

# **Lectures on the Holocaust**

**Controversial Issues  
Cross-Examined**

**Germar Rudolf**



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*Lectures on the Holocaust: Controversial Issues Cross-Examined*

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## Introduction

Is anyone today still interested in the Shoah, also called the Holocaust? If so, then how can such individuals continue to justify their interest in such an ugly topic? Or, dear reader, don't you think that the Holocaust is not an ugly topic? I still continue to hear from individuals who claim that it is a perversion to be rummaging through last century's mountains of corpses – figuratively speaking, of course. So the refrain is: let the matter rest because there are far more urgent and pressing problems confronting us today. I can certainly understand such views, because in my youth my parents moved during my school years, causing me to encounter the Holocaust three times in my history lessons. It was not fun having the mountain of corpses repeatedly dished up that my grandparents' generation had allegedly created. Thus even if we ignore certain topics, they will not disappear. So it is with the Holocaust, and it is futile to adopt an unrealistic attitude and hope the Holocaust will simply go away.

This is why it is important to realize the significance which the Holocaust has assumed in Western societies (see Novick 1999). The Holocaust is dealt with by countless:

- |                      |                               |
|----------------------|-------------------------------|
| – museums            | – newspaper reports           |
| – monuments          | – lectures and conferences    |
| – commemoration days | – university chairs           |
| – orations           | – documentaries and movies    |
| – books              | – penal laws and prosecutions |
| – periodicals        | – censorship                  |

And the above list is certainly incomplete. So, if I claim that the Holocaust is the most important of all historical topics, I am not saying this because it suits me personally or because I consider this importance to be appropriate. In fact, an objective analysis of the Western value system enables us to conclude that the Holocaust has become something like an absolute zero point of our moral value system, the symbol of ultimate evil.

No doubt this is what former director of the U.S. Holocaust Memorial Museum in Washington, Michael Berenbaum, had in mind when he said in 2000 (Rudolf 2003a, p. 55, n. 193):

*“As I observe young people in relativistic societies seeking an absolute for morals and values, they now can view the Holocaust as the transcendental move away from the relativistic, and up into the absolute where the Holocaust confronts absolute Evil [=Nazism] and thus find fundamental values.”*

The presentation in this volume therefore deals with what today many view as the embodiment of “absolute evil.” Naturally this characterization of the Holocaust confers upon the topic a theological dimension. Although the concept “evil” can be

viewed from a non-theological perspective, for example through moral philosophy or evolutionary ethics, to define *absolute* evil is absolutist, fundamentalist and dogmatic in nature, and as such places the topic beyond scientific analysis.

Other aspects of the Holocaust also indicate that the way the Western world deals with it has now reached a religious dimension. A re-reading of the above list attests to that. For some time now the historic places and museums of the Holocaust have become places of pilgrimage where relics of all sorts are on display (hair, spectacles, suitcases, shoes, gastight doors, etc.). Don't the passionate orations on remembrance days remind you of a religious repentance service? Are there not everywhere the high priests who admonish us with a raised index finger how to behave in matters Holocaust and all that is connected with it? They advise us how to treat the perpetrators, the victims, their descendants, their countries, their customs, their demands, etc. They also advise us on how we are to think, to feel, to act, to remember, to live if we wish to be known as good human beings. And last but not least, there is even a debate among theologians and philosophers about the meaning of the Holocaust for religion which is covered by the term "Holocaust theology."<sup>1</sup>

In the following I will not discuss whether the moral categorization of the Holocaust and the demands and behavioral norms deduced from it are legitimate and justified or not. This is a moral question which ultimately every one of us has to work out for themselves. However, when I ask questions and seek answers, I am not going to be intimidated by this quasi-religious and moral categorization. In spite of holding different opinions on all sorts of topics, I hope that we can reach agreement on the following: One of the important characteristics of evil is that it forbids questioning and it taboos or criminalizes the candid search for answers. Yet prohibiting the asking of questions and the searching for answers amounts to denying that which makes us human. For the ability to doubt and to search for answers to pressing problems is one of the most important attributes that distinguishes humans from animals.

But before we turn our attention to this evil, permit me to make one further observation. Now and again I have a bit of fun by asking the proverbial John Doe in public: "What is the greatest taboo in Western societies?" The average person is quick to respond with all sorts of answers: homosexuality, illegal immigration, race relationships, sex. I then probe further: No, I mean a taboo that is so powerful that one does not even dare mention in public that it *is* a taboo, because by so doing one would already accuse the general public of repressing dissenting thoughts. That the very act of just pointing out the existence of this taboo means to violate it, which in itself can already give rise to persecution. I have repeatedly experienced that I will get an honest answer only if John Doe feels safe and secure that he is not being observed, that no one else is listening. This is particularly so in many western European countries and especially strong in the German-speaking countries (Germany, Austria, and Switzerland). What does this reveal about the state of current Western societies? And what in *your* view is this taboo that cannot publicly be labeled a taboo?

Instead of answering this question myself, I would like to quote a professional who has studied this topic. In an anthology dedicated to the late German historian Prof. Dr. Hellmut Diwald, sociology professor Dr. Robert Hepp wrote (Eibicht 1994,

<sup>1</sup> With its own Wikipedia entry since 2006: [https://en.wikipedia.org/wiki/Holocaust\\_theology](https://en.wikipedia.org/wiki/Holocaust_theology) (accessed on May 19, 2017).



p. 140):

*“Occasional experiments that I have conducted in my seminars convince me that ‘Auschwitz’ [the most well-known site of the Holocaust] is strictly ethnologically speaking one of the few taboo topics that our ‘taboo-free society’ still preserves (see Steiner [1956], p. 20ff.). While they did not react at all to other stimulants, ‘enlightened’ central European students who refused to accept any taboos at all, would react to a confrontation with ‘revisionist’ [denialist] texts’ about the gas chambers at Auschwitz in just as ‘elemental’ a way (including comparable physiological symptoms) as members of primitive Polynesian tribes would react to an infringement of one of their taboos. The students were literally beside themselves and were neither prepared nor capable of soberly discussing the presented theses. For the sociologist this is a very important point because a society’s taboos reveal what it holds sacred. Taboos also reveal what the community fears (Webster [1973], p. 14: ‘Fear is systematized in taboo’). Sometimes fear of perceived danger takes on the form of ticks and phobias that remind us of obsessive neurotics. However, it cannot be denied that numerous taboos have a function that preserves individuals from danger, and even where taboos are a part of an individual’s make-up, it is difficult to ascertain whether the power of those using the taboo rests on the fear on the part of the rest, or vice versa.*

*It is thus understandable that priests and rulers have never hesitated to use taboos to secure power. To date there has been no society which has totally relinquished the especially effective use of taboos for the sake of ‘social control.’ In a ‘modern society,’ such as the Federal Republic of Germany, the formal rules of behavior and sanctions play a larger role than they do within the Polynesian tribes, where European explorers first discovered taboos as such. However, besides the usual ‘legally codified’ commands and prohibitions that control behavior, in our [German] society there are also behaviors that ‘go without saying’ or are evidently ‘out of the question’. If such expectations are frustrated nevertheless, then, as in the Polynesian society, automatic sanctions set in which do not need to be justified.*

*Basically, a ‘modern’ society does not react differently to violations of taboos than does a ‘primitive’ society. Violating a taboo is generally perceived as ‘outrageous’ and ‘atrocious’ and produces spontaneous ‘revulsion’ and ‘horror.’ In the end the perpetrator is isolated, excluded from society, and himself ‘tabooed.’”*

This book could therefore also be called *Lectures about a Taboo*, because that is what the Holocaust has become. It is possible to talk and report on the Holocaust but only in a certain permitted way. “Wrong” questions and unwanted answers are tabooed.

However, the fact that the Holocaust has been made taboo will not prevent me from asking all sorts of questions, because any scientific investigation requires the asking of questions so that alternative answers can be postulated, thereby offering us more information about topics that otherwise would remain mysterious. This occurs independently of whether the keepers of the taboo consider the answers as “good” or “bad,” because what is ultimately important is whether an answer is, with high prob-

ability, correct or false. When it comes to answering open questions, “good” or “bad” are scientifically irrelevant categories.

To sum up this introduction then, it is clear that we cannot get around the Holocaust because we literally get it served up with our daily bread, so to speak, whether we like it or not. Also, for some influential groups the Holocaust serves as a means of setting moral standards, whether we agree with them or not. That is why it is worthwhile to critically study this subject, and this book aims to assist with such endeavors.

The following text is based mainly on actual presentations that I delivered in Germany and elsewhere. Most of them have been structured as dialogues with members of the audience, who were continuously encouraged to ask questions, make objections, and offer counter-arguments. This dialogue style is retained in this book. My own contributions are marked “R,” and the listeners’ with “L” (or L/ℓ/ℓ in case of consecutive comments by several distinct listeners).

This unusual mode of presentation does justice to the topic, which usually generates high emotions. Under such circumstances, no speaker should assume that the listeners will uncritically accept what they are hearing, especially as some material initiates argumentative and emotional resistance from the audience. If one wishes to deal effectively with this emotionally charged subject of the Holocaust, then one also has to retain openness towards the audience.

Although I attempted to retain in this book the atmosphere and style of my presentations as I delivered them, there is inevitably a trade-off when presenting them in writing, for a multi-media event cannot be presented as such in a book. But I have tried to substitute the media used during the presentations (slides, transparencies, videos) with numerous illustrations. On the other hand, presenting my talks in book form enables me to delve deeper and more systematically into the topics discussed and to give the necessary references to the sources used. Hence, this book is much more comprehensive than my presentations were.

When lecturing about this sensitive topic, emotions sometimes ran high, which occasionally led to heated and polemical attacks against me. When arguing along similar lines as presented in this book, the reader may find himself in a situation where he is politically or emotionally attacked by others. I’ve decided to also include such attacks in this book, though I concentrated most of them in a separate chapter (1.8) in order not to disrupt the other chapters too much with polemics. argumentation. Hopefully these argumentative exchanges are of some educational value for the reader as well.

While reading this book, it ought to be borne in mind that it offers only an introduction into the problems and issues dealt with by serious Holocaust research, as well as an attempt to summarize the current state of research. This book is no expert study going into every detail of the topic, because if it were, it would encompass many volumes. I do hope, though, that the interested reader will study the footnotes and the bibliography as well as the book promotions at the end of the book, which list additional books that enable the reader to then deal with the Holocaust topic in more depth.

Now a few words about the history of the present book. After I had given two very successful presentations on the latest Holocaust research during the winter se-

mester of 1992, I sat down around Christmas and New Year of that year and within 14 days wrote the first German-language edition of this presentation under the pen name Ernst Gauss. The book bore the title *Vorlesungen über Zeitgeschichte (Lectures on Contemporary History)*. I omitted the word “Holocaust” on purpose in the original title to prevent attracting unwanted attention from government censors, which has always been, and still is, a problem in Germany. Since the mid-1990s, that precaution is no longer of moment, however, since ever since I have gained the censors’ full attention anyway. Such a hide-and-seek game has become useless. All later editions therefore have had my actual name on them, and the title expresses clearly what the book is about.

Science is not a state but rather a process. It is no different for historiography. New insights due to new evidence as well as novel interpretations of old facts result in old knowledge being constantly revised. As a result, every book dealing with scientific issues needs to be revised constantly in order to keep up with ongoing research. The present book is a classic example for this. Its second English and German editions appeared in 2010 and 2012, respectively. A new German edition was again issued in 2015, and now, just two years later, I’m preparing yet another revised edition for both languages.

This present edition is quite different from the first German edition not only due to its volume – while the first German edition had some 100,000 words, this one has some 250,000 – but also and particularly due to the amount of sources discussed and quoted. While the first German edition of 1993 had a bibliography of 118 works and 349 footnotes with references, the first English edition of 2005 contained 973 works in its bibliography and no fewer than 1,367 footnotes.

“The revisionists are footnote-crazy,” was the reaction by a professor of philosophy and friend of mine. In order to prevent a further escalation of the number of footnotes, he suggested changing the format in which I quote my sources. Since the second English edition of 2010, therefore, my sources are usually given in the main text with short references to entries in the bibliography. The number of footnotes thus sank to 385 in that 2010 edition, while the bibliography was trimmed down to 854 entries (some sources fully cited in footnotes are not included in it). This 2017 edition has 1,066 entries in the bibliography.

These purely statistical data indicate on the one hand that the knowledge of Holocaust researchers, indeed of all of us, about this topic has significantly increased, but on the other hand also that the character of this book has changed. While the book was initially not much more than a protocol of my presentations, it now tends to be more of an encyclopedic work trying to encompass and probe the entire topic.

Another difference from the first German edition of 1993 is that subsequent editions no longer contain dedicated chapters thoroughly discussing opposing views. That was impossible already due to space limitations. Instead, a discussion of opposing arguments occurs “in line” in this book whenever an issue demands it. In dealing with literature that attempts to refute revisionist arguments, however, numerous books have appeared in the meantime, to which I refer the interested reader (Rudolf/Mattogno 2017, Rudolf 2016b-d, Mattogno 2015a, 2016b,c,e,g, Mattogno *et al.* 2015).

As just mentioned, sources are usually given in the main text in parentheses. They

point to the respective entry in the bibliography following the pattern: author(s)'s last name(s) (or beginning of publication's title, where without known author/editor; two authors are separated by a slash, more than two are usually marked as "*et al.*"), the year and a letter attached to the year in case of multiple entries for one year, followed by the page(s) where applicable.

Censorship in Europe has caused revisionists to post their writings online for free access. Hence, most of the revisionist writings quoted can be downloaded from the main archival revisionist websites [vho.org](http://vho.org), [codoh.com](http://codoh.com) und [HolocaustHandbooks.com](http://HolocaustHandbooks.com) or [HolocaustHandbuecher.com](http://HolocaustHandbuecher.com). In cases where specific pages or sites have been blocked by your Internet service provider due to threats by government authorities, I suggest using anonymizer websites. From such websites you can view the entire world's websites without incurring any form of censorship.

