

HOLOCAUST HANDBOOKS • VOLUME 46

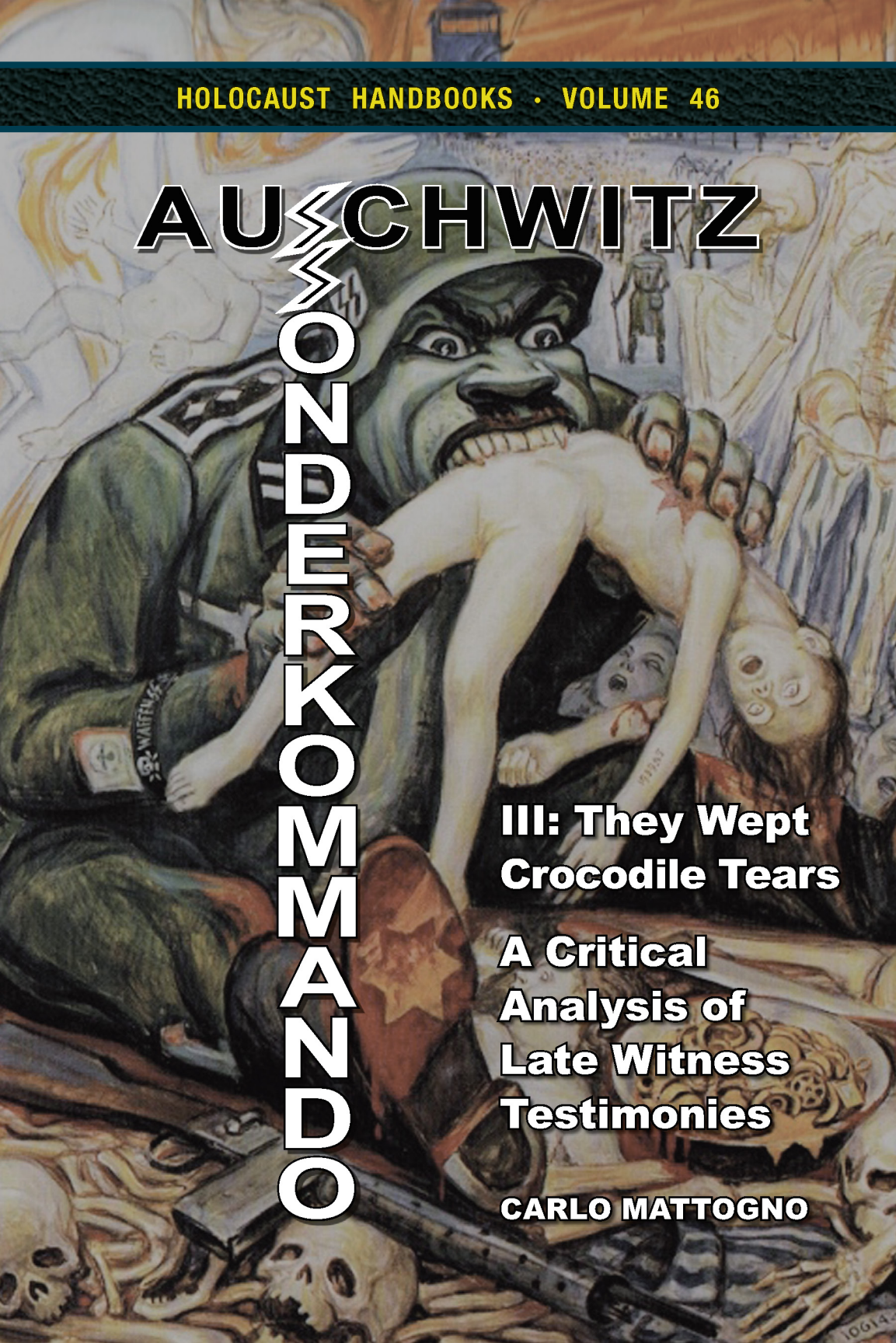
AUSCHWITZ

SONDERKOMMANDO

**III: They Wept
Crocodile Tears**

**A Critical
Analysis of
Late Witness
Testimonies**

CARLO MATTOGNO



SONDERKOMMANDO AUSCHWITZ III

Sonderkommando Auschwitz III

They Wept Crocodile Tears

A Critical Analysis of Late Witness Testimonies

Carlo Mattogno



Academic Research Media Review Education Group Ltd

January 2024

HOLOCAUST HANDBOOKS, Volume 46:

Carlo Mattogno:

Sonderkommando Auschwitz III: They Wept Crocodile Tears.

A Critical Analysis of Late Witness Testimonies

Translated from the Italian by Germar Rudolf

Published and distributed by:

Academic Research Media Review Education Group Ltd

86-90 Paul Street, London, EC2A 4NE, United Kingdom

Published under a license granted by Castlehill Publishing LLC

January 2024

ISBN: 978-1-911733-43-0

ISSN 1529-7748

www.HolocaustHandbooks.com

© Carlo Mattogno

Set in Times New Roman

Cover Illustration: “The Ogre of Birkenau,” painting by David Olère

Table of Contents

	Page
Foreword	7
Introduction.....	11
Thirteen False Witness Testimonies.....	23
1. Josef Sackar	23
2. Jaacov Gabai.....	31
3. Shaul Chasan	56
4. Leon Cohen.....	74
5. Daniel Bennahmias	93
6. Shlomo Venezia.....	101
7. David Lea	132
8. Eliezer Eisenschmidt	143
9. Abraham and Szlama Dragon.....	155
10. Franz Süß.....	169
11. Maurice Schellekes	176
12. David Karvat.....	180
13. Moritz Rosenblum	183
Conclusions.....	187
Appendices.....	193
Documents	195
Archive Abbreviations.....	206
Bibliography	207
Index of Names.....	213

Foreword

As I write this, I am 57 years old. If someone asked me to recall events of my youth when I was 16, 18, 20 or 22 years old, I would be able only to make general statements about where I was and what I was doing. A few events that were important to me I probably could describe in more detail, but without being able to say exactly during which year they occurred, let alone the month or even day. Describing locations, buildings, facilities and devices I saw, visited and/or used during those years would be very sketchy at best.

There is nothing unusual about this. Human memory is very imperfect to begin with, and unless it gets refreshed frequently, it steadily deteriorates to the point where, after decades, little of it is left.

Stop.

There is no such thing as “refreshing” a memory. Any information lost in our brain is gone. Period. If you “refresh” your memory by revisiting places you have seen before, or by taking in documents and recordings about the events you experienced, you are not refreshing your memory. You are replacing it with new information. But this new information is by no means a perfect match to what you once thought you experienced and remembered. This is so mainly for two reasons:

1. What we remember at the time of an event is rarely, if ever, accurate information about our sensory inputs (which in itself is very incomplete and fallible). All creatures, humans included, extrapolate and interpolate the information we perceive. We are very good at (often subconsciously) adding “information” to the data we perceive in an attempt to fill discontinuities, or to make sense of things about which we don’t know enough to comprehend them fully. We are moreover pattern-recognition machines prone to seeing things where there sometimes are none, to spot relationships, correlations and causations where there may not be any.

2. New information we receive later can never be a 100% match with what we experienced, because obviously it was not recorded by our brains, but by someone else's, or maybe even by some other device altogether, certainly from a different perspective, and maybe even at a different time. And that is the best scenario. It could also be that the new information isn't information at all, but to one degree or another disinformation, containing data that has no eventual connection to what we experienced, representing instead some other event, or it may even have nothing to do at all with what really happened, because it is to some degree or another made-up, fake data.

For those reasons, "refreshing" a memory is never what it is purported to be. It is inevitably a rewriting of memory, a conflation of whatever is left of our actual memory with what we perceive later. When this happens, we are all at the mercy of the accuracy of what we learn later.

There is no topic in the world where memory-distorting forces are stronger than the Holocaust. The reasons for this are manifold:

- The Second World War was the cruelest war ever fought in the history of mankind. Truth is always the first casualty of any war, but in this war in particular, atrocity propaganda directed against the enemy was invented and spread systematically by all sides. It is impossible for this propaganda not to have had an impact on the people involved in it, in particular those imprisoned in camps, where access to any information source was extremely limited, if not completely absent. As a result of such a situation, the data-starved human brain goes into extrapolation overdrive. The outcome of this is that war-time camps are known to have been massive rumor mills. Carlo Mattogno has written two monographs documenting the effects of wartime propaganda on false rumors spread concerning Auschwitz, and regurgitated by numerous camp inmates (Mattogno 2018, 2021).
- The whole world is currently horrified by the crude and outrageously nonsensical propaganda dished out by Russian government media about the war in Ukraine. Few realize that this is a mere repetition of what was going on between 1941 and 1945 during the war between Germany and the Soviet Union. Only back then, many of the rest of the world's governments were allied with Soviet Russia and tacitly or even openly agreed to support and repeat this propaganda. While the current Russian propaganda will not survive this war, no matter who wins it (if there will be any winners, that is), Soviet-Russian and Allied propaganda of WWII was imposed as "the truth" after Germany's total defeat and collapse.
- Even before the end of the war, a number of Allied nations started war-crimes trials against individual Germans and their collaborators. Many more of them were initiated after the German capitulation, culminating in the Nuremberg Trials. Conducted in the overheated atmosphere of mass-

murderous hatred and frenzied wartime propaganda, these trials were thinly veiled show trials. Witnesses unwilling to confirm the Allied narrative had to face a multitude of repercussions, starting from denial of food rations and shelter to threats of deportation to Siberia, maltreatment, torture and criminal prosecution. There was no incentive to tell anything different than what the Allied prosecutors had already determined beforehand to be “the truth.”

- Although even high officials, such as then Chief Justice of the U.S. Supreme Court Harlan Fiske Stone, pronounced the Nuremberg Tribunals to be nothing more than “high-grade lynching parties,” these are held in high regard to this day by mainstream historians as a role model for all later international justice organizations. Hence, it cannot surprise that these tribunals’ findings have a significant impact on what people consider to be true. Many witnesses who testified subsequently will have willingly adjusted their own recollections to fit the narrative seemingly demonstrated to be “true” by these highest and most reputable of all legal authorities on the planet.
- No event of world history has been covered more intensely by all sectors of all Western and former East-Bloc societies than “the Holocaust.” The amount of books printed, movies produced, documentaries aired, media articles published is simply staggering. No other event has supported the formation of more organizations and institutions dealing with this event: Museums, Memorials, associations of former deportees, research departments at colleges and universities. No historical event is taught and preached about more thoroughly and more often than this one, in schools and colleges, by politicians and historians, by teachers and journalists. Every year of this incessant barrage of supportive repetition of wartime propaganda themes inevitably leads to every witness’s memory getting increasingly overwritten, in particular those individuals who are actively involved in survivor organizations, as witnesses in court proceedings, media events and public appearances.
- Anyone who publicly dares diverge to any noticeable degree from the narrative expected by the general public experiences social ostracism, societal persecution and in more-recent decades even criminal prosecution in many countries. This includes any witness of the events. There is not only no incentive to tell any story not in line with the orthodox narrative, there are actually massive threats looming over anyone daring to disagree.

In summary, there is no historical event where the memory of any witness has been subjected to more post-event rewriting, reshaping and replacement than the Holocaust. As Carlo Mattogno has shown in the previous two studies of this trilogy, not even testimonies recorded within months or at most a few years after the events can be trusted to accurately reflect what could possibly

have happened. Therefore, testimonies of later years and decades are bound to reflect not real memories that survived the ravages of human forgetfulness, but rather mere echoes and reflection of the absolutely dominant orthodox narrative, and increasingly so as the temporal distance grows.

To put it succinctly, from a historiographic point of view, late testimonies on the Holocaust recorded many decades after the witnessed or claimed events are worthless.

So why write and publish a study such as the present one in the first place? There are two reasons for this:

1. Merely claiming that a group of testimonies is worthless based on the circumstances of how they came to be does not prove that this is indeed so. This book demonstrates that what I summarized here is indeed true.
2. Psychologically speaking, modern forms of media (sound and video recordings) and interactive interview techniques as well as lectures delivered by “survivors” in front of unprepared crowds are much more-powerful and convincing than dry court transcripts and written affidavits recorded in the middle of the 20th Century. As a result, many readers, listeners and viewers of these more-recent interviews or presentations are lured into the trap of believing something simply because the experience of hearing a testimony felt so direct and personal.

For these two reasons, a book like this is required to set the record straight.

Germar Rudolf
Red Lion, Pennsylvania
May 25, 2022

Introduction

With this study, I conclude the series of critical analyses of “eyewitness accounts” of self-styled members of the so-called *Sonderkommando* that I have undertaken over the years and collected in various works (Mattogno 2016, 2017, 2020b, 2021, 2021a, 2022b). In these studies, I critically examined the testimonies of five general categories of witnesses, which I list in order of importance:

1. Self-Proclaimed Eyewitnesses of the *Sonderkommando*

André Lettich, David Olère, the authors of buried manuscripts (an “unknown author,” Chaim Herman, Salmen Gradowski, Leib Langfus, Salmen Lewental, Marcel Nadsari [Nadjari]), Szaja Gertner, an anonymous Polish witness of 1945, Roman Sompolinski, Charles Sigismund Bendel, Milton (Meilech) Buki, Miklós Nyiszli, Polish Anonymous Witness of 1946, Arnošt (Ernst, Arnold) Rosin, Filip Müller, Dov Paisikovic, Stanisław Jankowski, Henryk Mandelbaum, Ludwik Nagraba, Joshua Rosenblum, Aaron Pilo, David Flia-menbaum, Samij Karolonsij, Shlomo Venezia, Szlama Dragon, Henryk Tauber.

2. Non-*Sonderkommando* Witnesses Who Worked in the Crematoria

An unnamed Hungarian witness, Protocol No. 90 (June 23, 1945); unnamed Hungarian witness, Protocol No. 151 (June 27, 1945); unnamed Hungarian witness, Protocol No. 182 (June 30, 1945); unnamed Hungarian witness, Protocol No. 2121 (August 26, 1945).

3. Testimonies of Prisoners Who Claim to Have Escaped a Gassing

Abraham Cykert (1945), Regina Bialek (1945), Sofia Litwinska (1945), Bruno Piazza (1956).

4. Incidental Witnesses to the Gas Chambers

Ada Bimko (1945), Jeannette Kaufmann (1945), Regina Plucer (1945), Hermine Kranz (1945), Fritz Putzker (1945), Isaac Egon Ochshorn (1945), Ano-

nymous French Jewish Witness (1946), Helena Bard-Nomberg (1946), Wilhelm Wohlfarth, (1947) Franciszek Gulba (1970), Moshé Garbarz (1983).

5. Hearsay Testimonies of Inmates Receiving Information from *Sonderkommando* Members

Alfred Wetzler and Rudolf Vrba, Sofia Kaufmann Schafranov (1945), Marie Claude Vaillant-Couturier (1945), Marc Nahon (1945), Chaim Frosch (1945).¹

In the present study, I complete the list of the first group by analyzing the “eyewitness accounts” of twelve inmates who claim to have been members of the *Sonderkommando*. Some of them I have analyzed in earlier studies only as to certain aspects (for example, statements concerning the “bunkers” of Birkenau). Here, I will consider each in their entirety. Other witness statements, however, are new, in part even for orthodox historians.

* * *

Orthodox Auschwitz historiography famously states that the personnel in charge of the crematoria at Birkenau, who allegedly witnessed the immense exterminations in the local “gas chambers” and carried out the cremation of the bodies of the allegedly gassed, were called *Sonderkommando*, and that this was the only *Sonderkommando* that existed in the Auschwitz-Birkenau Complex, and this uniqueness derived from the fact that it was (allegedly) linked to “special treatment,” obviously in the sense of the gassing process.

In other studies I have shown that this designation is supported by only one document, the “Escape Report” of 7 September 1944,² in which a “*Sonderkommando (Krematorium)*” is mentioned, and that in this case the specification “*Krematorium*” served to distinguish this particular *Sonderkommando* from the many others that existed in the Auschwitz Camp, among them the *Sonderkommando* Pest Control (*Schädlingsbekämpfung*), the *Sonderkommando-Reinhardt*, the *Sonderkommando Zeppelin*, the *Bauhof-Sonderkommando* (construction yard), the *Dwory-Sonderkommando*, the *Buna-Sonderkommando*, the *Bekleidungs-Werkstätte-Sonderkommando* (clothing workshop), the *Sonderkommando Sola-Hütte* and others.³

It should be pointed out at the outset that no documents have been preserved on the *Sonderkommando* of the crematoria, apart from those, few and fragmentary, which allow us to know its real name and strength. In 1944, the inmates working in the crematoria of Birkenau were initially called “crematorium staff” (“*Krematoriumspersonal*,” 15 January to 15 February 1944),⁴ then

¹ In addition, there are over 40 direct and indirect witnesses to the “first gassing” at Auschwitz, which I analyze in Mattogno 2022a.

² I reproduce this document in Mattogno 2020c, Document 19, p. 228.

³ *Ibid.*, p. 104; see also Mattogno 2016b, pp. 111-114.

⁴ Series of reports titled “Overview of number of inmates of Concentration Camp Auschwitz II and their deployment dated...” (“*Übersicht über Anzahl und Einsatz der Häftlinge des Konzentra-*

“Unit 206-B Stokers Crematorium I and II” and “...III and IV” (“*Kommando 206-B Heizer Krematorium I. u. II*” and “...III. u. IV,” April and May 1944),⁵ and finally (from end of July through October 1944):

<i>Kommando 57-B</i>	<i>Heizer Krematorium I Tag</i> [day]
<i>Kommando 57-B</i>	<i>Heizer Krematorium I Nacht</i> [night]
<i>Kommando 58-B</i>	<i>Heizer Krematorium II Nacht</i>
<i>Kommando 58-B</i>	<i>Heizer Krematorium II Tag</i>
<i>Kommando 59-B</i>	<i>Heizer Krematorium III Tag</i>
<i>Kommando 59-B</i>	<i>Heizer Krematorium III Nacht</i>
<i>Kommando 60-B</i>	<i>Heizer Krematorium IV Nacht</i>
<i>Kommando 60-B</i>	<i>Heizer Krematorium IV Tag.</i>

From 29 July to 9 August, the total strength of these units was 900 stokers and 3 skilled workers, on 9 August it dropped to 894, and on the next day it dropped again to 870 stokers (and 3 or 4 skilled workers), and remained there until 7 September.⁶

The activities of the *Sonderkommando* are thus known exclusively from the accounts of self-proclaimed survivors, but here we encounter the first, inexplicable surprise: no witness ever mentioned these official designations. These *Kommandos* were part of the “SS Office Administration” (“*SS-Dienststellen-Verwaltung*”) and were preceded in various reports by other *Kommandos*: *Baubetriebsdienststellen* (51-B; construction management offices), *Aufräumungskommando* (52-B, 53-B and 54-B; tidying-up unit, three separate subunits), *Essenwarensammlerkommando* (55-B; food collection unit) and the *Rollkommando* (56-B), and it is clear that each unit was called by its name during roll calls.

As self-proclaimed eyewitnesses to the “gassings,” these “survivors” tried to create a narrative that is more or less consistent with their alleged assignment. Thus, they proclaimed themselves “carriers of secrets” whom the SS supposedly killed periodically, every three or four months. In their imagination, this was to be an indirect confirmation of the truthfulness of their accounts about homicidal gassings. But this was also the first hurdle, because the “survivors” had to explain how and why they had survived so many of these alleged killings. In accordance with their moderate intellectual capacities, they invented two absolutely insulting explanations: their miraculous mass-survival, and the stupidity of the SS. Some, such as Josef Sackar, prolonged the *Sonderkommando*’s life to six months (see below), perhaps in order to make their survival look a little less miraculous.

tionslager Auschwitz II am ...”) dated 15 January 1944, 31 January 1944 and 15 February 1944. GARF, 7021-108-33, pp. 124, 128, 132.

⁵ Series of reports titled “CC Auschwitz II. Labor deployment on...” (“*K.L. Auschwitz II. Arbeitseinsatz für den...*”) 20 April 1944, 3, 11, 14 and 15 May 1944. APMO, D-AuI-3/1; D-AuII-3a; Blumental, pp. 100-105 (11 May 1944).

⁶ Series as before, for 28 July through 30 August, with a few gaps: APMO, AuII-3a. I recapitulate all the data in Mattogno 2016a, pp. 141-150.

But there is also another inexplicable and surprising fact: although the inmates knew about the periodic “expiration” of their *Sonderkommando* – and their awareness of their impending demise must have been known to the SS, who consequently should have feared riots – the number of guards inside the crematoria – according to the documents I mentioned earlier – stood at a constant 22 of them for 903 inmates from July 28 to August 30.⁷ This means that one guard had to handle an average of 41 inmates. At the end of September 1944, the SS is said to have “selected” and gassed about 200 inmates of the *Sonderkommando* in the disinfection chamber of the so-called “*Kanada I*” warehouse at Auschwitz (Piper 2000, pp. 186f.). With this allegedly going on, they should have been much more circumspect in the crematoria, hence should have increased the guard-to-inmate ratio considerably. Yet instead, on 3 October 1944, the 662 inmates working in the crematoria at that time were guarded by only twelve guards,⁸ hence only one guard for 55 inmates!⁹

The testimonial narrative clashes with an even more disruptive obstacle, which concerns the final salvation of the “survivors” of the *Sonderkommando*, an event that Franciszek Piper described as follows (Piper 2000, pp. 188f.):

“Approximately 100 Sonderkommando members remained alive on January 18, 1945. During the final evacuation, they were led on foot along with other prisoners to Wodzisław, and then by train to the Mauthausen concentration camp. During a roll-call assembly three days later, all Auschwitz Sonderkommando members were called on to step forward. The appeal was repeated twice, but no one responded. Without the appropriate records, the SS were unable to establish their identities. Thanks to this fact, some Auschwitz Sonderkommando members were able to survive until liberation, dispersed among other prisoners and transferred to various camps. Several others, including Szlama Dragon, Henryk Tauber, Henryk Mandelbaum and Alter Feinsilber, had escaped during the evacuation march to Wodzisław. Soon after liberation, they lodged extensive depositions with the authorities investigating Nazi war crimes.”

At this point, the witnesses abandoned the “miraculous” explanation and, with the complicity of the historians, adopted another no-less-foolish one: they projected their own stupidity onto the SS, to whom they consequently attributed irrational behavior.

The first of the series is the transfer of six “carriers of secrets” of the *Sonderkommando* (Wacław Lipka, Mieczysław Morawa, Józef Ilczuk, Władysław Biskup, Jan Agrestowki and Stanisław Slezak) to Mauthausen, on 5 January

⁷ With the exception of 23 guards on two of these days, and 24 on two other days.

⁸ APMO, D-AuII-3a/49, p. 93.

⁹ The report titled “*K.L. Auschwitz II. Arbeitseinsatz für den 7. Sept. 1944*” (D-AuII-3a/49, p. 88) records the presence of 870 stokers (*Heizer*) in the Birkenau crematoria, plus 4 skilled workers (*Facharbeiter*). It is unknown why the report of 3 October records a total of 661 stokers and 1 skilled worker, but this fact was unduly interpreted as evidence of the alleged gassing mentioned above.

1945, where they were allegedly shot on 3 April.¹⁰ The transfer is documented, but the shooting is a pure invention. On 5 January 1945 the camp leader of the “Concentration Camp Auschwitz, Subcamp Birkenau, Men’s Camp” sent a letter to the headquarters with the subject “Transfer of 6 inmates from Auschwitz CC, Subcamp Birkenau, to Mauthausen CC on 5 January 1945,” in which the six above-mentioned inmates are listed.¹¹ On 7 January, they were registered at Mauthausen with the following registration numbers:¹²

- Agrostowski (sic), Jan, 114656
- Biskup, Wladyslaw, 114658
- Hczuk (sic), Josef, 114661
- Lipka Wacław, 114663
- Morawa Mieczysław, 114665
- Slezak Stanisław, 114658.

The “Inmate personnel card” of Ilczuk (the proper spelling of his name) from “CC Auschwitz II” shows, in a rectangle in the top-right corner, the Auschwitz registration number (14916), which is crossed out, and above it the new Mauthausen registration number (114661). In the middle column (the card consists of 3 columns) we read: “Transferred to Mauthausen CC on 5 January [19]45.” The card is crossed out with an oblique pencil stroke accompanied by the inscription “transferred 3 April [19]45.”¹³ Morawa’s “Inmate personnel card” looks similar: old number (5730) crossed out, new Mauthausen number written above it (114665), remark “Transferred to Mauthausen CC on 5 January [19]45,” oblique pencil stroke with the inscription “transferred 3 April [19]45.”¹⁴

In practice, Mauthausen Camp informed Auschwitz Camp that the two prisoners had been taken over and that they had been transferred away from Mauthausen Camp, as a result of which the Auschwitz cards were marked as cancelled. A document dated 7 January listing the admission of the six inmates in question (a total of 27 inmates are recorded there, Numbers 114655-114681) confirms that all were transferred on 3 April 1945: in the last column, the one for variations, we read “U 3.4.45,” where the letter U stands for “überstellt” – “transferred.” In front of the names of eight inmates, there is a small cross in red pencil, which means that they apparently died later, but there is no such red mark in front of the names of the six aforementioned inmates, so they really were transferred.

¹⁰ Czech 1990, p. 774; cf. Piper 2000, p. 188.

¹¹ Document reproduced in *Hefte von Auschwitz*. Wydawnictwo Państwowego Muzeum w Oświęcimiu, No. 8, 1964, p. 119.

¹² ISD, Arolsen, Mauthausen, Zugangsbuch 1-3363. O.C.C. 15/1/d – Ia/2, p. 162, Zugänge “7. Jaener 1945.”

¹³ *Ibid.*, Reference Code 1497112.

¹⁴ *Ibid.*, Reference Code 1639213.

This shows that they were not “carriers of secrets” at all. Assuming that they knew of no terrible secrets, their transfer after 85 days makes sense, but it becomes completely inexplicable, even absurd, if we assume that they were indeed “carriers of secrets,” dangerous to the SS, who were to be killed, because during those 85 days of their stay at Mauthausen, they would have revealed their knowledge of this “terrible secret” of Auschwitz to the entire Mauthausen Camp. Not to mention the even-more-absurd fact that these inmates, allegedly slated for extermination, were evidently transferred *away* from an alleged extermination camp (Auschwitz), presumably to be killed in a simple concentration camp (Mauthausen)!

This fable, to which the Auschwitz Museum is desperately and stubbornly clinging, involves further logical absurdities.

Indeed, if as early as January 5 the Auschwitz SS had already considered and begun to carry out the killing of the “carriers of secrets” of the *Sonderkommando*, how is it possible that they foolishly allowed them to mingle with the other inmates 13 days later, on January 18?

The fable of the search for these “carriers of secrets” at Mauthausen Camp is comical: the SS at Auschwitz allegedly struggled to identify them among thousands of inmates by simply asking them to present themselves, hoping, as only fools would, that they would indeed turn themselves in, although these inmates must have been aware that they were slated to be executed. In this narrative, even more-stupidly, the SS did not have any “appropriate records,” meaning the lists of names and registration numbers of the *Sonderkommando* inmates. This, of course, only serves to give a semblance of credibility to this stolid story.

The scant extant documentation makes it possible to reconstruct the fate of the “survivors” as follows. Until 8 October 1944, the strength of the *Sonderkommando* was 661 inmates (excluding the skilled workers); on the 9th, it dropped to 212;¹⁵ from the 10th to the 26th, it dropped again to 198; on the 27th it was 199, and 200 on the 29th, 30th and 31st.¹⁶ On the 13th¹⁷ and 16th of January, only *Kommando* 53-B, “Stokers Crematory IV,” was still in existence, consisting of merely 30 inmates.¹⁸ On the 16th, a *Kommando* 104-B, “demolition squad” (“*Abbruchkdo Krematorium*”), which consisted of 70 inmates,¹⁹ was also active, but it is not documented that it consisted of “former members of the Special Squad,” as alleged by Danuta Czech in her entry for 15 January 1945 (Czech 1990, p. 779). If so, the (30 + 70 =) 100 *Sonderkom-*

¹⁵ According to the orthodox narrative, as a result of the shootings in consequence of the revolt of 7 October, but nothing is documented in this regard.

¹⁶ Soviet summaries of the relevant series of reports “*K.L. Auschwitz II. Arbeitseinsatz für den...*” GARF, 7021-108-20, pp. 163-168. I reproduce this document in Mattogno 2016a, Document 47, p. 186.

¹⁷ “13. Januar 1945. Männerlager Birkenau.” APMO, D-AII/3. Microfilm No. 1779/8.

¹⁸ “*K.L. Auschwitz II. Arbeitseinsatz für den 16. Januar 1945.*” RGVA, 502-167, p. 17a.

¹⁹ *Ibid.*, p. 17.

mando members remaining alive on 18 January 1945 were part of two units, the *Kommando Krematorium* and the demolition squad. Hence, if the SS at Auschwitz had really wanted to kill them, these inmates would not have had a chance to escape. As dangerous “carriers of secrets,” they would have been registered by the SS with name and registration number (as was the case for all *Kommandos*), so that, if any of them had miraculously managed to get to Mauthausen, they would have been easily identified when getting re-registered. On 25 January 1945, 5,714 inmates from Auschwitz arrived at this camp and were re-registered with discontinuous numbers from 116501 to 123538.²⁰

This transport included at least eleven self-proclaimed *Sonderkommando* inmates, who were registered with names that were sometimes partially or totally misspelled: Shaul Chasan (Saul Chasan), No. 117621; Shlomo Venezia (Sinto Beneti), No. 118554; Leon Cohen, No. 118658; Jaacov Gabai (Jacques Gabay), No. 118755; Dario Gabai (Dano Gahbai), No. 118757; Filip Müller (Filip Mueller), No. 119103; Marcel Nadjari (Marcel Nadjar), No. 119116; David Olère (Daniel Olere), No. 119138; Maurice Schellekes (Maurice Schellevis), No. 119327; Sigismund Bendel, No. 119537; Daniel Bennamias (Daniel Bennahmias), No. 119540.²¹

At Mauthausen, the registration was carried out in alphabetical order from A to Z in small groups that followed one another; with each new group, the registration started again from letter A. The inmates’ personnel cards (“*Häftlings-Personal-Karte*”) had a lot of free space, as shown by those of the Gabai brothers and Chasan,²² and it would have been easy to add the Auschwitz registration number (tattooed on the forearms of the inmates) at the request of the Auschwitz SS, so that it would have been possible to check later, with complete confidence, which inmates had been part of the *Sonderkommando*.

The aforementioned registration list is not an original document, but a post-war reconstruction. The original lists, such as those of Buchenwald Camp, are more-nuanced. For example, the transport that left Birkenau on 18 January and arrived in Buchenwald on 26 January included 3,927 inmates, who were registered on the relevant admissions list in eight columns (numbers 120348 through 124274):

- serial number
- Buchenwald registration number
- last name
- first name

²⁰ Maršálek, p. 127. According to the Dutch Red Cross, 5,725 inmates were evacuated from Auschwitz who arrived at Mauthausen on 25 January 1945, and they received consecutive registration numbers 116501-122225. *Het Neederlandse...*, p. 85.

²¹ ISD Arolsen, Reference Code 8104899, pp. 89, 120, 123, 126 (the Gabai brothers), 137, 138 (Nadjari and Olère), 151, 152.

²² ISD Arolsen, Reference Code 1391730; see Document 1.

- date of birth
- place of birth
- occupation
- Auschwitz registration number.²³

It is therefore obvious that the Mauthausen SS could have easily identified any inmate who had arrived from Auschwitz, but it is easier to pretend to believe that the SS were a bunch of morons, completely incapable of handling the easiest situations.

All this already impugns profoundly the trustworthiness of the accounts of the self-proclaimed “survivors” of the *Sonderkommando*. The critical analysis of their testimonies fully confirms this assessment.

Most of the main and secondary witnesses of the *Sonderkommando* that I have already analyzed, as many as 17, testified for the first time between 1945 and 1947, and this is perfectly understandable; some waited two or three decades: Paisikovic made his first statements in 1963, Rosenblum in 1970. Inexplicably, a small group of self-proclaimed *Sonderkommando* members, united by origin (except for Szlama Dragon’s brother Abraham and Eliezer Eizenschmidt) – they were all Jews deported to Auschwitz from Greece (Josef Sackar, Jaacov Gabai, Shaul Chasan and Leon Cohen) – decided to tell their stories only between 1987 and 1993, in the form of interviews conducted by Israeli historian Gideon Greif, who then published them in 1995 in German (Greif 1995), and ten years later also in an English translation titled *We Wept without Tears: Testimonies of the Jewish Sonderkommando from Auschwitz* (Greif 2005). The statements of these late “eyewitnesses” constitute the main subject of this present study.

Since the beginning of the 1990s other Greek “survivors” of the *Sonderkommando*, who until then had remained silent, suddenly felt the imperative “duty to testify”: Daniel Bennahmias in 1993 (Camhi Fromer), and Leon Cohen, already interviewed by Gideon Greif, in 1996 (Cohen).

The crown of laggards, however, unquestionably belongs to Shlomo Venezia, a Jew with Italian citizenship who was deported to Auschwitz from Thessaloniki. After an insignificant media excursion in 1992, he officially entered the Auschwitz martyrology on 3 December 2000, thanks to three German scholars, Eric Friedler, Barbara Siebert and Andreas Kilian, who interviewed him. But it was only after the 2007 publication of his memoirs – in French and then in Italian – that he rose to a prestigious position in Holocaust historiography as the last “eyewitness” of the “gas chambers” of Auschwitz. In practice, he waited 55 years to “testify,” if we start counting from the end of the Second World War. In this study, I take up and amplify my detailed analysis that has already appeared in Italian, whose title translates to *“The Truth about the Gas Chambers? Anatomy of the ‘Unique Testimony’ of Shlomo Venezia (“La veri-*

²³ ISD Arolsen, Reference Code 5285861; see Document 2.

tà sulle camere a gas”? Anatomia della “testimonianza unica” di Shlomo Venezia).

The three German scholars mentioned above continued the work begun by Gideon Greif, interviewing other self-proclaimed *Sonderkommando* members, some previously unknown, such as André Balbin, Erko and Samuel Hejblum. However, if we follow the German interviewers, these witnesses were only part of the *Sonderkommando* that worked on the exhumation and immolation of the corpses of those who are said to have been buried after allegedly having been gassed in 1942. Their statements are reported in a very fragmentary way, which does not allow an overall assessment of the trustworthiness of these witnesses.

Friedler *et al.* do not even seem to be aware of the basic contradiction that these statements imply with respect to the orthodox narrative as laid out in Czech’s *Auschwitz Chronicle*, which they otherwise follow very closely.

Danuta Czech insists, and Friedler *et al.* confirm it (pp. 96f.), that this *Sonderkommando* was exterminated on 3 December 1942 (Czech 1990, pp. 277f.):

“The approximately 300 Jewish prisoners in the special squad who dig up and burn the 107,000 bodies buried in mass graves are taken from Birkenau to the main camp by the SS. There they are led to the gas chamber in Crematorium I and killed with gas. Thus the witnesses to the corpse burning are disposed of.”

In this regard, Maurice Schellekes’s account (to whom I devote Chapter 11) is particularly significant. He worked about a month in the *Sonderkommando* (roughly from mid-August to mid-September 1942), after which he was subjected to a “selection,” yet instead of being killed, he was transferred to the Auschwitz Main Camp and assigned to the “potato-peeling squad,” the “gravel squad” and the “*Kanada-Kommando*.” On 25 January 1945, he arrived at Mauthausen, where he received the registration number 119327.²⁴ This means that the Auschwitz SS thought they had nothing to fear from these grave-exhuming inmates, meaning they did not think of them as “carriers of secrets” at all.²⁵

On the historical value of testimonies recorded more than forty or even fifty years after the alleged events I will dwell in the Conclusion.

²⁴ Untitled 4-page report bearing the inscription “Haifa, Israel, December 1981” at the end, and Schellekes’s signature, GFHA, Catalog No. 451/12067.

²⁵ From late 1941 until mid-1942, due to high mortality among Soviet PoWs and inmates, insufficient cremation capacity of the furnaces of Crematorium I, and interruptions in the operation of this crematorium due to breakdowns, several tens of thousands of bodies were interred in large mass graves near Birkenau, which were subsequently exhumed and their contents cremated in the open, probably beginning in early summer. See my studies Mattogno 2021b, pp. 63-64; 2020, pp. 130-132. These deaths were carefully recorded in various registers (*Totenbuch*, *Leichenhallenbuch*, *Sterbebücher*, *Stärkemeldung*), so there was no “secrecy” about them. See Mattogno 2019, Part Three, *La mortalità*, pp. 215-276.

In this study, I also deal with two practically unknown *Sonderkommando* witnesses: David Lea, a Jew deported from Greece, who was one of the first to recount his alleged experiences (August 12, 1946), and Franz Süss, a Slovakian Jew whose testimony dates back to 1964.

Six witnesses deported from Greece all arrived at Auschwitz on 11 April 1944 – with a transport of 2,500 Jews, of whom 320 men (182440-182759) and 328 women (76856-77183; Czech 1990, p. 609) were registered and received very-close registration numbers:

- Josef Sackar: 182739
- Jaacov Gabai: 182569
- Shaul Chasan: 182527
- Leon Cohen: 182492
- Daniel Bennahmias: 182477
- Shlomo Venezia: 182727.

According to his own account, Josef Sackar arrived at Auschwitz on 14 April 1944 (p. 91)²⁶ – in fact on 11 April – and received Registration Number 182739. He spent “three weeks” in the Quarantine Camp BIIa.

“One evening, when the first transports from Hungary arrived, they did another Selektion and between 200 and 220 Greeks were removed from our transport. They led us to special barracks – they called them Blocks – numbers 11 and 13, if I’m not mistaken.” (p. 92)

Presumably the next day, Sackar was taken to the “bunker” (p. 93)

Jaacov Gabai arrived at Auschwitz with a transport of 2,500 people (p. 184). “Seven hundred people in the transport were selected” (p. 185). Those selected were taken to the Quarantine Camp, and “Twenty days after we’d come – on May 12, 1944 – there was another selection,” during which the SS physicians “selected the three hundred strongest and healthiest men” (*ibid.*).

On 15 May 1944, the 300 inmates taken from quarantine were divided into two groups, one of which was assigned to Crematorium II, the other to Crematorium III. Gabai was sent to Crematorium II, together with his brother Dario Gabai, with Leon Cohen, Shlomo and Maurice Venezia as well as Daniel ben Nachmias [Bennahmias] (p. 186).

After Shaul Chasan had arrived at Auschwitz, he, too, was admitted to the Quarantine Camp, where he stayed “two weeks,” after which the SS “picked out 250 strong men for labor.”²⁷ During the first day of work, he was deployed at the “bunker” (p. 264)

²⁶ Unless stated otherwise, subsequent page numbers in the text refer to Greif 2005. The former inmates he interviewed numbered the Birkenau crematoria I through IV; in my comments, I use the more common II-V, reserving I for the Main Camp facility.

²⁷ Greif 2005, p. 264; “200” in the German edition, 1995, p. 228; Greif’s follow-up question speaks of 200 men, so 250 is probably a typo in the English edition.

Leon Cohen recalled arriving at Auschwitz “in late November [1943]” (p. 292), but his registration number, 182492, was issued on 11 April 1944. He was then sent to the Quarantine Camp, where he remained “a month” with about 200 deported Greek Jews (p. 293), of whom “about 150” were selected for the *Sonderkommando*. “It was exactly a month after we’d been quarantined.” These 150 selected men were brought to Block 13 of the Birkenau Camp (p. 294). The next morning, he was led to what is today called “Bunker 2.” (p. 294)

Daniel Bennahmias did not provide direct information about his arrival at Auschwitz. Rebecca Camhi Fromer, who collected his testimony, writes that he was registered at the “sauna” and sent to quarantine “for a period of about six weeks” (Camhi Fromer, p. 31); he was sent to a barracks in which about 300 people were housed, “largely, but not exclusively, Greek Jews” (*ibid.*, p. 32). Later, at an unspecified date,

“forty to fifty men were selected. They were the youngest and the strongest, and Danny and Dario [Gabai] were among them – but everyone in the barracks had understood his chance of being selected on the strength of the first few choices. The men now dressed, and those selected were marched to Block 13, Lager D.” (Ibid., p. 36)

Rebecca Camhi Fromer then explains that

“approximately 180 men were housed in Block 13 in all. Danny was one of fifty to have arrived, about fifty were in the block, and about eighty were out ‘working.’” (Ibid.)

She adds:

“By the evening of the same day, fifteen of the new recruits who had been selected from Danny’s barracks were to be taken on a very strange journey. Danny was among them. He was taken on a ‘tour’ designed to shock, and he does not remember if Dario was with him at that time.”

These 15 inmates were taken to Crematorium II (*ibid.*, p. 37).

Shlomo Venezia stated that he remained in quarantine for three weeks, then officers showed up and selected 70 or 80 inmates. The next morning he, with an undetermined group of inmates, was taken to Crematorium III. I return to his testimony in detail in Chapter 6.

The statements of these witnesses are somewhat discordant. They remained in quarantine for two weeks (Chasan), for three weeks (Sackar, Venezia, Gabai: 20 days), for four weeks (Cohen: one month) or for six weeks (Bennahmias). The inmates selected for the *Sonderkommando* numbered 40-50 (Bennahmias), 80 (Venezia) 150 (Cohen), 200 or 200-220 (Chasan and Sackar), or 300 (Gabai). Finally, Sackar, Chasan, Cohen and Venezia (but his statements are contradictory) were sent to what is called today “Bunker 2” on the first day of work, but Gabai was sent to Crematorium II (together with Le-

on Cohen, although he claimed to have been taken to “Bunker 2”), and Ben-nahmias was also sent to this crematorium.

For 13 April 1944, Otto Wolken’s “quarantine list”²⁸ records the arrival of 320 Greek Jews from Athens at Camp BIIa, Block 12, who were given the registration numbers 182440 through 182759; the “end of quarantine” was scheduled for 11 May, but there appears the annotation: “*ab[gang]* 200 /12.5” and “[*Abgang*] 30/5.6.”²⁹ meaning that 200 of them were released from quarantine on 12 May, and 30 more on 5 June.

There is no documentary evidence that these 200 inmates were assigned to the *Sonderkommando*, however I assume as a working hypothesis that this is true.

The date of May 12, 1944 is fundamental to the chronology of the testimonies, because it is the starting point of the events they recount. In fact, four Greek witnesses stated that they had worked in “Bunker 2” the next day, thus on May 13, 1944.

Danuta Czech states that Rudolf Höss ordered on 9 May 1944 that “Bunker 2 is to be put back into operation, incineration trenches are to be dug next to it, barracks for use as disrobing rooms are to be built” (Czech 1990, p. 622). The first two Jewish transports from Hungary left on May 14: 3,200 people from Nyíregyháza and 3,169 from Munkács.³⁰ They arrived at Auschwitz on 16 May, the day on which their alleged extermination began. (“From this night on [all] the chimneys of the crematoriums begin to smoke”; Czech 1989, p. 776 (“*alle*”); 1990, p. 627 (without “all”).)

This means that according to this narrative, “Bunker 2” was not yet in operation on 13 May, so the witnesses could not have seen the gassings and cremations they describe.

Since these witnesses often made similar statements, I will examine them grouped comparatively on occasion, so as not to have to repeat the same observations for each.

²⁸ With reference to the “Quarantine List,” Czech wrote erroneously that these Greek inmates were registered on 11 April (in Camp Sector BIIa), instead of 13 April (1990, p. 609).

²⁹ *Abgang* = departure, release; APMO. *Quarantäne-List*, D-AuII-3/1, p. 5.

³⁰ Braham, Vol. 2, p. 514. See the complete list of transports in Mattogno 2007, pp. 53-56.

Thirteen False Witness Testimonies

1. Josef Sackar

At the end of the quarantine period, the witness was assigned to the *Sonderkommando* of the “bunkers”, which he described only fleetingly:

“[Greif] Do you remember your first day of work in the Sonderkommando?”

I remember it very well. We were in Camp D, and one evening we were taken behind the last crematorium building. There I saw the most horrific thing I’d ever seen in my whole life. A small transport had arrived that evening. They didn’t order us to work; they just took us there so we’d get used to the sight of it. They’d dug some pits out there; they called them ‘bunkers.’ The bodies were taken from the gas chambers and cremated there. They took the bodies to these bunkers, tossed them in, and burned them.

[Greif] How? What fuel did they use for the fire?

Wood and other flammable materials. They lit the wood and burned the bodies.

[Greif] Were these the bunkers that were used in the previous period in Birkenau?

When I was there, they began to use the bunkers again when the Jews from Hungary arrived. There was no room left in the crematorium furnaces then, so they went back to using the bunkers.

[Greif] Did you work at the bunkers?

I saw how one bunker worked but I didn’t work there.

[Greif] Can you describe the bunker?

Yes. It was a pit, not very large, where they brought the bodies and threw them in. The pits were deep and they scattered pieces of wood at the bottom. The

bodies were brought from the gas chambers to the pits, where they threw them in. All the pits were outdoors, under the stars. There were quite a few of them. Where they burned bodies." (p. 93)

According to orthodox historiography, a farm house existed in 1944 at Birkenau that had allegedly been adapted to serve as a homicidal gassing facility in 1942. The terms used by witnesses for this building are multifarious and imaginative: "Bunker" 2, 5, V, 2/V, 2/5 or "Installation V" ("urządzenie V"). The house is said to have measured 8.34 m × 17.07 m, and allegedly contained four gas chambers, each with one entrance and one exit door. Given the total lack of documents and the contradictory nature of the testimonies, Franciszek Piper carefully avoids providing precise data on the alleged "cremation pits" and undressing huts that presumably accompanied this facility (his treatment of "Bunker 2" is exhausted in a few lines):

"In May 1944, during the killing of the Hungarian Jews, it was put back into operation. Several new burning pits were dug and a new [undressing] barracks for undressing constructed at that time." (Piper 2000, p. 143)³¹

How many "cremation pits" were there? What size were they? What was their daily capacity? How many undressing huts were there? Elementary questions that Piper carefully avoids addressing. The *Sonderkommando* "survivors" who explicitly answered these questions, Dov Paisikovic and Filip Müller, did so in a contradictory manner. Both named the alleged gassing installation "Bunker 5," but the former stated that it was equipped with two "cremation pits" measuring 30 m × 10 m × 3 m or 30 m × 6 m × 3 m, while the latter claimed four "cremation pits" measuring 40-50 m × 8 m × 2 m or 40 m × 8 m × 2.5 m.³² Müller claimed moreover that there were "three wooden barracks" near "bunker 5" (Müller 1979, p. 133).

I may point out again that, for the "survivors" of the *Sonderkommando* mentioned above, the first day of work was 13 May 1944. Even if we leave aside the fact that these "bunkers" – however one wants to call them – never existed as a gassing installation (see Mattogno 2016), it is certain that on 31 May 1944 the area of "Bunker 2" did not show any sign of human activity, of any smoking or non-smoking "cremation pits," nor of any barracks. Indeed, the path that is said to have given access to this area was blocked by a hedge,³³ so any claim to the contrary, such as that of Sackar, is simply false.

In particular, Sackar did not even know where the "Bunker" was supposed to be located, because he says it was "behind the last crematorium building"

³¹ The English translation, missing the term "undressing," is inaccurate. The Polish text says "*nowe baraki-rozbiernie*," "new undressing barracks," which was rendered correctly in the German translation as "*neue Auskleidebaracken*." F. Piper, "Zagłada," in: Długoborski/Piper 1995, Vol. III, p. 121; Piper 1999, p. 169.

³² See Mattogno 2016a, pp. 23-25, 28; 2021a, Part 1, Chapter 7.3., pp. 119-123 (Müller), and Part 2, Chapter 8.3., pp. 144-152 (Paisikovic).

³³ I analyze these photos in Mattogno 2016a, pp. 65-68, and Doc. 20, p. 164; Doc. 22, p. 166.

(p. 93), hence Crematorium V, and here the adverb “behind” can only mean its northern courtyard, where some “cremation pits” are claimed to have been located. The little Polish house renamed “Bunker 2” was instead located outside the camp, about 250 meters west of the *Zentralsauna*, which was the most-important installation closest to it and also the most visible one, more precisely on the extension of the fence line that separated the area of the *Effektenlager* (inmate-property storage area; east of the *Zentralsauna*) from that of Crematorium IV.³⁴

After visiting the “bunkers,” evidently so that he could “testify” about them after the war, since he did nothing there (“I saw how one bunker worked but I didn’t work there,” *ibid.*), Sackar was first transferred to Crematorium IV, where he worked “a few days,” precisely “three days” (p. 94), then he was assigned to Crematorium III, about which he reported:

“It was surrounded with a fence of sorts, made from piles of logs, two meters high, so that you wouldn’t notice a thing from the outside.” (p. 95)

On the facing page of the German edition, Greif reproduces a 1945 drawing by David Olère with this caption:

“Crematorium III in action (view from south-west). A car with a red cross brings Zyklon B, while a line of people who can no longer work moves to the back of the building. In the foreground on the right, a truck that will take away the victims’ clothes.” (Greif 1995, p. 13)

The only thing missing from this caption is a reference to the absurd flame-spewing chimney. Although the drawing is in black and white, Olère has drawn obvious flames shooting from the crematorium chimney, and this is confirmed by a parallel drawing in color, where the orange flames shoot out even higher into the night sky.³⁵ But the drawing is important for another detail: in the foreground, in the lower right corner, are drawn about 15 logs leaning against the fence, which obviously do not cover the view of the crematorium at all. A far-more-substantial woodpile was actually located in the northern courtyard of Crematorium V, which can be seen in an aerial photograph of 19 February 1945 and on a ground photo from the spring of 1945 (Mattogno 2016a, Docs. 43f., pp. 184f.). Sackar’s phantom “piles of logs” probably derives from a literary reworking of these two elements.

The witness does not elaborate much on the claimed gas chambers and gassings, so I examine the relevant statements below in broader contexts. Here, I limit myself to considering only a few, although not irrelevant points. First of all, his brief comment on how the gas was introduced into the execution chamber:

³⁴ See the U.S. air photo of 31 May 1944 as published in Mattogno 2016a, Docs. 18f., pp. 162f.

³⁵ Olère, p. 50. The drawing published in Greif 1995 is on page 51.

“There were just four openings, through which the SS men threw in the gas in order to kill the people. To keep air from coming in, they would close the lids above the openings.” (p. 95)

The witness did not explain what type of “lid” (made of metal, wood or cement?), but curiously reverses their function: they were not used to prevent the poisonous cyanide vapors from seeping out of the gas chamber, but to prevent fresh air from getting inside.

He takes up the (undocumented) story of the alleged gas chamber’s division into two rooms:

“There was one room that could be divided into two. When a small transport came – two hundred, three hundred, or five hundred people – they opened only one room by closing the door in the middle of the room that led to a section that made the room longer.” (p. 110)

The witness is mistaken in this regard, because based on Henryk Tauber’s testimony, the orthodoxy insists that such a division exclusively occurred inside Crematorium II (although this is not supported by any document),³⁶ although Franciszek Piper falsely attributed it also to Crematorium III (Piper 2000, p. 166):

“At end of 1943, the gas chambers in both these crematoria [II & III] were partitioned into two halves, connected by a door identical to the main door of the gas chamber. Smaller transports were subsequently led into the rear half of the chamber.”

In the relevant footnote, Piper refers to the testimony of Henryk Tauber and an “account of Władysław Girska, ARMA, Collection of Testimonies, col. 44, p. 33.” Let us therefore examine Girska’s claims.

Piotr Setkiewicz published an “Excerpt from an account by Polish former prisoner Władysław Girska, camp number 12601, assigned to the repair of the crematoria in Birkenau” (Setkiewicz, p. 44). I quote the part about Crematoria II and III:

“In the Auschwitz II (Birkenau) crematoria I repaired the fire shafts leading to the chimneys. According to the regulations I bricked the internal walls of the shafts with clay bricks. I placed fresh clay brickwork in the places where the clay bricks had burned out. The melted clay bricks attested to high and prolonged temperatures (above 1,500 degrees C). I also used this repair method to fix the outlet chimneys. Aside from this work, I also replaced burned-out clay trestles in the furnaces for burning corpses.

In the gas chambers of crematoria II (I), III (II)^[37] in Auschwitz II (Birkenau) I built partition walls (one in each gas chamber) in order to reduce the large

³⁶ I discuss this issue in Mattogno 2022b, Chapter 3.2.8., pp. 106-108. Here I add a further insights.

³⁷ The witness used the numbering I-IV, which Setkiewicz changed to II-V.

capacity of the chamber when gassing smaller transports. This technical solution for the gas chambers gave the Germans a chance to save Zyklon.

I saw that in the ceiling of the gas chambers of crematoria II (I) and III (II), two or three rectangular openings had been made with sides measuring about 40 cm. In each of these openings a steel screen was attached to thick steel reinforcing rods. A fitted lid closed or opened the openings in the ceiling. (...).

In crematoria IV (III), V (IV) I replaced the clay trestles and the internal walls of the chimneys."

It is not known why such an important witness, and a Polish one at that, neither testified during the Höss Trial nor during the trial against former members of the Auschwitz camp garrison. Girsra's "account" is not dated, but it is undoubtedly very late in relation to these trials.

Girsra presents himself as a specialist of the Auschwitz-Birkenau cremation facilities, since he himself allegedly carried out repairs of the smoke ducts, chimneys and furnaces of the four crematoria at Birkenau.

As the documents show, these are a charlatan's boasts with no basis in reality.

As far as Crematoria II and III are concerned, the main damage to the smoke ducts and the chimney occurred in the second half of March 1943. The repairs were carried out by the Robert Koehler Company. The smoke ducts were repaired during the last week of May, and the chimney was repaired between mid-July and the end of August, because a new project design was required for it that was delayed.³⁸ The Koehler Company, which built the smoke ducts and the chimneys of the crematoria, employed its own staff, as attested to by the letter of the Birkenau Construction Office to the Birkenau camp headquarters with the subject "Permission to enter the compounds of Crematoria I – V" dated 13 May 1944:³⁹

"The mason Apolinary Golinski, born 5 Aug. 1904, is assigned by the Koehler Company to do repair work at the crematoria. It is requested to provide his temporary pass with permission to enter the same."

Repairs to the cremation furnaces were carried out by the foremen of the company J.A. Topf & Sons, Erfurt, Martin Holik and Wilhelm Koch.

The inner lining of the smoke ducts, along their entire length, and of the chimneys (up to 6 meters high) was obviously made of refractory bricks. This fact is attested to by various documents, including: a letter by Topf & Sons to the Central Construction Office with the subject "Crematorium, Topf 8-muffle cremation furnace" dated 31 August 1942 ("During construction of the chimneys, refractory lining up to 6 m in height is sufficient");⁴⁰ a letter by Topf &

³⁸ I describe in detail the repairs carried out in the crematoria of Auschwitz-Birkenau in another study: Mattogno/Deana, Part 1, Unit 2, Subchapters 6.2f., pp. 228-251.

³⁹ RGVA, 502-1- 83, p. 375.

⁴⁰ RGVA, 502-1-313, pp. 150f.

Sons to the Central Construction Office with the subject “Crematorium, cremation furnaces” dated 30 September 1942 (“Refractory material for the smoke duct [of Crematorium III]”),⁴¹ a letter by the Central Construction Office to Topf & Sons with the subject “Auschwitz CC, PoW Camp. Second crematorium with 5 x 3-muffle cremation furnaces” dated 26 October 1942 (“Refractory material for smoke ducts”);⁴² a letter by the Central Construction Office to Topf & Sons with the subject “Auschwitz CC, Crematorium II” dated 17 July 1943 (“The refractory lining for the damaged or collapsed interior of the chimney in Crema II”);⁴³ and a “file memo” by the Central Construction Office with the subject “Discussion about absorption of costs incurred by the rebuilding of the damaged chimney lining in Crematorium II KGL BW 30” dated 14 September 1943, which states that the refractory lining of the chimney was 12 centimeters thick and 6 meters high.⁴⁴

According to the documents, moreover, the refractory bricks of the smoke ducts of Crematorium II did not melt, but according to the letter of 17 July mentioned earlier, “in places, entire vault parts have collapsed,” while the temperature of 1,500°C in the smoke ducts mentioned by Girsas is ridiculous, considering that the fireplaces themselves were normally operated only at a temperature of some 1,300°C.⁴⁵

This is further confirmation that Girsas was a charlatan. But there is more.

From the orthodox perspective, an “eyewitness” who had built a partition of the alleged gas chamber of Crematoria II and III could not have failed to notice the claimed four 70-cm-wide openings for the introduction of Zyklon B (see below, Chapter 3), so Girsas’s statement in this regard – “two or three rectangular openings had been made with sides measuring about 40 cm” – is inexplicable.

Finally, it is clear from his account that he was well-aware of the (allegedly) criminal character of the crematorium, and he also explains the purpose of the (alleged) division of Morgue 1 of Crematoria II and III into two rooms. In this way, he too would have fallen into the category of (alleged) “carriers of secrets,” and the Auschwitz SS would have slated this dangerous “eyewitness” for execution. Yet instead, they transferred him without concern to another camp in November 1944.⁴⁶

Here it should be pointed out that, according to Daniel Bennahmias, the division into two “gas chambers” was carried out only in Crematorium III. In Chapter 5, where I examine his testimony, I will complete the argument by showing the absurdity of this alleged division.

⁴¹ APMO, BW 30/34, p. 114

⁴² RGVA, 502-1-313, p. 93.

⁴³ APMO, BW 30/34, p. 17.

⁴⁴ RGVA, 502-1-26, pp. 144f.

⁴⁵ Mattoigno/Deana, Part 1, Unit 1, p. 113.

⁴⁶ The first page (where Girsas is recorded as “Giersa,” Registration Number 12601, as No. 45) and the final page of the transport list were published by Irena Strzelecka (Strzelecka 1998, p. 250).

This closes my remarks on Girsá's account, and I return to Sackar.

His description of the alleged gassing procedure is simplistic and fanciful:

"About half an hour later they opened the door." (p. 112)

"Slowly we opened the lids in order to release the gas. Afterwards, we also opened the door of the gas chamber." (p. 104)

Sackar was unaware of the presence of the alleged gas chamber's ventilation system, and naively believed that ventilation took place through "venting holes at the top." But these "venting holes" did not exist at all, unless he meant the four claimed "openings" for the introduction of Zyklon B, which in that case would rather have been called "introduction holes," but this is very unlikely, because he insisted that the holes served "to let the gas out." On the other hand, the alleged four "openings" measured only 35 x 35 cm (p. 110), hence 0.49 square meters – out of a total room floor area of 210 m², which makes it even less likely that it would have been possible to enter the room without other ventilation openings or devices.⁴⁷

Under the four "openings" were as many "pillars" for pouring in Zyklon B, which I will deal with later. Here I only examine their positioning:

"[Greif] Where did these pillars stand?"

In the middle of the room, in the middle of the gas chamber. In the middle, between the two parts of the room. In the middle of the room, along it, two in each room." (p. 110)

But it is well known that "in the middle of the room" there was a 40 cm × 40 cm longitudinal reinforced-concrete beam that supported the ceiling together with seven vertical pillars. Therefore, any "opening" could not have been located in the middle, but would have had to be arranged either to the right or to the left of the beam.

On the other hand, from the orthodox perspective, Morgue 1 of Crematorium III is said to have been converted into a homicidal gas chamber when it was still a single room, so the four alleged "openings" would have had to be located at regular intervals along the 30 meter-long ceiling, e.g. at equidistant intervals, 6 meters apart from each other and from the two end walls. But if the two alleged gas chambers (meaning the entire, undivided room) could hold 2,000 persons (p. 97), while the smaller part of the divided chamber is said to have been used for transports of 200-500 persons, it is clear that it would have had at most a quarter of the total area, meaning that it would have been a section of Morgue 1 some 7.5 to 8 meters long, and there could have been only one "opening."

This (like everything else) shows that Sackar's narrative was not the result of actual observations.

⁴⁷ I will analyze Sackar's related statements in Chapter 4.

His account of the crematoria, also rather drab, will be examined later. Here I merely report a gross folly:

"If Crematorium II [III] was still full, they led the victims to Crematorium I [II] or Crematorium III [IV], depending on the situation. There were days when about twenty thousand people were cremated." (p. 116)

With or without the "cremation pits"? It doesn't matter, because it is nonsense either way.

Regarding his "salvation," Sackar also tells the fable of SS stupidity, which I cite in its overall context (Greif 1995, p. 42):

"We knew that every six months people from the Sonderkommando were murdered by the Germans."

This passage was censored in the English translation, were we read instead:

"We knew that the Germans had murdered lots of Sonderkommando men during the months before I arrived." (p. 117)

He worked in the *Sonderkommando* "[f]rom May 1944 to January 1945, seven months in all" (*ibid.*), so he was already lucky not to have been killed after six months. Since this statement follows the previous one directly, this glaring contradiction between murderous claim and actual survival was probably the reason why that sentence was changed in the English translation.

Anyway, in November 1944, he joined the Crematorium Demolition Squad, and was still employed there in January 1945.

2. Jaacov Gabai

Born in Athens in 1912 to a Greek mother and an Italian father, this witness, as already mentioned, was deported to Auschwitz on a transport from Athens containing 2,500 Jews. The train left on 1 April 1944, and arrived at the camp on 11 April.

“Seven hundred people in the transport were selected, including my brother and me, and we all had to walk three kilometers to Birkenau.” (p. 185)

At that time, the transports were unloaded on the “old ramp,” which was located in front of the Birkenau Camp, at a distance of about 500 meters from the east side, where the main entrance is located.

After a few days, Gabai received Registration Number 182569.

“Twenty days after we’d come – on May 12, 1944 – there was another Selektion, a stricter one. Two doctors came with two officers. We had to stand in front of them naked. A German doctor examined us without saying a thing and selected the three hundred strongest and healthiest men. [...] We were 750 people in all [in the Sonderkommando] – men who’d been in the camp for some time and prisoners who’d just come.” (p. 185)

“When we reached the camp after we’d been selected for the Sonderkommando, we had no further contact with the rest of the people in the camp. About 100 of us lived in the loft of Crematorium I [II], 100 in the loft of Crematorium II [III], and 750 at Crematoria III [IV] and IV [V].” (p. 186)

According to the witness, the 300 inmates allegedly selected on 12 May 1944 were assigned to the crematoria *Sonderkommando*, bringing its total strength to 750 inmates, but this is contradicted by the reports “Auschwitz II. Labor Deployment for dates...” of 14 and 15 May 1944,⁴⁸ which gives as the number of inmates working at the crematoria the following numbers:

Unit	Name	Skilled workers	Unskilled workers
14 May 1944			
206-B	Stokers Crematorium I + II	1	39
207-B	Stokers Crematorium III + IV	2	38
Totals:		3	77
15 May 1944			
206-B	Stokers Crematorium I + II	1	150
207-B	Stokers Crematorium III + IV	2	155
Totals:		3	315

⁴⁸ APMO, D-AuI-3/1, pp. 332a, 333a.

The two extant reports prior to that are those of 20 April and 3 May. In both, the total number of “stokers” in the crematoria is given as three skilled workers and 214 unskilled workers,⁴⁹ meaning that this lower level was the normal strength at the time, and that the number of May 14 should be considered abnormally high (since no “selection” among the *Sonderkommando* members is claimed for the period 3-13 May 1944). The increase in the strength of the *Sonderkommando* on 15 May was therefore 101 prisoners, not 300, and the total strength amounted to 315, not 750. Based on these sources, Franciszek Piper confirms that the *Sonderkommando* increased by about 100 prisoners on 15 May 1944 (Piper 2000, p. 185), as does Danuta Czech (Czech 1990, p. 626).

“At the beginning of the week, on Monday, May 15, our group was divided up. One group went to Crematorium II [III] and we were taken to Crematorium I [II]. Our group was made up mainly of Greek Jews, including Michel Arditti, Josef Baruch of Corfu, the Cohen brothers, Shlomo and Maurice Venezia, me and my brother Dario Gabai, Leon Cohen, Marcel Nadjari, and Daniel Ben-Nachmias. We were told that we wouldn’t have to work on the first night, just watch. I remember that a transport from Hungary arrived a little before 5:30 P.M. [...]

I saw bodies on top of each other. There were about twenty-five hundred bodies there. [...]

We didn’t work the first night. We began to work only on the second night.” (p. 186.)

“After we had worked for three days, an order was given that half of the new Sonderkommando, including me, would be sent to Crematoria III [IV] and IV [V] because there were so many transports. They had to cremate 24,000 Hungarian Jews every day.” (p. 187)

The alleged transfer was to take place on 19 or 20 May 1944; the reason was the claim that 24,000 bodies were to be cremated per day.

A telegram from Edmund Veesenmayer, the Reich Plenipotentiary for Hungary, to Ambassador Carl Ritter, dated 20 May 1944, states that 62,644 Jews had been deported up to the day before.⁵⁰ In his telegram to the German Foreign Office of 13 June 1944, he informed them that up to that time 289,357 Jews had been deported in 92 trains,⁵¹ which means that in each train there were on average 3,145 people. We can deduce from this that up to 19 May, $(62,644 \div 3,145 =)$ 20 trains had left Hungary. In a telegram to the German Embassy in Bratislava dated 6 May 1944, Eberhard von Thadden, head of Section “Inland II” of the German Foreign Office, stated that the transport plan provided for the dispatch of “4 transports of Jews” starting on 15 May in-

⁴⁹ APMO, D-AuI-3a, Mikrofilm Nr. 425/1; APMO, D-AuI-3/1 p. 324a.

⁵⁰ NMT Document NG-5604.

⁵¹ NMT Document NG-5619.

clusive (Braham 1963, Doc. 156, p. 370). This figure is confirmed by the arrival at Auschwitz of 20 transports within five days, from the 15th to the 19th. In the telegram of 16 May 1944, referring to the situation of the day before, Veesenmayer advised:⁵²

“Four special trains leave daily, each with 3,000 Jews.”

However, the minimum travel time was two days, so by the 19th of May, twelve transports had arrived at Auschwitz with about 37,750 people. In his report of 26 May 1944, von Thadden wrote:⁵³

“According to determination so far, about 1/3 of the deported Jews are fit for work.”

Therefore, of the approximately 37,750 deportees, the number of those allegedly gassed and “cremated” could not have been more than about 25,200 within five days, which amounts to an average of just over 5,000 per day. Gabai’s claim about 24,000 Hungarian Jews being cremated “every day” is therefore a preposterous untruth.

The witness then claims that “several thousand Hungarian Jews were cremated in the bunkers” (p. 187), but only one “bunker” is said to have existed in 1944.

“Starting in late April and throughout May, large numbers of transports from Hungary reached Birkenau.”

However, the deportation of the Hungarian Jews to Auschwitz began only on 15 May 1944.

The witness then claims that, since the capacity of the crematoria was insufficient, pits were prepared where “where they could cremate thousands more,” and he continues:

“My Sonderkommando group worked next to the ‘Sauna’ building in the forest, across from Crematoria III [IV] and IV [V]. The pits where they cremated the leftover bodies from the crematorium were dug there. They called the pits ‘bunkers.’” (p. 187)

Therefore the “bunker” was not a gassing installation containing four gas chambers, as the orthodox narrative has it, but a set of cremation pits! The actual gassing evidently took place in Crematoria III and IV (= IV and V), as confirmed by the witness:

“They brought the bodies from the gas chamber to the bunker and that’s where they cremated them.” (p. 187)

This assertion therefore contradicts the orthodox narrative (and is thus false even from that perspective), yet Gabai claims to have been an “eyewitness” of this alleged fact (“I worked there for three days,” p. 187). Furthermore, it is

⁵² NMT Document NG-5607.

⁵³ NMT Documents NG-1801, NG-2190.

clear that the witness knew nothing of the alleged cremation pits in the northern courtyard of Crematorium V.

He does not say how many pits there were, and he is also uncertain about the term “bunker,” which he uses both in the singular and plural, hence both for the entire set of pits as well as for each individual pit. In this regard, he simply states:

“About a thousand corpses were cremated every hour. The fat from the corpses kept the fire going.” (pp. 187f.)

This is absurd, as is clear from the comparison with the burning on pyres of cattle carcasses resulting from the epidemic of Bovine Spongiform Encephalopathy (BSE, “mad-cow disease”) that broke out in 2001. In fact, an analysis of the data shows that the burning capacity was about 8 kg of carcass mass per hour and square meter of pyre surface.⁵⁴ It follows that, in order to burn (60 kg/corpse⁵⁵ × 1,000 corpses =) 60,000 kg of bodies in one hour, a burning surface of (60,000 kg ÷ 8 kg/hr/m² =) 7,500 square meters would have been required, practically the entire pentagonal area that was located a few hundred meters north of the *Zentralsauna*, which contained the Polish house renamed “*Bunker 2*” by the orthodoxy, plus the two cremation pits with the dimension of 30 m × 10 m or 30 m × 6 m × 6 m, as claimed by Dov Paisikovic.⁵⁶

The reference to human fat does not make sense either, because this is how the witness describes the structure of the cremation pits:

“The method of cremation in the bunkers was like this: they laid the bodies on a layer of logs, placed logs and boards on top of them, and more bodies on top of those, and so on, three layers or more.” (p. 187)

If human fat “kept the fire going,” what was the purpose of adding so much wood? At this point, Gabai evidently misunderstood the fable, retold by many witnesses, of the cremation being fueled exclusively by the corpses’ fat.

