

THE HOAX OF THE TWENTIETH CENTURY
THE CASE AGAINST THE PRESUMED EXTERMINATION OF EUROPEAN JEWRY

The Hoax

of the

Twentieth Century

The Case
Against the Presumed
Extermination of European Jewry

Arthur R. Butz



Castle Hill Publishers
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The Author

Arthur R. Butz was born and raised in New York City. He received his B.S. and M.S. degrees in Electrical Engineering from M.I.T. and his Ph.D. in Control Sciences from the University of Minnesota in 1965. In 1966 he joined the faculty of Northwestern University, Evanston, Illinois, where he is now Associate Professor of Electrical Engineering and Computer Sciences. Dr. Butz is the author of numerous technical papers.



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The Case Against the Presumed Extermination of European Jewry

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Preface to the 2015 Edition

My investigations of the Jewish “Holocaust” commenced in 1972, and thirty nine years have passed since the first publication of this book in 1976 in England as *The Hoax of the Twentieth Century*. Thirty eight years have passed since the release of the slightly revised second British and first American edition of 1977. This text consists of the last, preceded by a short article I wrote for the student newspaper at Northwestern University in 1991¹ and followed by five supplements representing writings from 1979-2014. There is also an addendum to Appendix E (“The Role of the Vatican”), consisting of the obituary/tribute I wrote on Rev. Robert A. Graham. All except a late addendum to Supplement 5 were published in the *Journal of Historical Review*, which ceased publication in 2002. Also Appendix A on Kurt Gerstein, has been revised somewhat.

I am proud that this book remains of interest to anybody almost 40 years after its first publication. Nevertheless, the age of this text, and the great advances that have subsequently occurred in Holocaust revisionism, require some comments on the value of the book to today’s reader. How can such an old text not be obsolete today? What does today’s reader gain from it? Would it not be better to revise this text to take into account more recent developments?

From the perspective of today, the book has defects, and several people, of whom I am one, could now do better. In admitting such defects, I can plead that I was one man working with little help. Except for Wilhelm Stäglich, the correspondents I had before publication in 1976 were not then, and have not subsequently become, significant in revisionist work. The literature of revisionist orientation was scanty. Some of it was rubbish that constituted a minor nuisance. On the positive side were Paul Rassinier, Thies Christophersen, and Wilhelm Stäglich. At that time the writings of Rassinier, a former political prisoner at Buchenwald, were of interest both as a primary source, relating personal experiences, and as historical exposition (today Rassinier is of interest only as a primary source). Christophersen and Stäglich, Germans who had been stationed near Auschwitz during the war, were of value only as primary sources, although Stäglich later wrote a book of historical exposition. Even taking these three into account, the historical complex was not there, as I shall explain below.

A common complaint about this work has been that I am not a trained historian or history professor. It is, however, not unusual for people who are not academic historians to make contributions to historiography. The great American historian Francis Parkman was no history professor; he had only a brief academic appointment as Professor of Horticulture at Harvard. The late Arnaldo Momigliano urged wariness of academic historians and pointed out that

¹ *Daily Northwestern*, May 13, 1991, correction May 14.

none of the three leading nineteenth century historians of the ancient world was a history professor, *e.g.* Mommsen was a Professor of Law.²

However, such examples do not satisfactorily illustrate the fact that history has a closer relationship to popular culture than most other academic disciplines. This is easily clarified and proved. In the major book reviews (*New York Times*, *New York Review*, etc.) one can find reviews of, and advertisements for, many works on the leading edge of historical research, *i.e.* works not specifically written for popular readership. No such attention is given to leading edge works in electrical engineering and most other academic disciplines. Many intelligent laymen can read such historical works with comprehension. If many can read them, then some can write them. I could give reasons for this relatively popular status of serious history study, but it would carry us too far afield. In any case, there is no venality on the part of academic historians in approving of such popular promotion of their books.