Germar Rudolf, June 2017

# First Section: Food for Thought

## 1.1. The White House Speaks

R: Ladies and Gentlemen, dear guests. At the beginning of my presentation, allow me to quote the 58th president of the United States, Donald Trump. On January 27, 2017, on the occasion of International Holocaust Remembrance Day, the White House released the following statement (Trump 2017):

*“It is with a heavy heart and somber mind that we remember and honor the victims, survivors, heroes of the Holocaust. It is impossible to fully fathom the depravity and horror inflicted on innocent people by Nazi terror.*

*Yet, we know that in the darkest hours of humanity, light shines the brightest. As we remember those who died, we are deeply grateful to those who risked their lives to save the innocent.*

*In the name of the perished, I pledge to do everything in my power throughout my Presidency, and my life, to ensure that the forces of evil never again defeat the powers of good. Together, we will make love and tolerance prevalent throughout the world.”*

R: For our topic, the reactions to this statement are more revealing than the declaration itself. Jonathan Greenblatt, head of the Jewish Anti-Defamation League, tweeted on that same day that Trump did not even mention Jews as victims of the Holocaust,<sup>2</sup> thus triggering a deluge of similar attacks on the U.S. President for not having expressly mentioned the six million Jewish victims of the Holocaust (see Scott 2017). The White House countered a day later that it wasn’t just Jews who died in the Holocaust, but that five million gentiles were killed, too (Tapper 2017), who also deserve equal remembrance, referring to an article which had appeared two years earlier (Ridley 2015). That in turn unleashed a series of attacks on the president and that 2015 article, claiming that this “five-million-gen-



**III. 1: Jonathan Greenblatt, the CEO of the ADL**

<sup>2</sup> [https://twitter.com/JGreenblattADL/status/825029350126936064?ref\\_src=twsrc%5Etfw](https://twitter.com/JGreenblattADL/status/825029350126936064?ref_src=twsrc%5Etfw) (accessed on April 14, 2017).

tiles” victim figure is bogus and vastly over-inflated. Among those, I may quote here *The Times of Israel*’s take on this death toll (Kampeas 2017; for more see Scott 2017):

*“It’s a statement that shows up regularly in declarations about the Nazi era. It was implied in a Facebook post by the Israel Defense Forces’ spokesperson’s unit last week marking International Holocaust Remembrance Day. And it was asserted in an article shared by the Trump White House in defense of its controversial Holocaust statement the same day omitting references to the 6 million Jewish victims.*



III. 2: Simon Wiesenthal

*It is, however, a number without any scholarly basis.*

*Indeed, say those close to the late Nazi hunter Simon Wiesenthal, its progenitor, it is a number that was intended to increase sympathy for Jewish suffering but which now is more often used to obscure it.*

*In the wake of the controversy, the world’s two leading Holocaust museums, in Washington and in Jerusalem [Yad Vashem], issued statements emphasizing the centrality of the annihilation of the Jews to the understanding of the Holocaust; neither mentioned Trump.*

*The ‘5 million’ has driven Holocaust historians to distraction ever since Wiesenthal started to peddle it in the 1970s. Wiesenthal told the Washington Post in 1979, ‘I have sought with Jewish leaders not to talk about 6 million Jewish dead, but rather about 11 million civilians dead, including 6 million Jews.’*

*Yehuda Bauer, an Israeli Holocaust scholar who chairs the International Holocaust Remembrance Alliance, said he warned his friend Wiesenthal, who died in 2005, about spreading the false notion that the Holocaust claimed 11 million victims – 6 million Jews and 5 million non-Jews.*

*‘I said to him, ‘Simon, you are telling a lie,.’ Bauer recalled in an interview Tuesday. ‘He said, ‘Sometimes you need to do that to get the results for things you think are essential.’*

*Bauer and other historians who knew Wiesenthal said the Nazi hunter told them that he chose the 5 million number carefully: He wanted a number large enough to attract the attention of non-Jews who might not otherwise care about Jewish suffering, but not larger than the actual number of Jews who were murdered in the Holocaust, 6 million.*

*It caught on: President Jimmy Carter, issuing the executive order that would establish the US Holocaust Memorial Museum, referred to the ‘11 million victims of the Holocaust.’*

*Deborah Lipstadt, a professor of Holocaust studies at Emory University in Atlanta, wrote in 2011 how the number continues to dog her efforts to teach about*

the Holocaust.

*'I have been to many Yom Hashoah observances — including those sponsored by synagogues and Jewish communities — where eleven candles were lit,' she wrote in an article in the Jewish Review of Books in which she lacerated Wiesenthal's ethical standards. 'When I tell the organizers that they are engaged in historical revisionism, their reactions range from skepticism to outrage. Strangers have taken me to task in angry letters for focusing 'only' on Jewish deaths and ignoring the five million others. When I explain that this number is simply inaccurate, in fact made up, they become even more convinced of my ethnocentrism and inability to feel the pain of anyone but my own people.'"*



III. 3: Deborah Lipstadt

L: Are you trying to tell us that a prominent Jew inflated the number of Holocaust victims for political purposes?

R: Well, to claim such a thing is a crime in a number of countries, had the victims under consideration been Jewish, but since they were not, we need not worry. For now, I am not trying to prove anything. I am merely pointing out a controversy surrounding the claimed number of Holocaust victims. So relax, sit back, buckle up, and enjoy the ride, because there's a twist to it! Or two, to be accurate.

During and right after the end of the Second World War, a number of war propaganda movies were filmed with the support or even under the control of the U.S. government. Throughout these propaganda movies, there are many references to the thousands and even millions of victims of National Socialist barbarism – yet none of these films ever single out Jews as the primary victims of a “Holocaust.”

The most infamous among those propaganda movies was titled *Die Todesmühlen*,<sup>3</sup> which was designed for, and eventually shown to, German audiences as a tool for shock-and-awe re-education. It was later also released in an English edition (*Death Mills*).<sup>4</sup> Both movies mention as the death toll of National Socialist persecution 20 million without making any specific reference to Jews, in fact, by referring to “all the nations of Europe, of all religious faiths, of all political beliefs,” who had been “condemned by Hitler because they were anti-Nazi” (*ibid.* starting at 1 min 59 sec).

This is only the most prominent example. There are many more, which highlight that death toll claims of National Socialist persecution have a history of exceeding the six million by a large margin, and that Jews have been mentioned with regularity as only one among many victim groups (see Scott 2017 for a more thorough

<sup>3</sup> [youtu.be/OxJZBrFD6Y](https://youtu.be/OxJZBrFD6Y) (accessed on June 20, 2017)

<sup>4</sup> [youtu.be/zC8fcjLvid8](https://youtu.be/zC8fcjLvid8) (accessed on June 20, 2017)

analysis).

This issue is also not just a matter of journalists and propagandists making up wild figures. In 2015, in a book about the forensic examination of mass-murder locations of the Holocaust, a British archaeologist who has been working with the leading scientists in the field for several years wrote (Sturdy Colls 2015, p. 3, fn):

*“The exact number of people killed during the Holocaust remains unknown. Some scholars have suggested a figure of around 11 million. Of these, it is estimated that approximately six million Jews were killed but the number of Roma, Sinti, disabled people, political prisoners and others killed cannot be estimated with complete certainty.”*

R: She provides no source for that claim, though.

L: Maybe she merely repeated what she had heard through Wiesenthal’s grapevine?

R: But is it really Wiesenthal’s? Interestingly, the very same Washington Holocaust Museum that issued a statement on Trump’s text, “emphasizing the centrality of the annihilation of the Jews to the understanding of the Holocaust,” had announced in 2013 in a press release that their research has revealed that “The Nazi Holocaust may have claimed up to 20 million lives,” while leaving the 6-million Jewish death toll basically unchanged (Day 2013). This would mean that as many 14 million non-Jews died in the Holocaust, not just five.

I may also point out that 20 million is not the ceiling of death-toll estimates. For instance, an article of Sept. 21, 1992, from Germany’s most prestigious daily newspaper, the *Frankfurter Allgemeine Zeitung* (p. 13), illustrates in a very useful manner the kind of topic we are dealing with and the problems that are related to it. The title of the article translates to “Traces of the Crime; Shoes, Shoes, even Children’s Shoes.” It is the report written by a journalist about his visit to the Stutthof concentration camp not far from Danzig, in postwar Poland, that has been turned into a museum. The author, in his fourth sentence, states that he cannot imagine what an extermination camp might look like and talks of “installations in which ‘6 million Jews and a total of 26 million detainees [...] were killed.’” So here we have a combination of the general 20 million victims *plus* six million Jews.

At the end of his account the author writes that he found himself facing “the remains of the most brutal genocide, the most modern killing machines of the time, the cruelest crime of humanity.” By putting things that way, one of the most highly regarded newspapers in the world has given its definition of the Holocaust. The annihilation of a total of 26 million people by the National Socialists in ultra-modern killing machines is the cruelest crime in the history of humanity.

L: That’s getting confusing. How many victims were there now? Six million Jews plus a few others, or eleven in total, or twenty, or even twenty-six million?

R: Confusion is exactly what’s needed here, and I will get to that later. Just bear with me.

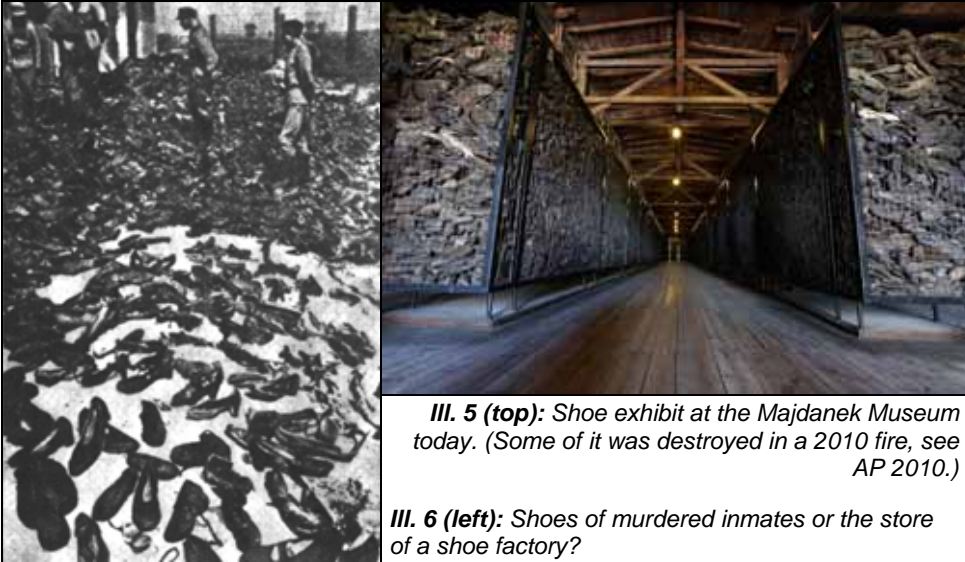
Let’s get back to that 1992 newspaper article, for it contains one more item I’d like to point out: the title of the article insinuates that the existence of shoes proves the crime. However, a pile of shoes, in and of itself, proves nothing but the fact that someone has put them there; after all, the piles of old clothing and discarded shoes we come across during charity drives do not prove that their former owners were murdered.





*Ill. 4: Showcase at the Auschwitz Museum, showing a pile of shoes allegedly from former inmates. But whose shoes are they really? And what happened to the owners? There is no evidence giving us an answer.*

- L: This makes me think of an incident during a visit to Auschwitz which I remember very well. I was passing through the museum in which one of those famous piles of shoes can be seen in a glass case (see Ill. 4). What surprised me was the fact that the case stood open with the museum personnel showing the arrangement of the shoes quite openly to the visitors: it was simply a wooden board set at an angle with only a single layer of shoes mounted on it. It was obvious that it was nothing but a fake pile of (real) shoes.
- R: That is interesting. At what time of the year did you visit the museum?
- L: In the winter of 1991/1992.
- R: That explains it. The Auschwitz Museum has very few visitors in winter and they do renovating and cleaning during that time. Probably the staff at that time felt quite safe. May I ask why you chose such an inhospitable season for a visit to that former concentration camp?
- L: We have relatives in Upper Silesia, not far from Auschwitz, that we spent a few days with during the Christmas season that year and used that opportunity for a visit. Our relatives refused to accompany us to the camp. After our return, when we spoke about this incident, an old German friend of the family told us that, after the war, the Germans in that area were forced to collect shoes and hand them to the camp authorities.
- R: Now look at that! You can see that a talk like this can also teach the speaker a



**Ill. 5 (top):** Shoe exhibit at the Majdanek Museum today. (Some of it was destroyed in a 2010 fire, see AP 2010.)

**Ill. 6 (left):** Shoes of murdered inmates or the store of a shoe factory?

number of things. I must say, though, that piles of shoes in German concentration camps may also have much more-innocent reasons. For example, when they liberated the Majdanek camp, the Soviets found literally mountains of shoes which were immediately pounded on as proof of the mass murder of detainees, as shown by Illustration 6 (Simonov 1944; also Pelt 2002, p. 155). This photograph has been used over and over again, with decreasing quality and sometimes retouched. The sloppiness of other authors led to blunders. In the case of Raimund Schnabel, for example, who gave it the following caption (Schnabel 1957, p. 244):

*“Thousands of shoes of detainees murdered at Auschwitz.”*

R: What caused less of a stir was the correction presented decades after the war by Polish historians. It had turned out, in fact, that one of the companies which employed detainees from the Majdanek camp had set up a shop in the camp where old shoes were repaired. The piles of shoes found by the Soviets were the stocks of this shop (Marszałek 1969, p. 48). The Polish historian Czesław Rajca, who worked at the Majdanek Museum, states in this regard (Rajca 1992, p. 127):

*“It had been assumed that this [quantity of shoes] came from murdered detainees. We know from documents that have later come to light that there was, at Majdanek, a store which received shoes from other camps.”*

L: Do you mean to say that all objects shown to the visitors in the various camps do not stem from detainees?

R: No. I simply meant to stress the fact that in the heated atmosphere of the final months of the Second World War people sometimes came to conclusions which later turned out to be erroneous. And you should also be aware that what the media tell you, what books try to teach you, or what museums sell to you as truth is not necessarily always the whole truth and nothing but the truth.

For instance, to this day you will see inside the Majdanek Museum a building where piles of shoes, stored in large wire-mesh containers, are exhibited (see Illustration 5). A sign at the building’s entrance states that these shoes belonged “to

victims of “Operation Reinhardt,”” which according to the orthodox Holocaust narrative was the code name for the wholesale slaughter of European Jews by National Socialist Germany. Many visitors will therefore take that exhibit as proof for mass murder.

A museum geared toward informing visitors rather than propagandizing them would explain that these are shoes taken from the camp’s shoemaker workshop (*Schumacher-Werkstätte*) right across from the building where they are displayed today, and that those shoes were collected from many sources and brought to Majdanek in order to be refurbished and reused, and that this large workshop also manufactured new shoes (see Hunt 2014c, starting at 50 min 2 sec).

L: You just explained what the code name “Operation Reinhardt” means to the Holocaust orthodoxy. What does it mean to you?

R: The extant documents on this issue indicate that this operation was a program of confiscating and reusing Jewish property, hence a large-scale state-sponsored plundering operation of Jewish property. But there is no evidence in that documentation that the victims of this robbery were murdered. That claim is supported by other means. I’ll get back to that later in more detail.

L: So, those exhibited shoes once belonged to people who actually did fall victim to this “Operation Reinhardt” after all.

R: A large part of those shoes, possibly. Unless we have proof to the contrary, the former owners were merely victims of robbery, rather than holdup murder. At any rate, at first glance, a collection of objects should be taken only for what it proves: somebody has collected them. Such a collection says very little about the fates of the former owners of the items.

Returning to the issue of Holocaust victims, the controversy that broke out over Trump’s statement has shown that it is considered politically incorrect among certain lobby groups to inflate the number of non-Jewish Holocaust victims, while we all ought to be aware that is is morally unacceptable, if not utterly reprehensible, to ever underestimate, downplay or de-emphasize the number of Jewish Holocaust victims.

You could, of course, put it the other way around as well: while it is today *expected* that the vast majority of non-Jewish Holocaust victims claimed by many mainstream sources are denied, denying the Jewish Holocaust victims is a total no-go zone.

In the end, it all depends on what figures can be supported by facts and evidence, or at least that’s what we should expect. Drastically revising down the number of non-Jewish Holocaust victims in the face of new evidence is okay. It won’t get you in trouble. But what if the shoe is on the other foot? Would it also be okay to drastically revise downward the number of Jewish Holocaust victims, if that’s what the evidence suggests?

L: My gut feeling tells me that this is not likely.

R: I’ll substantiate your gut feeling during my presentation as well. But that bad feeling won’t stop me from doing what needs to be done anyway. While I will subsequently focus primarily on the evidence pertaining to the Jewish Holocaust, some aspects of the non-Jewish Holocaust will be discussed briefly as well in order to give you some idea as to how and to what degree its death toll has been exaggerat-

ed.

So, while the total death toll of “the Holocaust” is somewhat uncertain, we nevertheless have a definition of what “the Holocaust” was according to traditional historiography: the Holocaust with its perfectly tuned annihilation machinery was a singular crime against humanity – primarily targeted against Jews. (And don’t ever forget that essential addition, or you’ll get Trumped!)

The problem we are facing, though, is the difficulty in salvaging the truth from the rubble of dramatic embellishments and the layers of propagandistic exaggeration that have been heaped upon it, which is apparently not limited to the number and distribution of victims among the various population subgroups.

## 1.2. What Is the Holocaust?

R: Let us ask a very simple and naive question, as if we had come from a far-away planet; let us ask: What is the Holocaust? What defines it, what are its characteristics, what makes it unique? Can anyone give a succinct answer?

L: The murder of six million Jews by the Nazis.

R: Excellent definition, although the number of victims by itself does not make the Holocaust unique. After all, there have been other large-scale massacres throughout history, such as those perpetrated in the Ukraine in the 1930s or those in China during the Cultural Revolution.

L: It was the industrial method of extermination that was unique.

L: ... and the cold-blooded bureaucratic determination.