At an unspecified date, Gabai was transferred to Crematorium II (= III; p. 189). To the interviewer’s question “How did Crematorium II [III] look from the outside?,” he replied:

“You wouldn’t believe it – it looked like a factory building. There was a smokestack at the front, like any factory would have. Except for the stench of scorched human flesh that rose from the smokestack, you’d never imagine that people were being murdered there.” (p. 189)

A “stench of scorched human flesh” is another testimonial fairy tale like that of human fat. This stench in fact depends on the gases formed during the gasi-

⁵⁴ Mattogno/Kues/Graf, Chapter 12, pp. 1293-1296.

⁵⁵ The average weight of a corpse from Auschwitz according to J.-C. Pressac and R. J. van Pelt (Pressac 1989, p. 475; van Pelt, pp. 470, 472).

⁵⁶ Dov Paisikovic, statement dated “*Wien, den 17. Oktober 1963.*” ROD, c[21]96, p. 1; *idem*, statement of 10 August 1964. APMO, Zespół Oświadczenia, Vol. 44, p. 88. See Mattogno 2016a, pp. 23f.

fication phase of the corpse, which takes place at a temperature of 400-500°C; the less-flammable gases have an ignition temperature of 650-700°C,⁵⁷ so at 800°C – the operating temperature of the crematoria – such a phenomenon was impossible.

Gabai then states that the camp commandant issued orders to the SS doctor who carried out the selections on the Birkenau “ramp” as to the percentage of those who had to be selected:

“10 percent today, 15 percent tomorrow, 20 percent the next day, and so on. There were also transports where 100 percent went to death without a selection. The selection was done without criteria of any kind. The German team that did it set the quota in accordance with the percentages that the camp commander determined.” (p. 189)

These claims are completely unfounded. The selections were carried out neither arbitrarily nor on the basis of predetermined percentages, but by a serious examination of the working capacity of the deportees. This is clear from a series of reports drawn up every five days by the camp physician of Auschwitz Concentration Camp and submitted to the camp’s headquarters, to First Leader of the Protective-Custody Camp, concerning the inspection of newly admitted deportees (*Neuzugänge*) on the ramp, which are listed in these reports with their registration numbers, origin of the transports, and medical assessment. The ten reports that have been preserved record the examination of 6,924 inmates, of whom 6,480 were declared “healthy and fit for labor,” 640 “fit for light labor,” and only 85 “unfit for labor.” So already the preliminary selection had identified 98.8% of the deportees as fit to work, so it had been carried out conscientiously and responsibly.

The claimed case of a transport that did not undergo any selection (and would therefore have been gassed entirely) is actually one of the numerous fictitious transports invented by witnesses and by Danuta Czech, as I have shown in a separate study (Mattogno 2022).

“Each crematorium had an Oberfeldwebel (sergeant major) who announced each morning whether his crematorium did or didn’t have room. The sergeant major of our crematorium was a lowly red-haired thug from Berlin.” (p. 190)

The rank of *Oberfeldwebel* belonged to the Wehrmacht and corresponded to that of an SS *Hauptscharführer*. No Wehrmacht non-commissioned officer was ever assigned to serve in the crematoria at Birkenau. But for Gabai, a “sergeant named Grünberg” even served in the “bunker” in May 1944 (p. 188). This character is completely invented.

To the interviewer’s question “Please describe a few transports that remain etched in your memory,” Gabai replied:

⁵⁷ Maccone, p. 104. The optimum cremation temperature in civilian crematoria heated with coke was 800-900°C.

"I have strong memories of a transport that came from Greece in June 1944, with two thousand people. It was the last transport from Greece and all the Jews were sent to their death without a Selektion. It was done by order of the camp commander. Everyone in this transport went up in flames, without exception." (p. 191)

From March 20, 1943 to August 16, 1944, 22 Jewish transports were deported to Auschwitz from Greece, with a total of 54,533 persons. In June 1944 only one transport arrived there (on the 30th): 2,044 persons from Athens and Corfu, of whom 446 men and 175 women were registered,⁵⁸ and it is also probable that a certain number of deportees (as happened to the Hungarian ones) were sent directly to the Birkenau Transit Camp without registration. Moreover, this was not even "the last transport from Greece," so the witness is wrong on both points.

The witness states that the last 400 "*Muselmänner*" (emaciated inmates) were killed on 31 October 1944 ("on October 31, 1944, when the last four hundred *Muselmänner* were led to their death," p. 190). Danuta Czech knows nothing of this alleged fact (Czech 1990, p. 742), so not even the orthodoxy considers this as a proven fact.

"A large transport from Lodz came in August 1944 and that month 250 Polish Muselmänner were sent from several camps on the outskirts of Auschwitz." (p. 192)

For this month, Czech records the alleged arrival of as many as eight transports from Łódź (from 15 to 30 August), of which Gabai knew nothing, because according to him, "in August there were almost no more transports." (p. 190).

"In late June 1944, prisoners from the Gypsy camp were brought over. They resisted because they didn't want to go to the crematorium. They were all still healthy." (p. 191)

With these few sentences, the witness describes the alleged gassing of the Birkenau Gypsy Camp. However, according to Czech, this did not take place "in late June," but purportedly on 2 August 1944, and it involved 2,897 "defenseless women, men, and children," who therefore could not rebel by definition. By the phrase "They were all still healthy," Gabai evidently means that the victims were all fit for work, but were gassed anyway. But Czech claims that the Gypsies (males and females) who were able to work, numbering 1,408, were previously transferred and were *not* killed.⁵⁹

"One day in the middle of July 1944, at three o'clock in the morning, a transport with at least fifteen hundred people came in. They were Jews

⁵⁸ Czech 1970, pp. 5-37 (see in particular "*Tabelle Nr. 2*" between pp. 24 and 25); 1990, p. 654.

⁵⁹ Czech 1990, p. 677. The whole affair is the a huge imposture. See Mattogno 2022, pp. 224-231; 2016c, Part Two, Chapter 6.2. "The Selection and Alleged Gassing of the Gypsies of August 2, 1944," pp. 167-172.

from Hungary – men, women, and infants. [...] In August 1944, fewer and fewer transports from Hungary came.” (pp. 191f.)

But it is precisely recorded that the deportation of Hungarian Jews to Auschwitz ended on 8 July 1944, and that, according to the “List of Transports of Jews (Women),” the last transports arrived there on the 11th of July.⁶⁰

“I kept a diary. I began it on my first day with the Sonderkommando and kept it until January 18, 1945, when I was liberated. I kept records every day. Almost five hundred pages. Everyday [sic] I wrote down the most ordinary events, like, ‘Today such and such happened...’ or ‘Today we did such and such work...’ Every day I wrote down what I did in the Sonderkommando. [...]

[Greif] *Where did you leave your diary?*

There, without burying it. But even though the diary was lost, I remember lots and lots of dates and I’ll never forget them. I have a good memory for exact dates; they never slip my mind.

[Greif] *Can you list those dates?*

First day of work in the Sonderkommando – May 15, 1944. Two hundred friends who were led to us by German soldiers and murdered – September 18, 1944. Sonderkommando uprising – October 7, 1944. Last day in Birkenau – January 18, 1945.” (pp. 193f.)

This alleged diary was never found, and no witnesses knew anything about it. It had 500 pages for 249 days, so on average two pages were dedicated to each day from 15 May 1944 to 18 January 1945. Gabai, also thanks to it, claimed to remember “exact dates,” but the alleged killing of “two hundred friends” on 18 September 1944 is a fable invented by Filip Müller (who set it generically at the end of September; Müller pp. 152f.); Gabai’s “colleagues,” Henryk Tauber and Szlama Dragon, knew only the rough core of this lore, which they described in mutually contradictory ways and in conflict with the Müller-Gabai narrative (see Mattogno 2021a, p. 50).

Apart from this meager information, the interview with Greif – in spite of the two diary-pages allegedly devoted on average to each day of the witness’s stay at the camp, and in contrast to Gabai’s claim of having an excellent memory – is very sparse as to exact dates and data. Almost certainly, and in any case until proven otherwise, this diary is yet another invention of Gabai.

The interviewer also asked Gabai more-specific questions, which could almost be called “technical” in nature:

“[Greif] How many people went into the gas chamber at one time?

About two thousand people.” (p. 194)

“Bodies piled on top of one another – two thousand bodies.” (p. 195)

⁶⁰ APMO, Ruch oporu, Vol. XXc. D-RO/123, Inventory No. 106783, p. 21.

In Morgue #1 of Crematorium II (and III), which had a floor area of 210 square meters, this corresponds to a density of 9.5 persons per square meter. While that may be technically possible, if the inmates were cooperative, such a packing density undoubtedly would have made any mechanical ventilation of the “gas chambers” very difficult, because the bodies would have largely obstructed the 40 air-extraction openings located at floor level of the room, 20 on each side. As a result, each time the “gas chamber” were opened, the gas mixture would have spread throughout the basement of the crematorium, as I explain in detail in another study.⁶¹

“[Greif] *Can you describe the door?*

The door was a thick slab less than two meters high. You could close it hermetically from the outside.” (p. 194)

This description is generic to the point of being utterly banal, unworthy of an “eyewitness.”

“[Greif] *How was the gas thrown into the gas chambers?*

There were four openings in the ceiling of each gas chamber. In front of all the fixed openings were glass windows protected with iron bars. When the order ‘Throw it in!’ was given, a German would go upstairs and throw the Zyklon B gas down through one of the openings. In the ceiling of the gas chambers there were shower heads – obviously not connected to the water supply – and pipes that were set within a metal grille.” (pp. 194f.)

At the time of the interview, the four alleged openings in the ceiling of the “gas chamber” of Crematoria II-III had long been orthodox dogma, but the details regarding the system of introducing Zyklon B were still uncertain, and the witnesses were divided into two groups, adhering to two different versions: One claimed the presence of wire-mesh columns, described in detail by Michał Kula and accepted as true by the historians of the Auschwitz Museum, and the other version insisted that there were perforated sheet-metal columns. This version was spread by various witnesses, the main ones of whom are, in chronological order:

- Szlama Dragon (26 Feb. 1945): “These false columns were internally empty, and their walls were made of iron plate with perforations, like the common grates that covered the ventilation openings.” (Mattogno 2022b, p. 57)
- Miklós Nyiszli mentioned in 1946 “quadrangular tinplate pipes, their sides pierced throughout with holes like a grill” (Mattogno 2020b, p. 40).
- Paul (Charles Sigismund) Bendel (1946): “In the middle of the rooms, coming down from the ceiling, two grilled pipes with a valve were used for the emission of gas.”⁶²

⁶¹ Mattogno/Poggi, pp. 95-108, and Docs. 33-39, pp. 133-138.

⁶² Declaration titled “Les crématoires. ‘Le Sonderkommando’,” in: Cassou/Reisz, pp. 159-164, here p. 161.

- This version was imaginatively reprised by Filip Müller in 1979 (Müller 1979, p. 60):

“The Zyclon B gas crystals were inserted through openings into hollow pillars made of sheet metal. They were perforated at regular intervals and inside them a spiral ran from top to bottom in order to ensure as even a distribution of the granular crystals as possible.”

It was also accepted by other witnesses, including Leon Cohen (see Chapter 4). There is also an intermediate version that puts together the two main elements, the pipes and the wire mesh. Kurt Haecker stated on 15 April 1945:⁶³

“This consisted of 3 times each 4 pipes, /with a wire mesh tightly wrapped like a pillar/ which ran vertically from the ceiling to the floor, so that the gas [was] let in above the cellar, sank to the ground, and escaped through the holes into the room.”

Each witness gave his own personal version, imaginatively reworking in his mind the claims he had heard, and so did Gabai, inventing a further variant: the columns were “pipes that were set within a metal grille,” although it is difficult to imagine what that would have looked like.

The presence of “shower heads” is another orthodox dogma, which is a simple misrepresentation of the work carried out in May and June of 1943 “in the basement of Crematorium III” (and only there) for an actual “shower installation,” as shown by various documents that I have published in a specific study.⁶⁴

I will return to the “glass windows” later, in a more-appropriate context.

“[Greif] Who exactly opened the pipes and threw in the gas?

An SS man. When he threw the gas down, a blue vapor spread through the chamber. The gas came in the form of blue cubes and when they came into contact with the air, the gas was released, causing instant asphyxiation.” (p. 195)

The German text here says, translated (Greif 1995, p. 141):

“The material itself came in blue cubes that dissolved on contact with air, releasing gas that caused immediate asphyxiation.”

In these short sentences, the witness says two huge fibs. One of the carrier materials used to absorb hydrogen cyanide was gypsum cubes, called *Ercowürfel*. They could have a faint greenish-bluish color (due to the formation of blue-colored iron cyanides resulting from the reaction of rust traces in the gypsum material with hydrogen cyanide). However, precisely because these cubes

⁶³ “Gaskammer und Krematorium in Auschwitz.” Statement signed with “gez. Kurt Haecker ehemaliger Haefling 130039. Krakau, den 15/IV/1945.” YVA, O.62-504, p. 8. Haecker claimed to have visited the crematoria during their dismantling, which was ordered on 4 November 1944, and to have received “explanations from the *Sonderkommando* people,” with whom he claims to have had occasion to speak.

⁶⁴ Mattogno/Poggi, pp. 9-37, and documents in the appendix (pp. 38-54); Mattogno 2004.

were made of gypsum (calcium sulfate), it was not possible for them to get “dissolved on contact with air” (which is probably why the translators of the English edition censored that nonsense), and the evaporation of hydrogen cyanide is known to depend on the room’s temperature (and humidity; Rudolf 2020, pp. 236-240).

Gabai also reports the testimonial fable of the blue color of hydrogen-cyanide vapors, artistically depicted by David Olère in a painting showing a “gassing”: The painting depicts several agonized victims engulfed in bluish fumes emanating from a can of Zyklon B (Olère, p. 54). This silliness of blue vapors was probably suggested to many clueless witnesses by the German name for hydrogen cyanide – *Blausäure*, blue acid – imagining it to be a blue substance that evaporated to produce blue vapors, when in fact it is colorless.⁶⁵

In the immediate post-war period, the bluish color of the *Ercowürfel* was unknown to almost all witnesses, who unanimously spoke of Zyklon-B “crystals.” This other fable, already told by Rudolf Höss (e.g., in his statement of 5 April 1946: “*kristallisierte Blausäure*” – “crystallized hydrogen cyanide”),⁶⁶ was regurgitated by Filip Müller (“Zyklon B crystals”; Müller 1979, p. 116).

And here is what Gabai claims happened after the introduction of Zyklon B:

“They were all dead within a few minutes.

After that, a doctor came over and looked through a peephole in the door to watch the people in their death throes and make sure that everyone was dead or whether anyone was still alive. He glanced at his watch, looked through the peephole [German edition, p. 141: window], and watched as death overcame them. [...]

Then a German guard went upstairs and opened the windows. First they opened the vents in the ceiling and then, ten minutes later, they opened the door. After half an hour, it was possible to start work. For half an hour you couldn’t go near the gas chamber.” (p. 195)

This account contains architectural and physiological falsehoods.

Gabai makes a clear distinction between a “peephole” in the door, “vents” in the ceiling, and “windows,” which he places here “upstairs,” hence also in the ceiling. These are the “glass windows protected with iron bars” as quoted earlier. This is Gabai’s invention, which is moreover rather silly, because, if they were “protected with iron bars,” how could they be opened?

Equally silly is the alleged procedure for checking the effects of gassing: why did the doctor, after looking “through a peephole in the door,” have to run onto the roof in order to look down through the (non-existent) “glass win-

⁶⁵ The German name evolved from the fact that hydrogen cyanide forms blue pigments (Iron Blue, Prussian Blue, Thurnbull’s Blue etc.) with iron compounds, hence a “blue-making acid.” See Rudolf 2020, pp. 181-204.

⁶⁶ IMT Document PS-3868.

dow”)? (Although that term was quietly replaced by “peephole” in the English edition.)

On the other hand, the witness ignores devices that the orthodoxy insists existed: the four small masonry chimneys closed with a lid that are said to have contained the upper ends of the Zyklon-B introduction columns.

The precise timing of the events is not entirely clear, only their sequence: introduction of Zyklon B – death of the victims “a few minutes” – opening of the “windows” – opening of the “vents” – opening of the door “ten minutes later” – access to the gas chamber after another “half an hour.”

Here the “few minutes” are evidently less than “ten minutes” and can be quantified as 7-8 minutes. For S. Chasan, death took place “[a]fter a few seconds or a few minutes” (see Chapter 3).

Gabai does not say how many kilograms of Zyklon B were used for one gassing, but he speaks of four vents,” so that he adheres to the orthodox standard narrative in this regard, which claims one 1-kg can for each opening, hence four kg of Zyklon B in total.

Germar Rudolf, studying the relevant scientific literature in depth, came to the conclusion that killing the victims within 7-8 minutes would have required about 23-31 kg of Zyklon B (Rudolf 2020, p. 265). But this is only the minor problem, as I will explain momentarily.

If we follow Gabai’s story line, the *Sonderkommando* men entered the gas chamber just under 50 minutes after the Zyklon B had been poured in (7-8 minutes, plus 10 minutes, plus 30 minutes). Gabai knew nothing of the ventilation system of Morgue #1 of Crematoria II-III.⁶⁷ According to him, ventilation of the gas chamber occurred by opening the non-existent windows, the “vents” and the door. If we follow him, this allegedly allowed workers to enter the room *without gas masks*⁶⁸ after only half an hour! In reality, hydrogen cyanide evaporated from its *Ercowürfel* carrier material relatively slowly: within the first 7-8 minutes, about 13-15% of its total weight evaporated, about 65% after 50 minutes, and about 74.5% after an hour (Rudolf 2020, pp. 265f.).

A rational organization of the alleged gassings would have required a waiting time of about two hours to let all the hydrogen cyanide evaporate,⁶⁹ followed by an adequate ventilation, and only then would any access to the gas chamber have been possible.

The Zyklon-B introduction column described by Michał Kula and faithfully drawn by G. Rudolf (Rudolf 2020, pp. 152f.) included a device for recovering spent *Ercowürfel* from the outside. This undoubtedly would have elimi-

⁶⁷ I accurately describe the structure and operation of this system in Mattogno/Poggi, pp. 57-69, and Docs. 1-17, pp. 112-118.

⁶⁸ Gabai never mentions gas masks. Greif’s German book (1995) is illustrated with reproductions of some of David Olère’s paintings from 1945-1946 which helped “inspire” various witnesses. Among others, one painting from 1946 depicts two members of the “*Sonderkommando*” extracting corpses from the gas chamber without gas masks (Olère, p. 56).

⁶⁹ Rudolf 2020, p. 239, with reference to experiments conducted by Irmscher (1942).

nated the initial 2-hour waiting period. However, nothing proves that these columns actually ever existed. In fact, their existence is refuted by the ruins of the concrete roof of Morgue #1 of Crematorium II.⁷⁰ But even if these columns had really existed, it would have made no sense to waste, in round figures, 20 or 30 kg of Zyklon B to kill the intended victims within 7-8 minutes, using just 13-15% of the hydrogen cyanide absorbed on the gypsum cubes. The rest of it, some 85-87%, would have evaporated outside the gas chamber in the open after the deed. This is all-the-more-true because, as Robert J. van Pelt rightly observed, the “bottleneck” of the alleged process of extermination was the cremation of the bodies of the victims, not their murder, so there was no need for brief execution times.

[Greif] *What did the bodies look like after they had been gassed?*

The corpses that were removed from the gas chamber were smeared all over with urine and blood. [...]

[Greif] *Where was the blood from?*

From internal hemorrhages that burst in the gas chambers. The gas made blood vessels break open.” (p. 195)

The last sentence is, indeed, bloody nonsense. As G. Rudolf notes (Rudolf 2020, p. 227):

“The effect of hydrogen cyanide is based on the fact that it paralyzes the respiration of every individual cell in the body. Oxygen can no longer be transported from the blood through the cell walls into the cells. As the vital cell functions are thereby starved of oxygen, the animal or human being suffocates.”

Regarding the appearance of corpses of cyanide-poisoning, G. Rudolf notes:

“Symptomatic of hydrogen-cyanide poisoning in fatal cases is the bright-red coloration of the blood and thus also of bruised spots and at times even of the entire skin. This is caused by the over-saturation of the blood with oxygen, resulting in almost all hemoglobin carrying oxygen, forming the so-called oxy-hemoglobin, because the blood can no longer give off its oxygen to the cells.” (Ibid., p. 228)

Ferdinand Flury and Franz Zernik wrote already at the beginning of the 1930s (Flury/Zernik, p. 401):

“The venous blood takes on a bright-red color in hydrogen-cyanide poisoning; this is due to the fact that the oxygen of the arterial blood is no longer absorbed by the tissues, and thus the blood returns to the veins in an arterial state. The bright-red color of death spots, which is observed more frequently after hydrogen-cyanide poisoning, is thought to be explained as postmortem oxidation of the blood due to influx of oxygen.”

⁷⁰ See my study “The Elusive Holes of Death,” in: Rudolf/Mattogno, pp. 291-407.

In other words: hydrogen cyanide leads to no internal bleeding at all. It has no physiological effect other than starving the body's cells of oxygen.

Gabai claimed to have seen many batches of "two thousand bodies" in the gas chamber for many months: "I was there for ten months" (p. 195), although using his accurate memory, he claims a little later that he was part of the *Sonderkommando* only "[f]rom May 15, 1944, to January 18, 1945 – eight months in all" (p. 205). Either way, he would have seen tens, if not hundreds of thousands of corpses, on whom he observed symptoms that cannot have existed, while he was never struck by the unique "bright-red color" which the skin of hydrogen-cyanide-gassing victims would have exhibited – most-likely because he had never seen even a single one.

This also applies to Sackar, who in this regard stated:

"After a few hours, blood oozed from the bodies." (p. 112)

"And sometimes the skin had disintegrated from the heat, from the effect of the gas. [...]"

Sometimes all the skin on the bodies peeled due to the effect of the gas.

[Greif] *What color were the bodies after the gassings?*

After the gassings they had a totally natural color, but after the blisters burst they turned red as fire." (p. 113)

The claims of blood-oozing, blistered bodies whose skin peeled off is utter nonsense, and the color claims are simply wrong.

A while later, Gabai described the cremation process in detail as follows:

"[Greif] How long did it take to burn the bodies?"

Half an hour. Within half an hour, four bodies were burned in each of the openings of the furnaces. The cremation process worked like this: there were five furnaces, each with three doors – two in the front and one at the back. Five furnaces multiplied by three doors, multiplied by four bodies in each – and you can cremate 60 corpses in Crematorium II [III] in half an hour at one go.... 120 per hour... 2,880 in a day, working round the clock. So it took a full day to work on one transport. Now you can figure the capacity of all four crematoria at Auschwitz-Birkenau.^[71]

For the first fifteen minutes, we rushed around with a pitchfork and turned over the body to get it near the flames. Exactly a quarter of an hour after it was thrown in, it was totally consumed and the next foursome was shoved in. The maximum capacity was four adult bodies or six to eight children." (p. 196)

He had previously broached this topic as follows:

"I had to load the bodies straight into the furnace with a pitchfork.

⁷¹ The interviewer could not "figure" out anything, because Gabai said nothing about the cremation capacity of Crematoria IV and V, unless he absurdly considered them identical to that of Crematoria II and III, in which case it would have sufficed to multiply 2,880 by 4.

Each furnace had three doors. Four bodies could be put in through each door – sixty bodies in fifteen minutes, and after fifteen minutes you had to stir the whole thing with the pitchfork. The fire blazed and after another fifteen minutes nothing remained of the victims except ashes. Then the work started over. Our work added up to only three minutes – four minutes at the most – and a half-hour break.” (p. 187)

This narrative contains a sequence of absurdities:

1. The description of the triple-muffle furnace is nonsensical: instead of being divided into three muffles (*Muffel* in German), a term evidently unknown to the witness, he attributes three “doors” to it located “two in the front and one at the back” (instead of “in front,” the German text nonsensically has here “*drinnen*” = “inside”). The three muffle doors were obviously all located “in front,” while there was none “at the back.”⁷²
2. Within the first 15 minutes of being introduced into the muffle, the four corpses were already in full combustion, so much so that the fire had to be stoked by turning them with a pitchfork. This operation, however, is described by Gabai in relation to only one corpse; in fact, if in some super-human way it had been possible to introduce four corpses into these rather narrow muffles, it would have been difficult not only to turn them over, but also simply to move them a little with a pitchfork. It is a fact, however, that after 15 minutes after the introduction of just one corpse, this body still would have been in the desiccation phase (vaporization of body water).
3. The cremation process was allegedly finished after just 30 minutes, and another load of corpses was immediately introduced into the muffles. In reality, however, the desiccation phase for just one (!) body would have just ended after 30 minutes, and the combustion phase would have started. The cremation process lasted about an hour – again, for just one body.⁷³

Gabai then described the system of loading the muffles:

“at first, four men worked upstairs at the furnaces. After the elevator reached the upper floor, they opened the door and four men pulled out the corpses, sorted them into groups of four, and placed the foursomes at the furnace door. We were divided into two groups with five men in each. The first group carried the stretchers forward to the furnace doors. The second group stood on either side of the stretcher and held the bodies with a pole. There were wheels on the front end of the stretcher.” (p. 196)

Gabai’s task was “to lift up the bodies and place them on the stretcher – head-to-toe with one another.”

⁷² Mattogno/Deana, Part 3, Photos 111-205, pp. 82-131, showing the Topf triple-muffle furnaces as installed at the Buchenwald crematorium.

⁷³ *Ibid.*, Part I, Unit I, Chapter 6 (The Duration of the Cremation Process), pp. 98-109; Unit II, Chapter 8 (The Duration of the Cremation Process in the Topf Furnaces at Auschwitz-Birkenau), pp. 294-314, and related documents.

The corpses were therefore introduced into the muffle two at a time, but the witness immediately afterwards states:

“Within three minutes, all sixty corpses were in the furnaces. Fifteen minutes later, I had to stir the flesh of the bodies with a pitchfork. The smoke reached a height of about seventeen meters.” (p. 196)

Assuming that an average gassing operation encompassed 2,000 victims, as Gabai claimed, and that the elevator had a capacity of “ten corpses (p. 195), four men each would have had to unload 500 bodies from the elevator – the equivalent of $(500 \times 60 \text{ kg} =) 30,000 \text{ kg}$ or 30 metric tons – divide them into groups of four, and drag them in front of each of the 15 muffles. Since 60 corpses were allegedly cremated within 30 minutes, this amounts to $(60/\text{hr} \div 10/\text{load} =) 6$ elevator loads. Hence, the four men theoretically had $(30 \text{ min} \div 6 \text{ loads} =) 5$ minutes to unload, drag and arrange all the corpses of one elevator load, in fact even less, because the witness imagines the simultaneous cremation of the 60 corpses. Therefore, after half an hour, the 60 corpses of the next cremation shift had to be ready in front of the muffles, so the four men had to carry another 60 corpses in front of the furnaces, so to speak, at the beginning and at the end of the half hour of cremation, thus 120 corpses in half an hour, 12 loads; the available time was therefore cut in half: two and a half minutes to handle $(120 \text{ corpses} \times 60 \text{ kg/corps} =) 7,200 \text{ kg}$ of corpses, or 7.2 metric tons, 1.8 tons each man. An Olympic feat!

Gabai imagines that ten inmates worked at loading the muffles, divided into two groups of five: the first group were the stretcher workers (five inmates for five stretchers, each in front of each of the five furnaces), the second group had to load the stretchers. But with this distribution of labor, Gabai’s statement “Within three minutes, all sixty corpses were in the furnaces” is impossible. In fact, this assumes that there was a stretcher and a loading party of five inmates in front of each *muffle*, so that 15 stretchers (and 15 inmates assigned to them) and 75 loaders would have been needed, a total of 90 inmates. If, as Gabai says, the time to load a muffle was three minutes, the five loaders would have taken $(3 \text{ min} \times 15 =) 45$ minutes to load all 15 muffles. They would have been able to use only one stretcher, and the other four would have remained unused due to lack of loaders.

Earlier the witness had stated: “About twenty men worked upstairs at the furnaces” (p. 195): So what now: 10 or 20? But even if we take 20 for granted, 70 inmate workers would still be missing.

The statement about loading 60 corpses into the muffles within three minutes is doubly absurd, because within three minutes, two successive loads of two corpses each – four corpses within three minutes – would have been introduced into each muffle.

In reality, given the small opening of the muffles (60 cm × 60 cm),⁷⁴ it would have been difficult to introduce even only two corpses,⁷⁵ so the immediate subsequent introduction of four adult corpses (and 60 into five furnaces with three muffles each) would have been physically impossible.⁷⁶

Gabai then piles absurdity onto absurdity, because he claims that “Fifteen minutes later, I had to stir the flesh of the bodies with a pitchfork,” more precisely: “For the first fifteen minutes, we rushed around with a pitchfork and turned over the body to get it near the flames,” or “we turned the bodies over after fifteen minutes” (p. 197). I will dwell on this nonsense later.

In this context Gabai adds an egregious blunder: “There were wheels on the front end of the stretcher.” This assumes that the muffle’s refractory grate was a flat surface on which the wheels could roll (or that it had special guides for wheels). However, this grate consisted of five transverse refractory bars about 9 cm thick and placed about 21 cm apart.⁷⁷ However, the “Rollen” “wheels,” which were called “introduction rollers” or “guide rollers,” were not mounted to the stretcher, but instead, part of a tilting frame that pivoted on a round fastening rod welded to the furnace’s anchorage bars, just beneath the muffle doors.⁷⁸ Hence, they were part of the furnaces, not of the stretcher.

At this point, I return to Gabai’s pitchfork folly that I have left unaddressed. First, it would have been impossible to “turn” four corpses cramp-packed into these small muffles. Secondly, such turning or stirring action would have been utterly pointless, in fact detrimental to the cremation process. When turning a corpse on the muffle grate (from supine to prone position or vice versa), the only thing that changed was the side of the body that was directly exposed to the combustion gases coming from the gas generator. No part of the body got “near[er] the flames,” here meaning the burning combustion gases coming from the gas generator, flowing into the muffle from below through the gaps of the muffle grate, (or in the central muffle, through the inter-muffle openings).

There is no doubt that the chimneys of Crematoria II and III at Birkenau smoked under certain conditions. This was also true for the furnaces of civilian crematoria. In 1945, Hans Keller published an article on this very subject (Keller 1945). But that a column of smoke formed at Birkenau that was 17 meters high (higher than the chimney itself, which was 15.46 meters high) is absolutely implausible.

⁷⁴ The cross section consisted of a 60 cm × 30 cm rectangle topped by a semicircle with a radius of 30 cm.

⁷⁵ See Mattogno 2020, Chapter 12, pp. 101-106, and Docs. 29-36, pp. 258-262.

⁷⁶ It must be kept in mind that the introduction of the corpse into the muffle was carried out at a normal operating temperature of 800°C.

⁷⁷ Mattogno/Deana, Part 3, Photos 131, 136, 140-143 (pp. 92, 94, 96-98).

⁷⁸ *Ibid.*, Photos 178-180, pp. 116f.

It is well known that the Birkenau furnaces were fueled with coke, requiring some 28 kg of coke to cremate an average corpse,⁷⁹ but Gabai had other ideas, insisting instead that, once lit, the cremation did not require any additional fuel at all:

“[Greif] *How were the furnaces fueled?*

Behind the building was a pile of boards that were used to start the fire. Afterwards, the human fat fueled the flames.” (p. 196)

Which begs the question why the corpses in the muffle had to be turned to get them “near[er] the flames,” if the corpses’ fat was the only source of those flames. Needless to say, this is sheer humbug.

No-less-problematic is what Gabai says about the ashes of the cremated bodies:

“After another fifteen minutes, we opened the doors, removed the ashes, and dumped them on the other side. [...] When the corpses were cremated in the furnace, the ashes came out of the other side of the furnace.” (p. 196f.)

The phrase “out of the other side of the furnace” can only mean at the back of the furnace, the side opposite to where the muffle doors were located. However, underneath each muffle there was an ash chamber, and the ash-extraction door was located underneath the muffle door, hence on the same “side.”⁸⁰

Regarding the *Sonderkommando*, the witness stated:

“About a hundred Sonderkommando prisoners were divided into two groups – at least fifty for the night shift and fifty for the day shift.” (p. 198)

In contrast to this, the series of daily reports “Overview of the Number of Inmates of Concentration Camp Auschwitz II” shows that from at least 28 July until 7 October 1944, the staff of Crematorium II (*Kommando 57 B*) consisted of 109 inmates working the day shift, and 104 inmates working the night shift.⁸¹

Gabai commits another blunder when describing the housing situation of these inmates inside the crematorium:

“We lived there, on the top floor, in private rooms. [...] and our rooms were upstairs in the loft.” (p. 199)

In Crematoria II-III, the stokers’ dormitory was indeed on the second floor of the building, in the upper floor right under the roof, but rather than consisting of a number of “private rooms,” there was only one large hall, with one little room walled off from the attic hall at one end (above the dissecting room and

⁷⁹ *Ibid.*, Part I, Unit II, Chapter 10, pp. 353-382, esp. p. 375.

⁸⁰ *Ibid.*, Part III, Photos 112-125, pp. 82-89.

⁸¹ I summarize these data in Mattoigno 2016a, pp. 141-150.

the elevator), which contained the blowers of the basement ventilation system.⁸²

Gabai claims that, on the day of Yom Kippur, which fell on 4 October 1944, a transport of 2,500 Jews arrived from who-knows-where. They were allegedly all brought to Crematorium II and gassed (pp. 200f.). But Czech does not record the arrival of any Jewish transport on this date (Czech 1990, p. 722).

The witness, transparently manipulated by the interviewer with leading questions, also took up the fable of Eichmann's visit to the Birkenau crematoria:

"[Greif] Do you remember Eichmann's visit?

He came in July 1944. I still remember it as if it were yesterday. At 6:15 in the morning. We already had four bodies inside, half-cremated, not yet totally cremated."

Gabai continues by claiming that Eichmann ordered two more corpses to be introduced into the muffle, and that the *Sonderkommando* inmates carried out this order (p. 205).

There is no document mentioning a visit by Eichmann to Auschwitz. When interrogated by Israeli police prior to the Jerusalem Trial against him, Eichmann's replies on this matter were very confused. He first said that Rudolf Höss had told him that there were "new facilities" there that could cremate 10,000 corpses a day. But then he declared that perhaps he had imagined this only, and he had only read or heard about it. He was not sure if he had been to Auschwitz once or twice in 1944, but then remembered that he had not gone to the camp at all, but only to Kattowitz, to Rudolf Mildner, and there they had been joined by Höss. He had visited Auschwitz "during the Hungary Project" (State of Israel, Vol. VII, pp. 371f.). But he did not give any details, and perhaps he had merely imagined this visit as well.

Gabai, on the other hand, had undoubtedly merely conjured up the scene described, as is evidenced by the absurdity of introducing six corpses into a single muffle, moreover by order of a person who had neither competence nor authority inside the Birkenau crematoria, and therefore could not give any operational orders.

Regarding the uprising of the *Sonderkommando* on 7 October 1944, it is worth noting two points in Gabai's narration, who was then working inside Crematorium III:

"While a battle was raging outside, two Greek Jews came to Crematorium III [IV]: an artillery officer named Rudo and someone named Yitzhak Barsilai.

⁸² See the blueprint of the roof and the attic rooms of Crematorium II, "Entwurf für das Krematorium," 3 February 1942, in Pressac 1989, p. 362.

There were explosives there and they blew everything into the air. All 750 Sonderkommando men from Crematorium III [IV] were killed [...]

The explosion took place fifteen minutes later. [...]

At six P.M., they brought us the corpses of 850 Sonderkommando prisoners in carts. We had to cremate 750 men from Crematorium III [IV], where the uprising had taken place, and later on they also brought carts with the bodies of the hundred men from Crematorium I [II] who had fled and were captured outside the camp.” (p. 208)

It is well-known that there was no explosion in Crematorium IV; it was not blown up by the inmates, but only set on fire. The number of victims mentioned by Gabai is greatly exaggerated: 850 dead, 750 of which in Crematorium IV, and 100 in Crematorium II. Piper speaks instead of 451 casualties (Piper 2000, p. 187).

With reference to his alleged 500-page diary, Gabai had claimed: “I have a good memory for exact dates; they never slip my mind.” So here are a couple more examples of his precise memories:

“The exterminations continued until October 31, 1944. [...]

On November 1 [1944], we got an order to demolish the crematoria.” (p. 210)

According to Danuta Czech, the respective dates were 2 and 26 November 1944 (Czech 1990, pp. 743, 754).

According to Gabai, the *Sonderkommando* consisted of 100 inmates in Crematorium II, just as many in Crematorium III, and 750 in Crematoria IV and V, who were apparently housed in Crematorium IV. The survivors were therefore the 100 inmates of Crematorium III. On 1 November 1944, these 100 inmates received “an order to demolish the crematoria,” a task that they performed together with an unspecified number of inmates until 18 January 1945. F. Piper, on the other hand, states that the SS made a selection among the 212 *Sonderkommando* survivors on 26 November 1944, as a result of which 30 inmates were assigned to Crematorium V, 70 to the demolition squad for the demolition of Crematoria II and III, and 100 were killed not far from the camp (Piper 2000, pp. 187f.). Gabai knew nothing of this, although he claims to have been one of these men.

But why were the *Sonderkommando* survivors not killed as dangerous “carriers of secrets”? Here is Gabai’s answer:

“No one really knows why. Evidently it’s because we’d mingled with the rest of the prisoners and no one could tell us apart anymore. Then tremendous chaos broke out and the SS men couldn’t guard us properly.” (p. 210)

Since, according to the witness, he and the group of survivors worked on the demolition of the crematoria until the morning of 18 January, it would not have been difficult for the SS, if they had really wanted to kill them, to have

picked them up at their place of work a day or two earlier. This is a typical explanation that projects the stupidity of the witnesses onto the SS.

Gabai had already written down a statement in Jerusalem on 20 June 1983 at the initiative of Erich Kulka, who then drafted a German-language report, whose title translates to “Statement about the work in the *Sonderkommando* in Auschwitz-Birkenau.”⁸³ This essay contains several contradictions to Gabai’s statements made during Greif’s interview. I point out the main ones.

He stated that he had been deported from Greece on 11 April 1944 and that “*after a 10-day journey in inhuman conditions, without any food, [we] arrived on 21 April 1944 in the Polish territory occupied by the Germans, at AUSCHWITZ Station.*” (p. 1)

Upon arriving at the camp, approximately “800 strong men” were selected and lodged in the Quarantine Camp BIIa, Block 12 (p. 1). He told Greif that “[t]he trip took ten days, from April 1 to April 11, 1944.” (Greif 2005, p. 184) and that 700 had been selected.

They underwent another selection on 12 May, “after a month” (p. 1), but he told Greif that this happened “[t]wenty days after we’d come” (Greif 2005, p. 185).

Assignment to work at the crematoria (referred to here as 2-5 = II-V) took place as follows:

“*On May 15, we were escorted to the four crematoria in Birkenau, divided into four groups and accompanied by the SS: 50 each for Crematoria No. 2 and 3, and 100 each for Crematoria No. 4, 5, and for the gassing bunker and incineration pits near these crematoria.*” (p. 1)

Therefore, there were not only “incineration pits” near both Crematoria IV and V (rather than only behind Crematorium V, as the orthodoxy claims), but also a “gassing bunker”!

The witness was assigned “to work in Crematorium No. 3” (p. 2), but he told Greif that “we were taken to Crematorium I [II]” (Greif 2005, p. 186).

Gabai stated that Crematorium III was staffed by 100 inmates, who were lodged in the attic and worked in two 12-hour shifts. He was sent to work in the “incineration room where 10 prisoners divided into groups of 5 burned the bodies of the gassed Jews in the furnaces.” The “incineration room” was equipped “with 5 blocks of three furnaces each, in total 15 incineration furnaces,” in each of which four adult corpses were loaded (six “if children corpses were burned”) und “the cremation of these 4 bodies took about 30 minutes,” so that the facility’s capacity was as follows:

⁸³ “*Aussage über die Arbeit im Sonderkommando in Auschwitz-Birkenau.*” YVA, O.33-1904; subsequent page numbers from there, unless stated otherwise and until the end of this chapter.

“In 15 furnaces (4 in each) about 120 corpses were cremated per hour, in 2 shifts of about 20 working hours about 2,400 corpses were cremated in this crematorium.” (p. 2)

He told Greif: “120 per hour... 2,880 in a day” (Greif 2005, p. 196).

The “undressing room” contained “more than 2,000 persons.” The “gas chamber” named “bath room” also contained 2,000 people. Gabai described it thus:

“In the ceiling were masked rosettes of showers, and the ceiling was supported by support columns. Three columns among them were perforated, hollow, protected by a grid. These three columns opened through the ceiling and through an earth embankment into a pipe about 1 m high, with a gas-tight closure. In this pipe, when the gas chamber was full of people, the SS disinfectors, protected by a gas mask, poured in the crystalline, bluish gas Zyklon B from cans. The door of the gas chamber was screwed shut, and the SS doctor watched the dying through the peephole in the door. When the people were dead, about 10 minutes later, he gave a signal, and the disinfectors opened the lids on the pipes and vented the gas chamber. The warm poisoned air flushed out through the columns. In addition, the gas chamber was also vented by fans. Only after about 50 minutes after this venting, the doors of the gas chamber were opened, and the prisoners entered – without masks – and pulled out the corpses from the gas chamber.” (p. 3)

Here Gabai reworked the scant literary information he had at his disposal with his own imagination. He adopted Kurt Haecker’s version of the perforated sheet-metal columns, which had a wire mesh around the perforated tube, but he inexplicably mentioned only three columns instead of four. These columns extended above the roof of the “gas chamber” “into a pipe about 1 m high,” like the tube of a stove. But the outside chimneys, if they ever existed, had to be made of brick, because they had to support heavy concrete lids, if we believe Henryk Tauber.⁸⁴

A few additional remarks are necessary in this connection. During his interrogation of 11 June 1945, Michał Kula expounded a detailed description of an alleged Zyklon-B introduction column,⁸⁵ which was faithfully drawn by Germar Rudolf (Rudolf 2020, pp. 152f.). The height of the device was 3 meters, which makes no sense, because the ceiling of Morgue #1 of Crematoria II-III was only 241 cm high, and the concrete roof was 18 cm thick,⁸⁶ so that the column protruded above the roof by (300 cm – 241 cm – 18 cm =) 41 cm. This part of the device was completely unnecessary, and only a demented person would have designed it this way. A column of (241 cm + 18 cm =) 259 cm, lowered from above, would have been set firmly into the roof opening,

⁸⁴ Statement by Henryk Tauber dated 24 May 1945. AGK, NTN 93 (Höss Trial), Vol. 11, p. 130.

⁸⁵ Höss Trial, Vol. 2, pp. 99f.

⁸⁶ Author’s measurement of the ruins of Morgue #1 of Crematorium II.

and it would have been sufficient to bolt it to the floor to ensure its solidity. Above the roof, around the opening, a brick chimney of adequate height would have been built in order to keep the surrounding sand/soil from falling into this column.⁸⁷ However, Szlama Dragon stated that on the roof of the “gas chamber” “stood a low square chimney, about 30 cm high, which was covered by a layer of felt and a heavy removable concrete lid,”⁸⁸ so Kula’s column, which was 300 cm high, had to protrude some 10 cm beyond the chimney: 241 cm + 18 cm + 30 cm = 289 cm.

From this perspective, the height of Gabai’s pipe would make sense, but the total height would be (241 cm + 18 cm + 100 cm =) 359 cm. In practice, the devices described by Gabai contradict those of the official narrative in number, structure and size.

The witness adds further fantasies: these portentous “columns” served not only to introduce Zyklon B, but also for the venting of the “gas chamber,” since “the disinfectors opened the lids on the pipes and vented the gas chamber. The warm poisoned air flushed out through the columns.” Gabai had a vague knowledge of the official thesis, so he stated, “In addition, the gas chamber was also vented by fans.” It is clear that he knew nothing about these “fans,” but the main problem is another: since “columns” and “fans” only provided the air extraction (“*entlüftet*” in the German original),” how was fresh air ducted into the room? Not by the door, because this was opened only at the end, “after about 50 minutes after this venting.”

I have already dwelt earlier on the fable of Zyklon B as “crystalline, bluish gas.” Gabai spiced this up with another folly (p. 4):

“Gas, as I said, there were bluish-colored crystals about 1-2 cm in size; they have evaporated completely, no remnants of it I saw on the floor.”

So the calcium-sulfate cubes underwent a sublimation process and simply disappeared!

According to Gabai, the last gassing in Crematorium III took place on 31 October 1944:

“I remember it exactly. There were 400 Muselmänner (completely exhausted, sick prisoners); among them were my two cousins: Leon Venezia and Baruch Venezia, both from Saloniki; they came with the same transport.”

Gabai personally accompanied these inmates to the gas chamber (p. 3).

This alleged gassing is unknown to Danuta Czech (Czech 1990, p. 742), and the reference to the Venezia brothers is moreover a contradiction of what Gabai told Greif:

⁸⁷ According to Plan 933[-934] of 19 January 1942, a 45 cm layer of sand was to be placed on the roof; Pressac 1989, p. 279

⁸⁸ Statement by Szlama Dragon to the Soviet Commission of Inquiry on 27-28 February 1945. GARF, 7021-108-8, p. 24.

“Apart from me, the brothers Leon and Baruch Venezia, both of them from Salonika, worked in Crematorium II.” (Greif 2005, p. 202)

So they too were *Sonderkommando* members; but if that was so, then how could they end up in a group of 400 “*Muselmänner*”?

Gabai told the story of the alleged preliminary selection of the 200 *Sonderkommando* inmates by dating it to “roughly early September” of 1944 (but Piper claims “at the end of September”; Piper 2000, p. 186)

Gabai told Greif generically “In September 1944” (Greif 2005, p. 207). This is not irrelevant, because the official motivation for the selection (as explained by F. Piper) was the decrease in transports that occurred later, as I noted earlier (after the arrival of the 60,000-70,000 Jews from the Łódź Ghetto).

In his account of the *Sonderkommando* uprising of 7 October 1944, which he gave to Greif, Gabai described the beginning of the events as follows (Greif 2005, p. 208):

“The day the great uprising began, they ordered the Sonderkommando to cut back on the work because there were no more transports. They ordered some of us to go to the Sauna. Those of us in Crematorium II [III] decided not to leave the area because we knew we were done for if we did.”

But to E. Kulka, Gabai had reported a different story:

“About 10 o’clock in the morning, the alarm was sounded and we – 100 prisoners from Crematorium No. 3 – were chased away by the SS man to our quarters in the attic.”

Later, “around noon,” these detainees were escorted to Crematorium II and led

“to the basement, where there were about 600 corpses in front of the gas chamber, which we had to burn. They were corpses from the last transport. Later, towards evening, 100 corpses of our comrades from Crematorium No. 2 were brought to the crematorium yard by truck. We had to undress these corpses, which had bled to death – the men had been shot – and burn them as well.” (p. 5)

As quoted before, during the Greif interview, Gabai did not mention the 600 corpses already present in the basement, greatly increased the number of *Sonderkommando* inmates killed that day, and has them brought in on carts (Greif 2005, p. 208):

“At six P.M., they brought us the corpses of 850 Sonderkommando prisoners in carts. We had to cremate 750 men from Crematorium III [IV], where the uprising had taken place, and later on they also brought carts with the bodies of the hundred men from Crematorium I [II] who had fled and were captured outside the camp.”

According to this version, 850 inmates of the *Sonderkommando* were killed during the uprising of 7 October 1944, but Gabai contradicts himself on this

point as well, because he states that on that occasion that “some 400 prisoners were shot who took part in the uprising – of Crematorium No. 2 and IV [sic]” (p. 4), and, in further contradiction to this, “all those who somehow took part in the uprising were shot by the SS, according to my estimate there were about 500 *Sonderkommando* prisoners of Crematoria Nos. 2 and 4” (p. 5).

Kulka’s transcript of his interview with Gabai also contains a reference to the “bunker” on three lines (p. 6):

“During the time of the Hungarian transports, I also worked a few days at the bunker, where the corpses were burned in pits. The corpses were dragged from the gas chambers directly to the cremation pits.”

It is clear that he knew nothing about this, and introduced the subject only to recount far-fetched atrocity tales about Otto Moll (on the subsequent eleven lines).

Gabai expanded on other alleged atrocities of Moll. The narrative covering 15 lines begins as follows:

“It was probably in August 1944 when a transport of 250 Muselmänner was brought to the crematorium. They were not Muselmänner from the Auschwitz Camp, but from a subcamp. Since it was a small transport, Moll decided not to gas them; he will ‘finish off’ this transport himself.”

This is said to have happened in the “antechamber” of Crematorium III, “in front of the freight elevator” (p. 7).

This transport is purely fictitious, and the story is at odds with the purported division of the “gas chambers” into two rooms, precisely in order to exterminate smaller transports “economically”; it is worth recalling Sackar’s related statement (Greif 2005, p. 110):

“There was one room that could be divided into two. When a small transport came – two hundred, three hundred, or five hundred people [...]”

The 250 “*Muselmänner*” were all killed by Moll “one by one” with a gunshot to the head, but something stunning happened on that occasion (p. 7):

“When Moll started shooting, two of the Muselmänner got up and asked Moll to allow them to sing and dance before shooting them. Moll agreed. One of the Muselmänner sang a waltz ‘An der schönen blauen Donau’ (‘At the beautiful blue Danube’), and the other danced, until he was led to Moll to be shot about half an hour later.”

If one considers the situation (“*Muselmänner*” who could not even stand upright and were about to be killed), the tale is grotesque. Gabai repeated this fib to Greif with not insignificant variations. The transport arrived at Auschwitz “in August 1944,” came “from several camps on the outskirts of Auschwitz,” and consisted of “250 Polish *Muselmänner*.” Moll ordered that they were not to be gassed (Greif 2005, p. 192):

"He wanted to butcher them personally. First he beat them with the metal rod that he used to shatter the remaining bones of people who had died. Afterwards, he came down and asked one of the soldiers to give him a rifle and some bullets. He began to shoot. After he shot four or five of them, one of the Muselmänner called out, 'Commander!' and Moll, who was a brutal sadist, answered, 'Yes?'"

'I've got a request.'

'What do you want?'

'As you shoot my friends, I want to sing the Blue Danube waltz.'

'Be my guest! How jolly! It's even better to shoot with musical accompaniment,' Moll answered. So the man sang – la-la-la – and Moll shot them all until it was the singer's turn. The last bullet hit him and finished him off."

The differences between the two narratives are obvious; it is only worth noting that Gabai found a way to contradict himself on the "metal rod" as well, because he told E. Kulka:

"The unburned bone remains were smashed with hammers by a group of prisoners." (p. 7)

With or without variations, such an account can only come from a sick mind.

In this earlier interview with Kulka, Gabai clarified the circumstances of his miraculous "survival":

"When our work ended on 18 January – there were only 100 Sonderkommando inmates left in the camp – we met about 3000 prisoners in Camp Sector BIId who were preparing for the evacuation march. The camp commandant ordered that the Sonderkommando inmates not be allowed to leave the camp. We were locked up in the block and waited. Around 5 o'clock in the afternoon came orders: All prisoners must leave the camp. We entered the food warehouse and took bread, margarine, canned meat and other things for ourselves, and also some blankets. We left Birkenau and were led to the Auschwitz I Main Camp, where we waited until midnight."

If this narrative has any logic, the 100 *Sonderkommando* inmates had to remain in Birkenau in order to be exterminated there as "carriers of secrets," and precisely for this reason they were "locked up in the block," but then, they miraculously got out and even found a way to provision themselves at the food warehouse.

After a three-day march, the inmates were loaded "into open railway cars and brought by train transport to the Mauthausen Concentration Camp; it was in January 1945" (p. 6).

At Mauthausen, no one was looking for the inmates of the Auschwitz *Sonderkommando*, and thus the "miracle" was completed.

3. Shaul Chasan

I already introduced this witness earlier, so I will start out from his release from the Quarantine Camp:

“[Greif] *How were people chosen for the Sonderkommando?*

The Germans simply visited the ‘quarantine’ and picked out 250 strong men for labor. We didn’t know what we’d been chosen for until we began to work.

We began to march to work with another 200 men.” (p. 264)

This apparently took place on the very day the prisoners were taken from the Quarantine Camp, thus on 12 May 1944. The witness describes his first day of work as follows:

“We looked around, and what did we see? A little rustic house, a cottage all by itself. We went in, and when they opened the door we could hardly believe our eyes. The whole interior of the house was filled with bodies from a transport, more than a thousand corpses. The whole room was filled with bodies. I remember them picking out six or seven men – I was one of them [...]. We had to remove the bodies. There was a pool there, a deep pit, called a ‘bunker.’

We had to pile the bodies on top of each other like sardines. Other workers split logs and we did everything in sequence – wood, corpses, wood, corpses, corpses, corpses, until the whole pit was filled. A barrel of gasoline stood there; it had been prepared beforehand. The SS man who was in charge poured the gasoline, pulled out a hand gun, and fired a few rounds to set the gasoline on fire. You couldn’t use a match. The fire took hold and corpses, corpses, corpses, corpses, throw ‘em in, throw ‘em in, burn ‘em, burn ‘em, burn ‘em.” (p. 264)

Also for Chasan, “Bunker 2” was “a deep pit,” not the “rustic house” or “cottage” or “little house that was used as a gas chamber” (p. 265), which evidently had only one door and one chamber, while “Bunker 2” is said to have had four doors and four rooms (Piper 2000, p. 139).

Chasan states that the *Sonderkommando* working at the “bunker” consisted of “[a]bout three hundred men in all, I think” (p. 265), but he says nothing about the division of tasks, except that “six or seven men,” among them Chasan, were designated to extract 1,000 corpses from the “cottage.” This means that, in the most-favorable case (seven men), each inmate had to drag out over 140 corpses.

In his deposition to the Soviet Commission of Inquiry on 26 February 1945, Szlama Dragon had described the division of tasks among the *Sonderkommando* members in detail as follows:

- 12 inmates (among them Dragon) removed the bodies from the gas chambers
- 10 inmates carried the corpses to the carts
- 30 inmates loaded the corpses onto the carts
- 20 inmates threw the corpses into the pits
- 28 inmates carried wood to the pits
- 2 inmates removed gold teeth, rings, etc. from the corpses
- 2 inmates cut the hair of the corpses

The total is 104 inmates, including as many as 40 in charge of the alleged carts, which in any case were not used in 1944 (according to Chasan, the pit was located at a distance of only a “few meters, maybe thirty meters” from the “cottage” (p. 265).

Szlama Dragon stated moreover that in 1942-1943 “Gas Chamber No. 1” was equipped with four cremation pits measuring 30-35 m × 7-8 m × 2 m, with a capacity of 7,000-8,000 bodies per day. Gas Chamber No. 2, on the other hand, allegedly had six pits, with a capacity of 10,000 bodies per day.⁸⁹

So if 104 inmates were sufficient to gas and cremate 10,000 people per day, why did “Bunker 2,” which was equipped with only one cremation pit, require 300 inmates in 1944? This is even more incredible since, in order to dispose of the bodies of 1,000 gassing victims, these 300 inmates had to work “twenty-four hours straight! (p. 264).

To the interviewer’s question “Where was the pool that you mentioned a few minutes ago?” (the “deep pit”), the witness answered:

“The pond was also called a ‘bunker.’ Just now, when I returned to Auschwitz, I didn’t find the pit or the cottage. It must have been behind Crematorium IV [V].” (pp. 264f.)

Such a statement would be completely inconceivable for a true eyewitness. As mentioned earlier, the small house that was later named “Bunker 2” was located about 250 meters west of the *Zentralsauna*, and in May 1944 the area between the *Zentralsauna* and the location of “Bunker 2” was completely open, as is shown by U.S. air photos of 31 May 1944 (Mattogno 2016, Docs. 9, 9a, 9b, pp. 244f.), and even in the early 1990s, despite new vegetation, the *Zentralsauna* was still clearly distinguishable from the ruins of the former house (*ibid.*, Docs. 4, p. 242). On the other hand, seen from this vantage point (and from any vantage point in the pentagonal area of the alleged “Bunker 2”), Crematorium V was completely concealed already in 1944 by the dense thicket to the west of Crematorium V. Such an egregious “error” therefore clearly betrays a gross lie. This is confirmed by the fact that at the time, according to Chasan, the *Sonderkommando* was housed in Block 11 or 13 of Birkenau (p. 265), in Camp Sector BIId. In order to go to the “cottage” from there, one had

⁸⁹ Statement by Szlama Dragon to the Soviet Commission of Inquiry on 26 February 1945; GARF, 7021-108-19, pp. 3f. (16f.).

to first reach the camp's main road (the one that ran along the "ramp" with three railroad tracks), follow it to the end, passing between Crematoria II and III, and exit the camp through a gate that was next to the four sewage sedimentation pits, less than 100 meters from the *Zentralsauna*, either follow a straight little road which then turned 90° to the right, or a path through a forested area (the *Waldweg*), which led directly to the "cottage" (and formed with the other two road sections the base of a scalene triangle). It is therefore impossible to claim that the "bunker" was located "behind Crematorium IV [V]."

At the specific request of the interviewer, Chasan provided the following description:

"It [The pit] was very deep, I think about four meters deep. The bodies were thrown in from above. We stood in a group and placed them up on top of each other. We went into the pit with a ladder. After we filled the pit, they dumped the gasoline onto the bodies and the SS man fired a bullet and started the fire. The fire burned day and night, and it was our job to throw the bodies in, non-stop." (p. 265)

As for the burning, given Germany's gasoline shortage especially from 1943 onwards (Mattogno/Kues/Graf, pp. 1276-1278), one cannot believe that Auschwitz wasted a "barrel of gasoline" (p. 264) at every claimed mass cremation in the open air.⁹⁰ The system of lighting the pyre, "a bullet" (!) instead of a few rags soaked in a flammable liquid, is worthy of a Hollywood director.

The pit, according to Chasan, was about four meters deep. But at the time, the groundwater table in the area of the "bunker" was on average about 1.2 meters below the ground surface. In this area, which did not have any drainage system, the situation was identical to that of Construction Sector III, about which the head of the Central Construction Office, SS *Obersturmführer* Werner Jothann remarked on the occasion of refusing permission to occupy 14 barracks located there:⁹¹

"Barracks are only partly roofed, area is swampy and not leveled in any way. A contamination of the groundwater and the formation of further sources of disease is feared."

Chasan's "pit" would therefore have filled with groundwater to more than 2/3 of its depth.

The witness adds further nonsense by asserting that the "fire burned day and night." In fact, as early as 15 December 1943, the camp commandant had communicated in Garrison Order 55/43 (Frei *et al.*, p. 380):

⁹⁰ A letter of the Central Construction Office to the Economic Office of the County Commissioner Bielitz dated 5 September 1944 alludes to the "difficult situation of liquid fuels" at Auschwitz; RGVA, 502-1-190, p. 40.

⁹¹ RGVA, 502-1-83, p. 2; see my paper "'Cremation Pits' and Groundwater Levels at Birkenau," in Mattogno 2016a, pp. 119-127.

“After tightened air-protection measures have been implemented for the Auschwitz area, immediate total blackout is hereby ordered.”

The setup of the pyres consisted of arranging alternating layers of wood and corpses in the pit, pouring “a barrel of gasoline” on top, and setting the whole thing on fire. Chasan then introduces an absurd variation: “it was our job to throw the bodies in, non-stop,” meaning that *Sonderkommando* inmates had to throw corpses onto the already-burning pyre. It is clear that, without special catapults, the task would have been impossible, because the very high temperature of the fire would not have allowed any person to get close enough to the edge of the pit in order to throw in a corpse.

The witness then returns to the wood used for the fire:

“The wood was taken from tall trees, not boards but real hunks of logs.” (p. 265)

Here the witness speaks of trees, thus, presumably fresh wood. For Jean-Claude Pressac and van Pelt, the average weight of a corpse at Auschwitz was 60 kg (Pressac 1989, p. 475; van Pelt, pp. 470, 472). But setting up a pyre for 1,000 60-kg corpses would have required about 320 tons of green wood (or about 170 tons of dry wood).⁹² Where did this wood come from? The interviewer was not interested in this question, and the interviewee evidently even less-interested in providing an explanation.

Chasan again draws on a black propaganda anecdote by telling far-fetched and nonsensical stories:

“Once I saw a woman who was left behind, outside, with a little baby. The gas chamber filled up, the doors were locked, and the woman and the kid remained outside.”

Of course, both were shot “in cold blood” (p. 266). Chasan claims that this happened at the “bunker”; he had already forgotten that in his description of the “cottage” he had mentioned only a single door.

The other anecdote is another solemn idiocy:

“One evening, after the corpses had been cremated, a truckload of old, sick, and disabled people came by with clothing and other things, and they dumped everything out of the truck as if it were a load of gravel, straight into the pit while the people were still alive! I saw this twice – once on my first day of work with the Sonderkommando and again, when other transports came. The people were thrown into the ‘bunker’ and burned alive.” (p. 266)

The origin of this fable can be identified with sufficient accuracy in the black propaganda invented and disseminated by the various Auschwitz resistance organizations. In a “Description of the Auschwitz Concentration Camp” dated

⁹² Based on the empirically determined ratio of 2.82 kg of dry wood needed to cremate 1 kg of organic matter, and a 1.9:1 ratio of the caloric value of green wood compared to dry wood; see Matogno/Kues/Graf, pp. 1286-1287.

July 10, 1943, it is stated that up to September 1942, 468,000 Jews had been deported to Auschwitz, and another 181,000 up to the beginning of July 1943 (a total of 649,000!), and that 98% of all (or of the 181,000 mentioned above – the text does not specify) were gassed, “mostly completely healthy young people and were burned half alive [*nawpół żywcem*].”⁹³

A little over a month later, the victims were burned alive, and, to make the script more gruesome, children were introduced:

The “Review of the Most-Important Events in the Country. Monthly Communication of 27 August 1943” stated (“Obóz koncentracyjny...,” p. 120):

“The bodies of 11,000 Bolshevik prisoners murdered during the winter of this year were disinterred in the Birkenau Subcamp. The bodies have been burned. 5,000 bodies per day are burned in the crematorium, while the rest, since there are more [than 5,000 a day], are burned alive in the ‘eternal flame’ in the open air at Birkenau – the children are thrown into the fire while still alive.”

An “Annex No. 61 for the Period between 1 and 30 November 1943” states:⁹⁴

“During the gassing of 30,000 Jews from Zagłębie Dąbrowskie, the crematoria were unsuccessful in burning the bodies, so they were burned on pyres, the children were thrown alive into the flames.”

The examples given are more than sufficient.⁹⁵ This fable found a judicial “confirmation” during the Höss Trial, which took place in Warsaw from March 11 to 29, 1947. Already during the second hearing (12 March 1947), Prosecutor Tadeusz Cyprian asked the defendant, Rudolf Höss:⁹⁶

“Does the defendant know that at the camp the children were thrown into the fire?”

Defendant [Höss]: No.

Prosecutor: On this circumstance, High Court, please call two witnesses, Marian Nowak, from the village of Szpinek near Zamość, and Jan Klein from Zamość, Okres Street No. 5a, who brought children to the camp by trucks, and by means of the mobile [tiltable] cargo bed, the children were tipped alive directly into the fire.”

These two witnesses were not summoned, but others told the court this tale. Wanda Kuzela testified during the eighth hearing (on 19 March 1947):⁹⁷

“Then, after the Warsaw Uprising, 7,000 children were brought and arrived one night in Auschwitz at the bathing facility. At 2 o’clock, these children were picked up and taken to the pit [do dołu], where the children were burned.

⁹³ *Opis obozu koncentracyjnego Oświęcim*. APMO, Au D-RO/192, Vol. XXX, p. 53.

⁹⁴ “Aneks nr. 61 za okres od 1 do 30 listopada 1943 r.” “Obóz koncentracyjny...,” p. 142.

⁹⁵ I have covered this topic in detail in Mattogno 2021, Part 2: “Auschwitz in Polish-Underground Reports (1941-1944),” pp. 103-217.

⁹⁶ United Nations Archives. Security Microfilm Program, 1988, Reel No. 62. Höss Trial, p. 127.

⁹⁷ *Ibid.*, pp. 780f.

Höss, Tauber and others were present. The children were grabbed by the legs and thrown from the truck into the fire. The children were screaming. I saw this with my own eyes, I was working in the fields. There were two pits, they were concealed by green shrubs. The children were thrown from the truck by the legs into these pits with fires.”

During the same hearing, Stefan Wolny claimed that during the deportation of the Hungarian Jews he saw “Höss grab a child and throw it into the pit.”⁹⁸

During the eleventh hearing (22 March 1947), Hermann Langbein, the future historian of the Auschwitz Camp, took the stand. He attempted to rationalize this propaganda fable, which previously had been attributed to SS sadism that had been exaggerated to the point of being preposterous:⁹⁹

“In the course of these poisonings and gassings, when Cyklon-B gas was no longer available in sufficient quantities, Höss gave the order that from then on gassings should be performed using less Cyklon-B gas, as a result of which some people, after the gassing, only lost consciousness, and were handed over alive to the crematorium. I also know that Höss, due to the lack of gas, ordered to set up pyres near the crematoria, and to burn the children alive there, i.e. without prior gassing. He ordered the formation of a special Kommando of prisoners who were to throw into the flames these children, and among them also their own children.”

One version of this fable, namely the one according to which the SS threw the children into the burning pit by taking them by the legs from a truck, was “scripted” by David Olère in a 1947 color painting, which he first sketched out as a black-and-white drawing (Olère, p. 40; see Doc. 3). These paintings bear the caption “SS throwing live children into a burning pit (Bunker 2/V).” The picture shows the rear of a truck at the edge of a burning “cremation pit”; the truck’s loadbed, full of children, is tilted towards the pit, and from it, an SS soldier, standing at the edge of the pit, grabs the children and throws them into the fire; while another SS man, also standing at the pit’s edge, makes the Hitler salute. In this context, it is important to keep in mind that the thermal decomposition of a human body begins at some 400-500°C, and the combustion temperature of the less-flammable gases is about 650-700°C, so this should be considered the minimum temperature of a pyre or “cremation pit.”

In reality, then, the two soldiers, due to the heat radiating from the blaze, would have been burned alive, while the truck’s fuel tank would have exploded within minutes. This applies, all-the-more-so, to the method of unloading the children by tipping the cargo bed, because in this case the truck would have had to move even-closer to the edge of the pit.

⁹⁸ *Ibid.*, p. 900.

⁹⁹ *Ibid.*, pp. 1206f.

Incredibly, this absurd tale was elevated to the status of a “historical” event by the Auschwitz Museum. In her essay “Children and Adolescents in Auschwitz,” Helena Kubica wrote (Kubica, p. 279):

“Many prisoners, especially members of the Sonderkommando who were assigned to burn corpses in the crematoria, witnessed how people – including children – were killed at the edges of the pits used for burning corpses near Birkenau crematoria. Many also witnessed terrifying scenes when children were flung alive into the burning pits. Feliks Rosenthal was one of the few men from the Sonderkommando who survived. He once saw a truck pull up outside Crematorium V. It was loaded with infants wrapped in paper swaddling. SS men shot at them while they were being tossed down from the truck. “Not all of them were killed. Many were only wounded. These children were burned, some of them still half-alive, on the burning pyres [...]”

Another “eyewitness,” Jan Szpalerski, stated the following (*ibid.*):

“I saw [...] how, in the region of the pits [where the corpses were burned – HK (Helena Kubica)] near Crematorium IV, three trucks drove up one after the other – dump trucks loaded with living children. These trucks backed to the edge of the pit and tipped their beds so that children in them fell right into the fire [...]”

The fact that the Auschwitz Museum endorses such nonsense shows how little interest they have in historical veracity.

After this necessary elaboration, I return to Chasan’s statements:

“Eventually the Germans figured out that cremating the corpses in pits, as they did in Birkenau, wasn’t an appropriate solution. What’s more, winter was coming fast, so they couldn’t carry on that way. That’s why they began to incinerate the people in crematoria. They assigned us to work in the crematorium. I went to Crematorium II [III] and stayed there until the end.” (p. 267)

Here the witness reverses the sequence of the orthodox narrative, according to which the “cremation pits” were introduced because the capacity of the crematoria was insufficient to cremate all the bodies of the gassing victims. For Chasan, however, the crematoria were used because the “cremation pits” were inefficient!

In his more-detailed descriptions, the witness mentioned only one “undressing room” and one door of the gas chamber, but sometimes he forgot and spoke of them in the plural: “The undressing rooms and the gas chambers were in the basement” (p. 267); “[...] and they were taken to the gas chamber. After the doors were closed [...],” (p. 268). However, regarding the single door, Chasan stated: “A heavy door made of iron.” (p. 271).

Here instead is how Franciszek Piper described the door (Piper 2000, p. 165):

“The door measured 192 cm. by 100 cm. and was made of two layers of boards with an insulating plate between them. The edges of the door and the door frame were lined with felt.”

At the request of the interviewer, Chasan gave an extensive description of Crematorium III:

“The gas chamber at Crematorium II [III] was underground. It had gray walls and a gray ceiling. The floor was concrete. The chamber was large enough for a transport of twenty-five hundred people if not more. The transports were always led into the gas chamber in one go. They pushed everyone in. They looked like shower rooms. They had a ventilation system that created a flow of air. There were showerheads in the ceiling, next to each other. The whole ceiling was full of showerheads. They were for ‘disinfection,’ the people were told. Everyone who entered the chamber really thought he was going to take a shower. But not a drop of water came out of those showerheads. The people were packed in until the gas chamber was full. The door was locked after everyone was inside.” (p. 270)

For Chasan, the density of people in the “gas chamber” was thus ($2,500 \div 210 \text{ m}^2 =$) about 12 per square meter.