Such observations show, however, that there is hypocrisy in the orthodox historians' common implication, when denouncing Holocaust revisionism, that only people with their kinds of Ph.D. degrees are competent to deal with historical issues.

The style of my book is certainly not elegant. I believe my style has improved much since then but, like most men with a technical education, my style remains at best dry and not elegant. It was, however, good enough to do the job. I have even sometimes wondered if elegance of style might be incompatible with a subject as dreary as the present one.

It is not immodest for me to say that mine is the best book of its type, because it is the only book of its type. To compare my book to others, the approach of mine is horizontal, the others vertical. Subsequent investigators have taken specific subjects and gone more deeply into them than I did. Such vertical approaches should be contrasted with my horizontal. I attempted to cover every reasonably relevant aspect of the problem. The question of the existence of homicidal gas chambers was only one of many. I tried to show what did happen as well as what did not. I showed the relevance of the Zionist and related movements. I discussed the Allied policies and the Jewish influences in them. My use of sources (*e.g.* the Nuremberg trials, Red Cross reports, Vatican documents, contemporary newspaper accounts) today seems obvious but it was not then. To aid in comprehending the early war crimes trials, I gave witchcraft trials as a useful precedent.

I claim an additional contribution of this book that may seem ridiculous on its face. I treated the German concentration camps as specific institutions that existed in specific locations, with the alleged events that took place in them taking place, if at all, in real space and real time, together with other events that happened simultaneously in those same camps or in real space. By "real space" I mean a space that we all exist in so that, whatever happened at

² Momigliano.

Auschwitz, it happened at the same time President Roosevelt held meetings in Washington, and I as a child went to school, etc., and in the same space.

That is so obvious that it may seem preposterous for me to present it as an original perspective, but please hear me out. My impression of the extant literature was that the events claimed there may as well be imagined as having taken place on Mars, if at all, so absent was a concern for the broader context. As I reminded readers on page 227:

“There was a war going on during World War II.”

Consider my presentation of Auschwitz, the principal alleged “extermination camp.” I started by describing Auschwitz as a camp that performed functions similar to those performed by typical German camps that are not claimed to have been extermination camps; I outlined those functions and I presented a map showing where the German camps were. Then I described Auschwitz in its unique respects and showed, why the Allies would have been interested in events transpiring at Auschwitz. I presented pictures of crematorium ovens at Auschwitz and other camps. I presented a map of the Auschwitz region and a plan of the “Birkenau” section of the Auschwitz camp. That plan and the various maps showed the reader exactly where, in Europe, Poland, and at Auschwitz, the great gas chambers were supposed to have been located. Then I considered one of the specific groups of Jews, the Hungarian Jews, not only from the point of view of allegations of events in German camps but from the point of view of events in Hungary. That is, for me the problem of the Hungarian Jews was as much a problem of what happened in Hungary as what happened at Auschwitz. Even in considering events at Auschwitz, I chose to place my perspective elsewhere, among the Allies who, at the time in question, were very interested in Auschwitz as an industrial bombing target and would have photographed the camp for that purpose.

The photographs were produced almost three years after publication of my book and confirmed my conclusions, but that is not the point that I am now trying to emphasize. My point is that, as unlikely as it may seem, my method of placing Auschwitz in its general historical context was essentially unique in this historical area. True, some of what I said in that respect is to be found in earlier books that purported to relate how the “exterminations” transpired, but in scattered bits and pieces that were usually incidental to those accounts. Even so, much had to be culled from diverse sources. For example, though it seems obvious that any useful discussion of the Auschwitz problem required a map of the Auschwitz region and of the Birkenau camp, the former had to be constructed by me from several sources and the latter had to be lifted, not from one of the standard “Holocaust” books such as those by Hilberg or Reitlinger, but from a book about a German trial of Auschwitz personnel that took place in 1963-5. Hilberg, Reitlinger, and similar authors were very stingy with maps and pictures, except in books specifically devoted to presenting pictures. We can say, with only minor oversimplification, that they would sell you a book of pictures or a book of text, but not one book integrating the two in any useful way.