R: Those are excellent complements. Let me sketch out what I subsequently intend to call the Holocaust and what I think it is not. I define it as the premeditated murder of six million Jews who had come under German sway, carried out systematically, almost totally, and on an industrial scale, ordered by the National Socialist government of Germany, primarily by means of gas chambers, *i.e.* in chemical slaughterhouses, with a subsequent obliteration of any traces through the incineration of the victims. We thus have three main characteristics:

1. The planning of a full-scale and systematic genocide.
2. The industrial implementation of the plan in gas chambers and crematories.
3. The total of some six million victims.

Obviously, the Holocaust is surrounded by other aspects of persecution, such as the deprivation of rights and the deportation of Jews, their deployment as forced laborers, in parallel with a similar suppression of the rights of other sections of the population – political dissidents in general, Gypsies, homosexuals, and Jehovah’s Witnesses. These aspects of the persecution of minorities in Germany’s Third Reich are, however, unfortunately nothing new in the history of mankind and not part of what I shall call the (unique) Holocaust in the strict sense of the word. For that reason as well as for reasons of limited space I shall touch only in passing upon those other aspects. Allow me to add, however, that this exclusion is not to mean that I would want to ignore or condone this injustice. On the contrary: those persecutions were unjust, as any such persecution is, and the victims, all victims have my deepest sympathy.

### 1.3. Since When Have We Known about the Holocaust?

R: Obviously, the definition of the Holocaust that I have given here is only one of many, and in fact every one of us may see things in a different light, which makes it difficult, at times, to reach common ground. This is particularly true for our next topic: When did the world first hear about the Holocaust? The answer will depend on the definition of this term, and so I will permit myself, at this point, an extension of the definition to which we have just arrived in order to give it a wider scope.

Let me therefore pose a question: When did the world at large first become aware of the fact that some six million Jews in central and eastern Europe were either threatened by death or had already partly been killed? Is there anyone who can answer that question?

L: I am sure that the world knew before the end of the war to some degree what went on in the territories under German occupation, but no details, nor the extent of the crimes.

R: But how long have we been talking about the figure of six million victims?

L: I would say that it was only during the Nuremberg trials of 1946 that light was really shed on this matter.

R: That is the standard view of things, and if considering that an investigation into what happened in the territories occupied by Germany became possible only after the war, this seems to be a reasonable assumption. But let's look into the matter more deeply.

An analysis of the proceedings of the International Military Tribunal (IMT)<sup>5</sup> at Nuremberg tells us that the figure of six million Jewish victims<sup>6</sup> was based neither on statistical evidence from census data nor on the results of an investigation into the material evidence connected to the crimes, but merely on hearsay statements given by two German SS bureaucrats. One of these statements, given by Wilhelm Höttl<sup>7</sup> was produced only in writing; the other, coming from Dieter Wisliceny,<sup>8</sup> was given by him as a witness in court. However, Wisliceny was never cross-examined. Both witnesses assert to have heard the figure of six million mentioned by Adolf Eichmann, but the latter denied this during his own trial at Jerusalem in 1961.<sup>9</sup>

Both Höttl and Wisliceny were originally held in the defendants' wing of the Nuremberg prison because of their involvement in the mass deportation of Jews to Auschwitz. Their statements, however, allowed them to be moved to the witnesses' wing – a life-saving switch in many cases. Whereas Wisliceny and Eichmann were later tried and hanged, Höttl was never prosecuted, even though he had been just as active in those deportations. It seems obvious that he was promised leniency for his services, that is to say, for his incriminating testimony, and that the

<sup>5</sup> Including the protocols of the Nuremberg Military Tribunals online available at [https://loc.gov/rr/frd/Military\\_Law/Nuremberg\\_trials.html](https://loc.gov/rr/frd/Military_Law/Nuremberg_trials.html) (accessed on April 14, 2017).

<sup>6</sup> IMT, Vol. 12, p. 377, Vol. 13, p. 393, Vol. 19, p. 405, 418, 434, 467, 611, Vol. 21, p. 530, Vol. 22, p. 254, 538.

<sup>7</sup> IMT, Vol. 3, p. 569, Vol. 11, p. 228-230, 255-260, 611, Vol. 22, p. 346, Vol. 31, p. 85f.

<sup>8</sup> IMT, Vol. 4, pp. 371.

<sup>9</sup> Aschenauer 1980, pp. 460f., 473ff., 494; for the historical value of this Eichmann biography cf. Kluge 1981; cf. also Servatius 1961, pp. 62ff.; *HT* no. 18; Arendt 1990, pp. 331ff.

promise was eventually kept, contrary to what happened to Wisliceny. What Hötötl says in his autobiography (Hötötl 1997, pp. 77, 412f.), though, where he tries to justify his original statements, clashes with his own earlier statements and makes him appear a dubious witness (Rudolf 1997a).

L: In other words, Hötötl and Wisliceny have tried to save their skins by pleasing the prosecutors?

R: That is not so easy to say. The only thing that is certain is that the noose was dangling in front of the mental eyes of many prisoners, both in the defendants' and the witnesses' wings of the Nuremberg prison. It is therefore not surprising, for one or the other to have struck a deal to save his life.

L: Were the witnesses who appeared before the Nuremberg Tribunal also held in the prison?

R: Yes, at least to the extent that the Allies had an axe to grind with them, *i.e.* to the extent that they had themselves been members of an organization regarded as being criminal, such as the German government, German military units, the SA or the SS, etc. Such witnesses were "forced witnesses" if you like. They could not decide by themselves whether or not to remain in Nuremberg.

L: That is not very commendable, is it?

R: Quite so. We shall speak later on about the general procedures applying to this and other trials. But let's return to those six million. In a monograph on the Nuremberg Tribunal he published in 1996, David Irving, now black-balled because of his controversial ideas (see Chapter 2.19, p. 139), wondered about some Zionist leaders who were able, in June 1945 in Washington, D.C., immediately after the cessation of hostilities in Europe, to come up with a precise figure for the Jewish victims – six million, of course – even though it was plainly impossible to do any kind of census work in the chaotic conditions prevailing in Europe at that time (Irving 1996, p. 61f.).

L: Well, Jewish organizations may have been in touch with local Jewish groups and had realized that these no longer existed.

R: Possibly. But let me carry on a little further. A year earlier than Irving, the German historian Joachim Hoffmann, who had worked for decades in the German Federal Research Office for Military History, noticed that Ilya Ehrenburg, the chief atrocity specialist for the Soviets, had published the figure of six million in the Soviet foreign-language press as early as December 1944, more than four months before the war came to an end (J. Hoffmann 2001, pp. 189, 402f.). However, the six-million figure was in Ehrenburg's mind already earlier than that, as results from a press release of late November 1944. This press release announced that Ehrenburg and his co-editor Vasily Grossman were about to publish a book with which they would document "the German massacre of approximately six million European Jews" (H. Shapiro 1944). Although the "Black Book" mentioned appeared only much later (Ehrenburg/Grossmann 1980), the editors must have "known" already considerably prior to the publication of this press release that six million Jewish victims were to be bewailed. On May 16, 1944, Zionist activist Rabbi Chaim Weissmandel, who at that time lived underground in Poland, stated in a letter that six million Jews of Europe and Russia had been annihilated up to that time (Dawidowicz 1976, p. 327).

In a war-propaganda article featuring several purely invented atrocity stories, the Jewish scriptwriter and Zionist propagandist Ben Hecht claimed in early 1943 that almost a third of the six million Jews threatened by Hitler had already been murdered by that time.<sup>10</sup> A look into the pages of the *New York Times* shows us that this was far from being an isolated case, as is borne out by a few quotations (first quoted by Butz in 1976; 2015, pp. 110-114).

## The New York Times

December 13, 1942, p. 21:

*"[...] 'Authenticated reports point to 2,000,000 Jews who have already been slain by all manner of satanic barbarism, and plans for the total extermination of all Jews upon whom the Nazis can lay their hands. The slaughter of a third of the Jewish population in Hitler's domain [3×2,000,000=6,000,000] and the threatened slaughter of all is a holocaust without parallel.'"*

March 2, 1943, pp. 1, 4:

*"...Rabbi Hertz said] to secure even the freedom to live for 6,000,000 of their Jewish fellow men by readiness to rescue those who might still escape Nazi torture and butchery. [...]"*

R: Similar statements can be found in the issues of December 20, 1942, p. 23, March 10, 1943, p. 12, and of April 20, 1943, p. 11.

L: So it was known for a long time that some six million were threatened by extermination. That is not really surprising, for it must have been known how many Jews were living in the areas that were later occupied by German troops.

R: That is a valuable observation. It would mean that the origin of the figure of six million was not any kind of factual determination of the number of victims, but rather that it was based on the assumption that all Jews believed to be in the sway of the Reich were threatened by extermination.

It is not that easy, however. Shortly after the surrender of France, the daily press in the U.S. published a press release by the Associated Press, for instance. The *Palm Beach Post* printed it on June 25, 1940 under the headline "Doom of European Jews is seen if Hitler wins." The chairman of the World Jewish Congress Nahum Goldmann is quoted as having said that "six million Jews in Europe are doomed to destruction" in case the world makes peace with Hitler. Although in light of subsequent events the opposite would be more accurate, that's not our topic here. The six-million figure was mentioned even before the war, hence at a time when Hitler ruled over only the Jews who were then living in Germany, and when no one could as yet predict the war and Germany's initial victories. In 1936, Chaim Weizmann, then president of the Zionist world organization, appeared before the Peel Commission, which was envisioning the partitioning of Palestine. In his testimony, Weizmann asserted that six million Jews were living in Europe as if in a prison and were regarded as undesirable ("The Jewish Case" 1936; Mann 1966, p.

<sup>10</sup> Hecht 1943, p. 108; on Hecht cf. the documentary "One Third of The Holocaust," Episode 9: "Reader's Digest"; <http://codoh.com/library/document/534/> (accessed on June 20, 2017).

18). Once again, we have the general totalling-up of all the European Jews, including those in the Soviet Union. In 1936, one could say that only Germany and Poland were following a fundamentally anti-Semitic policy, and together those two countries accounted for some 3½ million Jews. The remaining 2½ million Jews mentioned by Weizmann certainly did not feel that they were living in a prison specifically erected for Jews. The Jews in the Soviet Union may not have been free, but their oppression was part of the general policy of the totalitarian regime there, not a movement directed against them and no one else.

L: It was still a prison where many different peoples were locked up.

R: I will grant you that, but then this is no argument for giving the Jews part of Palestine, and that was after all the background of Weizmann's statements before the Peel Commission. If the oppression of the Jews in the Soviet Union had been sufficient grounds for conceding them a part of Palestine – *i.e.* to take it away from the Arabs living there – what could the other peoples of

the Soviet Union have claimed for themselves: the Christians, Muslims, Ukrainians, Germans, Georgians, Armenians, Uzbeks, Tadjiks, Mongols, and countless others? Another part of Palestine? Or other parts of the Arab world?

The fact of the matter is that Weizmann was using this impressive figure of six million suffering and oppressed Jews in his effort to reach a political goal, a Zionist goal. We also know that, at that time, he failed.

L: Now we are getting away a bit from our original question, because, after all, Weizmann did not speak of a holocaust or an impending or ongoing extermination. That was said only later, in press accounts during the war.

R: During which war?

L: Excuse me? During the Second World War, of course!

R: That is precisely where you are wrong. In fact, similar accounts were circulated during the First World War and, in particular, in the immediate postwar period of WWI.

Many of you are looking at me with astonishment and disbelief. Allow me, therefore, to go a little more deeply into what was happening at that time. I refer to the results of research done by U.S. author Don Heddesheimer who wrote a book

**THE PALM BEACH POST**

*Tuesday Morning, June 25, 1940*

**DOOM OF EUROPEAN JEWS  
IS SEEN IF HITLER WINS**

NEW YORK, June 24.—(AP)—  
Dr. Nahum Goldman, administrative committee chairman of the World Jewish Congress, said today that if the Nazis should achieve final victory "6,000,000 Jews in Europe are doomed to destruction."

"Their only hope for future existence lies in the ability of Great Britain to resist the Nazi conquest," declared Dr. Goldman, who arrived here Friday from Geneva.

He issued a statement calling upon United States Jewry to take leadership in mobilizing Jews in North and South America for an organized defense program.

III. 7: Palm Beach Post of June 25, 1940: Six Million Jews are doomed to destruction if the world makes peace with Hitler...



about this topic. From about 1915 onwards, various American newspapers, especially the *New York Times*, reported that the Jews in central and eastern Europe in particular were suffering under the conditions brought about by the war.

Between 1919 and 1927 there were, in the U.S., massive campaigns organized by Jewish circles to collect money claiming that five or six million Jews in central and eastern Europe were near death. I will quote a few relevant passages from those press reports and campaign ads, starting with the latest one (for more examples see Heddeshheimer 2017):

*New York Times*, Nov. 13, 1926, p. 36: “5,000,000 Needy [Jews] in Europe [...] there are 5,000,000 Jews facing starvation in Central and Eastern Europe. [...] Five million Jews are in desperate distress today. [...] Men, women, and little children are suffering and in misery – they are hungry all the time.”

*New York Times*, Jan. 9, 1922, p. 19: “unspeakable horrors and infinite crimes perpetrated against the Jewish people. Dr. Hertz declared that 1,000,000 human beings had been butchered and that for three years 3,000,000 persons in the Ukraine had been made ‘to pass through the horrors of hell’ [...]”

L: Is that the same Mr. Hertz you referred to a while ago who claimed on March 2, 1943, in the same newspaper that six million members of the Jewish people were on the verge of being slaughtered by the Nazis and had to be saved (see p. 25)?

R: Yes, that is the same man.

L: The similarity between the two statements is striking.

R: I shall show you other similarities in a minute. But first, let me produce some quotations from the 1920s and from WWI and the postwar months:

*New York Times*, May 7, 1920, p. 11: “[...] Jewish war sufferers in Central and Eastern Europe, where six millions face horrifying conditions of famine, disease and death [...]”

R: Heddeshheimer quotes six more such news items of April/May 1920 (2017, pp. 149-158) plus several from 1919 (*ibid.*, pp. 138-149), among them for instance:

*New York Times*, Apr. 21, 1920, p. 8: “In Europe there are today more than 5,000,000 Jews who are starving or on the verge of starvation, and many are in the grip of a virulent typhus epidemic.”

*New York Times*, Nov. 12, 1919, p. 7: “tragically unbelievable poverty, starvation and disease about 6,000,000 souls, or half the Jewish population of the earth [...] a million children and [...] five million parents and elders.”

*The American Hebrew*, Oct. 31, 1919, pp. 582f.: “From across the sea, six million men and women call to us for help [...] six million human beings. [...] Six million men and women are dying [...] in the threatened holocaust of human life [...] six million famished men and women. Six million men and women are dying [...]” (see reproduction in the Appendix, p. 522)

L: Now look at that! We have got it all together. The six million and the notion of a holocaust.

R: Yes, this source is perhaps the one where the parallels with later accounts are most striking, but let me go back in time a little further.

*New York Times*, Aug. 10, 1917, p. 3: “Germans Let Jews Die. Women and Children in Warsaw Starving to Death [...] Jewish mothers, mothers of mercy, feel happy to see their nursing babies die; at least they are through with their

suffering.”

L: Oh my God, now we have the Germans as villains!

R: Yes, but this is the exception rather than the rule. In fact, various German agencies helped, during and after the war, to channel the funds collected by the Jewish organizations to eastern Europe. The branding of Germans as villains was part of the war propaganda and came to an end after the war. From then on, the focus was on actual or invented atrocities in the countries of eastern Europe. In this connection I have this article dated May 23, 1919, that appeared on p. 12 of the *New York Times* with the title “Pogroms in Poland” about alleged anti-Jewish pogroms. In an ironical twist of history, the editors of the *New York Times* somehow doubted the veracity of the report, for they said:

*“It has been pointed out that some of these reports may have originated with German propagandists or may have been exaggerated by them with the obvious purpose of discrediting Poland with the Allies, in the hope that Germany might be the gainer thereby. Germany might have assisted in spreading these stories, may have invented them, although it would be a cruel deception to wring the hearts of great multitudes of people in order to gain such an end [...]”*

R: If we follow the *New York Times*, false reports regarding Jewish sufferings are cruel. We should remember that.

