

# The Revisionist

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## Resurgence

*By Germar Rudolf*

The “Date modified” time stamp of the source file to this issue shows that I was last working on this issue of *The Revisionist* on October 18, 2005. In the early morning of the following day, my wife and I had an appointment at the Chicago office of the U.S. Immigration Services in order to have our marriage validated, which was supposed to pave the road for my getting a so-called “green card.” Although we were successful with the marriage validation, my attempt at getting permanent legal residence in the U.S. based on this was somewhat ill-fated, to put it mildly. Only a few seconds after my wife and I received the fancy document validating our marriage, I got arrested under the false pretense of having missed an alleged interview appointment several months earlier. After having spent four weeks in deportation custody in the Kenosha County Jail, I was deported to Germany on Nov. 14, 2005, where I disappeared into a number of government accommodation facilities for the following 44 more months. Details of this ordeal can be gleaned from my website at [www.GermarRudolf.com](http://www.GermarRudolf.com).

The Committee for Open Debate on the Holocaust (CODOH) has approached me with the intention to post all papers ever published in this journal on their website. Since most of the papers have been posted for years on [who.org/tr](http://who.org/tr), their plan merely required to mirror these files (after some reformatting). But some papers of the issue

no. 4 of 2004 and all except one of the last published issue of *The Revisionist* (1/2005) have never been posted anywhere. Issue no. 1/2005 has not even been available online as a pdf file.

I managed to locate the original files on my old (2003) computer (before recycling it), and forwarded them to the responsible person at CODOH.

While skimming the folders on my old computer, I realized that the next issue of *TR* (2/2005), although still a good deal from being finished, had progressed quite impressively by the time of my arrest. It was probably only a week or two away from being published. Hence I decided to send that issue to CODOH as well (with these introductory comments) in order that the individual papers of that forgotten issue might be published at long last.

There is even a number of papers ready for Issue no. 3 of 2005. If they still haven’t been published elsewhere, it has to be determined what will happen with them. Maybe *InconvenientHistory.com* may feature some of them.

Although this late appearance of Issue no. 2 of 2005 may look like *The Revisionist* has suddenly come back to life, it actually hasn’t. This is the mere resurgence of one single issue that in 2005 was on the brink of seeing the light of day. Now, after seven years, it finally does. I hope you enjoy reading the individual papers.

# On Holocaust Revisionism

## Basic Arguments and Political Implications

By Paul Grubach

The traditional view of the fate of European Jewry during World War II, commonly known as the Holocaust, contains the following propositions: there was a Nazi plan to exterminate all the Jews; homicidal gas chambers were used to implement this plan; and approximately 6,000,000 were murdered.

Holocaust revisionists do not deny that atrocities were committed against Jews during World War II. However, they contend there was no Nazi plan to exterminate world Jewry; the "Final Solution" was no more, no less than their expulsion from Europe. The Nazis did incarcerate Jews in concentration camps, but there were no gas chambers for mass murder in them. And finally, the claim of 6,000,000 murdered Jews is an irresponsible exaggeration, as the number killed or who died otherwise was far less.

Most Holocaust skeptics do admit that large numbers of Jews were shot by the German army during their campaign to stamp out anti-German guerilla warfare and communism on the Eastern Front. Certainly, many more were killed in anti-Jewish pogroms in Nazi-occupied areas. And finally, many Jews did die of starvation, disease, and exhaustion as a result of Nazi forced-labor policies. The revisionist estimates of the total number of Jewish deaths from all causes ranges from 300,000 to 1,500,000.

### Is There Proof for the Traditional View of the Holocaust?

Largely as a result of advances in knowledge, three major court battles, and the impact of the Internet, Holocaust revisionism has enjoyed phenomenal growth from the mid-1980s until the present time. In 1985 and again in 1988, German-born publisher Ernst Zündel was put on trial in Canada for allegedly publishing "false news" about the Jewish Holocaust. During both trials the best evidence for and against the traditional view of the Holocaust was presented to the courts.

In winter/spring of 2000 there was another event of prime importance in regard to the current debate about the alleged Jewish Holocaust. British historian David Irving sued Jewish historian Deborah Lipstadt and her publisher, Penguin Books, in the High Court of London, claiming that he was libeled in her anti-revisionist tome, *Denying the Holocaust: the Growing Assault on Truth and Memory*.

Lipstadt and company's defense attorneys assembled a team of world-renowned Holocaust experts as part of their campaign to discredit Irving and validate Lipstadt's claims. The presiding judge, Charles Gray, was presented with the best evidence and arguments in favor of the traditional view of the Holocaust. What did Judge Gray conclude?

In regard to the allegedly incriminating words and statements in Nazi documents that are employed to "prove" the Nazis had a policy to exterminate all the

Jews, Judge Gray concluded that many of these words and statements are of an equivocal nature and are capable of being interpreted in a manner that is consistent with Holocaust revisionist theory. He wrote:<sup>1</sup>

*"A considerable number of documents were scrutinized in an attempt to ascertain whether the words in question [ausrotten, vernichten, liquidieren, evakuieren, umsiedeln and abschieben] were being used or understood in a genocidal sense. Irving contended that most of these words are properly to be understood in a non-genocidal sense. Longerich [one of Lipstadt's expert witnesses] agreed that most, if not all, of these words are capable of being used in a non-genocidal sense. For example, ausrotten [exterminate or uproot] can bear such anodyne meanings as 'get rid off' or 'wipe out' without connoting physical extermination. But he asserted that its usual and primary meaning is 'exterminate' or 'kill off,' especially when applied to people or to a group of people as opposed to, for example, a religion."*

In a similar vein Judge Gray noted:<sup>2</sup>

*"It is also accepted by [Lipstadt's team of Holocaust experts] that in certain respects the documentary evidence, including the photographic evidence, is capable of more than one interpretation."*

In regard to the evidence for mass genocide in the Nazi concentration camps, Gray admitted:<sup>3</sup>

*"What is the evidence for mass extermination of Jews at those camps? The consequence of the absence*

*of any overt documentary evidence of gas chambers at these camps, coupled with the lack of archeological evidence, means that reliance has to be placed on eyewitness and circumstantial evidence.”*

Referring to the evidence used to “prove” the Nazis used gas chambers and crematoria for mass murder, Judge Gray drew this eye-opening conclusion:<sup>4</sup>

*“[C]ontemporaneous documents, such as drawings, plans, correspondence with contractors and the like, yield little clear evidence of the existence of gas chambers designed to kill humans. Such isolated references to the use of gas as are to be found amongst these documents can be explained by the need to fumigate clothes so as to reduce the incidence of disease such as typhus. The quantities of Zyklon-B [the gas allegedly used by the Nazis to commit mass murder in the gas chambers] delivered to the camps may arguably be explained by the need to fumigate clothes and other objects.”*

Gray noted that even the architectural plans of the buildings that allegedly housed the homicidal gas chambers do not contain any incriminating evidence:

None of these drawings refers overtly to any part of the buildings being designed or intended to serve as gas chambers whether for fumigation or extermination purposes. In particular the drawings for [the supposed gas chamber of Krema II at Birkenau] make no provisions for ducts or chimneys by means of which Zyklon-B pellets might be inserted through the roof.<sup>5</sup>

The same holds true for the extant ruins of the Nazi concentration camps. Gray pointed out that they contain almost no evidence for the traditional view of the Holocaust.<sup>6</sup>

*“[Lipstadt’s team of Holocaust experts] accept that the physical evidence remaining at the site of Auschwitz provides little evidence to support the claim that gas chambers were operated there for genocidal purposes.”*

To be sure, Judge Gray does believe the evidence converges to the conclusion that the Nazis did have a policy to exterminate world Jewry, and Jews were killed in large numbers in the “Auschwitz gas chambers,” but he virtually admitted that the best evidence presented to him by a team of world-renowned Holocaust experts is weak.

### **Convergence of Evidence? Proof of the Holocaust?**

Any critique of the traditional view of the Holocaust must incorporate an analysis of the method by which historians attempt to prove it. It is called a “convergence of evidence” – an ensemble of written documents, eyewitness testimony, photographs, the ruins of the surviving camps themselves, and population demographics that

supposedly points to only one conclusion: the Nazis planned to exterminate all the Jews, gas chambers were used to implement this plan, and approximately 6,000,000 were murdered. Once again, Judge Gray explained this methodology.

The judge stated that it is important “to keep well in mind the diversity of the categories of evidence for the ‘gas chambers’ and the extent to which those categories are mutually corroborative.”<sup>7</sup> Gray summarized Lipstadt and company’s case by concluding “there exists...a ‘convergence’ of evidence which is to the ordinary, dispassionate mind overwhelming that hundreds of thousands of Jews were systematically gassed to death at Auschwitz.”<sup>7</sup>

In regard to the “eyewitness evidence” for the “gas chambers,” he stated that while he acknowledged “that reliability of the eye-witness evidence is variable, what is to me striking about that category of evidence is the similarity of the accounts and the extent to which they are consistent with the documentary evidence.”<sup>8</sup>

Gray added:<sup>9</sup>

*“The various categories of evidence do ‘converge’ in the manner suggested by [Lipstadt and company’s Holocaust experts]. My overall assessment of the totality of the evidence that Jews were killed in large numbers in gas chambers at Auschwitz is that I would require exceedingly powerful reasons to reject it. Irving has argued that such reasons do exist.”*

Judge Gray’s final conclusion was as follows:<sup>10</sup>

*“Having considered the various arguments advanced by Irving to assail the effect of the convergent evidence relied on by the Defendants, it is my conclusion that no objective, fair-minded historian would have serious cause to doubt that there were gas chambers at Auschwitz and that they were operated on a substantial scale to kill hundreds of thousands of Jews.”*

The following example will illustrate to the reader how questionable “convergence of evidence” proofs for the traditional view of the Holocaust really are. In their article on the Treblinka concentration camp, historian Mark Weber and attorney Andrew Allen collected six pieces of evidence that point to the conclusion that Jews and others were murdered in steam chambers at the site.<sup>11</sup> Let us list each of them.

According to an “eyewitness” account received in November 1942 in London from the Warsaw ghetto underground organization, Jews were supposedly exterminated in death rooms with “steam coming out of the numerous holes in the pipes.”<sup>12</sup>

In 1943 the *New York Times* published more “eyewitness” testimony regarding the mass murder of Jews in the alleged Treblinka steam chambers. This account provided

readers with essential details about the operation of these steam chambers.<sup>13</sup>

In *The Black Book of Polish Jewry*, a 1943 work sponsored by an array of respected dignitaries like Albert Einstein and Eleanor Roosevelt, the Treblinka steam story was again given in detail.<sup>14</sup>

Another book, *Lest We Forget*, published in New York in 1943 by the World Jewish Congress, describes how Jews were steamed to death and provides a diagram showing the location of the purported boiler room that produced the fatal steam.<sup>15</sup>

According to a 1944 “eyewitness” account compiled by the OSS, the principal U.S. intelligence agency, Jews at Treblinka “were in general killed by steam and not by gas as had been first suspected.”<sup>16</sup>

In 1945 the Polish government “conclusively proved” the Germans operated these death chambers. They carried out ‘an onsite, physical examination of the steam chambers,’ which was submitted by the Americans as an “expert report” to the Nuremberg Tribunal.<sup>17</sup>

Here we have a convergence of evidence from six sources. The eyewitness testimony is substantiated by the onsite, hands-on investigation of the Polish authorities. This convergence of evidence is even better than the one that Judge Gray heard because it has an onsite, expert study of the murder weapon itself that “conclusively proves” the existence of the steam chambers. Therefore, the Germans must have murdered people in steam chambers at Treblinka. Lo and behold, the pitfalls of such a conclusion!

Historians now tell us there were no steam chambers at Treblinka. The convergence of evidence that “proves” their existence is entirely false. Over the years, the story changed, and today it is alleged that Jews and others were murdered with carbon monoxide gas generated from captured Soviet diesel tank engines.<sup>18</sup> Neither Judge Gray nor Lipstadt and Company’s team of world-renowned Holocaust experts has ever explained why the convergence of evidence for Treblinka steam chambers points to a false conclusion and the convergence of evidence for the Auschwitz gas chambers allegedly points to true conclusion.

Since most of the evidence in the convergence of evidence for the Treblinka steam chambers is not qualitatively different from the evidence in the convergence of evidence for the Auschwitz gas chambers, and since the convergence of evidence for the Treblinka steam chambers leads to a false conclusion, is it not also possible that the convergence of evidence for the Auschwitz gas chambers also points to a false conclusion?

All of the evidence that Holocaust historians use to allegedly “prove” the traditional view of the Holocaust is

either very questionable, equivocal (in the sense that it can be also shown to be consistent with revisionist viewpoints), or downright worthless. Indeed, even the ardently anti-revisionist team of Deborah Lipstadt’s world-renowned Holocaust experts was forced to make important concessions in this direction at the famous Irving–Lipstadt trial in London.

### **Was There a Nazi Policy to Exterminate World Jewry?**

One of the key claims of traditional Holocaust historiography is that Hitler and other top Nazi leaders formulated a plan to exterminate world Jewry, commonly called the “Final Solution.”

Holocaust historian and expert witness at the second Zündel trial and the Irving–Lipstadt trial, Christopher Browning, has defined the “Final Solution” as ‘the systematic attempt [of the Nazis] to murder every last Jew, man, woman, and child, within the German grasp.’<sup>19</sup> In other words, it was a program of systematic and total mass murder, with its ultimate goal of “killing every last Jew, man, women and child throughout the reach of the Nazi empire.”<sup>20</sup> He added that the Nazis “committed themselves to a vision of murdering all the Jews of Europe.”<sup>21</sup>

First of all, it was admitted by one of the world’s premier Holocaust historians, Raul Hilberg, at the first trial of Ernst Zündel that there is no document signed by Hitler ordering the extermination of the Jews.<sup>22</sup> In addition, there is no wartime document signed by Hitler or any Nazi official that specifically orders that Jews are to be murdered in gas chambers.

The reader should keep in mind what was virtually admitted by Judge Gray at the Irving–Lipstadt libel trial in London: the documents purporting to “prove” that there was a Nazi policy to exterminate the Jews are equivocal, or capable of more than one interpretation. Thus, there is no direct, unequivocal evidence of a Nazi policy to exterminate Jewry.

So what evidence is there that the Nazis had a policy to exterminate the Jews? In an attempt to prove their case, Holocaust historians again rely upon a so-called “convergence of evidence” – a group of documents, which taken together, allegedly point to the conclusion that there was a Nazi policy to exterminate the Jews. Each document they use is either worthless, unreliable, or equivocal and inconclusive in the sense that it can be shown to be consistent with revisionist theory. Furthermore, they ignore evidence that undermines the claim that the Nazis had a policy to exterminate Jewry.

One of the ways in which we can see that the revisionist view of the “Final Solution” is correct is by examining

the best evidence that the believers in the traditional view of the Holocaust put forth as “proof” that there was a Nazi policy to exterminate the Jews.

Holocaust historians are fond of quoting Hitler’s statements to the Hungarian Head of State, Horthy:<sup>23</sup>

*“In Poland this state of affairs has been cleared up: if the Jews there did not want to work, they were shot. If they could not work, they were treated like tuberculosis bacilli with which a healthy body may become infected. This is not cruel if one remembers that even innocent creatures of nature, such as hares and deer when infected, have to be killed so they cannot damage others. Why should the beasts that wanted to bring us Bolshevism be spared more than these innocents?”*

These same Holocaust historians usually conveniently fail to quote what Hitler told Horthy the previous day. Horthy protested, “But they [the Jews] can hardly be murdered or otherwise eliminated.” Hitler responded, “There is no need for that.”<sup>24</sup>

The gist of what Hitler meant is twofold. First, the Nazis were not attempting to exterminate all the Jews of Europe. Second, as a direct result of certain Nazi policies, a considerable number of Jews would die of disease, starvation, shootings, hangings, and overwork from forced labor. Let it suffice to say that revisionists such as David Irving and Bradley Smith have always emphasized the brutal side of the Third Reich.

Another key document in the “convergence-of-evidence proof” is Heinrich Himmler’s Posen speech to his SS leaders in October 1934.<sup>24</sup> He allegedly stated:<sup>25</sup>

*“I want to talk to you, quite frankly, on a very grave matter. Among ourselves it should be mentioned quite frankly, and yet we will never speak of it publicly. Just as we did not hesitate on June 30th 1934 to do the duty we were bidden, and stand comrades who had lapsed up against the wall and shoot them, so we have never spoken about it and will never speak of it.”*

Himmler continued:

*“I mean the clearing out of the Jews, the extermination of the Jewish race. It’s one of those things it is easy to talk about, ‘the Jewish race is being exterminated,’ says one party member, ‘that’s quite clear, it’s in our program—the elimination of the Jews, and we’re doing it, exterminating them.’”*

Dr. Browning claimed that here is “proof” that the Nazis had a policy to exterminate the Jews. He claims that Himmler literally says:<sup>26</sup>

*“It is our policy to exterminate the Jews.”*

First of all, David Irving pointed out at the second trial of Ernst Zündel that a key part of this document appears to have been retyped, which in itself makes the document

suspect. Himmler’s original words may have been changed to appear more incriminating than they really were by Allied prosecutors.<sup>27</sup>

But let us give the opposition the benefit of the doubt and assume Himmler really did say what the document claims he said.

Revisionist historian Mark Weber, who read Himmler’s Posen speech and listened to parts of it on recording, pointed out that Himmler gave similar speeches within the same time period, such as the one given to naval officers in Weimar on December 16, 1943. In the latter speech, Weber noted, Himmler made clear what he really meant by the incriminating passage in the Posen speech. Himmler said that he had a policy that when Jews were shot in the Soviet East for partisan and other illegal activities, or as Soviet commissars, that he also, as a rule, had the wives and children of those Jews shot as well. Thus, Weber concluded, Himmler was speaking in exaggerated language and was not referring to an overall extermination program.<sup>28</sup>

There are other documents that support Weber’s interpretation. In his writings, Israeli historian Yehuda Bauer has referred to a Himmler memorandum that would suggest that he was opposed to the genocide of whole nations. Bauer wrote:<sup>29</sup>

*“Certainly before 1941 they [the Nazis] did not envisage mass murder, as Himmler’s memorandum on the treatment of alien nationals of May 25, 1940 for instance shows, because this says that the idea of a physical destruction of a nation is a Bolshevik concept unacceptable to Germans.”*

This strongly suggests that Himmler *in principle* was opposed to the physical annihilation of whole races.

Undoubtedly, though, Holocaust historians will resort to the claim that Himmler may have opposed mass murder of the Jews before the war, but he changed his mind during the war and ended up aiding and abetting their mass genocide. Here, they jump from the frying pan into the fire, as another Himmler memorandum undermines this claim. The head of the SS camp administration office sent a directive dated December 28, 1942, to Auschwitz and the other concentration camps. It sharply criticized the high death rate of inmates due to disease, and ordered:<sup>30</sup>

*“Camp physicians must use all means at their disposal to significantly reduce the death rate in the various camps.”*

Finally, the directive stressed that “the Reichsführer SS [Heinrich Himmler] has ordered that the death rate absolutely must be reduced.” Ordering that the death rate of all inmates, including Jews, be reduced is inconsistent with the claim that Himmler was trying to wipe out the

entire Jewish people.

In all fairness, Himmler's Posen speech is equivocal in the sense that it could be interpreted to be consistent with both traditionalist and revisionist views of the Holocaust. Himmler realized that Nazi policies were resulting in the deaths of many Jews – but this is different from an *overall* policy to exterminate all the Jews.

Many Holocaust historians also claim that a passage from the Wannsee Protocol offers further evidence the Nazis planned to exterminate the Jews. Penned by Adolf Eichmann, this document was the product of a NS conference held on January 20, 1942. Consider the following passage:<sup>31</sup>

*“The remnant [of the Jews] that eventually remains will require suitable treatment; because it will without doubt represent the most resistant part, it consists of a natural selection that could, on its release, become the germ-cell of a new Jewish revival.”*

It is claimed that the statement – “The remnant that eventually remains will require suitable treatment” – can only mean the Nazis planned to exterminate the Jews.<sup>32</sup>

The last statement in the previous passage undermines this interpretation. It clearly says this remnant of the Jews on its release could become the germ-cell of a new Jewish revival. As Dr Robert Faurisson pointed out, this means the Germans intended to release (to liberate) those Jews who worked hard; they would constitute an elite, a germ cell of a new Jewish development.<sup>33</sup> The Nazis realized that as a result of their policies many Jews would die from overwork and exhaustion. A brutal outlook indeed, but it is not the same as a plan to exterminate all the Jews.

Traditionalist historians of the Holocaust ignore a convergence of evidence that supports the revisionist theory that Hitler *did not* order the extermination of Jewry.

A document found after the war in the files of the Reich Ministry of Justice records Hitler's thinking on the Jews. This Nazi memorandum of State Secretary Franz Schlegelberger in the spring of 1942 noted that Hitler's Chief of Chancellery, Dr Hans Lammers, had informed him:<sup>34</sup>

*“The Fuhrer has repeatedly declared to him [Lammers] that he wants to see the solution of the Jewish problem postponed until after the war.”*

Once again on July 25, 1942, Hitler emphasized this determination to remove all Jews from Europe after the war.<sup>35</sup>

*“After this war is over, I will rigorously hold to the view [...] that the Jews will have to leave and emigrate to Madagascar or some other Jewish national state.”*

Finally, there is the summary of NS Jewish policy, a memo dated August 21, 1942, from German official Mar-

tin Luther, which contains a most revealing passage. Point 8 states:<sup>36</sup>

*“On the occasion of a reception by the Reich Foreign Minister on November 26, 1941 the Bulgarian Foreign Minister Popoff touched on the problem of according like treatment to the Jews of European nationalities and pointed out the difficulties that the Bulgarians had in the application of their Jewish laws to Jews of foreign nationality.”*

*The Reich Foreign Minister answered that he thought this question brought up by Mr. Popoff not uninteresting. Even now he could say one thing to him, that at the end of the war all Jews would have to leave Europe. This was an unalterable decision of the Fuehrer and also the only way to master this problem, as only a global and comprehensive solution could be applied and individual measures would not help very much.”*

Here we have a convergence of evidence from three sources that shows that Hitler did not order the wartime extermination of all of Jewry, as he expected them to be around at the war's end, when they would be required to leave Europe.

On January 23, 1942, three days after the Wannsee Conference, Hitler told his associates:<sup>37</sup>

*“The Jew must clear out of Europe. Otherwise no understanding will be possible between Europeans. I restrict myself to telling them they must go away. If they break their pipes on the journey, I can't do anything about it. But if they refuse to go voluntarily, I see no other solution but extermination.”*

By failing to quote the rest of Hitler's statements, Holocaust historians divorce their chosen details from the overall context, thus distorting what Hitler really meant. In the next paragraph, Hitler said:<sup>38</sup>

*“A good three or four hundred years will go by before the Jews set foot again in Europe. They'll return first of all as commercial travelers, then gradually they'll become emboldened to settle here – the better to exploit us.”*

Hitler's meaning is clear. He had no plans to physically exterminate all of the Jews, as he realized they would still be around hundreds of years from now. Yet, he clearly realized the brutality of his plans to rid Europe of the Jews; many would die as a result of his policies, and many of the ones that did not leave voluntarily would be shot or would die of disease or starvation. (All of this evidence is consistent with Holocaust revisionist theory.) A brutal and evil policy indeed, but it is not the same as a policy to exterminate all Jews in gas chambers and to make them disappear from the face of the earth.

So how does one know the revisionist view of the “Fi-



nal Solution” is correct? By a convergence of evidence. There is no unquestionable, authentic, and genuine Third Reich document ordering Jewry to be exterminated. Some of the documents used by Holocaust historians to “prove” the Nazis had a master plan to exterminate Jewry are capable of dual interpretations – interpretations that are consistent with either a revisionist or traditionalist point of view. Finally, there is a series of documents that strongly suggest that the Nazis did not order the mass extermination of all of Jewry.

Of course, there is much more that needs to be said on this matter, and in this short article we have just scratched the surface. Indeed, a whole book on this matter is needed for a thorough treatment.

### Did the Homicidal Gas Chambers Exist?

At the first trial of Ernst Zündel, Holocaust historian Raul Hilberg admitted that there is no scientific proof that Jews were exterminated in Nazi gas chambers. Another anti-revisionist historian and believer in the Nazi gas chamber claims, Arno Mayer, admitted the following:<sup>39</sup>

*“Sources for the study of gas chambers are at once rare and unreliable. Even though Hitler and the Nazis made no secret of their war on the Jews, the SS operatives dutifully eliminated all traces of their murderous activities and instrument. No written orders for gassing have turned up thus far. The SS not only destroyed most camp records, which were in any case incomplete, but also razed nearly all killing and cremating installations well before the arrival of Soviet troops. Likewise, care was taken to dispose of the bones and ashes of the victims.”*

The different reports by former gas chamber expert Fred Leuchter, German chemist Germar Rudolf, and Austrian engineer Walter Lüftl collectively show that the Nazis did not use gas chambers to mass murder Jews.<sup>40</sup>

Yet, not surprisingly, Holocaust traditionalists reject these reports and maintain their religious faith in the “Hitler gas chambers.”

The main reason that revisionists believe all “eyewitness claims” of the “gas chambers” are false is that they contradict known material facts and the physical properties of the alleged gassing agent, Zyklon-B. French revisionist scholar Dr Faurisson has made this point perfectly clear for years.

The safety and time factors involved in the supposed gassing of millions of people with Zyklon-B pesticide render the “eyewitness descriptions” of this procedure as highly improbable, if not scientifically impossible. According to industrial documents NI-9098 and NI-9912 (both Nuremberg trial documents), the time required for the Zyklon gas to take effect ranges from 6 to 32 hours.<sup>41</sup>

According to the prevailing “Hitler gas chamber” story (constructed mainly from “eyewitness” accounts), all of the gas chamber victims were dead within about five minutes after the introduction of the Zyklon-B, although Auschwitz commandant Rudolf Höß claimed that death might take as long as 15 minutes.<sup>42</sup> Obviously, within the short time span of 20 minutes, the gas would not have reached the deadly concentration (in all parts of the gas chamber) that is necessary to kill all the victims.

Bodies shoved up against the alleged “wire mesh columns” would have prevented efficient gas flow. The Zyklon crystals would have been tightly packed in the alleged “wire mesh columns,” inhibiting the evaporation of the gas from the crystals. Also, if the “gassing” took place in the winter, fall, or spring, the low temperatures would have inhibited the evaporation of the gas from the Zyklon crystals. And just as important, chemistry expert Germar Rudolf noted that at a temperature of 59°F, in a highly humid environment, it is highly probable that the carrier substance would release not more than 10% of the hydrogen cyanide during the first five to ten minutes.<sup>43</sup>

In the January 16, 1979, issue of *Le Monde*, Dr Robert Faurisson wrote:

*“All the testimonies [of the alleged gassing procedure], regardless of how vague or conflicting they may be on other points, are in accord on at least this point: the team of workers would open the place [gas chamber] either ‘immediately’ or a ‘little after’ the deaths of the victims. It is my contention, that this point alone constitutes the touchstone of false testimony.”*

That is, according to the “eyewitnesses of the gas chambers,” half-an-hour (at most) after the release of the gas all of the victims were dead. If this were so, the area would have been saturated with the deadly gas. The workers who allegedly entered the area to remove the corpses would have died from hydrogen cyanide poisoning. There is solid empirical evidence supporting this claim.

The “convergence of evidence” scheme for “proving” the “Holocaust” to a large extent depends upon eyewitness testimonies. Since Holocaust historians have condemned the practice of choosing only that evidence which supports one’s theory and ignoring the rest, we must include in this scheme one of the most important eyewitness testimonies of the “gas chambers,” that of David Olère.

In Jean-Claude Pressac’s *Auschwitz: Technique and Operation of the Gas Chambers*, there are Olère’s drawings of the “gas chambers” after the gassing of the victims allegedly occurred.<sup>44</sup> In one drawing we see the workers (some are bare-chested/shirtless) removing the corpses from the chambers after a mass gassing. In both sketches

none of the workers is wearing a gas mask or special suit to protect himself from the residual pockets of hydrogen cyanide that would inevitably remain after a mass gassing. In fact, considering the inefficient type of exhaust systems that were allegedly installed, there would have been such a large amount of hydrogen cyanide left after a mass gassing that it would have poisoned anyone (by way of inhalation or through skin absorption) who was not wearing a gas mask or protective suit.<sup>45</sup>

A recent tragic incident with hydrogen cyanide supports this claim. *The Plain Dealer* (Cleveland, Ohio) reported that 23-year-old Scott Dominguez descended into a tank that once held hydrogen cyanide, and later phosphoric acid, in order to clean it. When this unfortunate worker began chipping away at the chemical film and hosing it down with water, hydrogen cyanide gas was produced. Just like the workers in Olère's drawings who supposedly removed the corpses from the "Hitler gas chambers" or the gold from the teeth of gassed victims, Dominguez was working without any safety equipment – no gas mask or protective suit. He was overcome and had to be carried away by emergency firefighters. This hapless man suffers from permanent brain damage because of his exposure to hydrogen cyanide.<sup>46</sup> This tragic episode strongly supports Faurisson's claim that those workers who allegedly removed the Jewish bodies from the Auschwitz "gas chambers" would have been overcome by hydrogen cyanide poisoning – another good reason to reject the Holocaust mass-gassing story.

Holocaust historians attempt to explain away the fact that the Zyklon-B gas traces are much, much greater in the Auschwitz delousing chambers (where no one was ever gassed) than in the Auschwitz "homicidal gas chambers" (where large numbers were supposedly gassed).<sup>47</sup>

The explanation goes like this: first, millions did not die in any one gas chamber; second, the chambers were never operated continuously, around the clock 365-days-a-year; third.<sup>48</sup>

*"Lice take much longer to succumb to Zyklon-B than humans do, who absorb it through their lungs and die in a matter of minutes (the delousing of clothing took twelve to eighteen hours). And minutes after the prisoners died, the gas was let out of the chambers (and the bodies removed), preventing the long-term build-up of residue in most cases."*

Even if millions did not die in any one supposed gas chamber, the standard Holocaust story still insists that large numbers did die in each gas chamber. Allegedly, approximately 400,000 were gassed in Krematorium II and 350,000 in Krematorium III.<sup>49</sup> And it is still a part of the standard Holocaust history that the alleged gas chambers were in operation for long periods of time. Kremato-

rium II allegedly functioned as a homicidal gas chamber from March 1943 to November 1944; Krematorium III was supposedly used in a similar fashion from June 1943 to November 1944.<sup>49</sup>

And, most important, it is claimed that the reason there was no long-term build-up of cyanide residue in the "gas chambers" is that hydrogen cyanide gas was in contact with the walls, pillars, and ceilings for only very brief periods of time. This is clearly a fallacious line of reasoning. Because of the inefficient exhaust systems that were allegedly installed in the "gas chambers," there would have been a large amount of hydrogen cyanide left after a mass gassing that would have permeated the brickwork.<sup>50</sup>

However, even if we give the believers in "Hitler gas chambers" the benefit of the doubt and assume that (a) the ventilation systems could reduce the amount of gas in the chambers to tolerable levels 20 to 30 minutes after a homicidal gassing (with only residual amounts of hydrogen cyanide remaining), and (b) the chambers were washed down after the gassings with water in order to wash away the deadly hydrogen cyanide,<sup>51</sup> the conditions would still have been conducive to the development of the long term build-up of cyanide residue.

As the authoritative Nuremberg document NI-9921 makes clear, hydrogen cyanide is water-soluble and has extraordinarily great penetrating powers.<sup>52</sup> Robert Jan Van Pelt, an expert witness at the Irving-Lipstadt trial, estimates that 350,000 people were killed in Morgue 1, an alleged homicidal gas chamber. At 2,000 people per gassing, that comes out to 175 gassings, or approximately 117 hours of the gas chamber being exposed to hydrogen cyanide.<sup>53</sup>

Since hydrogen cyanide has great penetrative powers, at least some of the gas would have penetrated far enough into the brickwork to escape being washed away after each gassing. Furthermore, hydrogen cyanide is water-soluble. After the hosing down, numerous water droplets containing dissolved hydrogen cyanide (in addition to the natural moisture in the chamber which would have dissolved hydrogen cyanide) would have remained on the walls, floors, and ceilings to react with the iron in the walls, ultimately leading to a cyanide residue build-up. Indeed, certified chemist Rudolf uncovered the case of a German church that had visible cyanide residue staining after only one fumigation with Zyklon-B.<sup>54</sup>

Considering all of the aforementioned, one is justified in concluding that the conditions would have been conducive for the long-term build-up of visible cyanide residue – if the structures were indeed used as homicidal gas chambers.

Gas chamber expert Fred Leuchter took forensic samples from an Auschwitz delousing chamber and the al-

leged gas chambers. Since a large amount of iron cyanide compounds were found in the delousing chamber (where all parties agree that no one was gassed) and only miniscule amounts were found in the homicidal “gas chamber” samples, Leuchter concluded that no gassings occurred in the alleged “gas chambers.”

In an attempt to refute Leuchter’s findings, Holocaust true believers rely upon the claims made by Dr James Roth, the chemist who analyzed Leuchter’s samples. He made this statement:<sup>55</sup>

*“I do not think the Leuchter results have any meaning. Hindsight being 20/20, the test was not the correct one to have been used for the analysis. [Leuchter] presented us with rock samples anywhere from the size of your thumb to half the size of your fist ... You have to look at what happens to cyanide when it reacts with a wall. Where does it go? How far does it go? Cyanide is a surface reaction; it is probably not going to penetrate more than 10 microns. A human hair is 100 microns in diameter. Crush this sample up. I have just diluted that sample 10,000, 100,000 times. If you are going to look for it you are going to look on the surface only. There is no reason to go deep because it is not going to be there.”*

In other words, when the hydrogen cyanide was released into the “gas chamber,” it would have come in contact with the walls and then bonded with the iron in the brick only on the surface, forming an iron-cyanide complex. His theory implicitly assumes that the cyanide compounds would not migrate and diffuse throughout the brickwork.

The empirical evidence and the findings of Germar Rudolf undermine Roth’s viewpoint. There are blue iron cyanide stains on the *outside* of the walls of the Auschwitz delousing facilities. Rudolf noted:<sup>56</sup>

*“the patchy characteristic [of the blue iron cyanide stains on the outside walls of the delousing facilities] shows clearly that soluble cyanide compounds have slowly migrated through the brickwork to the outside surface.”*

The whole point is this: even if we give Roth the benefit of the doubt and assume that the hydrogen cyanide would have bonded with the iron only on the surface of the “gas chamber” walls, the iron cyanide compounds would migrate and penetrate the brickwork. Roth’s crucial claim that one looks for cyanide compounds only on the surface and not deep within the brick is untenable. Leuchter and associates are correct in claiming that one must look throughout the entire sample – not just on the surface – for iron cyanide compounds.

Dr. Roth stands corrected. The Leuchter results do have meaning. Photographs and film footage clearly show

large, highly conspicuous, deep-blue cyanide stains on the outside walls of some Birkenau delousing chambers.<sup>57</sup> Here is empirical evidence that undermines Roth’s claim. The chemical products of the exposure to hydrogen cyanide are present on the inside and outside walls of the delousing chamber, thus undermining Roth’s claims that the gas would have penetrated only the surface of the bricks, and that the resulting cyanide compounds would be found only on the surface of the brick and not throughout the entire brick.