I believe my analysis provoked investigations of specific problems, even when such influence was not acknowledged. My implied skepticism about the reality of the mysterious “German industrialist” who in 1942, according to the World Jewish Congress, passed along information that a plan to exterminate the Jews had been discussed in Hitler’s headquarters, may have provoked the later investigations attempting to determine his identity. Walter Laqueur and Richard Breitman, in *Breaking the Silence*, 1986, unconvincingly proposed Eduard Schulte. I also stressed the inaction of the Allies with respect to Auschwitz, which Laqueur (*The Terrible Secret*, 1980) and Martin Gilbert (*Auschwitz and the Allies*, 1981) tried without success to explain.

The existence and relevance of the 1944 aerial reconnaissance photos of Auschwitz were, to the best of my knowledge, first argued in my book.³ I also believe that my book provoked, perhaps through some intermediary, the 1979 release of these photos by the CIA (Brugioni & Poirier), but again such influence is not admitted.

I analyzed the specifics of the alleged extermination process at Auschwitz. I showed that all of the specific material facts required a dual interpretation of relatively mundane facts, e.g. transports, selections, showers, shaving hair, Zyklon B, crematoria, etc., all real and all relatively mundane, had been given a second interpretation. That insight scarcely merits the label today, but it did then. It has been the main paradigm for all subsequent revisionist writing on Auschwitz and other alleged “extermination camps.” It may seem very simple and obvious after one reads this book; it certainly was not when I wrote it. The reader is shown what sorts of questions he should ask if he wants to go further. Those who have studied the development of ideas understand that the right answers are not attainable until the right questions are formulated (yes, questions can be right or wrong). This book, even today, shows how to do that.

I consider my book generally “right” even today in the sense of how the historical parts fit together, and they fit perfectly without major or fundamental mysteries. Contrast the gyrations of the typical orthodox historians who have nothing but mysteries. How and when was an order to exterminate given? Was such an order given at all? Why didn’t the Allies recognize what was (allegedly) happening at Auschwitz? Why didn’t the Pope forthrightly condemn physical extermination, even after the German had been driven out of Rome? Why didn’t the Allied press give greater prominence to reports of extermination of Jews, rather than bury them in the back pages of the larger newspapers?

This horizontal analysis remains unique in the revisionist literature. The book presented a historical complex that remains valid today. The book made specialized studies easier because investigators did not have to worry about coherence of the larger picture; they could direct a curious person to my book.

³ There is an unconfirmed and disputed claim that U.S. Army Capt. Jacob Javits (later U.S. Senator) used the photos, in 1944, to argue for bombing Auschwitz. See letters in the New York Jewish weekly *Forward*, 23 Feb. 2001, 10, and 6 April 2001, 16. If the claim is true, the photos were forgotten until I argued, in my 1976 book, that they had to exist. I am inclined to think the claim is not true.

I did a good enough job for that, even if not a perfect job. The proof is that, among revisionists, defects of the book are certainly seen, but, unfortunately, there seems to be no great demand for an improved integrated work of comparable scope and no aspiring author in view.

An example. You want to discuss the question of homicidal gas chambers at Auschwitz. My old book won't help if you want to be current, and there would not necessarily be any reason to cite it.⁴ There are much more recent and conclusive writings, but I could not imagine a person securely venturing into such a controversy without having a grasp of the general historical complex, as provided in my book. Thus, I cannot imagine contemporary Holocaust revisionism existing without a book such as mine, even if it is never necessary to cite it today.