L: All that is begging the question whether those sufferings and deaths reported by the *New York Times* as having befallen the Jewish population of eastern Europe actually reflected the truth.

R: Don Heddesheimer has analyzed this in his book and has come to the conclusion that the Jews, on the whole, were the only population group of eastern Europe to come out of the First World War relatively unscathed. I guess that answers the question.

But come along with me on this trip into the depths of history.

*New York Times*, May 22, 1916, p. 11: “[...] of the normal total of about 2,450,000 Jews in Poland, Lithuania, and Courland, 1,770,000 remain, and of that number about 700,000 are in urgent and continuous want.”

R: As early as 1916, a book entitled *The Jews in the Eastern War Zone* describing the alleged plight of the European Jews was sent to 25,000 important persons in American public life (Schachner 1948, p. 63). The book asserted that Russia had transformed a certain area into something like a penal colony where six million Jews were forced to live miserably and in constant fear of being massacred, without any rights or social status (American Jewish... 1916, pp. 19f.):

*“[...] a kind of prison with six million inmates, guarded by an army of corrupt and brutal jailers.”*

R: This book, *The Jews in the Eastern War Zone*, was at the time quoted extensively in the media, e.g. in the *New York Times*.

An even earlier report about six million suffering Jews during World War I dates from the first year of the war:

*New York Times*, Jan. 14, 1915, p. 3: *“In the world today there are about 13,000,000 Jews, of whom more than 6,000,000 are in the heart of the war zone; Jews whose lives are at stake and who today are subjected to every manner of suffering and sorrow [...]”*

R: There exist even quotes predating World War I. During the 10th Zionist Conference in 1911, its president Max Nordau, who together with Theodor Herzl had founded the World Zionist Organization, said the following (Nordau 1941, p. 197; Patai 1959, p. 156; Hecht 1961, p. 254, fn 4):

“[T]he virtuous governments, who with such noble zeal work on preparations for eternal peace, lay the groundwork with their own hands for the destruction of six million persons, and no one except the victims themselves raises his voice against this, even though this of course is an infinitely greater crime than any war which as yet has never destroyed six million human lives.” (Emph. added.)

R: Intrigued by this plethora of news items about six million suffering and dying Jews during and after the First World War, professor Thomas Dalton has unearthed even older articles from the *New York Times* prior to WWI and mainly referring to six million suffering Jews in Russia (Dalton 2009, pp. 49f.). In 2016 I myself compiled a documentary on the origins of the six-million figure (Rudolf 2016a). During the research needed for this it turned out that the origin of the six-million figure and of claims about intentions to exterminate these six million Jews are closely linked to tsaristic Russia, which had an anti-Jewish stance, as is well known.

Already prior to the October Revolution, there had been a number of attempts in Russia to overthrow the government. The first of them occurred in 1881 with the assassination of Tsar Alexander II. Because that assassination was linked to Jewish radicals, anti-Jewish pogroms occurred subsequently. The *New York Times* reported repeatedly about those attacks, and in an article of April 22, 1882, headlined “Russia and the Jews,” the term “annihilation” appeared for the first time.

The next ruler of Russia, the ultra-conservative Tsar Alexander III, did not improve the Jews’ lot in Russia. Hence, the *New York Times* intensified its censure culminating in 1891 with a series of articles on the persecution of Jews in Russia. The first of these articles of January 26, 1891, headlined “RUSSIA’S WAR ON THE JEWS,” reported among other things about “Russia’s population of five million to six million Jews,” and that they consisted of “about six million persecuted and miserable wretches.”

Tsaristic anti-Judaism was the main driving force behind the fledgling Zionist movement of those years. Into that context we also have to put the statements by Rabbi Stephen Wise, which he made at a Jewish welfare organization in the U.S. (*New York Times*, June 11, 1900, p. 7):

“There are 6,000,000 living, bleeding, suffering arguments [in Russia] in favor of Zionism.”

R: Although Russia started implementing serious liberal reforms with the succession of Tzar Nicholas II to the throne in 1894, Russia wasn’t coming to rest. On April 19-21, 1903, an anti-Jewish pogrom occurred in the town of Kishinev, which is today’s capital of Moldavia Chişinău.<sup>11</sup> On May 16 of 1903, the *New York Times* reported about the event in a long article, where we read, among other things:

“We charge the Russian Government with responsibility for the Kishineff massacre. We say it is steeped to the eye in the guilt of this holocaust.”

<sup>11</sup> Cf. [https://en.wikipedia.org/wiki/Kishinev\\_pogrom](https://en.wikipedia.org/wiki/Kishinev_pogrom) and [www.kishinevpogrom.com](http://www.kishinevpogrom.com) (accessed on May 19, 2017).

L: Oops, there is our magical buzzword!

R: Correct, but that's not all. Further below in that article we read:

*“So long as a ‘civilized’ Government brands five million people as a perilous pest which must be slowly annihilated, so long its baser subjects will think themselves justified in accelerating the process of extermination with knives, axes, and hatches.”*

R: So, annihilation, extermination and a holocaust. It's all there. The article's only deficit is that it missed the magical figure by a million. Similar expressions can be found in an article of the same newspaper four days later, and when the next attempt to overthrow the Tsar failed in 1905, as a consequence of which there were again anti-Jewish excesses, the *New York Times* used the buzzword again, for example on November 10 and 13, 1905.

In this context, an article published in the *New York Times* of January 29, 1905, p. 2, is quite interesting, according to which a certain Rev. Harris had “declared that a free and a happy Russia, with its 6,000,000 Jews, would possibly mean the end of Zionism.”

L: Which implies in turn that Zionism had an interest in 6,000,000 unhappy Jews.

R: This is the impression one certainly gets.

Dalton traced back the six-million figure even further, actually as far back as 1869, when the same newspaper published an estimate about the Jewish world population then:

*New York Times*, Sept. 12, 1869, p. 8: *“It is stated by the Hebrew National [...] that there are now living about 6,000,000 Israelites, nearly one-half of whom live in Europe.”*

R: I managed to trace back this number of the Jewish world population to a publication of 1850 (British Society..., p. 216).

L: But this really doesn't have anything to do anymore with a holocaust.

R: Correct. So let's stick to sources speaking about persecution, suppression, annihilation, extermination and a holocaust. As mentioned before, these began around the year of 1882.

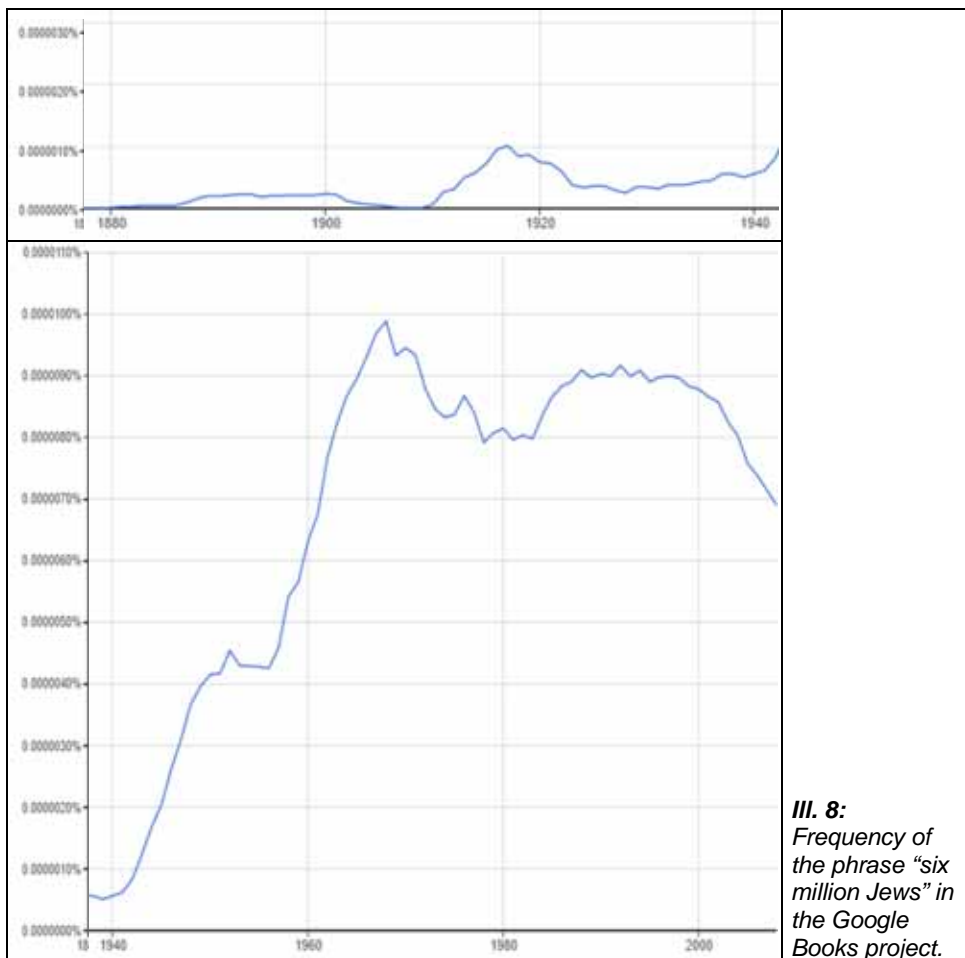
L: This gives the impression that we are dealing with a constant in Jewish suffering, the figure of six million.

R: There may be a specific reason for that. Benjamin Blech tells about an ancient Jewish prophecy, promising the Jews the return to the Promised Land after the loss of six million of their people (Blech 1991, p. 214).

L: The passages you quoted would indicate that Jewish sufferings were useful to various Jewish leaders as an argument to bring about that very aim – the return to the Promised Land.

R: Quite so. We must not forget that Palestine had been promised to the Zionists in the Balfour Declaration by England during the First World War. That was, no doubt, a major reason for the holocaust propaganda during and after the First World War.

L: Why would the *New York Times* publish so many of those reports, as opposed to other newspapers?



**III. 8:**  
 Frequency of  
 the phrase “six  
 million Jews” in  
 the Google  
 Books project.

R: Well, first of all, I have quoted here the *New York Times* because, then as now, it is taken to be one of the most widely read, the most respected, and the most influential newspapers. That is not to say that other newspapers did not report similar accounts. Dalton made an online search of the *London Times* archive and found entries also referring to six million suffering or killed Jews, for example:

“6,000,000 unwanted unfortunates” – “6,000,000 people without a future.”  
 (Nov. 26, 1936)

“Mass emigration of Jews to Palestine [...] involved some 6,000,000 Jews”  
 (Nov. 22, 1938)

“a time of supreme distress for Central European Jewry. [...] the fate of 6,000,000 people was in the balance.” (Feb. 14, 1939)

“Hitler’s oft-repeated intention to exterminate [...] in effect, the extermination of some 6,000,000 persons” (Jan. 25, 1943)

“some 6,000,000 men, women, and children were put to death by the Nazis and their satellites” (Aug. 14, 1945)

R: The latest edition of Heddeshheimer’s book contains a list of more than 280 publi-

cations containing similar references (2017, pp. 107-126). In this context, the Google Books project is an interesting resource. With this project it is possible to search all the books in their database for certain terms or phrases and to create a graph showing the frequency with which this term appears in each given year. Ill. 8 shows the results for the phrase “six million Jews” for the years between 1890 and 2008.<sup>12</sup> A first rise can be seen with ongoing pogroms in Russia under Tsar Alexander III in the 1880s and early 1890s. Next we see a steep rise starting just prior to the First World War, with a peak toward the end of the war. The fundraising campaigns of the early 1920s keep the number in the media, but the frequency goes down. Another, less-pronounced rise can be seen during the early years of Nazi Germany, a further slow rise during the first years of the Second World War, and then an extreme rise after the outbreak of the German-Soviet war in mid-1941. The curve hits a maximum in the mid and late 1940s around the Nuremberg Tribunals and its legal and media aftermaths, and keeps rising throughout the late 1950s and 1960s, with the various trials against former German camp guards and Nazi officials like Adolf Eichmann fueling the trend. The last, less-pronounced rise of the curve indicates that “six million” has turned into a steadily used household term, but the later decrease is probably merely due to newer books being underrepresented in Google’s database due to copyright protection issues.

Hence the appearance of the six-million figure was by no means limited to the columns of the *New York Times*. On the other hand, we ought to keep in mind that the *New York Times* was at the time already in Jewish hands. In this regard, let me quote its former chief editor, Max Frankel (Frankel 1999, pp. 400f., 403):

*“Exploiting this atmosphere [of anti-fascism], and Gentile guilt about the Holocaust, American Jews of my generation were emboldened to make them themselves culturally conspicuous, to flaunt their ethnicity, to find literary inspiration in their roots, and to bask in the resurrection of Israel. [...]*

*Instead of idols and passions, I worshipped words and argument, becoming part of an unashamedly Jewish verbal invasion of American culture. It was especially satisfying to realize the wildest fantasy of the world’s anti-Semites: Inspired by our heritage as keepers of the book, creators of law, and storytellers supreme, Jews in America did finally achieve a disproportionate influence in universities and in all media of communication.*

*[...] Within a few years of Punch’s ascendancy [“Punch” Sulzberger, owner of the New York Times], there came a time when not only the executive editor – A. M. Rosenthal – and I but ALL the top editors listed on the paper’s masthead were Jews. Over vodka in the publisher’s back room, this was occasionally mentioned as an impolitic condition, but it was altered only gradually, without any affirmative action on behalf of Christians. [...]*

*And I wrote in confidence that The Times no longer suffered from any secret desire to deny or overcome its ethnic roots.”*

R: The origin of this figure of six million – which has meanwhile been assigned the status of a “symbolic figure” by respected historians<sup>13</sup> even as far as the Holocaust

<sup>12</sup> [http://books.google.com/ngrams/graph?content=6+Millionen+Juden&year\\_start=1900&year\\_end=2008&corpus=20&smoothing=3](http://books.google.com/ngrams/graph?content=6+Millionen+Juden&year_start=1900&year_end=2008&corpus=20&smoothing=3) (accessed on April 13, 2017)

<sup>13</sup> Statement by German mainstream historian Martin Broszat, expert called by Amtsgericht (county court)

of the Second World War is concerned – is, therefore, not based on any kind of factual knowledge regarding Jewish population losses. It is thus not surprising that well-known statisticians world-wide stated that the question of the number of victims had, for a long time, not been clarified at all – for example in 1958 by Prof. Frank H. Hankins, past president of the American Demographic Association (Hankins 1958). Meanwhile, however, this has changed due to two studies of this topic, which I will deal with later.

## 1.4. Wartime Propaganda, Then and Now

R: Let me now go into the causes given by the media for the Jewish sufferings in the years 1915 through 1927 and 1941 through 1945, respectively. Whereas the main reasons cited in connection with the first holocaust (the invented one) were by and large poverty, general oppression, and epidemics, the second (real?) one was ascribed to mass murder in gas chambers and large-scale shootings.

While it is generally true that gas chambers were not part of the standard propaganda weaponry during and following WWI, we know of one exception. The London *Daily Telegraph* reported on March 22, 1916, on p. 7:

### **“ATROCITIES IN SERBIA**

*700,000 VICTIMS*

*FROM OUR OWN CORRESPONDENT*

ROME, Monday (6:45 p.m.)

*The Governments of the Allies have secured evidence and documents, which will shortly be published, proving that Austria and Bulgaria have been guilty of horrible crimes in Serbia, where the massacres committed were worse than those perpetrated by Turkey in Armenia.*

*[...] Women, children, and old men were shut up in the churches by the Austrians and either stabbed with the bayonet or suffocated by means of asphyxiating gas. In one church in Belgrade 3,000 women, children, and old men were thus suffocated. [...]*”

R: Of course, today no historian claims that the Austrians or any of their allies ever committed mass murder with poison gas in Serbia during World War One. This was nothing but black propaganda issued by the British government and eagerly disseminated by the British media.