Holocaust historians make another false statement that can be disproved by the empirical evidence. They say “the bricks Leuchter examined had been exposed to nearly half a century of weather by the time he took his samples, so his results should come as no surprise.”<sup>58</sup> In other words, a half-century of exposure of the walls of the alleged gas chamber to wind, rain, snow, etc. would have washed all the cyanide residue out of the bricks. But the outside walls of the delousing chamber were exposed to the elements for a half-a-century and the blue cyanide stains are still present. They did not weather away.

### **Is Holocaust Revisionism a Neo-Nazi Movement that Will Destroy Democratic Institutions?**

One of the most damaging, oft-repeated, and false accusations leveled against Holocaust revisionism is that it is an extremist neo-Nazi movement, the ultimate purpose of which is to destroy democratic political systems and reintroduce Nazi totalitarianism. Expressing this widely-held sentiment, a major opponent of Holocaust revisionism, Dr Michael Shermer, described Holocaust revisionists as a “small but vocal group of anti-Semites, neo-Nazis, and political radicals who would like to see the return of National Socialism.”<sup>59</sup> Notice that Shermer is imputing to all revisionists a covert desire to restore the Third Reich, or bring on the Fourth.

A cursory review of the evidence will easily demonstrate the falsity of these claims.

Laird Wilcox, an expert on political extremism, estimated in 1989 that a minority (up to 25%) of Holocaust revisionists were Nazi apologists, which means, of course, that the vast majority (75%) at the time were not.<sup>60</sup> In the decade that followed Wilcox’s estimate, revisionism has attracted a much wider audience which surely reduces this figure significantly. Holocaust revisionism’s opponents make it a point to ignore this important piece of evidence whenever they invoke the “revisionism = Nazism” canard.

The father of Holocaust revisionism, Paul Rassinier, was a pacifist, former communist and left-wing socialist who opposed the Nazis during World War II and because of his activities in the French Resistance was incarcerated

by the Germans in Nazi concentration camps.<sup>61</sup> Indeed, this association of liberal and left-wing intellectuals with Holocaust revisionism has continued in France to this day. The French–Jewish historian and bitter opponent of revisionism, Pierre Vidal-Naquet, has noted that at the core of revisionism in France is a left-wing, revolutionary group, La Vielle Taupe.<sup>62</sup>

The French revisionist scholar, Robert Faurisson, is a life-long apolitical liberal who never had any sympathies with Nazism. Another prominent, left-of-centre French intellectual who is sympathetic to Holocaust revisionism is Serge Thion.

The famous French political philosopher, Roger Garaudy, is a former leftist communist theoretician who converted to Islam. He is also a noted proponent of Holocaust revisionism in France.

One of the premier spokesmen for Holocaust revisionism in America is Bradley Smith. His former wife was Jewish; his present wife is of Mexican descent. For numerous years prior to this involvement with the revisionist movement, he was a liberal free-speech advocate. Clearly, he hardly fits the mold of a neo-Nazi “white supremacist.”

Prominent American revisionist author and activist Michael Hoffman II has expressed stringent criticism of Adolf Hitler and Nazism. He wrote:<sup>63</sup>

*“Hitler was a disaster for Germany. He took fully legitimate ideas about organic community and rootedness to the soil and twisted them into a modern counterfeit. In the name of fighting the Bolshevik police state, he created one of his own. In the name of military prowess, he rendered his people defenseless before the merciless devastation of RAF bombers of the British Empire...He crusaded against Communism and ended up communizing half of Europe. Hitler is the pre-eminent failure and incompetent of this historical era.”*

Regarding Nazism as a political system, Hoffman’s judgment is equally harsh and accurately reflects the consensus of opinion among many revisionists whom I have associated with:<sup>63</sup>

*“The Nazi system was suited to an ant-hill comprised of servants, lackeys and toadies automatically obeying ‘supreme leaders’ whose vision was corrupted by the mindless adulation they commanded. How I chuckle sardonically when I stand amid howling Jewish mobs and bands of know-nothing reporters as they accuse all revisionists of trying to ‘revive Hitler’ and having a ‘secret agenda’ of ‘neo-Nazism.’”*

Clearly, this is hardly the talk of a “neo-Nazi.”

The fact of the matter is that Holocaust revisionists cannot be politically stereotyped as they represent a wide

range of political opinion – leftist, liberal, conservative, and rightist. Holocaust revisionism is a movement that does indeed contain a visible minority of neo-Nazis, but the majority of revisionists cannot be categorized as such.

In their *Denying History: Who Says the Holocaust Never Happened and Why Do They Say It?* Michael Shermer and co-author Alex Grobman wrote:<sup>64</sup>

*“Some Holocaust deniers, particularly those with extremist right-wing leanings, might gain greater acceptance if the crime [of the Holocaust] attached to fascism had never actually happened. Without the Holocaust perhaps fascism would be a more acceptable alternative to democracy.”*

Long before there ever was a Jewish Holocaust legend, the majority of people of Western democracies rejected totalitarian fascist movements, thus showing that fascism is not a more acceptable alternative to democracy in the minds of most European peoples.

Stephen Roth, a former director of the Institute of Jewish Affairs (London), explained why he believes that Holocaust revisionism is the most effective weapon in the “neo-Nazi” arsenal:<sup>65</sup>

*“If the crimes of the Nazis can be wiped off the record of history, if the Nazis regime can be white-washed and made to appear as admittedly somewhat disciplinarian and tough on law and order, but basically harmless and more efficient than our allegedly lax Western democracies with their growing disorder, their crimes, violence, and riots, then the neo-Nazis would have won a great victory. The system advocated by them would also look harmless and acceptable, and the ideological resistance to it, largely based on awareness of the horrors of the past, would be undermined—particularly among younger people who have no personal experience of Nazi rule.”*

Should the revisionists succeed in convincing the peoples of Western democracies that the “gas chambers” never existed, however, these peoples would still harbor considerable resistance to the philosophy, political system, and policies implemented during the Third Reich. The National Socialists advocated a command state, with one-party control of society and censorship of the press. By contrast, inherent in the modern political culture of the West is acceptance of a multi-party state, independence of the press from overt political control, and a disdain for open regimentation.

Indeed, historian Francis Nicosia considers this an important factor in England’s refusal to ally with national socialist Germany during the 1930s. He points out that there was a fundamental irreconcilability between the national socialist and English political philosophies and systems.<sup>66</sup> Furthermore, the populations of the democracies,

particularly America, seem fixed in the belief that a certain quota of disorder and dishonor – from riots and street crime to political and economic corruption – is an acceptable price to pay for the maintenance of the democratic society. If Holocaust revisionism is not a neo-Nazi movement, why do its opponents and critics continually label it as such?

What they are trying to accomplish, I believe, is very simple. If people end up believing that Holocaust revisionism is, in essence, a neo-Nazi movement, many will say, “Because Holocaust revisionism is a part of evil neo-Nazism, it must be a false doctrine.” This is an *ad hominem* line of “reasoning” which is logically fallacious but very psychologically appealing to large segments of the population. The truth or falsity of a theory (such as Holocaust revisionism) is independent of the political leanings of its proponents. As the philosopher of science Karl Popper noted, it does not matter where hypotheses come from, only whether they explain the evidence they are based on, whether they are subject to disproof, and whether they can hold up to attempts to disprove them.<sup>67</sup>

In short, this “revisionism = Nazism” accusation is simply an ideological battering ram utilized by revisionism’s opponents to discredit and undermine the entire Holocaust revisionist movement.

### **The Holocaust Legend and the Racial Double Standard**

Holocaust revisionism is a historical school of thought and not a political movement. Yet, revisionism has profound political implications.

In the mid-1970s revisionist Richard Harwood noted the negative impact that the Holocaust doctrine had on nationalism in general, white nationalism in particular. In his booklet which received world-wide attention, Harwood pointed out “the accusation of the Six Million [murdered Jews] is not only used to undermine the principle of nationhood and national pride, but threatens the survival of the [white] Race itself.” Harwood was claiming that the masses have been conditioned to think in terms of this chain of associations: white nationalism, white supremacy, racism, Hitlerism, Auschwitz, and mass murder of minorities. So the reasoning continues: because white/European nationalism led to the Holocaust, Europeans should renounce nationalist separatism and integrate with non-Europeans. In this sense, Harwood concluded, the Holocaust doctrine is a threat to the survival of the European racial-cultural heritage.<sup>68</sup>

Expressing a predominant “moral” judgment of our time, the Gentile historian Michael Shermer and the Jewish historian Alex Grobman condemn Harwood because he “maintains that immigration and assimilation lead to

racial impurity and the destruction of Western culture, an argument of racist ideology found in many European countries and parts of America today.”<sup>68</sup>

In her famous book, *Denying the Holocaust*, Deborah Lipstadt specifically condemned white Gentile Holocaust revisionists who oppose the integration of Europeans with non-whites: “These [revisionist] publications constitute vivid examples of the relationship between Holocaust denial, racist nationalism, and anti-Semitism.” She then discussed a specific example of “this evil, white racist nationalism,” the work of Richard Harwood:

Harwood echoed the familiar extremist charge that the Anglo-Saxon world faced the gravest danger in its history: the presence of “alien races” in its midst. Linking Holocaust denial and the defense of the “race,” he argued that unless something was done to halt the immigration and assimilation of non-Caucasians, Anglo-Saxons were certain to experience not only “biological alteration” but the “destruction” of their European culture and heritage.<sup>69</sup>

At the Irving-Lipstadt trial, David Irving was labeled a “racist” because he was accused of opposing intermarriage between whites and non-whites. Even D.D. Guttenplan, an anti-Irving journalist who covered the trial, hinted at the racial double standard at work here. He wrote:<sup>70</sup>

*“it was hard not to feel queasy listening to Ramp-ton [the defense attorney for Lipstadt] quiz Irving about his attitude toward ‘intermarriage between the races’ – on behalf of a defendant who has written, ‘We [Lipstadt and her fellow Jews] know what we fight against: anti-Semitism and assimilation [of Jews and non-Jews], intermarriage [between Jews and non-Jews] and Israel-bashing.’”*

So let us get this straight. According to Lipstadt and a large segment of the Western academic establishment, it is “extremist and evil” for European Gentiles to oppose the intermarriage and integration of whites with non-whites, but it is “right, good and moral” for Jews to oppose the intermarriage and integration of Jews with non-Jews.

If it is a characteristic of “racism” to preserve the “racial purity” of one’s own ethnic group, then history shows that organized Jewry can be labeled “racist.” Commenting upon a major study of Jewish genetics published in the *Proceedings of the National Academy of Sciences*, the *New York Times* noted:<sup>71</sup>

*“The analysis provides genetic witness that these [Jewish] communities have, to a remarkable extent, retained their biological identity separate from their host populations, evidence of relatively little intermarriage or conversion into Judaism over the centuries.”*

In a major study of Judaism, California psychology professor Kevin MacDonald concluded:<sup>72</sup>

*“The organized Jewish community is the only ethnic or religious community in the United States that continues to attempt to limit outmarriage or discourage conversions and intermarriage [between Jews and non-Jews].”*

The conservative movement of Judaism, the largest branch of the faith, is on record as being officially opposed to intermarriage between Jews and non-Jews.<sup>73</sup>

These findings are consistent with the claim that, historically, Jewish culture has been largely successful in preserving the “racial purity” of Jewry. There is a hypocritical racial double standard that plagues the contemporary “moral” values in the Western World. You see, it is “right and moral” for Jews to remain separate from non-Jews and preserve their unique genetic identity, but it is “morally wrong” for Gentiles to do the same – according to the prevailing moral judgments of our time.

Theodor Herzl, the founder of modern Zionism, was quoted as follows:<sup>74</sup>

*“I referred previously to our [Jewish] assimilation [with Gentiles]. I do not for a moment wish to imply that I desire such an end. Our national character is too glorious in history and, in spite of every degradation, too noble to make its annihilation desirable.”*

Here, Herzl stated an enduring principle of Zionism – that Jewish assimilation with non-Jews would lead to the annihilation of the Jewish national character. The Western mass media and Western governments are very supportive of political Zionism and everything that it stands for. Yet, when Gentiles of European descent say that white assimilation with non-whites will lead to the annihilation of the European racial/cultural character, they are usually immediately condemned as “evil racists” by the same governments and media groups that ardently support Zionism.

Consider the following statement by Jewish Middle East analyst, Mitchell Bard, made in Ohio’s most important newspaper, *The Plain Dealer*:<sup>75</sup>

*“Most Israelis have argued that Israel cannot remain a Jewish state or a democracy if it incorporates the occupied territories because Palestinians would alter the nation’s demographic balance. The result would be a bi-national state in which Arabs would wield substantial power.”*

In more straightforward terms, most Israelis do not want to integrate or assimilate with Palestinians. No mainstream USA newspaper or pro-Zionist U.S.A. government would dare criticize Israeli Jews on this point, but they would be the first to condemn white groups that oppose the integration of whites with non-whites.

If opposition to racial assimilation between ethnic groups is to be classified as “racism,” the 1993 Jewish

New Year’s message of Israeli Prime Minister Shimon Peres was a racist message because it condemned the assimilation of Jews with non-Jews:<sup>76</sup>

*“Let me begin by saying that the Jewish people in Israel share the deep concern of our fellow Jews throughout the world over the demographic future of the Jewish people. The open pluralistic societies as well as less fortunate ones have given Jews opportunities to integrate; however, they have also posed the greatest challenge to the task of preserving our Jewish identity, the danger of assimilation.”*

Very few, if any, “reputable” intellectuals in the Western world would ever condemn this as a racist message; yet these same hypocritical intellectuals will go out of their way to condemn any other form of non-Jewish racial nationalism. Black American historian Tony Martin asked the most cogent question as to why Jewish assimilation with non-Jews is “bad” for the Jews but black assimilation with whites is “good” for blacks?<sup>76</sup>

Every ethnic group and culture has the right to self-determination and self-preservation. Just as it is morally acceptable for Jews to be concerned about the long-term survival of the Jewish people, so too it should be acceptable for European/Caucasian and other non-Jewish groups to do likewise.

What really lies behind the condemnation of Holocaust revisionism by Zionism and the Gentile elites allied with it?

In Israel, Zionism created an Athenian democracy for Jews but second-class citizenship, even feudal servitude, for non-Jews. Modern Israel is a racially-segregated, apartheid state where Jews lord over non-Jews, especially Palestinian Arabs.<sup>77</sup>

As the Jewish scholars Ian Lustick and Uri Davis have shown, far from working for an integrated society in which Jews and Arabs functioned as social and political equals, the Jews who founded Israel created a society in which Israeli Jews dominate “Israeli” Arabs, a separate and unequal society in which discrimination is part of the established social order.<sup>77</sup> For example, 93% of Israel’s territory had been (until the Supreme Court decision of March 2000) legally defined as land which can be leased and cultivated only by Jews. Key institutions such as the kibbutz (collectivist Jewish settlements, mainly agricultural) are reserved exclusively for Jews, as Israeli scholar Uri Davis has reminded us in his thorough study, *Israel: an Apartheid State*.<sup>78</sup>

Dr. Lustick has pointed out that the Israeli military is by and large a segregated institution. Most Muslim Arabs, who constitute the overwhelming majority of Israeli Arab citizens, do not serve in the armed forces – they are not conscripted nor are they permitted to volunteer for ser-

vice.<sup>79</sup> This has important social consequences. In Israel, participation in the armed services is a prerequisite to social advancement and mobility. Cut off from the military, they are cut off from access to one of the main avenues of social advancement.

Christians and Jews cannot intermarry in Israel, and if they are married elsewhere, the marriage is not recognized by the rabbinical court in Israel.<sup>80</sup>

Consider the following facts about Israel, which by contemporary definitions of “racism,” is a racist state. The Law of the Right of Return grants any Jew, but no one else, automatic Israeli citizenship. The Nationality Law discriminates against non-Jews so stringently that many Palestinian residents of Israel (stuck there when Israel captured their land in 1948) were denied citizenship even though their families had lived in Palestine for many generations.<sup>81</sup>

The “Holocaust” has become an ideology in the Marxist sense of the term. Jewish political science professor Norman Finkelstein explains:<sup>82</sup>

*“The Holocaust is not an arbitrary but rather an internally coherent construct. Its central dogmas sustain significant political and class interests. Indeed, the Holocaust has proven to be an indispensable ideological weapon. Through its deployment, one of the world’s most formidable military powers [Israel], with a horrendous human rights record, has cast itself as a “victim state,” and the most successful ethnic group [the Jews] in the United States has likewise acquired victim status. Considerable dividends accrue from this specious victimhood – in particular, immunity to criticism, however justified.”*

Israel’s declaration of independence asserts “the right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign nation.”<sup>83</sup> And there is nothing inherently wrong with this. Like every other ethnic group the Jews have the right to self-determination and self-preservation. The problem is, of course, that according to contemporary political mores, Jews are “allowed” to create a state in which Jews are the ruling and dominant ethnic group. Europeans, however, “should” integrate with non-Europeans and live in multi-racial states. And of course, Palestinians must remain subservient to Israeli–Jewish nationalism.

The French revisionist scholar Robert Faurisson, in a span of a few short words, summed up the paradoxical political effect of the Holocaust ideology:<sup>84</sup>

*“The ‘Holocaust’ myth serves [...] to condemn [...] all forms of nationalism and the national idea – except the Israeli and Zionist variety, which the myth, on the contrary, reinforces.”*

The Holocaust ideology reflects and serves the inter-

ests of the dominant Jewish–Zionist establishment and the Gentile elites aligned with it. In a word, the Holocaust is a distorted body of ideas that “justifies” and “legitimizes” a predominant socio-political agenda, i.e., that European peoples “should” be forced to integrate with non-Europeans, but Israel “should” remain a racially-segregated state where Jews remain the dominant group and are able to lord over and oppress Palestinian Arabs.

White nationalism is based upon two propositions: that European peoples are different from non-Europeans in a genetic and cultural sense, and that Europeans have a right to preserve their unique genetic and cultural heritage. White nationalism (as it is conceived here) is wholly compatible with a democratic society and is not to be confused with Nazism or white supremacy.

It is important to note that the legitimacy of white nationalism and Palestinian nationalism is independent of the truth or falsity of Holocaust revisionism. Even if, for example, it were found that the Nazis did have a plan to exterminate Jewry, that gas chambers were used to implement this plan, and that 6,000,000 Jews were murdered, white/European and Palestinian nationalism would still be legitimate doctrines.

But when revisionist scholars expose the veil of illusions that compose the traditional Holocaust mythology, they are destroying an ideological weapon that is used to undermine two legitimate nationalisms – European/Caucasian and Palestinian. In this sense, Holocaust revisionism is a revolutionary doctrine which will help destroy the hypocritical racial double standard which currently “justifies” the existing socio-political order. When this happens, a more just and rational world order can be created.

## Notes

<sup>1</sup> See Judge Gray’s “Judgment” in the Irving-Lipstadt libel trial, online: [www.focal.org/judg.html](http://www.focal.org/judg.html), paragraph 6.107.

<sup>2</sup> Ibid, paragraph 7.75

<sup>3</sup> Ibid, paragraph 6.80.

<sup>4</sup> Ibid, paragraph 13.73.

<sup>5</sup> Ibid, paragraph 7.59.

<sup>6</sup> Ibid, paragraph 7.118.

<sup>7</sup> Ibid, paragraph 13.72.

<sup>8</sup> Ibid, paragraph 13.77.

<sup>9</sup> Ibid, paragraph 13.78.

<sup>10</sup> Ibid, paragraph 13.91.

<sup>11</sup> “Treblinka,” *The Journal of Historical Review*, Summer 1992, pp. 134-135; online: [http://www.ihr.org/jhr/v12/v12p133\\_Allen.html](http://www.ihr.org/jhr/v12/v12p133_Allen.html).

<sup>12</sup> “Likwidacja żydowskiej Warszawy, Treblinka,” *Biuletyn Żydowskiego Instytutu Historycznego* (Warsaw), Jan.-June 1951, pp. 93-100. Quoted in Carlo Mattogno, “The Myth of the Extermination of the Jews,” *The Journal of Historical Review*, Fall 1988, pp. 273-274, 295 (n.16).

<sup>13</sup> *The New York Times*, August 8, 1943, p. 11.

<sup>14</sup> Jacob Apenszlak (ed.), *The Black Book of Polish Jewry* (New

- York, 1943), pp. 142-143.
- <sup>15</sup> World Jewish Congress, *Lest We Forget* (New York, 1943), pp. 4, 6-7.
- <sup>16</sup> OSS document, April 13, 1944. National Archives (Washington, DC), Military Branch, Record Group 226 (OSS records), No.67231.
- <sup>17</sup> Nuremberg Trial Document 3311-PS. *IMT, Trial of the Major War Criminals before the International Military Tribunal* (IMT "blue series"/1947-1949), vol.32, pp. 153-158; Also published in Carlos Whitlock Porter, *Made in Russia: The Holocaust* (Historical Review Press, 1988), p. 2-7.
- <sup>18</sup> See the statements of Holocaust historian Raul Hilberg in Barbara Kulaszka (ed.), *Did Six Million Really Die?: Report of the Evidence in the Canadian "False News" Trial of Ernst Zündel* (Samisdat, 1992), p. 31. Online: <http://www.zundelsite.org/english/dsmrd/dsmrdtoc.html>.
- <sup>19</sup> Christopher R. Browning, *Nazi Policy, Jewish Workers, German Killers* (Cambridge University Press, 2000), p. x.
- <sup>20</sup> *Ibid.*, p. 32.
- <sup>21</sup> *Ibid.*, pp. 32f.
- <sup>22</sup> See Kulaszka, p. 23.
- <sup>23</sup> Michael Shermer and Alex Grobman, *Denying History: Who Says the Holocaust Never Happened and Why do They Say it?* (University of California Press, 2000), p. 195.
- <sup>24</sup> See Justice Gray's "Judgment" in the Irving-Lipstadt libel trial, online: [www.focal.org/judg.html](http://www.focal.org/judg.html), paragraphs 5.204, 5.206.
- <sup>25</sup> Kulaszka, p. 93.
- <sup>26</sup> *Ibid.*, pp. 93, 148-149.
- <sup>27</sup> *Ibid.*, p. 369.
- <sup>28</sup> *Ibid.*, p. 208.
- <sup>29</sup> *Holocaust and Genocide Studies*, Vol.2, No.2, 1987, p. 211.
- <sup>30</sup> Nuremberg document PS-2171, Annex 2; NC&A red series, Vol.4, pp. 833-834.
- <sup>31</sup> Shermer and Grobman, p. 220.
- <sup>32</sup> *Ibid.*, p. 221.
- <sup>33</sup> Robert Faurisson, "Peter Longerich is a Forger," Adelaide Institute Online, June 2000, No. 110, p. 3. Online: <http://www.adelaideinstitute.org>.
- <sup>34</sup> Online: <http://www.fpp.co.uk/Himmler/Schlegelberger/DocItself0342.html>; Nuremberg Document PS-4025; David Irving, *Göring: A Biography* (Morrow, 1989), p. 349; A facsimile of this memorandum is reproduced in *The Journal of Historical Review*, March/April 2000, p. 18.
- <sup>35</sup> H. Picker, *Hitlers Tischgespräche im Führerhauptquartier* (Stuttgart, 1976), p. 456; This quote from Hitler is also mentioned in Gerald Reitlinger, *The Final Solution: The Attempt to Exterminate the Jews of Europe 1939-1945* (Jacob Aronson, Inc., 1987), p. 78.
- <sup>36</sup> Nuremberg Trial Document NG-2586; *Nuremberg Military Tribunal* (NMT), vol.13, pp. 243-249. The document is also published in Arthur Butz, *The Hoax of the Twentieth Century: The Case against the Presumed Extermination of European Jewry* (Institute for Historical Review, 1976), pp. 205-206, 208-210.
- <sup>37</sup> See Shermer and Grobman, p. 224.
- <sup>38</sup> Adolf Hitler, *Hitler's Table Talk 1941-1944: His Private Conversations*. Trans. N. Cameron and R.H. Stevens. (Enigma Books, 2000), p. 236.
- <sup>39</sup> Arno Mayer, *Why Did the Heavens Not Darken?* (Pantheon, 1990), p. 362.
- <sup>40</sup> Fred Leuchter, *An Engineering Report on the Alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland* (Samisdat Publishers Ltd., 1988), online: <http://www.zundelsite.org/english/leuchter/report1/leuchter.toc.html>; Walter Lüftl, "The Lüftl Report," *The Journal of Historical Review*, Winter 1992-93, pp. 391-420, online: [http://www.ihr.org/jhr/v12/v12p391\\_Luftl.html](http://www.ihr.org/jhr/v12/v12p391_Luftl.html); Germar Rudolf, *Das Rudolf Gutachten* (Castle Hill Publishers, 2001), online: <http://vho.org/D/rga/>.
- <sup>41</sup> A translation of Document NI-9912 is in Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers* (Beate Klarsfeld Foundation: 1989), pp. 18-20.
- <sup>42</sup> *Ibid.*, p. 16; Reitlinger, p. 148.
- <sup>43</sup> Ernst Gauss (=Germar Rudolf, ed.), *Dissecting the Holocaust: The Growing Critique of 'Truth' and 'Memory'* (Theses & Dissertations Press, 2000), p. 352.
- <sup>44</sup> Pressac, p. 493.
- <sup>45</sup> For an excellent discussion of the inadequacy of the ventilation systems of the alleged "gas chambers," see Diplom-Chemiker Germar Rudolf, "Critique of Chemical Claims made by Robert Jan van Pelt," sections A-6, C-5. Online: <http://www.vho.org/GB/c/GR/RudolfOnVanPelt.html>.
- <sup>46</sup> *The Plain Dealer* (Cleveland, Ohio), December 19, 1999, p. 30-A.
- <sup>47</sup> Shermer and Grobman, pp. 130-132.
- <sup>48</sup> *Ibid.*, p. 131.
- <sup>49</sup> See Pressac, p. 183.
- <sup>50</sup> For an excellent discussion of the inadequacy of the ventilation systems of the alleged "gas chambers," see Diplom-Chemiker Germar Rudolf, "Critique of Chemical Claims made by Robert Jan van Pelt," sections A-6, C-5. Online: <http://www.vho.org/GB/c/GR/RudolfOnVanPelt.html>.
- <sup>51</sup> Dr. Richard Green makes these claims in IN THE COURT OF APPEAL ON APPEAL (2000/2095) from the High Court of Justice, Queen's Bench Division (1996-I-no. 1113) between: David John Cawdell Irving and Penguin Books Ltd. and Deborah E. Lipstadt: Report of Richard J. Green, PhD. Online: <http://www.holocaust-history.org/irving-david/rudolf/>.
- <sup>52</sup> The document is printed in full in Pressac, pp. 18-20.
- <sup>53</sup> See footnote 54, Dr. Richard Green's "report," p. 43.
- <sup>54</sup> See Gauss, pp. 555-559.
- <sup>55</sup> Quoted in *The Journal of Historical Review*, September/December 1999, pp. 64-65. Online: [www.ihr.org/jhr/v18/v18n5p62\\_Raven.html](http://www.ihr.org/jhr/v18/v18n5p62_Raven.html).
- <sup>56</sup> Germar Rudolf, "Critique of *Truth and the Auschwitz Lie*," p. 9, online: [www.vho.org/GB/Books/cq/critique.html](http://www.vho.org/GB/Books/cq/critique.html)
- <sup>57</sup> For example, see the photographs of the outside walls of the Auschwitz delousing facilities in Pressac, p. 59. There is another photograph in Gauss, Color Illustration 2, next to page 368.
- <sup>58</sup> Shermer and Grobman, p. 257.
- <sup>59</sup> Online: [www.skeptic.com/wpbw.html](http://www.skeptic.com/wpbw.html) See point #2.
- <sup>60</sup> Laird Wilcox, "The Spectre Haunting Holocaust Revisionism," *Revisionist Letters*, Spring 1989, p. 8.
- <sup>61</sup> See the biographical material of Paul Rassinier by various authors in Paul Rassinier, *The Holocaust Story and the Lies of Ulysses: A Study of the German Concentration Camps and the Alleged Extermination of European Jewry* (Institute for Historical Review, 1978).
- <sup>62</sup> Pierre Vidal-Naquet, *Assassins of Memory: Essays on Denial of the Holocaust* (Columbia University Press, 1992), pp. 116-120.
- <sup>63</sup> Michael Hoffman II, *The Great Holocaust Trial*, Third Commemorative Edition, (Wiswell Ruffin House, 1995), p. 136.
- <sup>64</sup> Shermer and Grobman, p. 16.
- <sup>65</sup> Michael Curtiss (ed.), *Anti-Semitism in the Contemporary World* (Westview Press, 1986), p. 222.



- <sup>66</sup> Francis Nicosia, *The Third Reich and the Palestine Question* (University of Texas Press, 1985), p. 77.
- <sup>67</sup> Karl Popper, *Conjectures and Refutations: The Growth of Scientific Knowledge* (Basic Books, 1962), passim.
- <sup>68</sup> Shermer and Grobman, p. 215.
- <sup>69</sup> Deborah Lipstadt, *Denying the Holocaust: The Growing Assault on Truth and Memory* (The Free Press, 1993), p. 106.
- <sup>70</sup> D.D. Guttenplan, *The Holocaust on Trial* (W.W. Norton & Company, 2001), p. 209.
- <sup>71</sup> Nicholas Wade, "Y Chromosome Bears Witness to Story of the Jewish Diaspora," *New York Times*, 9 May 2000.
- <sup>72</sup> Kevin MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (Praeger, 1988), p. 266.
- <sup>73</sup> Religious News Service Press Release, 3 December 1991, printed in *Christian News*, December 16, 1991, p. 15.
- <sup>74</sup> Arthur Hertzberg, *The Zionist Idea* (Greenwood Press, 1959), pp. 219-220.
- <sup>75</sup> *The Plain Dealer*, 19 January 1989, p. 3-E.
- <sup>76</sup> Quoted in Tony Martin, *The Jewish Onslaught: Despatches from the Wellesley Battlefield* (The Majority Press, 1993), p. 69.
- <sup>77</sup> Uri Davis, *Israel: An Apartheid State* (Zed Books Ltd., 1987); Ian Lustick, *Arabs in the Jewish State: Israel's Control of a National Minority* (University of Texas Press, 1980).
- <sup>78</sup> Davis, passim.
- <sup>79</sup> Ian Lustick, *Arabs in the Jewish State: Israel's Control of a National Minority*, pp. 93-94.
- <sup>80</sup> *Washington Report on Middle East Affairs*, June 1993, p. 75; Roselle Tekiner, Samir Abed-Raboo, Norton Mezvinsky, eds., *Anti-Zionism; Analytical Reflections*, pp. 86-87, note 21.
- <sup>81</sup> See Donald Neff, "'If It Walks Like a Duck...': The Racism of Zionism," *The Washington Report On Middle East Affairs*, November 2001, p. 26; online: <http://www.wrmea.com/archives/november01/0111026.html>.
- <sup>82</sup> Norman G. Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering* (Verso, 2000), p. 3.
- <sup>83</sup> See Yoram Hazony, *The Jewish State: The Struggle for Israel's Soul* (Basic Books, 2000), p. 342.
- <sup>84</sup> *The Journal of Historical Review*, January/February 2000, p. 20.

## The Birkenau Gas Chambers in October of 1941: Technico-Historical Fantasies of a “Technician”

By Carlo Mattogno

“Show me or draw me a Nazi gas chamber!” This has been Dr. Robert Faurisson’s famous challenge to orthodox historians for several decades now. Jean-Claude Pressac and Prof. Robert J. van Pelt were among those who tried to meet Faurisson’s demand – and who failed miserably. That doesn’t stop other from trying, though. Here is the next candidate who risked to be exposed as an incompetent dabbler at best: Michael T. Allen, writing in the mainstream journal *Holocaust and Genocide Studies*. In the following paper, Italian revisionist Carlo Mattogno expertly deconstructs Allen’s delusions, which are based on the usual misrepresentations, misunderstandings and distortions.

In 2002 an article by Michael Thad Allen entitled “The Devil in the Details: The Gas Chambers of Birkenau, October 1941” appeared in the magazine *Holocaust and Genocide Studies*.<sup>1</sup>

I shall leave aside his preliminary statements on the allegedly insidious methods of the “deniers,” on the so-called “devastating critique” by Pressac and van Pelt (a critique so “devastating” that they have been very careful to avoid criticizing my own arguments on Auschwitz) and on the habitually wrong interpretation of terms and expressions such as *Sonderbehandlung*, *Sondermassnahmen* and *Badeanstalten für Sonderaktionen*, on the subject of which I refer the reader to my specific study.<sup>2</sup> I shall also leave aside the “criminal evidence,” which, according to Allen, “can be explained in no other way than by reference to mass murder using Zyklon-B” – an interpretation that I have refuted in a number of articles that appeared in this journal,<sup>3</sup> I shall finally leave aside the presumed merits or demerits of Pressac and van Pelt (pp. 191f.) and shall pass on directly to the central topic of the article, which Allen describes in the following way:

*“An examination of one otherwise insignificant component, the forced-air ventilation system, demonstrates that the ZBL<sup>[4]</sup>-Auschwitz planned Morgue 1 of Crematoria II and III (buildings constructed as mirror images of each other) from the beginning of October 1941 as a gigantic Zyklon-B facility. SS engineers based their design upon similar fumigation rooms brought to their attention by subcontractors. The SS quickly adapted this technology (origi-*

*nally meant to exterminate nothing more than vermin in clothing) in a drive to eliminate ‘racial vermin.’”* (p. 193)

The “proof” of the fact that the *Leichenkeller* 1 of the new crematorium (the future crematorium II) was designed from the start as a homicidal gas chamber using Zyklon B is said to be the uniqueness of its ventilation system, which was planned for this room but not for *Leichenkeller* 2:

*“In particular, Morgue 1 [= Leichenkeller 1] had ventilation systems that differed not only from Morgue 2 [= Leichenkeller 2], but from any other existing SS crematoria.”* (p. 199)

The thesis is not new; on the contrary, it represents a significant withdrawal with respect to Pressac’s theses, which van Pelt plagiarized unashamedly. It was, in fact, adopted by George Wellers as far back as 1981. In a book

dedicated to the gas chambers, he reproduces (for the first time, as far as I know) cross-sections of *Leichenkeller* 1 and 2 of the planned crematorium II,<sup>5</sup> calling attention to the fact that *Leichenkeller* 1 was equipped with *Entlüftung* (de-aeration) and *Belüftung* (aeration) ducts whereas *Leichenkeller* 2 was not.<sup>6</sup>

What does, however, constitute a novelty is the historical context in which Allen places his thesis and, first and foremost, the central argument with which he attempts to justify it.