It is still the only book of this sort. A better one would be nice but there are two problems that occur to me. First such a book, if written from the point of view of our knowledge today, would not fit into a single volume. This explains why I reject the idea of trying to bring this book up to date. Such a project would quickly run away from "updating," resulting in an entirely new work. Any attempt to respect the original content and organization of the book would be a handicap in the updating project. The best single volume for bringing the reader up to date on revisionist scholarship is a compilation of papers by many people, not an integrated work.⁵

Second, a paradox: a weakness of the book explains some of its strength. From the present point of view, there seems much in the book that is awkwardly presented. This is because I did not write this book as an expert. The book was written as works of research normally are: I was myself struggling to understand, as would an intelligent and serious reader. Thus, the book expresses a relationship of common perspective, and therefore implicit mutual empathy, between author and reader that could not exist in a new book, written today from a position of expertise and directed at a neophyte reader, which is the only relationship possible today. I believe this explains the occasional overwhelming effect the book has. From this point of view the book is still contemporary, as well as "right," and ought not undergo major revision.

For these reasons, I have rejected any idea of "updating" this book. Rather, several later writings from 1979 on have been provided here, as specified above.

That this book is still valuable today is due to the distortions and misrepresentations that have continued to issue from the media and academe, resulting in millions of people so uninformed that a viewpoint of 1976 is a great revelation for them in 2015.

⁴ The discussion of some issues of the alleged Auschwitz homicidal gas chambers as printed here in Supplement 5 is up to date, though.

⁵ Rudolf 2003a. Expanded version of the text originally published in German as Gauss 1994. There is also the multi-author, multi-volume effort crystallizing in the revisionist series *Holocaust Handbooks*, now counting some 30 volumes: www.HolocaustHandbooks.com. See ads at the end of this book.

I consider this book as successful as could have been judiciously hoped under the circumstances, but it is important to view it as one of the successes in the phenomenon of Holocaust revisionism, for which no single person, or set of specific persons, can take credit. It seems to me to be just something that was timely and had to develop, and that I was just a part of this development. I discussed this in my paper reproduced as Supplement 1, but to try to make my point clearer, let me emphasize that the Jews have played a very important role in this development; they must take some of the credit. It was they who chose, in 1977, to spread the news of this obscure book to the most remote corners of the universe. Who could have imagined such massive publicity for a book from an unknown publisher, written by an unknown author, and only barely available in the USA? They have used their powerful positions in the media to keep the subject of "Holocaust" uppermost in the minds of the populace; we get it for breakfast, lunch, and dinner. The present "Holocaustomania," which younger readers may believe has been a permanent feature of our public affairs since World War II, can be fairly said to have started with the 1978 NBC-TV "docudrama" *Holocaust*. Only Jewish groups (either formally Jewish or having a largely Jewish membership), on the campus of Northwestern University, have maintained students' interest in my work on the "Holocaust." Such mutual dependency only holds for things that had to happen.

When I wrote this book, there were perhaps a half dozen serious Holocaust revisionist researchers (most not known by me). Today there are too many for me to even try to list, and readers of contemporary Holocaust revisionist literature in all languages certainly number in the hundreds of thousands, perhaps millions.

There are many back-handed compliments to our success. Perhaps the most conspicuous is the U.S. Holocaust Memorial Museum. A February 1992 funds appeal for it, signed by "National Campaign Chairman" Miles Lerman, named "revisionists" as those whom the museum would "counter." The Museum formally opened in April 1993 with the "Intent on refuting revisionist attempts to diminish the scope of the Holocaust."⁶ As if that weren't enough, the 104th Congress passed, without dissent, a resolution making only two points: it "deplores" revisionism and "commends the vital, ongoing work of the [...] Museum."⁷ That silly Museum is an ironic monument to Holocaust revisionism.⁸

The Museum will not be the last such monument. In 1996, Jewish Senators Barbara Boxer and Arlen Specter handed Jewish movie director Steven Spielberg a check representing a \$1 million federal grant for his "Survivors of the Shoah Visual History Foundation" (a project of videotaping accounts of "survivors" – "Shoah" is the Hebrew word used in place of "Holocaust"). Specter

⁶ *Chicago Tribune*, 23 April 1993, sec. 1, 18.