But juxtapose this with an article that appeared in the same London *Daily Telegraph* on June 25, 1942, p. 5, that is, five days before the Jewish owned and controlled *New York Times* reported about the alleged mass murder of Jews in German controlled Europe for the first time:

### **“GERMANS MURDER 700,000**

**JEWES IN POLAND**

**TRAVELLING GAS CHAMBERS**

**DAILY TELEGRAPH REPORTER**

*More than 700,000 Polish Jews have been slaughtered by the Germans in the greatest massacre in world history. [...]*”

R: This time, however, we all know that these claims were true, don't we? And it is also true that ever since, nobody has ever seriously claimed that any country in the world built gas chambers and stocked Zyklon B to murder all Jews, hence, that the Jews would once more face a holocaust, an extermination of millions.

L: Quite right. The mass murder with poison gas in gas chambers was something uniquely German and "Nazi."

R: Well, unfortunately you have to get that idea out of your head as well! Let me bring up only two examples from a war that took place almost 50 years after the second holocaust propaganda started. In was in 1991, during the U.S.'s first war against Iraq in order to drive Iraqi troops out of Kuwait. The New York based *Jewish Press*, then calling itself "The largest independent Anglo-Jewish weekly newspaper," wrote on its title page on February 21, 1991:

**"IRAQIS HAVE GAS CHAMBERS FOR ALL JEWS"**

R: Or take the front cover announcement of Vol. 12, No. 1 (spring 1991) of *Response*, a periodical published by the Jewish Simon Wiesenthal Center in Los Angeles, with 381,065 copies distributed:

**"GERMANS PRODUCE ZYKLON B IN IRAQ"**

*(Iraq's German-made gas chamber)"*

R: Then, on p. 2ff., it goes on to say:

**"Shocking Revelation: German Firms Produce Zyklon B in Iraq"**

*True to their legacy of their Nazi-era predecessors, the German business community has sought to absolve itself of its share of blame in the current Middle East disaster. 'We did not knowingly supply Iraq with weapons of mass destructions – we violated no law – we were just filling orders... ' [...]*

*Even more ominous is the report that Iraq has developed a new potent gas which actually contains Zyklon B. [...] this gas, and the nerve gas, Tabun, were tested on Iranian POWs in gas chambers specially designed for the Iraqis by the German company [...] (see cover photo of gas chamber prototype). German Gas Chamber: Nightmare Revisited."*

R: If you don't believe this, go to the Appendix, pp. 521f., where the documents have been reproduced.

L: Well, I'll be darned! Six million, and gas chambers all over the place!

R: I hope that you are developing a sense of the underlying design of Anglo-Saxon and Zionist war and fundraising propaganda – 1869, 1896, 1900, 1916, 1920, 1926, 1936, 1942, 1991... In 1991, as we all know, these things were again nothing but inventions, as were the later assertions made before America's second war against Iraq, in 2003, to the effect that Iraq had weapons of mass destruction or would have them soon, even though this time the gas chambers and/or Zyklon B as "weapons of mass destruction" were not mentioned. But, as Israel's well-known newspaper *Ha'aretz* proudly proclaimed (Shavit 2003; cf. Sniegowski 2003):

*"The war in Iraq was conceived by 25 neoconservative intellectuals, most of them Jewish, who are pushing President Bush to change the course of history."*

R: We all know, after all, that the Jews in Israel merit a preventive protection against any kind of annihilation with weapons of mass destruction, regardless of whether this threat is real or imagined...



L: Now, do I hear some cynicism here? Don't you think that Jews merit protection from annihilation?

R: The cynicism refers only to cases where such a threat was pure invention. Any ethnic or religious group is entitled to protection from the threat of annihilation, Jews are no exception.

What I meant to get across with this series of press reports was for you not to accept at face value what the media are saying – even if it is the *New York Times* – particularly in times of war. And since September 11 of 2001 at the latest, we have been living in a kind of perpetual state of war. I think it is fair to accept, at least as a working hypothesis, that not all assertions stemming from the period of 1941 to 1945 are absolutely true either. Couldn't it be that certain things were to some extent distorted, deformed, exaggerated, or invented?

L: Possibly...

R: To show you how war propaganda is generated, I have reproduced, in the Appendix, the transcript of a TV documentary produced in 1992 by the German public broadcasting corporation ARD in its *Monitor* series. It tells you how a U.S. advertising agency, paid for this purpose by the Kuwaiti government, invented the so-called incubator story. In order to get the U.S. and in particular the U.N. to agree to a war against Iraq, they tested which kind of horror story would eventually work best. The result: the murder of innocent babies.

Based on that result, the lie was concocted that Iraqi soldiers in Kuwait had systematically torn babies from their incubators and murdered them. An actress was prepared for her role as a witness; she eventually appeared before the human-rights commission of the Security Council, like *Niobe, all tears*, and proclaimed this lie about the evil deeds of the Iraqi soldiers. Her statement was a key element in getting the U.N. to finally agree to a U.S. invasion.

Keep this in mind when we come across similar stories about the cruel murders of babies later on.

I could add to all this the lies told by the U.S. administration in the years following 9/11 about weapons of mass destruction allegedly manufactured and hoarded by Saddam Hussein, leading straight up to the second war against Iraq in 2003, or the many lies told in general to push the U.S. into the eternal "War on Terror," for that matter. Discussing this would lead us too far astray, though. As a reliable starting point for your own research in this matter, however, I recommend the website of the Architects and Engineers for 9/11 Truth ([www.ae911truth.org](http://www.ae911truth.org)).

Faced with such facts, we should remember the old rule that truth is always the first casualty in any war. It is really surprising that so many people reject this simple truth when they are dealing with the worst of all wars – the Second World War. For the very reason that it has been, so far, the most brutal of all wars, it is obvious that in this case the truth has been raped and abused more often than in any other conflict. And I am not thinking merely of the Holocaust in this connection, which was only one of many incidents in that war. I am referring to that war as a whole. In these lectures, however, I will limit myself to the Holocaust.

## 1.5. One Person Killed Is One Person Too Many

L: You have just explained that, for many decades after the war, this figure of six million has a mystical or a symbolic basis rather than being founded on census data. But if all authorities in this area are in agreement on the point that six million people were killed in the Holocaust, would you say that they are all off the mark?

R: I will, in fact, now discuss the number of victims.

L: But does that really matter? Even if it turns out that only one million, or even only 10,000 Jews had been killed, it would still be a despicable crime, wouldn't it?

R: I would even go one step further. Even those measures of persecution during the Third Reich which did not cause the death of anyone were completely unacceptable from a legal and moral point of view. However, such a point of view is unsuitable when it comes to the analysis of statistical data, or as far as the question is concerned whether and, if so, how the extermination of the Jews was carried out. Let me give you three reasons for this:

First of all, it is an unsatisfactory argument for the very reason that for decades the number of victims has been regarded as sacred. If the number of victims did not matter, there would be no reason for making it a taboo or even go so far as to protect it by laws, as it happens in several nations. Apparently, there is more behind this figure of six million than just the sum of the individual fates of the people involved. It has become a symbol which must not be abandoned, because any justified doubts about this number would quickly lead to more undesirable questions into other aspects of the Holocaust. It is absolutely dumbfounding that, on the one hand, anyone who questions this figure of six million victims is made an intellectual outcast or will even suffer legal persecution, whereas, on the other hand, whenever valid arguments against this figure are raised, society and even judges will sound a retreat, claiming that precise figures are not the point and insisting on the criminal character of even a single victim. Is this figure of six million a legal yardstick or is it of no importance? It cannot be both.

Next, while it is perfectly valid from a moral point of view to stress the fact that one victim is one victim too many, this argument cannot be used against a scientific examination of this crime. While it goes without saying that we do not want to deny the tragic character of the fate of each individual victim, the scientific community must insist that discussing numbers must always be permissible, because it is in the very nature of science to look for accurate answers. Would it make sense to legally prevent a physicist from computing the capacity of a nuclear reactor's cooling system on the grounds that even the mightiest cooling system could not offer absolute safety, hence would still be insufficient anyway? If a physicist had to work under such conditions, he would sooner or later come up with false results which could turn out to be a gigantic threat to human life.

If historians are ostracized or even prosecuted because their findings or even the questions they set out to answer are regarded as immoral, we cannot but assume that the results of such a distorted way of writing history will be unreliable. And because our view of history has a direct impact on the policies of those who govern us, a distorted historical perspective will lead to distorted policies. It is the fundamental task and the main responsibility of any kind of science to produce re-

liable results and data. Principles that have been generally accepted for the field of science and technology cannot be thrown overboard when the science of history is concerned – unless we are ready to return intellectually to the dark periods of the Middle Ages.

Finally, the morally justified argument that one victim is one victim too many cannot be used to prevent the examination of a crime, in particular if the moral aberration of this crime is claimed to be unique in the history of mankind. An allegedly unique crime must, in fact, be open to detailed analysis of what actually did happen in a way that is applicable to any crime. I will even go one step further: anyone postulating the uniqueness of a crime must also accept a uniquely deep analysis of the alleged crime, before the uniqueness can be accepted. If, however, one were to surround this allegedly unique crime with a protective shield of moral indignation, one would *ipso facto* commit a unique crime, namely the denial of any defense against such monstrous accusations.

L: This sounds as if you are saying that in the many trials regarding the Holocaust that took place in Germany and elsewhere in the years after the war the defendants have been unable to muster a proper defense. But the vast majority of these trials were held in courts governed by laws of highly regarded legal systems where the defendants enjoyed all the legal protections available in a normal court of law.

R: We will deal with the circumstances of those trials later. However, I was not even thinking primarily about legal procedures. I was talking about the possibility, in the field of historiography, of bringing forward new evidence, regardless of whether or not this side or the other regards it as being helpful or detrimental to its cause. No one must be made an outcast or be prosecuted because of such new evidence or novel interpretations. If we applied such an approach generally, this would lead to the abolition of the freedom of science and inquiry as such, hence to man's right to doubt, to ask and to search for answers without coercion.

## 1.6. Are Six Million Missing?

L: Now, stop beating around the bush. How many Jews, do you think, died during the Holocaust?

R: I have not done any research into primary sources myself, and therefore I have to rely on the work of others. If you look at the literature available on the subject of population losses of Jews during the Second World War, you will notice that there are only two extensive monographs dealing with this topic.

L: But every major book on the Holocaust has victim numbers.

R: Yes, but in those works the victim numbers are merely claimed, not proven. Take, for example, the figures in the book *The Destruction of the European Jews* by mainstream Holocaust expert Raul Hilberg (2003, p. 1320) and compare it with those by Lucy Dawidowicz, another mainstream expert, which she published in her book *The War against the Jews*. They both claim that the Holocaust resulted in between five and six million murdered Jews. Yet if you compare how both authors allocate these victims to the various sites of the claimed mass murder, it turns out that they do not agree on anything, see Table 1. Such a table could be extended to

include many more mainstream Holocaust historians, and the figures would be just as wildly divergent. So how come that all these authors end up with basically the same total, when they disagree on everything else, and not a single one of them proves what they claim with incontestable sources?

Let me therefore go back to the only two books that actually focused on nothing but the statistical topic of Jewish population losses in Europe during World War II.

There is the revisionist work *The Dissolution of Eastern European Jewry* written in 1983 by Walter N. Sanning, aka Wilhelm Niederreiter, and the anthology *Dimension des Völkermords* (Magnitude of the Genocide) edited in 1991 by political scientist Wolfgang Benz. While Sanning sets the unexplained losses of the European Jewry at an order of magnitude of 300,000, Benz, in accordance with traditional teaching, arrives at a figure of some six million.

L: Well, great! The difference couldn't be more striking. Which of the two works is the one you would recommend?

R: Benz's book is today regarded as a standard. To a large extent it rests upon considerably more extensive source material than Sanning's.

L: So we have six million dead Jews after all!

R: Easy now, and let's go step by step. Even though Benz's book is obviously a reaction to the revisionist work, it makes no attempt at a direct and serious discussion of Sanning's arguments. Sanning himself is mentioned only once in a footnote, and then only to be defamed.<sup>15</sup>

L: That is not really a very scientific approach!

R: Right, and all the more so as Benz expressly published his book to refute revisionist theses. Because of this lack of a discussion of revisionist arguments, one can only place the two works side by side and compare the statistics the authors present. That is precisely what I have done (Rudolf 2003a, pp. 181-213). Let me make a résumé of the most important results.

First of all, it turns out that in both works the victims of the Holocaust are defined in entirely different ways. While Sanning tries to add up only those victims who died from direct killings in line with a National Socialist (NS) persecution policy, Benz attributes to the Holocaust all Jewish population losses in Europe, including those of people killed in action while fighting in the Red Army, victims of Soviet deportations and forced-labor camps, surplus of deaths over births, or religious conversions.

What is more important, though, is the fact that Benz completely neglects the mi-

**Table 1:** Distribution of claimed Holocaust victims according to murder site

LOCATION	HILBERG	DAWIDOWICZ <sup>14</sup>
Auschwitz:	1,000,000	2,000,000
Treblinka:	800,000	800,000
Belzec:	435,000	600,000
Sobibór:	150,000	250,000
Chelmno:	150,000	340,000
Majdanek:	50,000	1,380,000
CAMP TOTAL:	2,585,000	5,370,000
other locations:	2,515,000	563,000
<b>Holocaust Total:</b>	<b>5,100,000</b>	<b>5,933,000</b>

<sup>14</sup> Dawidowicz 1975, p. 149, for the individual camps, also including non-Jews. The "Holocaust Total" (p. 403) includes Jews only, so the calculated entry under "other locations" should actually be higher.

<sup>15</sup> Benz 1991, p. 558, note 396: "The author excels in a methodically unsound treatment of statistical material and adventurous but obviously erroneous combinations and conclusions." These reproaches were, however, not substantiated.

grations that occurred immediately prior to, during and after the Second World War. This is where the central problem of any statistical treatment of the subject is hidden, however. Benz casts completely aside the emigration of Jews from Europe to Israel and to the United States, which became known as the Second Exodus. It started before World War Two, was largely interrupted in 1941, and reached its peak in the years between 1945 and 1947. Benz also deals only very briefly with the migrations of Jews within eastern Europe, such as the number of Polish Jews who managed to escape before the advancing German armies – Sanning makes a convincing case for a figure of around one million – or the percentage of Soviet Jews who were deported to Siberia and elsewhere by the Soviets in 1941, after hostilities broke out with Germany, and in 1942.

L: Do you mean to say that Stalin deported Jews to Siberia?

R: Absolutely. Sanning quotes figures announced by Jewish charity organizations at the time which speak of somewhere between half a million and one million Jews who were moved east when the war with Germany broke out. Stalin himself attacked the Jews massively during the “Great Purge,” which took place in 1937 and 1938. Let me give you an example in the form of a comparison of ethnicities in the upper echelons of the Soviet terror apparatus NKVD,<sup>16</sup> based on internal NKVD data. For reasons of space I shall show only those figures which concern Russians and Jews (Petrov 2001):

**Table 2: Proportion of Jews in the upper echelons of the NKVD**

Nationality	Jul. 10, 34	Oct 1, 36	Mar. 1, 37	Sept. 1, 38	Jul. 1, 39	Jan. 1, 40	Feb. 26, 41
Russians	31.25%	30.00%	31.53%	56.67%	56.67%	64.53%	64.84%
Jews	38.54%	39.09%	37.84%	21.33%	3.92%	3.49%	5.49%

L: But Jews are a religious group and not an ethnic one!

R: This is a point which the Jews themselves have been debating for thousands of years and which we cannot resolve here. It is a fact that the NKVD listed Jews as an ethnic group, probably because the Jews themselves insisted this should be so.

L: So some 40% of the leading positions in the Soviet terror structure were initially occupied by Jews. What was the percentage of Jews within the total population of the Soviet Union?

R: Before the war there were some 4 million Jews in a total population of about 200 million, which gives us 2 percent.

L: Does this excessive presence of Jews in the terror structure explain the myth of a “Jewish Bolshevism”?