He states that in the summer of 1941 discussions began at Auschwitz regarding gas chambers for disinfestation by means of Zyklon B. In particular, on 3 July, the *SS-Neubauleitung* (New Construction Of-



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fice) registered the arrival of the article by G. Peters and E. Wünstiger “*Entlausung mit Zyklon-Blausäure in Kreislauf-Begasungskammern*” (Delousing with Zyklon hydrocyanic acid in circulatory gassing chambers), which had been sent three days earlier by the Heerdt-Lingler company at the request of the Friedrich Boos firm.<sup>7</sup> From the documentation on this type of equipment, which was planned for the *Aufnahmegebäude* (reception building; BW 160),<sup>8</sup> Allen deduces the following scenario:

*“The dense context suggests that the SS and these specialists discussed fumigation machinery and the gassing of human beings simultaneously, likely at multiple sites, in the fall of 1941.”* (p. 194)

Obviously, Allen does not present even the least documentary evidence for these assumed discussions, but he has now set up his false principle, from which he will be subsequently able to draw his false conclusions. First, however, he nails it down a few more times. After having affirmed without proof that

*“it is reasonable to assume that both executives of these chemical firms [Degesch and Tesch] consulted with the SS about systematic murder.”* (p. 194),

he declares once more without any proof:

*“although these chambers were not (yet) designed for killing, all involved – the SS, Degesch, and Tesch & Stabenow – conceived of them as a system for managing prisoners as ‘human material’ in the style of a modern factory.”* (ibid.)

Allen then notes that the *Degesch Kreislauf* (recirculating) disinfestation chambers were never set up at Auschwitz, but adds:

*“nevertheless, they stimulated technological innovation and provided a conceptual blueprint for the gas chambers of Birkenau. First, ZBL engineers consciously conceived the gassing process as one in which prisoners’ bodies were managed as so much raw material in a modern factory. [...] Second, if more trivial, the Degesch chambers provided a precedent for how to engineer the ventilation system for Zyklon-B killing chambers.”* (p. 195)

At this point the initial conjecture changes into an established fact!

Allen still attempts to prop it up with a fanciful appeal

to presumed homicidal gassings in disinfestation chambers by means of the *Degesch-Kreislauf* system (p. 196), bringing in as “proof” nothing less than two testimonies, one dated October 23, 1959, the other “undated,” of two illustrious nobodies: Irmgard Berger and Kaufmann-Grasowska! (Note 29 on p. 212.) This is really an irrefutable argument!

After having brought in this insubstantial “support,” Allen then comes up with his main argument which he introduces in a section entitled “Other Precedents for the Gas Chambers.” Here is the most important passage:

*“The Degesch chambers are relatively well known, at least among specialists in Holocaust history. Less known is that the SS had other prototypes available. The Degesch’s ten-cubic-meter boxes were not only*

*gas chambers presented at this time to the ZBL-Auschwitz or to SS Main Office for Budgets and Buildings [= Hauptamt Haushalt und Bauten]. For example, Kori GmbH, a firm that played the same role as subcontractor at Majdanek that Topf & Söhne played at Auschwitz, presented the ZBL-Lublin with diagrams of a building it had constructed in Alt-Drewitz. This was less a machine like the Degesch chambers than it was a semi-mechanized building. A central mechanical core contained blowers and a system of ducts for introducing Zyklon-B. Rooms on either side could be filled with clothing and disinfected. Here again, as the diagram shows, air was pumped into the chambers from the top.*

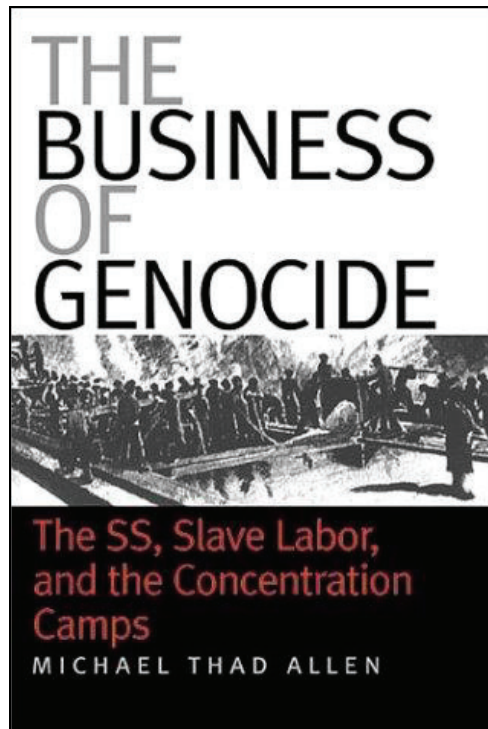
*Blowers evacuated air through vents in the floor. In this case, rather than conventional metal ductwork, Kori installed the ducts in underground canals beneath the building.”* (p. 196)

On p. 197, Allen shows a “*Schnitt A-B*” (section A-B) of the installation, which he comments upon in this fashion (see document 1):

*“Diagram of Kori Zyklon-B gas chamber, ‘Anordnung einer Luftheizungs-Anlage für die Entlausungsanstalt in Alt-Drewitz’ [arrangement of an air-heating unit for the delousing installation at Alt-Drewitz], dated July 5, 1940”*

From this sketch, Allen draws two conclusions:

*“Although no document directly links such designs to Auschwitz (unsurprising since conceptual work is*





rarely put to paper), the fumigation building in Alt-Drewitz can still be seen as a model for Morgue 1, which also had underground, dug-out tunnels for ventilation.” (p. 195)

A few pages on, he adds:

“Underground ducts were part of existing Zyklon-B fumigation chambers, as can be seen in the ZBL-Lublin diagrams of the installation at Alt-Drewitz.” (p. 201)

Thus, Allen has uncovered the missing link in the evolutionary chain stretching from the disinfestation chambers to the homicidal gas chamber of *Leichenkeller 1* – a truly paradigmatic discovery!

Unfortunately, such a conclusion is invalidated outright by the fact that, while the archives of the *Zentralbauleitung* (Central Construction Office) do contain documents relating to disinfestation equipment of various kinds, none of them is of the type dealt with by Allen; the latter, by contrast is in the archives of the former Majdanek camp. Therefore, no document links the design to Auschwitz, whether it be “directly” or “indirectly,” i.e. between the design and the *SS-Neubauleitung* (later *SS-Bauleitung* and finally *Zentralbauleitung*) at Auschwitz there is absolutely *no link*: but then how can one seriously argue that the engineers of the Auschwitz office were inspired by the drawing of the installation for Alt-Drewitz in their design of *Leichenkeller 1*? Here it would be necessary to bring in telepathy between Lublin and Auschwitz rather than the argument that “conceptual work is rarely put to paper”!

Actually, the two installations have only one insignificant architectural detail in common – an underground duct – and it is only to drive home his point regarding this detail that Allen attributes an importance out of all proportion to the fact that *Leichenkeller 1* was designed with a double underground ventilation duct.

However, Allen’s conclusion is radically demolished by the very design on which it is based.

Incredibly, Michael Thad Allen, in spite of being “assistant professor of modern German history and the history of technology at the Georgia Institute of Technology in Atlanta,” failed to understand that the document in question – the Kori drawing J.-Nr. 9081, entitled “*Anordnung einer Luftheizungs-Anlage Kori für die Entlausungsanstalt in Alt-Drewitz*” dated “*Bln. [Berlin], den 5.*

*Juli 1940*”<sup>9</sup> – does not refer to a Zyklon-B disinfestation unit but to *Heißluft* (hot air) produced by coal combustion!

If – instead of letting loose the usual stupidities against the “deniers” – our “technologist” had looked at the book *Concentration Camp Majdanek*,<sup>10</sup> which I have written together with Jürgen Graf, he would have saved himself from this egregious blunder. On p. 130f. I published the letter from Kori that referred to the unit in question and in which it is said:

“*This is also where the entranceways to the 4 coke bunkers are planned, which, however, are joined into one common bunker along the length of the Delousing Room so as to be able to accommodate a larger supply of coke – as the ground plan on Diagram J.-Nr. 9081 indicates.*”

There, I explained the design and operation of the unit as follows:

“*As per this project, the eight delousing chambers were each 2 m wide, 2.10 m high and 3.5 m long and were heated with a coke-fueled calorifer or air heater located between each pair of chambers behind the outside walls. On the inside an opening in the top, connected to the air heater, allowed warm air to exit; on the opposite side, on the floor of each pair of chambers, was a ventilation opening also connected to the air heater via an underground air channel. In structural terms the facility was very similar to the*

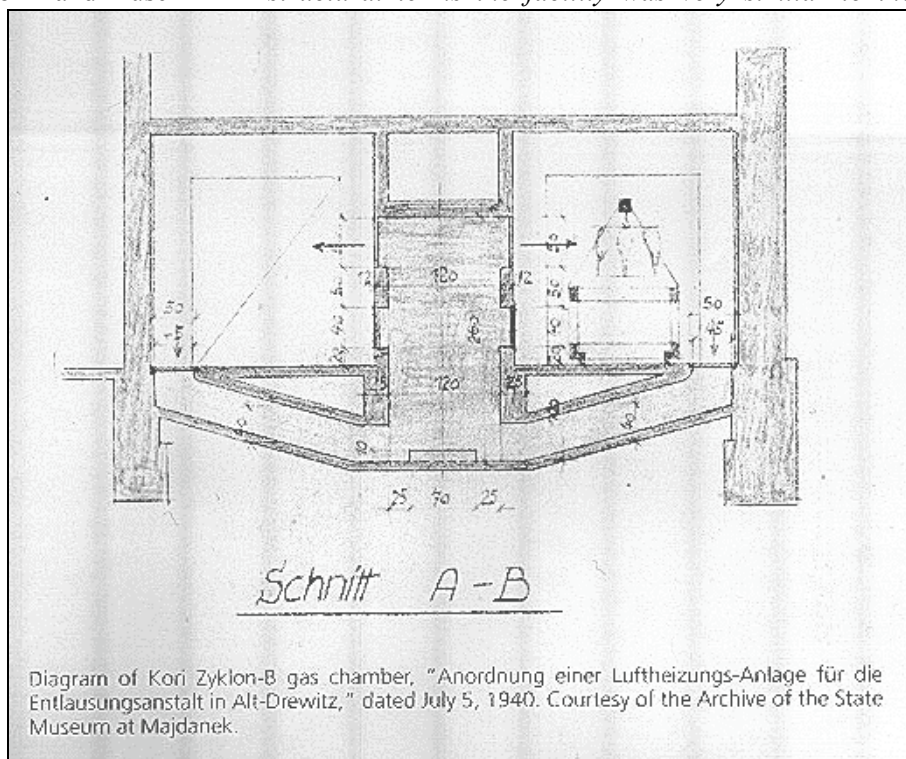


Diagram of Kori Zyklon-B gas chamber, “Anordnung einer Luftheizungs-Anlage für die Entlausungsanstalt in Alt-Drewitz,” dated July 5, 1940. Courtesy of the Archive of the State Museum at Majdanek.

Document 1: Air-heating unit at Alt-Drewitz as a proposal for a delousing installation at the Majdanek camp, according to M.T. Allen.

model designed by Kori on July 5, 1940, for the delousing facility of Alt-Drewitz. Delousing proceeded not with Zyklon B, but with hot air.”

Moreover, on p. 286 of the book mentioned, there are reproductions of the three main sections of Drawing 9081.

Aside from this book, even a cursory analysis of the drawing would reveal that we are dealing with a delousing facility by means of hot air. In Section a-b, on the left, one can clearly read “Kohleneinwurf” (coal feed chute, see document 2), but perhaps Michael Thad Allen believes that Zyklon B disinfection chambers required combustion of coal?

Allen’s thesis thus collapses completely.

And if he had gone to the trouble of reading Pressac’s first book on Auschwitz with a little bit of attention, he could have saved himself the trouble of coming up with his absurd conjectures regarding the ventilation installed in “Leichenkeller 1.” In his analysis of Drawing 932, dated January 23, 1942, of the planned Crematorium II, Pressac writes:<sup>11</sup>

“Leichenkeller 2 was to be temporary storage for newly arrived and recorded corpses awaiting cremation (delay 3 or 4 days).

Leichenkeller 1 was to take corpses several days old, beginning to decompose and thus requiring the room to be well-ventilated, to be incinerated as soon as possible.

There is nothing on this drawing that indicates the future ‘special’ use of this crematorium. Quite the contrary, it looks a perfectly ‘normal,’ though very high-capacity, incineration facility.”

Concentrating on the detail of the ventilation equipment of Leichenkeller 1, Allen at the same time discards the whole array of “traces” which, according to Pressac, constitute the proof that this space was subsequently transformed to make it suitable for criminal purposes; their absence makes the drawing of 23 January absolutely “normal.” For example, the technicians of the Zentralbauleitung are said to have taken 13 months to realize that the door of Leichenkeller 1 – this alleged gas chamber –

would need to open towards the outside rather than the inside,<sup>12</sup> and 17 months to understand that the concrete roof of Leichenkeller 1 required holes for the introduction of Zyklon B pellets. They first built it without those alleged openings and had to install them later in great haste with hammer and chisel!<sup>13</sup>

But, against the thesis of Michael Thad Allen, there is another, more obvious fact in connection with the position of the Leichenkeller.

In a strenuous effort to attribute at any cost an exceptional character to the underground ventilation ducts of this building, he writes:

“Excavation of earthen ducts required considerable work, for the water table at Birkenau can rise to one meter above the floor level of the cellars of Crematoria I and II. That the SS wanted to sink basements at all demands explanation. (Crematoria IV and V were totally above ground). The SS had to line the walls with bituminous paper, which proved extraordinarily hard to get during wartime. All of these factors amounted to a great deal of extra trouble for an ‘ordinary’ morgue.” (p. 201)

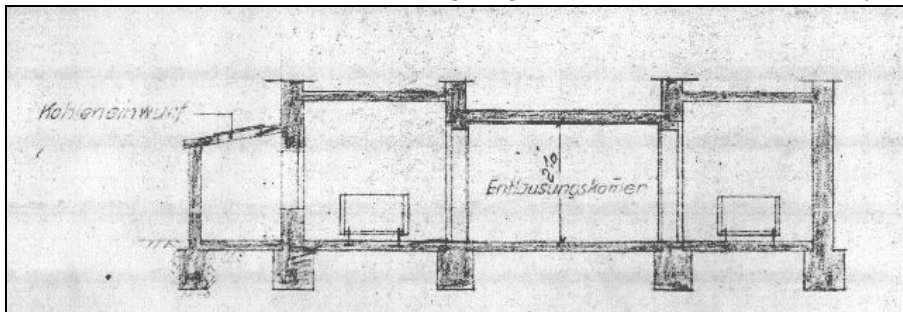
But if the Bauleitung had already decided in October of 1941 to make Leichenkeller 1 into a homicidal gas chamber, why go to the trouble of putting it underground?

The first drawings for the new crematorium of November 1941, presented by J.-C. Pressac,<sup>14</sup> show in fact clearly two morgues, completely underground, because the crematorium was to be built at Auschwitz. When, however, the project was moved to Birkenau where the water table was higher, the morgues became semi-interred, i.e. the upper part stood above grade, but this required measures that were much more complex than those described regarding the two lower ventilation ducts. If, then, Leichenkeller 1 was a gas chamber for Zyklon B, why did the Bauleitung and later the Zentralbauleitung not build it above grade? The only reasonable explanation is that the two Leichenkeller were simply designed as morgues, interred or semi-interred to be cooler, as Pressac has correctly noted.

Let us now go into Allen’s convoluted suspicions with respect to the ventilation ducts.

According to the Huta Co. drawing 109/13A, dated September 21, 1943, the two Entlüftung (exhaust) channels ran at the floor level of the room but outside the longitudinal walls.<sup>15</sup>

Allen was struck, astonishingly, by this arrangement and considers it a kind of new “criminal trace,” in keeping



Document 2: Cross section of the planned hot air disinfection unit at the Majdanek camp – see “Kohleneinwurf” (coal feed) at the left.

with the tenet of the Holocaust historians that anything which, in their documentary or technical historical ignorance, they cannot understand “can be explained in no other way than by reference to mass murder using Zyklon-B.” In this case, the most obvious explanation is that placing a double exhaust duct of 50 cm diameter<sup>16</sup> on the floor, along the side walls would have reduced the usable width of the room by one meter, resulting in the loss of 30 sqm of usable space, and would have made cleaning and washing operations difficult while making the ducts more easily subject to damage.

The topic of ventilation of the two morgues of Crematorium II (and III) brings in another technical question of fundamental importance, which not only demolishes, but makes utterly ridiculous the presumption of the official historiography: the question of rate of air changes. In the section “Ventilation System” of my study *Auschwitz. The End of a Legend*<sup>17</sup> I have shown not only that the rate of air changes foreseen for the two morgues was practically identical to that used in the case of civilian morgues, but also that the rate of air changes for Morgue 1 – 9.49 volumes per hour – was less than that of Morgue 2 – 11.08 volumes per hour – and that the alleged gas chamber was thus less well ventilated than the alleged undressing room. In this way, the brilliant criminal technicians of the *Zentralbauleitung*, after more than a year devoted to the projects of gas chambers for disinfestation by Zyklon B, would have come to this stupendous result.

Allen has also completely neglected the official historical context, i.e. the alleged development of the extermination equipment at Auschwitz, which deals another mortal blow to his theses.

He declares that the technicians of the Auschwitz *Bauleitung*, from October 1941 onwards, had planned a homicidal gas chamber in Morgue 1 of the new crematorium, taking their inspiration from the Zyklon B disinfestation chambers, whereas, five months later, in March of 1942, when they “planned” the use of the alleged “Bunker 1” at Birkenau, they did not even equip it with a ventilation device. This also goes for the alleged “Bunker 2” which was “conceived” during May or June. Then why did the Zyklon B disinfestation chambers not “stimulate(d) technological innovation and provide(d) a conceptual blueprint for the gas chambers” in the case of these “Bunkers?”

According to van Pelt, “more than 200,000 Jews”<sup>18</sup> were murdered in these “Bunkers,” so we are apparently dealing with major extermination installations; this renders Allen’s thesis even more nonsensical.

Michael Thad Allen’s article abounds with other fantastic and aberrant theses which are not even worth being refuted. I will limit myself to one example only. On pp.

201 – 203, he quotes, in an English translation, the last paragraph of a section from the “Bericht des Amtes II-Bauten des Hauptamtes Haushalt und Bauten über die Arbeiten im Jahre 1941” (Report of Department II, Buildings, of the Main Office of Budget and Buildings Concerning Works during 1941) which reads as follows:<sup>19</sup>

*“The Reichsführer-SS had ordered the following additional building projects:*

*Building of PoW camps within the territory of the Reich and the Government General.*

*The following were built:*

*Within the Reich, small camps at KLS Dachau, Buchenwald, Flossenbürg, Mauthausen, large camps at Auschwitz for 150,000 PoWs.*

*In the Government General at Lublin for 150,000 PoWs and at Debica for 5000 PoWs.*

*Typical plans for camp lay-out, as well as for quarantine, troop, housing and work sections, including the various administrative buildings, were elaborated with the aim of providing for aesthetically, technically and hygienically satisfactory structures. The realization of the projects was based on these guidelines.*

*Conceptual plans for delousing units, both of permanent and of provisional type, were developed for use by Waffen-SS, police and KL, as well as provisional and permanent crematoria, incineration units and execution installations of various types”*

Allen comments:

*“This report, which again lumps the Zyklon-B delousing machinery with ‘execution installations,’ was distributed throughout the branches of the SS’s Bauinspektionen, Zentralbauleitungen, and smaller Bauleitungen. The fact that systematic killing was planned at Auschwitz-Birkenau was thus common knowledge among SS engineers.”*

Considering that the “*Entlausungsanstalten*” (delousing facilities) not only included Zyklon B chambers but also *Heißluftanlagen* and *Dampf-Apparate* (hot air and steam installations), how can one seriously deduce from the term “*Exekutionsanlagen*” (which refers to gallows or shooting areas for the execution of prisoners condemned to death by the special SS tribunals; those were found in all the camps mentioned, as were, in the same way, *Entlausungsanstalten*, *Krematorien* and *Verbrennungsstätten*) that at Auschwitz-Birkenau “systematic killing was planned?”

But then, what can one expect from an Assistant Professor of History, Technology, and Society who is not even capable of distinguishing an *Entlausungskammer* for Zyklon B from one using *Heißluft*?

What is really paradoxical in this matter is that a link –

two links, to be exact – between disinfestation units using Zyklon B and the alleged homicidal gas chambers at Auschwitz actually do exist, but not along the lines imagined by Allen’s flights of fancy. As I have demonstrated in an article mentioned above, the *Zentralbauleitung* had, in January of 1943, entertained the idea of using Morgue I of Crematorium II (the “*Vergasungskeller*”) temporarily as a provisional disinfestation chamber.<sup>20</sup> Allen himself confirms this thesis when he quotes the following statement by Walter Dejaco (former SS-*Untersturmführer* and head of the planning department at *Zentralbauleitung*) dating from 4 March 1962:

“The rooms, which were later employed as gas chambers, were designated by us as corpse storage rooms and *delousing rooms*, and were so planned by us.” (p. 196; my emphasis)

The second link is one that actually came from the propagandists of the secret resistance movement of Auschwitz who created the story of the “Bunkers” and so blatantly took it from the disinfestation units employing hydrocyanic acid that they called the alleged homicidal gas chambers “*Degasungskammer*” – a corruption of the term *Begasungskammer*, the normal designation of disinfestation chambers using the Zyklon B *Kreislauf*!

But this is another story, which I have told in my book on the so-called “Bunkers” at Birkenau.<sup>21</sup>

## Notes

Translated By Henry Gardner. First published as “Der Gaskammer-Teufel im Detail,” in *Vierteljahreshefte für freie Geschichtsforschung* 8(2) (2004), pp. 130-134.

<sup>1</sup> vol. 16, no. 2, Fall 2002, pp. 189-216. In the quotations that follow, I have indicated the corresponding page directly in the text.

<sup>2</sup> *Special Treatment in Auschwitz*, Theses & Dissertations Press, Chicago 2004.

<sup>3</sup> Cf. in particular my study “The Morgues of the Crematoria at Birkenau in the Light of Documents,” in: *TR*, 2(3) (2004), pp. 271-

294.

<sup>4</sup> *Zentralbauleitung*.

<sup>5</sup> The drawings 1173-1174(p) and 933[-934](p), later republished by J.-C. Pressac in *Auschwitz: Technique and Operation of the Gas Chambers*, The Beate Klarsfeld Foundation, New York 1989, p. 273 and 279.

<sup>6</sup> G. Wellers, *Les chambres à gaz ont existé. Des documents, des témoignages, des chiffres*, Gallimard, Paris 1981, table outside of text between pp. 134f.

<sup>7</sup> RGVA (Rossiiskii Gosudarstvennii Vojennii Archiv, Russian National War Archive, Moscow), 502-1-332, pp. 86-90.

<sup>8</sup> For this installation, 19 disinfestation chambers using hydrocyanic acid and the Degesch *Kreislauf* system were planned.

<sup>9</sup> APMM (*Archiwum Państwowe Muzeum na Majdanku*, Archive-of Majdanek National Museum), sygn. VI 9a, vol. 1.

<sup>10</sup> J. Graf, C. Mattogno, 2<sup>nd</sup>. ed., Theses & Dissertations Press, Chicago 2004.

<sup>11</sup> J.-C. Pressac, op. cit., (note 5), p. 284.

<sup>12</sup> Ibid p. 302, drawing 2003 of December 19, 1942, and corresponding comment by Pressac.

<sup>13</sup> Cf. in this regard my study “‘No Holes, No Gas Chamber(s).’ A Historical-Technical Study of the Holes in the Roof of Morgue I of Krematorium II at Birkenau for Introducing Zyklon B,” *TR*, 2(4) (2004), 387-410, in particular pp. 396f.

<sup>14</sup> J.-C. Pressac, *Die Krematorien von Auschwitz. Die Technik des Massenmordes*, Piper, Munich 1994, drawings outside of text, Documents 10f.

<sup>15</sup> Cf. J.-C. Pressac, op. cit., (note 5), pp. 322f.

<sup>16</sup> J.-C. Pressac, op. cit., (note 14) document 15, section b-b, “*Abluftkanal für ‘B’-Raum.*”

<sup>17</sup> Institute for Historical Review, Newport Beach 1994, pp. 61f.; new edition published as part of the anthology by Germar Rudolf (ed.), *Auschwitz: Plain Facts. A Response to Jean-Claude Pressac*, Theses & Dissertations Press, Chicago 2005, pp. 153-155.

<sup>18</sup> R.J. van Pelt, *The Case for Auschwitz. Evidence from the Irving Trial*. Indiana University Press, Bloomington and Indianapolis 2002, p. 455.

<sup>19</sup> RGVA, 502-1-13, p. 4.

<sup>20</sup> C. Mattogno, op. cit. (note 3), cf. in particular pp. 271-278 and 286-288.

<sup>21</sup> C. Mattogno, *The Bunkers of Auschwitz*, Theses & Dissertations Press, Chicago 2004.



## Selection at Auschwitz: Extermination Claims Refuted

### Example of an Eyewitness Account Falsely Interpreted through the Lens of Dogma

By Jean-Marie Boisdefeu

Just after WWII the Dutch Red Cross published a series of studies concerning the deportation of Jews; this document is well known to specialists, but the public is generally ignorant of it. Volume III contains an interesting example of the reinterpretation of testimonies to make them conform to received dogma.<sup>1</sup> One testimony concerns the selection of a convoy of 1,703 Dutch Jews upon their arrival on October 11, 1942.

A survivor (unfortunately his name is not given) stated that a group of young women was “selected” for work (“*geselecteerd*”). Let’s remind ourselves that back in those days the selection was done in the civilian train station of Auschwitz, just between the camps of Auschwitz I and Auschwitz II (Birkenau). The eyewitness specified that he “saw this group vanish while running toward Auschwitz I”; the witness then stated that “the group of women accompanied by children and elders climbed into three big trucks with trailers and they were also sent in the Auschwitz I direction.” To summarize: our eyewitness stated that, first, selectees suitable and unsuitable for work left in the same direction (the first ones by foot, the second ones in trucks); and, second, that this direction was toward Auschwitz I.

For the Red Cross narrator (J. Looijenga, the Bureau J chief from the Service of Information), the obvious interpretation was the one the Holy Church of the Shoah teaches in its dogma: the group of people unable to work was immediately gassed.

However, according to the same dogma, the gas chambers were not located in Auschwitz I (where there was, according to historians, only limited experimental gassing, which ceased before this convoy arrived) but in Auschwitz-II Birkenau. Hence, the Bureau J chief concluded that this eyewitness had merely made a mistake and, as it was impossible to doubt that both groups obviously (“*blijkbaar*”) went in the same direction and so into the same camp, one should infer that the selected young women went instead toward Birkenau, the “death camp.” This hypothesis, said Looijenga, was corroborated by the fact that nobody ever heard from the women in this convoy again, whether they were old or young. The unavoidable conclusion (I dare not say logical) reached by this poor Looijenga was that the selection as described by the eyewitness wasn’t really a selection for work, but the

“simple dispersal of a group” (“*eenvoudig de afsplitsing van een groep*”) that was doomed for the gas chamber (with some “possible individual exceptions” added Looijenga carefully.)

If need be, we seem to have a suitable explanation. Yet how can we explain that one of the sub-groups consisted only of young women suitable for work, while the other consisted of women with children or old women? Apparently satisfied with his reasoning, or perhaps tired from such logical contortions, Looijenga didn’t ask himself this question. Neither was he willing to question the strange fact that those morons in the SS also gassed women who were able to work – young and suitable women that the Reich greatly needed in its weapons factories.

Looijenga’s analysis, let us remind ourselves, dates from 1952, and since then progress has been made in Auschwitz historiography. For instance, we know today that 108 women of this convoy got a registration number (see the *Kalendarium* for the 11 Oct. 1942 entry). Looijenga was thus wrong on an essential point; hence we must admit that there is no reason to reinterpret the testimony of the survivor from this convoy.<sup>2</sup> This means that *during* the October 11, 1942, selection of 1,703 Dutch Jews from this convoy:

- The women assessed as suitable for work were led on foot in the direction of Auschwitz I.<sup>3</sup>
- And the unfit women (more accurately sick or old women, or women accompanied by children) were loaded in three big trucks with trailers, and their convoy did not head toward the Birkenau gas chambers but in the opposite direction; we may suppose this direction to be toward the eastern ghettos in the General Government of Poland.

No doubt these unfortunate women and children underwent arduous fates, but these fates are not the one that historian Gayssot (initiator of the French anti-revisionist law) and his disciples would have us to believe. This must be said because respect for the missing and their memory is better served by a true account of their real history.

#### Note

A slightly different version from this article was published in *Akribia* no. 5, October 1999, pp. 149f. Price of that issue: €15 / \$20; order



from Jean Plantin, 45/3 route de Vourles, 69230 Saint-Genis-Laval, France

<sup>1</sup> Het Nederlandsche Roode Kruis, Den Haag (Netherlands), "Auschwitz. Deel III : De deportatietransporten in de zg. Cosel-periode (28 Augustus tot en met 12 December 1942)" written by J. Looijenga, Bureau J chief, published in October 1952 ; 97 pp, plus 12 pp. of annexes not numbered.

<sup>2</sup> This is what the Spanish revisionist Enrique Aynat has done; he mentions this testimony in "Considérations sur la déportation des juifs de France et de Belgique à l'est de l'Europe en 1942,"

*Akribeia*, nr. 2, March 1998.

<sup>3</sup> As Professor Faurisson noted, a reading of SS physician Johann Paul Kremer's notorious diary for October 12, 1942, confirms that at least a part of the convoy entered the Auschwitz I camp, where the "horrible scenes in front of the last Bunker" took place, without any relation to the hypothetical gassing of unsuitable people. Kremer's diary thus confirms the testimony that Looijenga quotes, and this testimony confirms the correct interpretation that Robert Faurisson made concerning this diary.

## But Why Weren't the Jewish Children Gassed?

By Jean-Marie Boisdefeu

The *Kalendarium*, written by Danuta Czech of the State Museum of Auschwitz-Birkenau, proffers day-to-day summaries of events at Auschwitz from 1939 until 1945. It was first published in several booklets beginning in 1960 as "Notebooks of Auschwitz" and then republished in book form. As released in 1989, it reflects the official version of history propagated by officials at the holiest site of Jewish martyrdom. Their account is very distressing, particularly for the period beginning in June 1944. During that time hundreds of thousands of Jews arrived at Auschwitz from Hungary, Poland (especially the Lodz ghetto), and other locations. According to the official historians they were gassed and incinerated in truly Dantean fashion. Official calculations show that it was necessary to dispose of 24,000 deportees per day, which greatly surpassed the camp's capacity as calculated by these same officials. Truly an incomprehensible mystery!

Under June 6, 1944, we read the following entry in the *Kalendarium*: "Arrival from Vught (Pays-Bas) of 496 Jews, both men and women. Following selection, 99 men, matriculation numbers 188,926 -189,024, as well as 397 women, numbers 78,253-78,533 and 81,735-81,850, were admitted into the camp." The *Kalendarium* gives us no further information about them. For some strange reason it does not state that the entire transport was matriculated and thus spared extermination. That it was, however, is undeniable, since 99 plus 397 equals 496. The *Kalendarium* would have us believe that all the detainees in the transport were capable of working but the truth is that children, elderly and sick persons were also included in the transport.

Thanks to the Internet, even amateur historians can easily verify this fact. The website of the Holocaust Museum in Washington ([www.ushmm.org](http://www.ushmm.org)) contains extracts from a microfiche collection of Auschwitz documents which contain several pages of personal data (*Häftlingspersonalbogen*) on internees who were registered at Auschwitz preparatory to matriculation. Unfortunately, fewer than 5,000 fiches are presently online for the period May 1943 until October 1944. In examining the microfiches and searching for children or internees entering Auschwitz on June 6, 1944, we find specific mention of four Jewish children from the Netherlands. All four arrived on June 6 and without doubt belonged to the transport from Vught.

- The first is Jack S., born June 4, 1933 (exactly 11 years old.) The fact that his name is not part of the "In Memoriam" (a memorial to Dutch Jews who died during deportation) indicates that young Jack returned from deportation. We learn that his mother, who presumably was part of the same transport, died on May 5, 1945 at Czernowitz in North Bucovine in the western part of present Ukraine. We are justified in asking how the unfortunate woman came to be at that location at the end of the war, since it had been recaptured by the Russians on March 29, 1944.
- Jack V., born April 20, 1938 (6 years old.) He also returned, as did his parents – if they had even been deported in the first place.
- Hans N., born December 4, 1934 (less than ten years old). Hans likewise returned from deportation as did his father, if the latter had been deported. His mother, however, died at Auschwitz on December 31, 1944.
- Heinie J., born on December 19, 1935 (less than nine years old). Heine and his parents, if they had been deported, returned from deportation.

The microfiche lists another seven adults as belonging to the same transport. One of these died on March 17, 1945 at Buchenwald, another on May 31, 1945 at Bergen-Belsen; and five returned to the Netherlands.

Further verification of this is found in a publication released in December 1953 by Het Nederlandsche Roode Kruis (The Dutch Red Cross) under the title *Auschwitz-Deel V: De Deportatietransporten in 1944*. The author, J. Looijenga, specifically states that the transport included seventeen children under age 15. Among the 60 known survivors there were three boys around the age of 10 and two girls aged 13. Thus it seems necessary to add at least one of the four boys noted above (Jack V., aged 6). Looijenga, it is true, did not find any other children who escaped from any other transports. With one exception, however, all transports leaving the Netherlands had departed earlier, at a time when the Germans still had the possibility of resettling in the Ukraine those deportees who were unfit for work. Such was no longer the case during the period of the transport from Vught in June 1944, since the Russians had recaptured most of Ukraine in the spring of 1944.

And what was the itinerary of the deportees from Vught? Looijenga says that, shortly after their arrival, most of the deportees were transferred to Langenbie-

lau/Reichenbach, which was a labor camp northwest of Auschwitz, ancillary to Grossrosen. A first transport departed on June 10<sup>th</sup> and a second departed on August 23<sup>rd</sup>. According to Looijenga, it consisted of “around fifty women who were elderly, or ill, or else mothers with small children.” Of these 50 women and children, 31 belonged to a classification which the Red Cross ignored in 1953. Thus they were arbitrarily classified as dead the moment they departed from Auschwitz. One thing is known for sure: none of the children of the transport, their mothers, the elderly men or women, or the ill or invalid members of the convoy who accompanied them was

gassed and this, of course, does not conform to official dogma. Chief historian Gayssot has an obligation to give us some explanation for this. But perhaps this is a wondrous mystery. Could it be that it is a matter of faith, inaccessible to mere human reason and thus, proscribed from doubt?

**Notes**

Source: A version of this article appeared in “Akribia,” vol. 5, October 1999, pp. 141-143. Translated by James M. Damon.

## Children Who Survived Auschwitz

By Jean-Marie Boisdefeu

In June 1998, the “Third International Meeting on Audiovisual Testimonies of Survivors of Nazi Concentration and Extermination Camps” was held in Brussels. The Israeli researcher Anita Tarsi, who works primarily on the Fortunoff archives, presented a paper on the fate of a group of children born between 1927 and 1938 [thus 6 to 17 years of age] who were sent from Dachau to Birkenau but who were not “selected” [to be gassed] on arrival. During the discussion that followed, Marie Lipstadt, a member of the administrative board of the Auschwitz Foundation, intervened and expressed her astonishment: “According to my own experience, if you were under the age of 15, you went straight to the gas chamber.”