⁷ Senate resolution 193 passed 9 Nov. 1995, and House resolution 316 passed 16 April 1996.

⁸ Perhaps the most telling point is that the Museum, after so much promotion and millions spent, has failed to depict a homicidal gas chamber. Robert Faurisson has commented on this (1994, 23) and related his humorous encounter with the Museum's director Dr. Michael Berenbaum (Weber (1994), 4).

motivated the grant in terms of opposing the considerable success of revisionists.⁹

A more recent example is the Holocaust Memorial in Berlin. A July 2001 advertisement, appealing for funds, raised the danger of revisionism.¹⁰

Revisionist apostasy has been rare. It has been most visible in cases where some public figure who was not actually a revisionist made public remarks supportive of revisionism. A 1996 example was Abbé Pierre, a sort of French Mother Teresa (although more active in public affairs) who, despite his quick recantation of his revisionist remarks, will never be forgiven by his former friends.¹¹ This episode is one of many that illustrate the handicaps that Holocaust revisionism has labored under.

A final proof, if needed, of our success is the fact of laws passed in recent years, in several European countries, criminalizing the publication of revisionist views on the Holocaust. Such literature circulated freely in Europe until the present revisionist movement started making its impact in the late 70s. In the United States we are still free of state suppression, although there is considerable whining in some quarters about “First Amendment absolutism.” Here the repression works largely by extra-legal means of intimidation and reprisal. For example, Fred Leuchter was the leading execution technologist in the USA¹² when he published his famous 1988 report on the alleged homicidal gas chambers at Auschwitz and Majdanek.¹³ Since then, his business has been ruined and his marriage destroyed. All such developments are of course back-handed and evil tributes to the success of Holocaust revisionism. Even the most naive reader will see the point: they don’t want you to know these things! They are trying to hold back the wind.

We are successful, but we have a long way to go, as the brute strength of the dying monster is considerable.

Evanston, Illinois
 June 2003
 updated November 2014

⁹ *Boston Globe*, 24 July 1996, A6. Spielberg got into “Shoah business” (from an American expression – “there’s no business like show business”) via his *Schindler’s List* movie, which also failed to depict a gassing or homicidal gas chamber. On the basis of his other movies and other scenes in this one, I could not attribute the failure to squeamishness on Spielberg’s part. He is a good enough showman to have realized that a complete depiction of a gassing via Zyklon B, faithful to the legend and to physical possibility, would have been far too preposterous even for him. The Jewish worker who was shot for exceeding her assigned tasks was routine rubbish, but the gassing would have been too much.

¹⁰ *NY Times*, 18 July 2001, A6.

¹¹ *NY Times*, 1 May 1996, A6. *Boston Globe*, 23 July 1996, A5.

¹² Lehman. Also see the letters in the May 1990 issue of *Atlantic Monthly*.

¹³ Leuchter (1988); more recent and critically commented: Leuchter, Faurisson, Rudolf (2012).

Acknowledgments

A number of individuals contributed valuable suggestions and critiques which are reflected in the text of this book, but of course the responsibility for any errors of fact or interpretation, if such be found, is entirely my own. I also wish to reserve for myself any problems that may arise on account of the reaction to this book, and for this reason I refrain from making the applicable personal acknowledgments here.

Institutional acknowledgments are made to the U.S. National Archives, the U.S. Army Audio-visual Agency, and the Foreign Affairs Document and Reference Center of the U.S. Department of State, Washington, DC, to the Panstwowe Museum, Oświęcim, and to the Library of the University of Chicago, and the Center for Research Libraries, Chicago.

Special acknowledgment is made to the staffs of the Imperial War Museum, London, the national office of the Netherlands Red Cross, The Hague, and the Library of Northwestern University (especially the inter-library loan department), Evanston, all of whom contributed more than routine services without, of course, being aware of the exact nature of the research involved.

