians, philosophers and demagogues, and had finally become

internalized and institutionalized. The Jews had to be kept in a state of servitude, misery and degradation. Linked to the racial theory, the antisemitic doctrine was an incontestable truth. The Nazi party program that denied the Jews the right of citizenship was immediately put into operation, and the denial to the Jews of the right to exist became a policy of government; physical annihilation ensued.²⁴

The racial doctrine which Hitler repeatedly affirmed had its own laws and lines of development. The mere existence of a state of racial war in which there could be no compromise helped to create the background for the Final Solution. If the Jews posed such a serious danger to society, then any measures taken against them, including extermination, were justified.

The great success of all of the antisemitic publications, and the particular and peculiar theses they demonstrate appear to correspond to some of the common preconceptions that characterize the modern antisemite. The general themes remain those of the great demonological myths of the Middle Ages -- the Jews' latent vices, defects and crimes, their strange forms of worship, and mostly, their unique affinity and bond with the Devil.²⁵

Just as the Age of Enlightenment culminated in the fantasy of a world conspiracy, so, today, to the Holocaust revisionists, the Jew is by definition evil incarnate, and no evidence to the contrary will be convincing. That is why, today, they can claim in a parallel manner that the Holocaust never happened; World War II was seen as the apocalyptic Armageddon between the forces of Light and Darkness, and Hitler lost. Hence, they claim that the Jews won -- and still dominate the world.

Antisemitism is a condition deeply rooted in the very nature of

our culture; true historic evidence today clearly shows that Hitler genuinely did think that Jews were the most powerful enemy of man. This is precisely why such extreme measures and a Final Solution were necessary to rid mankind of this plague. Even in 1944, when most of European Jews were already dead, Nazi propaganda blared forth about the international Jewish conspiracy destroying Germany.

CHAPTER II

THE DENIALISTS' PHILOSOPHIES

Like the legendary phoenix rising from its ashes, the end of World War II saw the beginnings of a new facet of antisemitism, rooted in the past, and fed by the proponents unsatisfied by the failure of Nazism to eradicate the Jew. This was the appearance and growing strength of anti-semites denying that the Holocaust took place.

More than thirty-five years have elapsed since the collapse of the Nazi attempt to realize its goals of fanatic racism, and Jews and non-Jews alike are now presented with the phenomenon of a concerted and virulent group of people who deny that the Holocaust ever occurred. These falsifiers of history (denialists-revisionists) aim at revising all current histories which tell of Nazi murders and of Jewish deaths.

The foundations for the justification of the Nazi cause were set forth by the French writer and teacher, Paul Rassinier. His book, Debunking the Genocide Myth (1964), translated by Adam Robbins and reprinted by the Institute of Historical Review, presents the argument that four million of the six million Jews said to have been murdered were still alive and that the remaining two million were probably not accounted for and not exterminated.¹ Rassinier emphasized that a redefinition of the facts should be implemented by the Germans themselves, as the extermination allegations were an unjustifiable blot on their countrymen. In the same year, 1964, the director of Le Droit de Vivre, the organ of the

International League Against Racism and Antisemitism, published an article alleging that Rassinier had made common cause with the neo-Nazis.

Rassinier unsuccessfully instituted an action for defamation with respect to this article.²

In 1969, the journal, The Myth of the Six Million, anonymously published, was re-published by The Liberty Lobby subsidiary, Noontide Press.³ The author states that "there has never been a more colossal and successful deception, nor one which has been so erroneously profitable in every way for its perpetrators, than the myth that Hitler and his Nazis killed six million Jews."⁴ The claim is made that the leaders of the modern German Reich from its foundation in 1871 until Hitler's appointment in 1933 had usually been friendly toward the Jews. Continuing, the Nuremberg Laws of 1935, which included citizenship laws and the law for the protection of German blood and honour, were the only disabilities imposed on Jews. Although the legislation deprived the Jews of German citizenship, prohibited Jews from marrying German citizens, and made sexual intercourse between a Jew and a German citizen a criminal offence, the contention is made that Jews were allowed to operate and to own businesses, to share public facilities of recreation, culture and transportation, to engage in professions, to accept ordinary employment and to travel abroad. Moreover, the author adds that Nationalist Socialist policy encouraged Jews to leave Germany and to take with them a sizeable portion of their assets, claiming that many thousands of Jews were still living quietly and working in the German community when the country was occupied by Allied troops in 1945.⁵

In 1972, David Harcourt, in Everyone Wants to be a Fuehrer, claims that objectivity and truthfulness in terms of Holocaust history are

virtually non-existent, and that there are many lies and popular myths pertaining to National Socialist Germany. The biggest lie propagated, he contends, is the six million victims systematically exterminated in Germany and in German-occupied countries during the course of the war. He claims that the propaganda campaign has been waged for almost thirty years and continues unabated, and that the entire resources of international Jewry were directed towards the defeat of Nazi Germany during World War II. He adds that everywhere in Europe, the Jews were foremost in partisan activity, and that their fanaticism and ruthlessness were unmatched by any other national or racial group.⁶

Another work which denies the Holocaust is Der Auschwitz Luge -- The Auschwitz Lie, An Eyewitness Report, which was written by Thies Christopherson and published in 1973. This booklet was published with an accompanying foreword by Manfred Roeder, an avowed neo-Nazi who was sentenced to imprisonment by a German court for racial incitement and who was subsequently disbarred from his law practice in Germany. Der Auschwitz Luge consists primarily of a report submitted by Christopherson, a Wehrmacht officer who, after having been wounded at the front, was found unfit for combat duty and transferred to Raisko, a smaller camp belonging to the Auschwitz complex. In Raisko, there were three hundred privileged prisoners who were forced to work on important tasks for the war industry. Christopherson describes the conditions of these prisoners and uses the paradigm of Raisko in order to paint an almost idyllic picture of life in Auschwitz.

In France, Robert Faurisson, associate professor of French literature at the Université de Lyon, in an article published in 1974 in Le Monde (Paris) and reprinted in Spotlight (December, 1979),⁷ claimed

to have exposed the biggest lie of all times. He declared that for nineteen years, he had made a detailed, on-the-spot study of the gas chamber myth, and categorically stated that gas chambers did not exist in war-time Europe, nor was there any policy of extermination of Jews. As well as having denied the existence of the gas chambers where concentration camp inmates were executed, he included in his university course the subject "Is the Diary of Anne Frank Authentic?"⁸

Professor Faurisson was suspended from the Université, convicted and fined for attempting to prove that genocide and war atrocities are a "historical lie" that allowed a political and financial swindling whose beneficiaries were Israel and Zionism and whose victims were German and Palestinian people.⁹

Austin J. App, Ph.D., former associate professor of English at La Salle College in Philadelphia, in his 1974 publication, The Six Million Swindle, attempts to diminish the extent of the destruction of the Jews by attacking the documentation at Yad Vashem, the Martyrs' and Heroes' Remembrance Authority in Jerusalem. App makes various assertions in The Six Million Swindle, claiming that the Nazis wanted the Jews to emigrate, not to liquidate them personally. Had the Nazis intended extermination, he adds, five hundred thousand concentration camp survivors would not now be in Israel "to collect fancy indemnities from West Germany." As well, he contends that absolutely no Jews were gassed in any concentration camps in Germany, nor at Auschwitz. He admits that there were crematoria for the disposal of the bodies of those who had died of other causes, including victims of the allegedly genocidal Anglo-American air raids.¹⁰