R: Quite so,<sup>17</sup> except that this overrepresentation no longer existed when the war broke out. But let us return to Benz and Sanning. For the particular question of Jewish migrations in Poland and the Soviet Union due to flight, evacuation or deportation to the east after the outbreak of the German-Polish war and then the German-Soviet war, Sanning presents a wealth of material. Because Benz does not discuss this at all, one cannot avoid thinking that he could not argue with Sanning

<sup>16</sup> *Narodny Kommissariat Vnutrennikh Del* = People’s Commissariat for Internal Affairs, predecessor of the KGB.

<sup>17</sup> Cf. the Jewish author Margolina 1992; more scientific: Weber 1994a; Strauss 2004; Bieberstein 2002; Solschenizyn 2003; historically: Kommos 1938; and finally Wilton 1920, who was correspondent of the *London Times* at St. Petersburg during the Soviet revolution.

at all and simply preferred to drop the subject.

On the whole, Benz's method of arriving at his alleged number of victims can be summarized in the following way: he computed the difference between the number of Jews mentioned in the last census data before the war for all the countries involved, and the first census data arrived at in the early postwar period, which were, however, usually taken several years after the end of the hostilities. Neither does Benz consider the fact that, by then, millions of Jews had emigrated to the USA, to Israel and elsewhere, nor does he discuss the fact that the postwar census data for the Soviet Union are notoriously unreliable, because confessing any religious affiliation in that radically atheistic country – be it Christian or Jewish – could result in persecution. The fact that in 1959 and 1970 only two million persons in the Soviet Union declared themselves to be Jewish, therefore, does not mean at all that only two million Jews had survived the war. It simply signifies that only two million people dared declare their Jewish faith in a radically anti-religious and in those years also anti-Zionist state (see Stricker 2008).

L: And Benz takes these Soviet statistics at face value?

R: Yes, without any ifs, ands or buts. If you look more closely at his choice of words, you discover that Benz claims that Stalin had made a foreign policy of appeasement, yet had been attacked by Hitler without provocation. This cliché of an unexpected, unprovoked attack on a peace-loving Soviet Union comes straight out of the communist propaganda playbook. Somehow, Benz overlooked the annoying fact that at that time the USSR had just gobbled up half of Poland, had fought a war of aggression against Finland and annexed Karelia, “reintegrated” Bessarabia, and swallowed Estonia, Latvia and Lithuania.

L: In other words, Benz has a notably uncritical position with respect to anything Stalin was trying to promote.

R: That seems to be the case. It may help to explain the strange attitude Benz and his co-authors exhibit. Let me demonstrate their dubious methods by taking two examples – France and Poland.

There is general consensus that some 75,700 Jews were deported from France during the war, most of them directly to Auschwitz. A standard work dealing with the fate of these people states that after the war only 2,500 of these Jews officially registered in France as having returned, which would mean that some 97% of the deportees had perished (Klarsfeld 1978a). This figure was largely accepted by Benz.<sup>18</sup>

L: Does this mean, then, that only those Jews deported from France were counted as having survived, if they registered themselves as survivors in France after the war?

R: Exactly.

L: But what about those who settled elsewhere?

R: Well, there is the rub. The Swedish census statistician Carl O. Nordling has shown in a study on this topic that most of the Jews deported from France were, in fact, not French at all but for the most part – 52,000 – were nationals of other countries who had fled to France, be it from Germany, Austria, Czechoslovakia, Poland, or even the Benelux countries, and most of the remaining Jews had only recently been naturalized, which means that most of them were refugees as well (Nordling

<sup>18</sup> Benz (1991, p. 127) refers to Klarsfeld 1978a, even though his number of victims is somewhat higher.

1997).

The pro-German government of Vichy France agreed to the removal from France of all those persons who either did not possess French citizenship or had acquired it only very recently. The bulk of French Jews was never deported. Now the \$64,000 question: How many of these non-French Jews would have returned to France after the war and registered officially as surviving Jews, after having been deported to Auschwitz a few years earlier by a complacent and eager French administration?

L: I suppose that Palestine and the USA would have been more attractive destinations.

R: That would be true for most of them, I would say. In any case, France was not home to the majority of these Jews deported from France, so why should they have tried to return there? Thus, Benz's method of establishing the number of French victims is highly dubious.

L: Do you mean to say that most of these Jews actually survived?

R: No, I don't. The fates of the Jews deported from France can be traced quite well by means of the Auschwitz Death Books (*Sterbebücher*), which are documents kept by the Auschwitz camp administration listing all registered inmates who died in the camp. Some of this data has been published (Staatliches Museum... 1995). Although not all volumes have so far been found or released – the series stops at the end of 1943 – they still allow us to gain an insight into the fates of many of these Jews. They tell us that a frightening number of them died in a typhus epidemic which broke out in the camp in spring of 1942. The majority of the Jews deported after the outbreak of that epidemic were not registered in that camp, presumably because the camp, with its catastrophic hygienic conditions, was unable to accept further transports on a large scale, so that those Jews who had been taken to Auschwitz were immediately moved further east or to other camps (Aynat 1994 & 1998b).

L: What is the total number of deaths listed in those Death Books?

R: Some 69,000. But remember that the early months of the camp, the year 1944 and the month of the camp's liberation (January 1945) are not included.

L: That would amount to an extrapolated figure of perhaps 120,000 victims – a far cry from the million or so Jewish victims at Auschwitz we have been hearing of for decades.

R: Now be careful! The Death Books recorded only the deaths of registered detainees. Deportees allegedly led directly into the gas chambers are said to have never been registered at all and would, if that were true, not appear in any of those records. I will come back a little later to this particular topic.

I will now touch upon another example of Benz's incompetence: Poland. Aside from the Soviet Union, Poland was, at that time, the country with the largest Jewish population in the world. The census of 1931 reported some 3.1 million Jews in Poland. To arrive at his number of victims, Benz does three things: first of all he raises the initial figure by assuming that the population growth of the Jewish population up to 1939 was the same as for the Poles at large, thus arriving at 3.45 million Jews at the outbreak of the war with Germany. Then he assumes that all the Jews who were living in the area taken over by Germany in 1939 actually stayed

there, which gives him a total of two million Polish Jews under German occupation (Benz 1991, p. 443). Finally, to compute the number of those who perished, he deducts from that figure the number of Jews allegedly still in Poland in 1945, *i.e.* some 200,000 (*ibid.*, pp. 492f.). Now I ask you: what is wrong with this kind of reasoning?

L: How does Benz know how many Jews would declare themselves to be Jewish in postwar Poland, a country which was as radically anti-Semitic as ever?

R: Precisely. The actual figure could have been much higher. For example, the Allied occupation forces in the postwar years officially registered the weekly (!) arrival of up to 5,000 Polish-Jewish emigrants in the western zones of occupied Germany alone (Jacobmeyer 1977, p. 125), and an article by the United Press (UP) of February 1946 stated that there were still 800,000 Jews in postwar Poland who all sought to emigrate (Keesings... 1948). However, the report by the Anglo-American Committee of Inquiry quoted by this UP article actually mentions only an “estimated” number of 80,000 Jews with the caveat that “it is impossible to secure accurate statistics” (Anglo-American... 1946). So UP apparently got the digits wrong, which shows once more that media reports and press-agency releases are not necessarily trustworthy. Any other ideas about what is wrong with Benz’s approach?

L: Benz ignores the possibility that many Polish Jews had fled to the east before the advancing German troops.

R: Correct. Anything else?

L: Poland’s borders were moved west by a couple of hundred miles after 1945. At that time, the situation all over Europe was chaotic. How can anyone claim to know how many Jews were living in Poland at that time? Can the Poland of 1945 be defined at all?

R: Good argument. More suggestions? None?

Then let me start with the last pre-war census of 1931. Benz’s extrapolation of the Jewish population by assigning to it a growth factor similar to the other ethnic groups is off the mark. Poland, in the years between the two world wars, was a nation that subjected its minorities to an enormous pressure of assimilation or emigration by means of persecution culminating in occasional pogroms. That goes for ethnic Germans, Byelorussians and Ukrainians as well as for Jews. It must be remembered that until the so-called “Crystal Night” in Germany in late 1938, Poland was regarded as more anti-Semitic than Hitler’s Germany. The German historian Hermann Graml, a member of the postwar German academic establishment, has shown that some 100,000 Jews emigrated from Poland every single year after 1933 (Graml 1958, p. 80). Those were mainly young people able to procreate. Therefore the number of Jews in Poland overall was probably much lower than 3 million by 1939, closer to 2 million, I would say.

Then we have the flight of the population, the Jews in particular, before the advancing German army at the outbreak of the war. Whereas Benz assumes some 300,000 Jews to have fled, Sanning shows that Jewish charity organizations at that time mentioned 600,000 to 1,000,000 Polish Jews whom Stalin deported to Siberia. All in all, Sanning concludes that only some 750,000 Polish Jews ended up on the German side in 1939 (Sanning 1983, pp. 39-46), some 1,250,000 fewer than



Benz. You can see how easy it is to maximize figures like that.

I will not go into this more deeply. I only wanted to underline some methodic weaknesses of Benz's work.

L: Now we still don't know how many Jews, in your opinion, perished in the Holocaust. My impression is that you tend to believe Sanning rather than Benz.

R: I feel that Sanning's book needs to be updated, because of its limited use of primary sources and because it is already more than 30 years old by now. I believe his general approach is sound, even though I would hold back with respect to the exact number. Here, we simply need further research by critical scholars who would not be afraid of publishing unpopular results.

L: But don't we have lists with the names of six million victims of the Holocaust?

R: The Yad Vashem Research Center in Israel has been compiling such a list for decades. According to the website dedicated to this, it currently contains about 4½ million names, most of which originating from submissions by third parties.<sup>19</sup>

L: This 4½-million figure on their homepage is outdated, however. The database contains many more entries than that. When I selected all three options of "Victim's Fate" on their "Advanced Search" page on May 19, 2017, I obtained altogether 7,338,596 results. The option "Refine Your Search" lists the following categories:

murdered	4,948,740
not stated	1,917,691
presumably murdered	332,304
killed in military service	116,894
perished beyond Nazi occupation lines	22,964

Hence, at that point in time, the database had almost 5 million entries where someone was listed as "murdered," but they did not update the total on their homepage.

It is interesting to note, by the way, that these entries have changed during the past years. When sorting the search results of old Yad Vashem data by date, as they were saved in an internet archive,<sup>20</sup> it turns out that the status of individuals about whose fate little was known was given as "murdered/perished" a few years ago. When looking up the same "itemId" in the current database, their status is now given as "murdered."

R: It is indeed worthwhile to look more closely into the sloppy way with which statistical material is dealt with there.

The website with this database has a list of frequently asked questions (FAQ) which sheds some light onto the significance of this list.<sup>21</sup> For instance, next to the obvious victims of the Holocaust, it also includes as victims those who died as a result of armed resistance, who died up to six months after the liberation (until the end of October 1945) as well as Jews who died during flight, evacuation and deportation from the advancing German army. (Answer to the question "How do you define a Shoah victim?") On the origin of the names, Yad Vashem gives three main sources: a large part stems from submissions "primarily by survivors, re-

<sup>19</sup> <http://yvng.yadvashem.org/index.html?> (accessed on Nov 18, 2016).

<sup>20</sup> [https://web.archive.org/web/\\*/db.yadvashem.org/names/nameDetails.html?itemId=\\*](https://web.archive.org/web/*/db.yadvashem.org/names/nameDetails.html?itemId=*)

<sup>21</sup> <http://www.yadvashem.org/archive/hall-of-names/database/faq> (accessed on Nov 18, 2016).

maining family members or friends; another part comes from local projects aiming at determining the identity of Jews who lived at certain places before the war. The last part originates from official, mainly German wartime documents.

The question as to whether every name in the database relates to a victim murdered beyond any doubt, was answered as follows:

*“No. The Database is based on thousands of different sources. Yad Vashem experts have analyzed each source and have distinguished between sources that attest to murder, sources that point to a very high probability of murder (presumably murdered) and sources that lack a direct reference to murder.*

*It is probable that part of the individuals whose names appear only in sources of the third category, that is, lacking a direct reference to murder, were murdered at a later stage, but this cannot be determined on the basis of the documentation available as of now.”*

L: But this isn't just about murder. Their generous definition of Holocaust victims encompasses also those who surely died but not by way of murder.

R: More still, just because a relative or friends claim that someone was murdered doesn't make that murder a certainty. The questionable method used by Yad Vashem results from the answer to a question about the Lodz Ghetto:

*“The list prepared by the Organization of Former Residents of Lodz in Israel contains some 240,000 personal records. It is known that the vast majority of the Jews imprisoned in the Lodz ghetto were ultimately murdered, but the editors of the list did not make a distinction between those who were murdered and those who survived. Due to the limitations of the list itself, there is no way of knowing with any measure of exactitude which of the individuals on the list was not murdered, and therefore we stated next to each name on the list ‘presumably murdered.’ The names of those for whom we have documentation attesting that they did indeed survive do not appear at this stage on the Database.*

*If you find the name of a ghetto prisoner and you know that she or he survived, please fill out a Shoah Survivor Registration form. In this way you can help us distinguish between the names of the murdered and the survivors on the list.”*

R: This method can be summarized as follows: Initially they assume that all Jews within Hitler's reach were “presumably murdered.” Then they collect all the names they can somehow get, and delete from that list those for which they obtain documentary or anecdotal evidence of their survival.

L: That amounts to a reversal of the burden of proof.

R: Quite so.

L: Can anyone submit data on alleged victims to Yad Vashem?

R: Yes. Here are the forms: [www.yadvashem.org/downloads](http://www.yadvashem.org/downloads). The wholesale style of this process was revealed when Yad Vashem reported about a case where a local inhabitant simply reported all the Jews living in the area before the war as having perished, for the simple reason that:<sup>22</sup>

*“After the war, he realized that no Jews returned to his home region [...]”*

L: Does anyone check whether the indications are correct? After all, it could be that those missing persons are now living somewhere in the U.S., in Israel, or else-

<sup>22</sup> [www.yadvashem.org/about\\_yad/magazine/data3/whats\\_in\\_a\\_name.html](http://www.yadvashem.org/about_yad/magazine/data3/whats_in_a_name.html) (spring 2005, now removed; now: <https://archive.fo/ffL88>; accessed on May 19, 2017).

The screenshot shows the Yad Vashem website interface. At the top left is the Yad Vashem logo and name in Hebrew and English. Below it are navigation links: 'About Us', 'The Holocaust', 'Research', 'Digital Collections', and 'Education & Events'. The main heading is 'The Central Database of Shoah Victims' with a sub-heading: 'The Database includes data regarding Jews who were victims of the Holocaust as well as many others'. There is a search bar with options for 'Refine Search', 'Related Searches', and 'Connections/Admissions'. The entry for 'Edith Frolla' is displayed, featuring a portrait of her and a text block that reads: 'Master of philosophy Edith Frolla was born in Roma, Italy in 1889 to Shlomo and Eintrichetta (nee Parfisi). She was a painter (left) and married Giacomo. Prior to WWII she lived in Roma, Italy. During the war she was in Roma, Italy. Master of philosophy Frolla was murdered in the Shoah. This information is based on a Page of Testimony (digital). During the Shoah, Jews were murdered in a variety of ways, among them gassing, shooting, burning, drowning or burial alive, exhaustion through forced labor, starvation, epidemic diseases, deprivation of medical care and minimal hygienic conditions, and more.' A photo of Goebbels' family is visible in the top right corner of the screenshot.

*III. 9: Magda Goebbels in Yad Vashem's database of Holocaust victims – now deleted.*

where.

R: Yad Vashem claims, as quoted above, that their experts have checked each source. But how thorough that analysis is, may be judged from some spot checks. Boisdefeu has checked numerous entries in that database and has found many flawed entries: many individuals are listed several times; entire groups of individuals were added with no proof that they actually died; in a number of cases it could even be shown that the individuals listed survived the war (Boisdefeu 2009, pp. 46-50, 133-136; 2017a&b). Carlo Mattogno has also shown that survivors are included in that database, some even several times (2013b; 2017b).