Anita Tarsi answered that she, too, had been surprised to learn that children who arrived at Auschwitz in 1944 were not gassed (at least not on the spot; some - but not all - having been selected [to be gassed] a few weeks later). Still, Ms. Tarsi was unable to advance a reason for this clemency of the SS: possibly, she suggested, these children had not been expected by the SS and the SS then did not know what to do with them. Or, it was attributable to the fact that at that same time Jews from Hungary arrived in great masses [Ms. Tarsi seemed to imply that the SS was perhaps a bit overloaded and disorganized].

A certain Salomon R. then took part in the discussion and supported Ms. Tarsi. He had known at Monowitz, said he, a *kommando* consisting of some 25 to 30 children less than 12 years old. When he eventually came back to Belgium in 1945, he met five children who had survived their deportation to Auschwitz. [Let us note in passing that this second speaker could well be the Salomon R., born 4/3/26, deported to Birkenau from Malines on transport III of August 15, 1942 at age 16 and a half, whom historians have been taking for dead].

These exchanges are really surprising and even confusing:

Official researchers of today are rediscovering known facts that can be easily verified (which past historians did not elaborate on and even obscured, which probably explains the ignorance and astonishment of their successors) such as individual children or groups of children deported to Auschwitz had been spared. This rediscovery is, most likely, due to the fact that audiovisual testimony is the order of the day and, 50 years after the end of the war, the only persons left to be interviewed are survivors who were children at the time of their deportation.

The particular event discussed by Ms. Tarsi is, by the way, noted in the *Kalendarium* which recorded (we shall see why) for August 1, 1944 the arrival and registration of 129 boys between 8 and 14 years of age from the Kaunas ghetto via Dachau. Their mothers and sisters were sent to the Stutthof camp (where, according to the official historians, no gas chambers ever existed). Their fathers and elder brothers were dispatched to Stettin. Prisoners at Dachau had told these poor children that Auschwitz was an extermination camp, and thus some of them ran away during the transport. Upon their arrival at Auschwitz, they were sent to the quarantine camp, which clearly indicates that the SS had no intention of gassing them (the *Kalendarium* does not give us any reason for this).

The surprise of Marie Lipstadt is in itself surprising, as she herself had been deported to Auschwitz at age 13 and a half, arriving the day after the boys' arrival, August 2, 1944, and was not gassed, either. The *Kalendarium* is wrong here: the transport on which Marie Lipstadt travelled (26th transport from Malines - Brussels) comprised 47 children (including her). According to the *Kalendarium*: “The other 202 persons, including 47 children, were killed in the gas chambers.” Now it is irrefutable that Marie Lipstadt, in spite of being a child, was registered on arrival and was not gassed. I also note that hers was not an isolated case because other children from her transport have also returned home.

Actually, when the number of children in a transport is less than the number of non-registered people, the *Kalendarium* can affirm dogmatically that the children are included in the latter and were gassed. However, when the number of children exceeds the number of persons spared, there can be no such recourse. Of course, the *Kalendarium* can wiggle its way out by simply omitting the presence of children (this was the case described in *Akribeia*, No. 5, October 1999 p. 142 for the transport of Dutch Jews arriving from Vught on June 3, 1944), but even this route is barred when a transport consists entirely of children, such as this transport from Dachau. Here the *Kalendarium* must recognize an embarrassing fact which is so glaring that it cannot be cast aside.

Clearly, the participants in this International Audiovisual Meeting - all professional researchers or known activists - seem to ignore the fact that the available literature speaks of many children who survived. Although there are many testimonies describing the arrival in camps in

the West of masses of Hungarian women and children in 1944/1945, what I refer to here are documents (ideally registration office certificates) which remove these unhappy children from anonymity and give individual information. (I will limit myself to children under age 15 and will certainly not refer to all of them).

Thus, we have names and birthdates for a large number of children on a list set up in September 1945 by a Zionist organization at the former camp of Bergen-Belsen (with some of the children born in captivity). Historians affirm that all of them had passed through Auschwitz in spring or summer of 1944 (although this is not always true). Let us cite for instance:

- Estera B., 8 1/2
- Sari B., 13
- Gizela B., 14
- Cili B., 13
- Marysia B., 14
- Eszter B., 12 1/2

I can also refer to the testimony already mentioned in *Akribia* No. 4, March 1999, p. 226, of a young Hungarian girl, Sara Gottliner-Atzmon, 11, who passed through Auschwitz without being gassed; she arrived there in the summer of 1944 with a younger brother and a baby nephew who were also both spared.

We also find surviving children in the transports from Czechoslovakia (Theresienstadt); for example, a little Viennese girl, Ruth K., arriving in the summer of 1944 at age 12.

The Jews from Corfu arrived at Auschwitz on June 30, 1944, and those unfit for work (three fourths of the transport) were immediately gassed according to the *Kalendarium*. But then how can one explain the presence at Bergen-Belsen in September 1945 of little Gabriel B., 13 and a half years old at the moment of deportation?

Regarding the Jews from Holland, we have read in *Akribia* (cf. above) that 17 children under fifteen years of age, arriving on June 3, 1944, were spared and some even returned to Holland, *viz.*:

- Jack S., 11
- Jack V., 6
- Hans N., 9 1/2
- Heinie J., 8 1/2

Even more touching for French-speaking readers is the case of numerous children deported from France and Belgium who, for the most part, were born in our countries, had our citizenship, spoke our language, bore first names familiar to our ears, lived in our cities and on our streets, but who went, it is said, straight into the gas chambers on arrival, such as:

- Jacqueline F., 9 1/2, arrived in March, 1944 (French transport No. 69)

- Jean P., 13 1/2, arrived in March, 1944 (French transport No. 70)
- Jeannette G., 13 1/2, arrived in April, 1944 (French transport No. 71). Here I note that Jeannette was 15 months younger than the oldest of the 34 children from Izieu; also on this transport (Fritz L., 15). The *Kalendarium* says that these children were all gassed, but, from this transport, at least five more children all younger than Fritz also returned to France.
- Fryma W., 7, arrived in April, 1944 (French transport 72)
- Claude M., 13, arrived in May, 1944 (French transport 74)
- Friedel R., 9, arrived in May, 1944 (Belgian transport XXV). At the moment of selection, she was sent to the "column on the left" made up of women unfit for work (old women and women with young daughters) who according to the *Kalendarium* and witnesses (all worthy of our trust, obviously) were immediately gassed. Actually, Friedel was sent to the *Familienlager* and was later registered under the number A5241 (Cf. *Akribia* No. 4, March 1999, p. 218)
- Simy K., 13 1/2, arrived in June, 1944 (French transport 76). This is actually the famous Simone Lagrange.
- Janine L., 12, arrived in July, 1944 (French transport 77)
- Charles Z., 11 1/2, arrived in August, 1944 (French transport 78). He arrived on August 11, 1944 and was sent to the *Durchgangslager*, to be gassed, according to the *Kalendarium*, on September 5. Actually, he was registered under B9733 on September 7, 1944, and returned home, as did all the other children mentioned above.

We must, therefore, acknowledge as a fact that children survived from all transports in the period under study (the time which followed the Germans' loss of the Ukraine in the spring of 1944). Let us mention in passing that, if Death Books were available for the year 1944, one would undoubtedly notice that numerous Jewish children are mentioned there, whereas not a single one was registered in 1942 and 1943; this is perhaps the reason why the [1944, transl.] registers have not yet been found. Now, in the face of this evidence, historians can no longer avoid the essential question: why do we discover traces of children – alive or dead – who were deported *after* the Germans had lost the Ukraine, but not *before*?

But let us return to the surviving children. It is possible to say (and we sometimes read this) that some child may have looked older than his age, some other may have hidden in his mother's skirts, for a third no gas was available, and a fourth may have arrived when all the gas

chambers were down. But the others? Well, one does not know; the *Kalendarium* tells us only that they have been gassed, which is not correct. Their homecoming constitutes an inexplicable flaw in the dogma that asserts all children, except for rare cases, were gassed on arrival at Auschwitz. We must therefore show humility and admit without shame that the return of these children constitutes a mystery, i.e., an act of faith, inaccessible to our poor reason. The only rational explanation one could put for-

ward in this matter is that the exception has become the rule and that, as Pierre Vidal-Naquet has said with respect to Jean-Claude Pressac's "multipliers," we have here a "scientific achievement which we should not cast aside." Sure.

**Note**

Taken from: *Akribeia*, No. 6, March 2000, pp. 94 to 99. *Akribeia*, Director: Jean Plantin.

# Contribution to the History of the Family Camp at Birkenau

By Carlo Mattogno

## 1. Installation of *Familienlager* BIIB and the Alleged Homicidal Gassings.

On September 6, 1943, two transports of 2,479 and 2,528 Jews, altogether 5,007 persons, left the Theresienstadt ghetto for Auschwitz.<sup>1</sup> At Birkenau, on September 8, 5,006 persons arrived:<sup>2</sup> 2,293 men and boys, registered under ID numbers 146,694 – 148,986, and 2,713 women and girls who were given the numbers 58,471 – 61,183.<sup>3</sup> At Birkenau, the detainees were housed at camp BIIB which, for that reason, was given the designation *Familienlager* (family camp).

In December of 1943, another two transports of Jews from Theresienstadt were sent to the *Familienlager*, the first arriving on the 16<sup>th</sup> with 2,491 persons, among them 981 men and boys who received the ID numbers 168,154 – 169,134, and 1,510 women and girls who were assigned the numbers 70,513 – 72,019 and 72,028 – 72,030.<sup>4</sup> The second transport, counting 2,473 persons, arrived on December 20: its 1,137 men and boys received the numbers 169,969 -171,105, the 1,336 women and girls the numbers 72,435 – 73,700.<sup>5</sup>

In May of 1944, the *Familienlager* took in another three transports of Jews from Theresienstadt. The 2,503 persons of the first transport arrived on the 16<sup>th</sup>; its 767 men and boys received the numbers A-76 to A-842, the 1,736 women and girls the numbers A-15 to A-999 and A-2,000 to A-2,750.<sup>6</sup>

The second transport arrived on the 17<sup>th</sup> with 2,447 persons on board, 576 men and boys being registered as A-843 to A-1418, and 1,871 women and girls as A-1,000 to A-1,999 and A-2,751 to A-3,621.<sup>7</sup>

The third transport, of 2,499 persons, reached the camp on the 19<sup>th</sup> of May, with 1,062 men and boys being registered as A-1,445 to A-2,506, and 1,437 women and girls as A-3,642 to A-5,878.<sup>8</sup>

In Table 1, I have summarized the data regarding the transports of Jews that were housed in the *Familienlager* at Birkenau.

It is reported that the SS of Auschwitz had assigned to these transports of September and December of 1943 a quarantine of six months with “SB,” i.e. with final “gassing,” according to the arbitrary meaning which the official historiography has given to the term *Sonderbehandlung*.<sup>9</sup> At the end of the six months, these transports are said to have been “gassed.”

Under the date of March 8, 1944, D. Czech writes:<sup>10</sup>

*“In the early morning, 3,791 Jewish detainees from Theresienstadt – men, women and children – were killed in Crematoria II and III.”*

On July 2, 1944, Dr. Mengele selected 3,080<sup>11</sup> detainees fit for work in Camp Section BIIB: 2,000 women for the Stutthof and Hamburg camps, 1,000 men for KL Sachsenhausen, as well as 80 boys. In her note, D. Czech writes:<sup>12</sup>

*“At present, Section BIIB houses about 10,000 detainees, because on May 11, 1944 3,256 detainees that had come with the transports of December 16 and 20, 1943 were still alive, and another 7,449 persons were brought in on May 16, 17 and 19 and assigned to Section BIIB. A total of 6,231 female detainees were counted on June 10,<sup>[13]</sup> 1944; 5,799 women and 432 girls below 14 years of age.”*

The remaining Jews, some 7,000 unfit for work, are said to have all been gassed: on July 10, 1944, “3,000 women and children into the crematorium,”<sup>14</sup> and on July 11, “4,000 Jewish women and men into the gas chambers.”<sup>14</sup>

## 2. The Sources

These two alleged horrendous massacres of *registered* detainees are not confirmed by any documentary proof; they are based solely on two *witness statements*.

The first, cited also by Miroslav Kárný in a long article on the *Familienlager*<sup>15</sup> (but not by D. Czech who uses it without attribution), is the well-known report drawn up by Rudolf Vrba and Alfred Wetzler after their escape from Birkenau on April 7, 1944. In one of the first versions of this report, which was handed over by Dr. Jaromir Kopecky to Richard Lichtenstein, the representative of the Jewish Agency at Geneva, one can read in this regard:<sup>16</sup>

*“Some 148,000 – 152,000.”<sup>[17]</sup>*

*In the week following September 7, 1943, transports of Jewish families arrived from Theresienstadt. It was quite astonishing for us that these transports enjoyed a special status unheard of so far. Families were not separated, none of them was gassed, which otherwise was the normal procedure. They were not even shorn and were housed, as they had arrived, men, women and children, in a separate camp section and were even allowed to retain their baggage. The men did not have to work; a school, directed by Fred-*

dy Hirsch (Makabi Prague) was authorized, and they were allowed an unrestricted correspondence. They only suffered under the extreme brutality of Arno Böhm, ID number 8, a professional criminal from the Reich, their 'Lagerältester' [chief Kapo]. Our astonishment grew further when we got to see, some time later, the official roster of these transports which was labelled: 'SB – Transport tschechische Juden mit 6 monatlicher Quarantäne' [SB-Transport Czech Jews with 6 months quarantine].

We knew quite well what 'SB (Sonderbehandlung)' really meant, but could not understand this kind of treatment over such a long period of time, as the longest quarantine period, according to our limited experience, had never exceeded 3 weeks. We became suspicious. The closer the end of this 6-months quarantine period approached, the more we became convinced that these Jews, too, would end up in a gas chamber. We searched for a way of getting in touch with the leaders of this group. We made clear to them how matters stood. Some of them, in particular Freddy Hirsch who seemed to have the confidence of his companions, told us that they would organize a resistance should our fears materialize. The men from the 'Sonderkommando' promised us that they would join the Czech Jews in that case. Some of them believed that a general revolt in the camp could be organized in this way.

On March 6, 1944, we learned that the crematoria were being prepared for the reception of the Czech Jews. I hurried to see Freddy Hirsch and implored him to act, as they had nothing more to lose. He answered, saying that he knew what his duty was. Before curfew, I sneaked back to the Czech camp only to learn that Freddy Hirsch was dying. He had poisoned himself with Luminal.

The next day, March 7, 1944, unconscious, he was taken to the crematoria by truck, together with his 3,791 companions who had arrived at Birkenau on September 7, 1943, and gassed. The young people went to their death singing. To our great disappointment, there had been no resistance. The men of the Sonderkommando, ready to go along, had waited in vain.

Some 500 elderly persons died during the quarantine period. Only 11 pairs of twins were allowed to survive; various medical experiments are being practiced on them at Auschwitz. When we left Birkenau, they were still alive. Among those gassed, there was also Rozsi Fürst from Sered in Slovakia.

One week before the gassings, i.e. on March 1, 1944, all camp inmates had to write to their relatives

abroad telling them that they were well. The letters had to bear the dates of March 23-25, 1944. They were told to ask for parcels to be sent by their relatives abroad."

The report then launched a disquieting remark concerning the fate of the two transports of December 1943:<sup>18</sup>

"On December 23, 1943, another 3,000 Jews arrived from Theresienstadt. The transport roster bears the same title as for those who had arrived on September 7: 'SB-transport, Czech Jews with 6 months quarantine.' [...] their quarantine period runs out on June 20."

The second testimonial, also mentioned by D. Czech, comes from the former detainee Otto Wolken, a witness at the Höss trial:<sup>19</sup>

"Next to our section, separated from us only by an electrified wire, was Section BIIb. Initially, it was a family camp and was opened up on September 9 with a transport of 8,000 men, women and children from the Theresienstadt ghetto. In December 1943, there was another arrival of 5,000 and in January a third, numbering 5,000 as well. The inmates of this camp were privileged with respect to the other detainees. They were allowed to keep their belongings, were not shorn, were staying together with their wives and children, were allowed to write home every two weeks and to receive food parcels. A kindergarten had been set up for the children and the children received special rations, even milk. Still, the poor housing conditions and infectious diseases caused many deaths to occur, especially among the elderly.

On March 8, 1944, all men, women and children of the first transport (September 1943) were called out, the men were separated from the women, and all were led, in groups of 500, into our camp where they occupied Blocks 2 – 12 that had been vacated. It was rumored that they would be transported to Heidebreck [sic]. No food was brought in for them, and when armed SS troops arrived later and were posted around the Theresienstadt blocks, we became worried. However, nothing happened during the night, the guards were removed the next morning and the people were allowed to move freely in our camp.

During the day, 40 of them were taken away. At noon, food was brought for them and they also received their rations at night. The afternoon roll-call took place in a perfectly normal way and everything seemed to be all right. Then, suddenly, around 8 o'clock at night (I happened to be in a block where there were a number of Viennese women) all blocks were closed and when I stepped out, I could see the



lights of a long column of trucks coming in from the station. The trucks, 18 altogether, moved into our section, and a strong detachment of SS appeared, reinforced by Polish and Reich-German Kapos who were posted as guards in front of the blocks.

In the blocks that were not occupied by the people from Theresienstadt, everyone had to get into their bunks and it was lights out. The BIIb section leader, SS-Oscha [Sergeant] Pollaczek checked our blocks and threatened to shoot us – we were in the infirmary – because there were still some lights and not all of us were in bed. Then the Theresienstadt blocks were evacuated one by one, people were loaded onto trucks, 80 at a time, and were taken to the crematorium (Crematorium 3). This went on for most of the night, as there were 3,752 people altogether, all in perfectly good health, men women and children.”

Otto Wolken then testified also on the subject of the alleged “liquidation” of the *Familienlager* (the quarantine camp BIIa) in July of 1944:<sup>20</sup>

“At the end of June, the remainder of the Theresienstadt camp was liquidated. At first, the infirmary was cleaned out and the women taken to the gas. I was able to see for myself how women, stark naked and sick, were taken by their hands and feet and swung aboard the trucks, regardless of how they would come down, one on top of the other.

Over the next few days, all men and women who were fully fit for work were selected and the women sent on to Hanover, Hamburg and Stutthof. The able-bodied men came into our section,<sup>□</sup> waiting to be taken away to other camps. Old men and women remained behind, as well as the weak and women with children. It was suggested to these women that they give up their children and join a transport, but only very few did, although they were told that the children would be housed in a children’s block of their own under good conditions. On July 8, 50 tall and strong boys were taken out of this camp and assigned to BIIb as queens for the camp aristocracy.

Two days later, in the early afternoon, the remainder of the men from Theresienstadt left our camp for Blechhammer. At night, the mothers were called out with their children, they were told that they would be moved to the gypsy camp BIIe but that they had to pass through the sauna (bathing establishment) first, as was always the case when people were moved from one camp to another. What was surprising, though, was the fact that this occurred at night, at a time when the guard towers were already manned and the gypsy camp office was already closed. And, in fact, we were not wrong; they all went into the gas.

The next day, trucks arrived to take away the men and women who were still left, and some 4,000 were taken from the camp into the gas. They had to use trucks, and a large detachment of SS, because it had become known that the mothers with their children were not in the gypsy camp but in heaven.”

The figure of 3,752 allegedly gassed persons was a simple typing error, because in a report entitled “*Lager-Bilder*” (camp images), Otto Wolken writes that on March 9, 1944, there were gassed “3,792 men, women and children from Theresienstadt who were in our camp and enjoyed perfectly good health,” and that the rest of the people from Theresienstadt – some 4,000 persons – were gassed on July 28, 1944 (sic).<sup>21</sup> These figures – 3,792 and 4,000 – were confirmed by the witness in the report “*Frauen- und Kinderschicksale*” (“Fates of Women and Children”).<sup>22</sup> Furthermore, D. Czech quotes another three books,<sup>23</sup> but they appeared later and are less significant.

### 3. The Headcount of Camp BIIb

Some documents, for the most part unknown to D. Czech and to other specialists of the history of KL Auschwitz, allow us to estimate, at least to some extent, the headcount of camp BIIb. They belong to the series of reports designated “*Übersicht über Anzahl und Einsatz der Häftlinge des Konzentrationslagers Auschwitz II*” (“Survey of Number and Use of Detainees at the Auschwitz II Concentration Camp”) and to the well-known series “K.L. Auschwitz II, Arbeitseinsatz” (“K.L. Auschwitz II, Work Record”) for the men’s camp at Birkenau, and to the series “*Übersicht über Anzahl und Einsatz der weiblichen Häftlinge des Konzentrationslager Auschwitz O/S*” (“Survey of Number and Use of Female Detainees at the Auschwitz Upper Silesia Concentration Camp”) for the women’s camp.

The “*Übersicht über Anzahl und Einsatz der Häftlinge des Konzentrationslagers Auschwitz II*” of January 15, 1944<sup>24</sup> presents numerical data explained in great detail by pencil notes in the margin. The column “nicht arbeits- und nicht einsatzfähige Häftlinge” (“detainees unfit for work or for other uses”) includes 6,292 detainees among whom 1,960 Jews are designated as follows:

- “stationäre Kranke” (bedridden patients): 1,061
- “Invaliden” (invalids): 560;
- “Jugendl. unter 14. J.” (juveniles under age 14): 339.

The column “*unbeschäftigte Häftlinge*” (“unemployed detainees”) contains 5,233 detainees, 3,690 of whom are “in quarantine.” Among these, we have 2,315 Jews subdivided as follows:

- 800 “*kaum arbeitsfähig*” (“hardly fit for work”)

- 300 “10.2.(44?)”<sup>25</sup> (probably the date of the end of the quarantine period)
- 1,215 “Theresienstadt”

As we shall see below, on February 15, 1944 there were a total of 2,978 Jews from Theresienstadt in the men’s section, hence it is impossible that on January 15, they numbered 1,215. Obviously, they were included in the various categories mentioned above. Furthermore, as there were only 339 Jewish children counted in the group of “*Jugendliche unter 14 Jahre*,” we must assume that the minimum remainder, i.e. (638 – 339 =) 299 children present on January 31 were counted with their mothers in the women’s camp.

On April 20, 1944, Camp BIIB counted 210 “*Therslg. Knaben bis 14. J. H.*” and 1,268 “*Therslg. Erwachsene H.*”<sup>26</sup>; on May 3, the children were unchanged at 210 whereas the adults stood at 1,250.<sup>27</sup> On May 11, the two categories totalled, respectively, 210 and 1,242 detainees,<sup>28</sup> on May 14, 210 and 1,238,<sup>29</sup> and on May 15, 210 and 1,235 detainees.<sup>30</sup> On the next report that has survived, dated July 28, 1944,<sup>31</sup> Camp BIIB no longer exists, because it had become exclusively a women’s camp.

Let us now consider the number of female detainees. On April 3, 1944, Camp BIIB contained 215 “*Jugendliche aus Theresienstadt*” and 1,685 “*Juden aus Theresienstadt*.”<sup>32</sup> On May 15, the two columns numbered 210 and 1,589 female detainees,<sup>33</sup> on June 5, 215 and 6,422 female detainees,<sup>34</sup> on June 19, 895 and 5,514,<sup>35</sup> and on June 30, 432 and 5,799.<sup>36</sup> This is the last report we have.

The increase in strength from 1,589 to 6,637 female detainees in the report of June 5 is due to the arrival of (1,736 + 1871 + 1,437 =) 5,044 female Jewish detainees from Theresienstadt with the transports of May 16, 17 and 19, 1944, which caused the headcount of the women’s camp to grow, in fact, to (1,589 + 5,044 =) 6,633 female detainees plus another four of unknown origin, possibly babies born in camp BIIB.

In the report of June 19, 1944, the “juveniles under age 14” of the three transports mentioned above were counted separately under the special category which thus rose from 215 to 895 detainees. This means that the new arrivals numbered (895 – 215 =) 680. The column “Jews from Theresienstadt” went down from 6,422 to 5,514, i.e. by 908 detainees, this figure includes the 680 juveniles and (908 – 680 =) 228 female detainees whose fates we will examine below.

Hence, the size of the BIIB camp, as it can be reconstructed on the basis of available documents is as shown in Table 2. As we shall see in Section 8, these figures do not include the detainees of the *Familienlager* who were employed in the various work details.

#### 4. The Transports of September and December 1943

For the alleged gassing of March 8, 1944, D. Czech – as we have already noted – furnishes the figure of 2,791 victims, adding as a note:<sup>37</sup>

“According to the *computation* of the author, 3,791, according to Dr. Otto Wolken’s statement 3,792 persons.” (my emphasis)

In the first German edition of her *Kalendarium*, the Polish author writes that out of the two transports of Jews of September 8, 1944, with a total of 5,006 persons, some 1,140 had died of natural causes up to March 1944, 3,791 were gassed and 70 were allowed to live.<sup>38</sup> However, with such figures, the account does not change: 5,006 – 1,140 – 70 = 3,796, not 3,791.

In a subsequent article, D. Czech corrects the error stating that 1,145 Jews from the *Familienlager* had died of natural causes, 70 were allowed to live and 3,791 were “gassed.”<sup>39</sup>

But this final figure is not the result of any “computation:” D. Czech has simply taken it from the Vrba-Wetzler report without even saying so! The figure of those having died of natural causes – 1,145 – is, anyway, in contradiction with the one given by Vrba and Wetzler – “*etwa 500*” (some 500) – whereas the figure of detainees allowed to live – 70 – is in contradiction both with the one given by Vrba and Wetzler – “*11 Zwillingspaare*” (11 pairs of twins) = 22 persons – and the one mentioned by O. Wolken – 40 persons. Ota Kraus and Erich Kulka furnish yet another figure for those allowed to live: 40 initially, then another 62 (nine physicians, one pharmacist, 12 nurses and 40 patients),<sup>40</sup> altogether 102 detainees. It is not clear from what source D. Czech took her figure of 70 detainees, which is in contrast with all the major testimonies, on the other hand, it is perfectly clear in what way she had computed her number of persons having died of natural causes: 5,006 – 3,791 – 70 = 1,145! This figure is, however, purely arbitrary and not based on any fact.

Let us now look at the figure of 3,791 victims. As we have seen, it stems from the Vrba-Wetzler report but, in that document, it referred only to male detainees. The two authors, in fact, stated that some 4,000 male inmates coming from Theresienstadt had been registered at Birkenau under the numbers 148000 - 152000 and that about 500 had died during their six months of quarantine and 22 had been allowed to live, resulting in an assumed figure of 3,480 for the number gassed. As far as Otto Wolken is concerned, he quotes 3,792, practically the same figure. However, he himself, in the column “*Anmerkungen*” (remarks) of his daily reports on the variations in headcount of the quarantine camp BIIBa, dated March 8, 1944, notes without any explanation “3,762,”<sup>41</sup> a figure which obvi-

ously referred to the detainees in the *Familienlager* who, on that day, were temporarily moved to Camp BIIa.

As we have ascertained in the preceding paragraph, on January 31, 1944 there were 2,978 detainees from Theresienstadt in the men's sector of Camp BIIb, 638 juveniles and 2,340 adults. These figures refer either to the two transports that had arrived on September 8, 1943 or to the transports that arrived on December 16 and 20, 1943. As a total of 4,411 male detainees had been registered from all of these transports, on January 31, 1944 there were missing (4,411 – 2,978 =) 1,433 detainees. What had become of them?

An original German document, little known and even less used by historians, the “*Nummernbuch* 150 000 to 200 000,” helps shed light on these questions.

The “*Nummernbuch*”<sup>42</sup> is a register of the variations in strength of the men's camp in which the ID numbers of 50,000 detainees have been recorded; the numbers went from 150,000 (number assigned on September 10, 1943) to 200,000 (number assigned between October 28 and November 7, 1944). The numbers are entered in 4 columns and 25 lines per page, and next to each number there is an abbreviation referring to the variation due to the detainee concerned but without an indication of a date.

As Kazimierz Smolen testified in a sworn statement dated December 16, 1947,<sup>43</sup> the register employs 36 abbreviations, none of which has any suspicious overtones such as “*SB*” (*Sonderbehandlung*) or “*GU*” (“*gesondert untergebracht*” (separately housed) or other assumed encryptions of homicidal “gassings.” Among the most common abbreviations, we find: “*üb*” (“*überstellt*,” transferred), “*+*” (“*gestorben*,” deceased), “*gefloh*,” (“*geflohen*,” fled), “*ent*.” (“*entlassen*,” released), “*II. Üb*” (“*nach Birkenau überstellt*,” transferred to Birkenau), “*KB*” (“*Krankenbau*,” infirmary), “*Buna*” (transferred to the Monowitz camp), “*Blechh*,” (transferred to the Blechhammer outside camp) as well as abbreviations for the other 23 Auschwitz sub-camps.

From this document, the fate of the two transports mentioned above can be reconstructed in the following way.

Transport of December 16, 1943:

- 120 detainees were sent to the subcamps of Auschwitz, among them 112 who went to Blechhammer
- 60 died at Birkenau
- 148 were transferred to other KL camps

Transport of December 20, 1943

- 136 detainees were sent to the Auschwitz sub-camps, among them 121 who went to Blechhammer<sup>44</sup>

- 85 died at Birkenau
- 371 were transferred to other KL camps.
- The variations thus concern 971 detainees of whom
- 256 were sent to the Auschwitz sub-camps
- 196 died at Birkenau or in its sub-camps
- 519 were transferred to other KL camps.

For the remaining 1,147 detainees, the *Nummernbuch* gives no disposition, which means that they remained at Birkenau. They were probably part of the 1,201 Jews who were still at Birkenau on September 2, 1944<sup>45</sup> and were partially evacuated in January of 1945. The *Nummernbuch* was, in fact, kept until January 18, 1945.<sup>46</sup> Moreover, K. Smolen, who, in his capacity of *Schreiber* (clerk) at the *Politische Abteilung* (political department), had access to the *Nummernbuch*, in his sworn statement of December 16, 1947 gave no indication of any irregularity or falsification in respect of the keeping of the register – we may therefore assume that its contents are in conformity with reality.

According to M. Karn, the *Sterbebücher* (death books) for the period between December 19 and 31, 1943 register the deaths of 119 male and female detainees of the *Familienlager*.<sup>47</sup> In the memorial of the deportation of Czech Jews<sup>1</sup> we find, however, the names of 62 inmates of the *Familienlager* who died at Auschwitz, subdivided as follows:

- Transport of September 8, 1943: 16 deaths (14 female, 2 male detainees)
- Transport of December 16, 1943: 39 deaths (35 female, 4 male detainees)
- Transport of December 20, 1943: 7 deaths (4 female and 3 male detainees)

On the other hand, the *Sterbebücher* of Auschwitz have been entirely preserved for the period of October 7 through December 31, 1943, but M. Karn says nothing in this respect, and the memorial for the deportation of the Czech Jews notes that, chronologically, the first death at Auschwitz among the deportees of the transports of September and December 1943 is that of Ruzena Hojdova, deported on September 8, 1943 who died on November 22, 1943 (*Sterbebuch* number 34711). We must, therefore, retain that the number of deaths mentioned by M. Karn concerns the entire period of October 7 through December 31, 1943. Hence, for the period between September 8 and October 6, 1943, not covered by *Sterbebücher* preserved, we may assume at the most several tens of deaths among the persons having arrived on the transports mentioned above. This is consistent with the deaths registered in the *Nummernbuch*.

On April 20, 1944, after the alleged gassings of March 8, there were still 1,478 persons in the male sector of the *Familienlager* who had come with the transports of De-

ember. Hence,  $(2,118 - 1,478 = )$  640 are missing, some 20% of whom can be assumed to have died and 80% transferred.<sup>48</sup>

On April 3, the women's sector counted 1,900 detainees having arrived with the December transports, hence they had diminished by  $(2,846 - 1,900 = )$  946 persons. This loss in headcount cannot simply be attributed to mortality; by analogy with the male sector one may conclude that the 946 missing were, for the most part, moved elsewhere.

Let us now consider the September transports. The figure of 1,145 dead, given by D. Czech, is absolutely unreliable. As we have already seen, the mortality of this group of detainees, between October 7 and December 31, 1943, was 16 deaths out of the 62 registered at the Czech memorial for the deported Jews. Even if we accept the total number of 119 deaths announced by M. Karn the order of magnitude does not change. The number of deaths among the detainees from the September transports would amount to a few dozen altogether. Therefore, in rounded figures, out of the 1,145 dead, some 1,100 would have died between January 1 and March 7, 1944. Furthermore, as the headcount of the male sector, between February 15 and April 20, 1944, went down by 1,500 detainees belonging to the September transports, the total reduction would have amounted to  $(2,293 - 1,500 = )$  793 detainees, a figure which would correspond to an impossible mortality rate of over 23% per month.

According to H. Langbein, the ex-detainee who had access to the monthly reports on mortality drawn up by the *SS-Standortarzt* (SS camp physician), the mortality in January of 1944 was 13.2% of the detainees, 6.1% in February and 10% in March.<sup>49</sup> The maximum mortality indicated by Langbein, the one for January, is not only much lower than the hypothetical one that was mentioned above, but is also somewhat doubtful. Actually, in the male camp at Birkenau, between 10 and 15 January there were 386 deaths<sup>50</sup>; another 257 occurred between January 28 and 31.<sup>51</sup> Thus, over these eleven days, there were 643 deaths for a total of some 21,000 detainees of this camp. Extrapolated, this amounts to 8.6% as a monthly rate.

We therefore have to conclude that the major portion of the missing detainees – probably 80%, as was the case for the detainees stemming from the December 1943 transports – were transferred elsewhere, and this also goes for the female detainees.

M. Karný publishes two documents concerning two female detainees (one Dutch, one Czech) from the transports of 8 September 1943 (as can be deduced from the respective ID numbers) with the following remark:<sup>52</sup>

*“Two surviving work cards of female inmates of the Theresienstadt family camp with entries noting*

*their deaths on 8 March 1944. On 8 and 9 March 1944, 3,791 Jews from Theresienstadt – men, women and children – were murdered in the gas chambers of Crematoria II and III. Originals in the center for storage of historical and documentary collections, Moscow. Copies in the archives of the national museum of Auschwitz-Birkenau.”*

The Czech historian therefore presents these documents as proof of the reality of the alleged gassings of March 8, 1944. He does not, however, mention the total number of “*Arbeitskarten*” showing March 8, 1944 as the date of death. The memorial of the deportation of Czech Jews mentions only three detainees as having died on that day<sup>53</sup> and we can thus be certain that the number of deaths documented for March 8, 1944 is in perfect agreement with the daily mortality.

### **5: The “Gassing” of the Jews of the *Familienlager* – a Reasonable Historical Thesis?**

The *Familienlager* at Birkenau, according to M. Karn, was set up because Himmler intended to show it to a delegation of the International Red Cross. This visit was to take place in parallel with the one to the Theresienstadt ghetto, which Himmler had authorized in May, 1944, and which actually did take place on June 23.<sup>54</sup> However, this possibility was not taken advantage of by the Red Cross, which did not make the slightest move in this direction; therefore, “*das Arbeitslager Birkenau’ in der Form des Theresienstädter Familienlagers*” (“the Birkenau work camp in the form of the Theresienstadt family camp”) became useless and was liquidated.<sup>55</sup>

This hypothesis, not supported by any documentation, explains the origins of the *Familienlager* but not its end. Actually, it would have made no sense to assign to the transports of September or to those of December 1943 a quarantine of six months followed by *Sonderbehandlung* while the negotiations in respect of a visit to Theresienstadt between Himmler and the Red Cross were still going on, because it would have been necessary to leave the *Familienlager* intact up to the date of such a visit, which was unknown.