For the 2003 (English) and 2015 editions (English and German), I also wish to acknowledge the editorial work of Germar Rudolf. I could not have had a better editor.

Arthur R. Butz

Preface to the 1976 Edition

In common with virtually all Americans, who have had their opinions formed since the end of World War II, I had, until not very long ago, assumed that Germany had given the world a particularly murderous outburst during World War II. This view has ruled Western opinion since 1945 and earlier, and I was no exception in accepting the essentials of it.

An important qualification in the preceding is the term “essentials,” for the collection of crimes of which the Germans were supposedly guilty in World War II grows rapidly smaller as one examines the evidence and arguments assembled in readily available “revisionist” books. An elementary critical examination reveals that most of the crimes that are real even in the minds of “intellectuals” (e.g. lampshades manufactured by some Germans from the skins of human beings killed in concentration camps for the purpose) obviously had no basis in fact. Likewise with legends about mistreatment of American and British prisoners of war. Moreover, the general problem is elaborated considerably when one weighs, as the revisionists do, the appalling wartime and postwar brutalities of the Western Allies.

Such an investigation does not overturn the “Holocaust” legend, however, and the “six million” Jews murdered, mainly in “gas chambers,” can seem immovable fact. The revisionist books which overturn some of the most popular misconceptions seem to accept the gas chambers as factual. All educated opinion that the investigator consults accepts the “extermination” story. Professors of history who have specialized in Germany, if asked, seem to consider the charge as established as the Great Pyramid. Liberal and conservative publicists, though they have very different attitudes toward World War II and America’s entry into it, and though they squabble with each other on almost everything else, close ranks on the reality of the “Holocaust.”

Noting the obvious ways in which this legend is exploited in contemporary politics, notably in connection with the completely illogical support that the U.S. extends to Israel, I had long had lingering doubts about it, and there was also the fact that there existed a small number of respected observers whose views had not been formed entirely after World War II and who, in the very limited channels open to them and with various degrees of explicitness, denied even the approximate truth of the legend. A good example is the distinguished American scholar John Beaty, who was called to active duty in the military Intelligence Service of the War Department General Staff just before the entry of the U.S. into the war and attained the rank of Colonel by the end of the war. Among other things, Beaty was one of the two editors of the daily secret “G-2 Report,” which was issued each noon to give persons in high places, including the White House, the world picture as it existed four hours earlier. In his book *Iron Curtain Over America*, published in 1951, he ridiculed the six million legend with a few remarks that were unfortunately brief and inconclusive, but,

coming from a man who was one of the best informed in the world during the war, carried some amount of authority.

Elementary investigation into the question, of the sort the non-historian customarily does, led me nowhere. The meager amount of literature in the English language which denied the truth of the legend was not only unconvincing; it was so unreliable and unscrupulous in the employment of sources, when sources were employed, that it had a negative effect, so that the case for the truth of the essentials of the legend (disregarding quantitative problems, *e.g.*, whether it was six million or four million or only three million) seemed strengthened. At the time I became aware that there existed additional literature in French and German but, being quite unaccustomed to reading texts in those languages except on rare occasions when I consulted a paper in a French or German mathematics journal, I did not undertake to acquire copies of the foreign language literature.

Moreover, I assumed that if such literature was worth more than what was being published in English, somebody would have published English translations.

Still possessing my lingering doubts I sat down, early in 1972, and started to read some of the "Holocaust" literature itself rather more systematically than I had previously, in order to see just what claims were made in this connection and on what evidence. Fortunately, one of my first choices was Raul Hilberg's *The Destruction of the European Jews*. The experience was a shock and a rude awakening, for Hilberg's book did what the opposition literature could never have done. I not only became convinced that the legend of the several million gassed Jews must be a hoax, but I derived what turned out to be a fairly reliable "feel" for the remarkable cabalistic mentality that had given the lie its specific form (those who want to experience the "rude awakening" somewhat as I did may stop here and consult pp. 567-571 of Hilberg¹⁴).