Possibly due to these embarrassing revelations, Yad Vashem redesigned its relative webpages not too long ago and now admits openly on its FAQ webpage that many double and even multiple entries exist for the same names, and that basically all known names are listed as victims until there is evidence to the contrary.

L: That's a clear case of confirmation bias: They assume as proven from the start what they first have to prove, and then they rig the process in a way which must perforce confirm their initial hypothesis.

R: Right, but the worst is yet to come. In order to disprove any efficient scrutiny of incoming submissions, an Italian revisionist submitted a photo of Joseph Goebbels's wife to Yad Vashem with the following data (Olodogma 2015; 2017):

- 1) Name: Edith Frolla (an Anagram of Adolf Hitler)
- 2) Birthday: 20 April 1889 (as Adolf Hitler)
- 3) profession: painter (as Adolf Hitler)
- 4) Residence: Rome, Via della Lungara 29 (the address of the Regina Coeli Pris-

on)

5) Death: murdered in the Majdanek Camp with carbon monoxide.

Magda Goebbels was promptly included in the Yad Vashem Names Database, see Illustration 9. Of course, this entry has been removed by now (cf. [yvng.yadvashem.org/](http://yvng.yadvashem.org/)).

L: That's bad. But what criteria would have to be established by Yad Vashem to obtain your approval?

R: Yad Vashem would have to require documents proving, first of all, the presence of the persons concerned at the place in question, and demonstrating, secondly, that these persons actually did perish as a result of events of the Holocaust.

L: Now that is asking a bit much, isn't it, if you keep in mind that most of these victims died an anonymous death, without being registered in any way and without a death certificate, and were then burnt or simply put under?

R: That is the accepted view, and I would say you are right in underlining that kind of dilemma. But, on the other hand, to accept simply at face value the statements by someone who may or may not be acting in good faith and who may not really know anything about the fate of the missing people in question is a far cry from a credible approach.

The Tracing Center of the International Committee of the Red Cross at Arolsen, Germany, is proceeding in a very different manner. Deaths in German camps will only be registered there if they can be supported by unquestionable documents.

L: And how many victims did the Red Cross arrive at?

R: Up to 1993, Arolsen sent out lists of registered deaths in German camps in reply to inquiries. After being strongly criticized for this, it stopped this practice.

L: And why were they criticized?

R: Let's take a look at the figures in Table 3. They add up to about 300,000 deaths of detainees, regardless of ethnic group or religion.

L: Only 60,000 victims for Auschwitz? And only 300,000 altogether? If that were anywhere near the truth it would be sensational!

R: In Germany such a claim would be regarded as scandalous or even criminal rather than sensational, and the Red Cross was criticized for that very reason. But before

**Table 3:** Officially certified deaths in German concentration camps\*

Auschwitz	60,056
Bergen-Belsen	6,853
Buchenwald	20,687
Dachau	18,456
Flossenbürg	18,334
Groß-Rosen	10,951
Majdanek	8,831
Mauthausen	78,859
Mittelbau	7,468
Natzweiler	4,431
Neuengamme	5,785
Ravensbrück	3,639
Sachsenhausen	5,014
Stutthof	12,634
Theresienstadt	29,375
Others	4,704
<b>TOTAL</b>	<b>296,077</b>

\* Letter of the Tracing Center of the International Committee of the Red Cross, data from Jan. 1, 1993

**Table 4:** Documented numbers of victims in various camps of the Third Reich

Data from preserved camp documents*		Arolsen 1993
Auschwitz	135,500	60,056
Buchenwald	33,462	20,687
Dachau	27,839	18,456
Majdanek	42,200	8,831
Mauthausen	86,195	78,859
Sachsenhausen	20,575	5,014
Stutthof	26,100	12,634
<b>TOTAL</b>	<b>371,871</b>	<b>204,537</b>

\* Graf, in: Rudolf 2003a, pp. 283-309

we jump to any conclusions, let us take a look at Table 4, which lists the figures for a number of these camps resulting directly or indirectly from original German camp documents. You will see that the Arolsen figures amount to only 55% of the data resulting from the documents of the camp administrations themselves. This would mean that the total applicable to all camps assessed by Arolsen could well be in the order of half a million.

**Table 5:** Religious affiliations of victims listed in the Death Books of Auschwitz

Catholic	46.8%
Protestant	3.4%
Greek Catholic	1.6%
Greek Orthodox	3.6%
Christian Total	55.4%
Jewish	42.8%

We have to keep in mind, though, that the Arolsen list does not cover all camps. The camps that have been described as pure extermination camps such as Chelmno, Belzec, Sobibór, and Treblinka, in which murders without any sort of registration are said to have taken place and for which, obviously, no documents could have been preserved, have not been taken into account. This also goes for the various ghettos and for the mass shootings in the east. Furthermore, mass murder of unregistered Jews is claimed to have occurred at Auschwitz with a consequent lack of data. Another thing we don't know is the proportion of Jews in the total, although it can be argued that they represented the largest group of victims. Kollerstrom has pointed out, however, that the Death Books of Auschwitz contain more Christians than Jews (2014b, p. 83). The Auschwitz Museum gives the numbers shown in Table 5.<sup>23</sup>

- L: That can be deceptive, though. After all, the Nazis also considered Jews who had converted to Christianity, and frequently Christians with just one Jewish parent as Jews and locked them up.
- R: That is very true. I don't know who determined the religious affiliation of an inmate. If it depended on what the inmates declared, then some Jews might even have tried to claim that they are Christians when admitted to a camp in order to gain advantages.

## 1.7. Holocaust Survivors

- L: Why do you think that the names collected by Yad Vashem do not even come close to the total number of victims?
- R: I will answer that question from two points of view – a microscopic one and a macroscopic one.

Let us first look at the matter from a microscopic perspective – of the persons immediately concerned. Let's suppose that you and your family were deported. On arrival at a collecting site, the able-bodied men were separated from the rest of their family and sent to forced-labor camps elsewhere. Women and children were taken to special camps, and old people removed to yet another place and housed in segregated camps, according to sex. Depending on the requirements and the

<sup>23</sup> [www.auschwitz.org/en/museum/about-the-available-data/death-records/sterbebucher](http://www.auschwitz.org/en/museum/about-the-available-data/death-records/sterbebucher) (accessed on April 13, 2017)

whims of the various camp administrations, all of these people might then be moved around repeatedly. Towards the end of the war, they would be concentrated in the shrinking number of camps not yet captured by the Allies.

The ones who survive will, in the postwar months, end up in still other locations from where they will scatter every which way, once they have the opportunity. Some of them will keep their surname, many are fed up with being immediately recognized as Jews and will take on a new name in their new home – a Spanish name in South America, an English-sounding name in the U.S., or often a Hebrew one in Israel.

Now let me ask you: How would these people find out what happened to their relatives?

L: That would be almost impossible, although today, with the Internet, there ought to be a way.

R: It is certainly easier now than it was in the first so-many decades after the war, but we are also facing a new difficulty in that the second generation would have to find out, first of all, what sort of relatives they should look for.

But let me take up a few of the “human interest” stories that appear sporadically in local papers and tell about miraculous reunions of families that were dispersed by the Holocaust: Relatives who believed that everyone else had perished somehow managed to find each other again, be it by diligent searches, or by sheer happenstance. I will give you an example from a newspaper in the U.S.:<sup>24</sup>

*“The Steinbergs once flourished in a small Jewish village in Poland. That was before Hitler’s death camps. Now more than 200 far-flung survivors and descendants are gathered here to share a special four-day celebration that began, appropriately, on Thanksgiving day. Relatives came Thursday from Canada, France, England, Argentina, Colombia, Israel and from at least 13 cities across the United States. ‘It’s fabulous,’ said Iris Krasnow of Chicago, ‘There are five generations here – from 3 months old to 85. People are crying and having a wonderful time. It’s almost like a World War II refugee reunion.’”*

R: Another rather ironic case occurred in 1992 during a TV show in the U.S., where the Jewish revisionist David Cole was the focus of attention. During that show, Cole was confronted with the Holocaust survivor Ernest Hollander. Due to that public appearance, Ernest’s brother Zoltan found out that his brother was still alive, and then also vice versa. For 50 years, both brothers had assumed that the other had been murdered (Weber 1993a).

L: But those are individual cases!

R: Yes and no. A short while ago, Yad Vashem created a web page called “Connections and Discoveries” which serves survivors and their descendants to find out “more about what happened to their families and friends who lived under Nazi rule during the Holocaust.” We read there:<sup>25</sup>

*“Since uploading the database [of Shoah Victims’ Names] to the Internet in*

<sup>24</sup> “Miracle meeting as ‘dead’ sister is discovered,” *State-Times* (Baton Rouge), Nov. 24, 1978, p. 8; see also *Jewish Chronicle*, May 6, 1994; “Miracles still coming out of Holocaust,” *St. Petersburg Times*, Oct. 30, 1992; “Piecing a family back together,” *Chicago Tribune*, June 29, 1987; *San Francisco Chronicle*, Nov. 25, 1978, p. 6; *Northern California Jewish Bulletin*, Oct. 16, 1992; cf. M. Weber 1993a.

<sup>25</sup> [www.yadvashem.org/remembrance/names-recovery-project/connections-and-discoveries](http://www.yadvashem.org/remembrance/names-recovery-project/connections-and-discoveries) (accessed on April 13, 2017).

*2004, there have been hundreds of families who have been reunited with or discovered relatives with whom they had lost contact in the wake of the Shoah. We share with you here a sampling of these stories that tell of people who survived the horrors of the Holocaust and believed they were alone in the world, while somewhere members of their immediate or extended family still lived, yearning for any bit of information to re-connect them with their lost loved ones."*



**III. 10: Arnold Friedman**

R: This is the power of the internet, and here Yad Vashem's database was put to good use. But this is obviously not their main focus, even though I think it should be. This shows first of all that the scenario I sketched out above actually does exist in hundreds of cases.

L: When Yad Vashem finds out that you are abusing their statements to deny the Holocaust, they will probably remove that web page.

R: I wouldn't be surprised. For them it is apparently more important to keep their dogma unchallenged than to help living Jews.

L: But even hundreds of cases aren't really many.

R: You are right that even hundreds of cases are still few compared to the millions affected. Imagine, however, what could have been done if Yad Vashem had had different priorities from the start by collecting primarily names and stories of survivors rather than presumed victims, and by systematically trying to reconnect separated families. This is still not their main focus, and meanwhile the generation of survivors is dying out.

Apart from Yad Vashem's wasted resources, we also need to keep in mind that reports by the media about miraculous reunions of families have been published mainly in local media. Who would search all these sources for such stories? The few cases reported in the mainstream media presented here were encountered quite by accident. Apparently no systematic research exists about this. And then: how many of those miraculous family reunions or the identification of lost relatives would be reported in the mainstream media in the first place? Also: what is the probability of finding anyone in the face of the difficulties we have been talking about? Or, if we put things differently, how many mutually unknown surviving relatives do we need for some of them to a) run into each other by accident, b) be mentioned in the media and c) be brought to our attention?

When it comes to Yad Vashem, we need to keep in mind that the actual survivors are now in their 70s, 80s and older. How many of them a) know about Yad Vashem's database, b) have internet access and c) know how to navigate it and carry out a thorough search for any of their lost relatives? The challenge would be daunting, if not insurmountable for most of them, unless assisted by the younger generations.

L: But can't we assume that the Holocaust survivors, after the war, left no stone un-

turned to obtain information on their relatives? Because, if you were right, there should have been many more reports about Jewish survivors finding lost relatives.

R: I don't think so, and I will back that up with the testimony given by a prominent witness, a man by the name of Arnold Friedman. When he appeared at a trial in 1985 as a witness to the alleged evil deeds at Auschwitz, he answered (A) the questions of the defense (Q) as follows (District Court... 1985, pp. 446f.):

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

*A: No.*

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

*A: No. [...]*

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

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

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

*A: Yes.*

*Q: And you're not familiar with the tracing service of Arolsen?”*

*A. No.”*

R: So, after the war, Friedman never even tried to find out anything about his relatives.

L: But you cannot generalize that.

R: You are right, but we have to accept the possibility that, when the war had ended, many survivors were themselves so convinced by the Holocaust propaganda that they did not even think of searching for relatives. It's the attitude that defines behavior here. Yad Vashem is a perfect and prominent example of that. They are so focused on counting and naming six million victims that they forget the living in the process. The obsessive conviction that almost all died anyway, hence why bother searching, apparently led most survivors to not even try, and that is truly tragic.

L: Since we are already talking about special cases, I may mention that in 2016 the oldest man in the world was an “Auschwitz survivor” (Järkel 2016, AP 2016). The statistical probability is not exactly high that the oldest man of the world belongs to that one population subgroup, of all possible groups, whose members are said to have been exterminated by the millions and whose survivors were badly mistreated by the millions.

R: Correct, but as just mentioned, one should not draw general conclusions from individual cases.

The question as to how many Jewish families were permanently torn apart by those events and mistakenly believed that everyone else had perished can be answered with at least some approximation only with a macroscopic approach, that is to say, by a world-wide statistical assessment of Holocaust survivors.



There exists in Israel an official organization, Amcha, which takes care of Holocaust survivors. According to this source, there were between 834,000 and 960,000 survivors world-wide in 1997. Amcha defines a Holocaust survivor as follows (Mishkoff 1997, Spanic 1997):

*“A Holocaust survivor will be defined as any Jew who lived in a country at the time when it was: – under Nazi regime; – under Nazi occupation; – under regime of Nazi collaborators as well as any Jew who fled due to the above regime or occupation.”*

L: Now that is a rather generous definition, I would say. If we follow it, all the Jews who emigrated from Germany between 1933 and the beginning of the mass deportations in 1941 would be survivors, as would be all those who fled to the east before the advancing German army.

R: Correct. In that way, you maximize the number of survivors; that can be particularly profitable if you claim compensation for them.

L: Does that mean you feel those figures to be exaggerated?

R: Let me put it this way. In 1998, *i.e.* one year after those figures were published by Amcha, there was a statement by Rolf Bloch, the Jewish head of the Swiss Holocaust Fund. This organization was negotiating compensation for Jewish Holocaust survivors to be paid by Swiss banks, and Bloch claimed that there were still more than 1,000,000 such survivors (*Handelszeitung* (Switzerland), Feb. 4, 1998), and in 2000, the office of the Israeli Prime Minister again reported that there were almost one million survivors (Finkelstein 2000b). Three years after that, the number went up even further to 1,092,000 – if we are to believe the Israeli professor Sergio DellaPergola (DellaPergola 2003, p. 6).

L: Hence, the figure could well be motivated politically or financially.

R: The number of survivors does have a psychological significance for the German-Jewish relationship.<sup>26</sup> The interesting question now is: if there were at least one million Holocaust survivors in 2000, how many were there in 1945?

L: Lots more, I would say, because the majority of them must have died a natural death in the meantime.

R: Statistically speaking, one can come up with a pretty good approximation if the age distribution of those Jews still alive in 2000 is known. Actuaries in life insurance companies have fairly precise life-expectancy data, which allow you to go back in time to the original strength of a population group. Unfortunately we lack exact data on the age distribution of Holocaust survivors, although we do have some information. I have done some extensive calculations elsewhere, on the basis of various assumptions concerning age distribution. The result was that in 1945 there existed between 3.5 and 5 million Holocaust survivors (Rudolf 2003a, p. 209ff.).

L: Out of how many Jews in total?

R: If you include all the Jews who ever lived in areas that later came under NS domination, you would have a total of 8 million (Sanning 1983, p. 182).

L: That would mean 3 to 4.5 million Jews missing.

R: In the worst of cases.

L: A frightening figure, still.

<sup>26</sup> For example: American Jewish... 1997; Kirschbaum 1997; Jewish group... 1997a & b.

R: Even if a significant number of them cannot be attributed to the NS regime, for example those Jews who disappeared in Stalin's GULag or who died as soldiers or underground fighters. But I do not wish to give any definite figure for the survivors, because the statistical basis for any computation is too uncertain and would yield results with too wide a margin of error for any meaningful conclusions to be drawn from them.