The alleged gassing of the detainees belonging to the transport of September 8, 1943 is even more nonsensical.

As we have seen above, according to the official theses, 3,791 out of 3,861 Jews who had stayed alive until then were gassed on March 8, 1944, and 70, fit for work, survived, i.e. 1.8% of them. The two transports included 933 persons aged 60 and over, as well as 256 children under age 15,<sup>56</sup> thus 1,189 persons, or 23.7% of the total who were without a doubt unfit for work. But the two transports of December 1943 contained 1,504 persons older than 65, and 615 children aged 15 or less,<sup>57</sup> alto-

gether 2,119 persons unfit for work out of 5,007<sup>58</sup> deportees, or 42.3% of the total. Furthermore, from these transports, 775 male detainees were transferred to other camps, as well as some 1,000 women 426 of whom – according to the memorial for the deportation of the Czech Jews – survived their deportation.<sup>59</sup>

Therefore, even if the transports of September and December 1943 shared the common fate of *Sonderbehandlung* after six months of quarantine, the survivors of the September transport are said to have all been gassed except for 70 fit for work, whereas from among those of the December transport at least (775 + 466 =) 1,241 detainees were spared because they were fit for work. The matter is all the more incredible insofar as the September transport contained 3,270 detainees fit for work (between 16 and 55 years of age)<sup>60</sup> whereas the December transport had 1,760 persons “*voll arbeitsfähig*” (fully fit for work) to whom we have to add another 1126<sup>61</sup> for a total of 2,886. Thus, in the first case, the SS would have spared 2.1% of the total of 3,270 able-bodied detainees, as against 43% out of 2,886 in the second case!

Besides, among the 40 survivors registered in the memorial of the deportation of the Czech Jews, we have Hana Heitlerova, born January 16, 1930, and Otto Deutelbaum, born April 16, 1933. Among the 426 survivors of the December transports, there are 15 children born in 1930, six in 1931, three in 1932, and two twins born in 1933, as well as another two born in 1939.

## 6. The Cremation of the Corpses of the “Gassing” of March 8, 1944

Whereas D. Czech affirms that the 3,791 survivors of the transport of September 8, 1943 were gassed and cremated in Crematoria II and III, Otto Wolken mentions only Crematorium III. According to a secret message sent by J. Cyrankiewicz, a member of the Auschwitz resistance, “all chimneys of the crematoria, a day later (i.e. the day after the alleged gassing), sent out black smoke.”<sup>62</sup> Actually, the chimneys of crematoria II and III would have had to operate continually for another five days in order to burn the bodies of all the alleged victims. But what was their operational state at the time?

On February 24, the *SS-Standortverwaltung* (SS local administration) addressed a letter to the *Zentralbauleitung* (Central Construction Office) concerning “*Krematorien Birkenau*” demanding “20 bags of Monolith, 200 pieces of refractory brick and 200 pieces of refractory wedge brick against bill of lading – for urgent repairs to the crematoria”.<sup>63</sup> The letter was received by the *Zentralbauleitung* on February 29, as shown by the respective “in” stamp. The *Zentralbauleitung*, in turn, had to request the material from the Topf company, which would have re-

quired a few weeks, and more weeks for it to arrive at Auschwitz.

On March 25, Bauleiter (chief site engineer) Jothann, referring to a note of March 10, in a letter on the subject of “*KGL Auschwitz, Kremat. Ausnützung der Abgase*”<sup>64</sup> (KGL Auschwitz, cremat., use of exhaust gases) indicated to the Topf Co. “Crematoria II and III, possibly IV and V as well to be considered.”<sup>65</sup> In a letter dated May 4, 1944 Jothann requests permission from the Birkenau commandant for access to the crematoria by civilian employee Jährling as the latter had been “ordered to assume the supervision of the repair work in the crematoria,”<sup>66</sup> which means that the repairs concerned also – or above all – Crematoria II and III. On May 9 a similar request was made on behalf of the Koehler Co. (builder of the flue gas ducts and chimneys of the crematoria) “because the Koehler Co. has been entrusted with urgent repair work on the crematoria.”<sup>67</sup>

Knowing the bureaucratic delays in the relations between the *Zentralbauleitung* and the Topf Co.,<sup>68</sup> one can be certain that the “urgent repair work on the crematoria” ordered on February 24, 1944 was not initiated before the second week of May. In such a situation, the cremation of nearly 3,800 corpses on March 8, 1944 is not absolutely credible.

## 7. The Transport to Heydebreck

As we have already seen, O. Wolken relates that the SS had spread the word that the survivors of the two September transports had been moved to the Heydebreck camp, the German name for the town of Kendzierzyn. At Kendzierzyn-Koźle, a place some 40 km west of Gliwice/Gleiwitz, there was the “*Juden-Zwangsarbeiterlager Blechhammer*” (Jewish forced labor camp Blechhammer). According to the “central commission for the investigation of the Hitler crimes against Poland,” about 29,000 Jews “from Poland, Czechoslovakia, Holland, with women and children among them”<sup>69</sup> passed through that camp.

The transfer of the Jews from Theresienstadt unfit for work, to this camp has, therefore, nothing unusual about it. Blechhammer was a habitual destination for the Jews from the *Familienlager*: not only were the 233 detainees from the December 1943 transports, mentioned in the *Nummernbuch*, moved here, but also many Jews from later transports. In August of 1944, detainees at the Blechhammer camp numbered around 4,000, 99% of whom were Jews.<sup>70</sup> At the end of the war, at least 143 Czech Jews were liberated here, 6 of whom had been deported to Lodz in October of 1941 and later to Auschwitz, 29 came from transports of December 1943, and 112 from later transports.<sup>71</sup> This means that no less than 345 Czech Jews were sent to that camp.

At the end of the war, the surviving Jews were dispersed in over 120 places, which are listed here in alphabetical order:

Allach, Altenburg, Argenau, Arnstadt, Augsburg, Auschwitz, Bart, Beehdorf, Bergen-Belsen, Berlin, Biloroda, Birnbäumel, Bismarckhütte, Bissingen, Blechhammer, Braunschweig, Brnec, Brodnica, Bromberg, Buchenwald, Chrastava, Christianstadt, Dachau, Deutsch Eylau, Dora, Dorbeck, Ebensee, Eichmannsdorf, Feldafing, Flossenbürg, Freiberg, Friedland, Fürstengrube, Ganacker, Gdansk, Georgental, Glebe, Gleiwitz, Glewe, Gollschau, Görlitz, Gross-Rosen, Grünburg, Gunskirchen, Gusen, Gutovo, Guttau, Halberstadt, Haselbek, Haselhorst, Hersching, Heydebreck, Hirschburg, Holzhausen, Horni, Slezsko, Jamlitz, Janina, Jaworzno, Judowa, Katowice, Kaufering, Kochstadt, Korben, Kudova, Kurzbach, Landsberg, Landshut, Langenstein, Lenzing, Lipsko, Litomerice, Lovosice, Magdeburg, Malchow, Mauthausen, Melk, Mercin, Mersenburg, Merzdorf, Meuselwitz, Monowitz, Moorbürg, Mühlendorf, Neuengamme, Neustrelitz, Niederschel, Nikolai, Nova Role, Oederan, Ohrdruf, Oranienburg, Parnice, Plattning, Plavno, Praust, Raguhn, Ravensbrück, Remsdorf, Retzow, Sachsenhausen, Salzwedel, Scharfenstein, Schlesiersee, Schwerin, Schwarzhede, Sosnowiec, Steinort, Stutthof, Theresienstadt,<sup>72</sup> Taucha, Trachenberg, Trebisov, Türkheim, Vöcklerbruck, Vratislav, Waldenburg, Warsaw, Weisswasser, Wels, Willischthal, Wöbelling, Zatec, Zelle.

Some of these places were situated in the region of Blechhammer. For example, Merzdorf (Mierzyce), with 44 survivors, Friedland (Mieroszów), with 60 survivors, Gleiwitz (Gliwice), with 83 survivors. One survivor was liberated at Heydebreck itself: Mayer, Jan, born in 1925 and deported to Auschwitz from Theresienstadt on September 28, 1944.

Furthermore, the detainees who were to be transferred from Birkenau would first be moved to Quarantänelager BIIa, where they stayed “*in Vorbereitung zum Transport*” (in preparation for transport), as shown by the daily “*Arbeitseinsatz*” reports. Otto Wolken himself declared that on July 10, 1944, the men fit for work who had, two days earlier, been moved to Camp BIIa, were actually sent to Blechhammer. And M. Kárný writes in this respect:<sup>73</sup>

“*At that time, at the latest up to July 10, 1944, more men from Theresienstadt were despatched for work, to Blechhammer to be exact. They went by truck. Along the way, they saw the infamous name of Heydebreck*”

## 8. The Liquidation of the *Familienlager* (July 1944)

On June 30, 1944, as we have already seen, the female

sector of the *Familienlager* counted 6,231 Jewesses, 432 of whom were below 15 years of age. On the male side, there were 1,445 Jews on May 15, 1944, with 210 below 15 years of age. The loss in headcount between April 20 and May 15 – due almost entirely to mortality – amounted to 33 persons which corresponds to a daily mortality rate of one person. In the female sector, the headcount dropped by 96 persons between April 3 and May 15, i.e. at an average rate of about two persons by day.

However, between June 5 and 30, the number of the female group went down by 406 persons, from 6,637 to 6,232. The decrease amounted to 178 persons in the period June 19 through 30, from 6,409 to 6,231. The report of the series “*Übersicht über Anzahl und Einsatz der weiblichen Häftlinge des Konzentrationslagers Auschwitz O/S*” covers the period June 20 through 30 and allows us to follow in detail the changes in the number of the women’s camp. It is certain that those 178 detainees did not all die, because within the time span considered, in the women’s camp, there were 126 deaths of detainees altogether, nor were they “gassed” or executed,<sup>74</sup> or released or transferred – but then where did they end up?

In my opinion, the explanation is as follows:

The report mentioned above splits the (female) detainees into two large categories: “*arbeitsfähig*” (fit for work) (19,220 detainees) and “*arbeitsunfähig*” (unfit for work) (11,678 detainees). The second category, labelled “*nicht arbeits- und nicht einsatzfähige Häftlinge*” (detainees unfit for work or other use) is subdivided into six parts two of which refer to the “*Familienlager*.” (“*Jugendl. a(us). Theresienstadt*” and “*Juden a(us). Theresienstadt*” (juveniles from Theresienstadt and Jews from Theresienstadt)). It is, however, well known that both the male and the female detainees of the *Familienlager* normally worked in various details (*Kommandos*): weaving, transport carts, potato peeling, delousing, road building, stone carrying, sewer cleaning, infirmary, surveying.<sup>75</sup> The detainees assigned to these *Kommandos* were obviously considered “*arbeitsfähig*” and were entered into the particular category. Therefore, although being housed in the *Familienlager*, they were not counted as part of its headcount which was noted in the column “*arbeitsunfähig*.” The above loss of 178 detainees thus resulted, for the most part, from an assignment to a “*Kommando*” and from the corresponding administrative change, and this goes for most of the 406 detainees mentioned.

With the transports of May 1944, the strength of the men’s sector in the *Familienlager* went up by 2,345 detainees, which brought the total strength up from a presence of 1,445 on 15 May to a final figure of 3,790 inmates. Thus, by June 30, the overall headcount of the *Familienlager* must have been around 10,000 persons.

According to Kraus and Kulka, on July 1, 1,000 able-bodied detainees were selected and sent to Schwarzhöhe via Sachsenhausen “and only 220 have survived Schwarzhöhe.” Another 500 were transferred to Germany, and 80 juveniles between 14 and 16 years of age were selected as “*Lehrlinge für die Fabriken im Reich*” (apprentices for factories in the Reich). A further 2,000 able-bodied women were sent to Hamburg and to Stutthof.<sup>76</sup> Hence, the alleged number of persons gassed would be around 6,400 and not 7,000 as has been stated by D. Czech.

The presumed gassing of the Jews unfit for work on July 10 and 11, 1944 is even more doubtful than that of March 8. The essential source for D. Czech is the statement by O. Wolken mentioned above and, in a minor way, the book by Kraus and Kulka from which the (incomplete) information of the transfer of able-bodied detainees was taken. The uncertainty of the author of the *Kalendarium* shows through also in the terminology which she uses: the victims were sent “*in das Krematorium*” (into the crematorium) (but which?) and “*in die Gaskammern*” (into the gas chambers) (but of which crematorium?).

The secret resistance movement at Auschwitz, which may have sent out a coded message about the alleged gassing of March 8, 1944 (such as the one by J. Cyrankiewicz cited above) keeps quiet about this allegedly even more terrible event. This is surprising, to say the least, because, as M. Kárný has shown, by the middle of June 1944 the Vrba-Wetzler report had been widely circulated, not only in the Allied and the neutral press, but above all among the representatives of the Czech government in London. This group, fearing that the Jews of the December transport would be gassed as mentioned in the report, at the end of their six-month quarantine period, i.e. on June 20, launched warnings and threats at the German government.<sup>77</sup> On June 16, 1944, the German *Funk-Abhördienst* (radio monitoring service) wrote a report on a radio broadcast from London the previous day which had said:<sup>78</sup>

*“London has learned that an order has been given out by the German authorities to murder 3,000 Czechoslovak Jews in gas chambers at Birkenau. These 3,000 Jews were sent to Birkenau from the concentration camp at Theresienstadt on the Elbe in December of last year. On 7 March, 4,000 Jews who had been moved to Birkenau from Theresienstadt in December [sic] of 1943 were murdered in the gas chambers.”*

After so much publicity it is clear that Himmler (if we assume the existence of homicidal gas chambers) would have felt an urgent need to disprove the predictions of Vrba and Wetzler by allowing the Jews of the *Familien-*

*lager* to survive. There was actually still a chance that the Red Cross, alarmed by such news, would ask Himmler to visit the Jews in the *Familienlager*. Furthermore, the Auschwitz camp resistance movement would have had great interest to send to London a detailed report on the gassing of the *Familienlager*, which would have confirmed the predictions of the Vrba-Wetzler report. Even so, it is a fact that Himmler, against all logic, is reported by the official historiography to have ordered the gassing of the *Familienlager*, whereas the camp resistance did not come out with any report on this alleged crime.

Miklos Nyiszli is perhaps the only self-styled detainee from the crematorium personnel (inappropriately called “*Sonderkommando*”) to have told the story of the alleged end of the *Familienlager*. He tells us:<sup>79</sup>

*“Their number has gone down to [sic] 12,000 within a short period of time. Today, the day of its liquidation, some 1,500 men and women, still fit for work, as well as 8 physicians have been selected; the others will go into the Crematoria III and IV. The next day, the Czech camp, after having been active for two years, stands deserted. In the crematoria, too, everything is quiet again. I see a truck loaded with ash, leaving the yard of the crematorium and heading for the Vistula River. At a stroke, the number of detainees in the camp has dropped by 10,000 human beings and, on the other hand, the archive of the KZ will grow by one sheet of paper.”* (Translator’s note: variation of tenses in the original)

Leaving aside the chronological error (the *Familienlager* was set up ten months – not two years – previously) and a numerical one (the headcount of the camp had been 10,000 and not 12,000 detainees and those fit for work numbered 3,500 and not 1,500), Nyiszli asserts that 10,000 persons were gassed and cremated in crematoria III and IV within the span of one single day. Such a statement is not the result of direct experience; it stems from a simple computation because for Nyiszli each crematorium had a capacity of 5,000 corpses per day<sup>80</sup> (thus, Crematoria IV and V, which contained 8 muffles each, had the same capacity as Crematoria II and III with their 15 muffles!) and it was therefore clear if 10,000 corpses were burned in two crematoria it would take only one day to accomplish!

Actually, the cremation of 10,000 bodies (or 7,000 according to D. Czech) would have required respectively 18 or 13 days of continuous operation of the crematoria!

Nyiszli’s tale contains, moreover, a major element in contradiction with the official version: in spite of pretending to have spoken with Dr. Heller,<sup>81</sup> the camp physician of the *Familienlager*,<sup>82</sup> he knows nothing of the presumed six months of quarantine followed by *Sonderbehandlung*,

although, according to M. Kárný, after the alleged gassing of March 8, all detainees of the *Familienlager* were now well informed.<sup>83</sup>

Nyiszli, for his part, affirms that Dr. Mengele decided on the gassing of the Jews of Camp BIIb because at that time many transports of Hungarian Jews arrived and “the old people, the younger ones, exhausted after two years spent in the KZ, and the children, only skin and bones, from the Czech camp portion” had to leave their quarters to make room “for the new and able-bodied arrivals.”<sup>84</sup>

After the liquidation of the Auschwitz *Familienlager*, there should have been left only 80 boys aged 14 to 16, and a few pairs of twins, from the transports arrived between September 1943 and May 1944. However, according to the camp resistance movement, there were still 1,398 Czech Jews at Auschwitz-Birkenau on September 2, 1944, distributed as follows: Auschwitz I, 289 detainees, Auschwitz II, 175 detainees, and Auschwitz III, 737 male and 195 female detainees.

It is true that Jews from Theresienstadt were moved to Auschwitz even before September 8, 1943, but from all transports (October 28, 1942 through February 2, 1943) 1,105 male detainees were registered whereas on 2 September there were 1,201 of them. In spite of the evacuation of the camp, at the moment of liberation there were still 147 detainees from the transports of September 1943 through May 1944, and a good 80 of them were born between 1927 and 1886, who thus, at the “liquidation” of the *Familienlager* were between 17 and 58 years old. It is therefore not overly bold to say that the major portion of the 1,201 detainees mentioned above belonged to the transports of the period discussed. In fact, out of the 147 detainees just mentioned more than 80 had arrived in December 1943 and ten in September.

The reason why Camp BIIb was vacated is no doubt linked to the arrival of the Hungarian Jews. In fact, as I have explained above, this camp was removed from the administration of the male camp and became the women’s sector of the “*Durchgangslager*” (transit camp) of Birkenau where the Hungarian Jewesses (and those from the Lodz ghetto) were housed for some time without being registered, pending their transfer to other camps.<sup>85</sup>

## 9. The Dead and the Survivors

In the memorial of the deportation of the Czech Jews the names of the detainees who survived the deportation are recorded. For the transports of September 8 there are 40 names, 14 men and 26 women. From the transport of December 16, 1943, 266 detainees remained, 106 men and 160 women, from that of December 20, 469 detainees, 203 men and 266 women.<sup>86</sup>

It is necessary, though, to underline the fact that the

memorial of the deportation of the Czech Jews actually records only the names of Czech Jews deported to Theresienstadt and from there to Auschwitz (and other places). It does not contain the names of Jews of other nationalities deported to Theresienstadt and then to Auschwitz. The transports of September included, in fact, 127 German Jews, 92 Austrians, and 11 Dutch.<sup>87</sup> In the transports of May 1944, Czech Jews numbered only 2,543 out of 7,503, the remaining 4,960 consisted of 3,125 German Jews, 1,276 Austrian Jews and 559 Jews from Holland.<sup>88</sup>

Besides, the lists of survivors are incomplete. Even so, my limited possibilities of research have resulted in the identification of some fifty Czech Jews transferred to Dachau which the Memorial regards as having died (read: “gassed”) at Auschwitz. Of these, four belonged to the transport of December 15, 1943 and five to that of December 18.<sup>89</sup>

The Memorial mentions 366 detainees liberated at Bergen-Belsen, mostly women, but a list of survivors drawn up by the Czechoslovak Jewish Committee and published in the New York *Bulletin* in May/June 1945 contains 610 names of Czech Jewesses.<sup>90</sup>

In Section 5 I have already spoken of children among the survivors, but here are other no less surprising cases:

Ruth Elias (Huppertova), deported from Theresienstadt to Auschwitz on December 20, 1943 (ID number 73,643) was liberated at Taucha at the end of the war. She is the author of a book of memoirs in which she explains by what ingenious method she managed to escape the “selection” for the “liquidation” of the *Familienlager* even though she was “a woman in the eighth month of pregnancy” and had to pass naked in front of Dr. Mengele. She walked behind a group of younger and healthy companions, Mengele did not have an eye for her and sent her along with the group of those fit for work! But there is more. The able-bodied detainees selected for work were transferred to the “*Frauenlager*” where they were received by old Polish and Slovak women who were so cruel that they sent back (i.e. to be “gassed”) a certain Frau Braun who had hidden her baby in a basket. But when the selected detainees were subjected to a “gynecological” search for valuables that “might have been hidden in the vagina” and it was realized that Ruth Elias was in her eighth month, there was no problem!<sup>91</sup>

This painful story was invented by the author in order to avoid having to admit that a pregnant woman could be transferred from Auschwitz without any problems and would not end up, without fail, in the “gas chambers.”

Sara Weissova, born on April 8, 1876, was deported to Zamosc on April 28, 1942 and then, at an unknown time, to Auschwitz where she was registered in spite of her 66 or 67 years of age and where she died on December 27,



1943.<sup>92</sup>

Even more extraordinary is the case of Minna Grossova, born September 20, 1874, who was deported to Treblinka on October 19, 1942 but who died at Auschwitz on December 30, 1943. She thus survived a first “selection” on her arrival at Treblinka and another one at Auschwitz!<sup>93</sup>

Dinah Gottliebova,<sup>94</sup> born January 21, 1923, was deported to Auschwitz on September 8, 1943. Being a painter, she became the assistant of Dr. Mengele for whom she did anatomical drawings. Although she knew about the unspeakable secrets of Dr. Mengele, Dinah Gottliebova was neither “gassed” nor “liquidated” in some other way but was quietly evacuated, in January of 1945, to Ravensbrück and then to the subcamp at Neustadt Gleve where she was liberated in May 1945. After her liberation she went to Paris and, in 1947, to the United States. In the memorial of the deportation of the Czech Jews her name is not even mentioned!

The small number of survivors of the transport of September 1943 calls for some additional comment.

This is the official figure which was to create the impression that the alleged “gassing” of March 8, 1944 was real. But how many survivors of those transports did not present themselves to the cognizant authorities to certify that they were still alive? How many preferred to immigrate to the United States (like Dinah Gottliebova) or to other countries, eventually to land in Israel? And how many died in that terrible spring of 1945?

There is no doubt that the general mortality of the detainees who had been transferred to Auschwitz from the Theresienstadt ghetto was very high indeed. The memorial of the deportation of the Czech Jews, besides the deceased at Auschwitz we have already covered, registers about 520 deaths, of which some 500 occurred at Dachau (3 at Kaufering, 1 at Holzhausen, the remainder at unknown locations) but speaks of only 77 survivors for this camp. In Section 7 we have already noted that the Czech Jewish deportees ended up in more than 120 different locations, including those where, in early 1945, extremely high rates of mortality were registered such as Stutthof, Mauthausen, Buchenwald and Sachsenhausen, to say nothing of Bergen-Belsen where there were still 610 Jewesses in 1945 – but how many of them died in the terrible epidemic of spotted typhoid fever which devastated the camp? And how many Jews from Theresienstadt died in the other 120 camps listed above? By a terrible irony of fate, an unknown number of survivors died at Theresienstadt itself.

There is no doubt that neither the official historiography nor the International Red Cross, those keepers of the Holocaust doctrine, is particularly eager to do re-

search on the missing persons, because the results would disprove the story of the alleged gassings at Auschwitz.

## 10. The Transport of October 7, 1943

I shall conclude with another alleged gassing of a transport of Jews from Theresienstadt which is said to have taken place on October 7, 1943. Under that date, D. Czech writes:<sup>95</sup>

*“A transport of the RSHA arrived from Theresienstadt with 1,260 Jewish children and their 53 supervisors. They are killed in the gas chambers that very day”*

These children (1,200) with their 20 supervisors had come to Theresienstadt from Bialystok on August 24, 1943.<sup>96</sup> According to the manifest “Dn/a,”<sup>97</sup> on October 5, 1943 1,195 children and 53 supervisors were transferred away from Theresienstadt, however nothing proves that this transport did go to Auschwitz: there is no proof, not even a vague reference in the above-mentioned report by Rudolf Vrba and Alfred Wetzler, nor in any other report of the secret resistance movement at the camp. As Bronka Klibanski tells us, the only trace of this transport is the list “Dn/a” of October 5, 1943 itself and:<sup>98</sup>

*“it was learned only after the war that all were transported to Auschwitz and were killed there immediately in the gas chambers”*

but this statement is based upon a source not only unique but more than doubtful: a testimony given after the war by a certain Noah Zabludowitsch and preserved in the Yad Vashem archive at Jerusalem! To strengthen her case, B. Klibanski adds another source, D. Czech’s *Kalendarium* where, however, the source of the arrival of the transport at Auschwitz is the very list “Dn/a”! This is a fine example of inconsistent and circularly referential sources!

## Abbreviations

- AGK Archiwum Głównej Komisji Badania Zbrodni Przeciwko Narodowi Polskiemu Instytutu Pamięci Narodowej (Archive of the central commission of investigation for the crimes against the Polish nation – national memorial), Warsaw
- AMS Archiwum Muzeum Stutthof (Archive of the Museum of Stutthof)
- APMO Archiwum Państwowego Muzeum w Oświęcimiu (Archive of the National Museum of Auschwitz)
- GARF Gosudarstvenni Archiv Rossiskoi Federatsii (State Archive of the Russian Federation), Moscow
- RGVA Rossiiskii Gosudarstvennii Vojennii Archiv (Russian State War Archive), Moscow.

## Notes

Translated By Henry Gardner.

- <sup>1</sup> *Terezínská pamětní kniha*, Terezínská Iniciativa, Melantrich 1995, vol. I, p. 70.
- <sup>2</sup> The missing person probably died during the journey.
- <sup>3</sup> D. Czech, *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945*, Rowohlt-Verlag, Reinbek 1989, p. 600.
- <sup>4</sup> *Ibid.*, p. 680.
- <sup>5</sup> *Ibid.*, p. 684.
- <sup>6</sup> *Ibid.*, p. 776.
- <sup>7</sup> *Ibid.*, pp. 776f.
- <sup>8</sup> *Ibid.*, p. 778.
- <sup>9</sup> In my study *Special Treatment in Auschwitz* (Theses & Dissertations Press, Chicago 2004) I demonstrated that this term had a vast array of meanings, none of which referred to assassinations.
- <sup>10</sup> D. Czech, op. cit., (note 3), pp. 736f.
- <sup>11</sup> According to Kraus and Kulka, Czech's source, 3,580 detainees. See below, section 8. !!!???
- <sup>12</sup> D. Czech, op. cit., (note 3), p. 811.
- <sup>13</sup> *Recte*: June 30. Vedi paragrafo seguente.
- <sup>14</sup> *Ibid.*, p. 820.
- <sup>15</sup> M. Kárný, "Das Theresienstädter Familienlager (BIIB) in Birkenau (September 1943-Juli 1944)," in: *Hefte von Auschwitz*, Verlag Staatliches Auschwitz-Museum, 1997, pp. 177-181.
- <sup>16</sup> APMO, RO, vol. XXa, pp. 30f.
- <sup>17</sup> The register numbers actually assigned in the period indicated were 146694-148986.
- <sup>18</sup> *Ibid.*, pp. 32f.
- <sup>19</sup> AGK, NTN, 88 (Höss Trial, vol. 6b), pp. 247f.
- <sup>20</sup> *Ibid.*, p. 250.
- <sup>21</sup> *Ibid.*, p. 44.
- <sup>22</sup> *Ibid.*, p. 51.
- <sup>23</sup> H.G. Adler, *Theresienstadt 1941-1945*, Tübingen 1955; O. Kraus, E. Kulka, *Tovarna na smrt*, Praga 1957, and R. Gert, *Trzeba głębo-ko oddychach, Kominy, Oświęcim 1940-1945*, Warsaw 1962.
- <sup>24</sup> GARF, 7021-108-33, p. 124.
- <sup>25</sup> Illegible.
- <sup>26</sup> "K.L. Auschwitz II. Arbeitseinsatz für den 20. April 1944." APMO, D-AuI-3a/1a, Nr. inw. 425/1, p. 3.
- <sup>27</sup> "K.L. Auschwitz II. Arbeitseinsatz für den 3. Mai 1944." APMO, D-AuI-3a/1a, p.325.
- <sup>28</sup> "K.L. Auschwitz II. Arbeitseinsatz für den 11. Mai 1944, in: N. Blumental, *Dokumenty i materiały*. Lodz 1946, p. 105.
- <sup>29</sup> "K.L. Auschwitz II. Arbeitseinsatz für den 14. Mai 1944." APMO, D-AuI-3a/1a, p.333.
- <sup>30</sup> "K.L. Auschwitz II. Arbeitseinsatz für den 15. Mai 1944." APMO, D-AuI-3a/1a, p.334.
- <sup>31</sup> "K.L. Auschwitz II. Arbeitseinsatz für den 28. Juli 1944." APMO, D-AuI-3a/1a, p. 18.
- <sup>32</sup> "Übersicht über Anzahl und Einsatz der weiblichen Häftlinge des Konzentrationslager Auschwitz O/S. 3.4.1944." GARF, 7021-108-33, p.162.
- <sup>33</sup> "Übersicht über Anzahl und Einsatz der weiblichen Häftlinge des Konzentrationslager Auschwitz O/S. 15.5.1944." GARF, 7021-108-33, p. 147.
- <sup>34</sup> "Übersicht über Anzahl und Einsatz der weiblichen Häftlinge des Konzentrationslager Auschwitz O/S. 5.6.1944." GARF, 7021-108-33, p.151.
- <sup>35</sup> "Übersicht über Anzahl und Einsatz der weiblichen Häftlinge des Konzentrationslager Auschwitz O/S. 19.6.1944." GARF, 7021-108-33, p. 155.
- <sup>36</sup> "Übersicht über Anzahl und Einsatz der weiblichen Häftlinge des Konzentrationslager Auschwitz O/S. 30.6.1944." GARF, 7021-108-33, p. 159.
- <sup>37</sup> D. Czech, op. cit. (note 3), p. 737.
- <sup>38</sup> D. Czech, "Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau," in: *Hefte von Auschwitz*, Wydawnictwo Państwowego Muzeum w Oświęcimiu, no. 4, 1961, p. 82.
- <sup>39</sup> D. Czech, "Les événements les plus importants dans le camp de concentration Auschwitz-Birkenau," in: *Contribution à l'histoire du KL-Auschwitz*, Edition du Musée d'Etat à Oświęcim, 1968, p. 203.
- <sup>40</sup> O. Kraus, E. Kulka, *Die Todesfabrik*, Kongress-Verlag, Berlin 1958, p. 144 and 146.
- <sup>41</sup> APMO, DauI-5/1, "Belegstärke del Quarantänelager BIIa," p. 14.
- <sup>42</sup> APMO, D-AuI-3/1,2.
- <sup>43</sup> NOKW-2824, pp. 12-14.
- <sup>44</sup> Acc. to F. Piper, 112 detainees of the transportation from December 16, 1943, had been transferred to Blechhammer (register numbers 168156-169120) and 123 detainees of the transportation from December 20, 1943 (169974-171042). "Das Nebenlager Blechhammer," in: *Hefte von Auschwitz*, Wydawnictwo Państwowego Muzeum w Oświęcimiu, 10. 1967, p. 27.
- <sup>45</sup> See below, Section 8.
- <sup>46</sup> NOKW-2824, pp. 13f.
- <sup>47</sup> M. Kárný, op. cit. (note 15), p. 174.
- <sup>48</sup> Percentages resulting from the records of the "Nummernbuch."
- <sup>49</sup> H. Langein, *Der Auschwitz-Prozeß. Eine Dokumentation*, Europa Verlag, Vienna-Frankfurt-Zürich 1965, p. 101.
- <sup>50</sup> "Übersicht über Anzahl und Einsatz der Häftlinge des Konzentrationslagers Auschwitz II. 15.1.1944." GARF, 7021-108-33, p. 137.
- <sup>51</sup> "Übersicht über Anzahl und Einsatz der Häftlinge des Konzentrationslagers Auschwitz II. 31.1.1944." GARF, 7021-108-33, p. 125.
- <sup>52</sup> M. Kárný, op. cit. (note 15), pp. 188f.
- <sup>53</sup> See table 8.
- <sup>54</sup> M. Kárný, op. cit. (note 15), pp. 213, 228.
- <sup>55</sup> *Ibid.*, pp. 236f.
- <sup>56</sup> *Ibid.*, p. 150.
- <sup>57</sup> M. Kryl, "Die Deportationen aus Theresienstadt nach dem Osten im Spiegel des Tagebuchs Willy Mahlers," in: *Theresienstädter Studien und Dokumente*, 1995, p. 74.
- <sup>58</sup> 4,964 inmates were registered at Auschwitz; the missing 43 probably either died or fled during transport.
- <sup>59</sup> See tables 3 and 4.
- <sup>60</sup> M. Kryl, op. cit. (note 58), p. 73.
- <sup>61</sup> *Ibid.*, p. 74. Therein it says that of the 5,005 deported inmates 1,504 were older than 65 years, 615 younger than 15 years (of whom 115 were younger than 5 years) and 1,760 were "voll arbeitsfähig" (fully fit for work). It is clear that the remaining 1,126 inmates were in the age range of those "fit for work."
- <sup>62</sup> Photocopy of this message in: M. Kárný, op. cit. (note 15), p. 149.
- <sup>63</sup> RGVA, 502-1-313, p. 13.
- <sup>64</sup> The purpose was to heat water for a shower.
- <sup>65</sup> RGVA, 502-1-313, p. 11.
- <sup>66</sup> RGVA, 502-1-83, p. 380.
- <sup>67</sup> RGVA, 502-1-83, p. 377.
- <sup>68</sup> According to bureaucratic procedures, Topf answered the request of the *Zentralbauleitung* with a cost estimate (*Kostenanschlag*); the *Zentralbauleitung* in turn had to confirm in writing the order and send the bill of lading (*Frachtbriefe*) to Topf with the relevant shipping coins (Speer-Marke) for the railroad shipping of the material. In the case refractory material had been ordered, which was not produced by Topf, Topf turned to another firm, like the Collmener Schamottewerke GmbH of Colditz, that then sent the

material to Auschwitz on the account of Topf.  
<sup>69</sup> Główna Komisja Badania Zbrodni Hitlerowskich w Polsce Rada Ochrony Pomników Walki i Męczeństwa, *Obozy hitlerowskie na ziemiach polskich 1939-1945*, Państwowe Wydawnictwo Naukowe, Warszawa 1979, p. 225.  
<sup>70</sup> AGK, NTN, 155, p. 96, secret report on the strength of the Auschwitz camp.  
<sup>71</sup> Data deduced from *Terezínská pamětní kniha*, op. cit. (note 1).  
<sup>72</sup> On April 20, 1945, 12,000 to 14,000 inmates had been transferred from various evacuated concentration camps.  
<sup>73</sup> M. Kárný, op. cit. (note 15), pp. 221f.  
<sup>74</sup> The *Übersicht* (overview) mentioned above contains a column "S.B." in the section "Abgänge" (deductions), which includes the total figure of 225 inmates. D. Czech knows nothing about it, and no witness ever reported about gassings or executions of small groups of Jews from the *Familienlager*. I will address this question in a separate study, which will complement the one already published on this issue (*Special Treatment in Auschwitz*, op. cit. (note 9)).  
<sup>75</sup> M. Kárný, op. cit. (note 15), pp. 159f.  
<sup>76</sup> O. Kraus, E. Kulka, op. cit. (note 41), p. 148.  
<sup>77</sup> M. Kárný, op. cit. (note 15), pp. 229-233.  
<sup>78</sup> *Ibid.*, p. 231.  
<sup>79</sup> M. Nyiszli, *Im Jenseits der Menschlichkeit. Ein Gerichtmediziner in Auschwitz*, Dietz Verlag, Berlin 1992, pp. 63-66.  
<sup>80</sup> *Ibid.*, p. 39.  
<sup>81</sup> Dr. Otto Heller, deported to Auschwitz on Sept. 6, 1943, with registration no. 146703, who, although he had escaped the two alleged gassings of the *Familienlager*, is listed with no explanation in the Memorial of the deportations of Czech Jews as died at Auschwitz (read: "gassed"): *Terezínská pamětní kniha*, op. cit. (note 1), p. 1211.