The problem is that the alleged “undressing room,” a term actually referring to Morgue #2 of Crematoria II and III at Birkenau, measured $49.49 \text{ m} \times 7.93 \text{ m}$ (Pressac 1989, p. 286), so it had a surface area of 392.5 m^2 . This would have resulted in a density of six persons per square meter. However, according to the orthodox Holocaust narrative, there were also benches in the room for sitting down. This thesis, well-illustrated in a drawing by David Olère,¹⁰⁰ was also accepted by Chasan, who stated:

“The undressing room was underground; it had benches and hangers. Everyone who’d arrived was told they had to hang up the clothes and remember where they’d hung them.” (p. 267)

Therefore, the space available in the alleged “undressing room” was even less: how could six people standing together on less than one square meter get undressed?

This account also contradicts the one presented by Josef Sackar. With reference to the “undressing hall,” he stated:

“The room wasn’t large enough for a thousand people to undress all at once.” (p. 96)

The deportees entered it in groups (“only some of them each time,” p. 97), but he does not say how many people made up each group. The room measured “some 50 meters by 8 meters,”¹⁰¹ “There were benches on both sides of the

¹⁰⁰ Olère, p. 52, Drawing from 1946 titled “In the undressing room of Crematorium III.” Olère drew seven women and five children in it!

¹⁰¹ Greif 1995, p. 18; the English translation erroneously states here “At least fifty to eighty meters,” p. 99.

room and there were hooks on the walls where the people hung their things” (p. 99), and: “The benches ran the full length of the room, that is, everyone had room to sit down while they undressed” (*ibid.*).

So if there were a maximum of 100 meters of benches (2 rows of 50 meters along the two longest walls), assuming a space of 0.5 meters per person to sit, the benches would have contained 200 people, and the groups of deportees who entered the room from time to time must have been around that number. Sackar, however, also says that

“The whole business, leading two thousand people to the gas chamber,^[102] took about an hour, no more. That’s how long it took to put them in the gas chamber.” (p. 97)

Therefore, each group of 200 people had six minutes to enter the “undressing hall,” undress, and then pass into the alleged gas chambers, but when asked “How long did it take the people to undress?” the witness replied, “About half an hour, sometimes a whole hour, between fifteen hundred and two thousand people!” (p. 98).

Then Sackar contradicts the statement that everyone had sufficient room on the benches to undress by introducing an illogical variant:

“[Greif] Did the people undress sitting down?

Yes, sitting down and also standing up. If there was enough room, they undressed sitting down. If not, they undressed standing up.” (p. 100)

But the fact that there was “enough room” was only guaranteed by the division of the deportees into groups, which depended on the fact that there was not “enough room” for 1,000 people in that hall.

Returning to Chasan’s testimony, he makes another statement that is untenable even from the orthodox perspective: “The whole ceiling was full of showerheads.” In this regard, the orthodox thesis was devised by Jean-Claude Pressac. In the handover protocol for Crematorium III dated 24 June 1943,¹⁰³ with which that building was handed over from the Central Construction Office to the camp administration, Pressac found the “criminal trace” of “14 showers” attributed to Morgue #1. Pressac concluded (1989, p. 429):

“In fact only 14 were planned and we know that they were FITTED, because seven wooden bases to which similar shower heads were fitted are still visible in the ruins of the ceiling of L[eichen]-keller 1 of Krema II.”

Pressac opines that these were “dummy showers” distributed in two rows of seven on either side of the central ceiling beam. As I pointed out in another study, Pressac’s explanation is a banal paralogism, because he claims to prove the presence of fake showers in Morgue #1 of Crematorium III (Three) on the

¹⁰² In the German edition, we here find the plural “Gaskammern” (1995, p. 15). I remind the reader that for Sackar there were two gas chambers in Crematorium III.

¹⁰³ RGVA, 502-2-54, pp. 77f.

basis of wooden bases present only in Morgue #1 of Crematorium II (Two). The fact is, however, that the wooden bases are indeed present in Crematorium II, but not the alleged fake shower heads, while the fake showers are allegedly attested to for Crematorium III, but not the wooden bases.

Moreover, during an inspection in June 1990, I found eight wooden bases (including the empty recesses in the reinforced concrete that originally contained them) in Morgue #1 of Crematorium II, which I photographed repeatedly on my subsequent visits (see Rudolf/Mattogno, Photos 9f., p. 405). They are arranged in the ceiling in two parallel rows to the right and left of the central beam, at a distance of about 1.65 meters from the beam and about 1.90 meters from each other. Sizes vary slightly (10 cm × 11 cm; 9 cm × 12 cm), while their thickness is about 4 cm. The individual pairs of wooden bases (or hollow recesses in the concrete) are placed offset from the pillars, lengthwise along the Morgue. They simply served as bases to which the lamps of Morgue #1 were attached, as I document in another book (Mattogno 2019a, pp. 140f.). The reinforced-concrete roof of Morgue #1 was supported by a beam of 0.40 m × 0.40 m, supported by seven pillars of the same cross section. They divided the seven-meter-wide room into two parts, each 3.30 meters wide. At the center of each part was a wooden base, according to the following measurements (starting from the outer sides of the room): |wall – 1.65 m – wooden base – 1.65 m – beam (0.40m) – 1.65 m – wooden base – 1.65 m – wall| = 7 meters. Since there were lamps in that basement room, and because no other objects existed to attach them to, this confirms on the one hand that the wooden bases must have been used indeed to attach the lamps to the ceiling. On the other hand, they could not have any relation to fake shower heads, because only a demented person would have placed merely 14 fake shower heads on an area of 210 square meters to “fool” 2,000 victims, with each shower head covering an area of 3.30 m × 1.90 m (= 6.27 m²), after having granted to the alleged victims less than one square meter for six people to undress in the “undressing room”!

Regarding the system of introducing Zyklon B into the alleged gas chamber, Chasan also called the openings into which these introduction columns were mounted “windows” (p. 271):

“There were several openings. A latticework shaft came down from each opening. The mesh was made of perforated metal; it ran from the window in the ceiling to the floor. And the gas, in the form of little pellets, was thrown down the hollow shaft. The smell spread. That was the gas.

[Greif] *Did the shaft reach the floor?*

Almost. A small space was left so that you could clean there. We poured water on the floor and swept up what remained of the pellets. We always poured water there;”

I remind the reader that for Gabai the Zyklon-B “crystals” evaporated and disappeared.

Here is how Franciszek Piper describes the alleged Zyklon-B introduction columns (Piper 2000, p. 166):

“They were shaped like vertical rectangular pillars, 70 cm wide and about 3 m high, made of two layers of wire mesh with a sliding core section. The bottoms of the pillars were set into the floor and the tops poked out through the roof, resembling chimneys capped with lids having two handles”

Leaving aside the “window” (a theme developed with vibrant imagination by Jaacov Gabai), Chasan mentions a “latticework shaft [...] made of perforated metal,” whereas it must have been a square column of wire mesh. Since he calls the ventilation system’s air-intake cover “metal cover with openings,”¹⁰⁴ the “latticework shaft” suggests precisely a large, perforated metal tube, in accordance with the version I have described earlier.

The witness also knew nothing of the “sliding core section,” which is said to have served to recover the Zyklon-B gypsum pellets from above. According to Chasan, the pellets were swept up from underneath, because there was sufficient space between the lower edge of the column and the floor – which, by the way, meant that the Zyklon B fell directly onto the floor of the room. But this recovery could only have taken place after all the corpses around the “latticework shaft” had been cleared, which would have taken many hours. Since the removal of the corpses took at least 12 hours (see below), and the evaporation of all the hydrogen cyanide from the gypsum pellets took about two hours at 15°C, low relative humidity and fine distribution according to Richard Irmischer (Rudolf 2020, pp. 236-239).

Sackar had elaborated on this same fable, and unwisely added his own details:

“Inside the gas chamber there were also four pillars with cages around them, and into them they threw the gas pellets. [...]”

They were square pillars with mesh around them. Not concrete pillars but mesh ones. They had a lid on the top. The Germans opened the lid and tossed in the gas in the form of pellets, green pellets of gas.

[Greif] *Were the four pillars made of iron?*

Of iron, of metal, metal mesh. They weren’t concrete pillars. They were angular pillars made of mesh – not of concrete. They had holes in them.

[Greif] *How large was the opening through which they threw the gas into the chamber?*

At least thirty-five square centimeters.” (p. 110)

¹⁰⁴ See further below. In the German edition, in both cases the term “Durchlässe” is used; 1995, p. 237.

This description goes back to the version of wire-mesh columns. According to the Kula version, however, the columns had to be 70 cm × 70 cm, not 35 cm × 35 cm,¹⁰⁵ although Kula later reduced the size of these columns down to only 24 cm × 24 cm (see Rudolf 2020, pp. 148-158).

Chasan mentioned “ventilation” several times; here is his most-accurate description:

“The ventilation was installed in the walls. You wouldn’t notice it; all you could feel was the chill. You could hardly hear it. There was a metal cover with openings and cold air came in almost the entire length of the wall. The ventilation worked all the time; it was turned off only when the gas was thrown in. The Germans did a very effective job of camouflage. They considered it supremely important to maintain a mantle of secrecy until the last moment. Perfect deception.” (pp. 271f.)

I describe the ventilation system of Morgue #1 of Crematoria II and III in detail in another study.¹⁰⁶ Here it suffices to say that the ventilation system consisted of an air-intake and an air-extraction duct, connected to two blowers with a capacity of 4,800 m³/hr of air. In Morgue #1, the air-intake blower supplied fresh air through two ducts, which ran along the two corners where the longitudinal walls met the ceiling. They were closed by slanted planks, which, in cross section, formed the hypotenuse of a right triangle. This conduit ran the entire length of the room and was provided with 20 air-intake openings on each side, at a height of about 215 cm from the floor. From these openings, which were protected by a perforated sheet-metal cover to prevent insects sucked in by the blower from entering the room (a morgue, after all), the fresh air entered the room (see photos of these devices in Pressac 1989, pp. 233, 487). Chasan knew nothing of the air-extraction duct, without which the ventilation system could not have functioned. The air-extraction ducts were walled up behind the side walls of the room at the bottom, and were connected to the room by 40 openings, 20 on each side, arranged almost at floor level. Stale air was sucked out through these openings, which were protected by iron-bar grates (see Pressac’s drawing, *ibid.*, p. 234).

Chasan claims that the ventilation (in his perspective: only air-intake) was in operation while the alleged victims entered the room, according to him for the purpose of “deception,” and “[a]fter the door was closed, the ventilation was turned off.” (p. 270).

Shortly afterwards he explained:

“The Germans knew exactly how to design the gas chamber with maximum efficiency. Even if they’d left the people there for a whole hour without gas, eve-

¹⁰⁵ The German original here states “35 Zentimeter im Viereck” (Greif 1995, p. 33), meaning “35 cm squared,” hence 35 cm × 35 cm, not 35 cm², which would only amount to ca. 6 cm × 6 cm.

¹⁰⁶ Mattogno/Poggi, pp. 57-93 (Ventilation system of Crematorium II/III, blower capacity of Morgue #1, increase in blower power, motor power and blower capacity, Blower No. 450 planned for Crematoria IV and V).

ryone would have suffocated. It was enough to close the door. The room was hermetically sealed. The walls were made of concrete; there was no way for fresh air to come in, nothing. The ventilation system made it possible to enter the chamber without risk of choking.” (p. 271)

This raises the question why the SS, despite allegedly having a cheap, fast and efficient suffocation chamber that worked even without the use of any toxic substance, should have risked using Zyklon B to kill the victims, which might have been faster than letting them simply suffocate (but since the “bottleneck” of the alleged killing process was cremation, as van Pelt correctly observed, a prolonged execution time wouldn’t have been an issue), but the use of Zyklon B was also much-more-dangerous and added the complication of a prolonged and difficult ventilation of the alleged gas chamber, as even Chasan stated. He repeatedly described the alleged gassing and the subsequent opening of the door of the room. Zyklon B was introduced into the room from above through an unspecified number of “windows”:

“After a few seconds or a few minutes – our brains weren’t working very well because of what was happening there – everyone was dead. As soon as they’d they [sic] died, the door was opened and we had to run for our lives. Sometimes there were still residues of toxic gas there and we might have choked if we’d inhaled it.” (p. 271)

“The door was opened after the SS men checked to make sure that everyone was really dead. But you couldn’t go near then, because there was still active gas in the air. It endangered the lives of anyone who stood there. The door was opened, the SS man backed away, and then the ventilators were turned on and the door stayed open for half an hour. The gas wafted away and we could begin to work.” (p. 272)

“Half an hour after the gas chamber door was opened and the ventilation was turned on, we began to work. We opened the windows in the ceiling and began to remove the bodies.” (p. 273)

“[Greif] Did you ever think that you couldn’t carry on? Did you ever want to die?

Yes, it happened. A friend and I wanted to inhale gas the moment the door to death opened. [...] but in the end, we went out, lay down, and inhaled. That way, we were able to continue breathing.” (pp. 279f.)

To summarize, the procedure was as follows: the victims died within a few minutes of the introduction of Zyklon B; as soon as they were dead, an SS man opened the door, then the ventilation was turned on, and simultaneously or later the “windows” in the ceiling were opened. All these operations were carried out without gas masks, and for this very reason they were very dangerous and required particular caution.

In fact, opening the door under such conditions would have been suicide, because any air-intake without an air-extraction would have led to the toxic

hydrogen-cyanide vapors getting pushed through the door into the vestibule and the rest of the building, fatally affecting all bystanders.

In his description of the corpses, Chasan resorts to another testimonial folly:

"I saw the corpses, dead people standing like statues." (p. 272)

A clear echo of Filip Müller's fantasy,¹⁰⁷ which he in turn had taken from the "Gerstein Report."¹⁰⁸

To the interviewer's question, "How long did it take to remove twenty-five [hundred]¹⁰⁹ bodies from the gas chamber?," Chasan replied, "Twelve hours, maybe even longer" (p. 274). According to the German edition, removal was done by grabbing a corpse by the throat with a "walking cane" (1995, p. 241), as has been claimed by numerous other witnesses, but according to the English edition, the inmates used "a long pole, a pitchfork," to grab the bodies "by the loose skin and tug" (p. 273). Dragging a body with a pitchfork would have been possible only by ramming the fork deep into the corpse, then dragging it somehow, which would have been a preposterously difficult task. The translator probably got his wires crossed here.

From the alleged gas chamber, the corpses were dragged to the elevator, which had a capacity of "six to eight bodies" (p. 274). If one considers an average load of seven corpses, the elevator had to make 357 upward trips and as many downward trips in a time of about twelve hours, so the entire operation (loading seven corpses, upward trip, unloading the corpses, downward trip) had to take place within $([12 \text{ hr} \times 60 \text{ min/hr}] \div 357 \text{ trips} =)$ about two minutes!

Morgue #1 – the alleged gas chamber – was 30 meters long, so half of the alleged 2,500 victims – 1,250 – were located within 15 to 30 meters of the door, which was, moreover, only one meter wide (Piper 2000, p. 165), so that the corpse transporters had to pass through it one by one.

Under these circumstances, the time available for the entire sequence of operations – 2 minutes – is completely unrealistic.

Chasan said practically nothing about the crematoria; on the cremation process, he merely reinterpreted the clichés of orthodox Holocaust propaganda:

"We washed the bodies before cremating them. Cremation took place day and night. There, on the furnace floor, they developed a system: they put skinny bodies together with a fat body because fat speeded up the cremation process. It was harder with skinny bodies; the fire refused to burn. This is how they cremated bodies all the time – we removed the bodies from the gas chamber and they were cremated upstairs." (p. 274)

¹⁰⁷ The corpses stood on their feet "like columns of basalt." Müller 1979, p. 117.

¹⁰⁸ "Wie Basaltsäulen stehen die Toten aufrecht." Gerstein's Report as published by Rothfels (p. 191).

¹⁰⁹ 2,500 in the German original (Greif 1995, p. 241).

“Corpses were removed from the gas chamber around the clock. They were cremated upstairs and every two or three days we removed the bones from the furnaces. We dealt with this on days when no transports arrived.” (pp. 274f.)

The witness does not clarify where and how the washing of each corpse took place “before cremating them,” thus, most likely, in the furnace room; but a washing had already taken place before the removal of the corpses from the gas chamber:

“We poured water on the floor and swept up what remained of the pellets. We always poured water there; that made it easier to drag and pull the corpses along the floor and to clean up the feces and the filth left by the victims.” (p. 271)

The “system” of cremation reported by the witness (“they put skinny bodies together with a fat body”) is inefficient and also ridiculous, because, in the witness’s imagination, it assumes that the “fat” body would catch fire immediately, and its flames would burn the “skinny” body. In fact, the simultaneous introduction of two corpses into a muffle designed for only one would have altered and impaired the cremation process, causing the muffle to cool excessively in the initial phase when the bodies’ water evaporates, making in difficulty to cremate the desiccated bodies in the later, exothermic phase. It should be remembered that the less-flammable gases produced during the thermal decomposition of the body have an ignition temperature of 650-700°C, so that no cremation takes place at lower temperatures, but only carbonization (char-coaling).

Cremation was carried out “day and night,” but Chasan does not say how many corpses were cremated in the course of a day. We may assume that this number was at least as high as the gas chamber’s capacity, which was 2,500 people (whose corpses were removed in about 12 hours). However, the witness states that “over a two-week period” “ten or twenty thousand people” had arrived at Crematorium III (p. 275), which amounts to an average of 714 to 1,428 per day, and he adds that “[a]fter a month” the number of victims was 40,000 (*ibid.*), which means on average just over 1,300 per day. If, therefore, a normal transport contained 2,500 victims, during this month (Chasan does not indicate which one, but the period is the summer of 1944) 16 transports arrived at Crematorium III in 16 days, and none on the remaining 14 days. A situation entirely incommensurable with the orthodox version of claimed extermination during the summer of 1944 (Piper 1994, p. 174):

“Thus in the summer of 1944, the combined [daily] capacity of all the incineration installations reached the staggering number of 20,000 victims.”

According to the witness, the cremation remains, “bones” (actually only ashes and small bone fragments fell into the ash chamber during the cremation), were taken out of the furnace “every two or three days.” But the “Operating

instructions for the coke-fired Topf double-muffle incineration furnace” prescribed in this regard (Mattogno/Deana, Part 2, Doc. 227, p. 383):

“As soon as the corpse parts have dropped from the fireclay grate onto the inclined ash plate below, they must be moved forward towards the ash-removal door by means of the scraper. These parts may remain here for another 20 minutes for post-combustion. Then the ash is transferred into the ash container and set aside for cooling.”

Hence, there was no need to wait with the removal of bone fragments and ashes for an operational gap between transports, but it could be done at any given time. However, every day the furnaces had to be shut down in order to clear the hearth grates of coke cinders, but Chasan evidently knew nothing of that.

Chasan then unleashes his imagination by inventing an utterly outrageous historical anecdote:

“One day the Mufti came. He was right next to me. The Kapo said that it was the Mufti. This was in August 1944. He wore a strange hat. He came to watch the cremations. Maybe he thought about doing something similar in Palestine. The Germans explained to him how the murder mechanism at the crematoria worked.” (p. 277)

Here it is necessary to quote Greif’s incredible comment in an endnote:

“The ‘Mufti’ mentioned here is not the mufti of Jerusalem, Hajj Amin al-Husseini, but his nephew, Mussa Abdalla al-Husseini, who visited Auschwitz in 1944 accompanied by a German called Grobe. In 1951, the latter al-Husseini was responsible for the assassination of King Abdullah of Jordan. He was hanged in Amman. Author Jennie Lebel of Ramat Aviv gave me this information, for which I thank her.” (Note 18, p. 374)

In this fanciful endnote, the Dr. Grobe’s name is misspelled, which was certainly Dr. Fritz Grobba, the foremost German envoy to the Middle East. In order to cover the lie of his witness, Greif was therefore willing to invent the most-incredible stories. No document and no other testimony confirms this alleged visit. The only “confirmation” (which, however, would concern the Grand Mufti himself, not his nephew) is the story of a certain Ernst Verduin, evidently from an interview conducted in 2012. Hence, for all we know, Verduin might have been inspired by Chasan’s tall tale. It is such an absurd story that it deserves to be quoted as an example of mendacious impudence of self-proclaimed witnesses (Vermaat 2012):

“It was a very hot day in June or July 1944 when I was at work in Monowitz, also known as Auschwitz III. And then I suddenly noticed a group of people who looked like actors. They were wearing long robes and strange headgear. Occasionally, internees did perform a play in the camp. I wanted to find out myself and as I walked towards that group I was stopped by a high ranking SS-officer whom I didn’t know. He was from the main camp (Auschwitz I) or Birkenau (Auschwitz II). The officer asked me, ‘What do you want?’ ‘I just

wanted to know whether these people are actors or not. Is there going to be a stage performance tonight?' 'These people aren't actors,' the SS-officer told me. 'They are the Grand Mufti of Jerusalem and his retinue.' I then asked him, 'What is he doing here?' 'He is paying a visit to the camp,' the SS-officer said. 'He lives in Berlin where he enjoys Hitler's personal protection. He is now paying a visit to Monowitz to see how the Jews are working themselves to death in factories. He is also in Auschwitz to see the gas chambers. When we have won the war he will return to Palestine to build gas chambers and kill the Jews who are living over there.'"

All that was missing was that the "high ranking SS-officer" invited the Jewish prisoner Verduin to drink tea at the *Führerheim*!

Returning to Chasan, he narrated the story of the *Sonderkommando* uprising of 7 October 1944, and concluded:

"The uprising was poorly organized, nothing worked, everyone was murdered. We – the Sonderkommando men of Crematoria II [III] and IV [V]} – were the only survivors.

We continued to work and when it was almost all over, in November 1944, we blew up the crematorium at the Germans' command. [...]

We began with Crematorium II [III]. Afterwards we went to I and finally to III [IV] and IV [V]." (p. 281)

But Crematorium III [= IV] had burned down during the uprising. The witness made no mention of the alleged "end of gassing" order, and the interviewer did not ask him anything about this.

Chasan finally recounted the events that led to his survival: "They began to evacuate Birkenau in December 1944." The survivors of the *Sonderkommando* were housed in "an isolated barracks," and Chasan claims to have known for what purpose:

"They wanted to execute us in order to destroy all the evidence." (ibid.)

In that case, this "isolated barracks" would also have been guarded by armed SS men, but instead, fortunately, the unexpected happened:

"We saw how all the people were coming out of the barracks for the 'evacuation' and were marching away. We fled from the barracks and blended in with the crowd. We began to march with everyone else. We thought we'd survive that way." (ibid.)

The affair ends with the usual (alleged) stupidity of the SS:

"When we reached Mauthausen, two guards from Crematorium I [II] were searching for us and asking everywhere, 'Who worked in the Sonderkommando?' In the meantime, we'd lost weight because we'd been marching for several days and had hardly eaten anything. So they couldn't tell us from the others. What's more, we wore our caps in a way that no one could recognize us. They searched and searched and didn't find us. They chased us all the way the

Mauthausen[sic]! Imagine, to the last moment they searched for us so they could murder us.” (ibid.)

4. Leon Cohen

In addition to the statements made to Greif, as mentioned earlier, the witness followed up with a memoir that contains a rather crude fanciful anecdote: From Greece to Birkenau: The Crematoria Workers' Uprising. Although it was published only a few years later, it has several differences from the interview, which I highlight by citing the respective texts. It should be pointed out immediately that in the book Cohen incomprehensibly calls the SS guards of the camp "Shupos" (*SchuPo*, *Schutzpolizei*; patrolling police), while they were in fact part of the SS *Totenkopfbataillon*, organized into various guard units (*Wachkompanien*; Lanik, p. 296).

The witness believed that he had arrived at Auschwitz "in late November [1943]" (p. 292), where he was assigned Registration Number 182492 (p. 293), which, however, was assigned on 11 April 1944 (Czech 1990, p. 609). His transport was met by Dr. Mengele:

"He was a young man, in his thirties. Next to him stood a woman, evidently his main assistant, and two enormous German shepherd dogs." (p. 264)

In the book, Cohen could not resist the urge to develop this point in his story in a decidedly ridiculous way:¹¹⁰

"At his side, a very beautiful woman was leading two huge Alsatian dogs. This woman was reputed to be a nymphomaniac. She picked strong muscular men for one-night stands and when she had completely exhausted them, she killed them with her own hands and used their skin for lampshades or bookbindings. I sometimes wonder, is this madness, could it really have happened? To make it worse, at the Nuremberg trials, which was a complete farce, she only received a prison sentence and even managed a quick release as she was pregnant. Thanks to some legal quirk, she is now enjoying total freedom. Why was she not subjected to the very laws she and her friends had enforced in Auschwitz, where pregnant women were immediately dispatched to the crematorium? Or am I talking nonsense?"

He committed a huge blunder in this narrative, because the woman in question was none other than Ilse Koch, wife of SS *Standartenführer* Otto Karl Koch, who was commandant of Buchenwald Camp until September 1941, a camp in which Ilse served as supervisor. She is known in orthodox Holocaust literature as the "Witch of Buchenwald," especially for the fable of the tattooed human-skin lampshades, allegedly made of skin from prisoners who had been killed

¹¹⁰ Cohen, p. 18; subsequent page numbers below 200 in the text from there, unless stated otherwise.

for their skin.¹¹¹ Ilse Koch had nothing to do with Auschwitz and was never an “assistant” of Dr. Mengele. Moreover, Cohen misrepresented the true story of Ilse Koch, stating that “thanks to some legal quirk, she is now [= 1996] enjoying total freedom”: she was in fact arrested by the Americans in 1945, sentenced to a life-term imprisonment in 1947, amnestied by the Americans in 1947, re-arrested by the German authorities and in 1951 again sentenced to a life-long prison term; she died by suicide in prison in 1967 (Gutman *et al.*, Vol. II, pp. 775f.).

Cohen’s transport was subjected to a “selection” – he does not specify where, presumably at the “old ramp,” and “We were taken to Birkenau that very day” (p. 293). According to his book, however, he was taken directly to Auschwitz: “In this state of mind, we reached the gates of Auschwitz, which bore the gigantic inscription ‘*Arbeit macht frei*’” (p. 19), and only then was he sent to Birkenau. Here he was housed in a “quarantine block,” whose number he could not remember.

“We spent a month in the quarantine barracks. One day, a German visited the barracks with a Jewish doctor who was to ‘examine’ the prisoners.” (p. 293)

“After three weeks in quarantine, we were screened for trained workers for the different commando units.” (p. 29)

The account given to Greif continues as follows:

“A few days later a young German [...] came over. [...] The next day he approached me [...]. Then he told me that he needed two hundred strong to do loading work at the train station, I told him that the Greek Jews in the barracks, about two hundred men in all, could do the work.” (p. 293)

In his book, Cohen wrote:

“For three days, we anxiously waited. [...] The following day, at ten in the morning, our Kapo ordered me to recruit six men and to transport a whole load of old rubbish and useless objects to the crematorium and never to agree to work in the Sonder. [...] Fortunately, we hadn’t far to go and reached the courtyard of Crematorium 2 in half an hour.” (pp. 29f.)

This anecdote does not appear in the interview. In his book, the young German is a Kapo, who said:

“‘I am setting up a team,’ he said, ‘to lay a railway line which will extend for a few kilometres. I need strong, sturdy men who can work overtime. [...] I need about a hundred and fifty men.’ I immediately thought of all my Greek comrades in misery, of whom there were about a hundred and sixty in the block.” (pp. 33f.)

¹¹¹ Defense lawyer Rudolf Aschenauer wrote in this regard: “The propaganda claim about human skin has not been substantiated in any trial, not even in the U.S. and German trials against Ilse Koch. It is nothing more than outdated propaganda.” Aschenauer, p. 38.

Cohen states that “[it] was exactly a month” after the quarantine had begun, meaning on 12 May 1944, as pointed out earlier, 150 Greek inmates were chosen and assigned to the four crematoria (p. 294).

“The next morning [13 May 1944], we walked to the camp. The Germans didn’t take us to the cremation facilities but rather to the cremation pits. I saw several wagons next to the pits, and nearby was a building with a small gate. Later on, I found out that people were being gassed to death there. I waited outside for about half an hour and then we were ordered to open the doors. The bodies fell out in one great mass and we began to load them onto the wagons. They were small open wagons, the kind that you find in coal mines, much smaller than railroad cars. We took the corpses to the pits. A layer of women’s and children’s corpses was placed in the pits, and on top of them was a layer of wood. Then a layer of men’s corpses was put in, and so on, until the pit – which was at least three meters deep – was filled. Then the Germans poured gasoline into the pit. A bright flame rose from the mixture of bodies and wood.” (p. 295)

In this context, Cohen never mentions the term “bunker.” The description of the related “facility,” whose location relative to the camp he does not indicate, is extremely general: it had “a small gate” and “doors,” and that is all. He also speaks of “cremation pits,” but does not say how many there were, what size they were and where they were located. The only data he gives, the depth of “at least three meters deep,” is false, because, as I noted above, the groundwater table was on average about 1.2 meters below the ground surface, so the pit would have filled two meters deep with water. The system of operation of these “cremation pits,” on the other hand, is demented: at the bottom they arranged a “layer of women’s and children’s corpses” and “on top of them was a layer of wood,” as if these corpses burned better than wood!

The witness also saw “several wagons” (but it is not known how many) to transport the corpses. But according to the orthodox narrative, these, were only used during the first phase of activity of “*Bunker 2*,” meaning during 1942–1943, but not in the second phase of 1944. I have already pointed out that Franciszek Piper covers “*Bunker 2*” only superficially on just six lines, in which he says only that this facility was reactivated in May 1944, was operational until the fall, and was equipped with who-knows-how-many “cremation pits” and “undressing barracks.” Dov Paisikovic was the witness who provided the most-detailed description of this alleged extermination facility, accompanied by drawings.¹¹² He claims to have been taken to work at “*Bunker V*” on the 21st of May (eight days later than Cohen), but he did not see “wagons”

¹¹² See Mattogno 2016, pp. 109–113, and Doc. 15, p. 228 (Paisikovic’s drawing).

there at all, because he claimed that the system of transporting corpses was completely different:¹¹³

“We were severely beaten, and an SS man ordered us: ‘One man drags one corpse.’ Since we did not know how to carry out this order, we were beaten again, and then the SS man showed us that we had to grab the corpse with the curvature of a stick by the neck, and pull it over.”

There is no need to point out that in the air photos of Birkenau taken on 31 May 1944 (and all subsequent ones), no trace of any field railway nor of “wagons” appears in the area of the alleged “Bunker 2.”

In his book, Cohen returned to this theme, devoting a special chapter to “The Bunkers” (p. 46.):

“This ends my detailed account of the work in the Crematoria. In the bunkers, however, things operated differently. A bunker was a ditch five meters deep, but its width gradually narrowed from about six meters to one meter. It was filled to the top with alternating rows of fir or pine branches and of corpses. Once full, the ditch was soaked with petrol and set on fire. To accelerate the process of cremation, Sonderkommando men stood on either side of the ditch and tended the fire with long poles. It usually took two days and two nights to complete the work at each ditch. When the fire had died out from lack of burning material, the ditch had to be cleared of the remaining debris, such as half-burnt branches and accumulated fat. Only then would the cycle start again with the next group of prisoners, who soon arrived.”

Here again, this witness foolishly equates the “bunkers” with “cremation pits.” Its shape was rather odd: at an impossible depth of five meters (some four of which would have been filled with groundwater), its surface area was wedge-shaped for no perceivable reason. In the Greif Interview, the bottom of the pit was only three meters deep.

I have already commented earlier on the claimed use of gasoline for the “cremation pits.” With regard to the cremation process itself, the witness makes a new statement: “Sonderkommando men stood on either side of the ditch and tended the fire with long poles.” At a burning temperature of 650-700°C, this would have been impossible, because the men at the edge of the ditch would have been fatally burned. The entire procedure in one pit lasted “two days and two nights,” an unusually long time (for F. Müller, cremation lasted either one day or 5-6 hours; Mattogno 2021a, pp. 120, 126); however, no open-air cremation activity was possible at night, because as already mentioned, Garrison Order No. 55 of 15 December 1943 had ordered “immediate total blackout” in the Auschwitz area (Frei *et al.*, p. 380). That fat could have accumulated at the bottom of a cremation pit is even-more-ridiculous than the often-claimed recovery of fat during cremation.

¹¹³ I have quoted and critically examined Paisikovic’s various testimonies in Mattogno 2021a, pp. 135-160; quoted text from p. 136.

The witness then states that “our contingent force now reached 1125 men, a number unheard of since the beginnings of the *Sonderkommando*” (p. 47), but the maximum number attested to by documents, as mentioned earlier, is 903 men, including skilled workers.

Cohen regurgitates the worst black propaganda that would have put to shame even a hardened liar like Miklós Nyiszli, such as this one about SS *Hauptscharführer* Otto Moll:

“The commander of the new group of Shupos was a syphilitic Sergeant called Molle [sic]. This vile creature never dared set foot in the crematoria but he thoroughly enjoyed the incinerations in the bunkers. Apart from sexually abusing any girl who took his fancy, he also amused himself by ordering groups of five naked girls to line up in front of each other next to the blazing bunker. He then fired a single bullet because, he said, he was trying to find out if it was possible to kill five people with one shot. Needless to say, although these unfortunate creatures were only wounded, they fell into the flames and died a horrible death. When this was eventually reported to our Kapo he was absolutely incensed. To his credit, he made a point of immediately contacting the Auschwitz headquarters and that disgusting animal, that syphilitic monster was transferred to another camp. This was the last we ever heard of him. Maybe he ended up on the Eastern front.” (p. 47)

While this is merely a grotesque anecdote, the narrative that follows, which has historical pretensions, borders on dementia:

“The bunkers worked uninterrupted, especially when up to three or four convoys were arriving daily. The ‘showers’ and the crematoria could not cope. Here, there were no frills, none of this ‘undressing to have a bath’. These people who had been condemned to death for the sole crime of being born Jewish or of having a Jewish grandfather were first showered with blows and then kicked into cattle trucks. The trucks were permanently parked in the centre of the fields, about three hundred meters from the ditches. Up to a hundred people were crammed inside, and half an hour after the doors were shut, gas was forced in through a small opening which was later closed. Listening to those unfortunate people howling and knocking at the walls was unbearable. It all lasted ten to fifteen minutes and then suddenly it would become terribly quiet. A quarter of an hour later we opened the rear of the trucks and loaded the corpses onto special wagons which we pushed along temporary rails to the ditches. When we got there, we overturned the carts and tipped the corpses out into the ditches, then hurried back to repeat the task over and over again.” (pp. 47f.)

This basically means that imaginary “gas vans” were stationed and employed at the “bunkers”! This poor fool attributed to Birkenau what orthodox Holocaust historiography ascribes to Chełmno.

Not satisfied with this tomfoolery, the witness adds another idiocy, namely that “the bunkers and the crematorium had been operating for ten months” (p.

48), meaning from May 1944 to January 1945! Since the “bunkers” are “cremation pits” for this witness, it should be pointed out that their activity ceased at the end of August 1944 according to Danuta Czech, hence after just three and a half months of activity (Czech 1990, p. 700, entry for 30 August 1944):

“The pits in which the corpses of gassing victims were burned when the crematoriums could not keep up are now covered over in order to destroy the evidence.”

Cohen does not specify how long he worked at the “bunkers.” He only says that “later” he was assigned to Crematorium III, where he stayed for three days, then he was transferred to Crematorium II, where he stayed until January 1945 (p. 295). Having worked there for so long, he must have had a good knowledge of these mirror-image structures, but his description in the Greif Interview is extremely terse: “It was a very long building” (p. 295). In his book, however, he expands on the subject (p. 38):

“I should now explain to the reader how the crematoria and the bunkers worked. Corpses were normally burnt in the crematoria, but if too many prisoners arrived at the same time, it became impossible to pack them [all] in and the task had to be performed in the bunkers. I will later explain in detail how this was done. There were four very up-to-date crematoria. They were numbered 1 to 4 and stood in two parts of the buildings [camp]. Number 1 stood in front of number 2 and likewise number 3 faced number 4, 250 meters apart.”

It is unclear how Cohen arrived at this distance. It is a fact that the Birkenau Camp was about 1,660 meters wide, and the road distance between the most-distant crematoria (Nos. II and V) was less than 1 km. Another fanciful measurement is that of the crematoria chimneys, which according to him were 40 meters high (“The forty meter high chimneys...”; p. 99), but the chimneys of Crematoria II-III were only 15.46 meters high,¹¹⁴ and those of Crematoria IV and V were only a tiny bit higher: 16 meters.¹¹⁵

“The whole setting was very uniform except that crematoria 3 and 4 were in the centre of the camp, while the first two were on its very edge. Each crematorium had its own basement, ground floor and upper floor. The basement was reached through twelve steps, four meters wide. The steps led straight into a 250 square meter hall (approximately twenty by twelve meter).” (pp. 38f.)

Therefore, according to the witness, Crematoria IV and V also had “basement, ground floor and upper floor,” but every apt Auschwitz historian knows that they were simple ground-floor buildings with neither a basement nor any up-

¹¹⁴ Central Construction Office, “Übergabeverhandlung” of Crematorium II dated 13 March 1943. RGVA, 502-2-54, p. 78; “Übergabeverhandlung” of Crematorium III dated 23 June 1944, RGVA, 502-2-54, p. 86.

¹¹⁵ Central Construction Office, “Übergabeverhandlung” of Crematorium IV dated 19 March 1943. RGVA, 502-2-54, p. 26.

per floor. This means that Cohen never set foot in them, and probably never spoke to an inmate who worked there.

To this day, the ruins of Morgue #2 in Crematorium III have a staircase with eight steps, about 2 meters wide, not 12 steps, four meters wide. The room, as mentioned earlier, was rectangular, 49.49 meters long and 7.93 meters wide (= 392.5 m²), which is a far cry from the claimed room of “approximately twenty by twelve meter.”

If we follow the Greif Interview, however, the room in question was “more than fifty meters long and six meters wide” (p. 295), which is pretty close to the real size and corresponds to at least 300 m².

The witness confirmed in his book that

“wooden benches provided seating accom[m]odation along each wall and numbered clothes hooks thirty centimeters apart, had been fixed above these benches” (p. 39),

which, as I have already noted, reduced the space for undressing. In this regard Cohen stated during the Greif Interview:

“In the basement were the undressing hall and, behind it, the gas chamber, which looked like a shower room in every respect. To get to the undressing hall, you had to go down fifteen steps.” (p. 267)

And here is the related description in his book:

“When people reached the basement, they were told that the aim of the exercise was to give them a bath, to disinfect them and their clothes. They would go into the shower-room, in which the only thing visible was a fictitious nozzle affixed to the ceiling. Everyone had to strip naked. Women and children went in first (for purposes of so-called modesty) and the men followed. The door to another hall (the ‘transit’ room) of sixteen square meters in size was opened when everyone was ready. It led from the shower to the gas chamber.” (p. 39)

Hence, for Cohen, it was not the “gas chamber” that resembled a “shower-room,” but the “undressing hall”! In addition, the “fifteen steps” of the interview turned into 12 in his book (but there were actually only eight).

At its end, Morgue #2 actually narrowed into a corridor 1.97 meters wide and 5.30 meters long. At the end of this corridor was a double-leaf door measuring 2.10 m × 1.80 m, which gave access to the vestibule, where on one side the corpse chute with its staircase was located, and on the other side the freight elevator, next to which was the door to Morgue #1, the alleged “gas chamber.”¹¹⁶

Cohen completely ignored the vestibule. The related numerical data given by him are also contradictory:

“[Greif] How many people could the chamber hold?”

¹¹⁶ Blueprint of the Huta Company No. 109/15 dated 24 September 1943; Pressac 1989, p. 327; see Doc. 4.

Lots. Hundreds of people. After they undressed, they were taken straight to the gas chamber." (p. 295)

"[Greif] *How many people could be pushed into the gas chamber?*

At Crematorium I [II] – as many as two thousand." (p. 297)

In the Greif Interview the witness did not indicate the size of the "gas chamber," but in his book Cohen wrote:

"This hellish room was about thirty meters long, fifteen wide and three and a half meters high. It could accom[m]odate a maximum of 500 people but we still managed to squeeze in 750." (p. 40)

However, the actual dimensions of Morgue #1 were not 30 m × 15 m × 3.5 m, but 30 m × 7 m × 2.41 m (Pressac 1989, p. 286).

The witness describes the room thus:

"[Greif] *What did the gas chamber look like?*

Like a shower room. The showerheads looked real, the whole scene was very realistic. Everyone who went in was convinced that they were about to take a shower and that the whole thing was for disinfection." (p. 297)

These "showerheads," in order to look "very realistic," had to be connected to pipes, but no witness of the *Sonderkommando* states such a thing. For the same reason, there could not have been just fourteen of them, as Pressac asserted.

In the Greif Interview, the account of the gassing procedure is interspersed with digressions. From this it can be deduced that the gas resembled "blue-green pebbles"; it was poured from "windows in the ceiling" (the witness does not say how many there were) and equipped with "heavy concrete lids."

"Tubes led down from the openings into the gas chamber, and I took the opportunity to get a close look at the canisters of gas." (p. 298)

Cohen took the "concrete lids" from Tauber's testimony (see Chapter 6), although Tauber insisted that the introduction columns were similar to those described by Michał Kula, a version endorsed by Franciszek Piper, thus wire-mesh structures of a square cross-section, not "tubes."

If we follow Michał Kula's first version, these introduction columns measured 70 cm × 70 cm × 300 cm, traversed the alleged gas chamber's roof, and came out on the outside in a kind of small chimney (some [300 cm – 241 cm – 18 cm =] 41 cm high in order to cover the protruding part of the column); these chimneys probably would have been made of ordinary bricks (about 12 cm wide), so the external surface to be covered was a square (12 + 70 + 12 =) 94 cm on a side. Concrete has a density of 2.1 to 2.5 g/cm³. Assuming the average value of 2.3, a concrete lid with a minimum thickness of 5 cm would have weighed (94 cm × 94 cm × 5 cm × 2.3 g/cm³=) 101.6 kg. Definitely much-more than just "heavy." In fact, it would have been impossible to for a single person to handle.

The Zyklon B used at Auschwitz for disinfection purposes consisted of “small bluish cubes (Erco)”¹¹⁷ of calcium sulfate (gypsum).

In the above quotation, “the opportunity” refers to the gassing procedure, so it must be inferred that the SS threw not just the contents, but an entire Zyklon-B can into the “tubes,” which fell on the floor of the gas chamber and allowed Cohen to “get a close look” at it after the corpses were cleared.

In his book, Cohen presents a more-extensive and even-more-imaginative description:

“The room was insulated like a refrigerator and the outside walls were built of concrete. Hollow pillars, eight meters apart, were covered with metal sheeting pierced by fifteen millimeter holes through which the gas flowed in. After removal of a concrete lid, the frozen gas was pushed in from outside in solid crystals of one kilogram each. At least one hour elapsed from the time the incarceration had been completed until the gas solids were pushed in; at that temperature, the gas immediately vapourised into a poisonous cloud.” (p. 40)

The Zyklon-B introduction devices were therefore empty columns of sheet metal (or “tubes”) with an unspecified number of holes 15 mm large (probably in diameter).

On the other hand, he was very clear about the composition of Zyklon B: it was a “frozen gas” which was present “in solid crystals of one kilogram each” or as “gas solids” which, by virtue of a kind of sublimation, “immediately vaporized into a poisonous cloud,” which is further nonsense, because as I noted earlier, hydrogen cyanide absorbed on gypsum pellets did not vaporize “immediately,” nor did it form a “cloud.”

Cohen further explained in the Greif Interview that “In the winter, they put big iron stoves in the gas chamber so that the people wouldn’t freeze when they went in” (p. 297), but in contradiction to this, he wrote in his book:

“In winter, we first warmed the room with a coal fire to accelerate evaporation but in order to be sure that everyone was dead we still had to wait an hour before opening the door.” (pp. 40f.)

This was probably the faint echo of a story already told by Szlama Dragon in 1945:¹¹⁸

“If necessary, the gas chambers were heated with transportable coke burners.”

The first explanation is ludicrous (did the SS fear that the victims would die of cold instead of gassing?), and the second is far-fetched, as even an orthodox Holocaust scholar such as Achim Trunk recognizes (Trunk, Note 85, p. 46):

¹¹⁷ NMT Document NI-9912.

¹¹⁸ Statement by Sz. Dragon to the Soviet Commission of Inquiry on 26 February 1945. 7021-108-8, p. 24.

“The fact that the body heat of numerous people crammed into a room is sufficient to heat it up quickly can be understood from the following comparison: An adult human being generates a thermal energy of about 6 kilojoules per minute, and releases it into the environment. In order to heat 300 cubic meters of air – as much as the gas chambers of Crematoria II and III held – by 10°C, an energy of about 6600 kilojoules is needed (depending on the humidity, but at constant pressure).”

Here again, the theory of pervasive SS stupidity appears, in this case a double folly, because on the one hand they would have adopted a useless measure (heating the ‘gas chamber’), and on the other hand they would have carried out a useless gassing with Zyklon B (coke burners or braziers notoriously emit carbon monoxide which, in a hermetically sealed room, would have killed the victims rather quickly, as is attested by domestic accidents that still happen even today¹¹⁹).

Cohen continues his narrative in a manner no less surprising:

“Through a magnifying glass inserted in the insulated door which was 25 cm thick, we could verify that all movement had ceased. Strangely enough, the corpses nearest the perforations had turned deep purple, nearly black and the further they were from the pillars, the pinker the colour.” (p. 41)

The claimed thickness of the door – 25 cm (10 inches) – is decidedly disproportionate. As documented by Pressac, there were several Zyklon-B fumigation chambers at Auschwitz, which had wooden doors built to standard specifications. One of these fumigation chambers was located in Building BW 28, the Delousing and Effects Barracks known as “*Kanada I*.” A post-war photograph shows its door slightly opened, so that one can see its thickness: it was made of two sets of normal boards stacked on top of each other, so the thickness was about 6 cm (two inches; Pressac 1989, p. 48, Photo 25).

The claimed skin color of the gassing victims – “deep purple, nearly black” – is nonsense, and the idea that the SS let Cohen and his comrades (“we”) watch the gassing procedure through a peephole is just as preposterous.

Here are the subsequent events in the interview and in the book:

“The Germans waited fifteen minutes and then looked in to make sure that everyone had died. The moment they were sure that this had happened, they gave the order to start up the ventilation system in the gas chamber.” (p. 299)

“Once we were satisfied that no one was moving in the gas chamber, we turned on the air conditioning [sic; meaning ventilation] to evacuate the gas and let clean air in. This lasted two hours, during which we had nothing to do but to pick the pockets of the clothes left on the hooks.” (p. 41)

¹¹⁹ On the night of 4 January 2013, a young Ghanaian immigrant of 25 years died in Genoa in his room from the fumes of a makeshift brazier that he had made from an old frying pan. Newspaper *Repubblica*, on-line, archive, 4 January 2013.

In his book, the operations first carried out or ordered by the Germans are carried out by the detainees without any mention of the Germans. The “two hours” of ventilation also contradicts Chasan’s related statements that I reviewed earlier:

“First they opened the vents in the ceiling and then, ten minutes later, they opened the door. After half an hour, it was possible to start work. For half an hour you couldn’t go near the gas chamber.” (p. 195)

Cohen also mentions the elevator, but without saying where it was located, since, as I noted earlier, he neglected mention of the basement’s vestibule:

“An elevator took them [the corpses] to the ground floor, over the gas chambers.” (p. 273)

However, “over the gas chambers,” meaning above Morgue #1, there was no ground floor at all, because its roof was in the open in the crematorium courtyard. The use of the plural, in this nonsensical context, would only be justified by the alleged subdivision of Morgue #1 into two gas chambers, but Cohen states nothing in this regard.

He then explains:

“It was a very simple elevator: a slab of sorts, open on all sides, a metal surface on which they loaded the corpses. It was an electric elevator. The bodies were placed on the loading surface and then the elevator went up.” (p. 300)

This is a fairly correct description of the “platform elevator for min. 300-kg payload” that the Central Construction Office ordered from the camp’s metal workshop on 15 February 1943.¹²⁰ However, this device was installed in Crematorium II, not Crematorium III, in which the witness claimed to have worked “until the end” (p. 295), meaning for at least four months. In this crematorium was installed the “patented Demag Electric Lift for 750 kg capacity, single cable, to be raised to 1500 kg capacity by addition of second cable,” as offered by the Topf Company at a price of RM 968;¹²¹ it was duly delivered (Invoice “No. 323 of 23 March 43 for the Demag Electric Lift delivered in the amount of RM 908.-”)¹²² and installed by Topf’s mechanic Heinrich Messing between 20 May and 9 June 1943.¹²³

According to Cohen, the elevator had a load capacity of “Fifteen to twenty” corpses (p. 300), or about 900-1,200 kg, which is commensurate only with

¹²⁰ Zentralbauleitung Central Construction Office. Auftrag Nr. 61. K.G.L. Krematorium I, BW 30. Höss Trial, Vol. 11, pp. 82f.

¹²¹ Letter from the Central Construction Office to the company Topf & Söhne, Erfurt, with the subject “KGL = Krem. II und III BW 30 (elektr. Aufzüge)” dated 28 February 1943. APMO, BW 30/34, p. 69.

¹²² Letter from the Topf Company to the Central Construction Office dated 16 April 1943 with the subject “Regulierung Krematorium II u. III Auftrag Nr. 43/145/3.” RGVA, 502-1-327, p. 87

¹²³ Pressac 1989, p. 370. Messing’s timesheet for the weeks 17-23 and 24-30 May 1943. RGVA, 502-1-306, pp. 89a, 90a. The series of documents from the RGVA archive runs through 30 May 1943. Pressac relied only on the series kept at the Auschwitz Museum.

the Demag Electric Lift mentioned earlier (the platform elevator had a load capacity of only 300 kg = some five corpses). However, for Chasan it was 6-8 corpses, as pointed out earlier. Sackar, on the other hand, made a clear reference to the platform elevator ("It was a freight elevator, an open lift, made of metal."), but, as for Cohen, the capacity of the device was "fifteen to twenty bodies" (Greif 2005, p. 114).

Cohen then mentions the activity of the "*Dentisten*," who had to remove teeth and gold dentures from the mouths of corpses. When asked by the interviewer, he specified where this took place:

"On the ground floor, about three meters from the furnaces." (p. 300)

In his book, Cohen describes the furnace room of the crematorium as follows:

"The thirty-five meter long oven chamber was divided into two sections. The crematoria [=furnaces] were located in the first, larger section. The second smaller section was about ten meters long, and had been made into a luxurious chromed and tiled bathroom for the Sonderkommando's use. Two prisoner teams operated there, each doing a twelve hour shift, from six o'clock to six o'clock. Thus the burning continued uninterrupted for twenty-four hours. The ovens were grouped in units of three, approximately five meters apart." (p. 42)

In reality, the furnace room was 30 meters long, without any division. The five triple-muffle furnaces were each 3 meters wide, and stood 2.5 meters apart from each other and from the two back walls (the sequence was: $2.5 + 3 + 2.5 + 3 + 2.5 + 3 + 2.5 + 3 + 2.5 = 30$ meters).¹²⁴ For the witness, on the other hand, the alleged part of the furnace room that contained the five furnaces was only 20 meters long, and yet they were "approximately five meters apart," meaning that there was no space in the room for the furnaces themselves, as their distances covered its entire length (4 spaces of 5 meters between five furnaces: $4 \times 5 \text{ m} = 20 \text{ m}$). To also contain the furnaces (assuming the first and last touching the back walls), the room would have had to measure another ($3 \text{ m} \times 5 = 15$ meters, in total ($20 \text{ m} + 15 \text{ m} = 35$ meters).

Into each muffle (a term unknown to the witness) were introduced "[t]hree to five" corpses (p. 303), which burned in a "half-hour" (p. 300), "Because that's how long it took to cremate the corpses" (p. 300). "Every half-hour, new bodies were placed in the five furnaces. Each furnace had three doors and the bodies were loaded through them." (p. 303). Therefore, the cremation capacity in half an hour was "between fifty and seventy-five bodies" (p. 303), or 100-150 per hour, and 2,400-3,600 in 24 hours.

As I explained already when analyzing Gabai's testimony, we are once more in the midst of thermotechnical delirium with these claims.

In his book, Cohen adds further absurdities:

¹²⁴ Blueprint 933[-934](p) of 19 January 1942 of the new crematorium (the future Crematorium II); Pressac 1989, pp. 280f.

“Although male corpses out-numbered females by three to two, in a full crematorium [furnace] the surplus of women’s fat over men’s was always sufficient to keep the fire going. Electrical ventilators incorporated at the base of the ovens further aided combustion. In short, 3600 corpses were burnt in twenty-four hours, without a break.” (pp. 42f.)

Since the alleged gas chamber contained a maximum of 750 people, about (3,600/day ÷ 750 =) five gassings would have been necessary to allow for such a huge number of cremated corpses, but no other “survivor” ever ventured such a claim.

The tall tale of the auto-combustion of corpses, fueled solely by their body fat, was widespread among the “survivors” of the *Sonderkommando* already in the immediate postwar period, and I deal with it in detail in another study (Mattogno 2020, pp. 171-179). The tale was also picked up by Sackar, who stated:

“The fire in the furnace was so powerful that it incinerated the bodies in a moment and made room for more bodies.” (Greif 2005, p. 115)

“But upstairs the furnaces burned around the clock. From the moment the first transport from Hungary came, they didn’t have to restart the fire each time; the fires burned nonstop.” (*ibid.*, p. 116)

The first statement is to be understood not in the sense that the corpse caught fire immediately, but that it was immediately consumed, greatly reducing its volume, which allowed new bodies to be introduced into the muffle “constantly,” as is expressly stated in the German edition (Greif 1995, p. 40). The loading system was still by means of the “stretcher,” but only one corpse was laid on top of it (*ibid.*, p. 115), namely, “the bodies were loaded into them one after another. You couldn’t load them into the furnace on top of each other and all at once” (*ibid.*, p. 116). But this is in contradiction with the introduction of two immediately successive loads of four or five corpses (2 + 2 or 3 + 2) into the muffle as claimed in Cohen’s book (pp. 44f.).

Moreover, for almost two months (during the deportation of the Hungarian Jews), the furnaces operated “around the clock,” “nonstop.” Here as well, we are in the midst of thermotechnical delirium (see also Chapter 6).

Returning to Cohen’s narrative (who is explicitly mentioned by Sackar in connection with Crematorium III: “My friend, Leon Cohen,” p. 115), the fans were not at all “incorporated at the base of the ovens.” The five furnaces were equipped with one blower each, two of which were mounted at the right side of two furnaces, and the other three on the remaining furnaces’ left side, as I illustrate in a drawing (Mattogno/Deana, Part 2, Doc. 223, p. 378). These blowers blew combustion air into the muffles.

Cohen includes other nonsensical anecdotes in his account:

“Four of the commando prisoners pulled the corpses out of the hoist and threw them onto the smooth concrete floor. Other prisoners gripped their

necks with the crooks of ordinary walking-sticks, divided them into groups of five, (three men and two women) and slid them along the floor towards the ovens. Another technicality: as it is very difficult to push inert bodies on a dry surface, the floor was flooded to a depth of about 10 cm, and so we had to wear rubber boots.” (p. 42)

Once more we recognize the projection of the survivors’ stupidity onto the SS: only demented people would have dragged 3,600 corpses within 24 hours in such a manner to the individual furnaces, instead of using simple and practical flat carts. (I remind the reader that the furnaces room was 30 meters long, and I might add that the elevator was on the wall facing Morgue #1.)

Flooding the floor with 10 cm of water to make the corpses slide better is even more demented. After all, the furnace room wasn’t a water-treading basin that could have contained any noticeable amount of water without it flowing out the doors. The fable of the “walking-sticks” was widespread among former *Sonderkommando* members, and was also adapted to even-more-grotesque situations. Dov Paisikovic, for instance, claimed that this method was even used for dragging corpses hundreds of meters across the sandy ground in the area of “Bunker 5”! (Mattogno 2021a, p. 136)

Dental gold was smelted “into ingots that were two centimeters wide and five to six centimeters long” (p. 302). But in his book, this mutates “into small sheets five millimeters thick and five centimeters in diameter,” hence some type of medallion (p. 43).

Five corpses were introduced into each muffle, “three men and two women” (p. 303), individually according to the Greif Interview, but in two immediately consecutive stages according to his book: first “two men and one woman,” then “one man and one woman”(pp. 44f.). The technique was that of “stretcher.” When analyzing Gabai’s statements, I have already mentioned the impossibility of loading more than two bodies into a muffle (as a simple matter of the size of the introduction door, leaving aside the thermotechnical problems of the concurrent cremations of two corpses); in the reference text I have also illustrated the loading system with the “stretcher” (which was called *Trage*, *Einführtrage* or *Leichentrage* in German). This device was introduced by order of the Central Construction Office, as reflected in the file memo of 25 March 1943: “Crematorium II. [...] For the 5 pieces of triple-muffle furnaces, the coffin-introduction cart is replaced with light stretchers.”¹²⁵ David Olère illustrated this system with an error-filled drawing (see Chapter 6), which Greif reproduced in the German edition of his book (1995, p. 143). From this drawing, Cohen probably took up the nonsense of flames shooting out of the open muffle door, because he states in his book:

¹²⁵ APMO, BW 30/34, p. 8.

“He then opened the door and as the flames started escaping, with superhuman strength, a third prisoner pushed the corpses and stretcher towards the 800 degree blaze.” (pp. 44f.)

However, the flames and combusting gases inside the two lateral muffles were sucked into the central muffle due to the chimney’s draft, and from there they flowed downward into the smoke duct. Anyone opening the muffle doors would have caused large amounts of air to flow *into* the muffle, thus preventing any flames from being able to come out the door.

Moreover, in his description of how the corpses were loaded into the muffles using a stretcher, both in the interview (p. 303) and in his book (pp. 44f.), Cohen does not mention the essential device of the guide rollers, on which the stretcher rested, allowing it to roll into the muffle without scraping along the muffle grate.¹²⁶

Regarding the cremation residue, the witness uttered more nonsense in his book (numbers added by me):

“[1] However, some human remains such as knee-caps or spines do not easily turn to ashes and they must be crushed with appropriate tools, made either of iron or, as ours were, of wood.

[2] The residue of the cremation and of the crushed bones made a wonderful gift for the villagers who used them as fertilizer. However, sometimes the whole lot was dumped by the prisoners into the Vistula and this is how, as I shall relate later, our comrade Errera died while trying to escape.

[3] By the way, I remember someone stating that it would have been impossible for Hitler’s body to be totally incinerated on the ground floor of his bunker. I believe this to be correct because the ventilation was certainly inadequate, and large bones could not be totally incinerated. So where are those bones? And if they were crushed where are the tools and where is their user?” (p. 45)

Leaving aside the fable of ashes being used as fertilizer, repeated by him once more later in his book (“The peasants swore they were an excellent fertilizer,” p. 74) – but if that was so, then why were they wasted by throwing them into the Vistula? – it is clear that Cohen, despite his claims to the contrary, had no cremation experience at all, because the result of cremations at 800°C is invariably ashes, without any bones being left behind. Cohen probably converted into words a 1945 drawing by David Olère, in which inmates crush bone residues with coarse mallets (a log with a board nailed over it as a handle) in an enclosed room. If we follow the caption, this room was inside Crematorium V (Olère, p. 77), from which one may infer that the fragments being crushed in that drawing were residues of this facility’s 8-muffle furnace. But since those furnaces did not leave anything behind requiring crushing, such an activity

¹²⁶ Mattogno/Deana, Part 3, Photos, 84f., p. 68, and Photos 178-180, 185-187, pp. 116f., 120f.

would have made sense exclusively in connection with open-air cremations, which are unable to completely reduce corpses into ashes due to their lower and uneven temperatures.

The reference to Hitler's body confirms Cohen's striking thermo-technical ignorance, because the Führer's body is said to have been cremated neither in a crematorium nor on an open-air pyre, but only by dousing it with gasoline, allowing at best the charring of superficial tissue, meaning that the witness compares non-comparable things.

Cohen was not very clear about the date of the *Sonderkommando* uprising. In the interview, he gave the correct date of 7 October 1944 (p. 306), but in his book, he mentions three different dates:

"On 7 July 1944, Greek Jews, aided by Russian prisoners, staged a remarkable rebellion." (p. 9)

"Even so, the rebellion broke out a few months later, on 7 December 1944." (p. 51)

"One morning, on 7 September 1944, we did not feel like doing anything." (p. 82)

In this context, Cohen invents another grotesque fable:

"The ditches were filled in, trees were planted and the whole site was restored to its former condition. Finally, a new group of Hungarian Jewish prisoners were sent to help us in the Sonder[kommando]. These men were later taken to other camps, mainly Mauthausen, and were immediately burnt. This story caused us a great shock. It only came to our knowledge about a month later but was confirmed by a fifty year old Schupo [police man] who had accompanied the prisoners and then returned." (pp. 51f.)

In reality, only the six inmates I mentioned earlier were sent to Mauthausen (and this was after the uprising, on 5 January 1945, not before). In this context, it is also false that "trees were planted": neither the Soviet nor, later, the Polish commission of inquiry reported this alleged planting of trees in any of the areas of the alleged "cremation pits" ("Bunker 2" and the yard north of Crematorium V).

Cohen regurgitates the hackneyed narrative of the "carriers of secrets":

"Good food, plenty of sleep, good quarters, but no one was allowed to work there for more than three or four months. New recruits arrived and the old ones were dispatched to another camp, supposedly to work, but in fact to be immediately put to death." (p. 29)

But then he forgets this and tells another fable instead. The *Sonderkommando* had agreed on a rebellion for 19 August 1944 (p. 57), however:

"Suddenly, on August 12, we heard the sound of can[n]on. This caused a stir throughout the camp, and rumours spread that the Russians were only a few kilometers away, that the Germans had started evacuating Auschwitz. What a

stroke of luck! There was no need for a rebellion! We were all saved! Other camp inmates, it was rumoured, were weeping and embracing and hugging each other. All this strengthened our firmness of purpose and we all agreed that those Germans, those Nazis, those murderers of women and children would finally pay with their lives!" (p. 62)

This means that the *Sonderkommando* inmates had no fear of being killed by the SS as carriers of secrets, which supposedly was their motive to revolt!

Cohen very confusingly recounts the alleged extermination of the Gypsies at Auschwitz, without giving any chronological indication (except "one morning"). Apparently, first there was a selection and transport, as inferred from this sentence, "At about eleven, in this happy atmosphere of music, song and hope, the train started pulling out" (p. 72), then

"that very same evening the women and children were sent to the ovens. Crematorium 2, being the nearest, had been chosen. Old people, women and children were viciously beaten to make them hurry to the ovens, but they now recognized their fate and were furiously resisting. In the end we were sent to the courtyard to grab them by force. Undeterred, many continued to struggle and were shot in the neck. For three days and three nights, the carnage went on. [...] As for the others, the men who had left amid music and flowers, they were all slaughtered in Mauthausen." (pp. 72f., 74)

According to Czech's version of the events (1990, p. 677), which is also largely imaginary,¹²⁷ "1,408 male and female Gypsies," specifically "918 men [...] and 490 women," were transferred to Buchenwald (and not to Mauthausen) on 2 August 1944. In reality, these 1,408 Gypsies were all men, and the 918 sent to Buchenwald (it is not known where the remaining 490 were transferred) were duly registered there. The remaining 2,897 Gypsies, were allegedly gassed in "the gas chambers" (Czech does not specify which ones), and "[a]fter the gassing the corpses of the murdered are incinerated in the pit next to the crematorium, since the crematorium ovens are not operating at the time." Since only Crematorium V was equipped with cremation pits according to the orthodox Holocaust narrative, Czech necessarily refers to this building. The alleged gassing all took place "[a]fter the evening roll call," and there was no "struggle" or revolt of the Gypsies.

Hence, Cohen gets it all wrong in his fanciful account.

With reference to the *Sonderkommando* uprising, the witness invents a nonexistent document:

"No wonder the court sentence (it was read to us that evening), read as follows:

1: Considering that at the outbreak of the rebellion in Crematoria 3 and 4, the commando in Crematoria 1 and 2 were either at work or asleep (what a joke!

¹²⁷ See Mattogno 2022, entry for 2 August 1944, pp. 224-231.

this obviously referred to my friend and myself who emerged downstairs with tousled hair), it is clear that they were neither involved in the rebellion, nor even aware of it.

2: Therefore, the Court has unanimously ruled that the aforesaid prisoners are not guilty and that their lives should be spared. Their unit will now be split into two separate Commandos and they will carry on working as in the past.

This, however, is a provisional arrangement, as we expect in due course to supply the Commando with the normal workforce. [...] When he read out the verdict of the tribunal, we first thought he was having a good laugh at our expense.” (p. 91)

This fable serves to justify the miraculous survival of Cohen, who had already recounted this anecdote in a more-hasty form and without the shenanigans of the “verdict of the tribunal”: the Germans “told us that since we hadn’t taken part in the uprising we wouldn’t be punished. That’s how the men of Crematorium II [III], myself included, survived” (p. 307).

After the uprising, Cohen continues,

“our workforce was down to about a hundred men, half of whom were assigned to Crematorium 1 and the other half to no. 2. To maintain the output we had to burn twice as many corpses: this meant that we had to get rid of 75 people in half an hour.” (p. 93)

But from 10 October 1944 until the end of the month, the *Sonderkommando* had 198 members, distributed as follows (Mattogno 2016a, pp. 150, 186):

- Crematorium II (*Kommando* 57 B): 66 inmates (33 on the day shift and 33 on the night shift);
- Crematorium III (*Kommando* 58 B): 66 inmates (33 + 33);
- Crematorium V (*Kommando* 60 B): 66 inmates (33 + 33).

The cremation of 75 corpses in half an hour means 3,600 in 24 hours in 15 triple-muffle furnaces. Yet this is not “twice” the claimed “normal” capacity, but rather identical to what the witness considered normal: “In short, 3600 corpses were burned in twenty-four hours, without a break” (p. 43).

Cohen even manages to misrepresent Himmler’s phantom order to end all gassings (Czech dated it to 2 November 1944; Czech 1990, p. 743) as being the end of all cremations:

“In the middle of November, we were ordered to stop cremating. The ovens were immediately extinguished and we spent the next ten days scrupulously cleaning all the ovens, the gas chambers, the morgue and generally sprucing up the camp.” (p. 95)

He even adds a silly lie to this claim:

“Oddly enough, two days before stopping work, we threw a youngish group from Bergen-Belsen into the Crematorium” (p. 95),

who were all gassed, of course. But in November 1944, no transport from Bergen-Belsen arrived at Auschwitz.

And finally, here is another ridiculous fable set during the demolition of the crematoria:

"This was our technique: We had to bore a hole into the concrete with a steel gimlet. We worked in pairs; the stronger one used a five kilo hammer on the gimlet while the other rotated it and kept it vertical. The concrete was so tough that it was impossible even to crack it. We knew that the work would get easier once we got through this twenty-centimeter layer. The difficulty was to get to that point.

Eventually, during a fifteen minute break, one of the men laughed and said, 'If I pee on the gimlet and all around it, wouldn't that make it easier?' We laughed with him and decided to give it a try. He found an old tin, urinated in it, told his mate to pour the hot smelly liquid over and around the pillar. He hammered the top of the gimlet with all the strength he could muster. We watched and laughed and, what a miracle: the concrete started to crumble! More urine, the gimlet sank deeper and we roared with delight." (p. 98)

Another unique "miracle." In a rare moment of mental clarity, Cohen wrote:

"The Nazis would not be stupid enough to allow witnesses of their atrocities to survive, so it was certainly strange that they hadn't yet disposed of us." (p. 96)

In practice, he resorted to the trite loophole of the miracle. In January 1945, the inmates of the *Sonderkommando* were housed in Block 13 (of Camp Sector BIId), and it would have been very easy for the SS to pick them out and shoot them. Yet instead of this, they were left to their own devices, and could safely mingle with the mass of inmates ready for general evacuation (p. 101).

Importantly, Cohen assures with all seriousness in his "Introduction":

"Every single incident in this book is absolutely authentic." (p. 9)

It cannot be known whether this statement was the result of arrogant impudence, incurable stupidity or irrepressible mythomania.

5. Daniel Bennahmias

As mentioned earlier, this witness was sent to the crematorium after having spent some time in quarantine. Here is the related account by Rebecca Camhi Fromer:¹²⁸

“Danny did not know it yet, but these were Crematoria I and II. They passed through one of the electrically charged fences, went down a series of steps, and entered the basement. They were now in Crematorium I, and they entered a huge room identified as the Vestiaire, the changing or undressing room.”

In the “Vestiaire,” there was

“a vast array of hooks set against the walls, heaped with clothing, and a line of benches the length of the room, overflowing with apparel of every conceivable kind.”

The narrator explains immediately afterwards (p. 38):

“At that moment, Danny had no way of telling that 3,000 people – all of whom were Jews – had been asphyxiated.”

Thus, 3,000 people undressed in the “undressing room,” which is even-more-nonsensical than Chasan’s 2,500, as mentioned earlier.

Then, Bennahmias was led to the “gas chamber,” which was “crammed with cadavers from wall to wall, floor to ceiling” (p. 39), which is blatant nonsense, as it assumes that people had been lying in layers on the floor and had reached, layer by layer, up to the ceiling!

“Leaning against this door, which proved to be the entryway to the gas chamber, was an SS officer, who smoked a cigar and seemed very amused.” (p. 39)

This SS officer ordered the *Sonderkommando* inmates to extract the corpses. Therefore, the door to the “gas chamber” had just been opened, but nevertheless, this SS officer was quietly smoking at the door. But then, he would have also inhaled the hydrogen-cyanide vapors and would have been gassed himself.