As well in 1974, there appeared in Great Britain a booklet entitled Dix Six Million Really Die? The Truth At Last, written by Richard

Harwood of the University of London.¹¹ The author is described in this publication as "a writer and specialist in political and diplomatic aspects of World War II, at present with the University of London." The Academic Registrar of the University of London furnished an affidavit to the effect that no person of the name "Richard Harwood" had ever been associated in any way whatsoever with the University or with any of its constituent colleges. No other publication bearing the name "Richard Harwood" is known. The fact that the real author chose to conceal his real identity under a false name precludes any inquiry as to his political affiliations, competence and academic stand.¹²

One of the leading denialists of the Holocaust presently active in the United States is Dr. Arthur Butz, professor of engineering at Northwestern University in Chicago, who authored in 1977 The Hoax of the Twentieth Century. One reads in his work:

The Jews in Europe were still there after the war. It's easy to prove; what is difficult is getting people to think -- to accept the plain facts. Their minds are set and they don't want to be confused with the facts I've never been able to understand the hostile reaction from Zionist groups. Jews should be elated to discover that large numbers of their people were not deliberately destroyed.¹³

Although most German historians consider Hitler as the main architect of Nazi policies in which antisemitism and the Final Solution play the main role, Dr. Hellmut Diwald, professor of history at the University at Erlangen (Germany), in Geschichte der Deutschen (1979),¹⁴ claims that not a single "death camp," as contrasted with ordinary concentration camps, existed in Germany during the Second World War. The campaign of the distortions and wild charges about "gas chambers" and "ovens," he writes, has been carried out since 1945 for the sole purpose of morally degrading the German people. Jewish deaths in the

concentration camps, Diwald writes, were not the result of an extermination policy, but were the consequence of chaotic and understandable wartime conditions. Furthermore, the claimed figure of six million deaths is a gross exaggeration.¹⁵

As well, in 1979, in the United States, William Carto, head of Liberty Lobby, a highly financed antisemitic organization which operates in Washington, D. C., has begun a quarterly Journal of Historical Review dedicated to "serious scholarship" refuting the Holocaust.¹⁶

In that same year 1979, the Revisionist Convention sponsored by the Institute for Historical Review met at Northrup University in Los Angeles where, at the close of the three-day conference, the Institute formally offered a reward of \$50,000 to anyone who could prove that the Nazis operated gas chambers to murder Jews. A California businessman, Mel Mermelstein, an Auschwitz survivor, is presently suing the Institute for Historical Review for failing to honour the reward despite his having made the required proof.

Other neo-Nazi types include Ernst Zundel, a Toronto photo-retoucher who writes brochures and books supporting fascism and anti-Zionist causes, thereby rendering Canada the biggest exporter of anti-semitic literature to West Germany (because of inadequate prohibitions against dissemination of hate literature in this country).¹⁷ James Keegstra, the Albertan Social Credit member, ex-mayor and former high school teacher, taught his students that the Holocaust was a myth and that there is a Jewish conspiracy to control the world. At the time of this writing (March, 1984), Keegstra is presently charged with violating the anti-hate laws of the Canadian Criminal Code for teaching anti-semitism. Included with a copy of his press release with respect to the

charges in which he claimed that the number of Holocaust victims is a gross exaggeration and a Zionist conspiracy, were extracts from The Protocols of the Elders of Zion.¹⁸

The denialists take advantage of the credibility of the public to propagate the idea that the mass murder of six million Jews had never taken place. Their principal themes are the following:

- (1) that Hitler was not responsible for the Final Solution;
- (2) that the gas chambers as a means of exterminating the Jews never existed;
- (3) that the number of Jewish victims has been very considerably exaggerated;
- (4) that the Nuremberg Trials were held for propaganda purposes by the Allies.

The massive evidence of the genocide of World War II is contested by the revisionists as follows:

1. That there was no extermination policy directed towards the Jews.

Paul Rassinier, in Debunking the Genocide Myth, states that the German government never had any policy other than the emigration of Jews; he claims that after the promulgation of the Nuremberg Race Laws of 1935, the Germans negotiated with the British for the transfer of German Jews to Palestine on the basis of the Balfour Declaration. This unsuccessful attempt, asserts Rassinier, was revived in 1938, but again was unsuccessful, as Germany could not meet the monetary demands of Great Britain. Despite these difficulties, claims Rassinier, Germany did manage to allow the emigration of the majority of their Jews to the United States.¹⁹

In the book, The Myth of the Six Million, the anonymous author

writes that the treatment of Jews before World War II was uneventful, yet he maintains that there were occasional incidents of public violence involving Jews, claiming none were killed. He contends that a considerable number of Jews were arrested and placed in concentration camps only for a short period of time and because of their Marxist affiliations. As well, the author postulates that between 1934 and 1938, concentration camp populations seldom exceeded twenty thousand throughout Germany, and, like Rassinier, he claims that there was an extensive exodus of Jews from Germany to the United States before the war. The author adds that the United States was flooded with anti-German literature and that the ultimate objective of Jewry was a war of destruction against Germany. The only German policy towards the Jews prior to World War II, according to the author, consisted of legislative pressure only, and of a few public occasions of violence in which no Jews were actually killed. He maintains that there can be no doubt that some Jewish lives were lost in German concentration camps prior to World War II but, he asserts, that there was no deliberate policy of killing Jews. He insists that the proportion of Jews affected was far smaller than that of Germans subjected to similar treatment. To the author of The Myth of the Six Million, the sole purpose of the German campaign against the Jews was to eliminate the powerful Jewish economic, political and cultural influences within Germany with the emphasis on promoting the total emigration of the Jewish population therefrom. He maintains that there is no proof that Hitler knew anything of a plan to exterminate the Jews.²⁰

Espousing the same thesis, Austin J. App declares in The Six Million Swindle:

What has to be absolutely established before anything else is that the Nazis had no plan and no wish to exterminate all Jews. To say they had is a lie. If they had had such a plan, absolutely no Jew in Nazi-dominated territory would have survived. The Third Reich was too efficient for any Jews to escape had it wished to exterminate all Jews, but the Third Reich only wanted them to emigrate.²¹

App goes further than the author of The Myth of the Six Million in explaining why the Third Reich meant emigration, not extermination. He states that what the Nazis wanted was what every civilized country has wanted, but only some countries had ever put into practice. He lists and dates each country that had expelled Jews, and claims that what the Nazis tried to do was quite in tune with the historic and civilizing development of Europe.²² The policy of emigration, to App, was neither unique nor especially National Socialistic. The reason for the policy of emigration, App claims, was the objectionable behaviour of Jews during the Weimar Republic. He claims that all the bloody Communist putsches in Weimar Germany were directed by Jews. The United States, he adds, had a taste of such Jewish anti-patriotism during the Viet Nam War, but he claims that extermination had no place in German or Nazi ideology or policy. For App, the majority of Jews who died and/or who disappeared fell victim in territories controlled by the Russians, not in territories under German control. He claims that most of the Jews alleged to have met their deaths at the hands of the Germans were subversives, partisans, spies and criminals, and/or victims of unfortunate but internationally legal armed reprisals.²³