<sup>82</sup> M. Nyiszli, op. cit. (note 80), p. 66.  
<sup>83</sup> M. Kárný, op. cit. (note 15), p. 183.  
<sup>84</sup> M. Nyiszli, op. cit. (note 80), p. 62.  
<sup>85</sup> See in this regard my articles "Die Deportation der ungarischer Juden von Mai bis Juli 1944. Eine provisorische Bilanz," *Vierteljahreshefte für freie Geschichtsforschung*, 5(4) (2001), pp. 381-395, and "Das Ghetto von Lodz in der Holocaust-Propaganda," *Vierteljahreshefte für freie Geschichtsforschung*, 7(1) (2003), pp. 30-36.  
<sup>86</sup> See tables 3 and 4.  
<sup>87</sup> M. Kárný, op. cit. (note 15), p. 133.  
<sup>88</sup> *Ibid.*, p. 215. The number of foreign Jews is not given for the transports of December 1943.  
<sup>89</sup> See tables 5, 6 and 7.  
<sup>90</sup> See the website [www.jewishgen.org/databases/Holocaust/](http://www.jewishgen.org/databases/Holocaust/).  
<sup>91</sup> R. Elias, *Die Hoffnung erhielt mich am Leben. Mein Weg von Theresienstadt und Auschwitz nach Israel*, Piper Verlag, Munich 1988, pp. 156-161.  
<sup>92</sup> *Terezínská pamětní kniha*, op. cit. (note 1), vol. I, p. 315.  
<sup>93</sup> *Ibid.*, p. 393.  
<sup>94</sup> See his brief biography at the website [http://lastexpression.northwestern.edu/Bios/bio\\_gottliebowa\\_top.html](http://lastexpression.northwestern.edu/Bios/bio_gottliebowa_top.html)  
<sup>95</sup> *Ibid.*, p. 623.  
<sup>96</sup> B. Klibanski, "Kinder aus dem Ghetto Bialystok in Theresienstadt," in: *Theresienstädter Studien und Dokumente*, Edition Theresienstädter Initiative Academia, 1995, p.93.  
<sup>97</sup> "Abtransport Dn/a. 'Besondere Dienstleistungen' aus Theresienstadt abgereist am 5. Oktober 1943." *Ibid.*, pp. 102f. The list was published on the website [www.zabludow.com/Bialystockchildrenlist.htm](http://www.zabludow.com/Bialystockchildrenlist.htm)  
<sup>98</sup> *Ibid.*, p. 94.

## Tables

**Table 1: Transports from Theresienstadt to Familienlager Birkenau**

| Date of Arrival | Total Deportees | Men          | Women         |
|-----------------|-----------------|--------------|---------------|
| 9/8/1943        | 5,006           | 2,293        | 2,713         |
| 12/16/1943      | 2,491           | 981          | 1,510         |
| 12/20/1943      | 2,473           | 1,137        | 1,336         |
| 5/16/1944       | 2,503           | 767          | 1,736         |
| 5/17/1944       | 2,447           | 576          | 1,871         |
| 5/19/1944       | 2,499           | 1,062        | 1,437         |
| <b>Total</b>    | <b>17,419</b>   | <b>6,816</b> | <b>10,603</b> |

**Table 2: Summary of the headcount of Familienlager Birkenau**

| Date      | Men's Camp |        |       | Women's Camp |        |       |
|-----------|------------|--------|-------|--------------|--------|-------|
|           | Boys       | Adults | Total | Girls        | Adults | Total |
| 1/15/1944 |            |        |       |              |        |       |
| 1/31/1944 | ?          | 2,340  | ?     |              |        |       |
| 2/15/1944 | ?          | ?      | 2,978 |              |        |       |
| 4/3/1944  |            |        |       | 215          | 1,685  | 1,900 |
| 4/20/1944 | 210        | 1,268  | 1,478 |              |        |       |
| 5/3/1944  | 210        | 1,250  | 1,460 |              |        |       |
| 5/11/1944 | 210        | 1,242  | 1,452 |              |        |       |

| Date      | Men's Camp |        |       | Women's Camp |        |       |
|-----------|------------|--------|-------|--------------|--------|-------|
|           | Boys       | Adults | Total | Girls        | Adults | Total |
| 5/14/1944 | 210        | 1,238  | 1,448 |              |        |       |
| 5/15/1944 | 210        | 1,235  | 1,445 | 215          | 1,589  | 1,804 |
| 6/5/1944  |            |        |       | 215          | 6,422  | 6,637 |
| 6/19/1944 |            |        |       | 895          | 5,514  | 6,409 |
| 6/30/1944 |            |        |       | 432          | 5,799  | 6,231 |

**Table 3: The official number of survivors from the transports of September and December 1944**

| Date of Arrival | M          | F          | Total      |
|-----------------|------------|------------|------------|
| 9/8/1943        | 14         | 26         | 40         |
| 12/16/1943      | 106        | 160        | 266        |
| 12/20/1943      | 203        | 266        | 469        |
| <b>Total</b>    | <b>323</b> | <b>452</b> | <b>775</b> |

**Table 4: The official number of survivors of the transports of September and December and the camps in which they were found at the end of the war**

| Location       | 9/6/1943 |   | 12/15/1943 |    | 12/18/1943 |     |
|----------------|----------|---|------------|----|------------|-----|
|                | M        | F | M          | F  | M          | F   |
| Altenburg      | 0        | 0 | 0          | 0  | 1          | 0   |
| Argenau        | 0        | 0 | 0          | 0  | 0          | 1   |
| Auschwitz      | 7        | 3 | 16         | 11 | 11         | 42  |
| Bergen-Belsen  | 0        | 4 | 2          | 95 | 2          | 138 |
| Bissingen      | 0        | 0 | 1          | 0  | 0          | 0   |
| Blechhammer    | 0        | 0 | 12         | 0  | 17         | 0   |
| Brodnica       | 0        | 0 | 0          | 0  | 0          | 1   |
| Bromberg       | 0        | 0 | 0          | 0  | 0          | 2   |
| Buchenwald     | 0        | 0 | 10         | 0  | 4          | 1   |
| Christianstadt | 0        | 0 | 0          | 3  | 0          | 6   |
| Dachau         | 1        | 0 | 1          | 0  | 2          | 1   |
| Dorbeck        | 0        | 0 | 0          | 2  | 0          | 0   |
| Flossenbürg    | 0        | 0 | 1          | 0  | 0          | 0   |
| Friedland      | 0        | 0 | 0          | 0  | 1          | 0   |
| Fürstengrube   | 0        | 0 | 0          | 0  | 1          | 0   |
| Gdansk         | 0        | 0 | 0          | 1  | 0          | 1   |
| Gleve          | 0        | 3 | 0          | 0  | 0          | 0   |
| Gross-Rosen    | 0        | 0 | 2          | 1  | 0          | 1   |
| Gunskirchen    | 0        | 0 | 2          | 0  | 0          | 0   |
| Gutovo         | 0        | 0 | 0          | 0  | 0          | 2   |
| Guttau         | 0        | 0 | 0          | 0  | 0          | 1   |
| Katovice       | 0        | 0 | 0          | 0  | 0          | 1   |
| Kochstadt      | 0        | 0 | 0          | 1  | 0          | 0   |
| Korben         | 0        | 1 | 0          | 0  | 0          | 0   |
| Malchow        | 0        | 0 | 0          | 0  | 0          | 4   |
| Mauthausen     | 0        | 0 | 1          | 0  | 2          | 0   |
| Melk           | 0        | 0 | 2          | 0  | 0          | 0   |
| Neuengamme     | 0        | 1 | 0          | 0  | 0          | 7   |
| Oranienburg    | 1        | 0 | 7          | 0  | 22         | 0   |
| Praust         | 0        | 1 | 0          | 1  | 0          | 0   |

| Location       | 9/6/1943  |           | 12/15/1943 |            | 12/18/1943 |            |
|----------------|-----------|-----------|------------|------------|------------|------------|
|                | M         | F         | M          | F          | M          | F          |
| Sachsenhausen  | 0         | 0         | 2          | 0          | 13         | 0          |
| Schwarzheide   | 0         | 0         | 5          | 0          | 14         | 0          |
| Sosnoviec      | 0         | 0         | 1          | 0          | 0          | 0          |
| Steinort       | 0         | 0         | 0          | 1          | 1          | 1          |
| Stutthof       | 0         | 0         | 0          | 8          | 0          | 4          |
| Taucha         | 0         | 2         | 0          | 1          | 0          | 1          |
| Theresienstadt | 2         | 0         | 29         | 0          | 101        | 1          |
| Wels           | 0         | 0         | 1          | 0          | 0          | 0          |
| Zelle          | 0         | 0         | 0          | 2          | 0          | 5          |
| unknown        | 3         | 11        | 11         | 33         | 11         | 45         |
| <b>Total</b>   | <b>14</b> | <b>26</b> | <b>106</b> | <b>160</b> | <b>203</b> | <b>266</b> |

**Table 5: Jewesses from the ghetto of Theresienstadt transferred from Auschwitz to Stutthof<sup>1</sup>**

| Family Name   | First Name | Year of Birth | Date of Transfer to Auschwitz | Date of Transfer to Stutthof |
|---------------|------------|---------------|-------------------------------|------------------------------|
| Eislerova     | Eliska     | 1898          | 5/15/44                       | 7/20/44                      |
| Feuermannova  | Marie      | 1908          | 7/20/44                       | 7/20/44                      |
| Fischerova    | Hannelore  | 1922          | 12/15/43                      | 7/20/44                      |
| Fischerova    | Sona       | 1931          | 5/18/44                       | 11/19/44                     |
| Freundova     | Frantiska  | 1905          | 5/15/44                       | 11/19/44                     |
| Goldbergerova | Greta      | 1909          | 5/15/44                       | 7/23/44                      |
| Grabova       | Greta      | 1909          | 5/15/44                       | 7/23/44                      |
| Gratzova      | Marie      | 1900          | 12/15/43                      | 7/20/44                      |
| Grünfeldova   | Marta      | 1906          | 12/15/43                      | 7/20/44                      |
| Grünfeldova   | Marta      | 1892          | 5/15/44                       | 7/20/44                      |
| Grünhutova    | Greta      | 1902          | 12/18/43                      | 7/20/44                      |
| Grünhutova    | Zuzana     | 1931          | 12/18/43                      | 7/20/44                      |
| Gutfreindova  | Greta      | 1902          | 12/18/43                      | 7/20/44                      |
| Gutfreundova  | Greta      | 1902          | 12/18/43                      | 11/19/44                     |
| Guttmanova    | Greta      | 1901          | 12/15/43                      | 7/20/44                      |
| Pickova       | Vera       | 1914          | 5/15/44                       | 7/20/44                      |
| Sommerova     | Vera       | 1924          | 5/15/44                       | 7/20/44                      |
| Weinerova     | Marta      | 1901          | 1/20/43                       | 7/20/44                      |
| Weisskopfova  | Edita      | 1913          | 5/18/44                       | 8/5/44                       |

**Table 6: Jewesses from the ghetto of Theresienstadt transferred to Lodz-Auschwitz-Stutthof<sup>2</sup>**

| Family Name   | First Name | Year of Birth | Date of Deportation to Stutthof | ID number |
|---------------|------------|---------------|---------------------------------|-----------|
| Metzegegerova | Ella       | 1898          | 8/14/44                         | 65537     |
| Altschulova   | Helene     | 1916          | 8/28/44                         | 74378     |
| Fischerova    | Stella     | 1905          | 8/28/44                         | 74787     |
| Fischerova    | Valerie    | 1912          | 8/28/44                         | 74788     |
| Friedmannova  | Henriette  | 1902          | 8/28/44                         | 74795     |
| Huppertova    | Hilda      | 1899          | 8/28/44                         | 75203     |
| Kinzlova      | Greta      | 1900          | 8/28/44                         | 75379     |
| Kasztorova    | Elisabeth  | 1899          | 8/28/44                         | 75380     |
| Petrovska     | Anna       | 1907          | 8/28/44                         | 76119     |
| Porgesova     | Else       | 1898          | 8/28/44                         | 76120     |

| Family Name    | First Name   | Year of Birth | Date of Deportation to Stutthof | ID number |
|----------------|--------------|---------------|---------------------------------|-----------|
| Pollakova      | Frantiska    | 1898          | 8/28/44                         | 76121     |
| Pollakova      | Anita        | 1929          | 8/28/44                         | 76122     |
| Sinkova        | Marianna     | 1909          | 8/28/44                         | 76348     |
| Rindova        | Josefine     | 1900          | 8/28/44                         | 76437     |
| Wertheimerova  | Irena        | 1898          | 9/3/44                          | 83412     |
| Wertheimerova  | Judita Marie | 1927          | 9/3/44                          | 83413     |
| Wertheimerova  | Hanna        | 1925          | 9/3/44                          | 83414     |
| Neumannova     | Regina       | 1911          | 9/3/44                          | 83457     |
| Ganzova        | Regina       | 1919          | 9/3/44                          | 83461     |
| Aussenbergova  | Amanda       | 1901          | 9/27/44                         | 87834     |
| Aussenbergova  | Gerda        | 1929          | 9/27/44                         | 87835     |
| Beckova        | Rita         | 1903          | 9/27/44                         | 87865     |
| Fleischmannova | Ilse         | 1924          | 9/27/44                         | 87864     |
| Lamplova       | Margareta    | 1909          | 9/27/44                         | 88078     |
| Lamplova       | Mia Ruth     | 1930          | 9/27/44                         | 88079     |
| Winterova      | Vera         | 1925          | 9/27/44                         | 88301     |
| Alexanderova   | Anna         | 1899          | 9/27/44                         | 88369     |
| Löwitova       | Ruth         | 1923          | 9/27/44                         | 89200     |
| Spitzova       | Zuzana       | 1917          | 9/27/44                         | 89340     |
| Weissbarthova  | Anna         | 1906          | 9/27/44                         | 89984     |
| Zimmermanova   | Ruth         | 1926          | 9/27/44                         | 90013     |
| Gottliebova    | Netti        | 1912          | 9/27/44                         | 90195     |
| Blochova       | Edita        | 1903          | 9/27/44                         | 90142     |

**Table 7: Jews from the ghetto of Theresienstadt transferred from Auschwitz to Dachau<sup>3</sup>**

| Family Name | First Name | Year of Birth | Transfer from Theresienstadt | Transfer to Dachau |
|-------------|------------|---------------|------------------------------|--------------------|
| Rubin       | Frantisek  | 1914          | 10/21/41*                    | 10/27/44           |
| Allina      | Kurt       | 1922          | 10/26/41*                    | 10/27/44           |
| Singer      | Oskar      | 1893          | 10/26/41*                    | 10/27/44           |
| Pollak      | Bernard    | 1913          | 12/18/43                     | 10/27/44           |
| Aussenberg  | Adolf      | 1914          | 10/12/44                     | 10/27/44           |
| Alter       | Pavel      | 1929          | 10/24/44                     | 10/27/44           |

\* Transfer to Auschwitz via Lodz.

**Table 8: Detainees of the *Familienlager* deceased at Auschwitz (transports of September 8, 1943)**

| Family Name | First Name           | Date of Birth | Place of Birth | Date of Death | Sterbebuch No. |
|-------------|----------------------|---------------|----------------|---------------|----------------|
| Berg        | Henriette /Jindriska | 9/5/1879      | Rosnove        | 12/27/1943    | 36258          |
| Bergman     | Marta                | 6/19/1881     | Prag           | 12/22/1943    | 36214          |
| Falik       | Adela                | 5/13/1902     | Stanislau      | 12/27/1943    | 36321          |
| Hess        | Charlotte            | 2/5/1892      | Eisenstadt     | 12/23/1943    | 35625          |
| Knetig      | Klara                | 6/29/1881     | Unter Kralow.  | 12/22/1943    | 35599          |
| Löwy        | Ida                  | 7/31/1883     | Zlin           | 12/27/1943    | 36319          |
| Mai         | Else                 | 8/6/1892      | Vlasin         | 12/29/1943    | 36630          |
| Saxl        | Gabriela             | 1/21/1882     | Budweis        | 12/23/1943    | 36216          |
| Weiss       | Kamilla              | 10/26/1879    | Napajedl       | 12/28/1943    | 36343          |

| Family Name | First Name | Date of Birth | Place of Birth | Date of Death | Sterbebuch No. |
|-------------|------------|---------------|----------------|---------------|----------------|
| Ziegler     | Amalie     | 1/14/1885     | Podol          | 12/21/1943    | 35165          |
| Boschanova  | Vilma      | 12/14/1894    |                | 12/23/1943    |                |
| Hojdova     | Ruzena     | 7/3/1905      |                | 11/22/1943    | 34711          |
| Janowitzova | Truda      | 1/14/1917     |                | 3/8/1944      |                |
| Hirsch      | Alfred     | 2/11/1916     |                | 3/8/1944      |                |
| Janowitz    | Leo        | 12/8/1911     |                | 3/8/1944      |                |
| Hübschova   | Anna       | 7/10/1895     | Leipnik        | 12/27/1943    | 35915          |

**Table 9: Detainees of the *Familienlager* deceased at Auschwitz (transport of December 16, 1943)**

| Family Name  | First Name    | Date of Birth | Place of Birth | Date of Death | Sterbebuch No. |
|--------------|---------------|---------------|----------------|---------------|----------------|
| Antscherl    | Berta Sara    | 7/18/1877     | Nachod         | 12/27/1943    | 36246          |
| Aschner      | Rosa Sara     | 6/29/1870     | Vrbovce        | 12/28/1943    | 36328          |
| Bloch        | 1/19/         | 1/19/1875     | Raudnitz Elbe  | 12/27/1943    | 35916          |
| Braun        | Valerie Sara  | 1/8/1892      | ?              | 12/27/1943    | 36261          |
| Buntzel      | Flora Sara    | 4/5/1883      | ?              | 12/27/1943    | 36260          |
| Drtin        | Anna Sara     | 11/8/1865     | ?              | 12/27/1943    | 36311          |
| Fürst        | Berta Sara    | 11/26/1870    | ?              | 12/27/1943    | 36309          |
| Kohut        | Charlotte S.  | 4/16/1872     | Gr.Meseritsch  | 12/27/1943    | 36244          |
| Königstein   | Anna Sara     | 12/30/1852    | Poleschowitz   | 12/27/1943    | 36292          |
| Langer       | Therese Sara  | 10/26/1869    | Mähr.Aussee    | 12/27/1943    | 36315          |
| Mendl        | Emma Sara     | 3/7/1864      | Rakonitz       | 12/27/1943    | 36217          |
| Minkus       | Rosa Sara     | 8/10/1870     | Roubowitz      | 12/27/1943    | 36265          |
| Munk         | Rosa Sara     | 8/15/1867     | Wysoka         | 12/28/1943    | 36331          |
| Pick         | Bertha Sara   | 6/1/1875      | Brandeis Elbe  | 12/27/1943    | 36287          |
| Pollak       | Gabriele Sara | 11/17/1877    | Nemysl         | 12/28/1943    | 36349          |
| Priestr      | Julia Sara    | 1/16/1874     | Kittin Dobrin  | 12/27/1943    | 36253          |
| Sabat        | Roza Sara     | 3/15/1864     | Kadow          | 12/27/1943    | 36318          |
| Sabath       | Anna Sara     | 4/20/1863     | Kbel           | 12/27/1943    | 36248          |
| Scharpner    | Johanna S.    | 4/11/1869     | ?              | 12/27/1943    | 36257          |
| Schick       | Klara         | 8/22/1865     | Wien           | 12/27/1943    | 36267          |
| Schorsch     | Bedrich       | 11/6/1867     | Semil          | 12/26/1943    | 36837          |
| Schück       | Leonie Sra    | 3/25/1875     | Horschütz      | 12/27/1943    | 36308          |
| Schwarz      | Sofie Sara    | 1/9/1875      | Prag           | 12/27/1943    | 36250          |
| Seiner       | Johanna S.    | 1/26/1871     | Bejscht        | 12/27/1943    | 36299          |
| Stern        | Auguste Sara  | 4/14/1866     | ?              | 12/27/1943    | 36298          |
| Tauber       | Fanny Sara    | 8/8/1867      | Buczacz        | 12/28/1943    | 36347          |
| Waldner      | Regine Sara   | 7/19/1868     | Gaya           | 12/27/1943    | 36295          |
| Weinberger   | Malvine Sara  | 2/19/1866     | Neutitschein   | 12/27/1943    | 36320          |
| Weisz        | Rosa Sara     | 10/24/1873    | Gaya           | 12/27/1943    | 36262          |
| Ziemlich     | Rosa Sara     | 2/26/1874     | Kalnitz        | 12/27/1943    | 36255          |
| Soykova      | Berta         | 1/1/1864      | Jungbunzlau    | 12/27/1943    | 36317          |
| Blochova     | Arnostka      | 4/29/1865     | Beraun         | 12/27/1943    | 36245          |
| Schnabelova  | Josefa        | 12/22/1877    | Strany         | 12/27/1943    | 36293          |
| Edelstein    | Arje          | 5/15/1931     |                | 6/20/1944     | ?              |
| Edelsteinova | Mirjam        | 1/1/1908      |                | 6/20/1944     | ?              |
| Olinerova    | Jente         | 4/24/1884     |                | 6/20/1944     | ?              |

**Table 9: Detainees of the *Familienlager* deceased at Auschwitz (transport of December 16, 1943)**

| Family Name | First Name | Date of Birth | Place of Birth | Date of Death | Sterbebuch No. |
|-------------|------------|---------------|----------------|---------------|----------------|
| Edelstein   | Jakub      | 7/25/1907     |                | 6/20/1944     | ?              |
| Faltin      | Leo        | 11/25/1884    |                | 6/20/1944     | ?              |
| Meitnerova  | Alice      | 10/1/1919     |                | 6/20/1944     | ?              |

**Table 10: Detainees of the *Familienlager* deceased at Auschwitz (transport of December 20, 1943)**

| Family Name | First Name    | Date of Birth | Place of Birth | Date of Death | Sterbe-buch No. |
|-------------|---------------|---------------|----------------|---------------|-----------------|
| Benes       | Karolina Sara | 5/10/1873     | Horoschepnik   | 12/30/1943    | 36760           |
| Brüll       | Johanna Sara  | 11/29/1862    | ?              | 12/30/1943    | 36383           |
| Steiner     | Beatrice Sara | 10/25/1881    | Podhorschan    | 12/30/1943    | 36884           |
| Voticky     | Berta Sara    | 8/30/1877     | Prag           | 12/30/1943    | 36762           |
| Weigel      | Otto          | 8/17/1916     | ?              | 7/31/1943     | ?               |
| Neubauer *  | Bedrich       | 2/25/1932     | ?              | 7/17/1942     | ?               |
| Rappaport** | Mikulas       | 7/7/1903      | ?              | 8/??/1944     | ?               |

\* died at Majdanek; \*\* died at Blechhammer.

### Table Notes

- <sup>1</sup> VHA, archive KT 205/R/1/40. This archive contains other lists of the “Relief Committee of Jews from Czechoslovakia” with the names of persons liberated from these German camps: 67 from Auschwitz, 3 from Lichtenau, Drazdany and Buchenwald, 4 from forced-labor camps and 287 from Dachau.
- <sup>2</sup> AMS, I-IIB-11/12.
- <sup>3</sup> RGVA, 1367-2-1a. Data gaps are due to the manifest (1,094 names) being a carbon copy that is in large part illegible.



# The Significance of the Treaty of Verdun and the Emergence of the German Reich

By Rolf-Josef Eibicht, MA

The Franconian Empire was the most significant development toward centralized government of the medieval period. In this early Reich, which included both Romanic and Germanic peoples, foundations were laid for the political, social and cultural evolution of Western Europe. This was particularly true of France and Germany. The significance of impulses emanating from this early cultural and political center can hardly be overstated. The convergence of Franconian kings and Kaiser with the papacy had far-reaching consequences not only for the subsequent history of Franconia, but all Europe. “The alliance of Franconian emperor and the Papacy was of major significance for the whole world.”<sup>1</sup>

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## I. Introduction and History

Meyer’s Encyclopedic Lexicon says this about the significance of the Franconian Empire:<sup>2</sup>

*“The Empire of the Franks provided a basis for the cultures and institutions of all the countries of Europe. It preserved and adapted the remnants of classic culture; and in the chaotic period of continuing migrations of nations, it created a tendency to stabilization by forming a lasting accommodation between Romanic and Germanic elements. It caused the principal stage of political events to shift from the Mediterranean to northwestern Europe.”*

According to Brockhaus:<sup>3</sup>

*“In Charlemagne’s empire, the remnants of classical culture were preserved and combined with Germanic-Christian concepts to form the Western culture of the medieval period. Here the Romanic and Germanic elements of the population were reconciled.”*

Under Charlemagne’s rule, which lasted from 768 until 814, the Greater Franconian Empire reached its zenith in the formation of a Western Imperium. This marked the high point of the empire’s power and expansion. For hundreds of years thereafter, the knowledge and science of the Middle Ages continued to emanate from the schools that Charlemagne founded. Instability and early tendencies to dissolution first appeared under Charlemagne’s successor and lone surviving son, Ludwig I (The Pious), who reigned from 814 – 840. The primary characteristic of Ludwig’s reign was the struggle to maintain unity in the realm, which was threatened with divided sovereignty resulting from Germanic concepts of inheritance.

*“In medieval times, sovereignty was dependent on land ownership. The principle of land inheritance came to be applied to other areas; so the right of land inheritance became the right of dynastic inher-*

*itance.”*<sup>4</sup>

*“In the ‘Ordinatio imperii’ of 817, an imperial ordination which opposed dynastic partitioning, Ludwig the Pious proposed, at the assembly in Aachen, a solution which clearly favored the principle of indivisibility over partitioning of the realm.”*<sup>5</sup>

Nevertheless, in a new proclamation governing succession in 831, which favored his son from his second marriage, Karl (later called Karl the Bald), “...he abandoned for all time the principle of indivisibility, in favor of the older tradition of partitioning. He thereby restricted son Lothar’s portion of the Reich to Italy. In 817 Lothar had been elected and crowned as co-Kaiser and heir. The area north of the Alps was divided between Pippin, Ludwig and Karl.”<sup>6</sup>

During Ludwig’s lifetime there were numerous quarrels and struggles (See notes 1 and 2, “Struggles Between the Sons”) over possession of territories. Following Ludwig’s death these developed into open warfare between the brothers over the issue of indivisibility of the realm. The Strassburger Oaths of Feb. 14, 842, culminated in a coalition of Ludwig the German (reigned 843–876) and Karl the Bald (reigned 840–877) against Lothar. However, the Treaty of Verdun in August of 843 led to partitioning: Kaiser Lothar I shared the Franconian Reich with his two brothers.

## II. The Consequences of the Treaty of Verdun

Under the Partitioning Treaty, carried out according to the principle of equal distribution among brothers, the western portion of the Franconian Empire went to Karl the Bald and the eastern portion to Ludwig the German. Lothar I received Italy with Rome and the original territories of Aachen, a middle portion of the empire (the so called “bowling alley”), and the title of Kaiser. In spite of

partitioning, “ideally and nominally, unity of the Empire was retained.”<sup>7</sup> This unity was accomplished ideally through “the institution of brotherhood” and nominally by “the effort for a common policy.”<sup>8</sup> The old Empire was still considered as existing “in its old boundaries, still under the common administration of the Carolingian House. Conferences of the three rulers (the Franconian Assemblies) established guidelines in the spirit of brotherly love (*caritas fraterna*). On one occasion, there was a closed and secret conference (*amicitia*). These conferences, combined with family ties of the imperial aristocracy, determined policies and bridged over the dual-vassal status and ‘inner boundaries’ of the borders which existed in 843.”<sup>9</sup>

#### THE PARTITIONING OF THE CAROLINGIAN EMPIRE BY THE TREATY OF VERDUN (843)

The Treaty of Verdun was primarily an administrative partitioning within the royal family, not a legal partitioning. Nevertheless, it led to the dissolution of the Carolingian Empire. After Verdun, “permanent reunification of the various portions of the Empire was no longer possible. The Franconian population itself was divided.”<sup>8</sup>

Under Karl III, who reigned from 885–887, there was a brief reunification; after he was deposed in 887, however, final partitioning of the Reich took place. From this developed the kingdoms of France and Germany, as well as the duchies of Burgundy and Italy. By the Treaty of Verdun those parts of the realm which had heretofore been united as part of the Franconian Reich, now gathered the momentum which allowed them to become autonomous. This momentum led to the subsequent developments.

The basis was thus created for the development of the German and French

nations in the eastern and western parts of the Franconian Reich.

“In the treaty, the brothers guaranteed each other ownership of their respective realms and the right of succession of their sons. The great leaders all swore to abide by it as each one had played a large role in bringing it about.”<sup>10</sup>

Thus the Treaty of Verdun “assured that the kind of nationalism which had prevailed during the first half of the century, that is, indivisibility under a kaiser, was finally put to rest.”<sup>11</sup>

### III. The Regional Empires

*“The partitioning accepted the holdings of the brothers – Italy, Bavaria, and the land between Maas and Seine – as they existed before the death of the father.”*<sup>13</sup>

The boundaries of the new realms were determined by the victory of the brothers who favored partition (Ludwig and Karl) over the brother who favored a unified empire. Thanks to territorial self-containment and linguistic and cultural uniformity, conditions were auspicious for independent consolidations of power.”<sup>14</sup>



*The Partitioning of the Franconian Empire by the Treaty of Verdun (843)*<sup>12</sup>

A) THE MIDDLE EMPIRE (843–875)

Lothar's realm included the original Carolingian territories with Aachen and Italy (inclusive of Rome) joined by a corridor. This regional corridor included Friesland in the North and was bordered on the East by the Rhein and the Alps, on the West by the Schelde, the Maas, the Saone and the Rhone. In addition Lothar was able to wrest the area between Maas and Schelde from his brother Karl.<sup>15</sup> Bosl describes the "intermediate realm of Lorraine" as "a heterogeneous realm extending from Holland to Provence and including Italy. It became a battleground between Germany and Italy, but it nevertheless continued the traditions of old Burgundy, by and large."<sup>16</sup>

Zimmermann remarks:<sup>17</sup>

*"This peculiar middle Reich was intended to symbolize continuity of imperial indivisibility. However, it was not designed to allow the head of family and Reich to intervene authoritatively in the realms of his sovereign brothers situated to his east and west."*

B) THE EMPIRE OF WEST FRANCONIA (843–987)

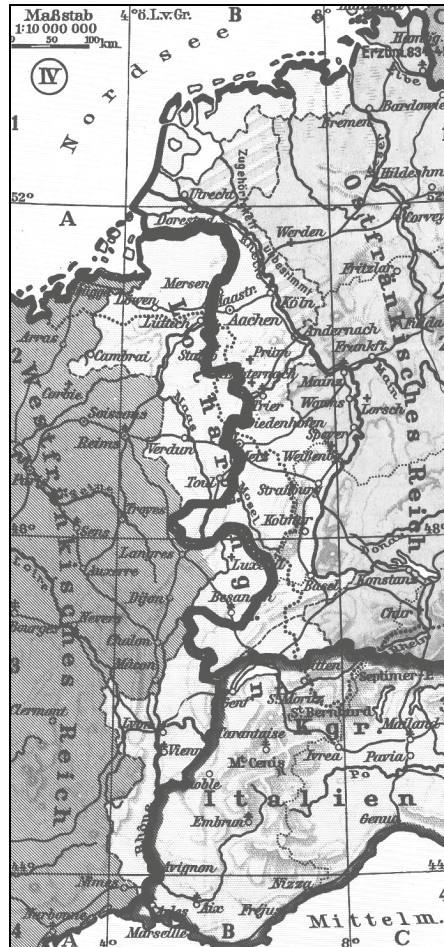
The realm of Charles II (Charles the Bald) contained the major part of the Romanic nation. However, Charles II "had to contend with his firmly entrenched nephew, Pippin II in Aquitaine."<sup>8</sup>

C) THE EMPIRE OF EAST FRANCONIA (843-911)

The realm of Ludwig the German included most of the German-speaking countries. In Löwe's words:<sup>8</sup>

*"Ludwig the German made certain that he got the dioceses of Mainz, Worms and Speyer, in addition to the Germanic regions on the right bank of the Rhein. This was a prosperous region in the heart of Franconia with valuable farmlands belonging to the monarchy as well as a bridgehead which was important for the defense of his realm."*

*"It is noteworthy that before the year 843, Ludwig had only German subjects, with the exception of a few Rätoromanen and Slavs in the border areas."<sup>14</sup>*



*The distribution of the northern Lotharingian territories between the western and the eastern Franconian Empires (France and Germany) by the treaty of Mersen (870, thick black line).*

IV. The Treaty and Its Preparations

The treaty was preceded by long-drawn-out negotiations characterized by great mistrust on both sides.<sup>13</sup>

*"An extensive 'descriptio' of available farmlands and concessions was prepared in order to assure equal value of its parts."*

Schieffer writes the following concerning the preparation of this "descriptio," which had been agreed at the preliminary peace of June 842 on Saone Island near Macon:<sup>18</sup>

*"[...] for the remaining areas, 40 men from each party were commissioned to prepare a descriptio (a kind of financial and administrative inventory.)"*

In his reference to the sources, he tells us:<sup>19</sup>

*"The basis for this descriptio (which has not survived) is very probably the Coorland Land Register, and perhaps the Lorscher Register (Codex Laureshamensis) as well."*

Löwe also refers to the Coorland register as a source for the history of the Verdun Treaty.

The partitioning took place along lines which "in addition to general political, geographical and military considerations, closely followed the lines of economic yield."<sup>18</sup>

*"At any rate, both the Lorscher Land Registry (formerly dated at around 830/850) and the Coorland registry (earliest date 830/831) were probably first compiled during the drawing of boundary lines at the Treaty of Verdun, 842/843."<sup>20</sup>*

Ganshof refers to a connection regarding the sizes of the partitioned empires and the partitioning of north Lorraine between western and eastern Franconia (France and Germany) in the Treaty of Mersen (870, thick black line in his map):<sup>21</sup>

*"The principle of economic equality for the three regions played a significant role regarding income producing offices, benefices, privileges and farmsteads, in addition to congruencies of interest. To an even greater extent, it was decisive in the composition of the partitioned empires in August of 843. I believe I have also proven that this is explained primarily by each brother's need to dispense profitable offices,*



*benefices etc. for purposes of patronage and to attract new supporters.*”

The treaties which have come to us from the middle ages “primarily from the Carolingian age, give profound insight into the peculiarities of early medieval nations and their dealings with one another. This insight comes from the form as well as the content of the treaties, and the formal provisions are often accompanied by extensive official descriptions.”<sup>22</sup>

Although most important treaties from the sixth to tenth centuries have survived “in legal treatises and annals,”<sup>22</sup> the text of the critically important treaty of Verdun has not survived.