The narrator incredibly dares to report, allegedly in Bennahmias’s own words, the crudest black-propaganda anecdotes invented by the Auschwitz resistance movement (pp. 40f.):

“With my own eyes, I saw a German officer shoot a baby of three or four months of age once in the eye and then once in the ear, but the baby still moved its hand, so he shot it again, and then dropped it on the cement. Another time, I witnessed two SS officers toss a dozen or so children in over the heads of the others already crammed into the gas chamber.”

¹²⁸ Camhi Fromer, p. 38; subsequent page numbers from there, unless stated otherwise.

There is no need to comment on these macabre fables.

"It takes about ten minutes to kill 2,000 to 3,000 people in the gas chamber, and the men must now direct their attention to extricating the corpses. This is quite difficult and takes about eight hours to complete. The Sonderkommando prisoners will have to hook the crook of their canes around the necks of the victims and pull very hard to untangle so sorry a human web. When this is accomplished, the body is left in the corridor; if a belt was tied around the wrist as part of the extrication process, it is removed at this juncture. Two men, each of whom has a sack, now work on the corpses. One shaves hair, and the other removes gold teeth. Since the corridor is short and ends probably no more than five feet from this point, it is not difficult to drag the body the rest of the way to the lift, from where it is taken to the first floor. Here we find, at one end, two 'dentists' smelting gold and, at the other end, a small room often used to kill small numbers of people, as well as a ladder, which leads to the second floor and the Sonderkommando cots. Between these two areas are the fifteen ovens of the crematorium." (pp. 44-46)

As noted earlier, killing all victims within 10 minutes would have required huge quantities of Zyklon B, far greater than those indicated by other witnesses (but Bennahmias never says how many cans were used).

In order not to contradict any of the dominating two versions on how the corpses were dragged, he alleged both methods: with the curved handle of a walking stick and with a strap.

Clearing 2,000-3,000 corpses took eight hours, but Chasan's 2,500 corpses were removed within twelve hours.

From the alleged gas chamber, the corpses were dragged (it is not known by how many inmates) "in the corridor," which did not exist at all; Morgue #1 in fact opened directly into a 4.06-meters-long vestibule. Next to the door, at the right-hand corner when coming out of Morgue #1, was the shaft that contained the elevator, 1.68 meters wide externally. Here, the width of the vestibule was 5.45 meters; further on, beyond the elevator shaft (2.95 meters long), the room widened and was (5.45 m + 1.68 m =) 7.13 meters wide. Opposite the elevator was the extension of the corpses slide used to move corpses down into the basement from outside. It was 0.8 meters wide, extended into the vestibule by 2 meters, and was 3.45 meters away from the elevator. The distance between the slide and the wall of Morgue #1 was about 1 meter. The door of Morgue #1, initially planned to be 1.90 m wide but later possibly reduced in width by some 20-30 cm, was slightly off-center, toward the elevator, in the room's 7-meters-wide head wall (the vestibule was slightly wider). Its center was thus about 1.4 meters from the elevator shaft (see Doc. 4). There is nothing criminal about this design; indeed, it is in contrasts to the orthodox Holocaust version.

In the case under discussion, there were two men at work in the vestibule: "One shaves hair, and the other removes gold teeth." Although they probably

only shore bodies with long hair and checked only the teeth of adults, the total number to be processed out of the claimed 2,000 to 3,000 victims still would have been very high. In the orthodox perspective, the claimed gassing victims were about 960,000 Jews and 21,000 Gypsies, a total of 981,000 people, including 216,300 Jewish and 11,000 Gypsy children, a total of 227,300. Therefore, the percentage of children would have been $(227,300 \div 981,000 =) 23\%$. Applying this percentage to the figures adduced by Bennahmias results in $(2,000 \text{ to } 3,000 \times [1 - 0.23] =) 1,540 \text{ to } 2,310$ adults, whose teeth had to be checked for golden crowns, and those had to be removed, and roughly half of the total had to be shorn, hence some 1,000 to 1,500 victims. Therefore, if “extricating the corpses” took “about eight hours,” the work of the two inmates would have lasted, on average, also eight hours without a moment’s pause. This results in an average processing time of $[(8 \text{ hr} \times 3,600 \text{ sec/hr}) \div 1,540 \text{ to } 2,310 \text{ adults} =] 12 \text{ to } 19$ seconds for each adult corpse by the “dentist.” Obviously, to avoid clogging the vestibule, the corpses already processed would have had to be cleared with the elevator at the same rate. The feat is clearly implausible.

When describing the ground floor of Crematorium II, Bennahmias commits two major blunders:

“Here we find, at one end, two ‘dentists’ smelting gold and, at the other end, a small room often used to kill small numbers of people, as well as a ladder, which leads to the second floor and the Sonderkommando cots.”

According to the orthodox version, the gold-smelting room (referred to in the plans as the dissecting room) was located only in Crematorium III (Bennahmias refers to Crematorium II) and the washroom next to the dissecting room was presumably used as an execution room. So these two rooms were located right next to each other, not one on one side and the other on the opposite side of the building (Piper 2000, p. 150; Müller 1979, p. 176). Finally, not a ladder, but a proper staircase led up to the attic where the stokers’ cots were located.

The narrative continues as follows (p. 46):

“Once the gas chamber has been cleared, it must be hosed free of all traces of blood and excrement – but mainly blood – and then it must be whitewashed with a quick-drying paint. This step is crucial, and it is done each time the gas chamber is emptied, for the dying have scratched and gouged the walls in their death throes. The walls are embedded with blood and bits of flesh, and none on the next transport must suspect that he is walking into anything other than a shower. This takes two to three hours.”

Washing the corpses after the alleged gassing is a recurring theme in witness accounts (it was minutely described by Miklós Nyiszli; Mattogno 2020b, p. 41), but that the walls were “whitewashed with a quick-drying paint” after each gassing is asserted only by Bennahmias. It is refuted by the fact that no

trace of any paint can be found on the extant interior wall sections of Morgue #1 of Crematorium II. Furthermore, the reason given for this repeated painting – “the walls are embedded with blood and bits of flesh” – is utterly implausible, because the claimed gassing with hydrogen cyanide within ten minutes could not have resulted in any blood being splattered onto the chamber walls, let alone pieces of flesh being embedded in them, not the least because a severe cyanide poisoning quickly leads to “unconsciousness, dyspnea, tendency to convulsions, respiratory arrest” (Berufsgenossenschaft..., p. 30). Flury and Zernik write about this (Flury/Zernik, p. 404):

“High doses – about 0.3 mg/L, corresponding to about 270 parts in a million – lead quickly to death: with a violent feeling of constriction, often associated with cries, so-called ‘hydrocephalic scream’ (Lewin), there is a sudden collapse, followed by convulsions, after a few minutes breathing stops, and after 6-8 minutes death occurs.”

Moreover, in the case under discussion, very high doses must have been applied in order to result in the quick death of all victims, as noted earlier.

The number of Hungarian Jews deported to Auschwitz, “perhaps some 600,000 in all by Danny’s estimate” (p. 47), is vastly exaggerated compared to the official figure of about 438,000 (Piper 1993, p. 199).

Bennahmias then imaginatively embroiders the story of the periodic liquidation of the *Sonderkommando* inmates (pp. 47f.):

“The Sonderkommando prisoners see themselves as ‘living corpses’; that is to say, they are alive, but they are consigned to death with no possibility of reprieve. Life expectancy may vary from two to three months to perhaps as long as six months, but after that, the men are eliminated. At ‘maturation time,’ therefore, the Germans shipped approximately one-fifth of the Sonderkommando work force to another camp – let us say to Majdanek, for example – to be exterminated. In this manner, disruptions at the crematoria were kept to a minimum.”

If the total liquidation of a *Sonderkommando* makes sense within the imaginary logic of being “carriers of secrets,” what sense does the liquidation of a fifth of them make? All-the-more-so since the liquidated inmates were promptly replaced by as many inmates, who themselves became “carriers of secrets.” It is clear that the witness invented this story to mitigate the “miracle” of his survival, because allegedly only 20 percent of the *Sonderkommando* were exterminated from time to time, and he, fortunately, always happened to be among the 80 percent of survivors.

Bennahmias’ fervent imagination unravels even more in the following personal interpretation of an architectural fable related to Crematorium III (p. 51):

“By August [1944], Europe was virtually drained of its Jewish population, and the transports arrived in erratic spurts, so that sometimes 200, and not 2,000

persons, spilled out onto the selection platform. These few Jews would not be gassed in a chamber that 'accommodated' ten times as many people; at least, not for long. It was too uneconomical, too wasteful of the Zyklon B. Crematoria I, III, and IV underwent no change and continued to operate as before, but Crematorium II [= III] was divided in two on a one-third, two-thirds basis. A well-insulated door and wall were built at the farther end of the gas chamber, and Danny and the others in the Sonderkommando were reassigned."

Notwithstanding the fact that there is no documentary evidence of any subdivision of Morgue #1 into two rooms, as indicated earlier, this account is at odds with the orthodox Holocaust narrative, and is also another excellent example of testimonial stupidity projected onto the SS. If the problem was to process smaller transports of about 200 deportees, so as to economize Zyklon B, and if the normal capacity of the "gas chamber" was 2,000 persons (9.5 persons per m²; but Bennahmias also speaks of 3,000), then the logical subdivision of this room would have been $\frac{1}{10} : \frac{9}{10}$, not $\frac{1}{3} : \frac{2}{3}$. This would in fact have produced a room of 10 m × 7 m (= 70 m²) and 20 m × 7 m (= 140 m²), the smaller of which would have had space for 665 persons. Franciszek Piper states that Crematoria IV and V were equipped with three "gas chambers" totaling a floor area of 236.78 m², with the following individual sizes (Piper 2000, p. 168):

- 11.69 m × 8.40 m = 98.19 m² (capacity: 930 persons)
- 12.35 m × 7.72 m = 95.34 m² (capacity: 900 persons)
- 11.69 m × 3.70 m = 43.25 m² (capacity: 410 persons).

If we follow Sackar, the smaller room was meant to handle transports of 200-500 people.

If we stick to the orthodox narrative that these rooms were indeed planned and built as homicidal gas chambers, then we must assume that the SS at Auschwitz, if they weren't lunatic, had divided the total floor area of 236.78 m² into three "gas chambers" precisely in order to economize Zyklon B when "processing" smaller transports. But if that is so, then what need was there to divide the "gas chamber" of Crematoria II and III into two to achieve the same purpose?

On the other hand, as noted earlier, the SS is said to have wasted huge quantities of Zyklon B in order to achieve the rapid death of the victims within a few minutes, although it would have been totally unnecessary within the framework of the alleged extermination operations, where corpse cremation was the bottleneck that would have been in need of acceleration, not the killing.

To close this issue, Bennahmias also gets the chronology of the alleged event wrong. Franciszek Piper attributes the alleged subdivision of Morgue #1 of Crematoria II and III to the fall of 1943. Bennahmias, however, dates it instead to August 1944, when "the transports arrived in erratic spurts." He evi-

dently ignored the alleged extermination of the Jews of the Łódź Ghetto, 55,000 to 65,000 of whom were deported to Auschwitz mostly in August 1944 (eight transports in August, three in September),¹²⁹ and most of whom are said to have been gassed. Piper wrote later that 60,000 to 70,000 Jews from the aforementioned ghetto arrived at Auschwitz in August and September 1944, and only after that did the intensity of transports decrease (Piper 2000, p. 186).

Bennahmias states that, after the *Sonderkommando* revolt,

“the abhorred crematoria of Auschwitz never will be used again, although both the gassings and the burning at the pits continue – and by the end of October, some 33,000 Jews or more will have been killed.” (p. 80)

Rebecca Camhi Fromer comments in a footnote: “See Gilbert, *Auschwitz and the Allies*, 326.” On this page, Martin Gilbert writes, without any reference to the source (Gilbert, p. 326):

“The gassing at Auschwitz continued, particularly of Jews from Theresienstadt. So intensive was the killing that by the end of October more than 33,000 Jews had been murdered in thirty-one days.”

However, in October 1944, only 15,903 Jews were deported to Auschwitz (from Theresienstadt; Piper 1993, p. 192), so the figure of 33,000 is unjustified. Since Gilbert wrote his words long before Bennahmias’ interview, it is clear that the latter (or Camhi Fromer) drew the figure in question from the English historian’s book, as is also evident from the very-similar choice of words used.

Moreover, it is incorrect that the crematoria were no longer used, because Crematoria II, III and V continued to operate throughout the month of October, albeit with a reduced staff (66 inmates per crematorium, 33 for each shift, as noted earlier). Furthermore, if we follow Danuta Czech, “the burning at the pits” did not continue at all but had ceased already on 30 August (“The pits in which the corpses of gassing victims were burned when the crematoriums could not keep up are now covered over in order to destroy the evidence”; Czech 1990, p. 700).

In order to explain his miraculous repeated survival, Bennahmias invented the following story (p. 83):

“On the 16th and 17th of January, the men in the Sonderkommando were in Block 13, the isolated compound in Birkenau. They were dosed off from the general camp, locked behind a wooden gate, and subjected to barracks detail. Nevertheless, one of the Sonderkommando prisoners, who had a friend in the Politische Abteilung, received a message that the Germans planned to kill them, that fifteen men had been selected to learn and do the job, and that the Politische Abteilung kept a record of the fifteen who were going to do this.”

¹²⁹ Piper 1993, p. 186; Czech 1990, pp. 688-712.

“In the morning of the same day [18 January 1945], the entire camp had an Appell, as usual. The men in Block 13 were out of doors for this purpose; they looked out on a team of Germans reviewing the Appell, and when it was over, they took note of an SS officer who called off fifteen numbers – but nobody responded, and nobody showed up. Within seconds – for there was scarcely time to react to the significance of the missing fifteen – a German arrived on motorcycle with an urgent dispatch for a high-ranking officer, and something exceptional happened. Pandemonium broke loose. ‘Everybody, take your things! We are going to leave! Alle Antreten!’ Excitement filled the air. Needlessly, Danny explained: ‘This was a big day for us.’” (p. 84)

Of course, the *Sonderkommando* inmates mingled with the other inmates, and were thus saved. The transport of evacuated inmates reached Mauthausen, but no frantic search for *Sonderkommando* members by the SS occurred there, as other witnesses have claimed. Instead, this frantic search took place at the Ebensee Camp:

“One night the Germans came to the barracks while Danny and one of the French Jews, a doctor attached to the Sonderkommando, were lying on the same cot. It was midnight or so. ‘Who here was a Sonderkommando in Auschwitz-Birkenau,’ they asked through an interpreter, and the French Jew began to tremble violently. Danny steadied him; he gripped his leg and held on to it as firmly as he could, for to be detected by this means spelled certain death. In brief, this happened not once, but rather many times, and inasmuch as the Germans were determined to ferret out anyone who had been in the Sonderkommando, the sense of unease increased unabated by thoughts of liberation.

Not long thereafter, it was rumored that Hauptscharführer Moll had received the numbers of the Sonderkommando prisoners from the Politische Abteilung, and that he was expressly in charge of eliminating all survivors. They were certainly sought after, and this seemed plausible enough, but whether or not it was true, Danny cannot say. At some point, Moll was captured.” (pp. 94f.)

In this narrative, the only thing that makes sense is that the SS, if they had really wanted to track down the *Sonderkommando* inmates (after foolishly letting them escape at Auschwitz), would have precisely used “the [registration] numbers of the Sonderkommando prisoners,” and none of them would have escaped capture. Perhaps to mitigate the “miracle” of survival, Bennahmias does not mention his registration number at Mauthausen, and does not name any of the other *Sonderkommando* members who were certainly registered together with him.

Regarding the earlier “selections” of the *Sonderkommando* inmates, Bennahmias goes back to the version of the fable also espoused by his colleague Cohen (“These men were later taken to other camps, mainly Mauthausen, and were immediately burnt”), because Bennahmias claims to have learned “that 180 men who were formerly in the *Sonderkommando* from Auschwitz had

been gassed at Mauthausen” (p. 89). He adds another fable, asserting that “those who survived the doctor’s selection were slated for a shower,” meaning that the doctor selected inmates for them to be killed, but as I have already demonstrated, no such selection occurred at Mauthausen.

I may anticipate that Abraham Dragon stated that he was sent “to the infirmary” at Mauthausen, where he stayed for “about three months” (Greif 2005, p. 175).

Bennahmias’s account has a startling gap: he completely omits any information about cremation. Apart from the sentence I quoted earlier – “Between these two areas are the fifteen ovens of the crematorium” (but Crematorium III had five triple-muffle furnaces, which is not the same thing as 15 furnaces) – he says nothing: neither how many furnaces existed in Crematoria IV and V; nor how many corpses were loaded into a muffle; nor how long the cremation process lasted; nor what the capacity of the crematoria was; nor anything about “cremation pits” (their number, size, location, capacity, etc.), and, incredibly, Rebecca Camhi Fromer did not care at all to ask Bennahmias about these essential details.

6. Shlomo Venezia

In this chapter, I summarize the essentials of what I wrote in a study on this witness whose title translates to *The Truth about the Gas Chambers? Anatomy of Shlomo Venezia's "Unique Testimony"* (Mattogno 2017), but I also add additional considerations.

As I pointed out in the Introduction, Shlomo Venezia (1923-2012) was the last self-proclaimed *Sonderkommando* member of the Birkenau crematoria to have “testified.” I had already dealt with his first “testimony” in 2002 in an Italian article whose title translates to “Another Witness of the Last Hour: Shlomo Venezia” (Mattogno 2002, pp. 150-160). The sources available at the time were meager. Venezia had gained some notoriety in 1995, thanks to an interview he gave Fabio Iacomini, whose title translates to “The Testimony of Solomon Venezia, survivor of the *Sonderkommando*” (Venezia/Iacomini). Six years later, his “Testimony given at St. Melanie on 18 January 2001 on the occasion of the first Day of Remembrance” appeared (Venezia 2001). In January 2002, Venezia granted an interview to Stefano Lorenzetto (Venezia/Lorenzetto 2002), which was republished in October 2002 with some slight modifications in the Italian weekly journal *Gente* under a title that translates to “I, a Jew, cremated Jews” (Venezia/Lorenzetto 2002a).

In the aforementioned study, I noted (Mattogno 2002, p. 150):

“Just like Elisa Springer, Shlomo Venezia, a self-proclaimed member of the so-called ‘Sonderkommando’ of the Birkenau crematoria, has been silent for nearly fifty years, but unlike Springer, he has not (yet) written his ‘memoir’.”

As expected, Venezia filled this lacuna with his book *Sonderkommando: Dans l'enfer des chambres à gaz* (Venezia 2007), which was soon published in Italian (2007a), German (2008), English (2009) and Polish (2009a), receiving the official endorsement of the Auschwitz Museum with a review dated 30 June 2009.¹³⁰ In 2010, a hitherto-unpublished statement by him was reproduced in a collection of testimonies (Segre/Pavoncello).

Regarding the writing of the book, the following is stated in the “Foreword to the Italian edition” (Venezia 2007a, p. 15):

“This volume was compiled from a lengthy interview by Béatrice Prasquier with Shlomo Venezia, conducted in Rome between 13 April and 21 May 2006, and first published in France in 2007 (editions Albin Michel). In the Italian edition, Shlomo Venezia's testimony has taken the form of a continuous discourse, uninterrupted by the questions that elicited the testimony. The translation from the French (by Maddalena Carli), revised by the author, was based

¹³⁰ <http://auschwitz.org/muzeum/aktualnosci/Sonderkommando-w-piekle-komor-gazowych-905.html> (last accessed on 7 June 2022).

on constant comparison with the recordings of the original interview; the explanatory notes accompanying the text were written by the editors and Sara Berger.”

The French edition’s “Foreword,” compiled by Béatrice Prasquier, provides additional information (Venezia 2007, p. 17):

“This testimony was compiled from a series of interviews I had with Shlomo Venezia in Rome, aided by Historian Marcello Pezzetti, between 13 April and 21 May 2006. The interviews, conducted in Italian, were translated and transcribed as closely as possible to the original version, and edited by Shlomo Venezia himself in order to preserve the authenticity of his account.”

From this we first infer that Marcello Pezzetti¹³¹ “helped” Venezia during the interviews: in what way? By suggesting the expected answers? Secondly, that the interviews were conducted in Italian, but instead of using the original text for the Italian edition, the editors, starting with Pezzetti himself, had the French translation of the original Italian text translated back into Italian, albeit with “constant comparison with the original interview recordings”! These convoluted procedures do not augur well for the “authenticity” of the story.

The importance attached to this narrative is much-more-g geared toward media sensationalism than historiographic in nature: the extraordinary success of Venezia as a witness (his book has been translated into 23 languages, including Arabic, Farsi (Persian) and Marathi (a language spoken in India)!) is above all one of those enterprises that fall under what Norman Finkelstein has called the “Holocaust Industry.” The project was sponsored by Simone Veil, in her capacity as president of the *Foundation for Commemorating the Shoah* (*Fondation pour la Mémoire de la Shoah*), which supports the “Mémorial de la Shoah” in Paris and Drancy. She in fact drafted the “Preface” to the French edition of Venezia’s book (Venezia 2007, “Préface”), which is presented as

¹³¹ WIKIPEDIA (https://it.wikipedia.org/wiki/Marcello_Pezzetti; last accessed on 7 June 2022) says the following about this person: “Marcello Pezzetti (Lodi, 25 July 1953) is an Italian historian and one of Italy’s leading scholars of the Shoah. A member of the historical commission of the Fondation pour la Mémoire de la Shoah in Paris and of the board of the Centrum Edukacji of the Auschwitz-Birkenau State Museum, he is the Italian delegate of the Task Force for International Cooperation on Holocaust Remembrance and Research (Ihra), a lecturer in ‘History of the Shoah’ of the international master’s-degree program in ‘Didactics of the Shoah’ at the University of Rome III, and a lecturer within the university orientation courses at the Scuola Normale Superiore of Pisa.”

I confess that I did not realize there was such a luminary in my very own Italy, who also passes for a great specialist on Auschwitz. The Italian newspaper *Il Giornale* published an article about Pezzetti by journalist Stefano Lorenzetto titled “Italian Lads. The Man Living in the Camps” (15 April 2001, p. 16). The subtitle, taken from one of Pezzetti’s responses, reads, “I have been to Auschwitz more than a hundred times: by now I consider myself sick.” Since his contribution to the historiography of Auschwitz (a field about which he has written practically nothing) can be considered 0.01 percent, if we are generous, I wondered whether Pezzetti might have gone to Auschwitz 100 times in search of delicious Polish mushrooms or asparagus in the Birkenau Woods.

I will deal with this braggart later.

having been written by him in collaboration with Béatrice Prasquier, without any mention of Marcello Pezzetti.

Simone Veil, with the authority of the office she holds and with the halo of a former Auschwitz deportee, weaves a glowing eulogy of her witness:

"I read many accounts by former deportees that take me back to the life of the camp each time. But Shlomo Venezia's is particularly moving because it is the only complete testimony we have from a survivor of the Sonderkommandos."

This only shows Simone Veil's shocking historiographical ignorance.

Like many of the other inmates deported from Greece, Venezia arrived at Auschwitz on 11 April 1944, and he was registered with Number 182727. At Birkenau, the transport was subjected to selection. Venezia recounts:¹³²

"I found myself on the side with the smallest number of people: no more than three hundred and twenty." (p. 52)

It is probably no coincidence that this number is also mentioned by Danuta Czech (Czech 1990, p. 609). The story continues as follows:

"Everyone else walked, without knowing it, to the side of immediate death in the gas chambers of Birkenau. Instead, the group in which my brother, cousins and I found ourselves ["Dario and Yakob Gabai," p. 39] was sent on foot to Auschwitz I." (p. 52)

But his cousin Jaacov Gabai, as noted earlier, claimed that those selected were "[s]even hundred people" (It is unclear whether women are included in this number) which by the way "had to walk *three kilometers to Birkenau*" (p. 185).

Having been better-coached than his cousin by "historians," Venezia at least does not repeat the 3-km nonsense and correctly writes that the "*Judenrampe*" was located "a few hundred meters from the entrance to Birkenau" (p. 54).

The same night, the registered deportees were taken to Birkenau and sent to the *Zentralsauna* for (actual) disinfestation and showering:

"The next morning, at nine o'clock, German guards came to pick us up to take us to Sector BIIa, the men's quarantine sector." (p. 61)

Here, "a few days after" his arrival, Venezia was assigned to a particular job:

"We reached a barracks that was at the end of the quarantine [camp], they called it the Leichenkeller, the corpse room. [...] A small group of prisoners went through the barracks every morning to retrieve the bodies of those who had died during the night. The corpses could then be left to rot in the Leichenkeller fifteen or twenty days, and those at the bottom were often in an advanced state of decomposition due to the heat." (pp. 66f.)

¹³² In the present chapter, page numbers in the text refer to Venezia 2007a, unless stated otherwise.

There was actually no morgue in the Quarantine Camp (Camp Sector BIIa). Of its 19 barracks, 14 served as housing for inmates, three contained wash houses and latrines, one was the infirmary, and one a kitchen. In April-May 1944, 12 barracks were used as a hospital for prisoners, but none as a morgue (Strzelecka 1997, pp. 71, 73, 115).

The claim that corpses were kept for “fifteen or twenty days” in Birkenau’s morgue has no basis in reality, which further undermines Venezia’s credibility. On 25 May 1944, Dr. Eduard Wirths, the camp’s SS garrison physician, sent a letter to the Auschwitz camp commandant stating:¹³³

“In the inmate infirmaries of the camps of CC Auschwitz II, a certain number of corpses accumulate naturally every day, and their transfer to the crematoria is scheduled and takes place twice a day, in the morning and in the evening.”

The transfer of corpses to the crematoria “twice a day, in the morning and in the evening,” goes in conjunction with the fact that the stoker units were divided into two work shifts, a day and a night shift, as Venezia also stated: “We had shifts from 8 a.m. to 8 p.m., or 8 p.m. to 8 a.m.” (Venezia/Lorenzetto 2002a, p. 78); “we worked in two shifts, one day and one night shift” (*ibid.*, p. 94).

As for the name of the alleged barracks, Venezia confuses it with that of the basement morgue of Crematoria II/III: *Leichenkeller* means precisely “corpse basement”; all other morgues at Birkenau were in fact at ground level. Venezia claims that he was assigned to the *Sonderkommando* of Crematorium III, but it is peculiar that he never mentions the term “*Leichenkeller*” precisely when he should be mentioning it: *Leichenkeller* 1 (= Morgue #1) in fact is said to have been the notorious homicidal gas chamber.

When it comes to erroneous terminology, Venezia states that Auschwitz inmates were called “pieces” by the SS (“*Stücke*”; Venezia 2007a, p. 105), repeating what he had already said in 1995 (Venezia/Iacomini, p. 34). It hardly needs pointing out that no known document attests to the use of that term. By contrast, in thousands of documents the inmates are called, precisely, “inmates” (“*Häftlinge*”); sometimes they are referred to only by their registration number, but sometimes together with their names.¹³⁴ No other *Sonderkommando* witness and none of Venezia’s fellow sufferers, except Bennahmias (Camhi Fromer, p. 90), confirms this purported designation of “*Stücke*,” which is a silly invention.

Venezia then recounts that, “at the end of the third week of the quarantine,” German officers entered his barrack and selected “eighty people, including

¹³³ Letter by E. Wirths to R. Höss dated 25 May 1944 with the subject “*Bau von Leichenkammern im KL Auschwitz II*” (“Construction of Morgues in CC Auschwitz II”); RGVA, 502-1-170, p. 264. For an more in-depth discussion of this issue see Mattogno 2004.

¹³⁴ See, for example, the lists of inmates by name and number as published in Mattogno 2015, Docs. 32-34, pp. 114-118.

me, my brother and my cousins” (pp. 68f.). But in Stefano Lorenzetto’s interview, there were 70 selectees (Venezia/Lorenzetto 2002).

Together with these 70 or 80 selectees, Venezia was led into Camp Sector BIId “to two barracks that, although inside the camp, were isolated from all the others with barbed wire,” in which the so-called *Sonderkommando* was lodged (p. 69).

The narrative continues thus (Venezia/Iacomini, p. 35):

“The next morning around seven o’clock, they took us to Crematorium III,^[135] which was surrounded by a barbed-wire fence with six-thousand-volt electricity. Behind the wire fence ran a palisade three meters high. From outside they could see nothing of what was going on inside, only the tops of the chimneys could be seen. As soon as we went inside, the kapo, in order not to put us in harness immediately, told us to stay outside in the courtyard to weed and other such work. At one point, I noticed that the building had a window at eye level, and driven by curiosity, I decided to see what was going on in this crematorium. I walked up to that window, and saw a room full of dead people, so tangled up that at first I couldn’t understand, not like the ones we had seen in the barracks,^[136] but recent dead, all still quite well-fleshed. I didn’t want to believe it.”

At the outset I explained that the first day of work for the *Sonderkommando* was to be 13 May 1944. At that time, Crematorium III (like Crematorium II) was not surrounded by any “three-meter-high palisade” that would prevent anyone outside from seeing the respective yards, as is particularly evident from Photo No. 153 of the *Auschwitz Album*, which shows the eastern half and most of the yard of Crematorium III, clearly visible because it was surrounded only by a barbed-wire fence (Pressac 1983, p. 177; see Doc. 5). This photograph also appears in the Venezia’s book, with a misleading caption: “Group of women and children – Hungarian Jews – about to enter Crematorium II” (p. 120). In fact, photos in the *Auschwitz Album* taken later show that this group of people walked along the camp’s Main Road (*Hauptstraße*) past Crematoria II and III and, via the Circular Road (*Ringstraße*)¹³⁷ stopped in the grove near the pond located east of Crematorium IV.¹³⁸

Standing in the courtyard of the crematorium, Venezia noticed “that the building had a window at eye level.” Told this way, the story is rather naïve,

¹³⁵ Venezia uses the numbers II through V for the Birkenau crematoria in his book.

¹³⁶ The witness refers to the morgue barracks mentioned earlier, filled mostly with emaciated typhus victims.

¹³⁷ Street names are also found in the “Birkenau Map” published on pp. 56f. of Venezia 2007a.

¹³⁸ Pressac 1983, Photo 152, p. 176, and Photos 174-189, pp. 194-205. See Mattogno 2007, pp. 36-38, 66f.

because there were 47 windows in that building at eye level.¹³⁹ Venezia had a plethora of choices.

The palisade story is taken from Müller's book, who wrote in this regard (Müller 1979, p. 126):

"Here [at Bunker 2] as well as at the crematorium yards [Cremas IV and V] wattle screens had been put up to prevent the curious from looking in at the death factories from the outside."

In his book, Venezia returns to this episode by writing:

"The first day at the Crematorium we stayed in the courtyard without entering the building. In those days we called it Crematorium I [= II]; we did not yet know of the existence of the Auschwitz I Crematorium. Three steps led inside, but instead of letting us in, the Kapo made us walk around. A man from the Sonderkommando came and told us what we had to do: pull out the weeds and clean the grounds a bit. These were not very useful things; probably the Germans wanted to keep us under observation before making us work inside the Crematorium. When we came back the next day, they made us do the same things. Although they had explicitly forbidden us to do so, driven by curiosity, I approached the building to look through the window to see what was going on inside. Arriving close enough to take a look, I was paralyzed: beyond the glass I saw bodies piled up, one on top of the other, corpses of people still young. I walked back toward my companions and told them what I had seen. They then went and looked as well, discreetly, without the Kapo noticing. They returned with contorted faces, in disbelief. They did not dare to think about what could have happened there. I understood only later that those corpses were the 'surplus' of an earlier convoy. They had not been burned before the new convoy arrived, and they had put them there to make room in the gas chamber." (pp. 72f.)

I first note that, in this version, the scene takes place at Crematorium II instead of Crematorium III. Venezia also omitted in it the untenable story of the "three-meter high palisade." I should add that the crematorium's ground-floor windows came in pairs of double-winged windows, and were all protected by a grate. These are details that could not escape an outside observer.

According to Henryk Tauber, the room on the ground floor of Crematorium II called "washing and laying-out room" (*Waschraum und Aufbahrungsraum*), into which the freight elevator opened, was used as an "auxiliary storage for corpses" in March-April 1943.¹⁴⁰ But even if one were to extend this function to Crematorium III and to May 1944, we are still confronted by the extraordinary fact that, among the 22 windows of that side of the crematori-

¹³⁹ See Drawing 936 of Crematorium II (and III) of 15 January 1942 in: Pressac 1989, pp. 268f. See also the photo of Crematorium III published in Venezia 2007a, p. 73. Four pairs of windows are also clearly visible in Doc. 5.

¹⁴⁰ AGK, NTN 93 (Höss Trial), Vol. 11, p. 131.

um, Venezia noticed only one, and by (unlikely) chance ended up peeking through one of the window pairs of the room in question.

If we follow Müller, this room was used for executions.¹⁴¹ Of this alleged use, however, Venezia knew nothing: for him, executions with a shot to the nape of the neck were carried out in the furnace room, near the “corner of the last furnace” (p. 99), nor does he mention the use of a room on the ground floor to store a “surplus” of corpses in his later description of his activities inside that building.

The story of the “‘surplus’ from an earlier convoy” is, moreover, refuted by the *Auschwitz Chronicle*, according to which the last gassing before 6 May 1944 was carried out on 2 May, but the alleged 2,698 victims (Czech 1990, p. 618) would have been cremated in less than two days, if we follow the orthodoxy’s cremation-capacity claims, and also on the basis of the cremation capacity claimed by Venezia (see further below). On the other hand, the first gassing after that date is said to have occurred only on 13 May, although this is a forced and incongruous interpretation by Danuta Czech.¹⁴² So the question remains: which corpses did Venezia “see”?

In the interview published by *Il Giornale*, Venezia recounted his first day in the *Sonderkommando* in a totally different way, claiming instead that he was not taken to Crematorium III, but to “Bunker 2” (Venezia/Lorenzetto 2002):

“The next day, we were taken through a grove. We arrived in front of a peasant hovel. Woe to anyone who moved or made a sound. Everyone huddled in a corner and waited. Suddenly we heard voices in the distance: they were whole families, with small children and grandparents. They forced them to strip naked in the cold. Then they made them enter the small house. A van with Red Cross insignia arrived: an SS got out; with a tool he opened a hatch, and dropped a box [sic] of stuff inside, about two kilos. He closed it and left. Ten

¹⁴¹ Müller 1979, p. 176, Plan of Crematoria II/III, Room 12.

¹⁴² Czech 1990, p. 625; the source is the “List of Transports of Jews,” prepared by members of the inmate resistance movement, which records the arrival of 72 inmates from the Blechhammer Camp for 13 May 1944 (registration numbers A 1 through A72). Czech states that “[t]he remaining men are killed in the gas chambers,” but she does not document that more than 72 detainees actually arrived from Blechhammer, so that the alleged selection cum gassing is a mere conjecture. The above entry is also inconsistent with what she writes elsewhere, because Czech states that on 1 April 1944 the Blechhammer Camp’s inmates were taken over by CC Auschwitz III, and that Blechhammer became one of the Auschwitz subcamps; as a result of this, its 3,056 male inmates were registered with the Auschwitz registration numbers 176512 through 179567 (*ibid.*, p., 604). As of 1 April, only inmates registered at Auschwitz could be transferred to Blechhammer, and this obviously also applied to inmates transferred back from Blechhammer. Therefore, the 72 inmates in question, if they came from Blechhammer, were already registered, and it makes no sense to re-register them with A numbers 1 through 72 (as this was a re-transfer). For the same reason, from Czech’s perspective, it would have made sense to have a “selection” at Blechhammer and to send the selectees to Birkenau for “gassing” – as Czech claims to have happened on 23 January 1944 with 26 Jewish inmates from the Gollerschau Camp (*ibid.*, p. 576) –, but to first transfer them to Birkenau and subject them to a “selection” only there would have made no sense at all.

minutes later, a door was opened on the opposite side from the entrance. The chief called us to get the bodies out. We were to throw them into the fire in a kind of pool 15 meters away."

In his book, Venezia confirmed that the SS man in charge "took a box, opened it, poured the contents into the opening, which he immediately closed again, and left" (p. 75). But as I explained earlier, no transport of Hungarian Jews had yet arrived at that time, nor any other transport with which the new facility could have been "tested."¹⁴³

Venezia was also unaware that – according to Szlama Dragon, the orthodox's key witness for that facility – the alleged "Bunker 2 was supposed to have been subdivided into four chambers and is said to have had four entrance and four exit doors, as well as five Zyklon-B introduction hatches. For Dov Paisikovic, on the other hand, it had three chambers (Mattogno 2016, p. 228), while the ruins of a building in that area used to have seven rooms, according to the Auschwitz Museum's topographical survey of 29 July 1985 (*ibid.*, p. 238).

Furthermore, the expression "strip naked in the cold"¹⁴⁴ is not only a misfit for the time of the year (6 May), but also contradicts the orthodox version, according to which three barracks were built near "Bunker 2," in which the victims undressed.

At this point, I open a parenthesis. In his essay "The Shoah, Auschwitz and the *Sonderkommando*" (*La Shoah, Auschwitz e il Sonderkommando*) included in Venezia's book, Historian Marcello Pezzetti not only refrains from pointing out this error, but tries to cover it up by asserting:

"During this period of the camp's maximum killing capacity, the Nazi authorities put Bunker 2 back into operation (without undressing rooms next to it), and whose interior was divided into two parts." (p. 199)

But the witness Filip Müller, who is certainly a bit more important than Venezia, wrote in this regard that "The changing rooms [where the victims had to undress before being gassed] were located in three wooden barracks," (Müller 1979, p. 133). As noted earlier, Franciszek Piper also claimed that "new undressing barracks" (*"nowe baraki-rozbieralnie"*) were built near "Bunker 2."

Pezzetti is contradicted even by the Birkenau map reproduced in the book, in which "Bunker 2" (labelled "M 2") is equipped with two undressing barracks! (pp. 56f.)

Returning to Venezia's statements, the gas-tight doors and hatches of the disinfection chambers (and also of the alleged homicidal gas chambers) were

¹⁴³ According Czech, no Jewish transports arrived at Auschwitz between 3 and 12 May 1944; on the 13th, the 72 inmates mentioned earlier were registered. Czech 1990, pp. 618-624.

¹⁴⁴ However, the corpses in the morgue were allegedly decomposing "due to the heat." Similarly, during the evacuation in open wagons in January 1945, when it was "unbearably cold" – at least 20°C below zero as Primo Levi reports (Levi, p. 196) – a dead corpse in Venezia's wagon "began to stink tremendously" already the next day (p. 152).

not opened “with a tool,” but by a simple latch. The witness confuses this with the Zyklon-B cans, which were opened with a special tool called a “Punching iron” (“*Schlageisen*”).

It is unclear how Venezia could have determined that “about two kilos” of Zyklon B had been introduced into the “hovel” from a single “box,” because Zyklon-B cans – which he never describes – came in various sizes ranging from 100 to 1,500 grams of hydrogen cyanide, but none containing 2 kg.

In his book, Venezia recounts the same anecdote more verbosely. I quote the essential passages (p. 74):

“We arrived in front of a small house that was called, as I later learned, Bunker 2 or ‘White House,’ and just then the murmuring became more intense.

Bunker 2 was a small farmhouse with a roof covered with branches. We were ordered to stand on one side of the house, close to the road that ran past there, from where we could see nothing, neither to the right nor to the left.”

Two pages later, a drawing by David Olère from 1945 is reproduced, showing “Bunker 2” (p. 76). There appears a house (the alleged “Bunker 2”) with a door in the center of the facade, a small window in the center of the visible side and a roof covered apparently with reed. According to the deposition of Szlama Dragon of 10-11 May 1945, the roof was thatched,¹⁴⁵ which was confirmed on 10 August 1964 by D. Paisikovic.¹⁴⁶

I should add that Szlama Dragon’s drawings of “Bunker 2” (Mattogno 2016, Docs. 11-13, pp. 224-226) are in direct conflict with David Olère’s, which, moreover, has several fancy elements (*ibid.*, pp. 90-94; Doc. 14, p. 227), while Dov Paisikovic’s description and drawing is at odds with both (*ibid.*, pp. 109-113; Docs. 15f., pp. 228f.). Therefore, the detail of the “roof covered with branches” is probably the result of a misunderstanding of Olère’s drawing.

Venezia then says that 200-300 victims arrived: “People were forced to undress in front of the door.” He once more makes no mention of the dedicated undressing barracks. He then adds (p. 75):

“As for us, we were ordered to go behind the house from where, upon arrival, I had noticed a strange glow emanating. As we approached, I realized that it was light from the fire burning in the pits about twenty meters away.”

He had previously mentioned only one pit, “a kind of pool,” or “a pool-like ditch” (Venezia 2001). Here, however, he speaks of “pits,” in the plural, without bothering to say how many there were.

In an interview with journalist Gian Guido Vecchi, Venezia asserted in reference to the “Bunker” (Venezia/Vecchi):

¹⁴⁵ Statement by Szlama Dragon dated 10-11 May 1945. AGK, NTN 93, Höss Trial, Vol. 1, p. 103.

¹⁴⁶ Mattogno 2016, p. 110, and Doc. 15, p. 228, which reproduces a drawing of “Bunker 5” made by the witness in which the caption “thatched roof” appears (“*dach kryty słomą*”).

"They would die in 10 to 12 minutes. It was a matter of taking the corpses to mass graves. Until November, they were buried, but then there was no more room, and they started cremating them, on grates made from old railroad tracks. Sometimes gasoline was used, but human fat is the best fuel, and they made us collect it. Tens, hundreds of thousands. Until '92, I couldn't talk about it, in the schools, kids look at me and almost can't believe it – I have no words to thank Marcello and Dr. Prasquier."

According to Danuta Czech, the mass graves were used only until 20 September 1942 (and not until November). The next day the "[b]urning the corpses of the dead in the open is begun" (Czech 1990, p. 242). The reason given by Venezia (because "there was no more room") is blatant nonsense. The incineration "on grates made from old railroad tracks" is commonly attributed to the camps of "Operation Reinhardt," but no other witness mentioned it in reference to Auschwitz.

Later Venezia embroidered the absurd myth of the recovery of human fat in cremation pits. In the interview that appeared in *Il Giornale*, he declared (Venezia/Lorenzetto 2002):

"Yes, but on the first night, I was used for this open-air crematorium. There was a sloping drain around it where the oil [sic] that dripped from the pyre was collected. I had to collect it and throw it back on the corpses to make them burn faster. You have no idea how combustible human fat is."

And in his book, he wrote:

"The pits were sloping; human fat produced by the burning bodies dripped down the bottom to a corner, where a kind of trough had been dug to collect it. When the fire threatened to go out, men would take some of the fat from the trough and pour it over the bodies to revive the flame. That kind of thing I have only seen here, in the pits of Bunker 2." (p. 77)

This story, invented in the immediate postwar period, was elevated to (in)famous literary heights by Filip Müller, who embroidered it in great detail in his book. According to him, however, the alleged "cremation pits" had two small channels, 25-30 cm wide, which ran sloping from the center of the pit down the central axis and ended in two deeper pits, into which the liquified human fat dripped, which was then collected with a bucket and thrown back onto the pyre.¹⁴⁷ For Venezia, however, there was no fat-collection channel dug on a slope, but the bottom of the pit itself was sloping, as I illustrate in Document 6. Only a demented person would have made such a "cremation pit," which would have led to the pyre leaning toward and eventually collapsing down the slope. Here again, the witness's stupidity is blamed on the SS.

¹⁴⁷ Müller 1979, pp. 130f.; see Mattogno 2021a, Chapter 7.6., "The Pit's Structure and the 'Recovery of Human Fat'," pp. 126-129.

As I show in a specific study (Mattogno 2014), this fat-collection and re-usage fable is nonsensical already due to the fact that, while the ignition temperature of volatile hydrocarbons formed from the thermal decomposition of corpses is about 600°C, the ignition temperature of animal (and human) fat is 184°C, meaning that on such a pyre, human fat would burn immediately, not the least because the ignition temperature of seasoned wood is 325-350°C. Moreover, if – by any of the many miracles with which the lives of the *Sonderkommando* “survivors” are studded – liquid human fat could have dripped through the flames to the bottom of the pit, flowed through the burning embers and into the lateral collection pits, Venezia, just as Müller, would have had to draw it from the edge of a “cremation pit” containing an immense pyre conflagrating at a minimum temperature of 600°C! They would have burned to a crisp in no time.

In this account, Venezia adds another made-up story, probably the result of another literary confusion: SS *Hauptscharführer* Moll was called by the inmates “Malahamoves,” “the Angel of Death” (p. 77). It is well-known that orthodox Holocaust literature attributes this term first and foremost to Dr. Josef Mengele, but for Filip Müller “Malech Hamuwes” was SS *Oberscharführer* Wilhelm Boger (see Mattogno 2021a, p. 31). No other witnesses has called Moll this way. Anyway, Venezia devotes almost two pages (pp. 78f.) to an intellectually insulting anecdote about a prisoner allegedly killed by Moll, but he does not explain what the *Sonderkommando* did during a 24-hour-period allegedly needed to “treat” “two, three hundred people in all” (p. 74), which is a disproportionately small number of people for 24 hours, if we compare it with the numbers offered by other witnesses. For Szlama Dragon, for instance, “In 24 hours, in all the pits of Gas Chamber No. 2, at least 10,000 people were burned,”¹⁴⁸ which is more than 30 times higher than what Venezia could conjure up.

However, Venezia worked at “Bunker 2” only one day, which the SS evidently granted him so that he could “testify” about it in the future. In the book, the two alleged events mentioned earlier – the deployment to Crematorium III and to the “bunker” – occurred on the same day (but in the interview published by *Il Giornale*, the second assignment took place “the next day”): in the morning, Venezia was taken to the crematorium, “around two o’clock in the afternoon” he worked in the “undressing room” (p. 73), and then “around five o’clock,” there was a “roll call,” and Venezia was taken to “Bunker 2” (p. 74). In this regard he specifies:

“Work continued until the morning of the next day. We worked practically nonstop for twenty-four hours, before we were allowed to return to the barracks. [...] The respite did not last long: the next day we had to start working

¹⁴⁸ Statement by Szlama Dragon to the Soviet Commission of Inquiry dated 26 February 1945. GARF, 7021-108-8, p. 19.

again, and I was sent with a group of about fifteen to Crematorium III.” (pp. 79f.)

However, a little earlier, he had stated:

“However, I did not stay there long; within a week, we were transferred to the dormitory of the Crematorium.” (p. 72)

He remained at Crematorium III until 7 October 1944, when he was transferred to Crematorium II (p. 139), in which he had occasionally been before (p. 131). He must therefore have been perfectly familiar with these facilities, particularly how the alleged gas chamber was structured.

Surprisingly, however, in the book Venezia does not describe it at all: he does not indicate its size, its location in the building, how it was accessed, how it was set up inside, whether or not it was subdivided into two rooms.

Here he (but also the “historian” Marcello Pezzetti) missed an excellent opportunity to clarify definitively, with the authority of an eyewitness, one of the most-important and most-controversial points of the alleged extermination process in Crematoria II and III: the structure of the alleged devices for introducing Zyklon B into the gas chamber. Were they simply hollow tubes of sheet metal perforated with holes? Did they have “a spiral” inside them to evenly distribute the Zyklon B, as Filip Müller had claimed? Or were they not made of sheet metal, but rather of wire mesh, and did they have a square cross-section of 70 cm on each side, as Michał Kula initially testified (the self-proclaimed maker of the devices)? Or only 24 cm, as Kula claimed a short while later? Or 35 cm, as Sackar claimed (see Chapter 1)? Or 25 cm, as Topf engineer Karl Schultze stated?¹⁴⁹ And if they were made of wire mesh, did they have a Zyklon-B recovery column topped with a “distribution cone” that could be inserted into the top of the device, as Kula asserted, or a “basket” that was pulled up “with the help of a wire,” as Tauber had claimed? Or, as Chasan recounted, were they round metal tubes, riddled with holes, which did not reach all the way to the ground, but had a free space at the bottom to allow retrieval of the Zyklon-B granules? (See Chapter 3.) Or, as Janda Weiss narrated, “There were three columns for the ventilators, through which the gas poured in” (Hackett, p. 168). Or, according to Josef Erber’s description, did the devices have all these features together: they were iron pipes (*Eisenrohre*) but at the same time they “were surrounded by steel mesh” and had a “sheet metal container” inside them that could be pulled up with a rope? (Fleming, p. 204)

In this regard, Venezia says absolutely nothing: we do not learn from his eyewitness testimony how the alleged devices for introducing Zyklon B were made, how many there were, how they were deployed, not even whether they actually existed! And judging from the fact that, according to him, Zyklon B

¹⁴⁹ Mattogno 2014a, p. 132 (interrogation of Karl Schultze dated 4 March 1946).

was simply “thrown onto the floor” in the gas chamber – as we shall see below – it is safe to assume that he actually knew nothing about such devices.

Sometime during the 1990s, Venezia was interviewed at Birkenau, atop the ruins of Crematorium III, by M. Pezzetti. In the relevant video, which was posted on YouTube on 9 July 2012, the witness’s confused and rambling answers were “rearranged” decently in the English translation overlay. This was another missed opportunity for the interviewer and the interviewee to clarify the unresolved problems to which I alluded here. I reproduce a brief excerpt of the dialogue pertaining to this issue:¹⁵⁰

“[Pezzetti] *C’era una sola porta in questa camera? / Was there only one door?*

[Venezia] *Una sola porta e siccome era proprio a piano, diciamo, con la terra fuori, si vedeva soltanto quel tombino dove appunto immettevano dentro questo Zyklon B, il gas. / Yes. The gas chamber was built underground. From outside you could see only the trap door into which the gas was poured, the gas called Zyklon B.*

[Pezzetti] *Quanto era grosso? / How big was the trap door?*

[Venezia] *Un 60-70 centimetri quadrati e lì il tedesco si metteva la mascherina apriva questo... scatole di Zyklon-B che poi avevano un colore sull’azzurro celeste, una cosa un po’... che poi cambiava colore con... a contatto dell’aria e buttava, si metteva la mascherina perchè aveva paura di aspirare quell’odore e buttava dentro e lì era due di noi, due ragazzi di noi ci ordinava di mettere... coprire con il coperchio fatto appositamente per quel tombino, diciamo, si chiudeva quel tombino. / About 60 or 70 square centimetres. There, the German put on a gas mask, the opened the cans of Zyklon, that had a colour between light blue and azure. It changed colour when it came into contact with air. The German wore a gas mask because he was frightened of breathing the gas. Then he poured it in. Two of our team were there with him and he ordered us to close the trap door with the special lid, made for that. We closed the trap door.”*

From this it appears that there was a “trap door” (only one) on the roof of Morgue #1 of Crematorium III; the Italian term he used – “*tombino*” – actually translates to “manhole” or “drain,” but was translated as “trap door.” This “manhole” measured “60-70 square centimeters,” a gross confusion with a square of 60 or 70 centimeters on a side (= 3,600-4,900 square centimeters). Even the Italian term “*mascherina*” – face mask – was distorted in the translation as “gas mask,” while post-COVID-19 we all understand full well what a face mask actually is, which would have been absolutely ineffective against

¹⁵⁰ “Memoria,” directed by Ruggero Gabbai. Authors: Marcello Pezzetti and Liliana Picciotto, Production: Forma International, Italy, 1997; posted online on 9 July 2012; https://youtu.be/j_RB1qfvGik&t=2385s (last accessed on 7 June 2022; quoted passage starting at 39 min, 45 sec). See Doc. 14.

gas. In the Italian original, the color “*azzurrino celeste*” – sky bluish – grammatically refers to “*scatole di Zyklon-B*” – the Zyklon-B cans rather than their contents, which “changed colour when it came into contact with air,” which is simple nonsense. Finally, instead of “inhaling the gas,” Venezia said “inhaling that smell” (“*aspirare quell’odore*”).

To get a meager description of the alleged gas chamber, one has to go back to his 1995 testimony: “This was a big room, on the ceiling there was a fake shower every meter” (Venezia/Iacomini, p. 35), or to the January 2001 testimony, which is no-less-laconic: “People like this were convinced they were going to take a shower and, in fact, there was a big room with many fake showers” (Venezia 2001). On the myth of fake showers, I refer to what I have already written earlier.

In his book, Venezia simply wrote:

“After undressing, the women entered the gas chamber and waited, thinking they were in a shower room, with taps on top [sic].” (p. 85)

Besides the alleged fake showers, Venezia had previously mentioned only the door of the alleged gas chamber:

“Then they closed the door, which was made like those for walk-in fridges, with a small porthole to look inside.” (Venezia/Iacomini, p. 35)

“Finally, they would close the door, similar to that of butchers’ refrigerators, a double door with a peephole in the middle to look inside.” (Venezia 2001)

In the book, Venezia added only that the door “on the inside was protected by some iron bars to prevent the victims from breaking the glass” (p. 89), a detail likely taken from a drawing by David Olère – to which I will return later – which shows precisely the open door of the gas chamber with the peephole protected inside by a square grid (p. 82). The drawing, in turn, is loosely inspired by the gas-tight door with a peephole fitted inside with a hemispherical protective grid that was found in 1945 in the *Bauhof* (construction materials warehouse) at Auschwitz, as appears in photographs reproduced by Pressac (1989, pp. 50, 232, 486). Without going into details, I simply note that the door to Morgue #1 (the alleged gas chamber) of Crematorium III was built without a protective grille.

Bischoff’s letter to the DAW workshops (*Deutsche Ausrüstungswerke*) dated 31 March 1943 refers to an order dated 6 March concerning a “gas door 100/192 for Morgue #1 of Crematorium III, BW 30a” which was “to be manufactured exactly according to the type and dimensions of the basement door of the opposite Crematorium II with a peephole made of double 8-mm glass with rubber seal and fitting.”¹⁵¹ Regarding the door of Crematorium II, Henry

¹⁵¹ Pressac 1989, p. 436. I explained the function of this door and the room (*Leichenkeller 1*) in Mattoigno 2004.

Tauber, who had seen the above-mentioned door at the *Bauhof*,¹⁵² declared during his deposition of 24 May 1945 before Investigating Judge Jan Sehn that the door to the alleged gas chamber had a small window that “was protected by a hemispherical grating” on the inside, but because it was frequently damaged by the victims, “this window was then closed with metal sheets or a board.”¹⁵³

Instead of giving any description of the murder weapon, Venezia delves into a description of the gassing procedure and the appearance of the victims. He states in this regard:

“Eventually the German arrived with the gas. He would take two Sonderkommando prisoners to lift the trapdoor from outside, above the gas chamber, and introduce Zyklon B. The cover, made of concrete, was very heavy. The German would never take the trouble to lift it himself; two of us would do it. Sometimes me, sometimes others.” (p. 87)

This statement is in radical contrast to all the most-widely accepted ones. For example, the witness F. Müller reported that Zyklon B was poured by two SS “disinfecting operators” (Müller 1979, p. 115). Even more clearly, the witness Miklós Nyiszli, whom Venezia mentions in the book as Mengele’s “Hungarian-Jewish physician assistant” (p. 131),¹⁵⁴ asserted:¹⁵⁵

“They advance across the lawn to where some low concrete chimneys emerge from the ground at a distance of thirty meters from one another. They head for the first chimney. They don gas masks. They lift the chimney cover; it too is made of concrete. They punch open the patented top of one of the canisters and pour the contents, a substance consisting of bean-sized lilac-colored granules, into the opening.”

And here is the related testimony of Henryk Tauber:¹⁵⁶

“They took out of this car with the insignia of the Red Cross in which they had arrived some cans of ‘Cyklon’ [and] took them to the small chimneys for pouring the ‘Cyklon’ into the chamber; there, Scheimetz opened them with a special chisel and hammer, poured the contents of the can into the chamber, and covered the opening with a concrete lid. As I have already mentioned, there were four such small chimneys. Into each of them, Scheimetz poured the contents of a smaller can^[157] of ‘Cyklon’. They were cans with a yellow label glued around them. Before opening a can, Scheimetz would don a gas mask.

¹⁵² AGK, NTN 93 (Höss Trial), Vol. 11, p. 150.

¹⁵³ *Ibid.*, p. 129.

¹⁵⁴ Later Venezia forgot about him, writing: “A Jewish doctor who was part of the *Sonderkommando* told me that one had to make an incision to get the pus out” (p. 143). But this “Jewish doctor” was in fact Miklós Nyiszli.

¹⁵⁵ Mattogno 2020b, p. 40. For Nyiszli, the “gas chamber” was 200 meters long!

¹⁵⁶ Statement by Henryk Tauber dated 24 May 1945. AGK, NTN 93 (Höss Trial), Vol. 11, p. 139.

¹⁵⁷ Referring to the size of the Zyklon-B cans, which came in various sizes.

He opened the can of 'Cyklon' with the mask on, and with the mask on, he poured the contents of the can into the opening that led into the gas chamber."

This is in further contrast to the following statement by Venezia:

"Some claim that SS men wore gas masks, but I never saw Germans wearing any, either to pour the gas or to open the door." (p. 87)

Venezia incredibly makes no reference to the small external chimneys for the introduction of Zyklon B into the gas chamber, as mentioned by other witnesses, because he speaks of a simple "trapdoor" (or rather "manhole"/ or "drain") evidently installed on the ceiling of the room, which had a concrete lid. And, by mentioning "the trapdoor" – singular – he shows that he did not even know that there allegedly were *four* Zyklon-B openings in the ceiling of Morgue #1 of Crematoria II and III.

The method described by Venezia with which the SS allegedly filled the gas chamber with victims is nonsense:

"Instead, the men were sent to the gas chamber at the end, when the room was already full. The Germans would let about 30 sturdy men in last, so that, pressed by the beatings, slaughtered like animals, they had no choice but to push the others forward to get in and escape the blows." (p. 87)

But if we follow the orthodoxy's narrative, the "sturdy men" were not sent to the gas chamber, but to work.

And here is Venezia's description of the corpses in the gas chamber after the execution:

"We found them clinging to each other, each desperate for some air. The gas, thrown on the ground, developed acid [sic] from below; everyone tried to reach the air, even if they had to climb on top each other until even the last one died." (p. 83)

This scene is taken, very improvidently, from Nyiszli's testimony. The latter wrote in fact (Mattogno 2020b, p. 41):

"What a terrible struggle for life must take place there, and yet the time won is only one or two minutes in all! Could they but think about it, they would know that they are trampling their parents, their wives, their children in vain, but they cannot! What they do is a survival reflex! I notice that at the bottom of the tower of bodies [hullatoronynak] lie the babies, children, women and aged, at the top, the stronger men."

Nyiszli had devised this fictitious scene on the assumption that the execution gas used was not hydrogen cyanide (the active ingredient in Zyklon B), but "chlorine in granular form [*Cyclon, vagy Chlór szemcsés formája*]" (*ibid.*, p. 40), and it is well known that chlorine has a density greater than that of air, so that, if this gas had been introduced into the chamber, it would have precisely

flooded the lower layers of air first, and would have risen slowly upward. The first plagiarist of this nonsense was Filip Müller.¹⁵⁸

The scene in question is therefore completely invented.

In this non-description of the gas chamber, the most unbelievable aspect, as noted earlier, is the absence of any reference to the alleged wire-mesh introduction devices for Zyklon B. For years now, revisionist researchers have shown that these alleged devices are a purely literary device without any documentary or material basis.¹⁵⁹ Instead of challenging our conclusions at least by making some kind of anecdotal statement, he completely overlooked this fundamental point of the history of mass gassings in the Birkenau Crematoria II and III! And “historian” Marcello Pezzetti did not care either to broach the topic to his witness.

Venezia says practically nothing about the ventilation system in Morgue #1 either. All we are able to learn from his testimony is that, after the ventilation had been turned on, “for about twenty minutes, an intense humming sound could be heard, like a machine *sucking in air*” (p. 89), and that “*the fan continued to purify the air*” (p. 93; italics mine). But the ventilation system in Morgue #1 consisted of *two* fans, one for air intake (*Belüftung*), the other for air extraction (*Entlüftung*). The duration of ventilation undoubtedly stems from a misunderstanding of a sentence told by Nyiszli (Mattogno 2020b, p. 40):

“Twenty minutes later, the electric ventilators are switched on to remove the gas.”

One final observation. Venezia states:

“Undressing took an hour, an hour and a half, often as long as two hours, depending on the people: the more elderly there were, the longer it took, and the first to enter the gas chamber could be waiting there for more than an hour.” (p. 95)

For Leon Cohen, however, this procedure lasted “[a]bout twenty minutes, sometimes half an hour” (Greif 2005, p. 297).

In his book, Venezia narrates in rather general terms his alleged activity of shearing the corpses, which took place “in the room where we had to work” (p. 80). On this room, he provides a few more details (Segre/Pavoncello):

“There was a vestibule five by five meters, on one side where they undressed, on the left the door to the gas chamber, in front a kind of freight elevator, and then the door where those who worked entered.”

This vestibule actually existed in Crematoria II and III. In Plan No. 109/15 of Crematorium II dated 24 September 1943 (see Doc. 4), it is referred to as

¹⁵⁸ As I have documented in Mattogno 2021a, Chapter 4.2., “The Gassing Scene,” pp. 65-73.

¹⁵⁹ See in this regard my paper “The Elusive Holes of Death” in: Rudolf/Mattogno, pp. 291-407, and Mattogno 2019a, Chapter 2.5, pp. 76-85.

“Vorraum” (No. 1); at the top left is the door that led to Morgue #2 (the alleged undressing room, No. 2); on the lower left is the body chute (*Rutsche*) flanked by a double flight of steps (No. 3), an installation unknown to the witness; on the lower right is the freight elevator (*Aufzug*; No. 4); and below is the door leading to Morgue #1 (the alleged gas chamber; No. 5). The only almost correct figure in the above narrative is the dimensions of this room: 4.96 m × 5.45 m (as I explained earlier, the “vestibule” was 5.45 meters wide from the elevator to the opposite wall, while further forward it widened to 7.13 meters). Everything else is confusion (opposite the elevator was the chute, not the “gas chamber”).

This is how Venezia describes the transport of corpses to the furnaces:

“Ultimately, the easiest thing was to use a [walking] stick, and pull the body from under the back of the head. This is seen in a drawing by David Olère. With all the old people sent to die, we certainly didn’t lack sticks.” (p. 81)

The drawing in question is reproduced on the next page of the book (see Doc. 7; also in Greif 1995, p. 240). It shows the entrance to the alleged gas chamber, with the door open (fitted with a peephole protected by a square grating, which I have already mentioned). One inmate is at work at the entrance, another is dragging a woman’s corpse with his left hand, and a child’s corpse by one arm with his right hand toward the furnaces. The left side of the drawing shows the edge of the last triple-muffle furnace. In this drawing, it is evident that the tool with which the above-mentioned detainee drags the woman cannot be a walking cane, because it is curved in the detainee’s hand, when a cane’s curved end should be around the nape of the woman’s neck. The instrument is more likely a strap tightened around the woman’s neck. Such a strap is in fact mentioned in several variations by other witnesses. Nyiszli, for example, wrote:

“They loop straps around the wrists below the spasmodically clenched fists, and so drag the bodies of the dead, still slippery with water, to the elevators in the next room.” (Mattogno 2020b, p. 41)

The scene drawn by Olère is clearly wrong, because it places Morgue #1, the alleged gas chamber, on the ground floor, in direct communication with the furnace room, when it was actually located in the basement of the crematorium. Even Venezia speaks of the freight elevator used to transport the corpses from the alleged gas chamber to the furnace room (p. 91). Incredibly, neither Venezia nor Pezzetti detected this gross architectural error.

Still on the subject of transporting the corpses, Venezia adds:

“In David Olère’s drawing, you can see a corridor of water in front of the furnaces that was used to transport the bodies more easily between the elevator and the furnaces. We threw water into that rivulet, and the corpses would slide without much effort.” (p. 91)

This drawing appears on the next page of the book (see Doc. 8). Let's first examine only its right-hand side. I will return later to the left-hand side, which shows the technique of loading a muffle. On the right-hand side, we see the opening of the elevator with an open double door.

A brief digression is necessary here. Venezia writes that "the freight elevator had no doors; a wall blocked one side of it, and upstairs, bodies were unloaded from the other side" (p. 91). This description is not only at odds with Olère's drawing, but, much more-seriously, with the construction drawing of the freight elevator that was actually installed in Crematorium III. This is the aforementioned patented Demag Electric Lift, depicted in Technical Drawing 5037 prepared by the company Gustav Linse Special Factory for Elevators (*Spezialfabrik f.[ür] Aufzüge*) in Erfurt on 25 January 1943, which has the heading "Freight elevator up to 750 kg load capacity for Central Construction Office of the Waffen SS, Auschwitz, Upper Silesia" (Pressac 1994, Doc. 25, unpaginated). It shows that the freight elevator had a double-leaf door on both sides. One opened toward the furnace room, the other toward the room called "washing and laying-out room," which I have already mentioned.

Let us return to Olère's drawing. Starting at the freight elevator, along the window wall of the furnace room, a trough approximately five feet wide and a few inches deep runs along the floor.¹⁶⁰ There are no corpses in it; instead, a pile of corpses appears between it and the furnaces. This trough was actually located in Crematorium II. In its furnace room, in front of each muffle, three pairs of furnace-loading rails were originally embedded in the floor, which connected to a perpendicular set of rails running the length of the furnace room up to the elevator. On the rails ran the coffin-introduction cart. In March 1943, as noted earlier, it was decided to replace this device with more-practical corpse stretchers. The ruins of the furnace room of Crematorium II still show the furnace-loading rails that led to each muffle (see Doc. 9); the rails leading to the elevator, on the other hand, were torn up, and the corresponding grooves in the floor in which they used to be embedded mark out a concrete strip that looks like a trough (see Doc. 10). For Crematorium III, it was decided as early as late September 1942 to replace the introduction cart with stretchers,¹⁶¹ so no rails were ever installed in this furnace room, and there was no trough running from the elevator along the window wall.

Venezia's narrative is also inspired by other drawings by Olère.

The account of the victims who, unable to walk, were transported to the crematoria by truck and were dumped by tipping the load bed, "like sand to be dumped, and they fell on top of one other" (p. 98), is a simple commentary on

¹⁶⁰ As inferred from the width of the freight elevator, which was 2.10 m wide.

¹⁶¹ Letter of the Topf Company to the Central Construction Office dated 30 September 1942. APMO, BW 30/34, p. 114, and BW 30/27, p. 30.

Olère's related drawing, presented in Venezia's book as "Women selected in the camp, dumped in front of Crematorium III" (p. 96).

The absurd story he claimed had been told to him by some *Sonderkommando* men – that "in Crematorium V the trucks directly unloaded the victims, still alive, into the pits that burned under the open sky" (p. 100), similarly comes from Olère's two drawings (not published in Venezia's book) that I have already dealt with earlier (see Doc. 4).

Venezia speaks of two Germans standing at the door of the gas chamber (p. 85): why just two? Because Olère's related drawing shows precisely two Germans (p. 88).

Olère's portrait of SS *Unterscharführer* Johann Gorges¹⁶² (p. 106) is probably the source of this description by Venezia (p. 105):

"Tall, wide faced, but I don't remember the name. He looked like one of the SS men drawn by David Olère."

The idea is taken from Filip Müller, who describes "Gorges," stating, among other things, that he was tall (six feet; Müller 1979, p. 93).

The anecdote of a little girl found alive in the gas chamber, which Venezia conveys in rich detail (p. 127), is one of the literary topoi of this genre of fiction, like that of relatives encountered in the gas chamber. For example, Miklós Nyiszli devotes an entire chapter to such an anecdote: in his account, it is about a young woman (Mattoigno 2020b, pp. 73-75). Venezia reports instead on the discovery of a two-month-old baby girl alive in the gas chamber. The story is so absurd that it merits quotation in full:

"One day, while I was testifying at a school, a little girl asked me if anyone had ever come out of the gas chamber alive. Her classmates mocked her, as if she didn't understand anything. How to survive in those conditions of a lethal gas that was invented to kill? As absurd as her question may have seemed, it was pertinent, because it happened. Few people have seen and can recount this episode – and yet it is true. One day, as everyone had begun working normally upon the arrival of a convoy, one of the men in charge of removing the bodies from the gas chamber heard a strange noise. It was not that uncommon to hear unusual noises; often the victims' bodies kept releasing gas. This time, however, he claimed the noise was different. We stopped to listen, but no one heard anything, and we thought he had hallucinated. A few minutes later, he repeated that this time he was certain he had heard a gasp. Paying attention, we too could hear the noise, a kind of wailing. At first the moans were interspersed, then they increased, until they became a continuous cry that we all identified as the cry of a newborn baby. The man who noticed it first went in search of where the noise was coming from, and stepping over the bodies found a two-month-old baby girl still attached to her mother's breast, crying because she could no longer hear the milk coming. The man picked up the ba-

¹⁶² The spelling is uncertain: Piper uses the variations Gorges, Gorger, Goger and Gorgies.

by, and carried him out of the gas chamber. We knew it was impossible to keep him with us, and especially to hide him or make the Germans accept him. In fact, when the guard saw him, he did not seem sorry to have to kill an infant. He fired a shot, and the baby who had miraculously survived the gas died. No one could survive. Everyone had to die, including us: it was only a matter of time. A few years ago, I asked the department head of the largest children's hospital in Rome how the phenomenon could be explained. He told me that it was not impossible that the baby, who was feeding, was isolated by the force of the suction at her mother's breast; this would have limited the absorption of the deadly gas." (pp. 129f.)