As The Myth of the Six Million in part tries to explain German policy towards Jews prior to World War II, Richard Harwood in Did Six Million Really Die? The Truth At Last gives his explanation of German policy towards the Jews after the war's outbreak. He claims that world

Jewry declared itself to be a belligerent party in the Second World War, and therefore, there was ample basis under international law for the Germans to intern the Jewish populations as a hostile force. He contends that, in 1939, Chaim Weizman declared war on Germany on behalf of the world's Jews, by announcing that the Jews would stand by Great Britain and fight on the side of the democracies. Harwood further states that as a result of Weizman's statement, all Jews had thus been declared agents willing to prosecute war against the German Reich, and as a consequence, Himmler and Heidrich were eventually to begin the policy of interment. Harwood likens Germany's policy of interment with the North American interment and relocation of its residents of Japanese origin, claiming that the Germans applied the same security measures against the Jews of Europe.²⁴ Moreover, he contends, there had been no evidence or declaration of disloyalty by Japanese Americans as had been given by Weizman. He adds that the British, as well, during the Boer War, interned women and children with the resultant deaths in the thousands, yet the British could not be charged with wanting to exterminate the Boers.²⁵

Harwood adds that the detention of the Jews in the occupied territories of Europe served two purposes from the German viewpoint. The first was to prevent unrest and subversion, and, like App, Harwood claims that thousands of Jews in the occupied regions were conducting partisan warfare, sabotage and espionage. As a result, states Harwood, Jews were to be transported to restricted areas and detention camps in Germany and Poland. The second was the use of Jewish detainees for labour in the war effort. He alleges that a plan of genocide against the Jews logically would entail the most senseless waste of manpower, time and energy, and as well would have been a senseless act on Germany's part, to prosecute

a war on two fronts.²⁶ After the outbreak of war, contends Harwood, Germany continued to implement the policy of Jewish emigration, citing the unsuccessful attempts with France in 1940 to negotiate the transfer of European Jews to Madagascar. Proposed by Adolph Eichmann, the Madagascar plan, contends Harwood, had been temporarily shelved by the invasion of Russia, and as a result, the term "Final Solution" meant only the transportation of Jews to the concentration camps which only constituted an alternate plan of evacuation.²⁷ He adds that a good illustration that there was no extermination plan was the offer made to the Allies in 1944 to permit the transfer of one million Jews in exchange for ten thousand trucks to be used exclusively on the Russian front.²⁸

In his book, Richard Harwood declares that it is an utterly unfounded and fraudulent invention of post-war propaganda that six million Jews died as a result of the official policy of extermination during World War II. The author describes the Holocaust as "a fraud which defies description in any language," designed to extract fraudulent reparations from the West German government. This publication characterizes the death of six million as "a brazen fantasy." It alleges that the total number of Jews who died from all causes during World War II can be estimated "at a figure in the thousands only."²⁹ Harwood contends that those persecuted by reason of politics, race or religion and who died in prisons and concentration camps between 1939 and 1945 numbered only three hundred thousand, not all of whom were Jews.

To support his assertion that there was never a deliberate policy of mass extermination, Harwood relies on the Report of the International Committee of the Red Cross which he praises most lavishly.³⁰ In a later passage, he writes:

In dealing with this comprehensive three-volume Report, it is important to stress that the delegates of the International Red Cross found no evidence whatever at the camps in Axis-occupied Europe of a deliberate policy to exterminate the Jews. In all its 1,600 pages, the Report does not even mention such a thing as a gas chamber. It admits that Jews, like many other wartime nationalities, suffered rigours and privations, but its complete silence on the subject of planned extermination is ample refutation of the Six Million legend.³¹

Harwood further states that a neutral Swiss source, Die Tat, of Zurich (1955), in a survey of all Second World War casualties, put the loss of victims by persecutions because of politics, race or religion, who died in prisons and concentration camps between 1939 and 1945 at three hundred thousand, not all of whom were Jews, and adds that this number is based on figures of the International Red Cross.³²

In a communication dated August 22, 1975, to the Board of Deputies of British Jews, the International Committee of the Red Cross, Geneva, formally recorded that the aforementioned figures cited by Harwood are based upon statistics falsely attributed to the International Red Cross, evidently for the purpose of giving those figures credibility. Furthermore, as stated in the communication, the article in Die Tat did not cite the International Committee nor any other Red Cross institution. The figure of three hundred thousand victims, mentioned in Die Tat, referred only to the number of Germans who died in the concentration camps and not to nationals of other countries who met the same fate.³³

The anonymous publication, The Myth of the Six Million, also claims that the German government agreed to permit the International Committee of the Red Cross to supervise shipments of food parcels to concentration camp internees who were not German nationals. The author contends that this Committee had special praise for the liberal conditions which prevailed at Theresienstadt up until their last visits there in April 1945.

As well, the assertion is made that the large Jewish community which had been concentrated under German auspices, enjoyed complete autonomy under Jewish administration. The author alleges that the Jewish Council of Elders repeatedly informed the Red Cross representatives that they were enjoying surprisingly favourable conditions. The only complaint the Red Cross issued, states the publication, was that the vast relief operation for civilian Jewish internees was hampered by the tight Allied blockade of Europe. As well, the publication continues, in detailed and comprehensive Red Cross reports issued to Axis-occupied Europe, no evidence was found that a deliberate policy of extermination was being conducted by Germany against the Jews.

2. That the six million death figure is untrue.

Another issue to which most of the denialists address themselves is the refutation of the number of Jewish deaths being at or near six million. Austin J. App, in The Six Million Swindle, assumes that if Jews knew the figure to be even nearly correct, they would welcome scholarly research to confirm it to the world. If there were the slightest likelihood that the Nazis had executed six million Jews, he alleges, world Jewry would demand financial subsidies with which to do research on the question, and Israel would throw its archives and files open to historians.³⁴ App contests the six million figure, claiming that the burden of proof rests on the accusers, not the accused, and writes that the Talmudists and Bolsheviks have not accepted this responsibility and that the brow-beaten Germans have paid billions rather than demand proof.³⁵

Richard Harwood devotes much of his work, Did Six Million Really Die? The Truth At Last, to the question of the precise number of Jewish

dead during World War II. Despite the fact that historians of note computed the number of dead in millions, Harwood alleges that they must be numbered only in thousands. He deduced his figures from referring to two Jewish sources, the World Centre of Contemporary Jewish Documentation in Paris, and Professor Raul Hilberg, who allege, according to Harwood's mathematics, that the total number of Jewish dead amount to 1,485,292 and 894,892, respectively. Professor Hilberg, the author of The Destruction of the European Jews, demonstrated in an affidavit that these figures are a fabrication and are arrived at from Paul Rassinier's publication, Debunking the Genocide Myth.³⁶ Rassinier's contention is that there was no Nazi policy of Jewish genocide and no officially sanctioned "extermination by gas" policy; neither were there six million Jewish deaths. Rassinier takes the World Centre's estimate of Jewish dead, namely, 6,009,400, and deducts therefrom a figure of 4,524,108 (allegedly emigrants), and arrives at the figure of 1,485,292.³⁷ In the same manner, he takes Hilberg's estimate of 5,419,--- (The Destruction of the European Jews, p. 670) and deducts the same figure of 4,524,108, arriving at the figure of 894,892. Harwood bases his computation that pre-war Jews in Europe numbered 6,500,000, misquoting this source, Chamber's Encyclopedia; the actual number of Jews in pre-war Europe is safely estimated at over 9,000,000.