What I did want to show was that there were millions of such people after the war dispersed all over the world. Many of them believed that their relatives had perished, in spite of the fact that we have seen that at least half of the Jews who lived in areas which at some point in time came under Hitler's direct or indirect influence, or who had lived there, did in fact survive. Therefore, the cases of miraculous individual reunions that were cited above were not miracles at all, but were based on a fairly high statistical probability. Against that, the names of alleged victims as collected by Yad Vashem are based on unverified assertions and aren't worth the paper they are written on.

L: But we still don't know how many Jews perished in the Holocaust.

R: I will not even give you a definitive answer, for the simple reason that I don't know. If you want to form your own opinion, I would advise you to study the works I have cited. All I wanted to show here was that while no one really knows, the figure of six million is more than questionable. Once you have understood this, you will agree that more-penetrating questions into the whether and the how are indeed appropriate.

L: Well, if you don't know, as you say, what do you believe?

R: "Believing" is not the right term to be used here, in my opinion. Let's rather say "hold to be probable." I think that something like half a million would come close.

L: Would the number of applications for compensation addressed to the German authorities allow us to estimate the number of survivors?

R: Only to a very limited degree. Up to the year 2015, Germany has paid some 73.4 billion Euros in compensations to Jewish individuals and the State of Israel.<sup>27</sup> As huge as this sum may appear, it should be kept in mind that *just in 2015* the Germans collectively spent more than 70 billion Euros for their vacations abroad!<sup>28</sup> Hence, these compensation payments don't really hurt them financially.

According to what we can gather from published data, we must assume that by now more than five million applications for compensation payments have been submitted, although it is not clear from the information given whether the applicant is Jewish or not. Furthermore, groups of persons, families for example, can submit collective applications, and anyone can submit more than one application, depending on the nature of the damage suffered – physical or mental health, material, or even damage to a potential career (Rudolf 2003a, p. 208). If the German authorities wanted to, they probably could come up with somewhat more precise figures, but even so, those figures would probably not be published for fear of being "misused."

L: But what about data in encyclopedias? If you compare the data for Jews before and after the war...

<sup>27</sup> [http://de.wikipedia.org/wiki/Deutsche\\_Wiedergutmachungspolitik#Summe](http://de.wikipedia.org/wiki/Deutsche_Wiedergutmachungspolitik#Summe); (accessed on Nov. 20, 2016).

<sup>28</sup> <https://de.statista.com/themen/65/urlaub/> (accessed on April 13, 2017).

R: You have to be very careful when you do that. Encyclopedias and other such works cannot really be called reliable sources in the strict scientific sense of the word. If you take that route, you will immediately come under a barrage of counter-arguments by official historiography and end up looking ridiculous. That also goes for items from newspapers or magazines. After all, journalists have never been famous for a penetrating knowledge of the topics they write about.

## 1.8. No Permanent Truths

R: I have just used the term “official historiography,” which is really a misnomer, for in a democratic society, science is not about officials telling us what is true and what is not. That is a characteristic of totalitarian states. Unfortunately, many European countries, among them all three German-speaking countries, prescribe a certain view about what happened during the Third Reich by penal law. A few Anglo-Saxon countries, among them Canada and Australia, use so-called “Human Rights Commissions” to stifle free speech on that topic, among others.

L: And that is certainly justified!

R: Why do you think that?

L: After the horrible crimes that the Nazis have committed, we have the duty to see to it that such things will never happen again. Hence we have to take action against anyone inciting people in that way or condoning these things.

R: But we are talking about being able to have a rational, unemotional discussion of historical facts or assertions. That has nothing to do with inciting anyone or condoning a crime.

L: No matter what kind of language is used, revisionism has in any case the effect of making National Socialism look acceptable. This is the first step to reviving it. To prevent that, we have to do all we can to prevent the Nazis from being white-washed.

R: Pardon me, but that is nonsense. Even if revisionists are right with their claims about the Holocaust, many if not most of the other aspects of the claimed persecution and tyranny of National Socialism would not be changed by this. What you are advocating here is a dictatorial, totalitarian form of mind control, with which you want to foist upon everybody what you and the majority think is true. The irony about this is your claim that you are doing it in order to suppress the resurgence of totalitarianism. Don't you see that you are preparing your very own brand of totalitarianism? The philosopher Karl R. Popper has described this attitude succinctly (Popper 1962, vol. 2, p. 227):

*“[Pseudorationalism] is the immodest belief in one's superior intellectual gifts, the claim to be initiated, to know with certainty, and with authority. [...] This authoritarian intellectualism [...] is often called 'rationalism', but it is the diametrically opposed to what we call by this name.”*

R: So please don't waste our time with your or anyone else's alleged superior knowledge.

L: But revisionism cannot claim to be taken seriously, as it is only an assembly of pseudo-scientific hackneyed ideas.

R: Pseudo-science is sham science or even fraudulent science. In a way it is the opposite of science. Which raises the question: what is science? Since you claim to recognize pseudo-science when you see it, you surely can give me a concise definition of science, can't you?

L: How about this: science consists of systematically gathering knowledge, condensing that knowledge into verifiable and testable theories, and then exposing these theories to tests.

R: Very good. And how do we ascertain whether or not revisionists do this? I would say by looking into their works, right? Now that's exactly what we will do here. At the end of it we can then assess whether we are dealing with real or sham science. So let's postpone that question for now.

L: But how can something driven by reprehensible political motives be scientific?

R: Who decides which motives are reprehensible and which are not? And how do you discover someone's motives to begin with? By mind-reading? Are we back to totalitarian thought control?

My question to you is this: what are your motives for opposing revisionism?

L: Well, fighting Nazis of course.

R: Fine. Are you aware that this is a pure political motive?

L: But my political motive is noble; their motives are not!

R: And you are the one to decide this?

The fact is that science can reject results only if it has *scientific* reasons for doing so. Non-scientific motives are unacceptable. This is another characteristic of scientific work, which you apparently are not willing to adhere to. A scientist must not be influenced in his research by the effect his results may have on the moral stance of any individual or political system. A result has to be exact, coherent, supported by evidence, and free from contradictions. Political considerations are of absolutely no concern in this respect.

Let me now address the question, whether Holocaust revisionism represents in any way a danger for democracy or human rights, as has been argued by one of our listeners.

L: To the extent that revisionism is furthering ideologies which do not recognize human rights.

R: Now wait a minute! Would you believe it possible that the claims regarding German atrocities were helpful to Stalin in his fight against National Socialist Germany?

L: Well, the discovery of fascist atrocities did indeed morally strengthen the antifascist effort.

R: Did it help Stalin?

L: In a more general sense, certainly.

R: Then the thesis that National Socialism carried out the systematic industrial extermination of human beings promoted an ideology and a regime which were, undoubtedly, a danger for democracy and human rights.

L: But...

R: Or would you deny that Stalin and totalitarian communism of the Soviet type embodied such dangers?

L: No...

R: So here you have a totalitarian regime in Russia that by 1920, when the NS party was established in Germany, had already murdered hundreds of thousands. It had murdered millions by the time Hitler rose to power, and it had murdered several tens of millions by the time the war broke out between Poland on the one hand and Germany and the Soviet Union on the other hand, in September 1939. Poland, by the way, was a country which between the two world wars was mercilessly persecuting and ethnically cleansing the German, Ukrainian and Russian minorities on its territory (Blake 1993). Next, whereas Hitler did nothing after the war against Poland, Stalin attacked Finland and annexed its eastern territories. When Germany and France opened the hot phase of the war in the spring of 1940, Stalin marched his armies without provocation into Estonia, Latvia and Lithuania and took Bessarabia from Romania with brute force. Yet instead of perceiving Stalin as the greater threat for world peace and for the entirety of humanity, which he ultimately was, the entire world declared war on Germany and decided eventually to support Stalin unconditionally. At that time, and even until the summer of 1941, Hitler's death toll was a tiny fraction of Stalin's victims. And today, the sum of all victims of communism, including those in China and the killing fields of Cambodia, numbers many tens of millions.

Why then is it that communism in general and Stalin in particular are never referred to as the ultimate evil? And why is it that communists and other left-wing radicals who dominate mainstream Holocaust research are tolerated everywhere in the world today, whereas National Socialists are equated with the devil? What kind of logic is hiding behind that? I tell you what logic is behind that: none at all. All this is driven by mere irrational emotions, induced by one-sided, distorted, and false historical information, because objectively seen there is no way that calling National Socialism more evil than communism can be justified with any rational argument. The opposite is true.

And that is what it boils down to: You are not motivated by a rational analysis of the facts, but by prejudices and emotions. These are actually so strong that they not only prevent you from looking objectively at the facts, but they even drive you to deny others to look rationally at the facts and to draw their own conclusions. And that is what you fear: that people come up with their own conclusions which differ from yours.

L: I am not defending any totalitarian regime, either Nazi or communist. The Nazi atrocities did not, in the end, constitute the justification of communism, they justified democracy as we know it.

R: When compared to the official Holocaust lore, anyone can feel morally superior, be it Stalin or those alleged democrats who handed over the people of eastern Europe to Stalin's raping and plundering hordes, and who rubbed out the people living in Hamburg, Dresden, Hiroshima, or Nagasaki in bombing raids. Hence, the Holocaust is a convenient shield behind which other mass murderers can comfortably hide, nowadays especially those in Palestine.

If revisionism is reprehensible because it is welcomed by right-wing totalitarian ideologies, why is "Holocaustism" – to coin a term for the orthodox thesis on the Holocaust – not just as reprehensible, serving, as it does, much more dangerous left-wing totalitarian ideologies in a corresponding way?

Don't get me wrong. I do not intend to establish a moral ranking of the mass murderers of World War Two, which was, in itself, the greatest mass murder of all time. What I am getting at is this: if you have to throw out – or even declare to be illegal – any historical or other scientific thesis simply because it can be used or misused by some morally or politically reprehensible system, which might thus further its own aims, how many theses would be left which could be considered harmless or immune to such abuse?

Is Otto Hahn, the first man to split the atom, responsible for the victims at Hiroshima? Or would we blame Gutenberg for the printing of inflammatory articles of any sort? Of course not.

And since you are claiming that revisionists have reprehensible political motives, let me turn that political table: take Hermann Langbein, one of the most important authors and activists on Holocaustism in the German-speaking countries. He was a communist.

L: So what? What are you trying to prove?

R: I am trying to prove that political extremes can be found on both sides of the political spectrum. Therefore we should be watchful in all directions. Or think about the ethnic make-up of the revisionists. One would expect that Germans would dominate them, but that is not true at all. As a matter of fact, the French dominate revisionism by numbers, and the Italians by quantity and quality of their work. The author of these lines, an ethnic German, is an exception to that rule. In contrast to that, look at the following long, yet still very incomplete list of well-known Holocaust scholars and promoters, all of whom are Jewish:

Yitzak Arad	Richard G. Green	Fritjof Meyer
Hannah Arendt	Alex Grobman	Peter Novick
Yehuda Bauer	Israel Gutman	Robert van Pelt
Michael Berenbaum	Raul Hilberg	Léon Poliakov
Richard Breitman	Serge Klarsfeld	Gerald Reitlinger
Lucy Dawidowicz	Shmuel Krakowski	Julius H. Schoeps
Alexander Donat	Claude Lanzmann	Pierre Vidal-Naquet
Gerald Fleming	Walter Laqueur	Georges Wellers
Martin Gilbert	Deborah Lipstadt	Simon Wiesenthal
Daniel J. Goldhagen	Arno J. Mayer	Efraim Zuroff

It is needless to say that all these individuals are very hostile toward the Third Reich and have an interest in emphasizing the suffering of their fellow Jews. Hence, their efforts to write about the Holocaust are driven by a clear agenda. Does that mean that their writings are false from the outset?

L: Of course not.

R: So why then would it be any different with the revisionists? And besides, you will never find a revisionist rejecting a thesis by a Jewish scholar merely because of their heritage or views and thus a possible bias of that scholar.

But let's leave politics and go back to human rights.

L: Well, fundamentally, I think that, when you consider all the things the Nazis have done, it is imperative for us to see to it that it does not happen again. And if, to do that, it becomes necessary to prohibit anything, we should take appropriate action.

R: Have you noticed what you just said? In order to prevent books from being burned and minorities from being persecuted, we have to burn books and persecute minorities!

L: Are you insinuating that in Western countries books are being burned and dissidents sent to jail?

R: I am, sir. In Germany today, for instance, books by political or historical dissidents are confiscated and destroyed as “weapons of a crime,” which in most cases means that they are literally burned.<sup>29</sup> Other European countries act similarly. What difference does it make whether a peaceful political or historical dissident is sent to a concentration camp as a communist, a Jehovah’s Witness, or a socialist, or whether he is sent to jail for being a National Socialist, a right-wing extremist, or a revisionist?

L: That is really absurd. You cannot equate Nazi-Germany with the Germany of today.

R: I did not equate them, I merely highlight parallels, which I will explain in more detail in the last lecture.

In concluding this issue, let me state that we are being taught the completely wrong lesson about World War II and National Socialist Germany. In the light of that past, the only right and proper attitude would be the strict and impartial granting of human rights for all. This time, though, for a change, many Western societies refuse to grant those rights to what they perceive as “the other side.”

I wish to end this lecture by making a somewhat trivial statement. One is not born or raised a revisionist. You become a revisionist on account of certain events in your life. In other words: nearly all revisionists were once solid believers in the Holocaust before they began to doubt the traditional dogma. Each one of them may have had different reasons for this change of mind, but they all have one thing in common: being human, they simply cannot walk away from their doubts or repress them. The ability to doubt is something inherent in the human soul, as is the search for answers, which may allay this doubting, nagging, painful state of mind. Doubt is the starting point for seeking the truth that lies below the surface. This human skill of doubting our senses and searching systematically for the truth is what distinguishes us humans profoundly from animals.

And now I ask you: What concept of man does a society have which renders doubting reprehensible and tries by means of the penal code to curtail the search for answers?

L: A society that prefers subservient underlings, apparently.

R: Right. But isn’t National Socialism supposed to teach us that unquestioning obedience is something reprehensible itself?

L: Now you are going down a dangerous road, leading the way to doubt.

R: Doubting is human, and being human is a dangerous condition. The only alternative for us is to go back into the old cave or climb up that tree again.

That is why I want to say at the closing of this lecture: No truth is final! And any-

<sup>29</sup> Grasberger 1998: “The remaining copies will eventually be destroyed in a garbage incineration plant” (with respect to Eibicht 1994); H. Müller 1998: “65 years ago, this was done in public, today it is taken care of behind closed doors in a garbage incineration plant.” On censorship in Germany see Rudolf 2005c, Nordbruch 1998, Schwab 1997.

one trying to tell us where to look for the truth and where not to is taking away from us the human side of our existence, our human dignity. The repression of Holocaust revisionists is therefore, just like the repression of anyone else who is searching for the truth, a classic example of oppressing the human aspect of our existence, a blatant violation of our right to be human beings, along with a clear violation of our human rights.

L: That sounds pretty nice, but the fact remains that doubting, contesting, revising, refuting or denying the Holocaust, whatever the case may be, is something that is prohibited in many Western countries.

R: Well, I cannot help that. But I can at least offer a consolation in the form of the opinion of an expert. In 2000, a graduate student of law submitted a doctoral dissertation in law in Germany on the subject of the so-called “Auschwitz lie.” From his academic environment and his choice of words it becomes clear that he is a decided opponent of revisionism. Still, he comes to the conclusion that it is an infringement on human rights to make scientific revisionism, as we know it, a crime (Wandres 2000). There has been much criticism in German legal circles concerning the penal codification of this chapter of recent German history (Dreher/Tröndle 1995, Huster 1995, Beisel 1995, Stöcker 1995, Leckner 1997).

L: How does this help? Historical dissidents all over the Western world continue going to jail, no matter what the “experts” say.

R: Yes, but at least they go to jail as martyrs, as political prisoners, not as criminals. And that will sooner or later blow up in the face of these countries persecuting revisionists.

The next lecture will debunk certain myths about revisionism, for example that it is a “Nazi” movement or a “crackpot ideology.”