That the "lethal gas," Zyklon B, had been "invented to kill [human beings]," is nonsense, since it is well-known that it was developed in the years 1920-1923 as a pest-control agent. On the other hand, killing the victims within ten minutes would have required such a high concentration of hydrogen cyanide that the newborn would not have had a chance, like all the other alleged victims. The "explanation" pitched by Venezia can only be considered a facetious fib: can anyone seriously believe that the "department head of the largest children's hospital in Rome" would have told him that the infant had been "isolated [how] by the force of the suction at the mother's breast" and that "this would have limited the absorption of the deadly gas"? Such a scenario would require that the infant held its breath for a good half hour, or was breathing oxygen only from the mother's milk, even when it had ceased to flow! One can only hope that the "department head" is also one of Venezia's inventions.

Venezia gives no description of either the furnace room or the crematoria: he does not even say how many furnaces there were, much less how they were structured and how they functioned. The only thing he recounts in this regard is the loading of a furnace muffle (p. 91):

"In front of each muffle, three men were in charge of pushing the corpses into the furnace. The bodies were arranged on a kind of stretcher, one head-first and one feet-first. Two men, on either side of the stretcher, lifted it with the help of a long piece of wood inserted from underneath. The third man, facing the furnace, held the handles and pushed the stretcher into the furnace. He had to slide in the bodies and pull back the stretcher quickly before the iron got too hot. The Sonderkommando men had gotten into the habit of pouring water onto the stretcher before arranging the bodies on it, to prevent them from sticking to the glowing iron, otherwise the job became even more difficult: the bodies had to be pulled off with a pitchfork, and pieces of skin remained attached."

This narrative is the result of a careless merging of Olère's drawing that appears on the next page of the book with an echo of Tauber's related account. The drawing is the one I already examined in connection with the alleged "water trough," which is on the drawing's right side (see Doc. 8). On the left-

hand side appears precisely the scene of three inmates introducing corpses into the furnace's central muffle using a stretcher. This scene cannot correspond to reality, as I documented in another study,¹⁶³ in which I analyzed the drawing in question. In concise summary:

1. The size of the muffle opening is disproportionately large (it was in reality only 60 cm wide and high, and the top of the vault was 132 cm above the floor, while Olère draws it much higher than the inmates).
2. The inmate on the right, shirtless in front of the open muffle door (operating temperature: 800°C), would have been burned fatally.
3. No flames could come out of an open muffle, because smoke and flames were sucked down the smoke duct by the chimney draft.
4. The stretcher's concave sheet metal upon which the corpse(s) lay did not extend close to the handles, but ended at a distance of 160 centimeters from the handles, so that the operator, after fully inserting the stretcher into the muffle (thickness of the masonry: 30 cm) was still at a safe distance from the muffle door (length of stretcher: 350 cm; length of muffle: 190 cm; thickness of muffle wall: 30 cm; hence: 350 cm – 190 cm – 30 cm = 130 cm distance).
5. The loading technique shown in the drawing is incorrect. The triple-muffle furnace was equipped with two guide rollers, attached to a tilting frame pivoting on a round fastening rod welded to the furnace's anchor rods beneath the muffle doors. These rollers initially served as a resting point and guide of the corpse-introduction cart's loading beam, but later merely as a resting point and guide for the stretcher, whose side tubes, as wide as the rollers, rested precisely on them in order to allow the stretcher to slide into the muffle easily (see Docs. 11f.). The technique exhibited in Olère's drawing would have required at least four inmates, because the inmate lifting the stretcher at the far end and pushing it in could not have "slid in the bodies" across the muffle's refractory grate by himself. This would have been the job of another inmate, who had to hold the corpses in place with a scraper while the stretcher was pulled out of the muffle.
The rollers allowed the two inmates lifting the stretcher with an iron bar (not "a long piece of wood," as Venezia incorrectly inferred from Olère's drawing) onto these rollers to remove themselves swiftly to a safe distance from the wide-open muffle door, thus preventing them from getting burned.
6. The stretcher was a lever of the first degree, having the guide rollers as its fulcrum; by placing two bodies of 60 kg = 120 kg (Olère drew two adult bodies and one child body) onto the concave plate, in order to keep it horizontal and push it into the muffle all the way to its end, one had to exert a force of equal magnitude on the handles, meaning that one inmate alone

¹⁶³ Mattoigno 2020, pp. 101-106, and Documents 30-33, pp. 259-260.

would never have been able to push it all the way into the muffle without it dropping and getting stuck on the grate halfway.

Regarding the cremation capacity of the furnaces, Venezia claimed the following in his first statement (Venezia/Iacomini, p. 36):

"After these operations, the corpses were thrown onto the freight elevator, which took them to the ground floor, where the mouths of the crematoria [furnaces] were. Here, other prisoners would insert them, two, three at a time into the furnaces. After twenty minutes, only ashes and pieces of the larger bones remained."

These numbers – three corpses in 15 muffles incinerated within 20 minutes – were taken from Nyiszli's testimony (Mattogno 2020b, pp. 42f.):

"These then place them three at a time on a pushing device made of steel plates. [...] The bodies of the dead are reduced to ashes in 20 minutes."

This corresponds to a theoretical maximum cremation capacity of (3 corpses per muffle × 15 muffles × 24 hr/day × 60 min/hr/20 min =) 3,240 corpses per day.

In open contradiction to this, Shlomo Venezia stated during the interview published by *Il Giornale* and *Gente*:¹⁶⁴

"[Question] The furnaces operated how many hours a day?"

[Venezia] Twenty-four out of 24. We used to work shifts from 8 to 8 p.m. or 8 p.m. to 8 a.m. We used to cremate 550-600 Jews a day."

So the maximum cremation capacity of the furnaces of Crematorium III was only 600 corpses within 24 hours. The difference between 600 and 3,240 is not negligible! Venezia also states that

"the gas chamber had a capacity of about 1,400 people, but the Nazis went as far as cramming 1,700 people into it." (Venezia/Lorenzetto 2002a, p. 77)

Therefore it took (1,700 ÷ 600 =) almost three days (in reality actually almost six days¹⁶⁵) to cremate a batch of gassed inmates, and he also stated the following explicitly (Fazzini):

"On average, the entire process of eliminating a convoy took 72 hours. Killing people was quick; burning the corpses took longer: there was not a minute of standstill."

Thus, he confirmed the maximum cremation capacity of 600 corpses in 24 hours. But in his book, Venezia wrote:

"Crematoria IV and V were smaller than Crematoria II and III; the furnaces worked less well and had a smaller capacity. The pits made it possible to

¹⁶⁴ Venezia/Lorenzetto 2002; Venezia/Lorenzetto 2002a, p. 79.

¹⁶⁵ With one body cremated per hour and muffle, and 20 hours of daily operation (four hours letting the coke in the hearth burn out, clean it of slag, and fire it back up): 1 body/hr/muffle × 15 muffles × 20 hr/day = 300 bodies/day.

speed up the pace of corpse disposal: burning seven hundred bodies in such small furnaces was time-consuming, especially since the furnaces did not function properly. In ours, on the other hand, up to one thousand eight hundred people could be inserted [daily].” (p. 102)

Elsewhere, the witness provided further details on this matter (Segre/Pavoncello):

“We took the corpses from the gas chambers, I shorn the hair, my friend, who had said he was a dentist, extracted the gold teeth, and then two other people put the corpses on the freight elevator to the crematorium. Two of the cremation furnaces held 1450 people [daily]; they inserted as many as 1700-1800, crammed together in an unspeakable manner. The other two, IV and V, held about half as many, 750. When they could not get through the amount of corpses, they used the outdoor pits. We Sonderkommando were about 600, but at the peak of extermination activity, which was in August 1944, we reached 900.”

Venezia had had a vague inkling of the letter from the Central Construction Office dated 28 June 1943, which famously mentions a cremation capacity of 1,440 corpses per day for each of Crematoria II and III, and of 768 per day for each of Crematoria IV and V,¹⁶⁶ but it is clear that the “historians” had not explained its meaning to him, because Venezia first attributed the figures concerning Crematoria II-III to their respective claimed “gas chambers” (capacity of 1,450 people, expandable up to 1,700), and only later to the furnaces (1,450 corpses per day, expandable up to 1,700-1,800).

Apparently, there were only one “barber,” one “dentist” and two elevator workers for these 1,700 to 1,800 corpses, and that out of a total force of 900 inmates spread over four crematoria! Venezia moreover confuses crematoria buildings with cremation furnaces.

The *Sonderkommando*’s strength for August 1944 – 900 inmates – is correct, as evidenced by the relevant documentation known for decades, on which I have already dwelt several times, but the “peak of extermination activity” is said to have been not in August, but rather in May and June of 1944, when, according to Franciszek Piper, 215,436 and 164,425 Jews were deported to Auschwitz, respectively. In total, 228,674 Jews were deported in May, 169,345 in June, 72,419 in July, and 17,218 in August, plus 65,000 during August and September, and 7,936 from August through November (Piper 1993, “Table D,” unpaginated). The total figure for August plus September (Łódź Ghetto) plus November (Slovakia) is thus 90,154 deportees, far below that for May and June. Since the number of alleged gassing victims supposed-

¹⁶⁶ Letter of the Central Construction Office to H. Kammler dated 28 June 1943. RGVA, 502-1-314, p. 14a. See Mattogno/Deana, Part 1, Unit 2, Chapter 9.6., pp. 344-348, and Part II, Docs. 248, 248a, pp. 414f.

ly was directly proportional to the number of deportees, these two months were also the “peak of extermination activity.”

Therefore, the daily cremation capacity of Crematoria II and III adduced by the witness first dropped from 3,240 to 550-600, but then rose again to 1,800 corpses, without any explanation.

In his interview that appeared in *Gente*, the question published in *Il Giornale* (“The furnaces ran how many hours a day?”) was rephrased as, “Were the ovens on all the time?” The answer, however, is the same: “Twenty-four hours a day” (Venezia/Lorenzetto 2002a, p. 78). This is another thermotechnical absurdity, because the Birkenau furnaces, being heated with coke, required a daily stop for cleaning the gas-generator grates. This was explicitly prescribed in Topf’s operating instructions for their double- and triple-muffle furnaces:¹⁶⁷

“Every evening, the generator grates have to be cleaned from the coke slag, and the ash has to be taken out.”

This was even stated by Prof. Roman Dawidowski as well, the prosecution’s expert witness at the Höss Trial, and accepted by Investigating Judge Jan Sehn, who wrote that the crematoria at Auschwitz-Birkenau required “an interval of three hours each day to clean the gas generators of slag” (Sehn, p. 137).

Venezia also states that the ashes of the corpses

“were taken to a concrete surface behind the crematorium, where the bones had to be crushed by the inmates with tools similar to those used to beat cobblestones.” (Venezia/Iacomini, pp. 36f.)

This story is taken from Müller’s testimony, who wrote (Müller 1979, p. 133):

“In this connection Moll had thought up a new technique to expedite the removal of ashes. He ordered an area next to the pits adjoining crematorium 5 and measuring about 60 metres by 15 metres to be concreted; on this surface the ashes were crushed to a fine powder before their final disposal.”

However, for Müller, this “concrete surface” was located exclusively “in the back yard of crematorium 5” (*ibid.*), whereas Venezia places it in the courtyard of Crematorium III. In reality, such a “concrete surface” never existed in either the courtyard of Crematorium V or that of Crematorium III: there is no trace of any, neither in documents, nor in the U.S. air photos of Birkenau from 1944, particularly the very-clear one from 31 May 1944, and there aren’t any structural remains of such in the ground either.

In his book, Venezia gave up the story of the “concrete surface,” writing vaguely instead:

¹⁶⁷ Topf & Söhne, “Betriebsvorschrift des koksbeheizten Topf-Doppelmuffel-Einäscherungssofen,” 26 September 1941. APMO, BW 11/1/3, p. 2f.; Topf & Söhne, “Betriebsvorschrift des koksbeheizten Topf-Dreimuffel-Einäscherungssofen,” March 1943, in: Pressac 1989, p. 222; reproduced in Mattoigno/Deana, Part 2, Doc. 210, p. 359, and Doc. 227, p. 383.

"The bones were crushed before being mixed with the ashes. The operation took place in the crematorium courtyard behind the building. At Crematorium III, the place for crushing the ashes was at the corner, near the hospital and the gypsy camp. The crushed ashes, which were sifted several times through a sieve like that used by masons, were then transported in a small wheelbarrow." (p. 93)

The wheelbarrow was also taken from Müller's testimony.¹⁶⁸

Instead, the idea of "tools similar to those used to beat cobblestones" came from a drawing by David Olère showing two inmates crushing ashes with logs equipped with handles (rudimentary wooden tampers) in an enclosed room inside Crematorium V (Olère, p. 77).

In his first interview, Venezia told the trite tale of flame-spewing chimneys (Venezia/Iacomini, p. 34):

"From the window, we could see flames; it was a scary thing; flames were coming out of a chimney [...]."

We still didn't know anything. We had seen the flames, and had been told there were crematoria [...]."

As I have noted repeatedly, the story of the flame-spewing chimneys is technical nonsense.¹⁶⁹ The witness probably had an inkling of this, because he did not repeat it thereafter. In the interview published by *Il Giornale*, he stated: "Upon arrival, however, I immediately noticed that smoke was coming out of the chimneys" (Venezia/Lorenzetto 2002). Venezia did not mention this lurid story in his book either, but it includes a drawing by Olère captioned "Crematorium II in operation" – with a flame-spewing chimney! (p. 84)

In compensation, Venezia told another tall tale concerning the chimney of Crematorium III (p. 94):

"The work was never allowed to stop; we worked in two shifts, one during the day, and one at night. A continuous, unbroken chain. Only once were we forced to stop work for two days because of a problem with the chimney. Due to too much heat, some bricks had melted and blocked the smoke duct. For the Germans to lose two days of work was a tragedy. A young Polish Jew, covered with sacks to protect himself from soot and heat, opened the base of the chimney sideways, and pulled out the shiny bricks encrusted with human grease that were causing the problem."

This anecdote is loosely based on a (partly invented) event described by Müller, but dating back to 1942 (Müller 1979, p. 18):

¹⁶⁸ Müller 1979a, p. 222; the ashes were transported "with wheelbarrows" ("mit Schubkarren"). That word was omitted in the English edition (1979, p. 139).

¹⁶⁹ Mattogno/Deana, Part 1, Unit 2, pp. 382-387 ("On Claims of Flaming Chimneys").

“They had fanned the flames to such an extent that because of the intense heat the fire-bricks in the chimney had become loose and fallen into the duct connecting the oven to the chimney.”

Venezia’s account is surreal and also rather naive. First, “the smoke duct” makes little sense, because there were several of them (three each in the chimneys of Crematoria II and III). Second, each had a cross section of 80 cm × 120 cm, and a smoke duct of identical size merged into each chimney duct. Therefore, “some bricks” would not obstruct anything. Third, as I explained earlier, when breakdowns occurred, the camp administration turned to the Topf Company if the furnaces were concerned, or if the smoke ducts and chimney were affected, to the Koehler Company, who had built them.

But if indeed an inmate were to have entered the chimney, he would not have “opened the base of the chimney sideways” – whatever that even means – but rather the cleaning door located at the base of the chimney, of which Venezia evidently knew nothing.

Finally, in the crematoria, which operated at a temperature of 800°C, the fat from the corpses burned completely in the muffles, so that no “shiny bricks encrusted with human grease” could be found in the chimney, which is gross nonsense.

Venezia also mentions a “chimney room,” which he describes as follows:

“So from time to time, when I could take a break and let the others continue for a while without me, I would go up to that small, square room and play the harmonica to relax, or just lean against the window sill to breathe fresh air. That small room, with one window, and in the center the large square brick chimney shaft, was my refuge.” (pp. 107f.)

But the only room around the chimney was the “garbage-incineration room” with a garbage incinerator, and the imposing chimney was not square, but rectangular (it measured about 4 m × 2.5 m). It was obviously not a “small room,” because it had dimensions of approximately 10 m × 8 m, and moreover had four regular-sized windows and two smaller windows (see Docs. 13 and 13a). On the other side of the chimney, toward the furnace room, separated by a wall, were three small square rooms. The middle one, in Crematorium II, was originally intended to house one of the three forced-draft devices, which were not installed in Crematorium III. The two lateral rooms, each with one window, were called “engine room.” Only the one in the middle had “the large square brick chimney shaft” in its center, but this was invisible, beyond the wall, in the garbage-incineration room, plus it had no window. Moreover, these three rooms were on the same level as the furnace room, so that one could not “go up” to any of them.¹⁷⁰ In conclusion, the room described by Venezia did not exist; it is a pure invention.

¹⁷⁰ Bauleitung Drawing No. 934 dated 27 January 1942 (“Entwurf für das Krematorium”) shows the vertical section of the furnace room and the appendix containing the chimney of the future Crema-

Venezia devotes an entire chapter to the *Sonderkommando* uprising, which begins as follows:

"The idea of the uprising had originated before my arrival at Birkenau, and had survived the various selections thanks to some Kapos who, like Lemke or Kaminski, had been in the camp for a long time and had been in charge of its organization." (p. 134)

In the interview published by *Il Giornale*, Venezia had explicitly said that "on average every three months the *Sonderkommandos* were killed in turn" (Venezia/Lorenzetto 2002). This story notoriously originates with Miklós Nyiszli, who had stated more generously (Mattogno 2020b, pp. 51f.):

"According to the experience of four years, a Sonderkommando lives for four months. Once these have passed, a large detachment of the political SS appears one day and herds the men of the Sonderkommando into the rear courtyard of the crematorium. A burst of gunfire, and half an hour later the newly established Sonderkommando arrives. They strip the clothes from their dead colleagues, and within another hour all that remains of the latter is a pile of ashes. Their first job is the cremation of their predecessors."

Carlo Saletti commented this as follows (Saletti, Note 12, p. 16):

"There are countless anecdotal and critical texts about Auschwitz in which it is claimed that the life span of the Sonderkommando prisoners was no more than four months, and that once the term had passed, they were eliminated on a regular basis. Neither information corresponds to the truth."

The story of the periodic elimination of *Sonderkommando* inmates is also at odds with what Venezia states about their SS guards:

"There were generally two SS men for each crematorium; one during the day, the other at night." (p. 105)

As I noted earlier, the actual number was a barely higher: 22 guards in four crematoria, 10 during the day and 12 at night. These guards were to keep 870 inmates of the so-called *Sonderkommando* at bay. In Crematorium III, five guards (two during the day and three at night) had to guard 220 inmates: a bit too small a number, if these inmates knew they were destined for certain death!

As for the rest of the uprising story, Venezia is beyond evasive. He does not mention the official date of the uprising (7 October 1944), but speaks generically about early October (p. 140). He does not mention the alleged selection and gassing of 200 *Sonderkommando* inmates of Crematoria IV and V at the end of September 1944, which is said to have triggered the uprising a few

torium II. It shows the front floor area of the furnace room, the central furnace, the gas-generator well behind it, the rear floor area (to which one ascends via three steps), the central room with the (later-abandoned) forced-draft device separated by a partition, with its floor at the same level as the furnace room, and finally the garbage-incineration room, separated by a wall and with the floor level a little lower. Pressac 1989, p. 288.

days later. He does not mention the number of alleged victims either – 451. He does not mention the number of survivors: 212, mostly inmates of Crematoria III and V. He does not mention the alleged selection on 26 November 1944, after which another 100 inmates were allegedly killed. He recounts that “the next day,” thus on 8 October, “the Germans ordered thirty people to go out to continue the work at Crematorium II, and I decided to be part of that group” (p. 139), whereas the orthodox narrative insists instead that the 30 inmates were selected on 26 November to work at Crematorium V.

Venezia adds:

“When the dismantling operations reached the roof of the Crematorium, the Sonderkommando members went back to sleep in the men’s camp, in the isolated barrack where we had spent our first nights as Sonderkommando. There were less than seventy of us.” (p. 147)

Here Venezia evidently misunderstood the orthodox version, according to which 70 inmates were assigned to the Demolition Squad on 26 November 1944, so “about 100 *Sonderkommando* inmates” remained, not “less than seventy.”

Like his self-proclaimed former colleagues, Venezia recounts that he fortunately or miraculously escaped certain death because all the *Sonderkommando* inmates were to be killed. He writes that he had been aware of this right from the start:

“Again from him I learned that everyone who was part of the Sonderkommando was ‘selected’ and ‘transferred’ to another place, but I did not immediately understand that the words ‘selection’ and ‘transfer’ were euphemisms that actually meant ‘elimination.’ However, it did not take me long to realize that we had been integrated into the Sonderkommando in place of other prisoners who had been ‘selected’ and killed.” (p. 70)

Subsequently he asserts:

“For the Germans, the escape of a Sonderkommando member was most serious; they could not possibly afford to let a man escape who had seen the inside of the gas chambers.” (pp. 112f.)

So, how did he manage to save himself? I summarize his long narrative: On 17 January 1945, the SS guard who accompanied the *Sonderkommando* survivors to their barracks told them that “it was absolutely forbidden to leave,” and then he himself left. But Venezia learned that the camp’s evacuation was in progress, and he understood that they would be killed. So they all went out of the barracks and mingled with the other inmates. Thus, he was able to escape “the planned liquidation of the *Sonderkommando*.” He then states:

“From time to time, during the night, a German would pass among the prisoners and shout, ‘Wer hat im Sonderkommando gearbeitet?’ ‘Who has worked in the Sonderkommando?’”

which would not have been a very sensible question to ask, because, as I explained earlier, at least eleven different *Sonderkommandos* existed at Auschwitz-Birkenau. Venezia continues:

"No one answered. They kept asking regularly, all along the way; they had no other way to find us." (pp. 147f.)

There is no need to elaborate again on this classic case of alleged SS stupidity. Later, Venezia and the other *Sonderkommando* survivors were transferred to Mauthausen. Venezia narrates the arrival and enrollment there as follows:

"I slept two nights outside to be among the last to enter the Sauna. I was with my brother, cousins and other friends from Auschwitz. Soldiers would pass by from time to time asking, 'Wer hat im Sonderkommando gearbeitet?' To prevent them from finding out about us, I proposed to my brother to change his name. Instead of 'Venezia,' if they had asked me, I would have said my name was 'Benezia.' [...] Like at the first day in Birkenau, we were forced to undress completely, inmates shaved our heads and bodies, and we were assigned a number. Unlike in Auschwitz, the number was not tattooed; Auschwitz is the only camp where prisoners were tattooed. Instead, they gave us a kind of iron bracelet with a dog tag; on mine was written the Number 118554, my registration number at Mauthausen. When they asked my name, I said 'Benezia,' and misunderstanding me, they wrote 'Benedetti'." (p. 153)

And with the help this subterfuge, Venezia was saved a second time. The idea was not very shrewd: if he had said "Benezia," the registrars might have misunderstood and written just "Venezia"! Indeed, since it is a well-known fact that Jews "arrived in Italy and took the name of the city in which they lived" (p. 17), and since the name of the city of Venice (Venezia in Italian) is known to everyone, the registrars in question would certainly have understood, precisely, "Venezia."

What is more, in contradiction to this account, Venezia stated elsewhere (Segre/Pavoncello):

"The Germans kept asking who had worked in the Sonderkommando, and I decided to change my name from Venezia to Beneti."

As I noted at the outset, Shlomo Venezia was indeed registered as Sinto Beneti at Mauthausen, but this is not necessarily a confirmation of the truthfulness of his claims, because he could have read this name in the transport list of 25 January 1945, exactly as I did. Moreover, I have already pointed out that the spelling of other inmates' names is incorrect in this list as well, which is undoubtedly to be attributed to errors by the scribe, rather than to intentional "misrepresentation" by the registered inmates. If the SS at Mauthausen had tried to identify each inmate simply based on their declaration, without any possibility to verify this, then it would have been foolish on their part to provide false but assonant names, and instead of "Benezia" or "Beneti," our wit-

ness easily could have stated any other name, e.g. (to stay with Italian toponymy) Firenze, Brindisi, Milano...

But this story cannot be true for the simple fact that, as Venezia himself recalls, he and his comrades bore tattooed on their arms the indelible mark of their membership in the *Sonderkommando*: the Auschwitz registration number. If, therefore, the SS had really wanted to track down inmates who had worked in the crematoria, they would not have sent a soldier around shouting among the inmates “*Wer hat im Sonderkommando gearbeitet?*,” but would have checked each inmate’s registration number in the sauna during the registration process. Venezia’s subterfuge is indeed disarmingly naive: he changed his surname to prevent them from finding out, which implies that the SS had a name list of the *Sonderkommando* inmates, but then they necessarily also had a list of their registration numbers. It is therefore certain that the SS did not search for *Sonderkommando* inmates either at Birkenau or at Mauthausen, and this is explained by the simple fact that they were not carriers of any kind of “terrible secret.”

In the interview with Stefano Lorenzetto, Venezia answered the question “After how many years did you return to Auschwitz?” as follows (Venezia/Lorenzetto 2002):

“Forty-seven. I didn’t find the crematorium. I was disappointed, because I didn’t know that the Germans had demolished it. They must have struggled a lot. It had been built like the Colosseum: it was supposed to last for eternity.”

In his book, he confirmed:

“I did not know that the Nazis, when retreating, had blown up the crematoria; seeing the ruins surprised me.” (p. 176)

In flagrant contradiction to this, Venezia wrote earlier in his book:

“Toward the end of October [1944] came the order to begin dismantling the Crematoria. We continued to work occasionally in Crematorium II, the rare times that a convoy arrived, but we worked mainly on dismantling the other Crematoria. It took a long time, because the Germans wanted us to eliminate them one piece at a time. The structures were very solid; they were built to last a long time. They could have used dynamite, but they wanted to systematically demolish the whole inside of the structure: the furnaces, the gas-chamber doors and everything else. And the Sonderkommando men had to do it; we were the only ones who could see the inside of the gas chambers. Instead, other prisoners, including women from Birkenau and inmates from Auschwitz I, were used to dismantle the outside structure.” (p. 142)

So he had personally participated in the demolition of “his” crematorium!

7. David Lea

I close the series of Jewish witnesses from Greece with the one who testified first: David Lea. He was deported to Auschwitz from Salonika on 9 May 1943, where he claims to have been assigned to the *Sonderkommando*. On 6 September 1943, he was transferred to Warsaw, from where he was sent to Dachau in late July 1944. After the war, he found himself in Paris, where he was interviewed by David P. Boder on 12 August 1946. Boder was a US-American psychiatrist who “interviewed more than one hundred displaced persons, mostly survivors of the Holocaust,” in the main office of the Joint Distribution Committee in Paris (Zazza, pp. 90, 98f.). The interview was conducted in German and partially in Spanish. The following text comes from the website *Holocaust History Channel*:¹⁷¹

“David Lea: Yes, 44 Novembre, I was in Auschwitz, in the camp of Auschwitz. Have burned, six, eh, a moment...”

David Boder: [In English] He’s writing down the number. All right. [Pause]

David Boder: [In German] Six hundred thousand.

David Lea: In Novembre.

David Boder: In one month?

David Lea: Wait, in Novembre.

David Boder: Yes.

David Lea: The German have burned, made nonsense. The commando, special commando, working special commando crematorium. In seven

David Boder: Did you work in the crematorium? [Interrupting]

David Lea: Yes in c. In 27 days, they have burnt six, sixty, hundred thousand Jewish Hungarian.

David Boder: 60.000 Hungarian Jews.

David Lea: Yes ...

David Boder: Did you work in the crematorium? [Interrupting]

David Lea: That’s right. [simultaneously] That’s right, I work crematorium. I self have burnt. Six and thousand, eh, sixty, eh ...

David Boder: Six hundred thousand.

¹⁷¹ David Boder, David Lea, “David Lea: Unknown Auschwitz Sonderkommando,” Holocaust History Channel, 15 May 2014; online at <https://holocausthistorychannel.wordpress.com/2014/05/15/david-lea-unknown-auschwitz-sonderkommando/> (last accessed on 7 June 2022).

David Lea: Six hundred thousand Jewish have burnt until, two, two, eh until twenty-seven days. After days, every day burnt the crematorium of, eh, Auschwitz.

David Boder: Yes.

David Lea: After, the Russians come. April 18. June 18 from Radom to the camp of Auschwitz, the Russian come June 28. After, I travel to Buchenwald. Special ... [Noises in the background]

David Boder: When were you in Buchenwald?

David Lea: In Buchenwald I have done three months, two were in Dachau, one week in Fürth, after, April 29, American troop come to Dachau on order.

David Boder: Aha, yes. And liberated you.

David Lea: That's right.

David Boder: Well, you are saying, that you worked in the crematorium of Auschwitz?

David Lea: Yes, Yes, that's right

David Boder: Eh ...

David Lea: Special commando.

David Boder: In the special commando. Well, tell me, how ... what happened in the crematorium? What was the crematorium? [Pause] Oh. [Pause]

David Boder: [In English] He's lighting a cigarette. He wanted to roll one, but I offered him an American cigarette and light my own.

David Boder: [In German] Well, tell me, you worked in the crematorium. Would you tell me, how did you work in the crematorium and what did the crematorium look like?

David Lea: In, well, how one has worked ... ? [hesitates]

David Boder: Yes, well, so how did you, what did the crematorium look like?

David Lea: That's right, Yes. Come transport from every Come transport from all of Europe Jewish ...

David Boder: Come a little closer. [Interrupting]

David Lea: Come transport from all of Europe, Jewish. Boy of two months, of five years, of seven years, of ten years, of eighteen years. Person of 80 years, of 90 years stays there. Comes to, eh crematorium. Is a big hall. Write French, eh, German. My, eh—say, an 'Affiche' in Crematorium say, all undress. Make bath. People make bath. I, the, eh, I healthy, when I ... when I bath, I healthy. Things, I cannot understand, what spoken correct, all undress, together, men with the Fräulein together, the women of 80 years and the girls of 20 years, all together. Eh, when all together, they get soap and the—what is that

David Boder: Towel.

David Lea: Towel, soap. An SS from the other room look, all already, all already ... done, all already finished. All is out. Has opened up the Luminette and the gas. In two minutes, one to two minutes, finished two- three thousand men.

David Boder: Did they all really die?

David Lea: Really died. After, the little boys, two, eh four years, three years. Only they get ... eh ... eh here ... [seems to be pointing to his nose] blood, eh, blood, bleeding.

David Boder: A bleeding nose.

David Lea: Nose, ... a bleeding nose from the poison. Only the little one cried, Mummy, Mummy, Mummy. But the mother after, after one, eh, two minutes the mother was finished, the entire family. Then come nonsense. I Ventilateur, Ventilateur.

David Boder: Yes.

David Lea: Has also done nonsense, the same, the special commando, the Ventilateur.

David Boder: Yes.

David Lea: The gas off ... out

David Boder: Out, yes.

David Lea: (unclear)

David Boder: Yes, Yes.

David Lea: Get noisy

David Boder: Yes.

David Lea: Throw the dead in the wagonnet ...

David Boder: Yes.

David Lea: ... and after into the crematorium.

David Boder: Well, yes. What was the crematorium? An oven? [Pause] What was it? An oven, eh, a ... ?

David Lea: Co-, Co-, Coal.

David Boder: Yes.

David Lea: Coal, Coal ...

David Boder: Eh, yes. Was it an oven or ... ?

David Lea: No. Eh, crematorium, crematorium ... [Interrupting] and the ...

David Boder: Yes, yes. How many people could you burn in there at one time? [Interrupting]

David Lea: When I, eh, with transport come every day ten transports of 20 to 40 thousand people. Eight people in one crematorium, twenty minutes burn. After the days, every day made burn in crematorium. Every day, after Sabbath,

every day burning in crematorium. In crematorium there was work, about five, eh, 1500 men. 500 men every hour, every eight hours work. After change, other 500 men work. And those who work special commando eat good.

David Boder: They gave you good food?

David Lea: Yes, that's right. After, the 1500 men only work for three months. Because after, the SS has finished them, with, eh, the, 1500 men.

David Boder: How did they finish them?

David Lea: Why—Not want them to speak about what they are doing in crematorium.

David Boder: But how did they finish them. Also in the crematorium?

David Lea: Also in crematorium. And the SS finished in crematorium the same, the, the, eh special commando. After three months with it, then crematorium.

David Boder: Yes.

David Lea: Burned the same. I did not burn, then come the Russian.

David Boder: Aha.

David Lea: When my commando, the special commando, 1500 men did not burn, then come the Russian. And the Germans, no time, no time. When I have time, hundreds have burned.

David Boder: Yes.

David Lea: In, eh, 43 ... the crematorium four, four ... [noise in the background] number crematorium four, the Greek from Saloniki, Athens, has made a bomb. Bomb destroys.

David Boder: Who has done that?

David Lea: The Greek from Athens. In, eh, 34.

David Boder: In eh, eh 44.

David Lea: 44.

David Boder: Were these Jewish Greeks?

David Lea: Jewish Greeks together with the Polacks.

David Boder: Together with the Polacks they did such a thing.

David Lea: Yes. Had ...

David Boder: Torn.

David Lea: Torn, yes, had munitions in crematorium four. Greek from Athens and Polack, Jewish, from the Ghetto of Warsaw.

David Boder: Yes.

David Lea: Have destroyed crematorium four.

David Boder: Where, in, eh Auschwitz?

David Lea: No, in Birkenau.

David Boder: In Birkenau. Exactly, Auschwitz and Birkenau. Eh, how did they destroy the crematorium?

David Lea: The Jewish—eh, Greek and Jewish Polack.

David Boder: Aha, and what did they do to them? [Pause] Eh, did they survive, the people?

David Lea: All destroyed in Crematorium.

David Boder: The people that were in it?

David Lea: ... they too. The people that were in it. [Interrupting] When the, the, eh, person went out [unintelligible] it was with machine gun. The SS said, that when I make nonsense in the crematorium, we is finished. Everything destroyed, inside, with the people, the Jewish Polack and the Jewish from Greece. After two minutes ... finished.

David Boder: Did you see that for yourself?

David Lea: I have seen it not, when I am in Revier [noise in the background]

David Boder: What?

David Lea: I am sick.

David Boder: Oh, you were sick and you were in the Revier.

David Lea: [unintelligible, as simultaneously with Interviewer] ... was in Revier, did not see, but bum.

David Boder: You have heard it, when it happened.

David Lea: Everything, yes. [Interrupting]

David Boder: And after they had destroyed the crematoria, were there still people being burnt in there?

David Lea: Not.

David Boder: No, they did not ...

David Lea: No. [simultaneously]

David Boder: None.

David Lea: Eh, for two days they evacuated the camp of Birkenau. SS has destroyed all crematoria.

David Boder: They destroyed it all themselves.

David Lea: For two days evacuated the camp of Birkenau. April 18, they evacuated with us camp. 16 no 18, eh 18 ...

David Boder: No, no, no, take the hand down. [Interrupting] Yes.

David Lea: June 18, 31 in April, June 18, 45 they evacuated the camp of Auschwitz. June 16, 45 the German destroyed all the crematoria. Six crematoria did destroy the German.

David Boder: They themselves? And how many did the Greek destroy?

David Lea: The Greek destroyed and also the Polack destroyed.

David Boder: Yes, but how many of the crematoria did the Greek ...

David Lea: One crematorium. [Interrupting] One crematorium. One crematorium number four. The same, the Jewish Polack has destroyed crematorium four.

David Boder: Aha, and the rest was destroyed by the SS.

David Lea: destroyed by SS.

David Boder: Now, but, where did you go to after, eh, who has liberated you, the Russians or the Americans?

David Lea: American. April 29, 45.

David Boder: From which camp?

David Lea: From Dachau.

David Boder: From Dachau. Eh, was there a crematorium in Dachau as well?

David Lea: In Dachau crematorium, 44 they made only one crematorium. Why—has done. In Dachau, it is forbidden for the Jewish.

David Boder: What?

David Lea: In Dachau it is forbidden ...

David Boder: In Dachau it was forbidden for Jewish rank. There were no Jews in Dachau.

David Lea: Yes. No Jews, non crematorium.

David Lea: The tragedy that occurred in '44, in Birkenau camp, more or less, I could not speak because my German isn't good ... I don't speak well, but now, I will speak in Spanish. In 1944, by the end of 1944, in November, in Birkenau camp ... in September, October, or November, 600,000 Jewish Hungarians came in Birkenau. When the crematories were not enough to burn the Jews, the SS ordered 3,000 men to dig holes.

David Boder: To make what?

David Lea: Holes, pits. [The interviewee says something in another language to make himself clear].

David Boder: Ah ... hole ...

David Lea: Yes. Pits.

David Boder: Pits.

David Lea: Yes. And, in 27 days, they burned 600,000 Jews alive. We saw them because I worked [unintelligible] commando to the crematory, and I saw them by the front side, they burnt them alive, with wood and benzene. The transportations coming, sometimes ...

David Boder: They burned them in pits, not in the ...

David Lea: They did not burn them ... they did not burn them in furnaces because they didn't have time.

David Boder: Yes. They did not send them to the chambre ... gas chamber.

David Lea: No. They didn't put them in the gas chamber because the Germans didn't have time.

David Boder: And then ... ?

David Lea: They burned them in the pits we had made, with wood and with essence [French for gasoline].

David Boder: With what?

David Lea: With essence, benzene [Benzin, German for gasoline].

David Boder: Benzene.

David Lea: Benzene.

David Boder: Right. Did they kill them before, or what?

David Lea: They burned them alive. They didn't kill them, they burned them alive.

David Boder: They burned them alive?

David Lea: Alive. Six hundred thousand Jewish Hungarians, in November or in September. I don't remember exactly the date and the day, but I remember that I witnessed this, as [unintelligible].

David Boder: Pardon me.

David Lea: [unintelligible] I saw this as if the [unintelligible] were mine.

David Boder: Right.

David Lea: The transportations coming there were guarded by thousands of SS and, in the whole convoy, there were about 20 to 25 or 50 [unintelligible]. And in the last one I saw, there was a German Jeep – they said it was from the Croix Rouge. And the Jews, when they were put in the convoy, they said they would take them to hospital, and the Jews believed it because they saw they were accompanied by the [unintelligible] of the Croix Rouge.

David Boder: What did the [unintelligible] have? A red cross?

David Lea: The [unintelligible] had the Croix Rouge and it had ...

David Boder: What is Croix Rouge?

David Lea: The Red Cross.

David Boder: The Red Cross?

David Lea: Yes. It had in the [unintelligible], it had a white flag with the Red Cross, and he said we are taking you to the hospital to examine you, and we are taking [unintelligible]. And then, inside, he opened the gases.

David Boder: I see ...

David Lea: But [unintelligible] knew that, the transportation [unintelligible]. Even us ... we ourselves when we first arrived at the camp. But after one month, two months, three months that I worked in the crematory, we knew

what it contained. The gas was brought with the Red Cross. With the [unintelligible], with the Red Cross car.

David Boder: *From the Red Cross. Yes.*

David Lea: *From the Red Cross. As I am explaining ... I am explaining that [unintelligible] caros brothers [unintelligible] you will not to be able to feel. This is the greatest tragedy, the greatest ever in the crematory. [unintelligible] our brothers and sisters. Six million Jews died in the camps, some battered, some of starvation, some [unintelligible] to be put in the gas chamber, children and parents. They could no longer stand the suffering and the starvation, and lice, and the forced labor any more, and they went voluntarily to the gas chamber."*

Stefania Zazza publishes several excerpts from the interview in the original German language (Zazza, p. 99), which I translate here into English, warts and all:

"DAVID BODER: *[In German] Mr. Lea, you said... what did they want to say about Auschwitz?*

DAVID LEA: *From Warsaw.*

DAVID BODER: *Oh. You said you were in Warsaw. Why did you get to Warsaw?*

DAVID LEA: *I went to Warsaw from to Birkenau six Septembre. Yom Kippur.*

DAVID BODER: *Yes. Why have you liberated from Birkenau been?*

DAVID LEA: *From Birkenau transport from the Jewish to work in Warsaw... In camp of Warsaw is large transport, Yom Kippur, come in, eh, Warsaw, only Greek, Jewish barracks."*

This statement, not included in the transcript posted on the website *Holocaust History Channel*, is crucial, because it introduces a chronological contradiction pointed out by Zazza as follows (*ibid.*, p. 98):

"*After talking about the selections at his arrival, the interviewee began chaotically telling Boder of the Hungarian transports, dating the events in November 1944 and mixing them with his being in Dachau Kaufering. He also told he had been in Buchenwald for three months and in Fürth and Dachau, which he claimed was not a camp for Jews and where there was not a crematorium (maybe he meant the sub-camp Landsberg/Kaufering). This statement didn't match with the documents and with what he told later."*

Nor is the one pointed out above the only gap in the transcript. Zazza cites another passage from the interview where the transcript has a most important omission. I compare the respective texts (*ibid.*, p. 102):

German original (translated):

"DAVID BODER: *Did you work in the crematorium? [Interrupting]!*

DAVID LEA: *Yes, in Bavaria [sic]. In twenty-seven days has burned six, sixty, hundred thousand Jewish Hungarian.*"

Published English translation:

"David Boder: Did you work in the crematorium? [Interrupting]

David Lea: Yes in c [note: Bavaria disappeared]. In 27 days, they have burnt six, sixty, hundred thousand Jewish Hungarian." (I will discuss this absurdity later.)

According to the transcript, however, Lea was in Auschwitz in November 1944. To explain the contradiction, David Boder assumed that Lea had been transferred back from Warsaw to Birkenau (which the witness did not state), but Zazza categorically rules out this possibility (*ibid.*), so the contradiction remains and is insuperable.

The witness asserted that he had worked "in the crematorium of Auschwitz," in the *Sonderkommando* ("in the special commando"), but pressed by the interviewer's repeated requests to describe this installation, Lea could say no more than that it was "a big hall," then spoke confusingly of "towel" and "soap" and gave a delirious description of a gassing:

"An SS from the other room look, all already, all already ... done, all already finished. All is out. Has opened up the Luminette [?] and the gas. In two minutes, one to two minutes, finished two- three thousand men."

Death apparently overcame the victims after just "two minutes," and somewhere there was a "Ventilateur." And that would be the account of a *Sonderkommando* inmate!

How did the gassing take place? For the witness, simply, "the gas off ... out," or more precisely, the SS officer "opened the gases." Then, "throw the dead in the wagonnet..." (an echo of the fable of the field railway that allegedly connected the gas chamber to the furnace hall already appeared in the Wetzler-Vrba Report), which carried the corpses "into the crematorium."

In this regard, there was a short dialogue that brightly illuminates the witness's extraordinary embarrassment to meaningfully answer even the simplest questions:

"David Boder: Well, yes. What was the crematorium? An oven? [Pause] What was it? An oven, eh, a ... ?"

David Lea: Co-, Co-, Coal.

David Boder: Yes.

David Lea: Coal, Coal ...

David Boder: Eh, yes. Was it an oven or ... ?

David Lea: No. Eh, crematorium, crematorium ... [Interrupting] and the"

A rambling answer worthy of a demented person. Basically, the crematorium was a "coal-crematorium"! The poor interviewer, begging only for a little

clarity, asked the witness what the crematorium's cremation capacity was, to which Lea replied:

"When I, eh, with transport come every day ten transports of 20 to 40 thousand people. Eight people in one crematorium, twenty minutes burn."

Therefore, every day some ($10 \times 20,000$ to $40,000 =$) 200,000 to 400,000 people arrived and were cremated within 20 minutes. But in this way he did not answer the question, because he did not say how many furnaces there were; on the other hand, appealing to the anecdotal fables *en vogue* at the time, he said that there were "six crematoria" at Birkenau, that the *Sonderkommando* staff numbered "1500 men," and that after "three months" they were killed, in order to keep it secret.

Even more confusingly, the witness stated that in 1944 the Athens Jews (of the *Sonderkommando*) had destroyed "crematorium four" with a "bomb," which, as I noted earlier, is incorrect. The reference is obviously to the uprising of 7 October 1944. At that time, Lea claims to have been sick and was "in the Revier" (= infirmary) at Birkenau, whereas he had been transferred out of the camp a year earlier. Despite this, he claimed to have been an eyewitness to alleged events that he dated back to September-November 1944. The following claims are therefore necessarily false, and, considering their content, also demented:

"In 1944, by the end of 1944, in November, in Birkenau camp ... in September, October, or November, 600,000 Jewish Hungarians came in Birkenau. When the crematories were not enough to burn the Jews, the SS ordered 3,000 men to dig holes. [...]

And, in 27 days, they burned 600,000 Jews alive. We saw them because I worked [unintelligible] commando to the crematory, and I saw them by the front side, they burnt them alive, with wood and benzene. [...]

David Boder: They burned them alive?

David Lea: Alive. Six hundred thousand Jewish Hungarians, in November or in September. I don't remember exactly the date and the day, but I remember that I witnessed this, as [unintelligible]."

I already noted earlier that Jewish deportations from Hungary ceased on 8 July 1944, and that the last transports arrived at Auschwitz on the 11th. In all, according to Veessenmayer's telegram of 11 July 1944, 437,402 Jews were deported.¹⁷² Lea claimed instead that 600,000 Hungarian Jews arrived at Auschwitz in September, October or November 1944. But that misdating isn't even the nadir. The worst delusion is his claim that these alleged 600,000 people were all burned alive. The witness also invented a ridiculous rationale: "They didn't put them in the gas chamber because the Germans didn't have time."

¹⁷² NMT Document NG-5615.

Yet, according to him, the gassing was very fast: “In two minutes, one to two minutes, finished two- three thousand men.”

Lea did not indicate the size of the “pits,” but they must have been immense, or countless, since “3,000 men” were mobilized to dig them out.

The fuel used in them was “wood” and “essence” or “benzene.” “Essence” is French, and “Benzin” is German, both meaning gasoline, which the translator mistranslated as the similar-sounding “benzene” (benzene in German is *Benzol*).

Stefania Zazza tries hard to explain the absurdities proffered by the witness as simple confusions, evidently suffered in perfect good faith, as “linguistic difficulties” (in expressing himself in German, but he could speak well in Ladino – a language also known to the interviewer – which he did in part), as a result of the traumatic events he had experienced, or of his memory being “not good,” then Zazza ventures into deeper explanations (Zazza, p. 101):

“Mr. Lea here mixes his memories with those of another survivor, telling his story as it were his own. [...] Even though David Lea admitted he couldn’t remember much, he had detailed memories of events, but mixed them with the memories commonly shared by other survivors.”

And further on (*ibid.*, p. 102):

“Why Mr. Lea mixed his memories [with those of others] and seemed to talk about two different stories? Mr. Lea’s memory seems to be suffering from an accumulation of memories. This means that he accumulated memories of other survivors, with whom he had been and was in touch in the Displaced Persons Camps and then in Paris, mixing up his own personal experiences with other episodes or events, which are undoubtedly true but were part of a collective memory, shared by the former camps’ inmates with whom Mr. Lea had contacts on a daily basis.”

This might all make sense regarding former prisoners who decided to “testify” decades after the alleged events, such as precisely those interviewed by Gideon Greif (with the exception, of course, of Szlama Dragon), and as Shlomo Venezia. But David Lea was interviewed in early August 1945, a few months after the alleged events: how could he unintentionally “mix” his own memories with those of other former prisoners after such a short time?

8. Eliezer Eisenschmidt

This witness, interviewed by Gideon Greif in Birkenau in the summer of 1993, arrived in Auschwitz from Grodno on 8 December 1942 (p. 220).

“After the Selektion, they took the 315 people who were left over from the transport, including my brother and me, and marched us several kilometers to Birkenau.” (ibid.)

He added that “In all, 450 men were chosen” (p. 222). Danuta Czech states instead that only 231 men were registered (1990, p. 281); moreover, the old railway ramp, as noted earlier, was several hundred meters away from the camp, not several kilometers.

The inmates were taken to Block 20, where they were registered: Eisenschmidt was given Number 80764 (p. 220).¹⁷³ In this regard he specified:

“At that time, there were only two camps in Birkenau: A and B. A was for men prisoners and B was for women prisoners” (p. 222)

In fact, the Men’s Camp was in Camp Sector BIb, which in July 1943 became the Women’s Camp. In an article devoted to it, Irena Strzelecka states that Block 22 was an “admission block” where newly arrived inmates were registered (Strzelecka 1995, p. 261). Blocks 19, 20, 21 and 26 were for the quarantine; Blocks 2, 5, 6, 13-22 and 24-27 were lodging inmates (*ibid.*, pp. 242, 264). Building 5a was the well-known delousing facility, which also included a “wash and shower room.”

After these clarifications, we can return to Eisenschmidt’s account. His reference to Block 20 is incorrect, since registration took place in Block 22. Then, “all the 315 people who remained from the transport reached Block 9” (p. 221). On the evening of 9 December 1942, the witness was assigned to the *Sonderkommando*: “Eighty or a hundred people were selected for the *Sonderkommando* of Block 2. Everything went fast” (*ibid.*).

“The Sonderkommando prisoners were divided into two groups at that time, Sonderkommando I and Sonderkommando II, because they worked in Bunker I and Bunker II. I was in the Sonderkommando I group.” (ibid.)

The selectees were transferred to Block 2, which “was reserved for the *Sonderkommando* men.” To G. Greif’s question, “When did you first hear the word ‘Sonderkommando’ and realize that you were part of it?,” Eisenschmidt answered:

¹⁷³ The Auschwitz Museum’s online database records the inmate Lejzer Ajzenszmidt under this number. This was evidently the witness’s real Polish name, who later Germanized it to Eisenschmidt, phonetically identical to Ajzenszmidt.

"It was the morning after the head count on December 10, 1942. When we went out to the forest, we heard the Kapo tell the SS men who stood at the gate, 'Sonderkommando I, 130 men.'" (p. 223)

Shortly thereafter, however, he stated:

"We were divided into two groups: Sonderkommando I and Sonderkommando II. There were about 150 men in each group." (p. 223),

Although he had just stated that "Sonderkommando 1" counted 130 men.

A comparison with the related statements of the Dragon brothers is due here. Szlama and Abraham Dragon arrived at Auschwitz with a transport from the Mława Ghetto on 6 December 1942, two days before Eisenschmidt. From this transport, 406 men were registered (numbers 80262-80667). Szlama received Number 80359, Abraham received Number 80360 (p. 131). Abraham recounted, erroneously, that the 200 selectees were sent to Block 25, where "they put everyone who reached the camp before they divided them up" (p. 130): It thus served as the admission block, although that was actually Block 22. Here, on the night of 9 December 1942, 100 inmates were selected and sent to Block 2, about which Shlomo said:

"This block had belonged to a group that had worked there before us; its members had been murdered a day or two earlier. Their clothes were still lying there, as if they'd just taken them off."

And Abraham confirmed:

"We could tell that there'd been people there just a short time earlier. There was leftover food and other stuff all over the place. We didn't know at that time that the people there had been the previous members of the Sonderkommando. Only later we were told that they'd been brought there and murdered. We took their places." (p. 130)

But Eisenschmidt, who was sent to Block 2 on the same day (9 December 1942) knew nothing of this. And Szlama Dragon didn't know anything about this either in 1945, because in this regard he declared back then:¹⁷⁴

"From Barracks No. 14, all those selected for the Sonderkommando /Special Kommando/ were transferred to Barracks No. 2, which was located approximately one kilometer away from the gas chamber. Barracks No. 2 was fenced off with 1.5-2-meter-high iron wires. SS guards armed with submachine guns escorted the Sonderkommando from the barracks to work and back to the barracks. No member of the Sonderkommando had the right or means to communicate with other camp inmates who were not working in the Sonderkommando; however, some found a way and, risking their lives, made contact with the camp inmates."

¹⁷⁴ Statement by Szlama Dragon to the Soviet Investigative Commission dated 2 February 1945, GARF, 7021-108-8, pp. 14-27; here p. 16.

Neither Abraham nor Szlama Dragon knew anything of a division into “*Sonderkommando 1*” and “*Sonderkommando 2*”:

“The group was called the Sonderkommando from the very beginning. In the women’s camp, there were two special blocks, Block 1 and Block 2. Block 1 was called the Strafkommando, the penal detail, and we, in Block 2, were called the Sonderkommando.” (p. 132)

Both Abraham (p. 131) and Shlomo (p. 132) agree that 100 inmates were selected for the *Sonderkommando*, and that they stayed in Block 2. Presumably on the same day, another 100 were added, because Shlomo says with reference to Block 2:

“A hundred men were taken there. We were five to a bunk, and there was only one blanket for all of us.” (p. 132)

Otherwise the later statement would make no sense that the SS “led the two groups, about a hundred men in each group, out of the Birkenau camp, toward the village of Brzezinka” (p. 132).

To recapitulate, for the Dragon brothers, the *Sonderkommando* lodged in Block 2 consisted of 200 men, for Eisenschmidt it consisted of 300. And although they were housed in the same block, the Dragon brothers never mention Eisenschmidt nor vice-versa.

Back to Eisenschmidt’s account, who claims that “*Sonderkommando 1*” was taken “into the forest,” where it was divided into two groups: one was assigned to the “room where the valuables were kept,” the other “was tasked with cremating bodies” (p. 223). The witness does not say how many inmates were assigned to each of the two groups. From the group assigned to cremating bodies, some inmates who claimed to be barbers and dentists were assigned to cutting hair and extracting gold teeth from corpses,

“The rest were divided into groups of six. For example, six men pushed the carts that carried the bodies, another six were Shlepern [=Schleppern; German for draggers], the ones who dragged corpses to the carts.”

Eisenschmidt was among the six who worked on the carts (*ibid.*).

In his statement to the Soviet Commission of Inquiry on 26 February 1945, Szlama Dragon gave following division of labor of the inmates of the *Sonderkommando* in connection with “Bunker 2” (although at the time he was unfamiliar with that term):¹⁷⁵

- 12 inmates: removal of corpses from gas chambers
- 30 inmates: loading corpses onto carts
- 10 inmates: transporting corpses to carts
- 20 inmates: placing corpses in cremation pits
- 28 inmates: transporting wood to cremation pits
- 2 inmate “dentists”

¹⁷⁵ GARF, 7021-108-8, pp. 16f.

– 2 inmate “barbers”

Totaling 104 inmates.

Since “Bunker 1” had a smaller floor area than “Bunker 2” (circa 90 m² against 142 m²; Piper 2000, p. 134), the number of “dentists” and “barbers” could be no more than the number indicated by Dragon for “Bunker 2”: (2 + 2 =) four inmates. Thus, if we follow Eisenschmidt, then the *Sonderkommando* of “Bunker 1” consisted of 130 inmates (if not 150), who were divided into four “dentists” plus “barbers,” and into $([130 - 4] \div 6 =)$ 21 groups of six inmates each, who did exactly which tasks? Eisenschmidt gives an “example” by saying that “six men pushed the carts,” another six dragged corpses to the carts, and another group consisted of “stokers” who kept “an eye on the fire.” But then, what did the other 18 groups do?

Regarding these carts, which ran “on rails” (Greif 1995, p. 178; omitted in the English edition), the witness provides some details:

“Six carts were used to haul the bodies. [...] Ten to fifteen bodies were loaded onto each cart.” (p. 224)

Hence, six carts with a capacity of 10-15 corpses. In his statement of 26 February 1945, Szlama Dragon had claimed that there were five carts which each could transport 25-30 corpses. The difference is not insignificant, because in one case a maximum of $(6 \times 15 =)$ 90 corpses could be transported in one batch, in the other $(5 \times 30 =)$ 150 corpses.

About “Bunker 1,” Eisenschmidt stated:

“They led us into the yard and opened the door of the building that was used as a gas chamber, and we were overwhelmed with grief. [...] We saw the bodies in the gas chamber.” (p. 223)

“On the door there was a sign saying, ‘Shower.’ There were two entrances: one to lead the victims in and another to take the bodies out. The ‘Shower’ sign was posted on the other door, right opposite the entrance door.” (p. 225)

“They brought them all to wooden shacks [Greif 1995, p. 179: “3 and 4”], which served as undressing rooms. They used to be stables. The people were forced to undress there and then they had to run naked to the house that was used as the gas chamber. They had to run across the compound naked in all kinds of weather.” (ibid.)

This description does not at all match that of Franciszek Piper: “Bunker 1” was divided into two gas chambers, while Eisenschmidt always speaks of “gas chamber” in the singular, each of which had only one door. For Eisenschmidt, the only “gas chamber” had two facing doors: one entrance and one exit door (to remove the corpses), and on this one was affixed the sign “Shower”. Piper claims instead that the sign was attached to the entrance door and had the inscription “To Disinfection.” Eisenschmidt further states that

"All the windows and openings of the building were sealed with rubber gas-kets to keep the gas from leaking out." (ibid.),

but Piper writes that "the windows were walled over."

Eisenschmidt is the only witness who numbers the alleged undressing huts as "Shacks 3 and 4" (which the English translator omitted), which suggests that there were also "Shacks 1 and 2." Piper instead speaks explicitly of "two barracks" (Piper 2000, pp. 134f.).

The witness knew – we do not know how – that inside the gas chamber "the people began to smell it" (p. 225). Szlama Dragon also mentions this:

"We smelled gas." (p. 133)

"It was terribly hot in the gas chamber and you could sense the sweetish taste of the gas." (p. 136)

But the *Sonderkommando* inmates wore gas masks, preventing them from smelling anything: "We were given gas masks" (p. 135).

In line with the imaginative narratives of the other Greek witnesses, Eisenschmidt also stated that the term "Bunker" referred to "cremation pits":

"The pits, or 'bunkers,' as they were also called, were wide and deep." (p. 224)

However, he was careful enough not to report how many there were and what their sizes were. But he added more nonsense instead:

"The fire was started before the bodies were thrown in." (ibid.)

Therefore, the corpses were thrown into the conflagrating pits, evidently from a safe distance with special body-throwing catapults, or else the corpse "throwers" would have been fatally burned, and the corpses would have fallen only along the edges of the pits.

But then, he instantly contradicts himself when reporting another cremation technique, where the bodies are already in the "pits":

"After all the bodies were placed in the pits, the 'stokers' took gasoline and set the wooden beams on fire. As the fire burned, the 'stokers' piled the bodies into a heap so that they'd burn faster. The Germans designed the cremation procedure so that the fat of the bodies would fuel the fire. In other words, the bodies themselves were the fuel."

When we got there, the pits were still empty and they hadn't yet begun to burn the bodies. So the intensity of the fire depended on the wooden beams that were soaked with fuel. Later on, the fire was fed by the fat of the bodies that remained in the pits. It took a whole day and sometimes even a day and a half to cremate the bodies in one pit. When there were no more corpses to burn, we had to cut down trees and clean up the gas chamber." (pp. 224f.)

Leaving aside the SS's implausible waste of "gasoline" and "wooden beams," the witness introduces a new variant of the fable of the recovery of human fat in the "cremation pits": once combustion with "wooden beams" had been

started, the corpses burned on their own because the corpse fat acted as fuel, and sustained the combustion on its own, a blatant nonsense on which I dwelt already earlier.

The account of Eisenschmidt's alleged activity at "Bunker 1" closes with another piece of nonsense:

"I worked there for about six months, from the day I arrived until the new crematoria were put into service in May and June 1943." (p. 226)

But as is well-known, Crematoria IV and II went into operation at the end of March, Crematorium V at the beginning of April, and only Crematorium III at the end of June 1943. For Szlama Dragon the activity of the "Bunkers" ceased more logically with the commissioning of Crematorium II,¹⁷⁶ thus between late March and early April 1943.

Later, presumably in June 1943, the witness was transferred to Crematorium V. What happened to the 300 inmates of *Sonderkommando* 1 and 2? Gideon Greif was not interested in this by-no-means-insignificant question, and the witness said nothing in this regard.

Franciszek Piper does not explicitly explain what the fate of these inmates was – in his opinion (following Szlama Dragon) 200, not 300. But from what he writes, we can infer that they were all incorporated into the Crematorium *Sonderkommando*.¹⁷⁷ This was also stated by Szlama Dragon:

"[Greif] What was the difference between working at the bunkers and working at the crematoria?"

ABRAHAM: For us there was no difference at all. We did the same work, with the same group, we lived in the same block, did the same barrack room duty." (p. 148)

This is another case of witnesses' silly fantasies being projected onto the SS, trading on the false image of their illogicality or stupidity.

In her entry for 3 December 1942, Danuta Czech writes (1990, pp. 277f.):

"The approximately 300 Jewish prisoners in the special squad who dig up and burn the 107,000 bodies buried in mass graves are taken from Birkenau to the main camp by the SS. There they are led to the gas chamber in Crematorium I and killed with gas. Thus the witnesses to the corpse burning are disposed of."

This *Sonderkommando* was replaced by a new one established on 6 December (*ibid.*, p. 280), among which were the Dragon brothers and Eisenschmidt. This new *Sonderkommando* was in charge of extracting corpses from the two "bunkers," and burning them in "cremation pits," but these tasks had also been carried out by the previous *Sonderkommando* since 21 September (the beginning of open-air incinerations; *ibid.*, p. 242). But if that is so, then why was

¹⁷⁶ Statement by Szlama Dragon dated 10-11 May 1945. AGK, NTN 93, Höss Trial, Vol. 1, p. 106.

¹⁷⁷ Piper 2000, pp. 183f. After a short time, these 200 inmates were joined by another 200; the total strength of 400 was maintained until the end of 1943.

this *Kommando* exterminated, while the next one, which had done the same work, was merged with the crematoria staff? Wouldn't it have been more logical to exterminate the previous *Sonderkommando* upon liquidation of the "bunkers," and establish a new *Sonderkommando* just for the crematoria?

However, the alleged stupidity of the SS was even more serious. In this regard, Friedler *et al.* write (Friedler *et al.*, pp. 76f.):

"Of the prisoners who were forced to work at the bunkers and mass graves between May and December 1942, only twelve men escaped the total liquidation of the labor squad – as far as is known. They managed to do so by having the presence of mind to take advantage of a favorable situation in order to get into a different unit."

They also list the names and registration numbers of these inmates: André Balbin (41796), Fredy Bauer (160403), Maurice Benroubi (51059), Simon Gotland (53980), Erko Hejblum (49269), Samuel Hejblum (57177), Arnost Ernst Rosin (29858), Maurice Shellekes (58053), Milan Spanik (36820), George van Ryk (58028), Joseph Weiss (29054), and an unknown person (36807).¹⁷⁸

Therefore, the SS allowed eleven inmates of the first *Sonderkommando* to "save themselves" by transferring them to other units. Again, the stupidity, of course, is not the SS's, but that of the witnesses who told such fairy tales.

According to the list "Admissions, transferred on 22 May 1942 from CC Lublin,"¹⁷⁹ the "unknown person" with the registration number 36807 was Franz Szüsz (Süss), born in Dolne-Kockovce on 12 April 1902. He is the same person who gave a long interview in 1964, which I will deal with in Chapter 10. Here, it is appropriate to anticipate what he related about the fate of the first *Sonderkommando*.¹⁸⁰

"This Sonderkommando, to which also I belonged and which consisted of 300 prisoners – only one prisoner remained alive, named Spanik, who lives in Bratislava, and the second is me. All the other prisoners of the Sonderkommando were planning an escape, had contacted an S.S. The latter was ready to help the Sonderkommando if it gave him half a sack of gold and jewelry. [...] The Sonderkommando, who had to undress those gassed, was ready. Half a sack was given to the S.S. When he had it well placed, he quite simply made the report that the Sonderkommando wanted to escape. On 5 December 1942, the Sonderkommando was brought to the typing pool under heavy S.S. guard. We had to write down the numbers of all the prisoners. They were taken away to Auschwitz, to the infamous Block 11. I also had several relatives in this Son-

¹⁷⁸ Friedler *et al.*, Note 50, p. 338. Fredy Bauer was deported to Auschwitz on 3 November 1943 (*ibid.*, p. 371), so he should not be on this list.

¹⁷⁹ "Zugaenge am 22. Mai 1942 ueberstellt aus dem KL.-Lublin," APMM, Fot. 423, p. 142.

¹⁸⁰ "Vernichtungslager Auschwitz. Die Aufnahme wird durchgeführt von Meir Lamed, und findet im Atelier des Institutes für gegenwärtiges Judentum statt. Das Datum ist der 29. April 1964. Der Befragte ist Herr Süss aus Pressburg." YVA. P.25-20, pp. 12f. of the typescript.

derkommando, among them my cousin from Vrutky, named Wilhelm Olitzer – and unfortunately, I had to learn the very next day from the so-called death report of the Political Department that all 298 had been shot by execution. So, as I said, only two of this Sonderkommando remained. We carried the prisoner number, I myself had Number 36807, my friend Spanik escaped because he was sick in the infirmary; he had an inmate number approx. 36820,”

but the above-mentioned admissions list (covering consecutive numbers 36132 through 37131) has no Spanik (nor any similar-sounding last name).

This variant of the fable about the end of the first *Sonderkommando*, while keeping the strength unchanged (300 inmates) and shifting the date a bit (5 instead of 3 December 1942), introduces noteworthy literary elements. The “liquidation” was due to an escape attempt, and 298 inmates were shot in Block 11 (instead of being gassed in the Main Camp’s crematorium).

After the end of the bunkers’ operation, Eisenschmidt was transferred to Crematorium V (p. 226). Even in this regard, he does not spare anecdotes that are nonsensical or fly in the face of the orthodox narrative:

“In the spring and summer of 1944, when British and American aircraft overflew Auschwitz, we let the fire billow up the smokestacks because we hoped the pilots would notice it and bomb the crematoriums. We heard the aircraft overhead but, to our disappointment, all we heard were distant bombardments. On their way back, they flew over the camp and we were left behind to stew in our bitterness. They didn’t bomb Birkenau.” (pp. 231)

However, two bombs fell on the Birkenau Camp on 13 September 1944, one of which damaged “the railroad embankment and the connecting track to the crematoriums” (Czech 1990, p. 708).

The statement regarding flame-spewing chimneys is not only absurd, as I have already noted, but also puerile: how did the witness imagine that one could, at will and immediately, let flames “billow up the smokestacks”? This could only be done literally, that is to say, in mere words.

Here, however, one must admire Eisenschmidt’s high spirit of self-sacrifice, for if the “British and American aircraft” had actually bombed the crematorium, he would have died along with his comrades!

Later he forgot about this fable and wrote instead:

“One evening, as we sat together, American aircraft flew over the camp on their way to a bombing raid in the vicinity of Gleiwitz. Smoke was still billowing from the smokestacks of the crematoria, and we said, ‘If only those planes would drop a few bombs on the crematoria of Birkenau this time.’ We hoped so badly that it would happen.” (p. 248)

Apart from the feigned attitude of self-sacrifice, why was only “smoke” coming out of the chimneys rather than billowing flames?

Regarding the differences between Crematoria IV-V and II-III, the witness says that in the latter the gas chambers were underground, the corpses had to be brought to the furnace room with an elevator, and there:

"They loaded the bodies onto [rail] carts and took them to the furnaces just so. Each cartload of bodies was moved from furnace to furnace. The Sonderkommando men picked up the bodies, loaded them onto the stretchers, and pushed them into the furnaces. As they worked, the cart went on to the next furnace, where the process was repeated." (p. 230)

First, it should be noted that the transport of corpses from the elevator to the furnaces by carts is contrary to dragging the corpses on the floor, as alleged by Eisenschmidt's colleagues. Of these carts, he evidently had a rather superficial, literary knowledge. Originally, the furnace hall of Crematorium II was equipped with two corpse-introduction devices, of which the transfer cart running on rails was a part. However, these devices also served to introduce the corpse into the muffle (by means of the transfer cart, which was a constituent part of it; Mattogno/Deana, Part 1, Unit 2, pp. 273f.). This fact was evidently unknown to Eisenschmidt, who has the corpses removed from the carts and placed on stretchers instead. He was also ignorant of another, even-more-important fact that I noted earlier: on 25 March 1943, the Central Construction Office decided to replace the corpse-introduction carts in Crematorium II with more-practical corpse stretchers. In Crematorium III, these carts were not installed, as is evident from Final Invoice No. 728 of 27 May 1943 concerning this crematorium, which has an entry reading "one corpse-introduction device each, designed as a stretcher."¹⁸¹ Since Eisenschmidt claims to have been transferred to Crematorium V in May-June 1943, when the aforementioned device no longer existed in Crematorium II, and they had never been installed in Crematorium III to begin with, his information regarding the aforementioned "carts" is proof of his confusion caused by hearsay rather than his own experience.

Another witness story at odds with the orthodox narrative is that of the fate of the *Sonderkommando* members:

"If one of us got sick, a doctor came over, a professor from the University of Krakow, who examined him and wrote down his serial number. Two hours later, an 'ambulance' with a Red Cross emblem came and took him away. But we knew that our sick friends would be put to death. They'd get an injection of phenol straight into the heart." (p. 236)

Like his Greek colleagues, Eisenschmidt knew nothing of the *Sonderkommando* doctors who treated sick inmates in a special "sick room" (Piper 2000, p. 193): the doctors Jacques Pach, Miklós Nyiszli and Charles Bendel.

The witness stated further:

¹⁸¹ RGVA, 502-1-26, p. 215.

"Only one of the fifty Sonderkommando prisoners from Holland survived" (p. 242)

In a note to the German edition, Gideon Greif points out (Greif 1995, Note 50, p. 302):

"The only name of a Dutch Sonderkommando inmate that has survived is Maurice Schellekes."

To the English edition of his book that appeared ten years later, Greif added another name (Greif 2005, Note 39, p. 370):

"The Dutch members of the Sonderkommando whose names are known to us are Morris Schellekes (who died in Haifa some ten years ago) and George van Ryk, who now lives in Amsterdam."

These two inmates had been deported from the Westerbork Camp on 11 August 1942, and had received Registration Numbers 58053 and 58028, respectively. The Auschwitz Museum's online database has a certain Jozef van Ryk, born 4 December 1920 in Antwerp, with the Registration Number 58028. Nothing else is known about this inmate. Both, however, were purportedly part of the first *Sonderkommando*, but miraculously escaped its alleged fate, which means that they cannot have been part of the 50 Dutch *Sonderkommando* inmates. Who, then, were these people?