One sees that the principal authority relied upon by Harwood is Rassinier. Rassinier contended that the Nazi Final Solution did not mean the extermination of European Jewry, and he suggested that the use of gas chambers and the systematic extermination of prisoners were only the work of "one or two foolish Nazi zealots and concentration camp administrators anxious to please them."³⁸ As well, he contends that there was no Nazi

policy of Jewish genocide and adds that to a certain extent, the misfortunes of the Jews during and prior to the war were a consequence of their own doing.

Thies Christopherson maintains in Der Auschwitz Luge that the losses of Jewish people during World War II were not 6,000,000, but approximately 200,000.³⁹ Christopherson claims that there is not a trustworthy document stating that the total losses of the Jewish people during World War II exceeded 200,000. He maintains that Hitler never intended to annihilate the Jews and never gave the order for their extermination; he only wanted the Jews to leave Germany and therefore enforced their deportations.

Like App and Christopherson, David Harcourt in Everyone Wants to be a Fuehrer refutes the six million figure of Jewish deaths. He states that the nonsensicality of the figure comes from the extraordinary high number of Jewish survivors who are claiming indemnities from West Germany.⁴⁰ Harcourt seems to depend on App for his arguments, as he supposes that if the extermination of European Jewry was indeed Nazi Germany's aim, and, like App, stresses the efficiency of the Nazis, there would not be millions of Jews throughout the world who are claiming to be survivors. He concludes that the extermination theory is false and a propaganda myth.⁴¹

Harcourt presents various statistics and draws conclusions therefrom to justify his claim that six million did not perish. For example, with respect to the 500,000 estimated Jews in Germany prior to the war, Harcourt claims that there was an eighty percent German Jewish exodus to the United States between 1939 and 1941, in addition to significant emigrations to Palestine, China, Great Britain and other countries. He assumes that these numbers were later included in the six million figure

"as their passports did not specify that they were of Jewish race or nationality."⁴² As well, Harcourt denies that French Jewry suffered heavily at German hands, alleging that many died from natural causes, starvation or from partisan and terrorist activity. To Harcourt, the French resistance was under Jewish-Communist control, and this resistance force killed an estimated 100,000 anti-communists.⁴³

3. That gas chambers and concentration camps were not used for the purposes of extermination.

After the outbreak of the war, the Jews, who as Rassinier writes in Debunking the Genocide Myth had declared economic and financial war on Germany as early as 1933, were interned in concentration camps "which is the way countries all over the world treat enemy aliens in time of war," and not for the purposes of extermination. He alleges that it was decided to regroup them to work in one immense ghetto which, after the successful invasion of Russia in 1941, was situated in the eastern territories between Russia and Poland. At Chelmno, Auschwitz, Maidanek and Treblinka, the Jews were to wait until the end of the war where, according to Rassinier, the desired Final Solution would be fulfilled -- emigration overseas.

The Myth of the Six Million claims that the destruction or hiding of German statistics about the details of Auschwitz make it difficult to judge its historical reality. The author maintains that the refusal of the Russians, as well as supporters of the extermination legend, to provide any accurate statistics in regard to the Jews in Russia prior to 1941 or after 1945 makes it impossible to state exactly how many Jews were interned at Auschwitz. The author claims that numbers are irrelevant, since statements about the numbers of Jews exterminated at

Auschwitz offered by supporters of the extermination legend have varied from 200,000 to over 6,000,000.

In Everyone Wants to be a Fuehrer, Harcourt completely dismisses the existence of gas chambers by claiming that their existence has been a propaganda campaign since the end of the war. He refers to the Hollywood propaganda campaign which, to him, began almost immediately after the war with the film "Mill of Death." This film is purported to have been photographed on the site of Dachau. What the cinema viewers did not know, contends Harcourt, was that the camp was "doctored up" with gas chambers and execution yards after the original inmates had been removed by the Allied occupying forces.⁴⁴ He adds that the crematoria at Dachau were claimed by Pastor Martin Niemoller and others to have cremated 238,000 victims,⁴⁵ but he alleges that to have cremated this number, the crematoria would have had to be kept operating non-stop for three years; he claims that no ashes or bodies were ever found to support such an allegation despite thorough searching.⁴⁶ With respect to the camps themselves, Harcourt makes the claim that the eastern ghettos were frequent sources of rebellion and sabotage of the German war effort and, consequently, as the war progressed, hundreds of thousands of Jews were placed, or concentrated, in special camps where they could be watched.

Similarly, Thies Christopherson in Der Auschwitz Luge maintains that although representatives of the International Red Cross visited the concentration camps regularly up to March 1945, they never found any gas chambers or crematoria.⁴⁷ Christopherson alleges that the giant industrial complex of Auschwitz comprising of thirty separate installations and divided by the Vienna-Cracow railway line was nothing more than a vast war production centre which, while admittedly employing the

compulsory labour or detainees, was certainly not a place of mass extermination. He even adds that the population of Poland helped the inmates as much as possible, although this was officially not permitted by the German authorities.

Robert Faurisson wrote in the Paris daily, Le Monde, that despite thousands of detailed documents on the crematoria built to dispose the bodies of typhus epidemic victims, not a single piece of documentary evidence has ever been produced to substantiate the existence of even one gas chamber.⁴⁸ He attempted to explain in detail the problems the Germans would have faced, and procedures they would have had to use, if they had actually a program to gas millions of Jews. The so-called "gas chamber" at Auschwitz, he postulated, is an obvious fraud because it was constructed of wood, with no adequate ventilating devices. In fact, according to Faurisson, it was constructed after the war, not during it. If the Germans had tried to use such a "gas chamber," he reasoned, they would have killed themselves as well as the Jews. He continued that Auschwitz was an important manufacturing centre for Germany, and that Germans were far more interested in producing material for Hitler's war machine than in gassing potential workers. Faurisson does not dispute the use of crematoria in certain German camps, but concludes from that fact that the frequent occurrence of epidemics throughout Europe during wartime necessitated the cremation of the bodies of, for example, typhus victims.

Richard Harwood contends that humane conditions prevailed in the concentration camps and that the inmates not only enjoyed adequate rations and regular medical care, but actually received food parcels, clothing and pharmaceuticals through the Red Cross.