The following sources provide information about the Treaty of Verdun:<sup>23</sup> a) *Annales Bertiniani* 843; b) *Annales Fuldenses auctore Rudolfo* 843; c) Regino von Prüm, *Chronicon*. In addition, d) Portions of the letters of Pope Hadrian II to King Charles the Bald along with letters to the bishops and archbishops in the empire of Charles the Bald; and a letter to Archbishop Hinkar of Reims. All three are dated 27th July 870. Also f) portion of a letter from Pope Johannes VIII (874/75) to the East Franconian Kings Ludwig III and Charles III. In addition to the above, there are references in the *Annales Xantens-*

*es.*

Zimmermann says the following about contemporary historical accounts as source materials for the Treaty of Verdun:<sup>24</sup>

*“The partitioning of the Empire is also recorded in the historical writings of the day. The so-called Annals of the Empire end in 829, the year in which the crisis of the Carolingian Empire began. They were continued only in the West, in the Bertinian Annals. For a while the most prominent Metropolitan of France, Archbishop Hinkmar de Reims, who died in 882, dedicated himself to this work. In the East, the above mentioned Fulda Chronicles continued a fairly exact report of historical events.”*

According to Jakob/Hohenleutner, the Bertinian Annals provide, as a West Franconian continuation of Reich annals, “precious information important for German history,”<sup>26</sup> while the Fulda Chronicles are “a genuine history of the Reich as seen from the point of view of the court.”<sup>27</sup>

The chronicle kept by the head abbot of Prüm offers “essentially only annalistic ordering”<sup>28</sup> or “a sketchy picture of the destruction and dissolution of the Carolingian Empire.”<sup>29</sup>



*The Coronation of Charlemagne; Christmas 800.*<sup>25</sup>

The Bertinian Annals provide the following information about the Treaty of Verdun:<sup>30</sup>

*“Charles (the Bald) departed for the meeting with his brothers and met them in Verdun. In the partitioning Ludwig received everything beyond the Rhine, in addition to the cities and districts of Speier, Worms and Mainz. Lothar received the land between Rhein and Schelde all the way to its mouth; in addition the land around Cambrai, the Henne district, the Lomen area (between the Maas and Sombre) as well as Castria (south of this) and the earldoms left of the Maas all the way to the conjunction of the Saone and the Rhone; and then along the Rhone all the way to the ocean with the earldoms on both sides. Outside these borders he received nothing except Arras, which came to him through the generosity of his brother Charles. Everything else, as far as Spain, went to Charles. After they had sworn oaths of loyalty to one another, they finally parted.”*

The Fulda Chronicles report:<sup>31</sup>

*“When the nobles took possession of the Empire and divided it into three parts, the three kings assembled in Verdun in August and partitioned the Empire: Ludwig received the eastern part, Charles the western part, and Lothar, the eldest, received the middle part. After they had made peace and strengthened their accord by oaths of loyalty, they all returned home so that each could secure and put in order his part of the Empire. Pippin, Charles’s nephew, became a problem for him because of Aquitaine. Charles claimed it was lawfully part of his empire but Pippin attacked on numerous occasions, often with heavy losses to his own forces”*

## V. The Significance of the Treaty of Verdun for the Emergence of the German Reich

To what extent was the Verdun Treaty a step toward the development of independent countries? Do we hear the voices of emerging nations? The Strassburg Oaths (Feb. 14, 842) are the oldest surviving documents in the Old French and Old High German languages. In these Oaths, which “represent the earliest evidence of linguistic differentiation between Eastern and Western Franconia,”<sup>32</sup> Ludwig the German and Charles the Bald each rejected the claim of being emperor of the entire realm. In order to be understood by the vassals of the other side, Ludwig swore the oath of alliance in the Romanic language while Karl swore it in the Germanic language. Schieffer, however, referring to the vernacular oaths as recorded by the chronicler Nithard, cautions that “just because of the fortuitous circumstance of having been handed down in the vernacular, does not mean that they

should be interpreted historically and politically as the voices of evolving separate nations.”<sup>18</sup>

In the same vein, he cautions that the “partitioning of the empire into lesser realms was most certainly not considered irreversible. This was not the establishment of three equal, independent and self sufficient nations. This should not be considered an event which foretells the future.”<sup>11</sup>

Schieffer does not perceive a genesis of new nations here, although such a genesis subsequently became necessary for ethnic reasons. Rather, he comes to a sequential explanation of the entire event:<sup>11</sup>

*“Charlemagne’s empire of western and middle Europe was a unique phenomenon whose historical functioning would have been unimaginable outside Western medieval development. Its long term survival, however, was hopelessly beyond the administrative, military, economic and technical potential of the age. Furthermore his empire contradicted existing legal concepts. It is precisely here that Charlemagne’s grandiose program for imperial unity produced a novel theoretical construction.”*

Steinbach formulates the critical language question as follows:<sup>33</sup>

*“The question of whether close linguistic relationships facilitated the formation of decisive military groupings by the brothers against Lothar touches on an unsolved puzzle of Western history. The beginnings of Romanic and Germanic self-determination in conjunction with the development of linguistic boundaries and conflict with Neustrien and Austrien have been evident since the 7th Century. They were politically suppressed by the first Carolingian rulers. During the reign of Charlemagne they were culturally strengthened in the Christian realm, however.*

*Thanks to the independence movements emanating from Bavaria and Aquitaine since 829, these (efforts at Romanic and Germanic self-determination) grew until they were unequivocally expressed in the Strassbourg Oaths of 842. Was this nationalist grouping of forces in the war between Carolingian brothers a mere coincidence or an inevitable historical event which developing along diverse paths? Historians have been divided over this issue for hundreds of years.”*

Schieffer and Steinbach see the precursor of the German Reich in the Eastern Empire. The latter expresses this idea quite precisely:<sup>34</sup>

*“Political consolidation and the spread of cultural awareness among the Germanic tribes in the Franco-nian realm became a powerful movement as early as the Merovingian period, manifest in linguist self-*

awareness as well as promotion of Germanic self awareness among the Anglo Saxons. One became aware of fraternal feelings among the Germans within the Empire, as opposed to those outside. In the Merovingian and Carolingian periods, development toward individual German states and a German nation became firmly established. During the decline of the Franconian Empire after 829, this development accelerated.

*In the realm of the Eastern Empire following the Treaty of Verdun in 843, Ludwig the German assiduously disseminated Franconian political and cultural heritage throughout the community of German tribes, which were now separated from the West.*"

Following the Treaty of Verdun, Ludwig the German "politically fostered German cultural awareness in the Eastern Empire." One could say he "politically activated his realm."<sup>35</sup>

Both the Treaty of Verdun and its prehistory are "unmistakably an expression of the evolution of separate nations in the East and West. In 843 these separate nations protected themselves against the Emperor's policy of indivisibility by resorting to power politics."<sup>14</sup> However, significant development of genuine German nationalism in the East was never officially acknowledged, either before the treaty or in it. One still adhered to Franconian traditions of rule, although:<sup>36</sup>

*"Political terminology had not yet begun to use the name 'German.' The Eastern Empire continued to be officially called 'Regnum Francorum' or 'Francorum Orientalium.' Ludwig referred to himself as 'Rex Francorum,' occasionally 'Germanorum' or 'Germaniae Rex.'"*

The political and economic center of Ludwig's empire also changed following the Treaty of Verdun. According to Steinbach:<sup>36</sup>

*"Although the establishment of Ludwig's Empire took place in fits and starts coming from the direction of Bavaria, the economic and political center of his empire lay in Mainz and Frankfurt, which, along with Regensburg, was the preferred royal residence after 843."*

Jordan says this regarding the significance of the Treaty of Verdun for the emergence of the German Reich:<sup>37</sup>

*"The German Reich was not created by a single specific act. Rather, it emerged over a period lasting almost a hundred years. [He means the period 843–936, the period of the evolution of the doctrine of the 'Indivisibility of the Reich' with the rise of Otto I.] This doctrine begins with the Treaty of Verdun."*

According to Zimmermann:<sup>24</sup>

*"This was the consequence of the Treaty of Ver-*

*dun: France developed from Franzen and Germany developed from the Carolingian East."*

Bosl too considers the Treaty of Verdun the "genesis of the French and German nations."<sup>16</sup>

*"The three brothers had not partitioned nations, but rather royal farmlands, churches and privileges; but nevertheless they initiated the political development of Western and Central Europe with its two principal nations of France and Germany."*

The realm of East Franconia can not yet be considered a complete German state or empire. This is evident from an investigation along national political lines and analysis of the constitutional law of the Franconian Empire. Hermann Eichler says:<sup>38</sup>

*"In a little-read work, Sickel states with great clarity that 'A country which was nothing more than a partially Franconian land can not be a German nation; its very nature rules this out.'"*

Concerning the effect which the Treaty of Verdun had on the formation of the German Empire, Meyer says:<sup>39</sup>

*"The Treaty of Verdun was not the first attempt to partition the [Carolingian] Empire; several such plans and proclamations had preceded it. In contrast to these, however, the Treaty of Verdun was actually put into effect. That is the reason why the year 1843 was celebrated as the thousandth birthday of the German Reich."*

King Friedrich Wilhelm IV of Prussia subscribed to this version of the foundation of the Reich, as did the historians G. Waitz, J. G. Droysen and others (some consider the years 911, 919, or even 936 as Reich Foundation year.) Verdun marks the beginning of a hundred-year political development, and thus is correctly considered as part of the comprehensive German tradition. Nevertheless "the emphasis should not be on the partitioning of the original Carolingian empire, but rather on the formation of the German and French Empires, to which we can also add Italy, in other words, the nation states of the Western world."<sup>40</sup>

In support of this assertion Meyer states the following:<sup>41</sup>

*"Thus the partitioning was undertaken in such a way that in the West as well as East, a unified national realm came into existence, in which I do not include small nationalist splinter formations. [...]"*

*The Treaty of Verdun was a preliminary step. In 843, nobody could have known how history would turn out. Legislatively, the three parts of the original empire still constituted an entity. Politically, however, three independent realms developed which seldom pursued a common policy, but much more often opposed each other."*

## Notes

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<sup>1</sup> *Brockhaus Enzyklopädie*, vol. 6, Wiesbaden 1968, p. 463.

<sup>2</sup> *Meyers Enzyklopädisches Lexikon*, Vol. 9, Mannheim 1973, p. 253.

<sup>3</sup> *Brockhaus*, op. cit. (note 1), p. 464.

<sup>4</sup> Hermann Eichler, *Die Gründung des Ersten Reiches. Ein Beitrag zur Verfassungsgeschichte des 9. und 10. Jahrhunderts*, Berlin 1942, p. 7.

<sup>5</sup> Heinz Löwe, “Deutschland im fränkischen Reich” in: Gebhardt, *Handbuch der deutschen Geschichte*, Vol. 2, dtv, p. 172.

<sup>6</sup> *Ibid.*, p. 175.

<sup>7</sup> Hermann Kinder, Werner Hilgemann, *dtv-Atlas zur Weltgeschichte*, Munich 1964, Vol. 1, p. 125.

<sup>8</sup> Löwe, op. cit. (note 5), p. 178.

<sup>9</sup> *Ibid.*, p. 185.

<sup>10</sup> *Ibid.*, S. 179.

<sup>11</sup> Theodor Schieffer, “Das Frankenreich unter der Samtherrschaft der karolingischen Dynastie (843-887),” in: Theodor Schieder (ed.), *Handbuch der europäischen Geschichte*, Vol. 1, Stuttgart 1976, p. 595.

<sup>12</sup> [www.uni-tuebingen.de/mittelalter/personen/widder/ss2001/bild3.htm](http://www.uni-tuebingen.de/mittelalter/personen/widder/ss2001/bild3.htm)

<sup>13</sup> Löwe op. cit. (note 5), p. 177.

<sup>14</sup> Franz Steinbach, “Das Frankenreich,” in: Leo Just (ed.), *Handbuch der deutschen Geschichte*, Vol. 1, Konstanz 1957, Section two, p. 76.

<sup>15</sup> Löwe, op. cit. (note 5), pp. 177f.

<sup>16</sup> Karl Bosl, *Europa im Mittelalter*, Vienna 1970, p. 173.

<sup>17</sup> Harald Zimmermann, *Das Mittelalter. I. Teil: Von den Anfängen bis zum Ende des Investiturstreites*, Braunschweig 1975, p. 132.

<sup>18</sup> Schieffer, op. cit. (note 11), p. 594.

<sup>19</sup> *Ibid.*, p. 596.

<sup>20</sup> Wattenbach-Levinson, *Deutschlands Geschichtsquellen im Mittelalter. Vorzeit und Karolinger*, Weimar 1952. Here: 3rd issue: *Die Karolinger vom Tode Karls des Großen bis zum Vertrag von Ver-*

*dun*, edited by Heinz Löwe, Weimar 1957, p. 298.

<sup>21</sup> Francois L. Ganshof, “Zur Entstehungsgeschichte und Bedeutung des Vertrages von Verdun (943),” in: *Deutsches Archiv für Erforschung des Mittelalters*, 12th year, Cologne/Graz 1956, p. 329.

<sup>22</sup> Peter Classen, *Politische Verträge des frühen Mittelalters*, Germering 1966, p. 7.

<sup>23</sup> *Ibid.*, pp. 22-26.

<sup>24</sup> H. Zimmermann, op. cit. (note 17), p. 133.

<sup>25</sup> *Ibid.*, Vol. VII, third part, p. 31.

<sup>26</sup> Karl Jacob, Heinrich Hohenleutner, *Quellenkunde der deutschen Geschichte im Mittelalter (Bis zur Mitte des 15. Jahrhunderts)*. Vol. I, *Einleitung, Allgemeiner Teil, Die Zeit der Karolinger*, Berlin 1959 (here: Sammlung Göschen, Vol. 279), p. 122.

<sup>27</sup> *Ibid.*, p. 121.

<sup>28</sup> *Ibid.*, p. 39.

<sup>29</sup> *Ibid.*, p. 123.

<sup>30</sup> Rudolf Buchner, *Ausgewählte Quellen zur deutschen Geschichte des Mittelalters*. Freiherr vom Stein-Gedächtnisausgabe. Vol. VI, *Quellen zur karolingischen Reichsgeschichte*, second part (newly edited by Reinhold Rau), Darmstadt 1966, p. 61.

<sup>31</sup> Konrad Fuchs, Heribert Raab, *dtv-Wörterbuch zur Geschichte*, Vol. 2, Munich 1972, p. 769.

<sup>32</sup> <http://necanebo0.tripod.com/book10.html>

<sup>33</sup> F. Steinbach, op. cit. (note 14), p. 75.

<sup>34</sup> *Ibid.*, p. 81.

<sup>35</sup> *Ibid.*, p. 83.

<sup>36</sup> *Ibid.*, p. 82.

<sup>37</sup> Karl Jordan, “Deutsches Reich und Kaisertum - Anfänge und Aufstieg bis zum Beginn des Investiturstreites,” in: Leo Just (ed.), op. cit. (note 14), 3rd section, p. 4.

<sup>38</sup> H. Eichler, op. cit. (note 4), p. 20.

<sup>39</sup> Theodor Mayer (ed.): *Der Vertrag von Verdun 843; Neun Aufsätze zur Begründung der europäischen Völker- und Staatenwelt*, Leipzig 1963, p. 5.

<sup>40</sup> *Ibid.*, pp. 6f.

<sup>41</sup> *Ibid.*, pp. 16, 18.



## The *Effektenkammer* in the Camps of NS Germany

By Paul Amner

Every concentration camp of the Third Reich had a large storage building called "*Effektenkammer*," but the largest one I have seen that is still standing is in the Buchenwald camp near Weimar. The *Effektenkammer* was that building in the camps where the personal belongings of the prisoners were stored until the prisoner was released.



"*Effektenkammer*" in Buchenwald camp in 2004

Marcel Eugene Prenant, a prisoner who worked in the *Effektenkammer* in KL Neuengamme, said in a testimony:

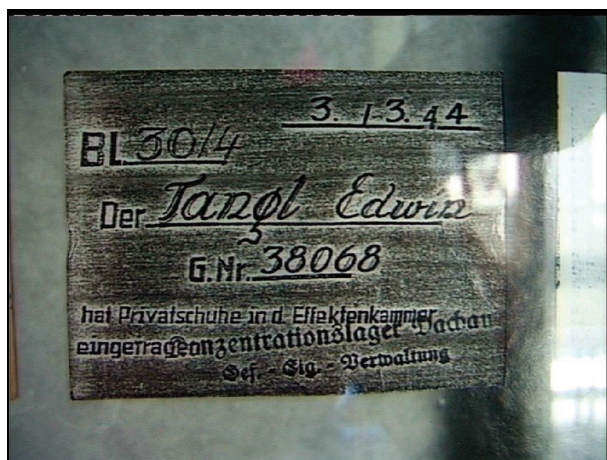
*"Our work was to gather the belongings of every prisoner who came into the camp. These belongings were divided up into different categories. Valuables were put into envelopes with the prisoner's name, number and block number on the envelope, and a receipt was issued. On release and presentation of the receipt the prisoner was handed back his belongings."*

On arrival in a camp, every prisoner was checked by a doctor, given a haircut, a shower, a prison number, and a prison uniform. They were then assigned to a barrack, their own belongings were taken from them, for which they were issued a receipt, and the belongings were stored in huge warehouses, after the clothing and other belong-

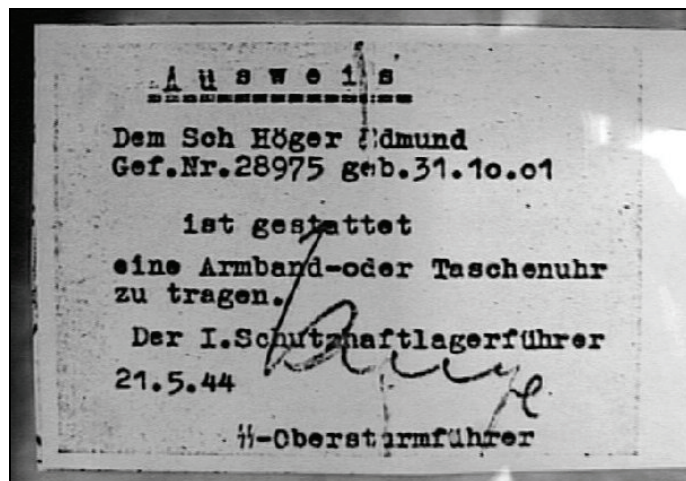
ings of the prisoners had been through the disinfecting chambers.

In the Neuengamme camp the "*Effektenkammer*" or storehouse was located very close to the camp brothel. On the map of the camp, the brothel is called "*Sonderbaracke*" (special barrack), probably where the prisoners received a "*Sonderbehandlung*" or special treatment.

It usually cost around RM 2.- for a prisoner to visit the brothel, and although it was allowed for prisoners in the camps to receive money from friends or relatives, they were restricted to the amount of money they could spend in a month, so if they wanted to visit the brothel for a "*Sonderbehandlung*," it was not unusual for prisoners



Prisoner No. 38068, Edwin Tanol, who lived in Block 30/4, was issued this receipt for his "private shoes" on March 3, 1944.



Although a prison uniform was issued and required, the *Schutzhäftling* (protective custody inmate) Edmund Hoeger, No. 28975 in Dachau, was allowed to wear his own watch and carried the paper to prove it.



working in the Effektenkammer to steal certain articles, such as nice women's underwear or perfume, etc. from the storehouse and give these as presents to the "Julias" (as the prostitutes were known in camp jargon) in the brothels.

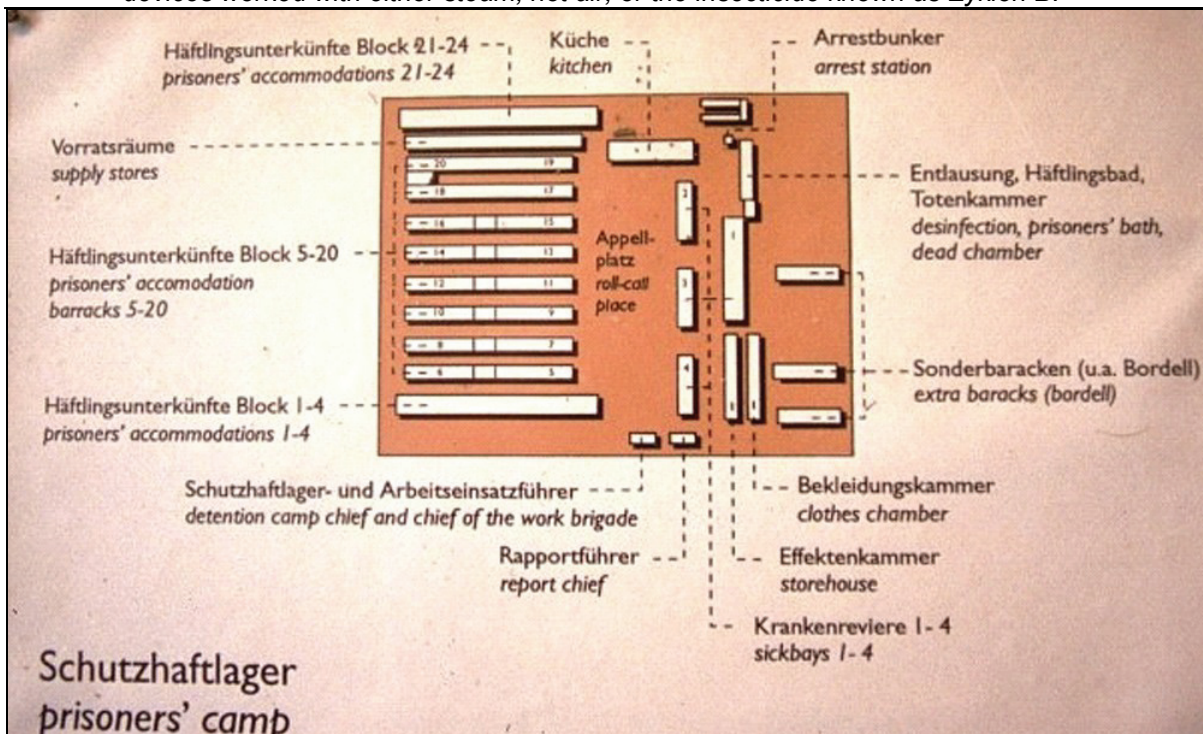
A prisoner caught stealing was already in prison, so he was usually put in front of a court, convicted and put in a "Strafkolonne" (penalty detail) whereby he lost certain

privileges, such as brothel visiting, smoking rights and was given much harder work.

On the other hand, any member of the SS Wachpersonal (guard personnel) caught stealing anything was of course liable to court-martial and would most probably be brought back to the camp as a prisoner himself or end up at the Russian front. Hardly worth it, was it?



These two photos show the wash and disinfection room in KL Mauthausen (Austria) where the clothing and other belongings i.e. prayer shawls etc. were taken to be washed and cleaned after the prisoners had probably been traveling for a number of days before arriving at the camp. These devices worked with either steam, hot air, or the insecticide known as Zyklon B.



This is the layout of KL Neuengamme (on display in the camp museum). One can see down at the lower part of the diagram that the "Effektenkammer," or storehouse, is almost right opposite the camp brothel. The brothel here is called a "Sonderbaracken" (special barrack) probably where the prisoners received a "Sonderbehandlung" or special treatment.

## The Jews of Kaszony

By Carl O. Nordling

Kaszony (properly *Mezőkaszony*) is a small market town in Subcarpathia, the province that became part of Czechoslovakia after World War I, that was ceded to Hungary in 1938 and that finally became part of the Ukraine in 1945. Subcarpathia (*Podkarpatská Rus*) had a population of 800,000 in 1938 of which 12 % were Jewish. At that time Kaszony had some 2,700 inhabitants including 479 Jews (1940). An exodus of a kind had begun and there were already 295 Kaszony-born Jews living in other parts of the world, mostly in Budapest, but also in e.g. the USA and Palestine. That is to say that 38 % of all the Kaszony-born Jews were emigrants in 1940. In 1987 only three Kaszony-born Jews were left in their home town.

A few years ago, one of the former Kaszonyers, Józsi Einczig (born 1920), edited a book, *The Jews of Kaszony*, resulting from a collective effort of a group of Jewish Kaszonyers living in Israel, the United States, and Hungary.<sup>1</sup> Mr. Einczig himself, who as an American (residing in Great Neck, NY) has assumed the name Joseph Eden, was taken prisoner by the Soviets in 1944. He was then offered the opportunity to serve in the Czechoslovak army that was set up in the USSR during World War II. He estimates that at least 60 % of this army consisted of Jews who had somehow managed to survive. *The Jews of Kaszony* was intended as a complete account on the wartime fates of all the Kaszony Jews who were alive in 1938.

Unfortunately, the authors have not gone so far as to investigate the various causes of death for all those who are supposed to have perished in Auschwitz and other German camps. (This would have been very difficult indeed.) Nevertheless the book contains many photographs of persons with subtitles reporting these as “murdered in Auschwitz.” It is rather obvious, however, that all that is really known about these persons is the fact that they never returned from German internment – for whatever reason. The fates of the individual survivors are certainly better known, but only a dozen individual survivals are described in the book. Among these are four young children who survived Auschwitz: Cili and Lenke Halpert, Sári Auspitz (who was only 1-2 years old) and Alex Schneider (12). Sári Auspitz now lives in Budapest.

Among the grown-ups, two landed up in Soviet custody and managed to get out: Rózi Ackerman-Weissman and Józsi Einczig. When Hungarian Jews were captured by

the Red Army, their Jewishness didn't make much of an impression on the Russians. The Jews were packed together with Germans and Hungarians and treated as enemies. Young men could opt for enrollment in the Communist Czechoslovak army, but those who didn't (or couldn't) were probably sent to some camp instead.

One person, Dezső Rapaport, is said to have survived Auschwitz (aged 53) though he never arrived home afterwards. In the key register on victims of the Holocaust,<sup>2</sup> Dezső is listed among the dead in Auschwitz. Three persons are reported to have escaped deportation by means of false identities: Siku Klein (as a Christian priest), Jenő Ackerman and Rezső Veres. It wouldn't surprise if many others assumed (and kept) non-Jewish identities after having being betrayed by their government and having suffered the hardships of Auschwitz, all precisely because of their native Jewish identity. Such persons would definitely not be traceable by any investigator 40 years after their “defection.”

### THE JEWS OF KASZONY, SUBCARPATHIA



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צדיק  
לברכה



Others who are mentioned individually as survivors from Auschwitz are Lea and Jenta Schneider (who were moved to a camp at Zitau), Miska Klein (51) and Magda Iczikovics. No special circumstances are mentioned in the last two cases.

This is a sample-card on the various modes of surviving. Obviously small children were not 100% exterminated in Auschwitz, since even little Sári Auspitz survived. It is also established that some people found themselves in Soviet custody before the war ended. It is not likely that all of these managed to escape from there. Some may have died as POWs and others may have disappeared in slave camps or places of banishment. It is impossible to estimate the number of such cases. The practice of false identities seems to have been widely used. Not all of those who posed as gentiles re-assumed their old identities after the war. (One of the two Hungarian Jews in my own municipality did re-assume his original name, the other kept his alias until his death – although he revealed himself as a Jew in his memoirs). Again it is impossible to estimate the number of all those who never re-assumed their Jewish identities.

All this means, of course, is that people who were not heard of after liberation may not necessarily have died in the camps. They may have lived for months or years or even decades after the war without being known by their former neighbors. Because of these shortcomings the statistics offered by *The Jews of Kaszony* is not entirely dependable. Anyway, let us have a look at it. If we subtract those who had moved outside Europe, there remain the following categories, see table 1.

In 1941, 122 men were drafted into the Hungarian Forced Labor Camp. That would mean most of the men between 20 and 45 years old. Only 53% of these reported alive after the war. The rest are listed as “dead,” but as we have seen, some of the missing persons may have been taken prisoners by the Russians and sent to slave camps within the USSR. All the women, children and older men were left unmolested until 1944, at least as far as they were living in Hungary. The expected mortality among these (from natural causes) would amount to about 60 dead in the period 1938-44. *The Jews of Kaszony* lists, however, only 26 persons as having died in Kaszony within these years. The most likely explanation to this discrepancy is that the authors weren’t able to find the traces of all the Kaszonys, especially if they disappeared early enough. This certainly reflects on the accuracy of their statistics. It gives us one more reason to take

|                                 | total | “dead”<br>1938-1945 | “alive”<br>1945 | “alive”<br>1945 in % |
|---------------------------------|-------|---------------------|-----------------|----------------------|
| Kaszonys Jews in Europa 1938:   | 731   | 518                 | 213             | 29                   |
| of which: deported to Auschwitz | 500   | 401                 | 99              | 20                   |
| Not deported to Auschwitz:      | 231   | 117                 | 114             | 49                   |
| of which: Hungar. labor camp    | 122   | 57                  | 65              | 53                   |
| other                           | 109   | 60                  | 49              | 45                   |

the figures with a grain of salt.

It is now quite clear that the number of Kaszony Jews who died in Auschwitz was *not* 401. The word “Auschwitz” in the table stands for German camps in general, and even if 500 were actually *sent* to Auschwitz in the first place, they were (sooner or later) transferred to other camps – provided they were still alive, of course. It is well known that the mortality was extremely high in most German camps in the last few months of the war (when Auschwitz had already been abandoned). When e.g. the Dachau camp was liberated, 32,000 internees were found alive, but 13,158 had died during the last four months, making up a death rate of 29 % for that period of time. The 99 Kaszonys known to have returned from German camps may in fact have survived *both* Auschwitz *and* a subsequent concentration camp. A sizeable group of them may even have survived the final evacuation from Auschwitz with its tremendous high death toll. (Elie Wiesel in his *La Nuit* mentions 12 survivors out of a hundred in his own railway wagon.<sup>3</sup>) Judging from the survival figures alone, some 300-400 Kaszonys could have been murdered in Auschwitz. But for all we know, the 99 who are *known* to have survived may just as well constitute only a minority of the real number of survivors. And 200 or even 300 out of the original 500 could well have died from typhoid fever, from freezing and starving, and even (occasionally) from allied bombing.

Some years ago the death certificates from Auschwitz for the years 1941-43 were found in Moscow. The certificates amount to about 66,000.<sup>4</sup> It seems likely that 30,000 or 40,000 more died in 1944. These deaths relate to the 406,000 persons who were registered as Auschwitz internees (according to the *Encyclopaedia Judaica*). In other words, those who stayed in the camp for some time ran a 25 % risk of dying there. Suppose this applies to the interned Kaszonys too, and suppose they were all registered and none of them gassed on arrival. In that case about 125 out of the 500 would have died anyway. Now suppose that another 125 were transferred to various labor camps after a preliminary sojourn in Auschwitz. These 125 certainly suffered an extremely high mortality rate during the last weeks of the war; let us assume 25 % once

more. This would mean 31 more deaths before liberation.

We are left with a hypothetical 250 Kaszonys alive in Auschwitz on January 18, 1944, when evacuation began. We may out of hand dismiss the death rate reported by Mr. Wiesel as exceptional and not applying to the great majority of evacuees. Instead of Wiesel's 88 %, let us assume 35 % as a possible death rate for the 250 evacuated Kaszonys. That makes 87 more deaths. In the generally overcrowded terminal camps we now have 163 Kaszonys, progressively emaciating from starvation. Again the death rate must have been high, let us assume 25 % i.e. 41 more deaths. Thus, altogether 284 Kaszonys would have died from epidemics, hypothermia, starvation and occasional violence. 216 would have survived. *The Jews of Kaszony* gives the names of 70 former Auschwitz internees who were alive in the free world in 1987. Considering normal death rates this group of 70 should have comprised about 150 in 1945. Some 80 persons should have died during 42 years in order to leave a group of 70 survivors. The book, however, reports only 29 deaths among former Auschwitz internees during the period 1945-1987. It is rather obvious that the authors don't have information about all who survived Auschwitz. On page 85 in *The Jews of Kaszony* we read:

*"The end of the war didn't stop the Jewish suffering. Many died from exhaustion, from irreversible sicknesses and from malnutrition, in hospitals in Germany and Austria, in displaced persons camps, and on their way to look for a new home in Palestine, Hungary, Czechoslovakia, the United States, or any other country in the world that might be willing to accept them."*

It is quite clear that *many* survivors must have died in the 'forties under these horrible circumstances. However, only one of these many victims is found in the book. Her name is Magda Veres, and she settled in Subcarpathia after liberation and died there before 1950. Even normal conditions would have resulted in 10 to 15 deaths in the

five years before 1950. In the wretched post-war Europe we should have expected this to double. The number of reported deaths in the 'fifties and 'sixties (four cases) is also much too low to be credible. Pure probability tells us that altogether some 150 Kaszonys survived the German camps and settled somewhere in Israel, the USA, Hungary, Czechoslovakia or Subcarpathia after liberation. Since about a third out of such a group should have already died within the first 25 or 30 years, most of the early deceased Auschwitz survivors seem to have been overlooked in 1987 and counted as victims instead.

It is striking that as many as 45 % of those who survived the Hungarian labor camps were reported as dead in 1987, although very few of them could have been more than 40 years old in 1944. The other Kaszonys who included even higher age groups should have suffered a heavier death toll (especially if 109 children were already dead, as the book would have it). Another striking fact is that an expected 54 % mortality (1945-87) is reported for the easy-to-trace group of survivors in Budapest and Subcarpathia as against only 24 % for those living spread all over the world. This discrepancy applies to other former Kaszonys (non-molested) as well. It is obvious that many such survivors who emigrated and died within a couple of decades must have been inadvertently classified as "dead in Auschwitz" in the key table on page 82 in *The Jews of Kaszony*.