Eisenschmidt states that in 1944,

"the Sonderkommando prisoners were given living quarters in Crematoria III [IV] and IV [V]. A few of us moved to Crematoria I [II] and II [III], while others – about 120 to 160 men – had to continue living in the camp. In Crematoria I [II] and II [III], the people lived in the loft. Crematoria III [IV] and IV [V] didn't have a loft at all; we lived on the ground floor there. After the Sonderkommando uprising, Crematorium III [IV] was totally deactivated. Only thirty men in our group survived, and it was their job to burn the bodies of the others." (p. 233)

These statements are at odds with the orthodox storyline set forth by Franciszek Piper (Piper 2000, p. 190):

"In mid 1944, an effort was made to isolate these Sonderkommando members from other prisoners by quartering them on the crematorium grounds. The crews of Crematoria II and III were placed in the garrets of these facilities, while the crews of Crematoria IV and V and gas Bunker 2 (V) were lodged in the undressing room of crematorium IV. After the October 7 mutiny and the burning of Crematorium IV, the surviving 200 or so Sonderkommando members were quartered in the garret of Crematorium III. In connection with the planned demolition of these crematoria, the 30 prisoners assigned to operate Crematorium V were quartered in one of its rooms, while the 70 prisoners incorporated into the Abbruchkommando were sent back to the men's camp (BIId)."

Thus, Eisenschmidt states that the *Sonderkommando* inmates were also housed in Crematorium V (but for Piper only in Crematorium IV), that 120-160 remained in Camp Sector BIId (none for Piper), and finally that the “survivors” of the *Sonderkommando* uprising numbered 30 (200 for Piper). Regarding the 30 alleged “survivors,” Eisenschmidt relates:

“One day in October 1944, a few days before the uprising began, the Germans came and announced that there’d be a roll call.”

A selection took place, and he was placed in a group of 30 people.

“They took us to a room that was fenced in. [...] As I already noted, the selection of these thirty men took place shortly before the uprising broke out. The uprising in Crematorium III [IV] began after they transferred us from Crematorium III [IV] to Crematorium IV [V]. A few men from the Sonderkommando set the building on fire.” (p. 252)

The witness returns to the theme again a little later:

“After the selection was over and the thirty men had been chosen, they wanted to transport the rest of them out of there. But they resisted, set the crematorium building on fire, and began to shoot.” (p. 253)

Thus, the revolt broke out. Piper writes instead that the selection of the 30 inmates “who would work in Crematorium V” occurred on 26 November 1944,¹⁸² not before 7 October, as Eisenschmidt states.

At this point, Eisenschmidt also introduces the fable of the two *Sonderkommando* doctors who attempted suicide:

“There were two Jewish doctors in my group [of 30 selected inmates]. [...] One of the doctors fell to the ground and died then and there. I asked the second doctor what it was all about, and then I figured out that he’d injected himself with poison. The second doctor had also swallowed some poison pills and spent the next three days in his death throes. He looked foggy as I talked with him, since he’d already managed to take the pills.” (pp. 253f.)

The orthodox narrative has it that two doctors – Miklós Nyiszli and Charles Sigismund Bendel, who are both inexplicably unknown to Eisenschmidt – served in the *Sonderkommando* in the second half of 1944. As I documented in another study,¹⁸³ one claimed to have been the only doctor in the *Sonderkommando*, while the other claimed to have been the chief physician. As an inevitable result, both “doctors” were ignorant of each other in their respective statements, and both told fantastic and contradictory stories.

¹⁸² Piper 2000, pp. 187f. On p. 187 erroneously appears the date “on November 26, 1945” instead of 1944.

¹⁸³ Mattogno 2020b, see in particular Chapter 4.2.8. “Nyiszli versus Bendel,” pp. 321-333.

This fable of the suicide attempt, of which we do not know whether Bendel had invented it or merely picked it up from someone else,¹⁸⁴ was circulating in this form as early as 1947.¹⁸⁵

“In the summer of 1944, there was a revolt of the ‘Sonderkommando.’ Realizing from certain cues that they were about to be sacrificed, they refused to leave their block and burned down a part of the gas chamber. The SS machine and submachine guns, rushing in from everywhere, immediately put a stop to this attempt at revolt. The two ‘Sonderkommando’ doctors tried to commit suicide by taking a massive dose of gardenal. One of them died, the other, Dr. B.[endel], was saved due to our care. I was very pleased to learn that he had testified as a prosecution witness at the Lüneburg Trial.”

Hence, if we follow Bendel, then Nyiszli, who claimed to have been the only *Sonderkommando* “survivor,” committed suicide in October 1944!

As for Bendel’s own suicide attempt, it has a purely literary “reality” – another puerile device to “substantiate” the fable of the “carriers of secrets.”

¹⁸⁴ *Ibid.*, pp. 329f: “As I have already told you, 500 men were executed with a pistol shot into the back of the neck, and I myself with my colleague, we poisoned ourselves. I was saved by the head of the crematorium, who carried me to the hospital together with my colleague, who unfortunately did not survive.”

¹⁸⁵ *Ibid.*, p. 289. Cf. Lévy, p. 464.

9. Abraham and Szlama Dragon

Greif introduces the interview with the two Dragon brothers as follows:

"In the summer of 1993, as the documentary films on the Sonderkommando were being made, I stood with several survivors of the Sonderkommando next to the 'White House' [Bunker 1] in Auschwitz-Birkenau. Marcello Pezzetti, my colleague at the Center for Jewish Documentation in Milan, approached us and showed me a photocopied page from a book that quoted a 1945 testimony about the 'Red House' and the 'White House.'" The witness in that account was Shlomo Dragon. His testimony was recorded by a Soviet investigative commission that spent several weeks in Auschwitz immediately after the extermination camp was liberated. Shlomo Dragon was one of the most important witnesses who appeared before the committee.

On the basis of this testimony, given more than forty years earlier, my Italian colleague identified the place where we were standing as the very spot where the pits had been excavated, the pits where so many bodies had been incinerated back then. I asked him why he should base himself on written testimony when Shlomo Dragon himself was there and could speak with him personally! Shlomo, a tall, spry, rather young-looking man, stood a few meters from us. My colleague was stunned. He was sure that none of the Sonderkommando prisoners was still alive. For him, Shlomo Dragon was a testimony, not a living being." (p. 122)

In addition to the Dragon brothers, Eliezer Eisenschmidt was also present, because Greif writes that Eisenschmidt was still grateful to the children of a Polish family who saved him in 1945; "I witnessed this at a moving encounter that took place at Birkenau in the summer of 1993." (p. 216).

The story is important because the Italian in question was Marcello Pezzetti, Shlomo Venezia's mentor. Several years later, on 20 November 2001, the Italian daily newspaper *Corriere della Sera* published an article by Gian Guido Vecchi, whose title translates to "Shoah. Hell began in a Red House," in which Pezzetti claimed to have identified the location where Birkenau's "Bunker 1" or "little red house" once stood. Here is the journalist's account:

*"Marcello Pezzetti is 48 years old, has been working as a historian at the Center for Contemporary Jewish Documentation (Centro di documentazione ebraica contemporanea, CDEC) in Milan for twenty-five years, and is one of the world's foremost experts on Auschwitz and the Shoah [sic!]. Among other things, he worked as a consultant to Roberto Benigni on the movie set of *La vita è bella* and to Steven Spielberg for *Schindler's List*. In the 1980s, he was arrested several times because 'the communist regime forbade the export of documents from before 1945, threatening convictions for espionage.' Years of archival research, and suspicion became certainty. Pezzetti paces nervously, in*

shirtsleeves, in his book-lined study, compulsively going through a quantity of papers, showing with his eyes wide-open the photo of an elderly gentleman in a blue T-shirt photographing the Red House: 'His name is Schloma Dragon, with his brother Abraham and Eliezer Esisenschmidt [sic]. He is one of the world's eight survivors of a Sonderkommando, the teams of inmates who worked in the chambers to take away the corpses. In the summer of 1993, leaving from Crematorium III, they accompanied me resolutely in front of the cottage. Schloma began to photograph it while crying...'"

The last sentence refers to Greif's account quoted earlier, in which, however, there is no mention of visiting this "cottage." On the other hand, one has to wonder how could Szlama Dragon have identified the location of "Bunker 1" in 1993, when he failed to identify it even in 1945, when his memory was still very fresh?

In fact, Pezzetti had reinvented the wheel here, so to say, because the precise location of the Polish house which is said to have been turned into "Bunker 1" had been indicated on 5 August 1980 by Mrs. Józefa Wisińska in a report delivered to the Auschwitz Museum, which was filed by Franciszek Piper and is currently in the collection "Statements" (*Oświadczenia*, Vol. 113, pp. 77f.). In it, Mrs. Wisińska stated that before World War II her family lived in the immediate vicinity of the area that was turned into the Birkenau Camp. In 1941, the house of her uncle, Józef Harmata (and her son-in-law Gryzek), was requisitioned by the Germans and later transformed into "Bunker 1." In 1949, Mrs. Wisińska returned to the land she owned: her uncle's house ("Bunker 1") no longer existed. A new house was later built in front of it, which at the time belonged to Mr. Stanisław Czarnik. Mrs. Wisińska attached to her report a topographical sketch of the area showing the exact location of Józef Harmata's old house ("Bunker 1") and Mr. Czarnik's new house.

On 20 September 1985, Franciszek Piper took four photographs of a house, which he indicated as Mr. Czarnik's, and attached them to Mrs. Wisińska's report. One of these photographs, inventoried by the Auschwitz Museum with the archival reference "nr neg. 21225/3," shows a front view of the house in question, which is identical to the one "discovered" by Pezzetti as the site of "Bunker 1."¹⁸⁶

In other words, Pezzetti "rediscovered" in 2001 what Piper had "discovered" already in 1980 and 1985.

My examination of the Dragon brothers' statements requires some preliminary remarks. Despite Abraham Dragon's claim that he was a member of the *Sonderkommando* along with his brother, he testified neither at the Höss Trial, nor at the trial against the Auschwitz camp garrison, nor at the Eichmann Trial in Jerusalem, nor at the Auschwitz Trial in Frankfurt, nor at the trial against

¹⁸⁶ See Mattogno 2016, Chapter 7.4., "Józefa Wisińska's Declaration on the Location of 'Bunker 1'," pp. 171f., and Chapter 8.5. "Marcello Pezzetti's 'Discovery' of 'Bunker 1'," pp. 186f.

Auschwitz architects Walter Dejaco and Fritz Ertl in Vienna. He never made an affidavit, drafted no memories, and gave no interviews. Why? In practice, before the Greif interview, he was completely unknown, so much so that Franciszek Piper never mentions him in his oft-cited exposition of the alleged extermination methods at Auschwitz (Piper 2000). Why did Abraham Dragon rediscover himself as an “eyewitness” only in 1993? Greif either did not have the curiosity or the will to ask his interviewee any of these fundamental questions.

As for Szlama/Shlomo Dragon, in his statement to the Soviet Commission, he did not mention his brother at all, not even in reference to registration:¹⁸⁷

“On 8 December 1942 I, together with other inmates of the camp, were tattooed – [I received] the number 80359 on my left arm – and were housed in Barracks No. 14.”

In his Polish deposition, he made three vague references to his brother:¹⁸⁸

“My brother and I declared that we were tailors by profession, and [we] were also assigned to this group established then by Moll and his comrades.”

“Among the inmates of the Sonderkommando who left Oświęcim were, among others, Zawek Chrzan from Gostynin, Samuel – French, Leibel from Grodno, Lemko from Czernoway Bór, Dawid Nencel from Rypin, Moszek and Jankel Weingarten from Poland, Sender from Berlin, Moryc from Greece, Abraham Dragon from Żeromin, Serge – French /Blockältester/, Abo from Grodno, Becker Berek from Łuna, Kuzyn from Radom, and others whose names I don’t remember.

Currently I plan to settle in Żeromin and begin work in my profession. I assume that my brother will also return [there], and we will work together.”

In the stories they told Greif, the two brothers shared their alleged experiences in the *Sonderkommando*, and Abraham often intervened to provide further details. His brother’s previous silence about him is thus inexplicable and probably reflects the fact that the story of Abraham’s role in the *Sonderkommando* for a long time was not yet literarily ready.

Szlama is considered the predominant source of information about the Birkenau “bunkers” during the period from December 1942 to March/April 1943. Piper mentions him more than twenty times, and sketches of the two “bunkers” Szlama presented were the basis upon which Engineer Eugeniusz Nosal drew his cross sections of these facilities, which were attached to Szlama’s deposition of 10-11 May 1945.¹⁸⁹

¹⁸⁷ GARF, 7021-108-8, p. 15.

¹⁸⁸ AGK, NTN 93, Höss Trial, Vol. 1, pp. 103, 114. All subsequent page numbers initiated with “AGK” from there.

¹⁸⁹ Piper 2000, p. 135 for Bunker 1, and p. 139 for Bunker 2; see Mattogno 2016, Docs. 11f., pp. 224f.

But what are the credentials of this witness, what is the value of his account?

It should be stated first of all that he was very young at the time (“I was seventeen,” p. 134). Secondly, as I will show later, he worked only one day at “Bunker 2” in 1942-1943, and only two days in 1944 when it was purportedly reactivated (“I myself worked there, I think, two days,” AGK, p. 106; “I worked there two days straight,” p. 148), yet never at all at “Bunker 1.”

It must therefore be assumed that he had an exceptional talent of observation and memorization, because in a single day, although he was shocked by the sight of the massacre (“Almost all of us went into shock,” p. 133), he was able to observe everything very-carefully and fix it indelibly in his mind. Three years later, he was therefore able to give a meticulous description of “Bunker 2” and its “cremation pits.” But even so, from a historiographical point of view, his “eyewitness” account would be exhausted with this description. Everything in his account about the operations at “Bunker 1,” in which he never participated, and also “Bunker 2,” where he was a mere short-term observer, necessarily comes from hearsay – or as the orthodoxy would insist, from his fellow *Sonderkommando* members who would have been the actual eyewitnesses. But this does not detract from the fact that it is still all mere hearsay. Yet even those parts of Szlama Dragon’s testimony for which he claims to have been a direct witness are historiographically unusable and historically unreliable because of the incredible nonsense contained in his statement of 26 February 1945 as recorded by the Soviets, and the irreducible contradictions it presents with respect to his deposition of 10-11 May 1945 as recorded by Polish authorities, as I document in an earlier study (Mattoigno 2022b). In this chapter, I will examine other aspects of the account given by the Dragon brothers, and I will in particular juxtapose what they told Greif in the early 1990s to what Szlama deposed in 1945.

Both brothers arrived at Auschwitz on 7 December 1942 with a transport of 2,500 people (p. 128), although Czech claims that this transport arrived on 6 December (Czech 1990, p. 280). At the time, black propaganda about Auschwitz had already been circulating in Poland for months, yet Abraham and Szlama Dragon knew nothing of it, so much so that they volunteered (!) for this transport (p. 127).

I have already dwelt earlier on their alleged assignment to the *Sonderkommando*.

As to the brothers’ alleged mnemonic feats, Greif stated the following – one does not know whether naively or maliciously:

“Both brothers have amazing powers of recall. They furnished me with many details that others had long since managed to forget.” (p. 124)

This is rather strange, because 21 years earlier, in 1972, at the 26th hearing of the Vienna trial against Auschwitz architects Walter Dejaco and Fritz Ertl on

2 March 1972, Szlama, after having confused Crematorium I with “Bunker 2” (!) the day before, was forced to admit: “Today, after 30 years, I can no longer remember...” (Pressac 1989, p. 172).

The Dragon brothers’ “amazing powers of recall” during Greif’s interview was the result of the fact that they had both reread Szlama’s Polish deposition of 10-11 May 1945, with or without Greif’s complicity. I remind the reader that the interview took place in Birkenau, and that the minutes of the 1945 deposition are preserved in the archives of the Auschwitz Museum. This is not mere conjecture, but a fact, because they either read or recited from memory (now that would have been “amazing powers of recall”!) entire passages of the deposition in virtually the same words, as I will show below.

Nevertheless, the Dragon brothers allowed themselves literary variations on secondary themes.

In the statement made by Szlama Dragon to the Soviet Commission of Inquiry on 26 February 1945 Szlama Dragon stated:¹⁹⁰

“After working one day in Gas Chamber No. 2, I became ill, so I was assigned to cleaning and other work in Barracks No. 2. I worked in the barracks until May 1943, and then I was assigned to the job of collecting bricks from the brick basements and brick half-basements that had been blown up by the Germans. I worked there until February 1944;”

In his Polish deposition of 10-11 May 1945, he made no mention of his illness:

“In the evening of the first day, after the end of work, we were brought back to the camp. We were not placed in Block 14, from which we had been sent to work, but in Block 2.” (AGK, pp. 104f.)

“In 1943, we were transferred from the Women’s Camp to the BIIId Camp, and housed there first in Block 13, then in Block 11. In the fall of the same year, I was again employed in the Sonderkommando. In between my work at the bunkers [and his reassignment to the Sonderkommando] I was employed in the Abbruchkommando [Demolition Squad].” (AGK, p. 107)

Incidentally, Szlama Dragon’s transfer to the Demolition Squad after the end of activities at “Bunker 2” belies the story of the “carriers of secrets” who were to be promptly exterminated so that they would not reveal the “truth.”

In the interview with Greif, Shlomo, backed by his brother, invented another story:

“I told my brother, ‘I can’t keep doing this work.’ After the whole place was cleaned up, I took bits of glass from a broken bottle that was lying there, slashed my arm, and said that I couldn’t continue to work.” (p. 140)

He was transported to Block 2, where the *Sonderkommando* inmates were housed, and here is the continuation of the story:

¹⁹⁰ GARF, 7021-108-8, p. 17.

“[Greif] *Had you finished the work by that time?*

Shlomo: No, not the whole thing. I slashed myself, the blood spurted, and I said, ‘I can’t work anymore.’

[Greif] *Where did you do that?*

Shlomo: There, at the pit.” (p. 140)

“[Greif] *Did you lose lots of blood?*

Shlomo: Yes, lots and lots. [...]

[Greif] *Did all of this happen on the first day?*

Abraham: Yes, the first day that we worked there.

Shlomo: That evening we were taken back to the camp – not to Block 1, where we’d gone to work from, but to Block 2.” (p. 141)

“Abraham: The block was divided into four wings, and two men in each wing were assigned to barrack room duty.

Shlomo: The ill and the weak were chosen for this work. Luckily for me, I belonged to the group of injured and weak people, so I was chosen. I asked them to assign my brother to barrack room duty, too.

[Greif] *Under those circumstances, it must have been important for you to place your brother in the barrack room detail, too.*

Shlomo: Yes, I was willing to sacrifice everything for that goal. In all, eight men were chosen for this work, so we stayed behind in Block 2 and didn’t go out for work.

[Greif] *On the second day, if I understand correctly, you stayed in the block while the other two hundred men went out to work?*

Abraham: Yes.” (p. 143)

Keep in mind that according to Eisenschmidt, who claims to have been a member of the same *Sonderkommando* as the Dragon brothers, sick inmates were killed by “injection of phenol straight into the heart,” while Szlama Dragon, who was sick or wounded, was not only not killed, but was promoted to room duty, and even managed to get his brother Abraham to have the same assignment!

Abraham told a no-less-astonishing story:

“When we worked at the pits, one of the guards beat up one of our members. We stopped working and said that we wouldn’t continue. It was like a mini-uprising. What happened then? They summoned high-ranking officers right away. A man named Hössler came over and asked us what it was all about. We said that if it weren’t enough that we were doing bone-breaking labor, we were also suffering from beatings by the SS men. They could kill us for all we cared, but we wouldn’t go on working that way. Hössler calmed us down, said that we wouldn’t be flogged anymore, and immediately ordered them to give us extra food.” (p. 142)

So this mini-uprising of the *Sonderkommando* was not suppressed in blood, but SS *Oberscharführer* Franz Hössler, who was the head of inmate labor deployment at the time, meekly accepted the demands of the insurgents! Right after the war, brother Szlama did not even hint fleetingly at this heroic act. According to him, the only incident where an SS man was confronted was this one (AGK, p. 103):

"Moll ordered us to transport these corpses from inside the house to the courtyard in front of the door. We began to work in this manner, four of us carrying one corpse. This irritated Moll, [who] rolled up his sleeves and threw a corpse in front of the door into the courtyard. When we declared in spite of this lesson that we could not manage to work like this, he divided us up into groups of two."

And this is how Abraham escaped a "selection" of 200 *Sonderkommando* inmates who were to be sent to Majdanek, presumably to be killed there:

"Then I got sick. The SS men wanted to cover up the fact that not a single member of this group would be coming back, so they told me, 'Sick people don't join. You have to stay here. There we need men who can work.' I said I'd stay only if my brother could stay, too. So Shlomo stayed in the block, too, and that's how we survived." (p. 147)

I have already referred to Eisenschmidt's statements about the alleged fate of the sick, but Piper also writes that in 1943 "twenty or more" *Sonderkommando* inmates were "injected with phenol each week after falling ill" (Piper 2000, p. 184). Abraham Dragon, on the other hand, was miraculously saved precisely *because* he was ill (but it is unclear why Szlama was also saved).

On the fate of those selected, Abraham added:

"A little later we heard that the people who'd been sent away were murdered in the crematorium in Lublin. They took them to Lublin in a sealed railroad car, and gassed them to death somehow – I don't know exactly how." (p. 147)

Actually, according to the German edition, Abraham is quoted as saying:

"They had been taken to Lublin – locked up in a railroad car, and somehow – I don't exactly know – gas was introduced." (Greif 1995, p. 82)

So thanks to Abraham Dragon we know that, in addition to imaginary gas vans, the SS also used railroad cars to gas people!

When it comes to life-saving miracles, Shlomo was just as lucky: during his escape from the evacuation column from Auschwitz, "No one shot at me at all." Greif asked him:

"How could this be? How did you explain it to yourself?"

Shlomo: It was simply a miracle; I can't explain it any other way." (p. 177)

As I anticipated earlier, the Dragon brothers' "amazing powers of recall" depended on the careful, but not-careful-enough, rereading of Szlama's deposition of 10-11 May 1945, as is clear from the following examples.

Interview (pp. 134f.):

“It was a little house with a thatched roof. Its windows were blocked with stones. On the main door was a sign that said, ‘Caution, High Voltage, Danger of Death.’ The house was divided into four small rooms. There were two windows in the wall of the largest room. Each of the other three rooms had only one window. The windows had wooden shutters. Each room had a separate entrance. You could see the sign ‘Caution, High Voltage, Danger of Death’ only when the door was closed. When the door was open, you saw the sign, ‘To Bath and Disinfection Room.’ The people who were sent there to die, the ones who were in the room, saw the second sign that was hanging on the door, the one that said, ‘To Bath and Disinfection Room.’”

Deposition (AGK, pp. 103, 104):

“We were taken to a forest, where there was a masonry cottage, covered by a thatched roof. The windows were bricked up. On the door leading into this house was fixed a sheet-metal plate with the inscription ‘Hochspannung – Lebensgefahr’ [High Voltage – Mortal Danger].”

“This house inside was divided by cross walls into four rooms. [...] In the first room, the largest one, there were two small windows in the wall. The other three had one small window each. These windows were closed by wooden shutters. Each room had a separate entrance. On the entrance door was posted a sign, which I mentioned earlier, with the inscription ‘Hochspannung – Lebensgefahr’. This inscription was only visible when the entrance door was closed. When the door was open, this inscription could not be seen, but one could see the second inscription ‘Zum baden [sic]’ [To the bath]. Those gassed [sic] who were inside the chamber could see another inscription placed on the exit door of the chamber. This sign read ‘Zur Desinfektion’ [To Disinfection...]. Each chamber had a separate exit door.”

Interview (p. 139):

“Apart from Bunker 2, there was Bunker 1, half a kilometer away. It was also a brick house with two gas chambers. These chambers had only two doors, and each door had one opening through which enough gas was thrown for one chamber. Next to Bunker 1 was a granary and two huts that were used as undressing halls. The pits were a long way away, so they had to use trolleys.”

Deposition (AGK, p. 104):

“Apart from it, at a distance of about half a kilometer, there was another chamber that was called Bunker No. 1. It also was a brick house, but it consisted of only two chambers, which together could hold less than 2,000 undressed people. These rooms had only an entrance door and a small window each. In the vicinity of Bunker 1 was a small barn and 2 barracks. The pits were located far away, and tracks for carts led to them.”

Interview (p. 137):

"We removed the ashes from the pits but only forty-eight hours after the bodies were burned. There were still bits of bone in the ashes. We found skulls, kneecaps, and long bones there."

Deposition (AGK, pp. 105f.):

"We emptied the ash pits generally about 48 hours after cremation. In the ashes, there were remnants of bones; you could see skulls, knees, and long bones."

Interview (pp. 135f.):

"[Greif] How far was the cottage from the hut?"

Shlomo: Maybe thirty to fifty meters, [...]"

"[Greif] Where were the pits?"

Shlomo: Not far from the house. [...]"

On the other side of the house were four huge pits, twenty meters long, three meters deep, and seven to eight meters wide."

Deposition (AGK, p. 103):

"Two wooden shacks were located at a distance of about 30-40 meters from that little house. On the other side there were 4 pits, with dimensions of 30 meters long, 7 meters wide and 3 meters deep."

Interview (p. 137):

"After we took all the bodies out, we had to clean the house, wash the floor with water, spread sawdust, and whitewash the walls."

Deposition (AGK, p. 104):

"After all the corpses had been removed from the house, we had to clean it thoroughly, wash the floor with water, then sprinkle it with sawdust and whitewash the walls."

Shlomo also described in the same words as in the deposition the alleged scenario after the gassing and the anecdote of a "baby" found alive and then brutally killed by Moll (p. 136; AGK, p. 105).

However, he also allowed himself some liberties: in the deposition "Bunker 1" had two barracks, yet in the interview only one "cottage." Another detail never before mentioned by Shlomo is the presence of snow:

"It was snowing as we marched toward the forest [to "Bunker 1"]." (p. 132)

He later confirmed that the victims had to walk from this "cottage" to "Bunker 1" "in the snow" (p. 135), which was quite normal for Auschwitz in late December. But then, how could the four cremation pits (measuring 20 m × 7-8 m × 3 m) function perfectly with the ground and the firewood snow-covered and frozen, while snow was falling on them?

The witness Süss even stated in his 1964 deposition¹⁹¹ that in the building where the victims waited for their death there were,

“mainly in winter, also totally healthy young prisoners who were designated for gassing only because they could not do any work in the terrain in winter.

[Question by Meir Lamed] *There was no work in winter?*

[Süss] *No, everything was frozen.*”

After the “bunkers” ceased their activities in April 1943 at the latest, the *Sonderkommando* inmates – 200 men (p. 137) – joined the *Sonderkommando* of the crematoria, as I anticipated earlier, rather than being exterminated as dangerous “carriers of secrets,” as orthodox logic would have it. “Towards the middle of 1944” (p. 148), Shlomo and Abraham were assigned to Crematorium IV (they said nothing about the fate of the other 198 *Sonderkommando* members):

“Crematoria I, II, III, and IV [II-V] were already working by then. Sometimes we were called out for work at Crematorium III [IV], but not for long periods of time.” (p. 149)

Abraham clarified later:

“We worked together at Crematorium IV [V]. We lived at Crematorium III [IV]. We worked at Crematorium III [IV] only when there was lots of work.” (p. 157)

Therefore, they must have been perfectly familiar with Crematoria IV and V, but some of their statements about them cause great perplexity:

“[Greif] Were the chimneys of Crematoria III [IV] and IV [V] tall?

Abraham: Yes, but not as tall as those of Crematoria I [II] and II [III]. You could see the chimneys of Crematoria I [II] and II [III] from far away.” (p. 150)

But as I already indicated earlier, the heights of the chimneys – 15.46 m for Crematoria II-III and 16 m for Crematoria IV-V – made their heights basically indistinguishable to an observer standing on the ground.

“Shlomo: The fire under the furnaces was stoked with coke or some other form of coal. The furnaces themselves were positioned farther up. The furnace doors were also higher. The lid was very heavy and shaped like a semicircle.” (p. 94)

In reality, the Topf 8-muffle cremation furnace consisted of two groups of four muffles separated by four gas generators where “the fire was stoked,” hence not under, but next to the muffles. Each generator served a pair of muffles connected to each other. Only the upper half of the muffle doors were “semicircles,” and very heavy were not the doors, but rather the vertically

¹⁹¹ “Vernichtungslager Auschwitz,” *op. cit.* (note 180), p. 9 of the typescript.

sliding rectangular muffle closures (*Muffelabsperrschieber*; Pressac called them “guillotine-like”).

Shlomo then also adds nonsense about how the stretchers were used to load the muffles:

“We had to arrange the bodies in groups of three: two of them lying parallel, their heads next to each other, and the third body lying with its feet next to the heads of the other two.

By the time the third body was laid on the stretcher, half of the two other bodies were already in the furnace and they began to catch fire. The heat was so great that their hands and feet shriveled and their limbs lurched upward and contracted quickly. This made it hard to place the third body on the stretcher, so we had to move quickly.” (pp. 156f.)

This brief text contains numerous absurdities:

- It would have been impossible to add another body on top of two bodies already lying on the stretcher while that stretcher was already half-way inserted into the muffle.
- It is also wrong that corpses “catch fire” when inserted into a cremation muffle, because first the majority of the water contained in a human body has to evaporate before the combustible tissue can ignite, which takes many minutes.
- The stretchers used at Auschwitz were only some 40 cm wide, so it would have been physically impossible to place two bodies side by side, with “their heads next to each other” (unambiguously “*nebeneinander*” – “side by side” in the German edition, 1995, p. 94).
- The doors of the Auschwitz-type muffles were too small to allow more than two bodies stacked on top of each other to be inserted into a muffle together.
- Piling up multiple bodies inside a muffle designed to contain only one corpse at a time would have led to a multitude of thermotechnical problems making any successful cremation difficult, if not near-impossible.
- To this long list of technical nonsense, Shlomo adds the physically impossible nonsense, widespread among witnesses, that the corpses raised their limbs in reaction to the heat.

In his Polish deposition, he had stated in this regard (AGK, p. 108):

“We placed the corpses on the stretchers in this way: when the first one lay with its head forward, we placed the second one with its head back. In each furnace we loaded three corpses. When we loaded the third corpse, those [the two corpses] introduced earlier were already burning. I saw that the arms of these corpses rose, then the legs rose. Besides, we were proceeding very quickly, and I could not accurately observe the entire burning process. We had to hurry, because if the extremities of these already burning corpses rose strongly, we had difficulties getting the third corpse into the furnace [=muffle].”

No chemical-physical law explains or even allows the alleged phenomenon of rising limbs.

During the interview, the witness no longer remembered that at war's end he had claimed that the two corpses on the stretcher were positioned head-to-toe, one head first, the other feet first (so not with faces next to each other, but with face near feet), and that the first two bodies were already in the muffle when the third was loaded with a separate loading step.

Shlomo also took from the Polish deposition the absurdity of the length of the cremation process, using almost the same words.

Deposition (AGK, p. 108): *"The cremation took 15-20 minutes. After that time, we opened the doors of the furnaces and introduced more corpses."*

Interview (p. 157): *"The fire [=cremation] lasted fifteen to twenty minutes. Then the lid was opened and additional bodies were placed in the furnace."*

At times, however, he tried to smooth over the blatant nonsense he had uttered in his deposition, as in his account of the extermination of the Hungarian Jews, where he had originally claimed that some 300,000 Hungarian Jews had been killed in Crematorium V alone:

Deposition (AGK, p. 110): *"This work lasted for the months of May and June. Based on my observations, I calculate that approximately 300,000 Hungarian Jews were cremated in Crematorium No. V during these two months. These people were driven to Crematorium V on foot, directly from the Brzezinka unloading ramp."* (Emphases added)

Interview (p. 163): *"The work continued in May and June 1944. As I figured it, about 300,000 Hungarian Jews were murdered during those months."*

In one case, Abraham's memory was even more "amazing" than his brother's, that is, he remembered a little "better" than what his brother remembered when making his Polish deposition at war's end. When speaking about the claimed gas chamber inside Crematoria IV and V, both Shlomo and Abraham consistently use the singular "gas chamber" in the German edition of Greif's interview (1995, pp. 88-91; the English edition has a few plurals, pp. 152-154), until Greif points out this mistake, after which both brothers suddenly switch gears:

"[Greif] In fact, there were two gas chambers, one for a large number of people and a smaller one for smaller transports."

Shlomo: Yes, they used two rooms as gas chambers and one as an undressing hall. Each gas chamber had its own door. From the undressing hall a corridor led straight to the door of the large gas chamber, and around the corner was the door to the small gas chamber. The large gas chamber was twice as large as the small one.

Abraham: At first there were three rooms; afterwards, toward the end, they added a fourth. The first could hold 1,400 people, the second about 700, the third about 500, and the fourth about 150.” (p. 154)

In the Polish deposition, Szlama had asserted (AGK, p. 107):

“When everyone had undressed, they were pushed naked into the gas chamber. At first, there were 3 gas chambers, but later a fourth was installed. The first could hold 1,500, the second 800, the third 600, and the fourth 150 people. From the undressing room, people passed into the rooms through a narrow corridor.”

Hence, Shlomo claimed two homicidal gas chambers, yet for Abraham there were initially three, and later even four, which is precisely the version of Szlama’s Polish deposition, but the capacity claimed by Szlama is a little larger: a total of 3,050 people versus 2,750.

Compared to his Polish deposition, Shlomo made an important admission (which he had previously limited to the period between the end of his work at the bunkers and his reassignment to the *Sonderkommando*):

“When the transports got to be fewer, we were drafted for the Abbruchkommando, the ‘demolition detail.’

[Greif] *Are you willing to explain?*

Shlomo: In the town of Oswiecim there were old houses, and to keep us busy all the time they’d bring us there for work. I also asked the Kapo to give me that job because there were chances to escape from there. Once we were there, we looked for places we could escape to but we didn’t find any way to do it and anywhere to go.

[Greif] *What work did they make you do there?*

Abraham: Knocking down old buildings. [...]

Shlomo: Whenever there were no transports, I was also assigned to the demolition groups.” (p. 157)

The Demolition Squad operated not only in the town of Auschwitz, but within the camp’s entire area of interest. It is obvious that assigning *Sonderkommando* members, even if only temporarily, to the demolition squad – where contact with other inmates was inevitable and the chances of escape greater – was certainly not the best way for the SS to contain their “terrible secret” of Auschwitz. Again we are confronted with the fable of the SS’s stupidity, which earlier, precisely to avoid contact with other inmates in the camp, had quartered the *Sonderkommando* members in the isolated Block No. 13:

“[Abraham] The blocks were totally sealed and were meant exclusively for the Sonderkommando and the Strafkommando. The block had a yard that was closed in to keep the Sonderkommando totally separate.” (p. 147)

Abraham's survival was no-less-miraculous than his brother's. During the uprising of 7 October 1944, he was in Crematorium V, and was wounded in the leg with "dumdum bullets" (p. 173). He fell to the ground, but instead of being killed as "more than five hundred escaped prisoners" (p. 172), he was taken by an SS man "to the camp infirmary," where he was treated by a Jewish surgeon from Warsaw. And here is the second miracle:

"I recovered slowly. Then one day they did a Selektion in the hospital. The Germans asked each patient why he had been put there. When my turn came I said, that I was a member of the Sonderkommando, and then they said, 'You stay here.'" (p. 173)

Another extraordinary case of reverse "selection"!

I have already reported on Shlomo's miraculous escape during the evacuation march from the camp. Abraham, on the other hand, was taken to Mauthausen, together with the group of *Sonderkommando* inmates I mentioned earlier, but no attempt to identify them was made there, as many of his colleagues stated:

"The trip ended at Mauthausen. There we spent another night on our feet until we were placed in a shack.

When it came my turn, I saw that some of the prisoners had been marked with the letters 'KL.' I was sure they'd take me to the crematorium, because I'd been marked with those letters too. Instead, the Germans sent the people who had them to the infirmary. There we lay, without being given anything that could be described as food. Once a day we got a little soup, that's all. I spent about three months there." (pp. 174f.)

And this was the third miracle.

10. Franz Süss

The witness Süss (Szüsz is the spelling of his surname he used in Hungary) arrived at Auschwitz “one Sunday, 26 Mai” 1942. His testimony, which is virtually unknown, is important because it reveals what the actual origins and tasks of the *Sonderkommando* were. I reproduce the essential parts of his lengthy narrative:¹⁹²

“The next day, the stronger ones were selected, including me, and were assigned to a so-called ‘Sonderkommando.’ In Birkenau itself, there were no crematoria at that time, and the daily deaths, which amounted to 2-300 (in the meantime new transports came day and night, from France, from Slovakia, 1000, 1500 each, at that time still mainly men), and of course the mass mortality began already after one week. We, the Sonderkommando, when we asked the Slovak workers there (prisoners) what the work was, they said ‘the work is unpleasant, but you will have the advantage of getting bread’. The hunger was indescribable; the terror on the part of the kapos and the S.S. was unbearable. [...]

Of course, on the very first day this work consisted of carrying about 300 corpses on our backs from the so-called infirmary to a narrow-gauge railway, and then the Russian prisoners led this train in a direction unknown to us. After a week, our Sonderkommando was again divided into 40 inmates with a Jewish Kapo, who was appointed at that time because he ranked higher than the others as Kapo, named Kühlfass from Podoli, Slovakia. [...]

Then we went to work, toward the narrow-gauge railway, where they took the bodies. There we got the instruction from the S.S. ‘There you will dig a trench, length measuring 400 meters, width of 10 meters, and a depth of 3 meters’. Every ten meters a strip was left where one could go through, No [Slovak word: but] we dug that, dug, in the meantime the rain came, the soil was clayey and the water could not seep through. And because of these rainfalls, the water stood there up to one and a half meters high; we had to continue digging and working despite the water[,] then finally they saw that this is useless. Pumps with great power came and pumped out the water, and we continued to work. The next day we saw a white house, perhaps could have served once as a forestry house. Next to it was a small young forest; nothing was stirring; but from time to time we saw a S.S.; he went back and forth – and once we got two kettles with soup from the kitchen, and carried it to this so-called white house, the forestry house. There, under the supervision of the S.S., we handed over these two kettles of soup. There I recognized this Kapo with these 39 prisoners, this Kühlfass, but unfortunately I could not speak with him. This repeated

¹⁹² “Vernichtungslager Auschwitz,” *op. cit.* (note 180), pp. 3-6 of the typescript. Subsequent page numbers from there, unless stated otherwise.

itself daily, for we brought them food from the Birkenau kitchen. Once, however, I succeeded, the S.S. [man] was a bit distant – and asked in Hungarian what they were actually doing there. Quite depressed, he answered me, ‘Don’t ask[‘]. Again and again it repeated itself, when the rest were [sic], I learned that the first gas experiments in Birkenau are made in a wooden barracks next to it.

Then we also learned more. The barracks stood there; a part of it was clad with lead plates inside, and there these experiments were actually made. When we finished a trench that was, as I said, 400 meters long – we were 300 at this work – when this trench was finished and we came back in the morning for further work – there was already something inside the trench. We couldn’t see what it was, because it was covered with 20 centimeters of soil. We had the duty to raise these 20 centimeters with another [layer of] 30 [cm]. We did it for 10, 12 days – when one day we came and found in this pit naked women, children, men – some of them still alive. We had to continue our work, driven by the S.S. with sticks and blows, as if there was nothing there, and we covered the corpses with soil. One desperate act after another followed. Many could not stand it with their nerves; I myself was totally shaken, and made up my mind that I must somehow escape with my life, so as to no longer take part. Meanwhile, new transports were arriving daily – thousands, even tens of thousands, and barracks were being built at a furious pace to accommodate the arrivals. We had continued the work. In this one trench, dead bodies were piled up, a second one was dug, a third and fourth one was measured out. In the meantime, however, as a result of the impossible hygienic conditions, without water, without washing facilities, a typhus epidemic broke out, which raged to such an extent that 4-600 prisoners died every day out of a population of about 10-12,000. This, of course, did not spare the S.S. guards either – and when some of them died as well, drinking-water facilities were quickly created; we were even given boiled swamp water to drink, a washroom was built. We were obligated to clean ourselves from the frequent lice, etc., got two hours off every day for this. [...]

“I got typhus. At that time we prisoners all had to undress daily and have ourselves checked in the typhus camp. This was done by the S.S. and the camp doctors, some of whom were also prisoners themselves, in such a way that they touched the belly. Whoever had a warm belly, was loaded onto a car in the evening as a typhus suspect and radically killed. I had typhus, but had....

L. [Meir Lamed, interrogator] That is, at that time the gas was already...

S.[üss] No, only on a trial basis. There was no gas yet, only on an experimental basis in this barracks.

L. The people were shot?

S. The people died a so-called natural death, that is, they were beaten to death, and most of them starved to death. Less calories, plus work. The result is always death.” (pp. 7f.)

In order to pass the typhus belly-check, Süss, put cloths soaked in cold water on his belly, so that his belly appeared cool during the examination, although he was sick.

"And so, after ten days of fasting and high fever, I got rid of the typhus; I had an appetite again. [...]" (p. 8)

Fourteen inmates worked in the "writing room," all of whom died of typhus.

"In spite of the fact that the Sonderkommando was a locked-up unit , and this prisoner, the so-called report writer in the writing room had no other way out, he too had to come to the Sonderkommando and asked those who could read and write German perfectly, even knew some Slavic languages, to come forward."

Süss stepped forward and was assigned to the writing room, along with 13 other typists (pp. 6f.).

"I did this work in Birkenau for two and a half years, that is, from August 1942 until 18 January 1945, when the camp was evacuated. [...]"

I will again formulate the question: are you interested in the share of Slovak Jews in the Sonderkommando and information that I received about the work of the Sonderkommando?"

This is followed by the passage on the liquidation of the *Sonderkommando* that I quoted earlier, which continues thus:

"Later, another Sonderkommando was formed, but it already consisted of Polish, French, Dutch – in short, of European Jews. But the Kapos were not Jews. The stoker himself, who was considered the most important person, because back then the crematoria were already operating – he was a German professional criminal named Kaminsky from Hanover, in his civilian profession a stoker; they then did this tremendously difficult work in the crematoria for quite a long time. By the way, these dead whom we had buried in this pit, as I mentioned at the beginning, numbering 6000 [corrected above in pen: sixty thousand]; they were then taken out of the pits when the crematoria were built, which was about October 1942; an unprecedented stench lay over Birkenau for several kilometers, and all the corpses were then burned again. These pits, from which 60,000 were extracted, were then immediately filled in, little trees were put in, as if nothing had happened there." (p. 13)

"Now the question: as a prisoner scribe, I had the opportunity to talk to the block scribes of all blocks, including those of the Sonderkommando. I always asked them about the latest things. Which transports were coming, from where, etc. On these occasions I received news, I myself was totally apathetic at that time, I kept the ledgers; there were 13 [scribes], heard these news [...]."

And so I heard from the Sonderkommando Kapo, who was a Polish Jew whose name I don't know [...]. He told me: 'Today was a big day in the crematorium.' 'What?' 'Himmler visited us.' 'So what?' 'He looked at the work, even

the gassings, through an observation window, and afterwards, when he saw that actually only prisoners were taking the corpses to the crematorium, he said 'this sacred work should be done by S.S. [men].' Got into his car and drove away. This visit was repeated. Eichmann.

L. You were talking about Himmler, weren't you?

S. That was Himmler. Then Eichmann came as well. Allegedly he was there in 1943, and accepted without any special remarks, as a matter of course, all the work at the crematoria. He was accompanied by the long-time camp commandant of Birkenau, Schwarzhuber, with his retinue.

I moreover heard about a block clerk who was actually walled in; through a window [he] took over the jewelry, exactly weighed in kilogram balls. Every week, about 30 kilograms of gold (taken from the prisoners) were weighed out into balls and sent to Berlin, to the National Bank. Our prisoner, who weighed out and melted the gold, was called Feldmann and came from Trentschin Topla [...].

Now perhaps a statement by Mengele, which I heard myself. Once more a selection was made in the so-called infirmary, to which about 3000 [added above in pen: three thousand] inmates fell victim. It was in the spring of 1943; it was one of the largest numbers gassed at that time." (pp. 13f.)

"It should be quite interesting to note that in the years 1942 to 1943, those incapable of work were also gassed, regardless of their race, i.e. also Aryans, including Germans. [...] I estimate the number of non-Jews who were gassed in this way at 1200." (p. 15)

"The capacity, if I may so express myself, was 24,000 dead in 24 hours at that time. The gassing in itself had unlimited possibilities, but the crematoria had a maximum capacity of 20 to 24,000. They helped themselves by simply making pits next to the crematoria, pouring gasoline on the corpses, and setting them on fire – later everything burned automatically." (p. 17)

This account contains an obvious real core, onto which the witness crudely tried to superimpose the confusing black propaganda to which he had been exposed from hearsay. In late May/early June 1942, the *Sonderkommando* had the sole task of burying the bodies of inmates who had died "naturally" (of disease, starvation, hardship), because mass extermination was not yet taking place in Auschwitz at that time (keep in mind that, according to Danuta Czech, this mass murder is said to have begun in "Bunker 1" on 20 March; Czech 1990, p. 146). However, the number of deaths adduced by Süss before the typhus epidemic reached its peak (200-300 in June/July 1942) is exaggerated: the average daily mortality in June was 127, the average daily mortality in July 142 (see Mattogno 2019, pp. 250f.). Even during August 1942, when the camp experienced the highest monthly mortality in its history (8,800 deaths), the witness's figures are greatly exaggerated: 400-600 per day as against a daily average of 277; his daily figure corresponds only to the peak

numbers that occurred only on a few days (408 deaths on the 15th, 482 on the 18th, 517 on the 20th, 542 on the 19th of August; *ibid.*, p. 252).

The shapes of the four pits that were dug at the time by the *Sonderkommando* can still be seen on air photos taken on 31 May 1944 (see Mattogno 2016a, Docs. 29f., p. 173), just outside perimeter of the Birkenau Camp, about 160 meters north of Crematorium V, but Süss disproportionately exaggerated their length (400 meters): the first two pits (starting from the west) were about 100 meters long, the other two about 130 meters. The width of each pit was about 10 meters. The depth of 3 meters is also exaggerated, because as explained earlier, the groundwater stood on average just over a meter below the ground surface, and that is precisely why the pits had such a large surface area.

The mention of a “narrow-gauge railway” is framed within this “normal” burial activity, without any reference to “Bunker 1” (for Szlama Dragon, four pits were located 500 meters away from this “bunker,”¹⁹³ which was to justify the use of a narrow-gauge railway). But from Süss’s perspective, this “narrow-gauge railway” was completely unnecessary, because the aforementioned air photos clearly show a road branching off from the road that bordered the east side of Birkenau Construction Sector III and reaching all the way to the four pits. This railway is therefore merely a reflection of black propaganda.

The account of the excavation of the first pit, filled with rainwater “one and a half meters high” and the “Pumps with great power” used to empty the pit puts Filip Müller’s related narrative into a real-world context, who also reported that the water was extracted with a “power pump,” although he states that the pit were flooded by “ground-water,” which is more likely than mere rainwater (Müller 1979, pp. 12-24). Müller’s homicidal context – the pit was intended for the bodies of Jews gassed in the Main Camp’s crematorium, which had to be buried following the (alleged) damage to the furnaces by a fire – is clearly based on a false narrative (see Mattogno 2021a, pp. 23-29).

Süss’s claimed number of bodies exhumed from the pits is at odds both with the orthodox number: 60,000 versus 107,000 (Czech 1990, p. 277), and with the likely number based on the likely depth and packing density of the pits as visible on air photos: 60,000 versus some 10,000 to 20,000 (Rudolf 2020a, pp. 119).

Of the two “bunkers,” Süss knew absolutely nothing. Evidently based on his convoluted recollections of what he had heard and read, he poorly improvised: he saw “a white house, perhaps could have served once as a forestry house,” and reiterated “white house, the forestry house.” As is known, the term “White House” is one of the terms used in the orthodox narrative to describe “Bunker 2,” but for Süss, this building was not a homicidal gas chamber. Indeed, he learned “that the first gas experiments in Birkenau are made in

¹⁹³ Statement by Szlama Dragon to the Soviet Commission of Inquiry dated 26 February 1945. GARF, 7021-108-8, p. 18.

a wooden barracks next to it. Then we also learned more. The barracks stood there; a part of it was clad with lead plates inside, and there these experiments were actually made.” This means that the “barracks,” which in the orthodox narrative was supposed to be a undressing room, here becomes the gas chamber, while the house, which was supposed to be the gas chamber, here is a mere “forestry house.”

Süss does not say in which month these “experiments” were carried out, but gives the following indication:

“Meanwhile, new transports were arriving daily – thousands, even tens of thousands, and barracks were being built at a furious pace to accommodate the arrivals.”

This points to August 1942, when transports of deportees intensified: in June 21,496 deportees arrived at Auschwitz, in July 19,465, and in August 41,960.¹⁹⁴ But not even at that point was any mass extermination taking place according to Süss, precisely because new barracks for the deportees had to be built in a hurry in order to accommodate them. Another indirect confirmation of this month is provided by the statement that, during the “typhus epidemic,” which escalated in July 1942, “[w]hoever had a warm belly, was loaded onto a car in the evening as a typhus suspect and radically killed.” At this point, the interviewer, who evidently was familiar with the orthodox version of events, tried to suggest to Süss that this radical killing was committed with gas: “That is, at that time the gas was already...,” but was surprised by Süss’s rebutting reply: “No, only on a trial basis. There was no gas yet, only on an experimental basis in this barracks.” The interrogator then ventured to suggest that these prisoners were being shot, but then Süss puzzled him even more: “The people died a so-called natural death, that is, they were beaten to death, and most of them starved to death. Less calories, plus work. The result is always death.”

Now, according to Danuta Czech, the “selection” of typhus patients and their subsequent killing (with “phenol injections”) began on 3 July 1942, but presumably became a widespread practice the following month,¹⁹⁵ which leads back precisely to August 1942. Toward the end of the interview, Süss was evidently overcome by literary reminiscences, for he made a statement in total contradiction to this: “from 1941 to May 1942, the men and women had to strip naked and thus go to the gas chamber” (p. 35). But according to him, in August 1942 (let alone 1941), the alleged mass gassings had not yet begun.

On the fate of the *Sonderkommando* I have already dwelt in Chapter 8.

The following account is not based on (alleged) direct witness observations, but on information from the *Sonderkommando*’s scribe. Süss lists some

¹⁹⁴ Piper 1993, unpaginated Table “Die Transporte mit Juden nach Auschwitz aus den einzelnen Ländern von 1940 bis 1945.”

¹⁹⁵ See the summary table of these “selections” in Mattogno 2022, pp. 41f.

stereotypical black propaganda, puerile lies, silly fables and various absurdities: the visit to the crematorium (which one?) first by Himmler and then by Eichmann (accompanied by SS *Obersturmführer* Johann Schwarzhuber, who, however, was not camp commandant, but leader of the protective-custody camp in men's camp at Birkenau), the 30 kg of gold extracted weekly from the corpses (Nyiszli had said 30-35 kg per day; Mattogno 2020b, p. 52), which was melted down into "balls" (Süss's strange invention), the capacity of the crematoria of up to "24,000 dead in 24 hours," the idiocy that it was enough to douse the corpses in the pits with gasoline and "later everything burned automatically."

Not content with that, Süss also invents Dr. Mengele's alleged "selection" "in the so-called infirmary," which cost the lives of some 3,000 inmates (the witness explains that "it was one of the largest numbers gassed at that time") and which took place "in the spring of 1943," evidently after 30 May, the day Mengele arrived at Auschwitz (Czech 1990, p. 408). But in June 1943 the *Auschwitz Chronicle* does not record any "selection," and neither in March, April, May, nor in July.

11. Maurice Schellekes

This witness wrote an untitled 4-page report that at the end is dated with “Haifa, Israel, December 1981” and bears Schellekes’ handwritten signature.

Eric Friedler, Barbara Siebert and Andreas Kilian present an excerpt of it in German translation (Friedler *et al.*, pp. 78f.). Here I quote the essential part of the original report (the ellipses without brackets are in the original).¹⁹⁶

“Two days later, on the 10th of August I was put into a train and on the 11th of August 1942 the train arrived in Auschwitz-Birkenau. The arrival in Auschwitz has been described in so many papers and books that I don’t have to repeat it here. We were selected, our transport were 1200 people, men and women, of whom about 165 were selected to live for the time being. We were marched to a wooden barrack in Birkenau. An interpreter was called and he told us in Flemish (which is very similar to Dutch) where we were and what terrible future was in store for us. A doctor committed suicide on the spot by taking poison.

Our hair was shaven off and we were tattooed with a number in the left arm. During the first night when we ‘learned’ to go out of the ‘block’ (in this case a stone building with pig-sties) and line up and were beaten in again and out-and in-, about 15 of us were beaten to death. ...

The next morning the SS guards made us run for a few kilometers. They were beating us all the time and dogs were set at us, maiming terribly some prisoners. When we came to an open space near the woods, there was a strange, frightening, sweet-bitter smell in the air and when the SS clubbed us up a kind of a low hill, then I only saw that this was the earth, dug out of a mass grave full of rows of bodies of women covered with quick-lime. It was a sight so ghostly terrible that words on paper can simply not describe it.

And there was the ‘work’ which was awaiting me ... For the next month I worked in the so-called ‘open Sonderkommando’. Our task was to bury thousands of gassed men, women and children in mass graves. The crematoria were not ready yet and the people were gassed in a white farmhouse in the woods. From afar we could see them, standing naked and going in. Then flat lorries on a kind of railroad tracks brought the bodies to us and in the meantime we had dug swimming-pool size graves. We had to carry them in. All this under a burning sun with no water at all, not to drink and not to wash (!) and with the SS guards and Kapos beating us all the time to force us to ‘work’ faster. ...

It is not possible to describe here my feelings and impressions. ...

¹⁹⁶ GFHA, Catalog No. 451/12067.

When the grave was completely full the corpses were covered with quick-lime and we had to cover that with earth. This about four-week period was the most terrible time of my life.

On a Sunday-morning, about half of September a call went through the camp: 'all Dutchmen report'. A friend and I managed very dangerously to get by the SS man with a kind of machinegun and a dog. On both sides of the courtyard was such a guard because the Sonderkommando was not allowed to leave that courtyard. We had to undress and I went through my first real selection. When I came through we were marched to Auschwitz 'Hauptlager' (main camp). I was first for about a week in a quarantine barrack, I think the number was 14 or 14A, where again dozens got sick, mostly with terrible diarrhea and were brought away to be gassed.

I was taken to one of the stone blocks, number 4 and 4A, where I stayed for about five months. I worked in the 'Kartoffelkommando' (potato commando), earthmoving. 'Kieskommando' (gravel commando)."

One day, Schellekes was assigned to the "Kanada-Kommando," which had between 80 and 130 inmates housed in their own block, No. 4A at Auschwitz. "At times," he also worked in unspecified "Aussenkommandos" (external units, working outside the camp).

The witness continues:

"In February or March 1943 we were moved to Birkenau, in Block nr. 16, the section I do not remember. Then, after a few months to Block 24 in the men's B camp.

In 1944, in September I was brought to Brzezinka, a camp near the 'Sauna' and crematorium. I witnessed from very near the uprising in the crematorium by Sonderkommando on the 7th of October.

On the 18th of January 1945, when the Russian army approached I was 'evacuated' that means taken on the so called 'Death-march'."

He then arrived at Mauthausen, where he was registered under Number 119327. Schellekes' statement closes with these words:

"I of course saw the crematoria and I saw the cans of gas Cyclon B. I personally carried hundreds of bodies of Jewish men, women and children and I personally saw tens of thousands more. I went through several selections. In each of them a big part of us were doomed to go to the gas chambers. I had many times to bid farewell to good friends who went into the gas chambers a few hours later. A dear friend of mine parted in my presence from his son. The father went right after that into a gas chamber. Human words fail to describe what I went through at such moments. I eyewitnessed, what was even in Auschwitz (!) considered as the crime of crimes: SS men with tip lorries (dump trucks) dumping their load, Jewish old men, women and children (then they were surer of less resistance) alive into a burning ditch. Again, any sensible human expression fails me.

Were it not so immensely sad I would it rather ridiculous that we should today defend ourselves against the 'Auschwitz-lie' ('Die Auschwitz-Luege').

How dare they!."

On 11 August 1942, a transport of Jews from Lager Westerbork, Netherlands, actually arrived at Auschwitz, but it contained not 1,200, but only 559 deportees (Czech 1990, p. 214). Schellekes was taken to Birkenau and "the next morning," August 12, he was assigned to the "open Sonderkommando," a term not mentioned by any other witness or historian. According to Friedler *et al.*, the inmates employed at the "bunkers" were divided into two units: "*Sonderkommando* 1 worked at Bunker 1, *Sonderkommando* 2 at Bunker 2" (Friedler *et al.*, p. 81). Schellekes knew nothing of this, just as he did not know the term "bunker" and was even unaware that two bunkers are said to have existed at the time. In fact, he mentions only "a white farmhouse in the woods," which should be "Bunker 2," allegedly also called "White House," but for Schellekes this may not have been a technical term, since he did not know (or at least didn't mention) the complementary "Red House" (the alleged "Bunker 1").

At this "farmhouse," the witness saw the victims "standing naked and going in": he evidently knew nothing of the three alleged "undressing huts" either that were supposed to be in the vicinity of "Bunker 2." On his work "for the next month," digging mass graves and filling them with corpses, he is very general, and in this regard does not provide any historically useful details: how many mass graves were there? Where were they located? What size were they? How many corpses did they contain? How were they arranged there? All questions that Schellekes was clearly unable to answer.

Instead, he recounts that "on a Sunday-morning, about half of September," on 13 September 1942,¹⁹⁷ "a call went through the camp: 'all Dutchmen report.'" Apparently, this also concerned the inmates of the "open Sonderkommando," but here, again, his testimony is evanescent, for he states that the "Sonderkommando was not allowed to leave that courtyard," without even indicating in which block they were housed. The "selection" of Dutch detainees as such is nonsensical even from Danuta Czech's perspective (who in fact is evidently ignorant of it). In particular with reference to the *Sonderkommando* inmates, it is in stark contrast to the orthodox narrative: in this case, an allegedly dangerous "carrier of secrets" is said to have been "selected" not for killing, but for salvation! Then he was allegedly sent on a round tour of various lodgings at the Auschwitz and Birkenau Camps, so that he could spread the "secret" of the "white farmhouse" and mass graves to all the inmates! Initially, he was in fact sent "to Auschwitz '*Hauptlager*'" (meaning the Main Camp), where he was in contact "for about five months" with the other inmates in the labor units mentioned by him.

¹⁹⁷ In this month, Sundays fell on the 6th, 13th, 20th, and 27th.

“In February or March 1943” Schellekes was transferred “to Birkenau,” but then, “in 1944, in September I was brought to Brzezinka, a camp near the ‘Sauna’ and crematorium.” Surprisingly, the witness believed that Birkenau and Brzezinka were two different camps, although Brzezinka is merely the Polish name of the village in whose area the Birkenau Camp was established. In this context, he mentions the term “crematorium” in the singular, and immediately thereafter reiterates:

“I witnessed from very near the uprising in the crematorium by Sonderkommando on the 7th of October.”

Unfortunately, he did not impart his valuable “eyewitness” testimony about this event to the historians. Later he uses the term in the plural, in another invaluable testimony:

“I of course saw the crematoria and I saw the cans of gas Cyclon B. I personally carried hundreds of bodies of Jewish men, women and children and I personally saw tens of thousands more. I went through several selections. In each of them a big part of us were doomed to go to the gas chambers.”

In practice, he “saw” everything, but told nothing specific.

The culmination of his “eyewitness” testimony is the grim fable of black propaganda, set also in Auschwitz Main Camp (the “*Hauptlager*”), perhaps driven by a desire to be original:

“I eyewitnessed, what was even in Auschwitz (!) considered as the crime of crimes: SS men with tip lorries (dump trucks) dumping their load, Jewish old men, women and children (then they were surer of less resistance) alive into a burning ditch.”

The final mention of the “Auschwitz-lie” (“*Die Auschwitz-Lüge*”), which is the well-known title of a 1974 brochure by German war veteran Thies Christophersen, helps to explain the motivation for this late testimony: Angered by revisionist criticism, Schellekes felt compelled to “refute” it by inventing a clumsy fable, based on descriptions “in so many papers and books” and vouchsafed by his “moral authority” as a former deportee – but with this testimony he only confirmed and corroborated the revisionist criticism.

12. David Karvat

In January 1947, Michele Tagliacozzo collected in Metaponto (in the Italian Province Basilicata) the testimony in Yiddish of a self-proclaimed member of the Auschwitz *Sonderkommando*, David Karvat, and translated it into Italian.¹⁹⁸ This testimony is virtually unknown to Holocaust historiography. In the text, which I quote below, the initials “M.T.” refer to explanations by Michele Tagliacozzo.

“– I worked for about a year in the Sonderkommando at Birkenau (Auschwitz II) removing corpses from the gas chambers and transporting them to the crematoria.

– After said period, I went on to work in the ‘Kanada’ squads (Aufraeummgs-kommando [sic]. M.T.), and with the approach of the Russians, we were transported to other different camps, in Germany, until liberation in May 1945. I was liberated by the Russians, and immediately after that I went to the American Zone.

– Around the middle of October (1943. M.T.) news had spread that five thousand rich Italian Jews would arrive.

– I remember the date well because the arrival of Italians and then [=and moreover] rich ones, by all accounts, constituted for us, and also for the Germans, a complete novelty and a curiosity.

– One morning, we were ready for the arrival of the Italians (Jews. M.T.) then these did not arrive, and instead small groups of ‘muslims’ (sick and weak destined for extermination. M.T.) selected from the various labor camps in Auschwitz were brought to the chambers.

– The next day, immediately after roll call, we learned that during the night the Italians had arrived from Rome, so we imagined that work would be intense that morning.

– After about an hour, trucks arrived from the sorting camp that was in Auschwitz No. 1, but not as many as they expected. Perhaps 500 or 600 people but no more, while according to calculations they expected two thousand destined for elimination among the five thousand who arrived. Surprise that among the arrivals are many young men and women who should have remained among those selected to work. Another surprise that they are not as rich as we were told. The rich Dutch and French were better-dressed. (Here he alludes to the eliminations of [Jews from] those countries. M.T.) But the Italians dressed in light clothes far from suitable for the climate here.

¹⁹⁸ “Testimonianza orale in yiddish amezzo traduttore, dell’ex deportato David Karvat. Metaponto, gennaio 1947.” GFHA, Catalog No. 29345.

– *It is difficult to make ourselves understood because of the language, and these Italians speak only Italian. The SS try to explain the usual story about the showers. No one understands, and some confusion happens. Then a well-dressed older man shows a row of medals and shouts something in German that I do not understand. At this point, the group begins to break up. Some children try to join other people, and many succeed by sticking tightly to them. Then suddenly some woman screams. At this point, one of the SS steps forward and hits the woman with a stick, and snatches the baby she was carrying from her. The child is pushed into the entrance of the building. Here, other SS do the same thing with other women. Then they all begin to enter, and the work is made more difficult. Only then do I notice that a little girl is lying on the ground in front of the entrance with a wounded head.*

– *The one I mentioned was the first group. The second group waited not far away, but could neither see nor hear what was happening, since a wall and some buildings separated them from us. And then the usual hubbub that filled the camp every morning covered any other noise.*

– *After everyone had entered, things proceeded as in any other elimination. Eventually, we began extracting the bodies from the chambers.*

– *In contrast, the second group entered calmly and unaware of the fate [that awaited them]. This time, a prisoner who knew Italian explained everything well, according to SS orders, and so everyone entered calmly.*

– *The SS then explained to us that the young men were immediately eliminated because they were immediately qualified as lazy in character and therefore unfit for work. In contrast, another SS told me a few days later that they had been immediately eliminated because they were Badoglian Jews who had helped the king, who was also of Jewish descent (!) to overthrow Mussolini.*

– *I did not hear anything about the group selected for work. They were in another section of Auschwitz.*

– *After this transport of Italians, I had no further occasion to see any more, also because, fortunately, I was not eliminated like my other workmates, but was transferred to another job. This I owed mostly to the protection of a Kapo, a German inmate, ‘green triangle’ (criminal. M.T.), on whose compassion I could count.”*

Karvat is completely unknown to Friedler *et al.*, who provide the most exhaustive list of *Sonderkommando* inmates (Friedler *et al.*, pp. 371-391). All that is known of this Karvat is that he was a Czechoslovak Jew. His testimony as a *Sonderkommando* member is entirely evanescent. It is clear that he knew nothing about either the “gas chambers,” the crematoria, or cremation; he does not even mention the crematorium number where he claims to have worked – indeed, not even the term crematorium – and he does not say how many existed. It is equally clear that he was unfamiliar with the pertinent black propaganda either, because if we follow his testimony, the victims entered the

crematorium through the “entrance of the building,” which would refer to Crematoria IV-V, but the remaining victims did not wait in the respective yards, but in a – non-existent – place separated by “a wall and some buildings.”

Karvat’s stay in the *Sonderkommando* is also chronologically uncertain: he claims to have worked there “for about a year,” but the only verifiable chronological reference is October 1943; then, at an indeterminate date, he claims to have been transferred to “*Kanada*” (the Inmate Property Warehouse) thanks to the “protection of a Kapo,” but this is in stark contrast to the tall tale of the alleged elimination of the “carriers of secrets.” We may infer from the sentence “I was not eliminated like my other workmates” that Karvat considered himself the only *Sonderkommando* survivor.

His testimony focuses on the first Jewish transport of Italian Jews to Auschwitz, which left Rome on 18 October 1943, and arrived at the camp on the 23rd. It consisted of at least 1,023 identified persons, among whom 149 men and 47 women were registered.¹⁹⁹ 827 deportees were allegedly gassed, which Karvat numbers at 500-600. For some inscrutable reason, these were brought into the “building” in two groups, allegedly 250-300 people each, which were gassed separately, one group after the other. However, according to the official story, the crematoria at Birkenau (as pointed out earlier) included a wide range of “gas chambers” presumably permitting the concurrent killing of variously sized groups of deportees, from a few hundred to 3,000, so this split gassing makes little sense.

The gassing of “many young men and women” fit for work is incomprehensible from the orthodox perspective. The two motives given by the witness, on the other hand, is ridiculous: these young men and women were either “lazy” or “Badoglians,” who had helped the king, who allegedly was of Jewish descent!

The fact that the testimony is almost exclusively about the first Jewish transport from Italy could depend on an explicit request by Michele Tagliacozzo, but this would be no-less-astonishing, because this would mean that Tagliacozzo, a Holocaust historian, would have been content with this insultingly superficial account, without asking his “eyewitness” for further, valuable information about the “extermination machinery” at Auschwitz.

¹⁹⁹ Picciotto Fargion, p. 42. Czech mentions 1,035 deportees based on a 1974 Italian brochure (Czech 1990, p. 512). This figure was later adjusted to 1,023.

13. Moritz Rosenblum

I close this study with the testimony of a certain Moritz Rosenblum, which was summarized by Gideon Greif and Itamar Levin in a German book whose title translates to *Revolt in Auschwitz: The Revolt of the Jewish "Sonderkommando" on October 7, 1944* (Greif/Levin, pp. 39f.). Rosenblum was not a member of the *Sonderkommando*, but his account is important both because of the date (26 May 1945), because he claimed to have been an eyewitness to a gassing, and finally because he presents a different version of the legendary narrative concerning the gas chambers. Rosenblum, who was 22 years old, was arrested in Łódź on 16 December 1940, then sent to a forced-labor camp near Frankfurt upon Oder, from where he was transferred to Auschwitz in December 1942. He did not indicate either the day of his arrival or the registration number assigned to him. Here is his account.²⁰⁰

"When I arrived at Auschwitz the transport, consisting of several hundred people, was divided into two groups. One group consisted of all the old people and the other the young and healthy people. Those young people not 100% fit were included with the old people. This latter group were told they were going to a camp where there was no work to do. These people were then taken to the bath-house and ordered to undress. Then the doors were locked and S.S. men placed the contents of five or six large tins containing gas powder through a locker into the chamber. I know this is true because I saw it. I myself was chosen for the gas chamber as I was suffering from a bad leg. On arrival at the bath-house another selection was made and all the skilled men were taken out. I do not know the names of any persons in charge of the selection. As I was a welder I was one of those taken out. In company with a few others I was taken out into a square outside the bath-house. Before this we had been stripped of all our clothing and had to wait for our numbers to be tattooed on our left arms. Whilst waiting I saw the first group of people who had entered the bath-house about twenty minutes before, being removed from the rear exit of this bath-house dead. These bodies were placed on carts and removed. Whilst I was waiting I saw a car arrive containing two or three officers of the S.S. These officers wore rubber gloves and I saw them empty the contents of five or six tins into an opening leading into the bath-house. As soon as this opening was closed from the outside I heard loud screams from the bath-house. A few minutes later there was silence and a group of S.S. men with an S.S. Doctor put on respirators and went into the bath-house. I do not know the names of the S.S. men or Doctor but I know he was a Doctor because I heard him ad-

²⁰⁰ "In the matter of war crimes and the gas chamber at Auschwitz. Exhibit '68'. Deposition of Moritz Rosenbloom," 26 May 1945 (although the handwritten signature says Rosenblum). TNA, WO 309-1697.

dressed as 'STANDARTENARZT'. After about five or ten minutes the S.S. people came out of the bath-house. The prisoners who were at the rear exit had to remove the bodies. It was strictly prohibited to speak to this working party and they were billeted separately. They were called 'SONDERKOMMANDO'. This means 'special task'. These men received food and were allowed liquor. I believe this was for purpose of keeping them in a state of intoxication. They worked in two shifts and I know that these men were put into the gas chamber themselves after a certain time. I was told this by a brother of one of the men who was selected for this work. I do not know his name.