Arthur R. Butz, in The Hoax of the Twentieth Century, undertakes a further effort to refute and undermine the fact that six million Jews perished at the hands of the Nazis. In his attempt "to fill the gap in historical revisionism," this author tried to "reconstruct" the actual evolution of the gas chamber atrocities publicized in the United States during and after the war. He especially dwells on the Auschwitz camp which is the basis of the extermination charge. Butz writes how the allegations were fabricated from the persistent propaganda of the World Jewish Congress and its agencies, which, from 1942 onwards, were bombarding the United States State Department with stories of human soap and glue factories, electrocution in baths, mass suffocation by steam, and poisoning in hermetically sealed cars. Most of these stories, claims Butz, were dismissed after the war, and what remained were the Auschwitz gas charges. These charges, according to Butz, were accepted as true by Washington only in 1944 after concentrated pressure from the World Jewish Congress. Thus, it came about, alleges Butz, that in 1945, the Allies were already committed to a belief in something for which nobody had the slightest proof at that time. Butz asserts that the evidence for the charges still depends on that presented at Nuremburg in 1945. Hence, he tries to weaken the proof of all those events. He shows, for example, that no German documents from Auschwitz mention a "gas chamber." Only one document from a construction firm, he alleges, refers to a "Vergasygskeller" gas chamber which Butz, with his knowledge of engineering, alleges to mean a "gas generating cellar" for igniting the crematoria used for the disposal of those people who had died in the camp.⁴⁹

Butz admits the use of Zyklon B, but alleges it was used only as a disinfectant and insecticide; he admits the existence of crematoria, but

alleges that they were used to dispose of the bodies of those who had died from disease or natural causes. He does admit that the Einsatzgruppen executed apparent civilians including women and children.⁵⁰ However, he alleges that this was merely in the course of anti-partisan warfare.

4. That forced confessions and faked documentations were used at the War Crimes Trials to obtain judgments.

In examining the allegations of the denialists, it is important to note that in the course of the Nuremberg trials, particularly on September 13, 1945, films showing the atrocities against the Jews and some of the horrors of the concentration camps were exhibited to the Tribunal.⁵¹ Richard Harwood alleges that the numerous films and photographs depicting Nazi atrocities were faked, and condemns the official report of the Nuremberg trials in which over one hundred photographs depicting atrocities were reproduced.⁵² David Harcourt writes in Everyone Wants to be a Fuehrer that photographs of "hecatombs of horribly distorted human bodies are, however, invariably those of German civilians killed in air raids, not of Jews."⁵³

In relation to the Nuremberg trials, Richard Harwood writes:

The story of the Six Million was given judicial authority at the Nuremberg Trials of German leaders between 1945 and 1949, proceedings which proved to be the most disgraceful legal farce in history. Should anyone be misled into believing that the extermination of the Jews was 'proved' at Nuremberg 'by evidence', he should consider the nature of the Trials themselves, based as they were on a total disregard of sound legal principles of any kind. The accusers acted as prosecutors, judges and executioners; 'guilt' was assumed from the outset.⁵⁴

Harwood further alleges that testimony was given at the trials by former German officers who had been subjected to torture or assured of leniency.⁵⁵ However, in a communication dated March 3, 1977, Lord Shawcross, then Attorney-General for Great Britain and Chief Counsel for

Prosecution for the United Kingdom, stated that the Nuremberg trial has stood and will stand the test of time, and affirmed that the procedures adopted at the trial gave the accused the fullest opportunity of presenting their defence. Furthermore, he stated that the conclusions of the Tribunal were based upon a mass of incontrovertible evidence, including very extensive official documentation obtained from Nazi sources, the authenticity of which was undeniable.⁵⁶

Faurisson declares that, several years after the war, a number of concentration camp officials were put on trial and "confessed" under brutal torture to the existence of gas chambers at Ravensbrueck, Mauthausen and Natzweiler. He notes that almost all of the original gas chamber claims have been quietly abandoned during the last thirty years, and points out that the only gas chambers which Jewish writers still claim existed are those which were located in communist-ruled Poland, and those claims rest essentially upon discredited affidavits and memoirs extracted from Germans since executed and not upon substantive evidence. Christopherson alleges that the war crimes trials and the big Auschwitz trial were implemented with the help of prejudiced witnesses and false documents. After seeing a film about Auschwitz that showed a building with huge smoke stacks, he wrote, "I suspect that these structures were erected after the war. It also seems implausible that, if they should have existed, the SS did not destroy them."⁵⁷

Austin App denounces the Nuremberg prosecutors as lynchers, and contends that they hanged Germans on ex post facto rules of their own.

Arthur Butz admits the evidence given at the Nuremberg trial, but alleges that this evidence was either perjured or elicited by torture. He dismisses the War Crimes Trial held by the German authorities on the

ground of the "tenuous legitimacy" of the Bonn Government.

After referring to the Nuremberg trials and a series of trials held by the British, including the Belsen Case and the Zyklon B Case, he writes:

The Poles, Russians, French, Dutch and Italians have all held trials of no significance except to the victims. The Bonn Government has held some trials of slight interest, for example, the Auschwitz Trial of 1963-1965.⁵⁸

Amongst the trials by the Allied Military Tribunals, many involved the systematic mass-killing of Jews. The Zyklon B case referred to by Butz was held before the British Military Court at Nuremberg March 1st-8th, 1946 (Vol. I, Case No. 9, pp. 93-103). The whole gassing procedure at Auschwitz was described in detail by German eye-witnesses, and two of the three accused therein were sentenced to death and executed. As well, the Belsen Trial, cited by Butz, was the trial of Josef Kramer and forty-four others, held before a British Military Court at Nuremberg September 17th-December 17th, 1946 (Vol. II, Case No. 10, pp. 1-54). Thirty of the accused were found guilty and sentences varying from the death penalty to imprisonment were imposed.⁵⁹

The causal dismissal of these trials, in particular the Auschwitz Trial 1963-1965, exposes the purpose of Butz who, though not a historian, professes to have made a special study of the subject. In diminishing the historical significance of this trial, he states:

The trials held in West Germany during the sixties are barely worth mentioning and, moreover, rather difficult to study, on account of the obscurity of the defendants involved The Auschwitz Trial was the most prominent, was held for political reasons in the aftermath of the hysterical publicity surrounding the capture of Adolf Eichmann.⁶⁰

The Auschwitz trial was held before a German court in which the accused were charged with complicity in mass murders by gassing and other means

and also with the murder of numerous individual inmates. The systematic mass killing in the gas chambers was not disputed either by the accused or their counsel; they denied individual complicity or relied on the defence of "superior orders." Seventeen of the accused were found guilty of complicity in the mass exterminations.⁶¹ Butz asserts that the remaining evidence, as well as the confessions of Nazis themselves, were perjured statements extracted under duress, and presents the conclusion that the post-war world has been the victim of hoax and extortion.

The principal aim of the revisionist publications is to acquit the Nazis of all responsibility for those crimes for which they were found guilty by the international courts as well as by contemporary history. To this end, their arguments claim that the Nuremberg Trials were held because of the Allied need for revenge, and because they wanted to exculpate themselves at the expense of the defeated Germans. Some also claim that the Wannsee Protocols concerning the "final solution of the Jewish question" are a forgery.⁶²

A final common assertion of the revisionist publications is that the Jews are to be blamed for their tragic fate, if such a fate took place; the Bible states, they infer, that they (the Jews) were the first to destroy other nations, and that the judgment of history is being imposed upon them.

The flourishing of these publications and the assertions they invent and depict relate directly to the common preconceptions that characterize the modern antisemite.⁶³ The basic tenets remain those and are reflective of the great demonological myths of the Middle Ages in which religious fear and taboos engendered irrational and prejudicial responses. The passing of the centuries did not effect any significant mutation of the

allegation of the existence and necessity to eradicate the Jews' secret vices and crimes, as the Holocaust so dramatically has shown and as the denialists so vividly portray.