Although my long-lingering skepticism in regard to the legend was no longer on the defensive, my information could not, early in 1972, be considered conclusive, and my knowledge of the subject was not comprehensive, so I set out, at first in my "spare time," to investigate the subject with the thoroughness that was required.

The reader will have surmised that my "spare time" eventually expanded considerably.

Several – for me startling – discoveries made the subject irresistible in a purely intellectual sense. I acquired the foreign language literature. Ultimately, I spent the entire summer of 1972 working on an exposé of the hoax, since by then I had penetrated and demolished the whole sorry mess. While the book you are holding differs considerably in quantity of factual content and general quality from the picture I had formed by the summer of 1972, that picture, whose essentials are transmitted here, was in such overwhelming contradiction to the lies that Western society had equipped me with, that my attention could

¹⁴ Vol. 3, 885-890, in the "revised and definitive edition" of 1985. Editor's note: Cf. Graf.

not be drawn from the subject by any appeal to prudence or any such practical calculation. Because even early in the summer of 1972, it was evident that my research had carried the subject beyond the existing literature, I felt an inescapable obligation and an intellectual imperative to put forward for society's evaluation what I knew about this most pernicious hoax. It quickly became clear that only a book would do; the subject could not, given the years of propaganda, be treated in a research paper or pamphlet and, *a fortiori*, it could not be treated in the form of a lecture.

The body of a text was written in the summer of 1972, and then the manuscript was gradually improved in the course of the next two years. A trip to Europe in the summer of 1973 was very rewarding, as was a trip to Washington later in the year. The book was essentially finished in late 1974.

There will be those who will say that I am not qualified to undertake such a work, and there will even be those who will say that I have no right to publish such things. So be it.

If a scholar, regardless of his specialty, perceives that scholarship in acquiescing, from whatever motivation, in a monstrous lie, then it is his duty to expose the lie, whatever his qualifications. It does not matter that he collides with all "established" scholarship in the field, although that is not the case here, for a critical examination of the "holocaust" has been avoided by academic historians in all respects and not merely in the respect it is treated in this book. That is, while virtually all historians pay some sort of lip service to the lie, when it comes up in books and papers on other subjects, none has produced an academic study arguing, and presenting the evidence for, either the thesis that the exterminations did take place or that they did not take place. If they did take place then it should be possible to produce a book showing how it started and why, by whom it was organized and the line of authority in the killing operations, what the technical means were and that those technical means did not have some sort of more mundane interpretation (*e.g.* crematories), who the technicians involved were, the numbers of victims from the various lands and the timetables of their executions, presenting the evidence on which these claims are based together with reasons why one should be willing to accept the authenticity of all documents produced at illegal trials. No historian has undertaken anything resembling such a project; only non-historians have undertaken portions.

With these preliminary remarks, therefore, I invite your study of the hoax of your century.

Evanston, Illinois
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A Short Introduction to the Study of Holocaust Revisionism

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I see three principal reasons for the widespread but erroneous belief in the legend of millions of Jews killed by the Germans during World War II: U.S. and British troops found horrible piles of corpses in the west German camps they captured in 1945 (*e.g.* Dachau and Belsen), there are no longer large communities of Jews in Poland, and historians generally support the legend.

During both world wars Germany was forced to fight typhus, carried by lice in the constant traffic with the east. That is why all accounts of entry into the German concentration camps speak of shaving of hair, showering, and other delousing procedures, such as treatment of quarters with the pesticide Zyklon. That was also the main reason for a high death rate in the camps and the crematories that existed in all.