[Handwritten note] *The commandant at the time I arrived at Auschwitz and who was present at the selection, was SCHWARZ, Obersturmführer, SCHETEL also took part."*

The only Jewish transport that came to Auschwitz from Germany in December 1942 was the 24th Transport of the Reich Security Main Office, which contained 1,060 people, of whom 162 were registered and 898 are said to have been gassed, if we follow Danuta Czech (Czech 1990, p. 283). According to the relevant list, "With the 24th Transport to the East, 997 Berliners were deported, 3 more persons came from Neuendorf and Radinkendorf,"²⁰¹ so these deportees did not come from a forced-labor camp near Frankfurt upon Oder.

Rosenblum's phantom transport consisted of "several hundred people," who were subjected to a selection upon arrival: in one group were gathered "all the old people and the other the young and healthy people," in the other "the young and healthy people"; a third category, the "young people not 100% fit," was assigned to the first group. This was then taken "to the bath-house," where a second selection took place, which contradicts the orthodox narrative, which knows of only one selection on arrival, during which deportees fit for work were picked out and admitted to the camp. During this second selection "all the skilled men were taken out," including the witness, an inexplicable fact, in that he was destined for gassing because he "was suffering from a bad leg." Here, the "gas chamber" – in the singular – enters the scene, which was located in a "bath-house." This "gas chamber" had at least two doors, one entrance and one exit at the back, and the "gas powder," was poured there "through a locker" or "into an opening," in the amount of "five or six tins."

After the second selection, Rosenblum "was taken out into a square outside the bath-house" and, while waiting for his registration number to be tattooed, he "saw" being taken away "from the rear exit of this bath-house" the corpses of the first group of deportees who had entered it about twenty minutes earlier. Since the total number of deportees was "several hundred people" and they had undergone two selections, it is clear that the number of those allegedly gassed was even smaller; nevertheless, they had to be gassed in at least two groups. The corpses "were placed on carts and removed," it is unknown where

²⁰¹ https://www.statistik-des-holocaust.de/list_ger_ber_ot24.html (last accessed on 7 June 2022).

to. As he waited his turn for the tattooing, the witness could comfortably observe the alleged gassing. He “saw” the arrival of a car “containing two or three officers of the S.S.,” but did not know that this vehicle was supposed to bear the insignia of the Red Cross. In an excess of zeal, he attributes to them the use of “rubber gloves” and “respirators,” a detail not reported by any other *Sonderkommando* witnesses.

The “Doctor” was not any *Standartenarzt*, but possibly the *Standortarzt* (garrison physician), and Heinrich Schwarz was not *Obersturmführer*, but *Hauptsturmführer*, and in December 1942 he held the position of Head of Department IIIa (Labor Deployment), not commandant. No *Obersturmführer* Schetel is known. The information Rosenblum allegedly received “by a brother of one of the men” in the *Sonderkommando* is extremely vague, although he claimed to have remained in Auschwitz until January 1945: in two years he should have learned more!

The fundamental problem is that in December 1942 only the “bunkers” at Birkenau were purportedly in operation as gassing installations, but it is self-evident that the “bath-house” mentioned by Rosenblum could not have been either of them, because in the vicinity of it there was “a square outside the bath-house” where the inmates received their tattoos, a setting incompatible with the two “bunkers.” Instead, the witness’s description, regardless of his extermination fantasies, matches Birkenau’s Construction Sector BIb, which, as I explained earlier, included a “delousing facility” with “wash and shower room” (the “bath-house”) and an “admission block” where inmates were tattooed with their registration numbers.

Conclusions

The concepts of “accumulation of memories” (what David Irving called “cross pollination”) and even-more-so of “collective memory,” both introduced by Stefania Zazza when trying to explain David Lea’s disconnected ramblings, are undoubtedly fundamental hermeneutical criteria, but one cannot start with the assumption that all “memories” are *a priori* “undoubtedly true,” as Zazza did. David Lea was in fact “undoubtedly” an impostor, a mythomaniac, a braggart, and he was intellectually inept, because he failed to even give a semblance of logic and coherence to the stories he drew from the “collective memory.”

When it comes to the alleged extermination of the Jews, I call this “collective memory” instead Holocaustic fairy-tale fiction that developed from the black propaganda created by the various Auschwitz resistance groups – a fiction that contains several variations of individual themes, which are sometimes even conflicting, precisely because they are not based on reality.

With regard to Josef Sackar, Jaacov Gabai, Eliezer Eisenschmidt, Shaul Chasan, Leon Cohen and Daniel Bennahmias (Shlomo Venezia deserves a separate examination), the concept of “accumulation of memories” would make sense only if assuming that they testified in good faith and had told the truth as they had seen it, but the absurdities and lies with which their statements are riddled lead one to decisively exclude this possibility. David Karvat was instead a mere braggart, who appropriated poorly understood excerpts of this fable. This was also true of Moritz Rosenblum, who, like Karvat, focused his testimony about his two-year presence in the camp only on the alleged events of the arrival.

As for Szlama Dragon, the intentionally and, one might add, demonstrably untruthful character of his testimony is evident as early as his first interrogation by the Soviet Commission of Inquiry on 26 February 1945, and is confirmed by his interrogation by Judge Jan Sehn on 10-11 May 1945 (see my

analysis in Mattogno 2022b, Chapter 4, pp. 115-143). Since the Soviet interrogation was completely unknown to Gideon Greif, he, among other things, could not ask Dragon to account for why, as of February 1945, he did not then know the official terms “Bunkers” 1 and 2, but always used the expression “Gas Chamber” (газовая камера, *gazovaya kamera*) Nos. 1 and 2. The witness, of course, was careful not to volunteer any explanation for this.

Abraham Dragon was clearly steeped in the novelization told by his brother, and did not miss the opportunity to carve out his own commemorative space by also posing as a *Sonderkommando* “survivor.”

Franz Süss is the only witness who gives a fairly truthful account of the purposes of the mass graves at Birkenau, which he then tried to twist in a criminal direction by resorting to the meager propaganda information he knew. In contrast to this stands Maurice Schellekes’s testimony, who, on the basis of even scarcer knowledge, invented his fables with the explicit aim of countering revisionist historiography.

In 1998, Valentina Pisanty, a researcher in the field of interpreting the meaning of the children’s fairy tale “Little Red Riding Hood”(!), had made a witless foray into Holocaust historiography in a work on so-called “denialism,” where she revealed the following masterful analysis of Holocaust testimonies (Pisanty, p. 183):

“Writers often interweave their direct observations with fragments of ‘hearsay’ whose circulation was widespread in the camp. Most of the inaccuracies found in these texts can be attributed to the witnesses’ confusion between what they saw with their own eyes and what they heard during their internment period. As the years go by, then, the memory of the events experienced is compounded by the reading of other works on the subject, with the result that autobiographies written in more recent times lose the immediacy of recollection in favor of a more coherent and complete view of the extermination process.”

This clear explanation of the concepts of “accumulation of memories” and “collective memory” is perfectly applicable to all the penultimate and final-hour witnesses analyzed in this study, but particularly to Shlomo Venezia, by far the most-important witness due to the attention granted him by the media (and undeservedly so). Indeed, his book *Sonderkommando Auschwitz* is presented as “The Truth about the Gas Chambers” and as “A unique testimony.” These judgments are completely unfounded even from the point of view of orthodox Holocaust historiography, since his book does not provide any previously unknown “truths,” and only repeats in a confused way the “truths” already known. It makes no important nor even merely trivial new contribution to knowledge about Auschwitz; on the contrary, it systematically sidesteps all historically relevant issues. It doesn’t even contain any perceptible chronology of events. After the date of his arrival at Auschwitz (11 April 1944; Venezia 2007a, p. 42), the next date that appears in the book is early October 1944

(*ibid.*, p. 140), so that the account of nearly five months of activity in the *Sonderkommando* at Crematorium III takes place in a kind of time outside of time.

On this *Sonderkommando*, Venezia does not give any historically useful information: how many inmates it consisted of, how they were distributed among the various crematoria, what their specific tasks were, etc. Even on the final uprising of the *Sonderkommando*, he fails to give any relevant details, including the date.

Venezia speaks of Crematorium III in an extremely vague way: he says nothing about what it looked like externally, almost nothing about what it looked like internally, nothing about what the attic looked like, where his quarters were located.

The extermination process also remains similarly shrouded in fog in Venezia's book.

It contains no description of "Bunker 2," nor of its alleged "cremation pits," whose number Venezia does not even indicate.

As for Crematorium III, the description of the undressing room is evanescent, that of the gas chamber nonexistent. Historical issues essential to refute "denialism," such as that of the devices for the introduction of Zyklon B, vanish into an embarrassing silence; from the book, we learn neither what the size of the gas chamber was, nor how it was structured,²⁰² nor how it was equipped, nor how the vents of the ventilation and deaeration system were arranged, nor how it was accessed from the undressing room. No mention of what the concrete roof of Morgue #1 in the north courtyard of the crematorium looked like, whether it was at ground level or elevated, whether it had "chimneys," and if so, how many there were and how they were arranged.

The same fog hovers over the cremation narrative: again, everything is elusive and indistinct. Venezia says nothing about the crematoria: about their design, their operation, their coke consumption, not even their number. On their cremation capacity, on the other hand, the book provides three precise but technically absurd and mutually contradictory figures.

From the point of view of orthodox Holocaust historiography, therefore, this testimony can only be called "unique" because of its insubstantiality, its intangibility, its evanescence, and its total extraordinary lack of concreteness and accuracy.

The historians who assisted in this publishing project²⁰³ demonstrate all the limitations of atavistic ineptitude. Their most noticeable contribution, in the

²⁰² The most-striking feature of Morgue #1 was the seven 40 cm × 40 cm concrete pillars that supported a massive concrete beam which spanned the entire length of the room in the center.

²⁰³ Venezia expresses his gratitude "to all the historians, researchers, teachers and students" he had met, "especially those who, in one way or another, contributed to this book: Marcello Pezzetti, Umberto Gentiloni, Béatrice Prasquier, Maddalena Carli and Sara Berger." Venezia 2007a, p. 179.

text, is limited to a simple revision of terminology²⁰⁴ and the introduction of technical terms²⁰⁵ previously absent, but not without a few blunders, such as in the use of the terms “*Leichenkeller*” or “*Stücke*.” The apparatus of the explanatory notes (Venezia 2007a, pp. 221-223) is paltry and uncritical. But it is not just a matter of ineptitude. In the essay “La Shoah, Auschwitz e il Sonderkommando” (*ibid.*, pp. 181-205), Auschwitz “specialist” Marcello Pezzetti mentions Gideon Greif’s book *Wir weinten tränenlos...* (Greif 1995) in his bibliography. The idea of the iconography of *Sonderkommando Auschwitz* is clearly taken from Greif’s work. In fact, it contains almost all the images that appear in it.²⁰⁶ Despite this, Pezzetti did not inform the reader of the very-important fact that Greif’s work collects the testimonies of as many as four alleged *Sonderkommando* companions of Venezia, including his cousin Jaacov Gabai. This serious “oversight” becomes most-serious in view of the incredible contradictions that these testimonies present with respect to Venezia’s account. Therefore, one suspects rather an intentional and judicious omission.

No-less-serious is the fact that Pezzetti and his colleagues have been silent about all the contradictions of Venezia’s narrative with respect to the dogmas of orthodox Holocaust historiography, and all the chronological and architectural inconsistencies, as laid out in this study.

From the revisionist perspective, the judgment on Venezia’s book is even harsher. His book very evidently leaves the impression of a “reading of other works on the subject,” especially that of David Olère’s fundamental album, but also of the testimonies of Miklos Nyiszli and Filip Müller. To this, we must add Venezia’s meetings with other self-proclaimed former *Sonderkommando* members and historians.²⁰⁷ The photograph that appeared in 2002 in *Il Giornale*, later reprinted in *Gente*²⁰⁸ is revealing: it shows Venezia holding David Olère’s album opened in his hands, on the very page where the drawing is clearly visible that was later reproduced on p. 92 of *Sonderkommando Auschwitz*. Venezia mentions Olère several times there, and even claims to have met him:

²⁰⁴ For example, what Venezia previously called “Section A” (Venezia/Iacomini, p. 34), correctly becomes Section BIIa.

²⁰⁵ By this I mean terms related to camp’s facilities or operations.

²⁰⁶ A map of Birkenau (Greif 1995, pp. XLIV-XLV) similar to that published in Venezia’s book (2007a, pp. 56f.), a photo of Crematorium III, (Greif 1995, p. I; Venezia 2007a, p. 73) and of outdoor cremation (Greif 2015, pp. XLVIII; Venezia 2007a, p. 80), and moreover seven drawings by Olère that appear in the Venezia’s book on pp. 76, 82, 84, 86, 88, 90, 92, reproduced respectively on pp. 66, 240, 13, 17, 90, 274, 143 in Greif 1995.

²⁰⁷ Photos appear in the book showing Venezia with Avraham Dragon, “former *Sonderkommando* member,” with Lemke Pliszko and with “historian Marcello Pezzetti” at Birkenau (2007a, pp. 71, 104, 177).

²⁰⁸ Another photo also appears in this magazine showing Venezia with the same album, opened on the page with a drawing of a crematorium chimney spewing flames. Venezia/Lorenzetto 2002a, p. 79.

"I did not see any Frenchmen; otherwise I would have tried to talk to them. David Olère, for example, I did not know that he had been deported from France; to me he was a Pole who spoke Yiddish."

Venezia's narrative concerning the alleged extermination process is in fact essentially a commentary on Olère's often-misinterpreted drawings. The choice to publish many of Olère's drawings in this volume, undoubtedly prompted by its editors, is only apparently shrewd, as it seems to provide confirmation of the veracity of Venezia's narrative. In reality, however, such an assumption turns out to be misguided, for it is all-too-evident that Venezia's narrative is based on Olère's drawings. Proof of this is the fact that they show grossly false scenarios that Venezia is unable or unwilling to correct.

In his drawings, David Olère, far from representing reality, simply illustrated the propaganda themes created by the Auschwitz resistance movement that circulated in the camp.

Venezia emphatically proclaimed his status as an "eyewitness" (Venezia 2007a, pp. 75-77):

"Birkenau was a real hell, no one can understand or enter into the logic of the camp. That is why I want to tell all I can, trusting only my memories, what I am sure I saw and nothing more."

But he could not have seen unreal scenarios, such as fictitious palisades, illusory Jewish transports, flame-spewing chimneys, recovery of imaginary human fat, nonexistent premises, fantasy gassings, impossible cremations, etc., nor experienced such implausible stories as that of his own "salvation."

In conclusion, echoing Pisanty's analysis, we could say that Shlomo Venezia's testimony is the result of confusion between what the witness saw with his own eyes (practically nothing), what he heard during his internment, and what was added later to his real recollection of events from reading other works on the subject, with the result that the immediacy of recollection disappeared and was replaced by a more-coherent and -comprehensive view of the alleged extermination process, which basically means that it was turned into a historical novel. But this mental process could not have taken place automatically, without a specific, directed will of the witness.

The final balance, which results from the critical analysis of all known *Sonderkommando* witnesses statements, can be summarized in one simple sentence. They roughly fall into three main categories, with inevitable overlaps: intentional liars, braggarts and morons.

Appendices

Documents

KL- 7. 87.

Häftlings-Personal-Karte

Fam.-Name: Chasan

Vorname: Saul

Geb.-am: 2.4.24 in: ... oniki

Stand: Id. Kinder:

Wohnort: ... oniki

Strasse: ... oniki

Religion: ... oniki

Wohnort d. Angehörigen: ... oniki

Notiz: ... oniki

Eingewiesen am: 11.3.44 in KL:

durch: 25.1.45 in KL:

Grund: GR. 1000

Verurteilt:

Strafen im Lager:

Grund:

Art:

Oberstellt:

am: ... an KL:

am: ... an KL:

am: ... an KL:

am: ... an KL:

am: ... an KL:

am: ... an KL:

Entlassung:

am: ... durch KL:

mit Verfügung v.:

Bemerkung:

Personen-Beschreibung:

Größe: 1.69 m

Gesicht: oval

Augen: braun

Nase: breit

Mund: voll

Ohren: abstehek.

Zähne: alle

Haare: schwarz

Sprache: ...

Bes. Kennzeichen:

Charakt.-Eigenschaften:

Sicherheit b. Einsatz:

Körperliche Verfassung:

KL-9 44 500.000

Document 1: "Häftlings-Personal-Karte" of Saul Chasan, Mauthausen. ISD Arolsen, Reference Code 1391730.

- 36 - 26 Januar 1945

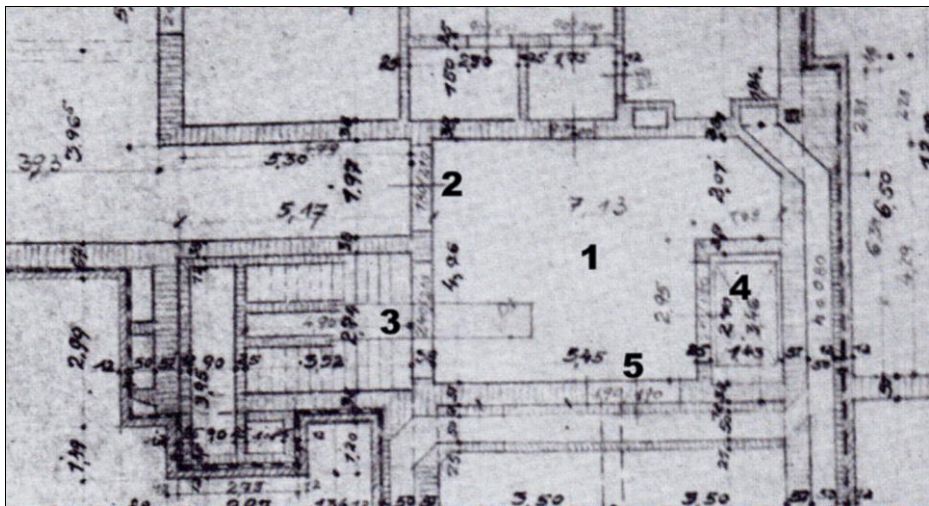
36

2089.	121065	Moskovics	Emil	8. 5.25	Vaskovic	SchlB.	8446
2090.	121821	Moskovics	Jenő	14. 1.24	S. Boraijaughely	F. Mech.	A4057
2091.	124252	Moskovics	Judas	17. 6.22	Hareos	SchlB.	11497
2092.	124174	Moskovics	Mozes	28. 1.94	Vyanie Renety	Bauer	A 11467
2093.	121702	Moskovics	Sandor	13.10.26	Visk	SchlB.	A 8445
2094.	122388	Moskovics	Volf	31. 3.24	Volehovee	Schuhm.	6922
2095.	123638	Moskoviet	Salamon	7. 7.25	Also Apsa	SchlB.	186926
2096.	122208	Moskovits	Bernarth	12. 2.08	Koromlya	Schneid.	A11448
2097.	123842	Moskovits	Gyula	21.10.27	Nagymihaly	Destil.	A 6627
2098.	120848	Moskovits	Henrich	17. 1.29	Batyu	SchlB.	A 3667
2099.	124251	Moskovits	Jenő	29. 9.05	Harezos	Schmied	A 6135
2100.	122167	Moskovits	Leopold	30. 6.04	Sobrance	Kaufm.	A 11453
2101.	121470	Moskovits	Zoltan	1. 5.27	Michalovee	Techn.	A 11450
2102.	121469	Moskovits	Jozsef	20. 4.10	Sobrance	Schneid.	A11449
2103.	122016	Moskovits	Sandor	7. 4.30	Sobrance	SchlB.	B 14662
2104.	123395	Moskovits	David	10. 6.05	Des	Schuhm.	A 11458
2105.	124094	Müller	Aladar	31. 5.99	Buj	SchlB.	A 6515
2106.	123479	Müller	Alexander	9. 8.97	Volovo	SchlB.	A 7952
2107.	123735	Müller	Julius	7. 8.27	Kaschau	Schmied.	A 7431
2108.	122758	Müller	Salamon	8. 2.86	Ganya	Buehh.	A 8432
2109.	120532	Müller	Simon	1. 6.26	Kaschau	Fleisch.	A 6759
2110.	124097	Müller	Zoltan	3. 6.28	Ungvar	SchlB.	A 6916
2111.	121422	Naftali	Raymond	11.10.26	Marosvasarhely	SchlB.	A 11827
2112.	123757	Nemes	Jakab	1.12.01	Emberfő	SchlB.	A 11507
2113.	122487	Nemes	Mihaly	29.11.28	Petlan	Tischl.	A 11506
2114.	120887	Neufeld	Herman	1. 5.19	Siklod	Tischl.	A 11164
2115.	120888	Neufeld	Issak	25.12.24	Siklod	Tischl.	A11165
2116.	121329	Neufeld	Karoly	16.11.28	Beregszasz	SchlB.	A 4039
2117.	120713	Neuman	Herman	14. 1.25	Niz.Verecky	SchlB.	A 6822
2118.	121224	Neuman	Ignatz	18. 8.27	Marmarossziget	Tischl.	A 6859
2119.	121447	Neumann	Istvan	31. 7.21	Nadudvar	Schneid.	A14214
2120.	123418	Neumann	Simon	6. 4.30	Vojnatina	SchlB.	A 6837
2121.	122396	Ney	Tamas	11. 9.25	Szombathely	SchlB.	A 4988
2122.	122479	Niederman	Isidor	17. 7.02	Bereg Szolos	Schuhm.	B 6589
2123.	120885	Nudelmann	Simon	31. 7.98	Marmarossziget	Beamt.	A 6902
2124.	122390	Nusen	Bernat	9. 6.27	Szaploncza	SchlB.	A 8457
2125.	122389	Nusen	Sandor	5.10.24	Sepinka	Fuhrm.	A 8460
2126.	123853	Nuszbom	Marton	4. 2.27	Barodbeznje	Schuhm.	A 11508
2127.	122391	Nuszen	Jozsef	25. 9.24	Szaploncza	Schmied	A 8458
2128.	121439	Nutovits	David	16. 3.30	Munkacs	SchlB.	A 8457
2129.	121438	Nutovits	Samuel	21. 7.25	Szdenovo	SchlB.	A 8453
2130.	121778	Nutovits	Zoltan	17. 3.23	Tiacevo	SchlB.	A 9558
2131.	122591	Oberländer	Vilmos	13.11.28	Tarpa	SchlB.	A 4939
2132.	123639	Orgel	Ernő	28. 7.26	Nyiregyhaza	SchlB.	A 14216
2133.	120710	Östreicher	Ernő	10. 4.27	Marmarossziget	Uhrm.	A 4052
2134.	122148	Östreicher	Sandor	22. 3.09	Eled	Schneid.	A11513
2135.	121479	Paskess	Juda	13. 6.29	Köresmező	SchlB.	A 3764
2136.	123864	Pasternak	Volf	15.12.90	Mitelvisva	Arb.	A 10425
2137.	123669	Perl	Ignatz	8.10.27	Nagy Feleske	Tischl.	A 8477
2138.	121536	Perl	Sandor	8. 3.25	Slatinske Doly	SchlB.	A 6437
2139.	122996	Perlgrund	Ludvig	26. 4.99	Budapest	Uhrm.	A 3955
2140.	121261	Perlstein	Andre	31. 5.28	Benjen	Schmiedl.	A8475
2141.	123854	Pisko	Andor	8. 3.05	Budapest	Zahnt.	A 14520
2142.	122510	Pogany	Georg	15. 6.03	Csakortnya	Text. Ing.	186944
2143.	123290	Folgar	Edislaus	21.10.95	Szombathely	Arzt	A 16364
2144.	122997	Pollak	Abram	23.11.24	Auberwischung	Schuhm.	A 2514
2145.	120542	Pollak	Beni	20.12.27	Oberwischow	ElTech.	A 4990
2146.	120831	Pollak	Teik	15. 6.30	Akna Szlatina	SchlB.	A 6764
2147.	120544	Pollak	Issak	6. 7.28	Felsöviso	Schneid.	A 4940
2148.	122255	Pollak	Leib	19. 2.29	Maramaros	SchlB.	A 4823

0025904



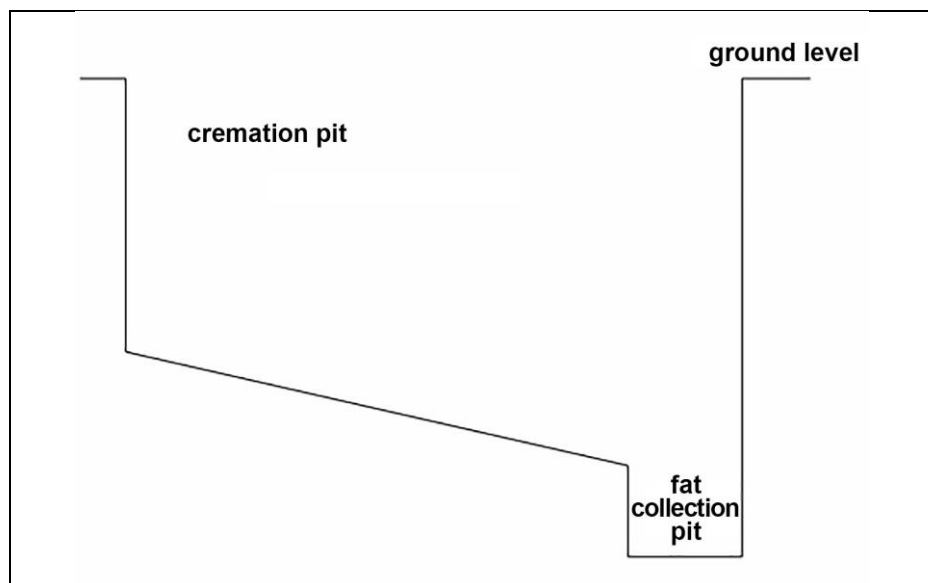
Document 3: Drawing by David Olère of 1945: "SS throwing live children into a burning pit (bunker 2/V)." Olère, p. 40.



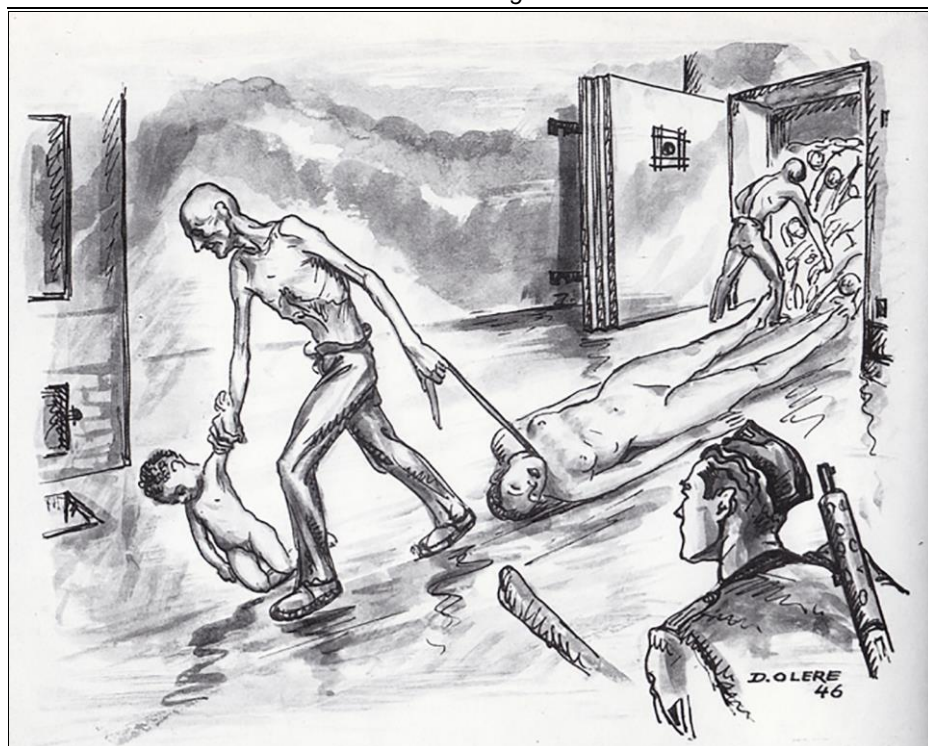
Document 4: Blueprint 109/15 of Crematorium II/III dated 24 September 1943. "Vestibule" ("Vorraum"). Pressac 1989, p. 327.



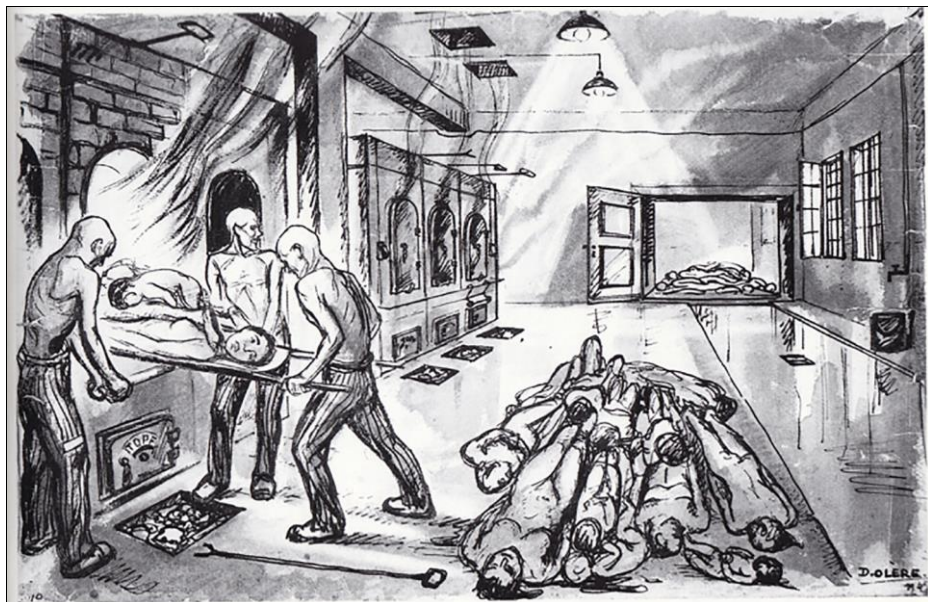
Document 5: Women and children in front of Birkenau Crematorium III in late May 1944. Pressac 1983, p. 177.



Document 6: Sketch of a "cremation pit" described by Shlomo Venezia. Drawing by Carlo Mattogno.



Document 7: Drawing by David Olère of 1945: "Opening of the door of the gas chamber." Olère, p. 56.



Document 8: Drawing by David Olère of 1945: "The oven room (five 3-muffle furnaces) of Crematorium III." Olère, p. 57.



Document 9: Three pairs of rails for the "corpse-introduction device" in the floor of the furnace room of Birkenau Crematorium II, originally ending in front of the openings of the triple-muffle furnaces. Mattogno/Deana, Part 3, Photo 217, p. 138.



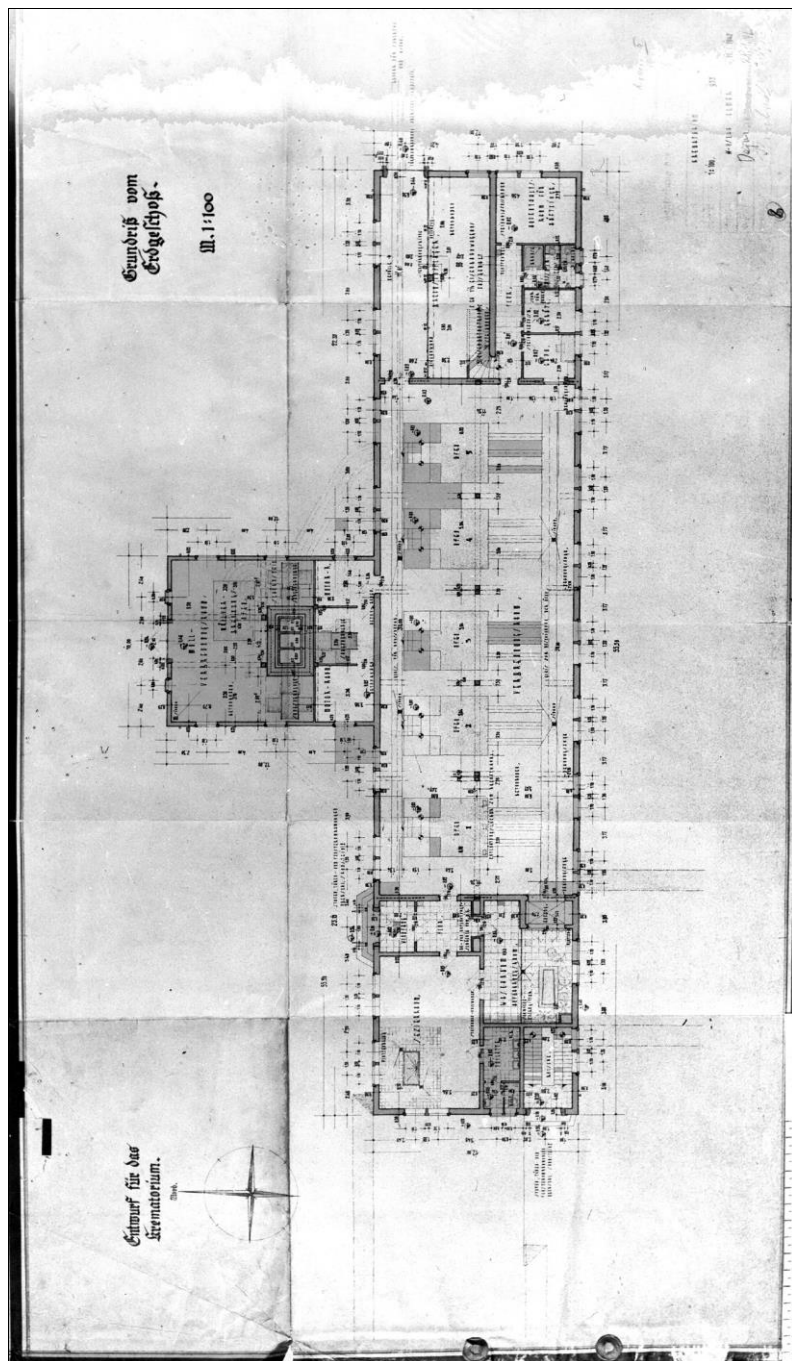
Document 10: The floor of the furnace room in the ruins of Birkenau Crematorium II. *Mattogno/Deana, Part 3, Photo 216, p. 137.*



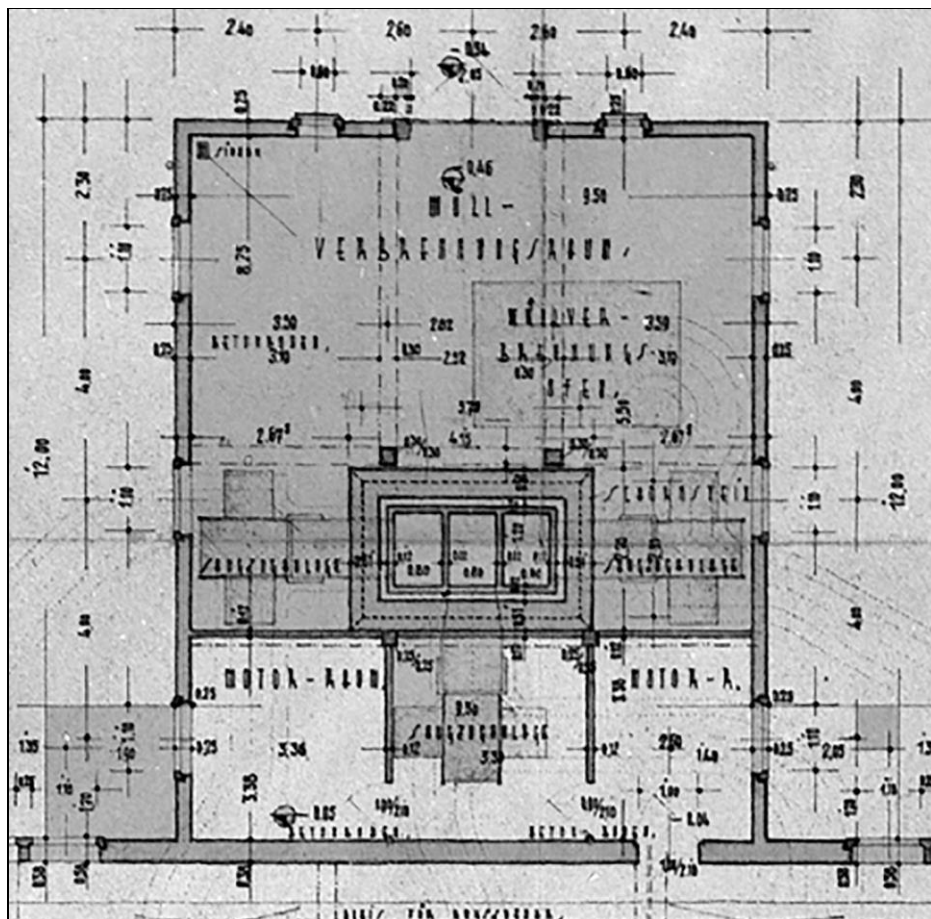
Document 11: Corpse-introduction stretcher in the left muffle of the double-muffle Topf Furnace at CC Mauthausen. *Mattogno/Deana, Part 3, Photo 84, p. 68.*



Document 12: Corpse-introduction stretcher in the left muffle of the double-muffle Topf Furnace at CC Mauthausen, resting on a pair of guide rollers. Mattogno/Deana, Part 3, Photo 85, p. 68.



Document 13: Ground-floor plan of Birkenau Crematorium II (and III, mirror-symmetrically) dated 19 January 1942. APMO, Negative No. 20818/4. Mattogno/Deana, Part 2, Doc. 222, p. 376.



Document 13a: As Doc. 13, section enlargement. Detail of the annex containing the waste-incinerator room, the chimney with the three ducts, the three forced-draft devices around it, and the two engine rooms.



Document 14: Shlomo Venezia and Marcello Pezzetti on the ruins of Crematorium III at Birkenau, 1990s. Scene from the video "Memoria," https://youtu.be/j_RBlqfvGlk.

Archive Abbreviations

- APMO: *Archiwum Państwowego Muzeum w Oświęcimiu*, Archives of the Auschwitz State Museum
- GARF: *Gosudarstvenny Arkhiv Rossiyskoy Federatsii*, State Archive of the Russian Federation, Moscow
- GFHA: Ghetto Fighters' House Archives, Israel
- ISD: *Internationaler Suchdienst*, International Tracing Services, Arolsen, Germany
- RGVA: *Rossiysky Gosudarstvenny Voyenny Arkhiv*, Russian State Military (War) Archive, Moscow
- YVA: *Yad Vashem Archives*, Jerusalem

Bibliography

- Aschenauer, Rudolf, *Macht gegen Recht: Unbekanntes Material aus der amerikanischen und britischen Kriegsverbrecher-Praxis*. Arbeitsgemeinschaft für Recht und Wirtschaft, Munich, 1952.
- Berufsgenossenschaft der chemischen Industrie (ed.), “Cyanwasserstoff, Blausäure, Cyanide.” BG Chemie, Merkblatt M 002 12/89.
- Blumental, Nachman, *Dokumenty i materiały*. Vol. I: *Obozy*. Wydawnictwa Centralnej Żydowskiej Komisij Historycznej w Polsce. Łódź, 1946.
- Braham, Randolph L. 1963, *The Destruction of Hungarian Jewry*. World Federation of Hungarian Jews, New York, 1963.
- Braham, Randolph L. 1988, *A Magyar Holocaust*. Gondolat, Budapest, 1988.
- Camhi Fromer, Rebecca, *The Holocaust Odyssey of Daniel Bennis, Sonderkommando*. The University of Alabama Press, Tuscaloosa/London, 1993.
- Cassou, Jean, François Reisz (eds.), *Témoignages sur Auschwitz*. Ed. de l’Amicale des Déportés d’Auschwitz, Paris, 1946.
- Christophersen, Thies, *Die Auschwitz-Lüge: Ein Erlebnisbericht*. Kritik, No. 23, Kritik-Verlag, Mohrkirch, 1974.
- Cohen, Leon, *From Greece to Birkenau: The Crematoria Workers’ Uprising*. The Salonika Jewry Research Center, Tel-Aviv/Jerusalem, 1996.
- Czech, Danuta 1970, “Deportation und Vernichtung der griechischen Juden im KL Auschwitz,” in: *Hefte von Auschwitz*, No. 11, 1970, pp. 5-37.
- Czech, Danuta 1989, *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945*. Rowohlt Verlag, Reinbek bei Hamburg, 1989.
- Czech, Danuta 1990, *Auschwitz Chronicle, 1939-1945*. Henry Holt & Co., New York, 1990.
- Długoborski, Waław, Franciszek Piper 1995 (eds.), *Auschwitz 1940-1945. Węzłowe zagadnienia z dziejów obozu*,” Wydawnictwo Państowego Muzeum Oświęcim-Brzezinka, 1995.
- Długoborski, Waław, Franciszek Piper 1999 (eds.), *Studien zur Geschichte des Konzentrations- und Vernichtungslagers Auschwitz*. Verlag des Staatlichen Museums Auschwitz-Birkenau, Auschwitz, 1999.
- Długoborski, Waław, Franciszek Piper 2000 (eds.), *Auschwitz 1940-1945. Central Issues in the History of the Camp*. Auschwitz-Birkenau State Museum, Auschwitz, 2000.
- Fazzini, Lorenzo, “Il caso. Dopo la conferenza di Teheran sull’Olocausto, parla l’unico sopravvissuto del Sonderkommando di Auschwitz vivente in Italia,” in: https://web.archive.org/web/20070312063928/http://www.db.avvenire.it/avvenire/dizione_2007_01_03/agora.html (last accessed on 7 June 2022).
- Fleming, Gerald, *Hitler und die Endlösung*. Limes, Wiesbaden/Munich, 1982.
- Flury, Ferdinand, Franz Zernik, *Schädliche Gase, Dämpfe, Nebel, Rauch- und Staubarten*. Verlag von Julius Springer, Berlin, 1931.
- Frei, Norbert, Thomas Grotum, Jan Parcer, Sybille Steinbacher, Bernd C. Wagner (eds.), *Standort- und Kommandanturbefehle des Konzentrationslagers Auschwitz 1940-1945*. Institut für Zeitgeschichte/K.G. Saur, Munich, 2000.

- Friedler, Eric, Barbara Siebert, Andreas Kilian, *Zeugen aus der Todeszone: Das jüdische Sonderkommando in Auschwitz*. Deutscher Taschenbuch Verlag, Munich, 2005 (©2002).
- Gilbert, Martin, *Auschwitz & Allies: The Politics of Rescue*. Arrows Books, London, 1984.
- Greif, Gideon 1995, *Wir weinten tränenlos... Augenzeugenberichte der jüdischen "Sonderkommandos" in Auschwitz*. Böhlau, Cologne, 1995.
- Greif, Gideon 2005, *We Wept without Tears: Interviews with Jewish Survivors of the Auschwitz Sonderkommando*. Yale University Press, New Haven, 2005.
- Greif, Gideo, Itamar Levin, *Aufstand in Auschwitz: Die Revolte des jüdischen "Sonderkommandos" am 7. Oktober 1944*, Böhlau, Cologne, 2015.
- Gutman, Israel, Eberhard Jäckel, Peter Longerich, Julius Schoeps (Hg.), *Enzyklopädie des Holocaust*. Argon, Berlin, 1993.
- Hackett, David A. (ed.), *The Buchenwald Report*, Westview Press. Boulder/San Francisco/Oxford, 1995.
- Het Nederlandse Roode Kuis, *Auschwitz. Deel VI: De afvoertransporten uit Auschwitz en omgeving naar het noorden en het westen ed de grote evacuatietransporten*. 's-Gravenhage, 1953.
- Irmischer, Richard, "Nochmals: 'Die Einsatzfähigkeit der Blausäure bei tiefen Temperaturen'," *Zeitschrift für hygienische Zoologie und Schädlingsbekämpfung*, 34 (1942), pp. 35f.
- Keller, Hans, *Ursache der Rauchbildung bei der Kremation*. Bieler Feuerbestattungs-Genossenschaft in Biel. Jahresbericht pro 1944. Biel, 1945.
- Kubica, Helena, "Children and Adolescents in Auschwitz," in Długoboski/Piper 2000. Vol. II, pp. 201-290.
- Lanik, Aleksander, "The Auschwitz SS Garrison," in Długoborski/Piper 2000, Vol. I, pp. 281-337.
- Levi, Primo, *Se questo è un uomo*, Einaudi, Turin, 1984.
- Lévy, Robert, "Auschwitz II (Birkenau)," in: *De l'Université aux Camps de Concentration. Témoignages Strasbourgeois*. 4th ed., Presses Universitaires de Strasbourg. Strasbourg, 1947.
- Maccone, Luigi, *Storia documentata della cremazione presso i popoli antichi ed i moderni con speciale riferimento alla igiene*. Istituto Italiano di Arti grafiche, Bergamo, 1932.
- Maršálek, Hans, *Die Geschichte des Konzentrationslagers Mauthausen*. Dokumentation. Österreichische Lagergemeinschaft Mauthausen, Vienna, 1980.
- Mattogno, Carlo 2001, "The Deportation of Hungarian Jews from May to July 1944," 2001; <https://codoh.com/library/document/the-deportation-of-hungarian-jews-from-may-to/en/>.
- Mattogno, Carlo 2002, *Olocausto: dilettanti a convegno*, Effepi, Genoa, 2002.
- Mattogno, Carlo 2004, "The Morgues of the Crematoria at Birkenau in the Light of Documents," in: *The Revisionist*, Vol. 2, No. 3, 2004, pp. 271-294.
- Mattogno, Carlo 2007, *La deportazione degli Ebrei ungheresi nel maggio-luglio 1944. Un Bilancio provvisorio*. Effepi, Genoa, 2007; for an English translation of an older version see Mattogno 2001.
- Mattogno, Carlo 2014, "The Recovery of Human Fat in the Cremation Pits," in: *Inconvenient History*, Vol. 6, No. 3, 2014; <https://inconvenienthistory.com/6/3/3332>.

- Mattogno, Carlo 2014a, *I verbali degli interrogatori sovietici degli ingegneri della Topf*. Effepi, Genoa, 2014.
- Mattogno, Carlo 2015, *The Central Construction Office of the Waffen-SS and Police Auschwitz: Organization, Responsibilities, Activities*. 2nd ed., Castle Hill Publishers, Uckfield, UK, 2015.
- Mattogno, Carlo 2016, *Debunking the Bunkers of Auschwitz: Black Propaganda versus History*. 2nd ed., Castle Hill Publishers, Uckfield, UK, 2016.
- Mattogno, Carlo 2016a, *Auschwitz: Open-Air Incinerations*. 2nd ed., Castle Hill Publishers, Uckfield, UK, 2016.
- Mattogno, Carlo 2016b, *Special Treatment in Auschwitz: Origin and Meaning of a Term*. Castle Hill Publishers. Uckfield, UK, 2016.
- Mattogno, Carlo 2016c, *Healthcare in Auschwitz: Medical Care and Special Treatment of Registered Inmates*, Castle Hill Publishers, Uckfield, 2016.
- Mattogno, Carlo 2017, “La verità sulle camere a gas”? Anatomia della “testimonianza unica” di Shlomo Venezia. Effepi, Genoa, 2017.
- Mattogno, Carlo 2018, *Auschwitz: A Three-Quarter Century of Propaganda*. Castle Hill Publishers, Uckfield, 2018.
- Mattogno, Carlo 2019, *Auschwitz: Trasporti, Forza, Mortalità*. Effepi, Genoa, 2019.
- Mattogno, Carlo 2019a, *The Real Case for Auschwitz: Robert van Pelt’s Evidence from the Irving Trial Critically Reviewed*. 3rd ed., Castle Hill Publishers, Uckfield, 2019.
- Mattogno, Carlo 2020, *Le farneticazioni di Robert Jan van Pelt sui forni crematori di Auschwitz-Birkenau*. Effepi, Genoa, 2020.
- Mattogno, Carlo 2020b, *An Auschwitz Doctor’s Eyewitness Account: The Tall Tales of Dr. Mengele’s Assistant Analyzed*. 2nd ed., Castle Hill Publishers, Uckfield, 2020.
- Mattogno, Carlo 2020c, *Curated Lies: The Auschwitz Museum’s Misrepresentations, Distortions and Deceptions*, 2nd ed., Castle Hill Publishers, Uckfield, 2020.
- Mattogno, Carlo 2021, *The Making of the Auschwitz Myth: Auschwitz in British Intercepts, Polish Underground Reports and Postwar Testimonies (1941-1947)*. 2nd ed., Castle Hill Publishers, Uckfield, 2021.
- Mattogno, Carlo 2021a, *Sonderkommando Auschwitz I: Nine Eyewitness Testimonies Analyzed*. Castle Hill Publishers, Uckfield, 2021.
- Mattogno, Carlo 2021b, *Deliveries of Coke, Wood and Zyklon B to Auschwitz. Neither Proff nor Trace for the Holocaust*. Castle Hill Publishers, Uckfield, UK, 2021
- Mattogno, Carlo 2022, *Mis-Chronicling Auschwitz: Danuta Czech’s Flawed Methods, Lies and Deceptions in Her “Auschwitz Chronicle.”* Castle Hill Publishers, Dallastown, Penn., 2022.
- Mattogno, Carlo 2022a, *Auschwitz: The First Gassing. Rumor and Reality*, 4th ed., Castle Hill Publishers, Dallastown, Penn., 2022.
- Mattogno, Carlo 2022b, *Sonderkommando Auschwitz II: The False Testimonies by Henryk Tauber and Szlama Dragon*, Castle Hill Publishers, Dallastown, Penn., 2022.
- Mattogno, Carlo, Franco Deana, *The Cremation Furnaces of Auschwitz: A Technical and Historical Study*. 3 vols., 2nd ed., Castle Hill Publishers, Uckfield, 2021.

- Mattogno, Carlo, Thomas Kues, Jürgen Graf, *The “Extermination Camps” of “Aktion Reinhardt.” An Analysis and Refutation of Factitious “Evidence,” Deceptions and Flawed Argumentation of the “Holocaust Controversies” Bloggers*. 2nd ed., Castle Hill Publishers, Uckfield, 2015.
- Mattogno, Carlo, Giuseppe Poggi, *I Leichenkeller dei crematori di Birkenau*. Effepi, Genoa, 2017; for an English version see idem, “The Ventilation Systems of Crematoria II and III in Birkenau,” in: *Inconvenient History*, Vol. 9, No. 3, 2017; <https://inconvenienthistory.com/9/3/4888>.
- Müller, Filip 1979, *Auschwitz Inferno: The Testimony of a Sonderkommando*, Routledge & Kegan Paul, London/Henley, 1979.
- Müller, Filip 1979a, *Sonderbehandlung: Drei Jahre in den Krematorien und Gaskammern von Auschwitz*. Verlag Steinhausen, Munich, 1979.
- “Obóz koncentracyjny Oświęcim w świetle akt Delegatury Rządu R.P. na Kraj” (“CC Auschwitz in the light of Documents of the Delegation of the Polish Republic’s Government inside the Country”). *Zeszyty Oświęcimskie*, Special Issue I, Auschwitz, 1968.
- Olère, David, *L’œil du témon. The Eyes of a Witness. A Painter in the Sonderkommando at Auschwitz*. The Beate Klarsfeld Foundation, New York, 1989.
- Picciotto Fargion, Liliana, *Il libro della memoria: Gli ebrei deportati dall’Italia (1943-1945)*. Mursia, Milan, 1992.
- Piper, Franciszek 1993, *Die Zahl der Opfer von Auschwitz*. Verlag Staatliches Museum Auschwitz, Auschwitz, 1993.
- Piper, Franciszek 1994, “Gas Chambers and Crematoria”, in: Yisrael Gutman, Michael Berenbaum (eds.), *Anatomy of the Auschwitz Death Camp*. Indiana University Press, Bloomington/Indianapolis, 1994, pp. 157-182.
- Piper, Franciszek 1999, “Vernichtung,” Vol. III of Długoborski/Piper 1999.
- Piper, Franciszek 2000, “Mass Murder,” Vol. III of Długoborski/Piper 2000.
- Pisanty, Valentina, *L’irritante questione delle camere a gas: Logica del negazionismo*, Bompiani, Milan, 1998.
- Pressac, Jean-Claude 1983 (ed.), *L’Album d’Auschwitz*, Editions du Seuil, Paris, 1983.
- Pressac, Jean-Claude 1989, *Auschwitz: Technique and Operation of the Gas Chambers*. The Beate Klarsfeld Foundation, New York, 1989.
- Pressac, Jean-Claude 1994, *Le macchine dello sterminio. Auschwitz 1941-1945*. Feltrinelli, Milan, 1994.
- Rothfels Hans, “Augenzeugenbericht zu den Massenvergasungen,” in: *Vierteljahrshfte für Zeitgeschichte*, Vol. 1, No. 2, April 1953, pp. 177-194.
- Rudolf, Germar 2020, *The Chemistry of Auschwitz. The Technology and Toxicology of the Zykon B and the Gas Chambers. A Crime-Scene Investigation*. 2nd ed., Castle Hill Publishers, Uckfield, UK, 2020.
- Rudolf, Germar 2020a (ed.), *Air-Photo Evidence: World War Two Photos of Alleged Mass Murder Sites Analyzed*. 6th ed., Castle Hill Publishers, Uckfield. UK, 2020.
- Rudolf, Germar, Carlo Mattogno, *Auschwitz Lies: Legends, Lies, and Prejudices on the Holocaust*. 4th ed., Castle Hill Publishers, Uckfield, 2017.
- Saletti, Carlo (ed.), *Testimoni della catastrofe. Deposizioni di prigionieri del Sonderkommando ebraico di Auschwitz-Birkenau (1945)*. Ombre corte, Verona, 2004.

- Sehn, Jan, *Oświęcim-Brzezinka (Auschwitz-Birkenau) Concentration Camp*, Wydawnictwo Prawnicze, Warsaw, 1961.
- Segre, Anna, Gloria Pavoncello (eds.), Chapter “Shlomo Venezia,” in: *Judenrampe. Gli ultimi testimoni*, eBook, Elliot Edizioni, Rome, 2015 (© print edition 2010).
- Setkiewicz, Piotr, *The Auschwitz Crematoria and Gas Chambers*. Auschwitz-Birkenau State Museum, Auschwitz, 2001.
- State of Israel, Ministry of Justice (ed.), *The Trial of Adolf Eichmann. Record of Proceedings in the District Court of Jerusalem*. Jerusalem, 1993.
- Strzelecka, Irena 1995, “Das Männerlager in Birkenau (BIb),” in: *Hefte von Auschwitz*. Auschwitz-Birkenau State Museum, Vol. 19, 1995, pp. 235-313.
- Strzelecka, Irena 1997, “Das Quarantänelager für männliche Häftlinge in Birkenau (BIla),” in: *Hefte von Auschwitz*, Auschwitz-Birkenau State Museum, 1997, Vol. 20, pp. 68-132.
- Strzelecka, Irena 1998, “Obóz męski w Brzecince (BIId) lipiec 1943 – styczeń 1945 r.” (“The Men’s Camp of Birkenau (BIId) from July 1943 to January 1945”), in: *Zeszyty Oświęcimskie*, Auschwitz-Birkenau State Museum, Vol. 22, 1998, pp. 135-311.
- Trunk, Achim, “Die todbringenden Gase,” in: Günter Morsch, Betrand Perz (eds.), *Neue Studien zu nationalsozialistischen Massentötungen durch Giftgas: Historische Bedeutung, technische Entwicklung, revisionistische Leugnung*. Metropol, Berlin, 2011, pp. 23-49.
- van Pelt, Robert Jan, *The Case for Auschwitz: Evidence from the Irving Trial*. Indiana University Press, Bloomington/Indianapolis, 2002.
- Venezia, Shlomo 2001, “Shlomo Venezia, ex-deportato di Auschwitz,” transcript of an interview of 18 January 2001; Gli Scritti Centro Culturale: <http://www.gliscritti.it/approf/shoa/shlomo/shlomo.htm> (last accessed on 7 June 2022).
- Venezia, Shlomo 2007, *Sonderkommando: Dans l’enfer des chambres à gaz*. Éditions Albin Michel, Paris, 2007.
- Venezia, Shlomo 2007a, *Sonderkommando Auschwitz: La verità sulle camere a gas. Una testimonianza unica*. Rizzoli, Milan, 2007a.
- Venezia, Shlomo 2008, *Meine Arbeit im Sonderkommando Auschwitz: Das erste umfassende Zeugnis eines Überlebenden*, Blessing, Munich, 2008.
- Venezia, Shlomo 2009, *Inside the Gas Chambers: Eight Months in the Sonderkommando of Auschwitz*, Polity Press, Cambridge, 2009.
- Venezia, Shlomo 2009a, *Sonderkommando w piekle komór gazowych*, Prószyński Media, Warsaw, 2009.
- Venezia, Shlomo, Fabio Iacomini, “La testimonianza di Salomone Venezia sopravvissuto dei Sonderkommando,” *Ragionamenti sui fatti e le immagini della storia. Storia Illustrata*, June 1995, pp. 30-37.
- Venezia, Shlomo, Stefano Lorenzetto 2002, “Io, l’ultimo dei Sonderkommando addetti ai crematori di Auschwitz,” in: *Il Giornale*, 13 January 2002, pp. 1, 16.
- Venezia, Shlomo, Stefano Lorenzetto 2002a, “Io, ebreo, cremavo gli ebrei,” in: *Gente*, No. 41, 10 October 2002, pp. 77-79.
- Venezia, Shlomo, Gian Guido Vecchi, “Shoah. L’inferno cominciò in una casa rossa.” *Corriere della Sera*, 20 November 2001, p. 35.

- Vermaat, Emerson, “Dutch Holocaust Survivor – ‘I Saw How the Mufti of Jerusalem Paid a Visit to Auschwitz-Monowitz’,” *Pipeline News*, 5 March 2012; <https://www.investigativeproject.org/3479/dutch-holocaust-survivor-i-saw-how-the-mufti> (last accessed on 7 June 2022).
- Zazza, Stefania, “In Their Own Voices,” in: *Trauma and Memory*, 2016, Vol. 4, No. 3, pp. 80-118.

Index of Names

Page numbers of entries in footnotes are rendered in *italics*. Names of persons with a dedicated chapter were not indexed in their respective chapters.

- **A** —
- Abdullah, King of Jordan: 71
 Agrestowki, Jan: 14, 15
 al-Husseini, Hajj Amin: 71
 al-Husseini, Mussa Abdalla: 71
 Arditti, Michel: 32
 Aschenauer, Rudolf: 75
- **B** —
- Balbin, André: 19, 149
 Bard-Nomberg, Helena: 12
 Barsilai, Yitzhak: 48
 Baruch, Josef: 32
 Bauer, Fredy: 149
 Bendel, Charles S.: 11, 17, 38, 151, 153, 154
 Beneti, Sinto: See Venezia, Shlomo
 Benigni, Roberto: 155
 Bennahmias, Daniel: 17, 18, 20-22, 28, 32, 104, 187
 Benroubi, Maurice: 149
 Berek, Becker: 157
 Berger, Sara: 102, 189
 Bialek, Regina: 11
 Bimko, Ada: 11
 Biskup, Władysław: 14, 15
 Blumental, Nachman: 13
 Boder, David P.: 132-141
 Boger, Wilhelm: 111
 Braham, Randolph L.: 22, 33
 Buki, Milton: 11
- **C** —
- Camhi Fromer, Rebecca: 18, 21, 93, 98, 100, 104
 Carli, Maddalena: 101, 189
 Cassou, Jean: 38
 Chasan, Shaul: 17, 18, 20, 21, 41, 84, 85, 93, 94, 112, 187, 195
 Christophersen, Thies: 179
 Chrzan, Zawek: 157
- Cohen, Leon: 17, 18, 20-22, 32, 39, 99, 117, 187
 Cykert, Abraham: 11
 Cyprian, Tadeusz: 60
 Czarnik, Stanisław: 156
 Czech, Danuta: 15, 16, 19, 20, 22, 32, 35, 36, 48, 49, 52, 74, 79, 90, 91, 98, 103, 107, 108, 110, 143, 148, 150, 158, 172-175, 178, 182, 184
- **D** —
- Dawidowski, Roman: 125
 Deana, Franco: 27, 28, 44, 46, 71, 86, 88, 124-126, 151, 200-203
 Dejaco, Walter: 157, 158
 Długoborski, Wacław: 24
 Dragon, Abraham: 18, 100, 144, 145, 148, 188, 190
 Dragon, Szlama: 11, 14, 18, 37, 38, 52, 56, 57, 82, 108, 109, 111, 142, 144-148, 173, 187
- **E** —
- Eichmann, Adolf: 48, 156, 172, 175
 Eisenschmidt, Eliezer: 18, 155, 156, 160, 161, 187
 Erber, Josef: 112
 Ertl, Fritz: 157, 158
- **F** —
- Fazzini, Lorenzo: 123
 Feinsilber, Alter: see Jankowski, Stanisław
 Fiske Stone, Harlan: 9
 Fleming, Gerald: 112
 Fliamenbaum, David: 11
 Flury, Ferdinand: 42, 96
 Frei, Norbert: 58, 77
 Friedler, Eric: 18, 19, 149, 176, 178, 181
- Frosch, Chaim: 12
- **G** —
- Gabai, Dario: 17, 20, 21, 32, 103
 Gabai, Jaacov: 17, 18, 20, 21, 66, 85, 87, 103, 187, 190
 Gabbai, Ruggero: 113
 Garbarz, Moshé: 12
 Gentiloni, Umberto: 189
 Gerstein, Kurt: 69
 Gertner, Szaja: 11
 Gilbert, Martin: 98
 Girsza, Władysław: 26-29
 Golinski, Apolinary: 27
 Gorges, Johann: 120
 Gotland, Simon: 149
 Gradowski, Salmen: 11
 Graf, Jürgen: 34, 58, 59
 Greif, Gideon: 18, 19, 20, 23, 25, 29, 30, 37-39, 41, 42, 43, 47, 48, 50-54, 56, 63, 64-66, 68, 71, 74, 75, 77, 79-82, 85-87, 100, 117, 118, 142, 143, 146, 148, 152, 155-161, 163, 164, 166, 167, 183, 188, 190
 Grobba, Fritz: 71
 Gulba, Franciszek: 12
 Gutman, Israel: 75
- **H** —
- Hackett, David: 112
 Haecker, Kurt: 39, 51
 Harmata, Józef: 156
 Hejblum, Erko: 19, 149
 Hejblum, Samuel: 19, 149
 Herman, Chaim: 11
 Himmler, Heinrich: 91, 171, 172, 175
 Hitler, Adolf: 72, 88, 89
 Holik, Martin: 27
 Höss, Rudolf: 22, 40, 48, 60, 61, 104
 Hössler, Franz: 160, 161

— I —

Iacomini, Fabio: 101, 104,
105, 114, 123, 125, 126,
190

Ilczuk, Józef: 14, 15

Irmscher, Richard: 41, 66

Irving, David: 187

— J —

Jankowski, Stanisław: 11, 14

— K —

Kammler, Hans: 124

Karolonsij, Samij: 11

Karvat, David: 187

Kaufmann Schafranov, Sofia:
12

Kaufmann, Jeannette: 11, 12

Keller, Hans: 46

Kilian, Andreas: 18, 176

Koch, Ilse: 74, 75

Koch, Otto Karl: 74

Koch, Wilhelm: 27

Kranz, Hermine: 11

Kubica, Helena: 62

Kues, Thomas: 34, 58, 59

Kula, Michał: 38, 41, 51, 67,
81, 112

Kulka, Erich: 50, 53-55

Kuzela, Wanda: 60

— L —

Lamed, Meir: 149, 164, 170

Langbein, Hermann: 61

Langfus, Leib: 11

Lanik, Aleksander: 74

Lea, David: 20, 187

Lebel, Jennie: 71

Lettich, André: 11

Levi, Primo: 108

Levin, Itamar: 183

Lévy, Robert: 154

Lewental, Salmen: 11

Lipka, Waclaw: 14, 15

Litwinska, Sofia: 11

Lorenzetto, Stefano: 101, 102,
104, 105, 107, 110, 123,
125, 126, 128, 131, 190

— M —

Maccone, Luigi: 35

Mandelbaum, Henryk: 11, 14

Maršálek, Hans: 17

Mattoigno, Carlo: 8, 9, 11, 12,
13, 16, 19, 22, 24, 25, 26-
28, 34, 35, 36, 37, 38, 39,
41, 42, 44, 46, 47, 57, 58,
59, 60, 65, 67, 71, 76, 77,
86, 87, 88, 90, 91, 95, 101,
104, 105, 108, 109, 110,
111, 112, 114, 115, 116-
118, 120, 122, 123, 124-
126, 128, 151, 153, 156,
157, 158, 172, 173, 174,
175, 188, 199, 200-203

Mengele, Josef: 74, 75, 111,
115, 172, 175

Messing, Heinrich: 84

Mildner, Rudolf: 48

Moll, Otto: 54, 55, 78, 99,

111, 125, 157, 161, 163

Morawa, Mieczysław: 14, 15

Müller, Filip: 11, 17, 24, 37,
39, 40, 69, 77, 95, 106-108,
110-112, 115, 117, 120,
125, 126, 173, 190

— N —

Nadsari, Marcel: 11, 32

Nagraba, Ludwik: 11

Nahon, Marc: 12

Nencel, Dawid: 157

Nosal, Eugeniusz: 157

Nyiszli, Miklós: 11, 38, 78,
95, 115-118, 120, 123, 128,
151, 153, 154, 175, 190

— O —

Ochshorn, Isaac Egon: 11

Olère, David: 4, 11, 17, 25,
40, 41, 61, 63, 87, 88, 109,
114, 118-122, 126, 190,
191, 197, 199, 200

Olitzer, Wilhelm: 150

— P —

Pach, Jacques: 151

Paisikovic, Dov: 11, 18, 24,
34, 76, 77, 87, 108, 109

Pavoncello, Gloria: 101, 117,
124, 130

Pezzetti, Marcello: 102, 103,
108, 112, 113, 117, 118,
155, 156, 189, 190, 205

Piazza, Bruno: 11

Picciotto, Liliana: 113, 182

Pilo, Aaron: 11

Piper, Franciszek: 14, 15, 24,
26, 32, 49, 53, 56, 62, 66,
69, 70, 76, 81, 95-98, 108,
120, 124, 146-148, 151-
153, 156, 157, 161, 174

Pisanty, Valentina: 188, 191

Pliszko, Lemke: 190

Plucer, Regina: 11

Poggi, Giuseppe: 38, 39, 41,
67

Prasquier, Béatrice: 101-103,
110, 189

Pressac, Jean-Claude: 34, 48,
52, 59, 63, 64, 67, 80, 81,
83, 84, 85, 105, 106, 114,
119, 125, 128, 159, 165,
198

Putzker, Fritz: 11

— R —

Reisz, François: 38

Ritter, Carl: 32

Rosenblum, Joshua: 11

Rosenblum, Moritz: 18, 187

Rosenthal, Feliks: 62

Rosin, Arnošt: 11, 149

Rothfels, Hans: 69

Rudolf, Germar: 10, 12, 40-
42, 51, 65-67, 75, 117, 173

— S —

Sackar, Josef: 13, 18, 20, 21,
43, 54, 63, 64, 66, 85, 86,
97, 112, 187

Saletti, Carlo: 128

Schellekes, Maurice: 17, 19,
149, 152, 188

Schultze, Karl: 112

Schwarz, Heinrich: 185

Schwarzhuber, Johann: 172,
175

Segre, Anna: 101, 117, 124,
130

Sehn, Jan: 115, 125, 187

Setkiewicz, Piotr: 26

Siebert, Barbara: 18, 176

Slezak, Stanisław: 14, 15

Sompolinski, Roman: 11

Spanik, Milan: 149, 150

Spielberg, Steven: 155

Strzelecka, Irena: 28, 104,
143

Süss, Franz: 20, 149, 164, 188

Szpalerski, Jan: 62

— T —

Tagliacozzo, Michele: 180, 182

Tauber, Henryk: 11, 14, 26, 37, 51, 61, 81, 106, 112, 115, 121

Trunk, Achim: 82

— V —

Vaillant-Couturier, Marie Claude: 12

van Pelt, Robert J.: 34, 42, 59, 68

van Ryk, George: 149, 152

Vecchi, Gian Guido: 109, 155

Veesenmayer, Edmund: 32, 141

Veil, Simone: 102, 103

Venezia, Baruch: 52, 53

Venezia, Leon: 52, 53

Venezia, Maurice: 20, 32

Venezia, Shlomo: 11, 17, 18, 20, 21, 32, 130, 142, 155, 187-191, 199, 205

Verduin, Ernst: 71, 72

Vermaat, Emerson: 71

von Thadden, Eberhard: 32, 33

Vrba, Rudolf: 12, 140

— W —

Weingarten, Moszek & Jankel: 157

Weiss, Joseph: 112, 149

Wetzler, Alfred: 12, 140

Wirths, Eduard: 104

Wisnińska, Józefa: 156

Wohlfarth, Wilhelm: 12

Wolken, Otto: 22

Wolny, Stefan: 61

— Z —

Zazza, Stefania: 132, 139, 140, 142, 187

Zernik, Franz: 42, 96

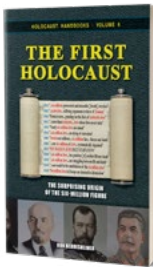
HOLOCAUST HANDBOOKS

This ambitious, growing series addresses various aspects of the “Holocaust” of the WWII era. Most of them are based on decades of research from archives all over the world. They are heavily referenced. In contrast to most other works on this issue, the tomes of this series approach its topic with profound academic scrutiny and a critical attitude. Any Holocaust researcher ignoring this series will remain oblivious to some of the most important research in the field. These books are designed to both convince the common reader as well as academics. The following books have appeared so far, or are about to be released.