CHAPTER III

HISTORIANS, DENIALISM, ANTISEMITISM AND ISRAEL -- A COMMENTARY

On the basis of constructed or real inaccuracies, the revisionists build a general argument that the accounts of survivors cannot be employed for serious historical work and reconstruction. Many Second World War historians accept the overwhelming evidence that four to six million Jews were murdered by the Nazis in a carefully planned campaign of systematic genocide. Nevertheless, according to revisionist doctrine, the "Holocaust myth" was created shortly after the war by the Soviets, the Jews and western liberals in order to discredit Nazi Germany. As well, the myth is said to be perpetrated by a Zionist controlled Holocaust establishment that exploits Holocaust guilt as a means of ensuring American and German financial support of Israel.

In its unprecedented intent and extent, and in its tragic effect, the Holocaust has often deflected historical imagination. The historical reality has been converted into a phenomenon beyond human understanding as well as beyond historical explanation. The Nazi tyranny was a perversion and fanaticism so complete and unprecedented beyond the premises of reason and of decency that many historians seem not to know how to handle it. They have approached it with systems of explanations that they practice upon other historical epochs. The historian Lucy S. Dawidowicz claims that in the writing of the events in World War II,

the Holocaust appears to be an acute aspect of special interest to Jewish historians in particular. In The Holocaust and the Historians, she accounts for the omission of many historians in excising the Jews from the history books. Psychohistorians have probed for ego identifications and infantile regressions and any number of other fixations of the German or Hitler psyche. Marxists look to the economic organization of Nazi Germany for its propelling energy; Nazism, they have concluded, was the fated creation of a swollen and tottering capitalistic monopoly. Less doctrinaire historians have portrayed Nazism as one particularly exceptional aspect of a larger twentieth century totalitarian upheaval, the German symptom of a malaise which affected all of modern, industrial, mass-political Europe. The historians who have seen Nazism as primarily an image of fascism or who have turned to its study in the interest of a more general theory of modern history have ignored the qualities which distinguished it from other modern tyrannies. Some historians emphasize German history without mentioning the Jews and the historic tradition of antisemitism in Germany. Others refer to the Nazi racial ideas sparsely and fragmently, with reference only to the Slavs. Still others describe Nazi war aims as if they were a foreign policy like any other objective of national interest.¹

The vital interests of the Germans, however, did include such things as the extermination of the Jews and other racially unacceptable groups. These are hardly interests of policy, and to treat them as such cosmetizes the effect historians have on their readers.

These non-Jewish historians' approaches fail in being able to admit the Nazi regime precisely as it presented itself in its words and deeds. Instead, they try to assimilate to the historiographical assumptions of

a more or less reasonable and accessible world, a social system bred in defiance of just such a world. The ideological Nazi racism was unlike anything that came before. Perhaps it offends the familiar categories of historical discourse. Accepted notions about the modern world can be of assistance to the student of Nazism, but only as they allow themselves to be appropriately revised; that is what Nazism was -- an insane revision of the modern world. So, too, the revisionists who claim to be historians who deny that the Holocaust ever happened have emerged as part of the revised process. One could argue that every historical event has been neutralized for later generations by the passage of time, the blurring of memories and the eventual deaths of all the participants. It is a process which cannot be avoided, and as such, claiming that the Holocaust was a myth, a hoax and untrue is a process which has been accelerated by antisemitic authors.

There is no great outcry against this perverse revisionism; there is, for the most part, a silence that seems to say that the Holocaust amounted to some sort of private argument between Nazi Germany and Judaism. As historian Lucy S. Dawidowicz discovered, there seems to be a great deal of indifference with respect to Holocaust history.

The apparent absence or lapse of intense and non-Jewish dissection of the Holocaust aspects of World War II may indeed have been and still is a catalyst in the appearance and evolution of the denialist phenomenon. Clearly, some previous scholars' and historians' references to the Holocaust appear to have been descriptive and analytical only to the point of content, and therefore the study the denialists adopt is a new dimension. Seizing upon the hypothesis that World War II was provoked by powers outside Germany, denialists augment their thesis by

asserting that Nazi Germany was impelled to take action against the Jewish presence. Surely more than the attempt to arrive at historical accuracy motivates the revisionists. Research into the revisionists and the organizations which provide their platforms and outlets indicates the common threads of neo-Nazism, ultra right-wing conservatism and other facets of their common denominator, namely, antisemitism. It may be said that just as hatred of the Jews is defined as antisemitism, so is the denial of the Holocaust a basic manifestation of antisemitism.

Some people practice antisemitism politically or economically. It can take the form of anti-Zionism, which, in the revisionist case, is clothed in a pseudo-intellectual or quasi-academic posture in the hope that such approaches and references to intellectual and academic honesty would render their particular brand of antisemitic propagation acceptable, receptive and legitimate.

As well, antisemitism can take many other forms, depending on place and circumstance. However, its core idea remains constant: international Jewry is a shadowy, eternal evil whose aim is to corrupt and destroy the world and which therefore must be eliminated. Today, it may be anti-Zionistic rather than Christian or racial terminology; its emphasis has switched from Europe to the Middle East, but its aims are unchanged.

Together with the main issues addressed by the denialists in Chapter II, there is a pre-occupation with the thought that political Zionism is a great danger to the non-Jewish world. To the revisionists, Jews are seen as enemies of western culture who enjoy a virtual monopoly over all mass media. Accordingly, they see Jews waging a propaganda campaign which began after the defeat of Germany in 1945 and continues

unabated today for the sole purpose of intimidating and slandering those who might otherwise be more vocal in opposition to the Jews. As set out in the previous chapters, according to revisionist doctrine, the Holocaust myth was created shortly after the war by the Soviets, the Jews and western liberals in order to discredit Germany. The myth is said to be perpetrated by the Soviets to distract attention from their deprivations and mass murders throughout Europe and Asia over the past forty years, while the Zionist controlled Holocaust establishment is part of an international Jewish conspiracy that exploits Holocaust guilt as means of ensuring United States and German financial support for and of Israel.

The denialists assert that Jews everywhere are made to believe that anti-Zionism is analogous with anti-Jewishness. Without the six million myth, it is doubtful, contend the revisionists, whether the parasitic State of Israel would have been able to survive, expand and progress over the last several decades.²

The denialists theorize that Israel was founded soon after the war amidst violence, bloodshed and atrocities against the British forces and the Arab indigenous population. As well, they look upon Israel as an aggressive and expansionist nation whose practices still continue without much protest from western governments. Moreover, they claim, people are misled by the mass media into believing that Israel should be supported as a haven for the poor persecuted Jews against the Arabs who the Jews say are determined to exterminate them.³

A characteristic aim of the denialists is to convince their readers that not only was the Holocaust a hoax and a myth, but that Israel is a great danger to the world, and, as a result of the myth, was created

illegally by the United Nations in 1948. In refusing the Jewish people those rights which it grants to others, and in denying it the right to be different from others, anti-Zionism is indeed a camouflaged form of antisemitism. Israel is seen as a militaristic oppressor, and the ancient prejudices and stereotypes are revived -- it is guilty. After Gobineau, Duhring, Marr, Chamberlain and others, and in spite of the monstrous theories put into practice by Nazi Germany, the revisionists of Holocaust history are cultivating the myth of an Aryan race and of a civilization desperately in need of being preserved from the continuation of the Jew.