When Germany collapsed in chaos, then of course all such defenses ceased, and typhus and other diseases became rampant in the camps, which quartered mainly political prisoners, ordinary criminals, homosexuals, conscientious objectors, and Jews conscripted for labor. Hence the horrible scenes, which however had nothing to do with "extermination" or any deliberate policy. Moreover, the west German camps involved were not the alleged "extermination camps," which were all in Poland (*e.g.* Auschwitz and Treblinka) and which were all evacuated or shut down before capture by the Soviets, who found no such scenes.

The "Final Solution" spoken of in the German documents was a program of evacuation, resettlement, and deportation of Jews with the ultimate objective of expulsion from Europe. During the war, Jews of various nationalities were being moved east, as one stage in this Final Solution. The legend claims that the movements were mainly for extermination purposes.

The great majority of the millions allegedly exterminated were east European, not German or west European, Jews. For that reason study of the problem via population statistics has been difficult to impossible, but it is a fact that there are no longer large communities of Jews in Poland. However, the Germans were only one of several parties involved in moving Jews around. The Soviets deported virtually all of the Jews of eastern Poland to their interior in 1940. After the war, with Polish and other Jews pouring out of the east into occupied west Germany, the Zionists moved large numbers to Palestine, and the U.S. and other countries absorbed many Jews, in most cases under conditions making impossible a numerical accounting. Moreover, the Polish borders were changed drastically at the end of the war; the country was literally moved west.

Historians generally support the legend, but there are precedents for nearly incomprehensible blindness on the part of scholars. For example, throughout the Middle Ages even the Pope's political enemies conceded his false claim that the 4th century Emperor Constantine had ceded rule of the west to the Pope, although all knew very well that Constantine had been succeeded by more emperors. Near unanimity among the academics is especially suspect when there exist great political pressures; in some countries Holocaust revisionists have been prosecuted.

It is easy to show that the extermination legend merits skepticism. Even the casual reader of the Holocaust literature knows that during the war virtually nobody acted as though it was happening. Thus, it is common to berate the Vatican, the Red Cross, and the Allies (especially the intelligence agencies) for their ignorance and inaction, and to explain that the Jews generally did not resist deportation because they did not know what was in store for them. If you add all this up you have the strange claim that for almost three years German trains, operating on a continental scale in densely civilized regions of Europe, were regularly and systematically moving millions of Jews to their deaths, and nobody noticed except for a few of our Jewish leaders who were making public "extermination" claims.

On closer examination, even those few Jewish leaders were not acting as though it was happening. Ordinary communications between the occupied and neutral countries were open, and they were in contact with the Jews whom the Germans were deporting, who thus could not have been in ignorance of "extermination" if those claims had any validity.

This incredible ignorance must also be attributed to Hans Oster's department in German military intelligence, correctly labeled "the veritable general staff of the opposition to Hitler" in a recent review.

What we are offered in evidence was gathered after the war, in trials. The evidence is almost all oral testimony and "confessions." Without the evidence of these trials there would be no significant evidence of "extermination." One must pause and ponder this carefully. Were trials needed to determine that the Battle of Waterloo happened? The bombings of Hamburg, Dresden, Hiroshima, and Nagasaki? The slaughter in Cambodia?

Yet this three year program, of continental scope, claiming millions of victims, required trials to argue its reality. I am not arguing that the trials were illegal or unfair; I am arguing that such historical logic as the legend rests on must not be countenanced. Such events cannot happen without generating commensurate evidence for their reality, just as a great forest fire cannot take place without producing smoke. One may as well believe that New York City was burned down, if confessions to the deed can be produced.

Detailed consideration of the specific evidence put forward in support of the legend has been a focus of the revisionist literature, but I shall mention one point here. The claim of the legend is that there were no technical means provided for the specific task of extermination, and that means originally provided for other purposes did double duty in improvised arrangements. Thus, the Jews

were allegedly gassed with the pesticide Zyklon, and their corpses disappeared into the crematories along with the deaths from “ordinary” causes (the ashes or other remains of millions of victims never having been found).

Surely any thoughtful person must be skeptical.