SECTION ONE:

General Overviews of the Holocaust

The First Holocaust. The Surprising Origin of the Six-Million Figure. By Don Heddesheimer. This compact but substantive study documents



propaganda spread prior to, during and after the FIRST World War that claimed East European Jewry was on the brink of annihilation. The magic number of suffering and dying Jews was 6 million back then as well. The book details how these Jewish fundraising operations in America raised vast sums in the name of feeding suffering Polish and Russian Jews but actually fun-

neled much of the money to Zionist and Communist groups. 5th ed., 200 pages, b&w illustrations, bibliography, index. (#6)

Lectures on the Holocaust. Controversial Issues Cross Examined. By Germar Rudolf.

This book first explains why “the Holocaust” is an important topic, and that it is essential to keep an open mind about it. It then tells how many mainstream scholars expressed doubts and subsequently fell from grace. Next, the physical traces and documents about the various claimed crime scenes and murder weapons are discussed. After that, the reliability of witness testimony is examined. Finally, the author argues for a free

exchange of ideas on this topic. This book gives the most-comprehensive and up-to-date overview of the critical research into the Holocaust. With its dialogue style, it is easy to read, and it can even be used as an encyclopedic compendium. 4th ed., 597 pages, b&w illustrations, bibliography, index. (#15)

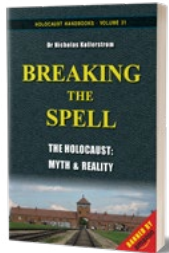
Breaking the Spell. The Holocaust, Myth & Reality. By Nicholas Kollerstrom. In 1941, British Intelligence analysts cracked the German “Enigma” code. Hence, in 1942 and 1943, encrypted radio communications between German concentration camps and the Berlin headquarters were decrypted. The intercepted data



Pictured above are the first 50 volumes of scientific studies that comprise the series *Holocaust Handbooks*. More volumes and new editions are constantly in the works. Check www.HolocaustHandbooks.com for updates.

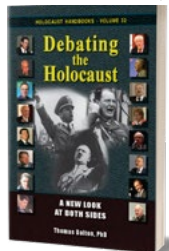
refutes the orthodox “Holocaust” narrative. It reveals that the Germans were desperate to reduce the death rate in their labor camps, which was caused by catastrophic typhus epidemics.

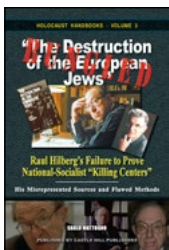
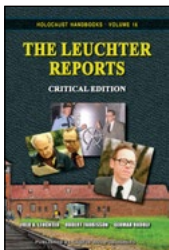
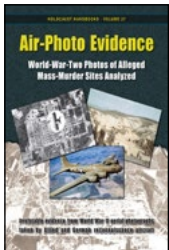
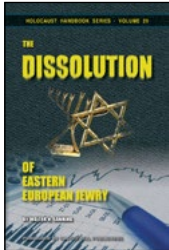
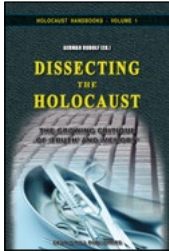
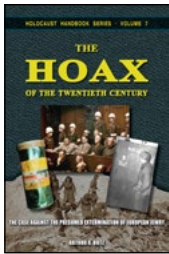
Dr. Kollerstrom, a science historian, has taken these intercepts and a wide array of mostly unchallenged corroborating evidence to show that “witness statements” supporting the human gas chamber narrative clearly clash with the available scientific data. Kollerstrom concludes that the history of the Nazi “Holocaust” has been written by the victors with ulterior motives. It is distorted, exaggerated and largely wrong. With a foreword by Prof. Dr. James Fetzner. 6th ed., 285 pages, b&w ill., bibl., index. (#31)



Debating the Holocaust. A New Look at Both Sides. By Thomas Dalton. Mainstream historians insist that there cannot be, any debate about the Holocaust. But ignoring it

does not make this controversy go away. Traditional scholars admit that there was neither a budget, a plan, nor an order for the Holocaust; that the key camps have all but vanished, and so have any human remains; that material and unequivocal documentary evidence is absent; and that there are serious problems with survivor testimonies. Dalton juxtaposes the traditional Holocaust narrative with revisionist challenges and then analyzes the mainstream’s responses to them. He reveals the weaknesses of both sides, while declaring revisionism the winner of the current state of the debate.





4th ed., 342 pages, b&w illustrations, bibliography, index. (#32)

The Hoax of the Twentieth Century. The Case against the Presumed Extermination of European Jewry. By Arthur R. Butz. The first writer to analyze the entire Holocaust complex in a precise scientific manner. This book exhibits the overwhelming force of arguments accumulated by the mid-1970s. Butz's two main arguments are: 1. All major entities hostile to Germany must have known what was happening to the Jews under German authority. They acted during the war as if no mass slaughter was occurring. 2. All the evidence adduced to prove any mass slaughter has a dual interpretation, while only the innocuous one can be proven to be correct. This book continues to be a major historical reference work, frequently cited by prominent personalities. This edition has numerous supplements with new information gathered over the last 35 years. 4th ed., 524 pages, b&w illustrations, bibliography, index. (#7)

Dissecting the Holocaust. The Growing Critique of 'Truth' and 'Memory.' Edited by Germar Rudolf. *Dissecting the Holocaust* applies state-of-the-art scientific techniques and classic methods of detection to investigate the alleged murder of millions of Jews by Germans during World War II. In 22 contributions—each of some 30 pages—the 17 authors dissect generally accepted paradigms of the “Holocaust.” It reads as excitingly as a crime novel: so many lies, forgeries and deceptions by politicians, historians and scientists are proven. This is the intellectual adventure of the 21st Century. Be part of it! 3rd ed., 635 pages, b&w illustrations, bibliography, index. (#1)

The Dissolution of Eastern European Jewry. By Walter N. Sanning. Six Million Jews died in the Holocaust. Sanning did not take that number at face value, but thoroughly explored European population developments and shifts mainly caused by emigration as well as deportations and evacuations conducted by both Nazis and the Soviets, among other things. The book is based mainly on Jewish, Zionist and mainstream sources. It concludes that a sizeable share of the Jews found missing during local censuses after the Second World War, which were so far counted as “Holocaust victims,” had either emigrated (mainly to Israel or the U.S.) or had been deported by Stalin to Siberian labor camps. 3rd ed., foreword by A.R. Butz, epilogue by Germar Rudolf, and an update by the author containing new insights; 264

pages, b&w illustrations, bibliography (#29).

Air-Photo Evidence: World-War-Two Photos of Alleged Mass-Murder Sites Analyzed. By Germar Rudolf (editor). During World War Two both German and Allied reconnaissance aircraft took countless air photos of places of tactical and strategic interest in Europe. These photos are prime evidence for the investigation of the Holocaust. Air photos of locations like Auschwitz, Majdanek, Treblinka, Babi Yar etc. permit an insight into what did or did not happen there. The author has unearthed many pertinent photos and has thoroughly analyzed them. This book is full of air-photo reproductions and schematic drawings explaining them. According to the author, these images refute many of the atrocity claims made by witnesses in connection with events in the German sphere of influence. 6th edition; with a contribution by Carlo Mattogno. 167 pages, b&w illustrations, bibliography, index (#27).

The Leuchter Reports: Critical Edition. By Fred Leuchter, Robert Faurisson and Germar Rudolf. Between 1988 and 1991, U.S. expert on execution technologies Fred Leuchter wrote four reports on whether the Third Reich operated homicidal gas chambers. The first on Auschwitz and Majdanek became world-famous. Based on various arguments, Leuchter concluded that the locations investigated could never have been “utilized or seriously considered to function as execution gas chambers.” The second report deals with gas-chamber claims for the camps Dachau, Mauthausen and Hartheim, while the third reviews design criteria and operation procedures of execution gas chambers in the U.S. The fourth report reviews Pressac's 1989 tome about Auschwitz. 4th ed., 252 pages, b&w illustrations. (#16)

Bungled: “The Destruction of the European Jews”. Raul Hilberg's Failure to Prove National-Socialist “Killing Centers.” By Carlo Mattogno. Raul Hilberg's magnum opus *The Destruction of the European Jews* is an orthodox standard work on the Holocaust. But how does Hilberg support his thesis that Jews were murdered *en masse*? He rips documents out of their context, distorts their content, misinterprets their meaning, and ignores entire archives. He only refers to “useful” witnesses, quotes fragments out of context, and conceals the fact that his witnesses are lying through their teeth. Lies and deceptions permeate Hil-

berg's book, 302 pages, bibliography, index. (#3)

Jewish Emigration from the Third Reich. By Ingrid Weckert. Current historical writings about the Third Reich claim state it was difficult for Jews to flee from Nazi persecution. The truth is that Jewish emigration was welcomed by the German authorities. Emigration was not some kind of wild flight, but rather a lawfully determined and regulated matter. Weckert's booklet elucidates the emigration process in law and policy. She shows that German and Jewish authorities worked closely together. Jews interested in emigrating received detailed advice and offers of help from both sides. 2nd ed., 130 pages, index. (#12)

Inside the Gas Chambers: The Extermination of Mainstream Holocaust Historiography. By Carlo Mattogno. Neither increased media propaganda or political pressure nor judicial persecution can stifle revisionism. Hence, in early 2011, the Holocaust Orthodoxy published a 400-page book (in German) claiming to refute "revisionist propaganda," trying again to prove "once and for all" that there were homicidal gas chambers at the camps of Dachau, Natzweiler, Sachsenhausen, Mauthausen, Ravensbrück, Neuengamme, Stutthof... you name them. Mattogno shows with his detailed analysis of this work of propaganda that mainstream Holocaust hagiography is beating around the bush rather than addressing revisionist research results. He exposes their myths, distortions and lies. 2nd ed., 280 pages, b&w illustrations, bibliography, index. (#25)

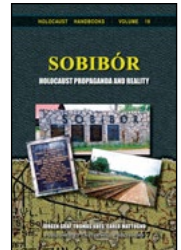
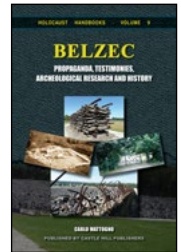
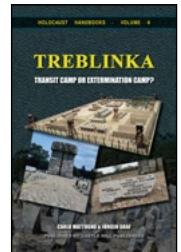
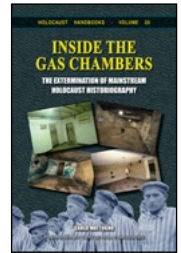
SECTION TWO: Specific non-Auschwitz Studies

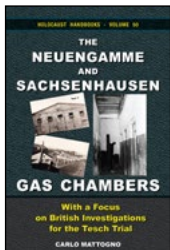
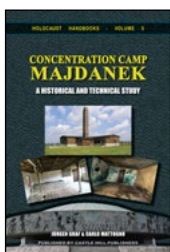
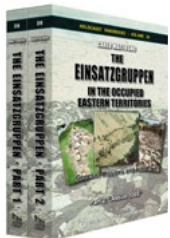
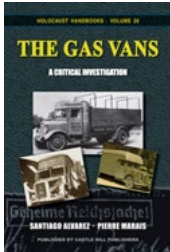
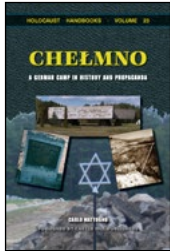
The Dachau Gas Chamber. By Carlo Mattogno. This study investigates whether the alleged homicidal gas chamber at the infamous Dachau Camp could have been operational. Could these gas chambers have fulfilled their alleged function to kill people as assumed by mainstream historians? Or does the evidence point to an entirely different purpose? This study reviews witness reports and finds that many claims are nonsense or technically impossible. As many layers of confounding misunderstandings and misrepresentations are peeled away, we discover the core of what the truth was concerning the existence of these gas chambers. 154 pages, b&w illustrations, bibliography, index. (#49)

Treblinka: Extermination Camp or Transit Camp? By Carlo Mattogno and Jürgen Graf. It is alleged that at Treblinka in East Poland between 700,000 and 3,000,000 persons were murdered in 1942 and 1943. The weapons used were said to have been stationary and/or mobile gas chambers, fast-acting or slow-acting poison gas, unslaked lime, superheated steam, electricity, Diesel-exhaust fumes etc. Holocaust historians alleged that bodies were piled as high as multi-storied buildings and burned without a trace, using little or no fuel at all. Graf and Mattogno have now analyzed the origins, logic and technical feasibility of the official version of Treblinka. On the basis of numerous documents they reveal Treblinka's true identity as a mere transit camp. 3rd ed., 384 pages, b&w illustrations, bibliography, index. (#8)

Belzec: Propaganda, Testimonies, Archeological Research and History. By Carlo Mattogno. Witnesses report that between 600,000 and 3 million Jews were murdered in the Belzec Camp, located in Poland. Various murder weapons are claimed to have been used: Diesel-exhaust gas; unslaked lime in trains; high voltage; vacuum chambers; etc. The corpses were incinerated on huge pyres without leaving a trace. For those who know the stories about Treblinka this sounds familiar. Thus, the author has restricted this study to the aspects which are new compared to Treblinka. In contrast to Treblinka, forensic drillings and excavations were performed at Belzec, the results of which are critically reviewed. 142 pages, b&w illustrations, bibliography, index. (#9)

Sobibor: Holocaust Propaganda and Reality. By Jürgen Graf, Thomas Kues and Carlo Mattogno. Between 25,000 and 2 million Jews are said to have been killed in gas chambers in the Sobibór camp in Poland. The corpses were allegedly buried in mass graves and later incinerated on pyres. This book investigates these claims and shows that they are based on the selective use of contradictory eyewitness testimony. Archeological surveys of the camp are analyzed that started in 2000-2001 and carried on until 2018. The book also documents the general National-Socialist policy toward Jews, which never included a genocidal "final solution." In conclusion, Sobibór emerges not as a "pure extermination camp", but as a transit camp from where Jews were deported to the occupied eastern territories. 2nd ed., 456 pages, b&w illustrations, bibliography, index. (#19)





The "Operation Reinhardt" Camps Treblinka, Sobibór, Belzec. By Carlo Mattogno. This study has its first focus on witness testimonies recorded during World War II and the immediate post-war era, many of them discussed here for the first time, thus demonstrating how the myth of the "extermination camps" was created. The second part of this book brings us up to speed with the various archaeological efforts made by mainstream scholars in their attempt to prove that the myth is true. The third part compares the findings of the second part with what we ought to expect, and reveals the chasm between facts and myth. 402 pages, illustrations, bibliography, index. (#28)

Chelmno: A Camp in History & Propaganda. By Carlo Mattogno. At Chelmno, huge masses of Jewish prisoners are said to have been gassed in "gas vans" or shot (claims vary from 10,000 to 1.3 million victims). This study covers the subject from every angle, undermining the orthodox claims about the camp with an overwhelmingly effective body of evidence. Eyewitness statements, gas wagons as extermination weapons, forensics reports and excavations, German documents – all come under Mattogno's scrutiny. Here are the uncensored facts about Chelmno, not the propaganda. This is a complementary volume to the book on *The Gas Vans* (#26). 2nd ed., 188 pages, indexed, illustrated, bibliography. (#23)

The Gas Vans: A Critical Investigation. By Santiago Alvarez and Pierre Marais. Did the Nazis use mobile gas chambers to exterminate 700,000 people? Are witness statements believable? Are documents genuine? Where are the murder weapons? Could they have operated as claimed? Where are the corpses? In order to get to the truth of the matter, Alvarez has scrutinized all known wartime documents and photos about this topic; he has analyzed a huge amount of witness statements as published in the literature and as presented in more than 30 trials held over the decades in Germany, Poland and Israel; and he has examined the claims made in the pertinent mainstream literature. The result of his research is mind-boggling. Note: This book and Mattogno's book on Chelmno were edited in parallel to make sure they are consistent and not repetitive. 2nd ed., 412 pages, b&w illustrations, bibliography, index. (#26)

The Einsatzgruppen in the Occupied Eastern Territories: Genesis, Missions and Actions. By C. Mattogno. Before invading the Soviet Union, the German authorities set up special units meant to secure the area behind the German front. Orthodox historians claim that these units called *Einsatzgruppen* primarily engaged in rounding up and mass-murdering Jews. This study sheds a critical light onto this topic by reviewing all the pertinent sources as well as material traces. It reveals on the one hand that original war-time documents do not fully support the orthodox genocidal narrative, and on the other that most post-"liberation" sources such as testimonies and forensic reports are steeped in Soviet atrocity propaganda and are thus utterly unreliable. In addition, material traces of the claimed massacres are rare due to an attitude of collusion by governments and Jewish lobby groups. 2nd ed., 2 vols., 864 pp., b&w illustrations, bibliography, index. (#39)

Concentration Camp Majdanek. A Historical and Technical Study. By Carlo Mattogno and Jürgen Graf. At war's end, the Soviets claimed that up to two million Jews were murdered at the Majdanek Camp in seven gas chambers. Over the decades, however, the Majdanek Museum reduced the death toll three times to currently 78,000, and admitted that there were "only" two gas chambers. By exhaustively researching primary sources, the authors expertly dissect and repudiate the myth of homicidal gas chambers at that camp. They also critically investigated the legend of mass executions of Jews in tank trenches and prove it groundless. Again they have produced a standard work of methodical investigation which authentic historiography cannot ignore. 3rd ed., 358 pages, b&w illustrations, bibliography, index. (#5)

The Neuengamme and Sachsenhausen Gas Chambers. By Carlo Mattogno. The Neuengamme Camp near Hamburg, and the Sachsenhausen Camp north of Berlin allegedly had homicidal gas chambers for the mass gassing of inmates. The evaluation of many postwar interrogation protocols on this topic exposes inconsistencies, discrepancies and contradictions. British interrogating techniques are revealed as manipulative, threatening and mendacious. Finally, technical absurdities of gas-chambers and mass-gassing claims unmask these tales as a mere regurgitation of hearsay stories from other camps, among

them foremost Auschwitz. 178 pages, b&w ill., bibliography, index. (#50)

Concentration Camp Stutthof and Its Function in National Socialist Jewish Policy. By Carlo Mattogno and Jürgen Graf. Orthodox historians claim that the Stutthof Camp near Danzig, East Prussia, served as a “makeshift” extermination camp in 1944, where inmates were killed in a gas chamber. Based mainly on archival resources, this study thoroughly debunks this view and shows that Stutthof was in fact a center for the organization of German forced labor toward the end of World War II. The claimed gas chamber was a mere delousing facility. 4th ed., 170 pages, b&w illustrations, bibliography, index. (#4)

SECTION THREE: Auschwitz Studies

The Making of the Auschwitz Myth: Auschwitz in British Intercepts, Polish Underground Reports and Post-war Testimonies (1941-1947). By Carlo Mattogno. Using messages sent by the Polish underground to London, SS radio messages sent to and from Auschwitz that were intercepted and decrypted by the British, and a plethora of witness statements made during the war and in the immediate postwar period, the author shows how exactly the myth of mass murder in Auschwitz gas chambers was created, and how it was turned subsequently into “history” by intellectually corrupt scholars who cherry-picked claims that fit into their agenda and ignored or actively covered up literally thousands of lies of “witnesses” to make their narrative look credible. 2nd edition, 514 pp., b&w illustrations, bibliography, index. (#41)

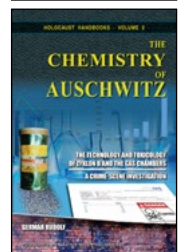
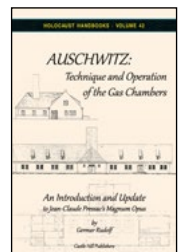
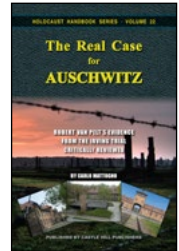
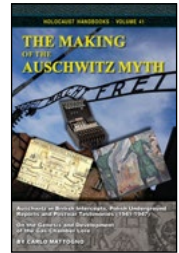
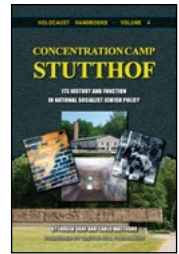
The Real Case of Auschwitz: Robert van Pelt's Evidence from the Irving Trial Critically Reviewed. By Carlo Mattogno. Prof. Robert van Pelt, a mainstream expert on Auschwitz, became famous when appearing as an expert during the London libel trial of David Irving against Deborah Lipstadt. From it resulted a book titled *The Case for Auschwitz*, in which van Pelt laid out his case for the existence of homicidal gas chambers at that camp. This book is a scholarly response to Prof. van Pelt—and Jean-Claude Pressac, upon whose books van Pelt's study is largely based. Mattogno lists all the evidence van Pelt adduces, and shows one by one that van Pelt misrepresented and misinterpreted every single one of them. This is a book of prime political and

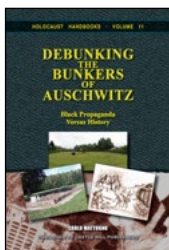
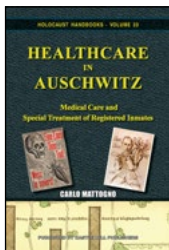
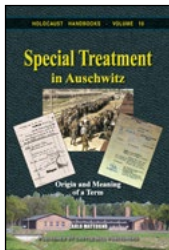
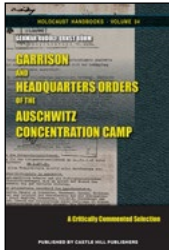
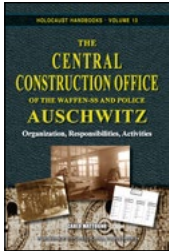
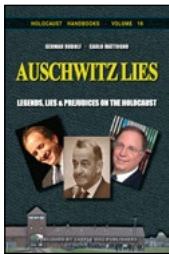
scholarly importance to those looking for the truth about Auschwitz. 3rd ed., 692 pages, b&w illustrations, glossary, bibliography, index. (#22)

Auschwitz: Plain Facts: A Response to Jean-Claude Pressac. Edited by Germar Rudolf, with contributions by Serge Thion, Robert Faurisson and Carlo Mattogno. French pharmacist Jean-Claude Pressac tried to refute revisionist findings with the “technical” method. For this he was praised by the mainstream, and they proclaimed victory over the “revisionists.” In his book, Pressac's works and claims are shown to be unscientific in nature, as he never substantiates what he claims, and historically false, because he systematically misrepresents, misinterprets and misunderstands German wartime documents. 2nd ed., 226 pages, b&w illustrations, glossary bibliography, index. (#14)

Auschwitz: Technique and Operation of the Gas Chambers: An Introduction and Update. By Germar Rudolf. Pressac's 1989 oversize book of the same title was a trail blazer. Its many document reprints are valuable, but Pressac's annotations are now outdated. This book summarizes the most pertinent research results on Auschwitz gained during the past 30 years. With many references to Pressac's epic tome, it serves as an update and correction to it, whether you own an original hard copy of it, read it online, borrow it from a library, purchase a reprint, or are just interested in such a summary in general. 144 pages, b&w illustrations, bibliography. (#42)

The Chemistry of Auschwitz: The Technology and Toxicology of Zyklon B and the Gas Chambers – A Crime-Scene Investigation. By Germar Rudolf. This study documents forensic research on Auschwitz, where material traces reign supreme. Most of the claimed crime scenes – the claimed homicidal gas chambers – are still accessible to forensic examination to some degree. This book addresses questions such as: How were these gas chambers configured? How did they operate? In addition, the infamous Zyklon B is examined in detail. What exactly was it? How did it kill? Did it leave traces in masonry that can be found still today? Indeed, it should have, the author concludes, but several sets of analyses show no trace of it. The author also discusses in depth similar forensic research conducted by other scholars. 4th ed., 454 pages, more than 120 color and over 100 b&w illustrations, bibliography, index. (#2)





Auschwitz Lies: Legends, Lies and Prejudices on the Holocaust. By Carlo Mattogno and Germar Rudolf. The fallacious research and alleged “refutation” of revisionist scholars by French biochemist G. Wellers (attacking Leuchter’s famous report, #16), Polish chemist Dr. J. Markiewicz and U.S. chemist Dr. Richard Green (taking on Rudolf’s chemical research), Dr. John Zimmerman (tackling Mattogno on cremation issues), Michael Shermer and Alex Grobman (trying to prove it all), as well as researchers Keren, McCarthy and Mazal (who turned cracks into architectural features), are exposed for what they are: blatant and easily exposed political lies created to ostracize dissident historians. 4th ed., 420 pages, b&w illustrations, index. (#18)

Auschwitz: The Central Construction Office. By Carlo Mattogno. When Russian authorities granted access to their archives in the early 1990s, the files of the Auschwitz Central Construction Office, stored in Moscow, attracted the attention of scholars researching the history of this camp. This important office was responsible for the planning and construction of the Auschwitz camp complex, including the crematories which are said to have contained the “gas chambers.” This study sheds light into this hitherto hidden aspect of this camp’s history, but also provides a deep understanding of the organization, tasks, and procedures of this office. 2nd ed., 188 pages, b&w illustrations, glossary, index. (#13)

Garrison and Headquarters Orders of the Auschwitz Camp. By Germar Rudolf and Ernst Böhm. A large number of the orders issued by the various commanders of the Auschwitz Camp have been preserved. They reveal the true nature of the camp with all its daily events. There is not a trace in them pointing at anything sinister going on. Quite to the contrary, many orders are in insurmountable contradiction to claims that prisoners were mass murdered, such as the children of SS men playing with inmates, SS men taking friends for a sight-seeing tour through the camp, or having a romantic stroll with their lovers around the camp grounds. This is a selection of the most pertinent of these orders together with comments putting them into their proper historical context. 185 pages, b&w ill., bibl., index (#34)

Special Treatment in Auschwitz: Origin and Meaning of a Term. By Carlo Mattogno. When appearing in German wartime documents, terms like

“special treatment,” “special action,” and others have been interpreted as code words for mass murder. But that is not always true. This study focuses on documents about Auschwitz, showing that, while “special” had many different meanings, not a single one meant “execution.” Hence the practice of deciphering an alleged “code language” by assigning homicidal meaning to harmless documents – a key component of mainstream historiography – is untenable. 2nd ed., 166 pages, b&w illustrations, bibliography, index. (#10)

Healthcare at Auschwitz. By Carlo Mattogno. In extension of the above study on *Special Treatment in Auschwitz*, this study proves the extent to which the German authorities at Auschwitz tried to provide health care for the inmates. Part 1 of this book analyzes the inmates’ living conditions and the various sanitary and medical measures implemented. It documents the vast construction efforts to build a huge inmate hospital inside the Auschwitz-Birkenau Camp. Part 2 explores what happened to registered inmates who were “selected” or subject to “special treatment” while disabled or sick. This study shows that a lot was tried to cure these inmates, especially under the aegis of Garrison Physician Dr. Wirths. Part 3 is dedicated to this very Dr. Wirths. The reality of this caring philanthropist refutes the current stereotype of SS officers. 398 pages, b&w illustrations, bibliography, index. (#33)

Debunking the Bunkers of Auschwitz: Black Propaganda vs. History. By Carlo Mattogno. The “bunkers” at Auschwitz-Birkenau, two former farmhouses just outside the camp’s perimeter, are claimed to have been the first homicidal gas chambers at Auschwitz specifically equipped for this purpose. They supposedly went into operation during the first half of 1942, with thousands of Jews sent straight from deportation trains to these “gas chambers.” However, documents clearly show that all inmates sent to Auschwitz during that time were properly admitted to the camp. No mass murder on arrival can have happened. With the help of other wartime files as well as air photos taken by Allied reconnaissance aircraft in 1944, this study shows that these homicidal “bunkers” never existed, how the rumors about them evolved as black propaganda created by resistance groups in the camp, and how this propaganda was transformed into a false reality by “historians.” 2nd ed.,

292 pages, b&w ill., bibliography, index. (#11)

Auschwitz: The First Gassing. Rumor and Reality. By Carlo Mattogno. The first gassing in Auschwitz is claimed to have occurred on Sept. 3, 1941 in a basement. The accounts reporting it are the archetypes for all later gassing accounts. This study analyzes all available sources about this alleged event. It shows that these sources contradict each other about the event's location, date, the kind of victims and their number, and many more aspects, which makes it impossible to extract a consistent story. Original wartime documents inflict a final blow to this legend and prove without a shadow of a doubt that this legendary event never happened. 4th ed., 262 pages, b&w illustrations, bibliography, index. (#20)

Auschwitz: Crematorium I and the Alleged Homicidal Gasings. By Carlo Mattogno. The morgue of Crematorium I in Auschwitz is said to be the first homicidal gas chamber there. This study analyzes witness statements and hundreds of wartime documents to accurately write a history of that building. Where witnesses speak of gasings, they are either very vague or, if specific, contradict one another and are refuted by documented and material facts. The author also exposes the fraudulent attempts of mainstream historians to convert the witnesses' black propaganda into "truth" by means of selective quotes, omissions, and distortions. Mattogno proves that this building's morgue was never a homicidal gas chamber, nor could it have worked as such. 2nd ed., 152 pages, b&w illustrations, bibliography, index. (#21)

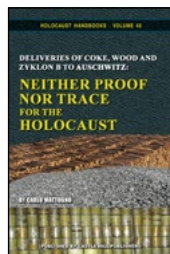
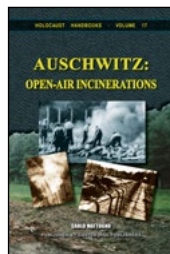
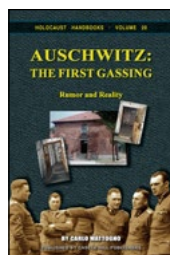
Auschwitz: Open-Air Incinerations. By Carlo Mattogno. In 1944, 400,000 Hungarian Jews were deported to Auschwitz and allegedly murdered in gas chambers. The camp crematoria were unable to cope with so many corpses. Therefore, every single day thousands of corpses are claimed to have been incinerated on huge pyres lit in trenches. The sky was filled with thick smoke, if we believe witnesses. This book examines many testimonies regarding these incinerations and establishes whether these claims were even possible. Using air photos, physical evidence and wartime documents, the author shows that these claims are fiction. A new Appendix contains 3 papers on groundwater levels and cattle mass burnings. 2nd ed., 202 pages, b&w illustrations, bibliography, index. (#17)

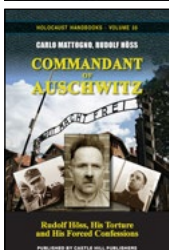
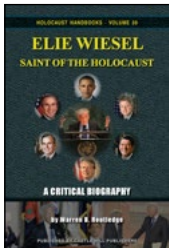
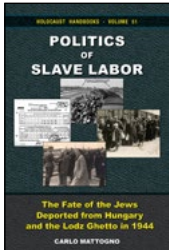
The Cremation Furnaces of Auschwitz. By Carlo Mattogno & Franco Deana. An exhaustive study of the early history and technology of cremation in general and of the cremation furnaces of Auschwitz in particular. On a vast base of technical literature, extant wartime documents and material traces, the authors establish the nature and capacity of these cremation furnaces, showing that these devices were inferior makeshift versions, and that their capacity was lower than normal. The Auschwitz crematoria were not facilities of mass destruction, but installations barely managing to handle the victims among the inmates who died of various epidemics. 2nd ed., 3 vols., 1201 pages, b&w and color illustrations (vols 2 & 3), bibliography, index, glossary. (#24)

Curated Lies: The Auschwitz Museum's Misrepresentations, Distortions and Deceptions. By Carlo Mattogno. Revisionist research results have put the Polish Auschwitz Museum under enormous pressure to answer this challenge. They've answered. This book analyzes their answer. It first exposes the many tricks and lies used by the museum to bamboozle millions of visitors every year regarding its most valued asset, the "gas chamber" in the Main Camp. Next, it reveals how the museum's historians mislead and lie through their teeth about documents in their archives. A long string of completely innocuous documents is mistranslated and misrepresented to make it look like they prove the existence of homicidal gas chambers. 2nd ed., 259 pages, b&w illustrations, bibliography, index. (#38)

Deliveries of Coke, Wood and Zyklon B to Auschwitz: Neither Proof Nor Trace for the Holocaust. By Carlo Mattogno. Researchers from the Auschwitz Museum tried to prove the reality of mass extermination by pointing to documents about deliveries of wood and coke as well as Zyklon B to the Auschwitz Camp. If put into the actual historical and technical context, however, as is done by this study, these documents prove the exact opposite of what those orthodox researchers claim. This study exposes the mendacious tricks with which these museum officials once more deceive the trusting public. 184 pages, b&w illust., bibl., index. (#40)

Mis-Chronicling Auschwitz. Danuta Czech's Flawed Methods, Lies and Deceptions in Her "Auschwitz Chronicle". By Carlo Mattogno. The *Auschwitz Chronicle* is a reference book for the history of the Auschwitz





Camp. It was published in 1990 by Danuta Czech, one of the Auschwitz Museum's most prolific and impactful historians. Analyzing this almost 1,000-page long tome one entry at a time, Mattogno has compiled a long list of misrepresentations, outright lies and deceptions contained in it. They all aim at creating the otherwise unsubstantiated claim that homicidal gas chambers and lethal injections were used at Auschwitz for mass-murdering inmates. This literary mega-fraud needs to be retired from the ranks of Auschwitz sources. 324 pages, b&w illust., bibliography, index. (#47)

The Real Auschwitz Chronicle. By Carlo Mattogno. Nagging is easy. We actually did a better job! That which is missing in Czech's *Chronicle* is included here: day after day of the camp's history, documents are presented showing that it could not have been an extermination camp: tens of thousands of sick and injured inmates were cared for medically with huge efforts, and the camp authorities tried hard to improve the initially catastrophic hygienic conditions. Part Two contains data on transports, camp occupancy and mortality figures. For the first time, we find out what this camp's real death toll was. 2 vols., 906 pp., b&w illustrations (Vol. 2), bibliography, index. (#48)

Politics of Slave Labor: The Fate of the Jews Deported from Hungary and the Lodz Ghetto in 1944. By Carlo Mattogno. The deportation of the Hungarian Jews to Auschwitz in May-July 1944 is said to have been the pinnacle of this camp's extermination frenzy, topped off in August of that year by the extermination of Jews deported from the Lodz Ghetto. This book gathers and explains all the evidence available on both events. In painstaking research, the author proves almost on a person-by-person level what the fate was of many of the Jews deported from Hungary or the Lodz Ghetto. He demonstrates that these Jews were deported to serve as slave laborers in the Third Reich's collapsing war economy. There is no trace of any extermination of any of these Jews. 338 pp., b&w illust., bibliography, index. (#51)

SECTION FOUR: Witness Critique

Elie Wiesel, Saint of the Holocaust: A Critical Biography. By Warren B. Rudolph. This book analyzes several of Wiesel's texts, foremost his

camp autobiography *Night*. The author proves that much of what Wiesel claims can never have happened. It shows how Zionist control has allowed Wiesel and his fellow extremists to force leaders of many nations, the U.N. and even popes to genuflect before Wiesel as symbolic acts of subordination to World Jewry, while at the same time forcing school children to submit to Holocaust brainwashing. This study also shows how parallel to this abuse of power, critical reactions to it also increased: Holocaust revisionism. While Catholics jumped on the Holocaust band wagon, the number of Jews rejecting certain aspect of the Holocaust narrative and its abuse grew as well. This first unauthorized biography of Wiesel exposes both his personal deceits and the whole myth of "the six million." 3rd ed., 458 pages, b&w illustration, bibliography, index. (#30)

Auschwitz: Eyewitness Reports and Perpetrator Confessions. By Jürgen Graf. The traditional narrative of what transpired at the infamous Auschwitz camp during WWII rests almost exclusively on witness testimony from former inmates as well as erstwhile camp officials. This study critically scrutinizes the 30 most important of these witness statements by checking them for internal coherence, and by comparing them with one another as well as with other evidence such as wartime documents, air photos, forensic research results, and material traces. The result is devastating for the traditional narrative. 372 pages, b&w illust., bibl., index. (#36)

Commandant of Auschwitz: Rudolf Höss, His Torture and His Forced Confessions. By Carlo Mattogno & Rudolf Höss. From 1940 to 1943, Rudolf Höss was the commandant of the infamous Auschwitz Camp. After the war, he was captured by the British. In the following 13 months until his execution, he made 85 depositions of various kinds in which he confessed his involvement in the "Holocaust." This study first reveals how the British tortured him to extract various "confessions." Next, all of Höss's depositions are analyzed by checking his claims for internal consistency and comparing them with established historical facts. The results are eye-opening... 2nd ed., 411 pages, b&w illust., bibliography, index. (#35)

An Auschwitz Doctor's Eyewitness Account: The Tall Tales of Dr. Mengele's Assistant Analyzed. By Miklos Nyiszli & Carlo Mattogno.

Nyiszli, a Hungarian physician, ended up at Auschwitz in 1944 as Dr. Mengele's assistant. After the war he wrote a book and several other writings describing what he claimed to have experienced. To this day some traditional historians take his accounts seriously, while others reject them as grotesque lies and exaggerations. This study presents and analyzes Nyiszli's writings and skillfully separates truth from fabulous fabrication. 2nd ed., 484 pages, b&w illustrations, bibliography, index. (#37)

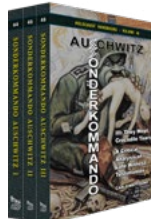
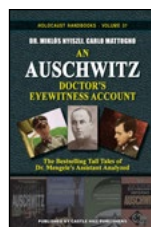
Rudolf Reder versus Kurt Gerstein: Two False Testimonies on the Belzec Camp Analyzed. By Carlo Mattogno. Only two witnesses have ever testified substantially about the alleged Belzec Extermination Camp: The survivor Rudolf Reder and the SS officer Kurt Gerstein. Gerstein's testimonies have been a hotspot of revisionist critique for decades. It is now discredited even among orthodox historians. They use Reder's testimony to fill the void, yet his testimonies are just as absurd. This study thoroughly scrutinizes Reder's various statements, critically revisits Gerstein's various depositions, and then compares these two testimonies which are at once similar in some respects, but incompatible in others. 216 pages, b&w illust., bibliography, index. (#43)

Sonderkommando Auschwitz I: Nine Eyewitness Testimonies Analyzed. By Carlo Mattogno. The 1979 book *Auschwitz Inferno* by alleged former Auschwitz "Sonderkommando" member Filip Müller has a great influence on the perception of Auschwitz by the public and by historians. This book critically analyzes Müller's various post-war statements, which are full of exaggerations, falsehoods and plagiarized text passages. Also scrutinized are the testimonies of eight other claimed former *Sonderkommando* members: D. Paisikovic, S. Jankowski, H. Mandelbaum, L. Nagraba, J. Rosenblum, A. Pilo, D. Fliamenbaum and S. Karolinskij. 304 pages, b&w illust., bibliography, index. (#44)

Sonderkommando Auschwitz II: The False Testimonies by Henryk Tauber and Szlama Dragon. By Carlo Mattogno. Auschwitz survivor and former member of the so-called "Sonderkommando" Henryk Tauber is one of the most important witnesses about the alleged gas chambers inside the crematoria at Auschwitz, because right at the war's end, he made several extremely detailed depositions about it. The same is true for Szlama Dragon, only he claims to have worked at the so-called "bunkers" of Birkenau, two makeshift gas chambers just outside the camp perimeter. This study thoroughly scrutinizes these two key testimonies. 254 pages, b&w illust., bibliography, index. (#45)

Sonderkommando Auschwitz III: They Wept Crocodile Tears. A Critical Analysis of Late Witness Testimonies. By Carlo Mattogno. This book focuses on the critical analysis of witness testimonies on the alleged Auschwitz gas chambers recorded or published in the 1990s and early 2000s, such as J. Sackar, A. Dragon, J. Gabai, S. Chasan, L. Cohen and S. Venezia, among others. 232 pages, b&w illust., bibliography, index. (#46)

Auschwitz Engineers in Moscow: The Soviet Postwar Interrogations of the Auschwitz Cremation-Furnace Engineers. By Carlo Mattogno and Jürgen Graf. After the war, the Soviets arrested four leading engineers of the Topf Company. Among other things, they had planned and supervised the construction of the Auschwitz cremation furnaces and the ventilation systems of the rooms said to have served as homicidal gas chambers. Between 1946 and 1948, Soviet officials conducted numerous interrogations with them. This work analyzes them by putting them into the context of the vast documentation on these and related facilities. The appendix contains all translated interrogation protocols. 254 pages, b&w illust., bibliography, index. (#52)



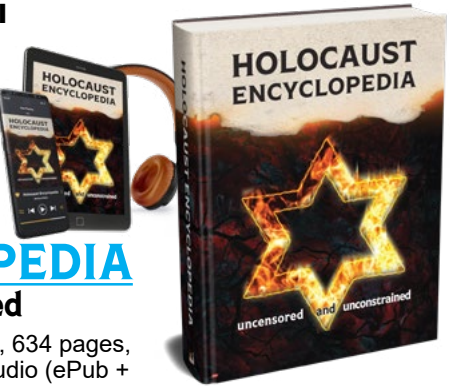
For current prices and availability, and to learn more, go to www.HolocaustHandbooks.com – for example by simply scanning the QR code on the right.



Three decades of unflagging archival and forensic research by the world's most knowledgeable, courageous and prodigious Holocaust scholars have finally coalesced into a reference book that makes all this knowledge readily accessible to everyone:

HOLOCAUST ENCYCLOPEDIA **uncensored and unconstrained**

Available as paperback (b&w) or hardcover (color), 634 pages, 8.5"×11"; as eBook (ePub or PDF) and eBook + audio (ePub + mp3); more than 350 illustrations in 579 entries; introduction, bibliography, index. Online at www.NukeBook.org



We all know the basics of “The Holocaust.” But what about the details? Websites and printed encyclopedias can help us there. Take the 4-volume encyclopedia by Israel’s Yad Vashem Center: *The Encyclopedia of the Holocaust* (1990). For every significant crime scene, it presents a condensed narrative of Israel’s finest Holocaust scholars. However, it contains not one entry about witnesses and their stories, even though they are the foundation of our knowledge. When a murder is committed, the murder weapon and the crime’s traces are of crucial importance. Yet Yad Vashem’s encyclopedia has no entries explaining scientific findings on these matters – not one.

This is where the present encyclopedia steps in. It not only summarizes and explains the many pieces that make up the larger Holocaust picture. It also reveals the evidence that confirms or contradicts certain notions. Nearly 300 entries present the essence of important witness accounts, and they are subjected to source criticism. This enables us to decide which witness claims are credible.

For all major crime scenes, the sometimes-conflicting claims are presented. We learn how our knowledge has changed over time, and what evidence shores up the currently valid

narrative of places such as Auschwitz, Belzec, Sobibór, Treblinka, Dachau and Bergen-Belsen and many more.

Other entries discuss tools and mechanisms allegedly used for the mass murders, and how the crimes’ traces were erased, if at all. A few entries discuss toxicological issues surrounding the various lethal gases claimed to have been used.

This encyclopedia has multiple entries on some common claims about aspects of the Holocaust, including a list of “Who said it?” This way we can quickly find proof for these claims.

Finally, several entries address factors that have influenced the creation of the Holocaust narrative, and how we perceive it today. This includes entries on psychological warfare and wartime propaganda; on conditions prevailing during investigations and trials of alleged Holocaust perpetrators; on censorship against historical dissidents; on the religious dimension of the Holocaust narrative; and on motives of all sides involved in creating and spreading their diverse Holocaust narratives.

In this important volume, now with 579 entries, you will discover many astounding aspects of the Holocaust narrative that you did not even know exist.

BOOKS ON THE HOLOCAUST AND FREE SPEECH

On the next six pages, we list some of the books available from ARMREG that are not part of the series *Holocaust Handbooks*. For our current range of products, visit our web store at www.ARMREG.co.uk.

The Holocaust: An Introduction. By Thomas Dalton. The Holocaust was perhaps the greatest crime of the 20th Century. Six million Jews, we are told, died by gassing, shooting, and deprivation. But: Where did the six-million figure come from? How, exactly, did the gas chambers work? Why do we have so little physical evidence from major death camps? Why haven't we found even a fraction of the six million bodies, or their ashes? Why has there been so much media suppression and governmental censorship on this topic? In a sense, the Holocaust is the greatest murder mystery in history. It is a topic of greatest importance for the present day. Let's explore the evidence, and see where it leads. 128 pp. pb, 6"x9", ill., bibl., index.

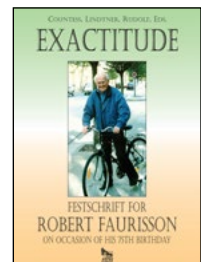
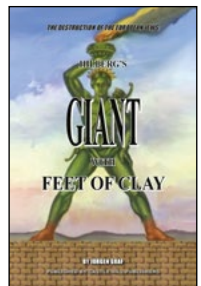
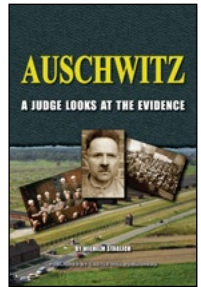
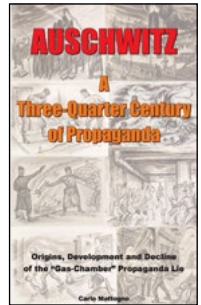
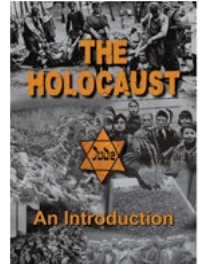
Auschwitz: A Three-Quarter Century of Propaganda: Origins, Development and Decline of the "Gas Chamber" Propaganda Lie. By Carlo Mattogno. Wild rumors were circulating about Auschwitz during WWII: Germans testing war gases; mass murder in electrocution chambers, with gas showers or pneumatic hammers; living people sent on conveyor belts into furnaces; grease and soap made of the victims. Nothing of it was true. When the Soviets captured Auschwitz in early 1945, they reported that 4 million inmates were killed on electrocution conveyor belts discharging their load directly into furnaces. That wasn't true either. After the war, "witnesses" and "experts" added more claims: mass murder with gas bombs, gas chambers made of canvas; crematoria burning 400 million victims... Again, none of it was true. This book gives an overview of the many rumors and lies about Auschwitz today rejected as untrue, and exposes the ridiculous methods that turned some claims into "history," although they are just as untrue. 125 pp. pb, 6"x9", ill., bibl., index, b&w ill.

Auschwitz: A Judge Looks at the Evidence. By Wilhelm Stäglich. Auschwitz is the epicenter of the Holocaust, where more people are said to have been murdered than anywhere else.

The most important evidence for this claim was presented during two trials: the International Military Tribunal of 1945/46, and the German Auschwitz Trial of 1963-1965. In this book, Wilhelm Stäglich, a former German judge, reveals the incredibly scandalous way in which Allied victors and German courts bent and broke the law in order to come to politically foregone conclusions. Stäglich also exposes the superficial way in which historians are dealing with the many incongruities and discrepancies of the historical record. 3rd edition 2015, 422 pp. pb, 6"x9", b&w ill.

Hilberg's Giant with Feet of Clay. By Jürgen Graf. Raul Hilberg's major work *The Destruction of the European Jews* is generally considered the standard work on the Holocaust. The critical reader might ask: what evidence does Hilberg provide to back his thesis that there was a German plan to exterminate Jews, to be carried out in the legendary gas chambers? And what evidence supports his estimate of 5.1 million Jewish victims? Jürgen Graf applies the methods of critical analysis to Hilberg's evidence, and examines the results in the light of revisionist historiography. The results of Graf's critical analysis are devastating for Hilberg. Graf's analysis is the first comprehensive and systematic examination of the leading spokesperson for the orthodox version of the Jewish fate during the Third Reich. 3rd edition 2022, 182 pp. pb, 6"x9", b&w ill.

Exactitude: Festschrift for Prof. Dr. Robert Faurisson. By R.H. Countess, C. Lindtner, G. Rudolf (eds.) Faurisson probably deserves the title of the most-courageous intellectual of the 20th and the early 21st Century. With bravery and steadfastness, he challenged the dark forces of historical and political fraud with his unrelenting exposure of their lies and hoaxes surrounding the orthodox Holocaust narrative. This book describes and celebrates the man and his work dedicated to accuracy and marked by in-submission. 146 pp. pb, 6"x9", b&w ill.



Auschwitz – Forensically Examined.

By Cyrus Cox. Modern forensic crime-scene investigations can reveal a lot about the Holocaust. There are many big tomes about this. But if you want it all in a nutshell, read this booklet. It condenses the most-important findings of Auschwitz forensics into a quick and easy read. In the first section, the forensic investigations conducted so far are reviewed. In the second section, the most-important results of these studies are summarized. The main arguments focus on two topics. The first centers around the poison allegedly used at Auschwitz for mass murder: Zyklon B. Did it leave any traces in masonry where it was used? Can it be detected to this day? The second topic deals with mass cremations. Did the crematoria of Auschwitz have the claimed huge capacity? Do air photos taken during the war confirm witness statements on huge smoking pyres? This book gives the answers, together with many references to source material and further reading. The third section reports on how the establishment has reacted to these research results. 2nd ed., 128 pp. pb., b&w ill., bibl., index.

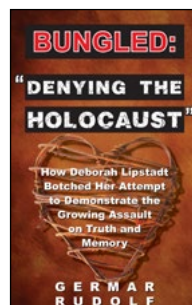
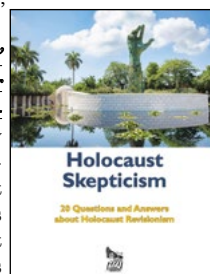
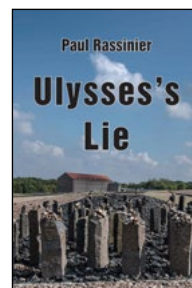
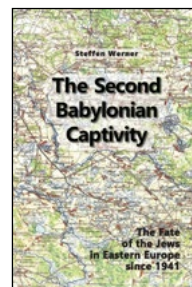
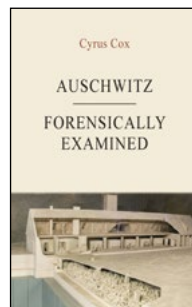
Ulysses's Lie. By Paul Rassinier. Holocaust revisionism began with this book: Frenchman Rassinier, a pacifist and socialist, was sent first to Buchenwald Camp in 1944, then to Dora-Mittelbau. Here he reports from his own experience how the prisoners turned each other's imprisonment into hell without being forced to do so. In the second part, Rassinier analyzes the books of former fellow prisoners, and shows how they lied and distorted in order to hide their complicity. First complete English edition, including Rassinier's prologue, Albert Paraz's preface, and press reviews. 270 pp. 6"x9" pb, bibl, index.

The Second Babylonian Captivity: The Fate of the Jews in Eastern Europe since 1941. By Steffen Werner. "But if they were not murdered, where did the six million deported Jews end up?" This objection demands a well-founded response. While researching an entirely different topic, Werner stumbled upon peculiar demographic data of Belorussia. Years of research subsequently revealed more evidence which eventually allowed him to

propose: The Third Reich did indeed deport many of the Jews of Europe to Eastern Europe in order to settle them there "in the swamp." This book shows what really happened to the Jews deported to the East by the National Socialists, how they have fared since. It provides context for hitherto-obscure historical events and obviates extreme claims such as genocide and gas chambers. With a preface by Germar Rudolf. 190 pp. pb, 6"x9", b&w ill., bibl., index

Holocaust Skepticism: 20 Questions and Answers about Holocaust Revisionism. By Germar Rudolf. This 15-page brochure introduces the novice to the concept of Holocaust revisionism, and answers 20 tough questions, among them: What does Holocaust revisionism claim? Why should I take Holocaust revisionism more seriously than the claim that the earth is flat? How about the testimonies by survivors and confessions by perpetrators? What about the pictures of corpse piles in the camps? Why does it matter how many Jews were killed by the Nazis, since even 1,000 would have been too many? ... Glossy full-color brochure. PDF file free of charge available at www.HolocaustHandbooks.com, Option "Promotion". This item is *not* copyright-protected. Hence, you can do with it whatever you want: download, post, email, print, multiply, hand out, sell... 20 pp., stapled, 8.5"x11", full-color throughout.

Bungled: "Denying the Holocaust" How Deborah Lipstadt Botched Her Attempt to Demonstrate the Growing Assault on Truth and Memory. By Germar Rudolf. With her book *Denying the Holocaust*, Deborah Lipstadt tried to show the flawed methods and extremist motives of "Holocaust deniers." This book demonstrates that Dr. Lipstadt clearly has neither understood the principles of science and scholarship, nor has she any clue about the historical topics she is writing about. She misquotes, mistranslates, misrepresents, misinterprets, and makes a plethora of wild claims without backing them up with anything. Rather than dealing thoroughly with factual arguments, Lipstadt's book is full of *ad hominem* attacks on her opponents. It is an exercise in anti-intellectual pseudo-scientific



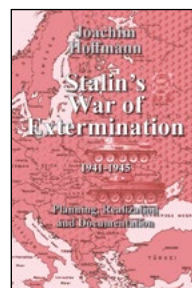
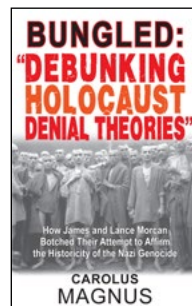
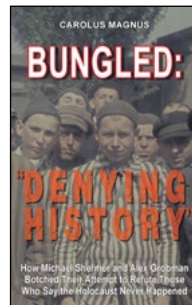
arguments, an exhibition of ideological radicalism that rejects anything which contradicts its preset conclusions. **F for FAIL.** 2nd ed., 224 pp. pb, 6"×9", bibl., index, b&w ill.

Bungled: "Denying History". How Michael Shermer and Alex Grobman Botched Their Attempt to Refute Those Who Say the Holocaust Never Happened. By Carolus Magnus (C. Mattogno). *Skeptic Magazine* editor Michael Shermer and Alex Grobman from the Simon Wiesenthal Center wrote a book claiming to be "a thorough and thoughtful answer to all the claims of the Holocaust deniers." As this book shows, however, Shermer and Grobman completely ignored almost all the "claims" made in the more than 10,000 pages of more-recent cutting-edge revisionist archival and forensic research. Furthermore, they piled up a heap of falsifications, contortions, omissions and fallacious interpretations of the evidence. Finally, what the authors claim to have demolished is not revisionism but a ridiculous parody of it. They ignored the known unreliability of their cherry-picked selection of evidence, utilized unverified and incestuous sources, and obscured the massive body of research and all the evidence that dooms their project to failure. 162 pp. pb, 6"×9", bibl., index, b&w ill.

Bungled: "Debunking Holocaust Denial Theories". How James and Lance Morcan Botched Their Attempt to Affirm the Historicity of the Nazi Genocide. By Carolus Magnus. The novelists and movie-makers James and Lance Morcan have produced a book "to end [Holocaust] denial once and for all" by disproving "the various arguments Holocaust deniers use to try to discredit wartime records." It's a lie. First, the Morcans completely ignored the vast amount of recent scholarly studies published by revisionists; they don't even mention them. Instead, they engage in shadowboxing, creating some imaginary, bogus "revisionist" scarecrow which they then tear to pieces. In addition, their knowledge even of their own side's source material is dismal, and the way they back up their misleading or false claims is pitifully inadequate. 144 pp. pb, 6"×9", bibl., index, b&w ill.

Stalin's War of Extermination 1941-1945. By Joachim Hoffmann. A German government historian documents Stalin's murderous war against the German army and the German people. Based on the author's lifelong study of German and Russian military records, this book reveals the Red Army's grisly record of atrocities against soldiers and civilians, as ordered by Stalin. Since the 1920s, Stalin planned to invade Western Europe to initiate the "World Revolution." He prepared an attack which was unparalleled in history. The Germans noticed Stalin's aggressive intentions, but they underestimated the strength of the Red Army. What unfolded was the cruelest war in history. This book shows how Stalin and his Bolshevik henchman used unimaginable violence and atrocities to break any resistance in the Red Army and to force their unwilling soldiers to fight against the Germans. The book explains how Soviet propagandists incited their soldiers to unlimited hatred against everything German, and he gives the reader a short but extremely unpleasant glimpse into what happened when these Soviet soldiers finally reached German soil in 1945: A gigantic wave of looting, arson, rape, torture, and mass murder... **428 pp. pb, 6"×9", bibl., index, b&w ill.**

Who Started World War II: Truth for a War-Torn World. By Udo Walendy. For seven decades, mainstream historians have insisted that Germany was the main, if not the sole culprit for unleashing World War II in Europe. In the present book this myth is refuted. There is available to the public today a great number of documents on the foreign policies of the Great Powers before September 1939 as well as a wealth of literature in the form of memoirs of the persons directly involved in the decisions that led to the outbreak of World War II. Together, they made possible Walendy's present mosaic-like reconstruction of the events before the outbreak of the war in 1939. This book has been published only after an intensive study of sources, taking the greatest care to minimize speculation and inference. The present edition has been translated completely anew from the German original and has been slightly revised. 500 pp. pb, 6"×9", index, bibl., b&w ill.



The Day Amazon Murdered Free Speech. By Germar Rudolf. Amazon is the world's biggest book retailer. They dominate the U.S. and several foreign markets. Pursuant to the 1998 declaration of Amazon's founder Jeff Bezos to offer "the good, the bad and the ugly," customers once could buy every title that was in print and was legal to sell. However, in early 2017, a series of anonymous bomb threats against Jewish community centers occurred in the U.S., fueling a campaign by Jewish groups to coax Amazon into banning revisionist writings. On March 6, 2017, Amazon caved in and banned more than 100 books with dissenting viewpoints on the Holocaust. In April 2017, an Israeli Jew was arrested for having placed the fake bomb threats. But Amazon kept its new censorship policy: They next culled any literature critical of Jews or Judaism; then they enforced these bans at all its subsidiaries, such as AbeBooks and The Book Depository; then they banned books other pressure groups don't like; finally, they bullied Ingram, who has a book-distribution monopoly in the US, to enforce the same rules by banning from the entire world-wide book market all books Amazon doesn't like... 3rd ed., 158 pp. pb, 6"x9", bibl., color illustrations throughout.

The First Zündel Trial: The Transcript. In the early 1980s, Ernst Zündel, a German living in Toronto, was indicted for allegedly spreading "false news" by selling copies of Harwood's brochure *Did Six Million Really Die?*, which challenged the accuracy of the orthodox Holocaust narrative. When the case went to court in 1985, so-called Holocaust experts and "eyewitnesses" of the alleged homicidal gas chambers at Auschwitz were cross-examined for the first time in history by a competent and skeptical legal team. The results were absolutely devastating for the Holocaust orthodoxy. For decades, these mind-boggling trial transcripts were hidden from public view. Now, for the first time, they have been published in print in this new book – unabridged and unedited. 820 pp. pb, 8.5"x11"

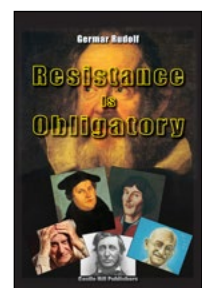
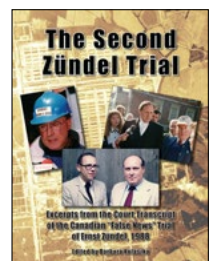
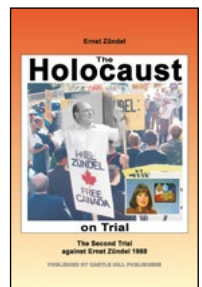
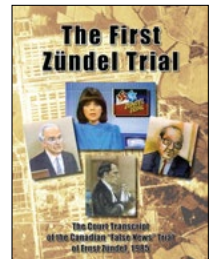
The Holocaust on Trial: The Second Trial against Ernst Zündel 1988. By Ernst Zündel. In 1988, the appeal trial of Ernst Zündel for "knowingly

spreading false news about the Holocaust" took place in Toronto. This book is introduced by a brief autobiographic summary of Zündel's early life, and an overview of the evidence introduced during the First Zündel Trial. This is followed by a detailed summary of the testimonies of all the witnesses who testified during the Second Zündel Trial. This was the most-comprehensive and -competent argument ever fought in a court of law over the Holocaust. The arguments presented have fueled revisionism like no other event before, in particular Fred Leuchter's expert report on the gas chambers of Auschwitz and Majdanek, and the testimony of British historian David Irving. Critically annotated edition with a foreword by Germar Rudolf. 410 pp. pb, 6"x9", index.

The Second Zündel Trial: Excerpts from the Transcript. By Barbara Kulaszka (ed.). In contrast to Ernst Zündel's book *The Holocaust on Trial* (see earlier description), this book focuses entirely on the Second Zündel Trial by exclusively quoting, paraphrasing and summarizing the entire trial transcript... 498 pp. pb, 8.5"x11", bibl., index, b&w ill.

Resistance Is Obligatory! By Germar Rudolf. In 2005, Rudolf, dissident publisher of revisionist literature, was kidnapped by the U.S. government and deported to Germany. There a show trial was staged. Rudolf was not permitted to defend his historical opinions. Yet he defended himself anyway: Rudolf gave a 7-day speech-proving that only the revisionists are scholarly in their approach, whereas the Holocaust orthodoxy is merely pseudo-scientific. He then explained why it is everyone's obligation to resist, without violence, a government which throws peaceful dissidents into dungeons. When Rudolf tried to publish his defence speech as a book, the public prosecutor initiated a new criminal investigation against him. After his probation time ended in 2011, he dared publish this speech anyway... 2nd ed. 2016, 378 pp. pb, 6"x9", b&w ill.

Hunting Germar Rudolf: Essays on a Modern-Day Witch Hunt. By Germar Rudolf. German-born revisionist activist, author and publisher Germar Rudolf describes which events made



him convert from a Holocaust believer to a Holocaust skeptic, quickly rising to a leading personality within the revisionist movement. This in turn unleashed a tsunami of persecution against him: lost his job, denied his PhD exam, destruction of his family, driven into exile, slandered by the mass media, literally hunted, caught, put on a show trial where filing motions to introduce evidence is illegal under the threat of further prosecution, and finally locked up in prison for years for nothing else than his peaceful yet controversial scholarly writings. In several essays, Rudolf takes the reader on a journey through an absurd world of government and societal persecution which most of us could never even fathom actually exists in a “Western democracy”... 304 pp. pb, 6”x9”, bibl., index, b&w ill.

Love: The Pursuit of Happiness. By Germar Rudolf. Rudolf’s autobiography on the sensual and emotional aspects of his life: love, affection, romance and erotica, as well as the lack of it. It tells about his human relationships with parents, siblings, friends and girlfriends, wives and children – and with a little puppy called Daisy; about his trials and tribulations as a lover and husband, and most importantly as a father of five children. This book might assist many readers to understand themselves and to help resolve or avoid relationship conflicts. It is an account filled with both humility and humor. Ca. 230 pp. pb, 6”x9” (to appear in late 2024)

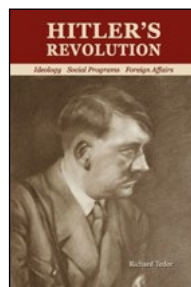
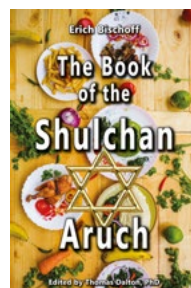
The Book of the Shulchan Aruch. By Erich Bischoff. Most people have heard of the Talmud-that compendium of Jewish laws. The Talmud, however, is vast and largely inscrutable. Fortunately, back in the mid-1500s, a Jewish rabbi created a condensed version of it: the Shulchan Aruch. A fair number of passages in it discuss non-Jews. The laws of Judaism hold Gentiles in very low regard; they can be cheated, lied to, abused, even killed, if it serves Jewish interests. Bischoff, an expert in Jewish religious law, wrote a summary and analysis of this book. He shows us many dark corners of the Jewish religion. 152 pp. pb, 6”x9”.

Hitler’s Revolution: Ideology, Social Programs, Foreign Affairs. By Richard Tedor. Defying all boycotts, Adolf

Hitler transformed Germany from a bankrupt state to the powerhouse of Europe within just four years, thus becoming Germany’s most popular leader ever. How was this possible? This study tears apart the dense web of calumny surrounding this controversial figure. It draws on nearly 200 published German sources, many from the Nazi era, as well as documents from British, U.S., and Soviet archives that describe not only what Hitler did but, more importantly, why he did it. These sources also reveal the true war objectives of the democracies – a taboo subject for orthodox historians – and the resulting world war against Germany. This book is aimed at anyone who feels that something is missing from conventional accounts. 2nd ed., 309 pp. pb, 6”x9”, index, bibl.

Hitler on the Jews. By Thomas Dalton. That Adolf Hitler spoke out against the Jews is beyond obvious. But of the thousands of books and articles written on Hitler, virtually none quotes Hitler’s exact words on the Jews. The reason for this is clear: Those in positions of influence have incentives to present a simplistic picture of Hitler as a blood-thirsty tyrant. However, Hitler’s take on the Jews is far more complex and sophisticated. In this book, for the first time, you can make up your own mind by reading nearly every idea that Hitler put forth about the Jews, in considerable detail and in full context. This is the first book ever to compile his remarks on the Jews. As you will discover, Hitler’s analysis of the Jews, though hostile, is erudite, detailed, and – surprise, surprise – largely aligns with events of recent decades. There are many lessons here for the modern-day world to learn. 200 pp. pb, 6”x9”, index, bibl.

Goebbels on the Jews. By Thomas Dalton. From the age of 26 until his death in 1945, Joseph Goebbels kept a near-daily diary. It gives us a detailed look at the attitudes of one of the highest-ranking men in Nazi Germany. Goebbels shared Hitler’s dislike of the Jews, and likewise wanted them removed from the Reich. Ultimately, Goebbels and others sought to remove the Jews completely from Europe—perhaps to the island of Madagascar. This would be the “final solution” to the Jewish Question. Nowhere in the



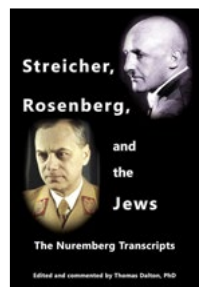
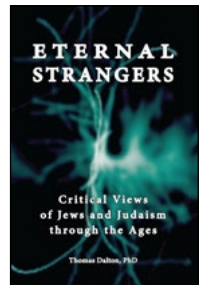
diary does Goebbels discuss any Hitler order to kill the Jews, nor is there any reference to extermination camps, gas chambers, or any methods of systematic mass-murder. Goebbels acknowledges that Jews did indeed die by the thousands; but the range and scope of killings evidently fall far short of the claimed figure of 6 million. This book contains, for the first time, every significant diary entry relating to the Jews or Jewish policy. Also included are partial or full transcripts of 10 major essays by Goebbels on the Jews. 274 pp. pb, 6"x9", index, bibl.

The Jewish Hand in the World Wars. By Thomas Dalton. For many centuries, Jews have had a negative reputation in many countries. The reasons given are plentiful, but less-well-known is their involvement in war. When we examine the causal factors for wars, and look at their primary beneficiaries, we repeatedly find a Jewish presence. Throughout history, Jews have played an exceptionally active role in promoting and inciting wars. With their long-notorious influence in government, we find recurrent instances of Jews promoting hard-line stances, being uncompromising, and actively inciting people to hatred. Jewish misanthropy, rooted in Old Testament mandates, and combined with a ruthless materialism, has led them, time and again, to instigate warfare if it served their larger interests. This fact explains much about the present-day world. In this book, Thomas Dalton examines in detail the Jewish hand in the two world wars. Along the way, he dissects Jewish motives and Jewish strategies for maximizing gain amidst warfare, reaching back centuries. 2nd ed., 231 pp. pb, 6"x9", index, bibl.

Eternal Strangers: Critical Views of Jews and Judaism through the Ages. By Thomas Dalton. It is common

knowledge that Jews have been disliked for centuries. But why? Our best hope for understanding this recurrent 'anti-Semitism' is to study the history: to look at the actual words written by prominent critics of the Jews, in context, and with an eye to any common patterns that might emerge. Such a study reveals strikingly consistent observations: Jews are seen in very negative, yet always similar terms. The persistence of such comments is remarkable and strongly suggests that the cause for such animosity resides in the Jews themselves—in their attitudes, their values, their ethnic traits and their beliefs.. This book addresses the modern-day "Jewish problem" in all its depth—something which is arguably at the root of many of the world's social, political and economic problems. 186 pp. pb, 6"x9", index, bibl.

Streicher, Rosenberg, and the Jews: The Nuremberg Transcripts. By Thomas Dalton. Who, apart from Hitler, contrived the Nazi view on the Jews? And what were these master ideologues thinking? During the post-war International Military Tribunal at Nuremberg, the most-interesting men on trial regarding this question were two with a special connection to the "Jewish Question": Alfred Rosenberg and Julius Streicher. The cases against them, and their personal testimonies, examined for the first time nearly all major aspects of the Holocaust story: the "extermination" thesis, the gas chambers, the gas vans, the shootings in the East, and the "6 million." The truth of the Holocaust has been badly distorted for decades by the powers that be. Here we have the rare opportunity to hear firsthand from two prominent figures in Nazi Germany. Their voices, and their verbatim transcripts from the IMT, lend some much-needed clarity to the situation. 330 pp. pb, 6"x9", index, bibl.



For current prices and availability visit www.ARMREG.co.uk

Academic Research Media Review Education Group Ltd (ARMREG)
86-90 Paul Street, London, EC2A 4NE, UK