Like the Nazis, contemptuous of the Jews, so the revisionists of Holocaust history are determined to eliminate the Jew and the manifestation of the Jewish presence, Israel. The idea of a Jewish state actually in control of the Christian and Islamic holy places worries the anti-Zionist, in that Jewish religious fervor remains one of the springs of Jewish national resurrection.⁴ However, the fact remains that Judaism, in its political form as Zionism, is a sign that Jews refuse to allow the repetition of history despite the revisionists' attempt to re-write it.

The antisemitic description of a people with neither roots nor history, with no right to security or self-defence, a people without belief in Jesus or Mohammed, defiling the faith of others, a people unhealthy while monopolizing resources is a return to the Jew depicted by classical antisemitism -- a blot on mankind, responsible for every evil. The unparalleled crime of deicide, according to medieval legend, merited a condemnation to eternal wandering. The legend has been revived in a unique dimension by denialists who claim that the Holocaust

never occurred. The Jew must be deprived of all memories and of all roots; he must be geographically as well as physically vulnerable.

The events of the Holocaust, as the principle of an historical truth, have become ideologically manipulated. The denialists justify their arguments by focussing attention on many potential sources or historical distortions as elicited in Chapter II, including the untrustworthiness of survivors' accounts, and the assumption that the evidence displayed at the Nuremberg trials was biased for propaganda purposes. If the Holocaust did not take place, Israel's claims to be a homeland for Jewish survivors becomes irrelevant. The refutation of Holocaust history allows the denialists to solve this dilemma -- history is more easily reconstructed or redirected for any purpose, even to the extent of denying millions of deaths. The necessity to redirect the accounts of the Nazi era is viewed by the denialists as their way of negating one of products of the Jewish world conspiracy, namely, the "myth" of the Holocaust.

The themes, images and ideas from which antisemitism draws its force throughout history have been transnational and transcultural. Based upon the supposed metaphysical characteristics of world Jewry and international Zionism as a demonic force out to destroy western civilization, anti-Israel philosophies echo the tenets of earlier Christian anti-semitism -- the Jews are still made the scapegoat for the guilty. Like The Protocols of the Elders of Zion, the theme of a Jewish international conspiracy unites reactionaries, neo-Nazis, anti-semites and revisionists in their attacks against Jews. The pre-occupation with Jewish and Zionist themes in the antisemitic publications fill Jews throughout the world with foreboding. The myth of a

Jewish plot has been revived, and myths, once evolved, have lives of their own. In the post-Holocaust generation, Jews once again watch this development with a feeling of dread and a sense of déjà vu.

FOOTNOTES

Chapter I

¹According to the Gospel of St. Matthew, the Jews themselves acknowledged, by crying at the time of Jesus' condemnation, "His blood be on us and on our children!" (Matthew 27: 25).

²James Parkes, The Conflict of the Church and the Synagogue (London: Soncino Press, 1934), pp. 25, 163-166. St. John Chrysostom referred to the synagogues as temples of demons. Jews were referred to as sons of Satan, and he sermonized that God hated them and that it was the duty of Christians to hate them as well.

³Joshua Trachtenburg, The Devil and the Jews (New Haven, Connecticut: Yale University Press, 1973), p. 99.

⁴Norman Cohn, Warrant For Genocide (London: Penguin Books, 1967), pp. 30-31.

⁵The London Times Literary Supplement, "Antisemitism," February 23, 1967, pp. 137-138.

⁶Jacob Katz, Jews and Freemasons in Europe (Cambridge, Mass.: Harvard University Press, 1970), pp. 132, 148-153.

⁷Trachtenburg, p. 115.

⁸Cohn, p. 27.

⁹The London Times. In 1921, in Damascus, an Arabic translation of The Protocols of the Elders of Zion appeared, purportedly to arouse Arab passions against the Jews by suggesting that the establishment of a Jewish state could be the first step in an eventual Jewish takeover of the world.

¹⁰Cohen, p. 256.

¹¹The New York Times (Sunday Edition), October 28, 1979, p. 44, "Charles Coughlin, 30's 'Radio Priest' Dies."

¹²Jacob Katz, From Prejudice to Destruction (Cambridge, Mass.: Harvard University Press, 1980), p. 267.

¹³Ibid., p. 310.

¹⁴Cohen, p. 191. This observation presupposes the Hegelian concept of Volksreligion, in which the religion, mythology and social organization of an ethnic community (folk) are regarded as a single organic unity.

¹⁵Katz, From Prejudice to Destruction, p. 310.

¹⁶Fritz R. Stern, The Politics of Cultural Despair (Berkeley and Los Angeles: University of California Press, 1961), p. 63.

¹⁷The Jewish Spectator, Winter 1980 edition, The Editor's Quarter, "In Every Generation," p. 4.

¹⁸Cohen, p. 189.

¹⁹Katz, From Prejudice to Destruction, p. 294.

²⁰Chamberlain's father-in-law, the musician Richard Wagner, was a rabid antisemite, although he had a Jewish step-father, the actor Ludwig Geyer who, according to many musicologists, was his natural father.

²¹Katz, From Prejudice to Destruction, pp. 307-310.

²²Ibid., pp. 312-313.

²³William L. Shirer, The Rise and Fall of the Third Reich (New York: Simon and Schuster, 1960), p. 168.

²⁴Katz, From Prejudice to Destruction, pp. 304-316.

²⁵Leon Poliakov, The History of Anti-Semitism (New York: Schocken Books, 1974), p. 142. The psychological aspect of antisemitism may be seen as follows: Any group which is determined and continues to remain different from or alien to the surrounding community will create and bring forth feelings of insecurity within that community and thereby encourage hostility towards itself. This group emerges as a scapegoat, a target onto which hostility may be launched and manifested whenever the feelings of frustration of any kind erupt to a relatively high level.

Chapter II

¹Paul Rassinier, Debunking the Genocide Myth (Torrance, California: Noontide Press, 1964, reprint 1978), pp. 6-7.

²Arthur Suzman and Dennis Diamond, Six Million Did Die -- The Truth Shall Prevail (Johannesburg: South Africa Board of Jewish Deputies, 1977), p. 21.

³David L. Hoggan wrote a Harvard doctoral dissertation in 1948, but it was revised and later republished in Germany as an apologia for Nazi Germany. Originally as a doctoral thesis the work was a critique of Polish and British policies in 1939, and based upon truthful evidence. However, in its published version England was portrayed as a war monger, Poland as a provocator of the war, and Hitler as peace maker. Hoggan claimed to have written The Myth of the Six Million, and unsuccessfully sued the Liberty Lobby. The work continues to be anonymously authored. (Lucy S. Dawidowicz, Commentary, "Lies About the Holocaust," Dec. 1980, p. 32).

⁴Anonymous, The Myth of the Six Million (Torrance, California: Noontide Press, 1978), p. 4.

⁵Ibid., pp. 6-12.

⁶David Harcourt, Everyone Wants to be a Fuehrer -- National Socialism in Australia and New Zealand (Cremorne, New South Wales, Australia: Angus & Robertson, 1972), p. 143.

⁷Spotlight, Reading, Pennsylvania, December 24, 1979, published by the Institute for Historical Review: "Nazis Gassed Jews," p. 7; "Holocaust," p. 16.

⁸Canadian Jewish News, November 30, 1978, p. 18, "French Attack Jews."

⁹The Montreal Gazette, July 4, 1981, p. 2, "Man Fined For Saying Gas Chambers a Lie."

¹⁰Austin J. App, The Six Million Swindle (Tacoma Park, Maryland: Boniface Press, Liberty Bell Publications, 1974), pp. 10, 12-13, 16, 33.

¹¹Richard Harwood, Did Six Million Really Die? The Truth At Last (Richmond, Surrey, England: Historical Review Press, 1974), p. 3.

¹²Arthur Suzman, The Holocaust -- The Falsehoods and the Facts (Johannesburg: South Africa Jewish Board of Deputies, Excelsior Printers, 1980), pp. 1, 6, 8, 11.

- 13 Spotlight, "Academics Deny Gas Chambers," p. 7.
- 14 National Vanguard, May, 1979, "German Historian Hits Hoax With New Book," pp. 1-2.
- 15 Ibid.
- 16 The Toronto Sunday Star, August 9, 1981, "Don't Tell Us It Didn't Happen, Say Holocaust Horror Victims," p. A12.
- 17 The Montreal Gazette, October 7, 1983, "Canada Exporting Anti-semitism: Brief," Section B, p. 1.
- 18 Canadian Jewish News, Thursday, March 1, 1984, "Holocaust Remark Attacked," p. 3.
- 19 Rassinier, pp. 19-23.
- 20 The Myth of the Six Million, pp. 17-30.
- 21 App, p. 10.
- 22 App's list of Jewish expulsions includes England (1290), France (1306, 1322, 1394), Hungary (1349), Austria (1420), Spain and Sicily (1492), Portugal (1497).
- 23 Ibid., pp. 10, 13, 16, 33.
- 24 On the eastern front, after the first day of "Operation Barbarossa" (the invasion of the Soviet Union in 1941), mass shootings of Jews, exemplified by Babi Yar, started. The only parallel in the Japanese-American War was the interment of Japanese people on the west coast of North America. This was intended neither as a means of extermination, nor was the persecution anything that could be remotely compared to the Nazi concentration camps.
- 25 Harwood, p. 4.
- 26 Ibid.
- 27 Ibid., p. 5.

²⁸Authorized by Himmler and initiated by Eichmann, Budapest Jewish leader Joel Brand transmitted Eichmann's offer to representatives of the Jewish Agency. This information was relayed to the Allies, in particular to Lord Moyne, the British Resident Minister in the Near East. The plan failed. Harwood concludes that a thorough extermination policy would not permit the emigration of a million Jews.

²⁹Ibid., pp. 11-15.

³⁰Ibid., p. 24.

³¹Ibid., p. 25.

³²Ibid., p. 28.

³³Suzman and Diamond, p. 13.

³⁴App, p. 24.

³⁵Ibid., pp. 24-25.

³⁶Suzman and Diamond, p. 14.

³⁷Ibid., p. 14.

³⁸Ibid., p. 21.

³⁹Thies Christopherson, Der Auschwitz Luge -- The Auschwitz Lie (Québec: n.p., 1971), p. 12. }

⁴⁰Harcourt, p. 144.

⁴¹Ibid., pp. 145, 146.

⁴²Ibid., p. 44.

⁴³Ibid., p. 144.

⁴⁴Ibid., p. 143.

⁴⁵Pastor Martin Niemoller, a Protestant church leader, was a right-wing nationalist and opponent of the Weimar Republic. He became disenchanted with Hitler's Nazi party after its rise to power in 1933, and began to denounce its doctrines, especially the persecution of the Jews.

As a result of his outspoken views, he was arrested in 1937, sentenced and imprisoned in Sachsenhausen and Dachau concentration camps, and released by the Allied troops in 1945. He died on March 5, 1984.

⁴⁶Harcourt, p. 143.

⁴⁷Christopherson, p. 21.

⁴⁸National Vanguard, "Jewish Gas Chamber Hoax Collapsing," p. 2.

⁴⁹Arthur Butz, The Hoax of the Twentieth Century (Los Angeles, California: Noontide Press, 1977), pp. 121, 122.

⁵⁰Einsatzgruppen were special action extermination forces which were assigned to each of the German armies invading the Soviet Union, given particularly the task of rounding up Jews and killing them.

⁵¹Suzman and Diamond, p. 18. A fifty-five minute documentary film was commissioned early in 1945 by the Supreme Headquarters of the Allied Expeditionary Force in Europe with respect to the Nazi concentration camps and what happened therein. Referred to as F3080, supervised by Alfred Hitchcock, the noted filmmaker, it documented with such graphic reality and shocking portraiture the conditions and death scenes of Belsen, Dachau, Buchenwald, Ebensee, Mauthausen, Auschwitz and four other concentration camps that it was abandoned on orders from the British and American governments. Norman Lebrecht, correspondent for the London Sunday Times, referred to it as "the most terrifying horror movie anyone has ever seen." (The Montreal Gazette, February 25, 1984, Section B, p. B-1, "F3080: Horror Film Hitchcock Couldn't Bear to Watch"). Apparently, the Allied Military Command, together with the British Foreign Office and the American State Department, did not wish to display this film in particular to the German nation for whom it was originally intended to be distributed because these institutions felt that this film would significantly impede the recovery of the German people and the country itself from the devastation and psychological depression as a result of the defeat in World War II.

⁵²Ibid., p. 24.

⁵³Harcourt, p. 143.

⁵⁴Ibid., p. 9.

⁵⁵Ibid., p. 13.

⁵⁶Suzman and Diamond, p. 31.

⁵⁷Christopherson, p. 22.

⁵⁸Butz, p. 20.

⁵⁹Suzman and Diamond, p. 41.

⁶⁰Butz, p. 186.

⁶¹Suzman, p. 39.

⁶²The Conference of Wannsee, named for the Berlin suburb where it took place, was held in January 1942. Reinhard Heydrich, head of the SS Security Service, presented the plans for the implementation of the "final solution" as deportations to the East. The presentation of the "final solution" to all the authorities of the Reich who were to collaborate in it was accepted and sanctioned by Hitler. The "solution" by the deportation of Jews from the Reich and captured areas to the "zones of operation" in the East had already been practiced since the autumn of 1941, but only had the formal consent of Hitler at the Wannsee Conference. (The Holocaust and the Neo-Nazi Mythomania, edited by Serge Klarsfeld, New York: Beate Klarsfeld Foundation, 1978, p. 57).

⁶³Refer to footnote 25, Chapter I.

Chapter III

¹Lucy S. Dawidowicz, The Holocaust and the Historians (Cambridge, Mass.: Harvard University Press, 1981), pp. 22-54, 68-82.

²The denial of their hatred of all Jews, but only admitting their opposition to Jews who favour their Jewish national home, is not a new facet of anti-Zionism. Virtually all modern antisemites claim that their opposition is only to those Jews who accept and support Jewish nationhood. Unless the Nazis are to be considered as the only antisemites in modern history, one must conclude that anti-Zionists are as antisemitic as all other antisemites in the past. It is a fact that anti-Zionists are, in practice, antithetical to every identifying Jew. (Dennis Prager and Joseph Telushkin, Why the Jews? New York: Simon and Schuster, 1983, p. 170).

³Jacques Givet, The Anti-Zionist Complex (United States of America: SBS Publishing, Incorporated, 1982), pp. 13, 14, 16.

⁴Ibid., p. 47.

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