But early death may not be the only cause for overlooking the existence of survivors. It is striking that the Auschwitz survivors are reported as living almost entirely (94 %) in five countries, although some Kaszonys are reported as living in altogether eleven countries all over the world. Except for the 93 survivors reported as having settled in Israel, the USA, Budapest, Subcarpathia and Czechoslovakia, there are only two registered for each of Canada, Australia and Austria (none for e.g. in the USSR, England and France). We note especially that *The Jews of Kaszony* doesn't mention any-one at all who would have settled in Germany. This should be compared with a passage on page 429 in Eichmann's autobiography:<sup>5</sup>

*"For nearly five years did I reside in West Germany after the War, and I saw much. Everywhere there were Jews [...] in the Lüneburg Heath. Everywhere it stank of garlic. I used to deal in wood and eggs with the Jews and to say to myself 'Damn it, these would all have been killed by us, wouldn't they?'"*

It seems that the authors of *The Jews of Kaszony* took it for granted that no survivor from Auschwitz would be alive in Germany – however much they may smell of garlic. But after all, the



Carl O. Nordling, born in 1919 in Helsinki, Finland, as "Finland Swede," fought on the Finish-Soviet war and has resided in Sweden since 1944. Educated as a town planner, he briefly taught this subject at a college in 1948. He is a specialist for general and regional planning, including demographic prognoses. Since his retirement he has been active as a freelance researcher.

liberated internees were staying in Germany when the War ended. Palestine was forbidden and emigration to the USA was restricted. We shouldn't expect these and other foreign countries to be within reach of everybody. Made to choose between Soviet Subcarpathia and West Germany many may have chosen the latter. (Only 14 chose Subcarpathia.) Maybe there are still Kaszoniers alive in Germany, living under assumed names and passing as Gentiles. In that case they would hardly make themselves known as former Kaszony Jews. After the ordeal of Auschwitz some thought "I will never more believe in Yahveh," others perhaps "I will never more live in Europe (Hungary, Czechoslovakia)," and if they thought so, they were certainly free to reveal their thoughts to anybody. But those who reacted with the conviction "I will never more appear as a Jew" are forever barred from letting the world know about their decision. As Jews they are virtually "dead" to the Jewish communion – just as much as the daughter who married a goy in *Fiddler on the Roof*.<sup>6</sup> But even if they don't exist as Jews anymore, it is wrong to count them as "murdered in Auschwitz." Now, let us summarize our hypotheses in the form of a table (see table 2).

This totally hypothetical version of what happened is composed of nothing but probable figures and rates. It shows that when all these rates are applied to an initial 500 Jewish deportees, it is quite natural that 99 survivors should be identified in a survey made 42 years after the event. And as we can see, this low proportion of 20% identified survivors out of the 500 who were deported by no means implies that the rest were murdered, not even that a minor group among them were actually murdered. According to Table 2, about 57% of the 500 deportees would have died just as did 51% of those not deported are supposed to have died – without mass murder! The average for all the Jewish Kaszoniers in Europe would thus be 55%. It is in fact highly probable that quite a good half of the Kaszoniers succumbed to diseases, starving, hypothermia, occasional murder and enemy action during the Second World War. The proportion is comparable to the death toll taken in Leningrad, Dresden and Hiroshima during the war. The case of Kaszony is certainly one of the many great tragedies of the Second World War.

This scrutiny of *The Jews of Kaszony* indicates that it is in most cases impossible to make reliable sample inves-

|  |     | dead | alive |
|--|-----|------|-------|
| May 1944: The Kaszony Jews arrive at Auschwitz:      | 500 |      |       |
| Out of these, 25% die during their stay in camp:     |     | 125  |       |
| Some are sent to other camps in 1944:                | 125 |      |       |
| Out of these, 25% die, the rest survives:            |     | 31   | 94    |
| Left in Auschwitz on Jan. 18, 1945:                  | 250 |      |       |
| Out of these, 35% die during evacuation:             |     | 87   |       |
| Left in provisory internment:                        | 163 |      |       |
| Out of these 25% die before liberation, 75% survive: |     | 41   | 122   |
| Total of dead and surviving 1944-45:                 |     | 284  | 216   |
| Thereof possibly ended up in the USSR:               |     |      | 39    |
| possibly settled in Germany:                         |     |      | 39    |
| possibly settled elsewhere and died early:           |     |      | 39    |
| found and listed in <i>The Jews of Kaszony</i> :     |     |      | 99    |

tigations of the wartime fates of Jews from a whole village or town. The authors of *The Jews of Kaszony* have no doubt done their best, and they are worthy of great praise for their effort. All the same, we must realize that they apparently hadn't had a chance to find all the data about all the persons in the group under discussion. And they were, like so many of us, afflicted with a preconceived assurance that Auschwitz was a "Death Factory" and that only miracles could save the deportees from being gassed to death there. As it turns out, the book gives a fundamentally wrong impression of the kind of affliction that the pitiful Jews of Kaszony were forced to endure in the last year of World War II. With regard to the aim of mutual understanding between peoples it is regrettable that an expression like "The Victims of Hate" should appear in a memorial book. Millions of people perished in the War, but even the intentional killing was usually not inspired by hatred. And *The Jews of Kaszony* offers no proof that any single victim was killed intentionally.

### Notes

In the early 1990s, Carl O. Nordling published several excellent papers on population statistics on the Holocaust: *Revue d'Histoire révisionniste (RHR)* 2 (1990) pp. 50-64; Engl.: *The Journal of Historical Review (JHR)* 10(2) (1990) pp. 195-209; *RHR* 4 (1991) pp. 95-100; *RHR* 5 (1991) pp. 96-106; Engl.: *JHR* 11(3) (1991) pp. 335-344.

This paper was first published as "Die Juden von Kaszony" in *Vierteljahreshefte für freie Geschichtsforschung* 1(4) (1997), pp. 251-254.

<sup>1</sup> J. Eden, *The Jews of Kaszony, Subcarpathia*, New York 1988.

<sup>2</sup> *Ibid.*, starting on p. 38: "The Victims of Hate."

<sup>3</sup> E. Wiesel, *La Nuit*, Paris 1958.

<sup>4</sup> Staatliches Museum Auschwitz (ed.), *Die Sterbebücher von Auschwitz*, Saur, Munich 1995.

<sup>5</sup> R. Aschenauer, *Ich, Adolf Eichmann*, Druffel, Leoni 1980.

<sup>6</sup> This musical, first performed in 1964 on the Broadway, is based on a play by Joseph Stein, *Tevje und seine Töchter*, 1912, which in turn is based on a Yiddish story by S. Rabinovitz (*Tevye der*

*Milkhiger*, 1894). It was performed 3,242 in New York and 2,030 in London. 1968 saw the first German performance in Hamburg. The *Komische Oper* in East Berlins performed this musical between 1970 and 1985. Since Sept. 20, 1997, it was shown in

Malmö, Sweden, and since Oct. 11, 1997, in Stockholm (*Spelman på taket*, see *Svenska Dagbladet*, Sept. 16. & 21, 1997). It is about a racist Russian Jew who collapses at the very moment his daughter marries a non-Jew (Goy).

## What Happened to the 75,000 Jews Deported from France?

By Carl O. Nordling

According to Dr. Richard Korherr's report of March 1943 (NMT Document NO 5193-5196), there had been 280,000 Jews in France in 1937. In the first phase of the World War, Jews from other countries, especially Poland and Belgium, took refuge in France. The Wannsee protocol gives 865,000 as the number of Jews in France in 1942 – probably greatly exaggerated. Nearly all Jews who were French citizens born in France were left unmolested, but 75,000 mostly foreign Jews were deported from March 1942 onwards. Some of the deportees were registered in Auschwitz, some not. Apart from this registration, almost nothing is known about their fates. The accepted idea has been that 97% of them died – mainly gassed to death. The following article analyzes the tenability of this claim. It is based solely on generally recognized sources.

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During the Second World War about 75,000 Jews of various nationalities were deported from France by the Germans. Their names and dates of birth are known and listed in a book published by Serge Klarsfeld.<sup>1</sup> This book gives the number of known survivors as 2,566, which is the number determined by the Ministry of War Veterans, to whom all the surviving deportees from France were supposed to report in 1945. However, Serge Klarsfeld believes that

*“for example Polish Jews or stateless Jews living in Belgium and later deported from France where they had sought refuge, would not have gone to the French authorities after the liberation.”*

In spite of this, he estimates that the total number of survivors in 1945 did not exceed 2,600. For each convoy the Klarsfeld book gives the number of those who got tattoo numbers at Auschwitz on their arrival. The others are placed under the heading “Number Gassed on arrival at Destination” (Table III).

In this article we will analyze how the survival rates of various groups are related to the absence of tattoo numbers and to the nationality of the deportees. However, it seems practical to start with looking at the deportations in relation to the German warfare and labor force policy in general.

The deportations of Jews from France started two months after the notorious policy conference on the Final Solution that was held at Gross-Wannsee in January 1942. At this stage of the war there was no acknowledged shortage of manpower that would have required tampering with recent decisions about exterminating certain groups of people. On 15 March 1942, Hitler stated that the German Army had endured its strongest winter ever, and he was looking forward to the final crushing of the “Bolshevist Monster.” Certainly the Gross-Wannsee policy decisions were still in force on 27 March when the first convoy with 1,112 male Jews left France for Auschwitz.

We notice that every one of the 1,112 was tattooed on arrival with a personal number, running from 27,533 to 28,644. Serge Klarsfeld therefore terms them as “Selected for work at destination.” It is indeed likely that they were set to work since they were all between 18 and 60 years old.

But work or no work, the numbering certainly indicates that it was *not* prescribed that the majority of deportees from every convoy should be gassed to death on arrival. After this first convoy there followed an interval of two months before the deportations from France were taken up again. From 5 June to 28 June 4,000 more Jews were shipped from France in four convoys. Again all deportees got tattoo numbers, including the 66 women in Convoy No. 3. After a 16 day pause a systematic process of large scale deportation started on 17 July and continued until 30 September 1942. During these 11 weeks, about 33,000 Jews of both sexes were deported from France. In the first eight of these convoys less than 8 percent were received at Auschwitz without being given a tattoo number. However, from 3 August the numbering practice was more or less reversed. Only 37 percent of the 33,000 were numbered on arrival at Auschwitz. Table III in the Klarsfeld book states that the rest – about 20,800 men and women were “gassed on arrival.” But in a note to the same Table III we read that during part of the period in question, “the selection [for work] of most of the able-bodied men took place before the arrival in Auschwitz.” Thus, a group of 3,056 deportees in 1942 were given Auschwitz numbers only on 1 April 1944 (numbers 176,512 through 179,567). In other words, these 3,056 Jews survived a detention of about 18 months before they eventually were registered as Auschwitz internees. Obviously, we cannot know how many deportees without numbers survived one, two or even 30 months and were not given numbers at all before they perished or were released.



At the beginning of October 1942, the Germans apparently ran out of Jews already arrested. It would have been necessary to step up arrests of French Jews in order to keep the tight schedule. Laval refused and the Germans acquiesced. Consequently the deportation process lost speed. During all the rest of the war fewer Jews were deported from France than those already taken before October 1942.

At this time, the manpower situation in Germany had not changed markedly. Nothing had happened after July 1942 to justify a waste of usable manpower. Prudence would still have called for the exploitation of all able-bodied men and women whether they were intended for ultimate extermination or not. Only about 4,000 out of the 33,000 deported during the “boom” were of an age above or below what could be considered fit for work. Considering all these circumstances, it seems highly improbable that the Germans should suddenly start killing deportees on their arrival at Auschwitz. And if the numbering of detainees had meant selection for work, we would have expected 88 percent numbered (29,000 out of 33,000) instead of 37 percent. Certainly there can be reasons for skipping tattoo numbers other than impending gassing to death.

Beginning from October 1942 and till the end of the occupation of France, the rate of deportation was down at less than two convoys a month on an average. But at the same time the manpower situation rapidly deteriorated and actually became critical in January 1943, when the loss of the entire Sixth Army at Stalingrad was imminent. On 28 January 1943, Hitler inaugurated compulsory work for all German men and women between certain years of age. A month later he proclaimed “total mobilization” of the labour force of all occupied countries except Denmark. This officially acknowledged shortage of manpower would have been a strong reason to alleviate any rigorous orders for immediate extermination that may have resulted from the Gross-Wannsee conference. If tattoo numbers had been used exclusively for those selected for work we would have expected a larger proportion of tattooed from February 1943 onwards. Nothing of the sort happened. On the contrary, we notice an extremely low percentage (10 percent) of tattoo numbers in February and March. This should be compared with the 93 percent tattooed in the previous spring when the manpower-situation still was considered nothing to worry about.

The entire pattern of distributing tattoo numbers at Auschwitz in 1942 and 1943 speaks strongly against the theory that lack of a tattoo number meant gassing on arrival. Maybe the unnumbered people were simply sent to some of the smaller forced labour camps that were subordinate to Auschwitz or in some cases perhaps even to

such “protection camps” as the one where Viktor Frankl was sent from Auschwitz after a “selection” of sorts. Frankl says his comrades deplored his leaving, thinking that he was sent to a gas chamber.<sup>2</sup>

Anyway it is well known that some Auschwitz detainees were sent to these subordinate camps after some days or weeks at Auschwitz. The sub-camps could hardly have been filled up to capacity with only those few who were transferred after a term at Auschwitz. The expedient procedure would certainly have been to send deportees there directly, or after a summary selection on the Auschwitz railway platform.

The untenability of the theory that lack of tattoo number meant immediate gassing is acknowledged also in the Klarsfeld book, on page xxvii.<sup>3</sup>

*“The Auschwitz calendar shows no women selected for work [i.e. no women given numbers] from Convoy 71, indicating that all women were gassed. However we counted 70 female survivors from this convoy, including Simone Jacob, later Veil.”*

### Nationalities

Let us now take a look at the nationalities of the Jews deported from France at various stages of the process.

As we can see in *Table 1*, the tattooing practice underwent a marked change after the first 13 convoys with their 13,000 deportees. The change was from tattooing in almost full numbers to numbering only a minority of those shipped to Auschwitz. The treatment of the deportees seems to have undergone another change later on. After the three months’ deportation break in spring 1943, we notice a marked increase in the numbers of known survivors – from 1.5 percent to 6.9 percent of convoy members. However, this does not necessarily mean a corresponding change in actual surviving rates. As Klarsfeld has stated, there were certainly Polish and other survivors who did not report to the Ministry of War Veterans after the liberation. The change may therefore have something to do with this phenomenon.

Concluding from what the *Encyclopaedia Judaica* reports about Auschwitz and its inmates about 15 percent of the *registered* detainees would have survived both the camp and the evacuation from it. Here we are dealing with 28,754 out of the 400,000 registered at Auschwitz from all countries. But instead of the expected 15 percent survivors we find only 8.9 percent – assuming now that only registered inmates *could* survive. The assumption is not, as we have seen, a likely one. We have reasons to think that the unregistered deportees were treated more or less in the same way as the registered ones. If all survivors had been registered Auschwitz prisoners, they would have made up 40.8 percent of all the tattooed women in

| TABLE 1: FATE OF JEWS DEPORTED FROM FRANCE TO GERMAN CONCENTRATION CAMPS |        |                                     |   |                                      |                                 |   |   |
|--|--------|-------------------------------------|---|--------------------------------------|---------------------------------|---|---|
| Group no.  | sex    | Column 1:<br>number of<br>deportees | Column 2:<br>Number of<br>none-registrees | Column 3:<br>number of<br>registrees | Column 4:<br>known<br>survivors | Column 5:<br>column 4 in %<br>of column 3 | Column 6:<br>column 4 in %<br>of Column 1 |
| I (Mar. 27, 1942<br>until<br>Jul. 7, 1942)                               | male   | 9,583                               | 628                                       | 8,955                                | 337                             | 3.8                                       | 3.5                                       |
|  | female | 3,366                               | 22  | 3,344                                | 7                               | 0.2                                       | 0.2                                       |
|  | sum    | 12,949                              | 650                                       | 12,299                               | 344                             | 2.8                                       | 2.7                                       |
| II (Aug. 3, 1942<br>until<br>Mar. 25, 1943)                              | male   | 20,716                              | 14,569                                    | 6,147                                | 545                             | 8.9                                       | 2.6                                       |
|  | female | 18,154                              | 15,022                                    | 3,132                                | 25                              | 0.8                                       | 0.14                                      |
|  | sum    | 38,870                              | 29,591                                    | 9,279                                | 570                             | 6.1                                       | 1.5                                       |
| III (Jun. 23, 1943<br>until<br>Aug. 17, 1944)                            | male   | 12,851                              | 7,836                                     | 5,015                                | 771                             | 15.4                                      | 6.0                                       |
|  | female | 11,050                              | 8,889                                     | 2,161                                | 881                             | 40.8                                      | 8.0                                       |
|  | sum    | 23,901                              | 16,725                                    | 7,167                                | 1,652                           | 23.0                                      | 6.9                                       |
| I, II and III<br>totals  | male   | 43,150                              | 23,033                                    | 20,117                               | 1,653                           | 8.2                                       | 3.8                                       |
|  | female | 32,570                              | 32,933                                    | 8,637                                | 913                             | 10.6                                      | 2.8                                       |
|  | sum    | 75,720                              | 46,966                                    | 28,754                               | 2,566                           | 8.9                                       | 3.4                                       |

the late 23 convoys (Group III, *Table 1*). Such a high proportion of survivors is unheard of in the case of Auschwitz. We must necessarily look for another explanation, an explanation that allows for the obvious occurrence of survivors among the unregistered deportees as well as among those with the notorious tattoo number.

We have already noticed Klarsfeld's mention of the probability that Polish Jews may have behaved differently from French Jews after the liberation. But altogether there were about 52,000 foreign Jews among the 75,720 that were deported from France. Only about 24,000 were French citizens. If 15 percent of both categories survived (as they probably did), it would make 7,800 and 3,600 respectively. What would they have done after the liberation? The foreign Jews did not, in many cases, expect to find a home in France anymore. They had certainly heard a lot about confiscations of Jewish property. Nor did they expect to find relatives and friends in France – such people had mostly been deported like themselves. And finally, France was the country where they had sought refuge from the Nazis, and this same country had surrendered them to the enemy. Certainly there were better countries for them than France, after what had happened. It seems reasonable to expect 90 percent, or thereabout, out of the foreign survivors to go to other countries than France. Therefore, we can hardly expect to find more than about 10 percent of those foreigners who actually survived, to be *known* survivors, i.e. known to the French authorities and thus to Serge Klarsfeld.

And what about the French survivors, what would they do after the liberation? Some of the French citizens among the deportees were in fact children of foreign parents. Their formal citizenship was due to the fact that they had been born in France. If such children survived the deportation, they naturally went with their parents. Many

adult Jewish Frenchmen may also have chosen to look for a new domicile after the war. They too had been betrayed by the French government, and some of them may have been embittered towards France because of that. Besides that, many French Jews were not born French; they had just immigrated early enough to become French citizens before the German occupation. They had changed their nationality once already, why not do it again? Considering all these aspects, it seems reasonable to assume that only something like half the number of the French survivors would report to the Ministry of War Veterans in 1945.

Therefore, if 15 percent of all deportees actually survived, we should expect to find 7.5 percent of the French deportees and 1.5 percent of the foreign deportees among the *reported* survivors. That would make 1,800 and 776 respectively, or 2,576 altogether. The Klarsfeld book reports 2,566.

This almost exact agreement between expected and reported numbers is, of course, pure coincidence. As soon as we count percentages of known survivors for the three main periods, we find a less regular pattern, see *Table 2*. The members of the early and late convoys obviously had a far better chance of survival than those deported between August 1942 and March 1943. So far, we have no explanation of this irregularity.<sup>4</sup> All we can say is that extremely few returned alive (and reported) out of those sent to Majdanek and Sobibor, but that does not explain all of the difference. A few Auschwitz convoys had equally low figures of known survivors (about 0.5 %). On the other hand, it *is* possible to check the assumption that French Jews were five times more likely than foreign Jews to report as survivors after the war. It happens that seven of the 13 convoys in the early group (Group I) contained *only* foreign Jews, and out of these exactly 2.15

| Group no.                                     | Column 1:<br>number of<br>deportees | Column 2:<br>of which<br>French | Column 3:<br>% assumed<br>reported | Column 4:<br>foreign | Column 5:<br>% assumed<br>reported | Column 6:<br>reported survivors<br>(French. & foreign.) |
|---|-------------------------------------|---------------------------------|------------------------------------|----------------------|------------------------------------|---|
| I (Mar. 27, 1942<br>until<br>Jul. 7, 1942)    | 12,949                              | 1,000                           | 10.1                               | 11,949               | 2.03                               | 344   |
| II (Aug. 3, 1942<br>until<br>Mar. 25, 1943)   | 38,870                              | 6,600                           | 4.4                                | 32,270               | 0.87                               | 570   |
| III (Jun. 23, 1943<br>until<br>Aug. 17, 1944) | 23,901                              | 16,400                          | 9.2                                | 7,501                | 1.85                               | 1,652   |
| I, II and III<br>totals                       | 75,720                              | 24,000                          | 7.5                                | 51,720               | 1.5                                | 2,566   |

Note: The hypothetical percentages of columns 3 and 5 were selected in a way to yield the numbers in column 6. In so doing it was assumed that 7.5% of all French and 1.5% of all foreign deportees reported back to the French authorities and that the same ratio (5:1) is given for all three subgroups in this table. The actual ration of French: foreign was 4:1 for the first group (unknown for groups II and III).

percent reported as survivors after the war. This requires that 8.7 % of the French deportees in Group I must have reported as survivors in order to make up for the figure of 344 known survivors altogether. Consequently the preponderance for the French to return to France seems to have been fourfold rather than fivefold as compared to the return tendency among foreigners. However, the presumed general pattern is confirmed by this observation irrespective of the precise numerical values.

The general conclusion is that almost everything speaks against the theory that many (or even some) of those deported from France were executed on their arrival at Auschwitz. The low number of known survivors probably depends primarily on the fact that a large part of the actual survivors opted for another country than France after the liberation. The general death rate among the deportees from France was in all likelihood about the same

as among Auschwitz detainees in general – which was very high indeed. The various causes of this high death rate – including executions – cannot be determined by means of such statistical methods as those dealt with in this article.

#### Notes

First published as “Was geschah den 75.000 aus Frankreich deportierten Juden?,” in *Vierteljahreshfte für freie Geschichtsforschung* 1(4) (1997), pp. 248-251.

<sup>1</sup> Serge Klarsfeld, *Memorial to the Jews Deported from France 1942 – 1944 / Le Mémorial de la Déportation des Juifs de France*, Paris 1978.

<sup>2</sup> V. Frankl, *Man’s Search for Meaning*, Beacon Press Boston 1962.

<sup>3</sup> Later Simone Veil became France’s Secretary of Justice, and in 1979 she became the first President of the European Parliament.

<sup>4</sup> During that time a disastrous typhus epidemic raged in Auschwitz, killing tens of thousands of inmates. Editor’s note.

## The "Death Marches" that Saved Lives

By Angela Schneider

In late 1944 with Soviet Forces rapidly advancing on Germany from the east, the German authorities in AMT D in Oranienburg who were responsible for the concentration camps, ordered the camp commandants in the countries east of Germany to gather as many prisoners as were mobile, issue them rations, and evacuate them to camps in Germany.

All available trucks and trains being involved in the German defense against advancing Soviet forces, the SS were forced to march the prisoners west.

The Jewish author Elie Wiesel who was a prisoner in Auschwitz at that time describes how he, on receiving orders to prepare for evacuation, rushed to the Auschwitz camp hospital to make sure his sick father was not left to be liberated by the Russian forces but was taken off on the "death march" with the "murderous SS." (Strange but true)

The prisoners (and the SS) marched for days, freezing and with only the food they could carry, those that fell and could or would not go further, were shot. This sounds very callous, but in reading that we need to keep in mind following:

- These were Prisoners, many of them dangerous.
- Nobody could or would carry these people.
- Being shot was probably a less callous form of death than being left to starve, freeze or be left to be "liberated" by the Soviets they were fleeing.

Even today there are memorials all over Germany commemorating these so-called "Death Marches."

In *Belower Wald* (Below Forest) in North Germany, where thousands of prisoners were forced to bivouac overnight on the ground, many prisoners carved their initials or signs into the trees.

Exactly *where* they got the sharp instruments, or the energy, to do the carving, is a mystery.

With the passage of time many of the carvings are being lost as the trees continue to grow, but the tourist can still see the evidence and scale of the large area the prisoners and their guards filled in the forest.

These marches are today known as "Death Marches" and the "official" history books still tell us that the Nazis forced these prisoners to march west because, even in the late stages of the war, they were not willing to do without their "slave laborers."

However, hidden away in the archives of the Franklin D. Roosevelt library in Hyde Park New York lies the true



Commemoration Plaque in Germany about "death marches" at war's end.

story of why these thousands of prisoners were marched off from Poland, Czechoslovakia, Hungary, etc to Germany.

The factual story of these so-called Death Marches shows that the German authorities did it because it was "requested" of them by the Allies.

In September 1944 the Polish Prime Minister in exile S. Mikolajczyk, on hearing that survivors of the Warsaw Rebellion were to be imprisoned in Auschwitz, began claiming that the "Beast" (as he called the Germans) was



Tree carvings in the Below Forest, Northern Germany

intending to murder all concentration camp prisoners before they retreated westwards.

On October 12, 1944 the German authorities, in an effort to quell the rumors, issued official press reports *denying* that they were murdering or intending to murder prisoners in the camps.

By November 1944 Jewish and Polish sources in London were pushing to have the Allied air forces bomb Auschwitz.

On November 18, 1944 Assistant Secretary of War John J. McCloy wrote to John K. Pehle of the War Refugee Board explaining that the U.S. government had decided *not* to bomb the camps because the bombing would require precision bombing and the aircraft needed for such bombing did not have the range capacity. The use of heavy bombers would endanger the prisoners unnecessarily.

In December 1944 the American Embassy in Bern (Switzerland) bought forward two "intelligent Jewish women" (US description) who had escaped one evacuation transport from Auschwitz and made it through to Switzerland, and these women had willingly testified to the Americans that the Germans were *not* murdering prisoners in Auschwitz, there were *no* indiscriminate shootings and most of the deaths in the camps were caused by

malnutrition, disease and illness.

On January 22, 1945, German authorities reported to the Irish Department of External Affairs that all rumors of "mass exterminations" or murders were devoid of all foundation and that they were actually trying to keep the prisoners alive.

The U.S. State Department then contacted the German authorities through its consulates in Ireland and Switzerland and informed them that America had taken notice of this assurance, and expected that *all* inmates of all concentration and work camps would be kept alive by the German authorities.

The only way the German authorities could keep this promise when retreating, was by evacuating the prisoners west to Germany, and away from the Russians.

Unfortunately the German promise could not cover what foreign troops might do to the prisoners, as was the case where the German authorities on their retreat, left Polish militia troops guarding Auschwitz camp, and the Poles, on noticing the arrival of Russian troops, set about shooting the remaining prisoners.

#### **Note**

Based on: Dr. Alfred Schickel, "Auschwitz und die Allierten," *Mensch und Maß*, 35(17) (1995), pp. 769-784.

## What is the Real Racial/Ethnic Agenda of the ADL?

By Paul Grubach

The Anti-Defamation League of B'nai B'rith (ADL) is probably well known to most readers of *The Revisionist*. This New York-based, tax-exempt Jewish-Zionist religious organization with affiliates in forty-two countries claims to be one of the premier civil rights organizations in the world, and allegedly, dedicated to ending discrimination and securing equal rights for all.<sup>1</sup> Undoubtedly, the sociopolitical agenda of the ADL reflects the wishes of a significant portion of the world Jewish community. This is why it is important to ask the question: What is the real ethnic agenda of the ADL?

ADL preaches racial integration, racial equality, and multiculturalism; one of their most popular slogans is, "Diversity is our greatest strength."<sup>2</sup> This highly influential pressure group sponsors activities that urge people "to reject racial division," and condemns discrimination against Jews in housing as an "insidious form of anti-Semitism."<sup>3</sup> A major focus of their activity in the U.S. in the 1960s was implementing the Civil Rights Act of 1964.<sup>4</sup> This legislation help create a racially-integrated society in the U.S. They allegedly reject all forms of "racial domination," that is, a situation where one ethnic group dominates another, and they are especially hostile toward all manifestations of "white supremacy." Where different ethnic groups coexist in the same nation, ADL appears to be a strong advocate of an integrated society in which all ethnic groups function as social and political equals.

Critics, however, have claimed that this ADL "moral agenda" is, for the most part, an ideological facade, a method by which to surreptitiously advance Jewish-Zionist interests under the guise of morality.<sup>5</sup> According to this viewpoint, public opposition to racial/ethnic discrimination is being used in the service of the ADL's Jewish-Zionist ethnic/cultural nationalism. ADL preaches universal equality and racial/ethnic mixing for non-Jews while maintaining an exclusivist-separatist group identity for Jews. Judaism has been characterized by genetic and cultural separation from others and an explicit double standard of morality: altruism and cooperation among Jews, but competition with non-Jews.<sup>6</sup> Thus, according to this viewpoint, the Jewish communities that reside outside of Israel are a minority that needs a nation that tolerates their long-term policy of non-assimilation and group solidarity. In a racially-integrated society composed of a variety of different and competing ethnic groups, all with

divergent interests, it is very difficult to develop a cohesive Gentile movement that is opposed to organized Jewry. In addition, in racially-integrated societies, Gentiles have only a weak and feeble sense of their own racial/cultural/religious identity, and therefore Jews are less likely to be identified as a hostile, non-assimilable, and alien element. As a consequence, in racially-integrated, multicultural societies outside of Israel, Jews can gain power and influence.

So which is it? Is the ADL truly interested in creating racially-diverse, multicultural societies where all ethnic groups coexist on an equal basis *everywhere* in the world? Or is this universal/multicultural agenda in reality an ideological front under which they promote a Jewish-Zionist agenda – Jewish dominance in Israel where Jews are a majority, but "racial equality" and multiculturalism outside of Israel because Jewish Communities benefit enormously from such an agenda?

Fortunately, we are offered a situation where we can test these two rival competing hypotheses: Israel. In a 2003 issue of *The New York Times*, there was a controversial article that discussed proposals for replacing the Jewish-Zionist state of Israel with a Jewish-Arab state – a bi-national, ethnically-integrated, secular state where Jews and Arabs would live together as social and political equals. In the article's own words:<sup>7</sup>

*"The unthinkable was that Israel should be replaced by a bi-national country in which Jews and Palestinians would live together in democratic harmony."*

National Chair of the ADL, Barbara B. Balsler, responded to the article with her own "letter to the editor." This missive apparently expresses a formal, etched-in-stone policy of the ADL. They reject the idea of a bi-national, ethnically-integrated, secular state in the Middle East where Jews and Arabs would live together as political equals. They label this as an "insidious anti-Israel effort" and "an effort to destroy Jewish sovereignty in the Holy Land." They clearly want to maintain Jewish sovereignty (read: Jewish dominance over the area – a state where Jews are segregated from and maintain dominance over non-Jews).<sup>8</sup> This strongly suggests that what critics of the ADL say is indeed true. If the *primary motive* of the ADL was to promote racial equality and multiculturalism and end all forms of racial and ethnic supremacy, then we should expect that they would promote this

agenda in Israel (where Jews are a majority) just as ardently as they promote it everywhere else in the world (where Jews are a minority). But this is not the case. For the most part, the ADL promotes racial integration and multiculturalism everywhere outside of Israel because it actually advances Jewish-nationalism, and enables Jews to acquire power and influence in predominantly non-Jewish societies. That is, universalism and calls for “racial equality” are used to serve sectarian Jewish nationalism. It is hard to believe that they sincerely endorse the ideals of racial equality and multiculturalism when they are the most ardent supporters of Israel, a separate and unequal society in which discrimination is part of the established social order and Jewish supremacism is enshrined in law.<sup>9</sup>

#### EDITOR’S NOTE

In the interests of truth and fairness, a copy of this essay was emailed to Ms. Susan Heller, the ADL’s Director of Middle Eastern Affairs. She was given the opportunity to identify any false or misleading claims prior to publication. Not surprisingly, she did not respond.

#### Notes

- <sup>1</sup> See the ADL’s website at <http://www.adl.org/> Also, see Lee O’Brien, *American Jewish Organizations and Israel* (Washington, DC; Institute of Palestine Studies, 1986), pp.93-103.
- <sup>2</sup> See the ADL’s publication, *ADL On the Frontline*, Summer 1997, p.8.
- <sup>3</sup> *ADL On the Frontline*, Sept./Oct. 1997, p.13; *ADL On the Frontline*, June 1998, p.7.
- <sup>4</sup> O’Brien, pp. 93-94.
- <sup>5</sup> For example, see Paul Grubach’s “letters debate” with the ADL’s national director, Abraham Foxman, in Washington Report on Middle East Affairs, April 2000, pp.72-75. Online: [http://www.washington-report.org/archives/April\\_2000/0004072.html](http://www.washington-report.org/archives/April_2000/0004072.html)
- <sup>6</sup> Kevin MacDonald, *A People that Shall Dwell Alone: Judaism as a Group Evolutionary Strategy* (Westport, Connecticut; Praeger, 1994); Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (Westport, Connecticut, Praeger, 1998).
- <sup>7</sup> Edward Rothstein, “Seeking an Alternative to a Jewish State,” *New York Times* (Late Edition (East Coast)), Nov. 22, 2003, p. B.11.
- <sup>8</sup> Barbara B. Balsler, Letters to the Editor, *The New York Times*, November 25, 2003. Online: [http://www.adl.org/media\\_watch/newspapers/20031125-nytimes.htm](http://www.adl.org/media_watch/newspapers/20031125-nytimes.htm)
- <sup>9</sup> Uri Davis, *Israel: An Apartheid State* (London, Zed Books Ltd., 1987); Ian Lustick, *Arabs in the Jewish State: Israel’s Control of a National Minority* (Austin, Texas, University of Texas Press, 1980)

## Engineer Fröhlich arrested in Vienna

By Robert Faurisson

On Saturday, June 21, [2003] chemical engineer (Dipl. Ing.) Wolfgang Fröhlich, 51, was arrested in Vienna, Austria, and taken to prison. His trial could last two days, as the public prosecutor wishes, or as long as two or three weeks, as his attorney, Dr. Herbert Schaller, hopes.

For seven years, Fröhlich had sent to jurists, members of parliament, politicians and journalists, thousands of copies of his writings, in which he says that the alleged wartime Nazi extermination gas chambers are, as he put it, a lie. Remarkably, he suffered no real legal consequences. Then, following the publication in 2001 of his 368-page file, *Die Gaskammer Lüge* (“The Gas Chamber Lie”), the authorities decided to arrest him. But he went into hiding, and the police apparently made no serious effort to find him.

Fröhlich’s arrest on June 21 may, perhaps, be connected with a statement in Vienna two days earlier by Rudolph Giuliani. On June 19 the former mayor of New York, speaking as a US government representative, told participants at a two-day Conference on Anti-Semitism, held in Vienna by the Organization for Security and Cooperation in Europe (OSCE), that Revisionism should be stopped. In an article published a day earlier in *The New York Times*, “How Europe Can Stop the Hate,” he said, referring to officials of the European states: “Making sure their citizens have an honest understanding of the Holocaust is vital, as revisionist viewpoints put us at risk of a repetition of race-based genocide.” On June 16 and 17, President George W. Bush criticized “revisionist history” and “revisionist historians” for expressing doubts about the official version of the US war against Iraq.

In a way, Ernst Zündel and Wolfgang Fröhlich may be the first revisionist victims of Bush and Giuliani.

In January 1944, President Franklin D. Roosevelt, manipulated by Henry Morgenthau, Jr., his Treasury Secretary, created the War Refugee Board (WRB), which fabricated its infamous report on the “German extermination camps—Auschwitz and Birkenau.” In September 2001, President George W. Bush, manipulated by Paul Wolfowitz, his Deputy Defense Secretary, created the Office of Special Plans (OSP), which fabricated untrue reports about Iraqi Weapons of Mass Destruction (WMD). The OSP is headed by Abram Shulsky. The OSP individuals who are responsible for the WMD reports call themselves “the Cabal” (from “cabala”). (This has been acknowledged by Seymour M. Hersh in *The New Yorker*, May 12, 2003, and by Jacques Isnard in *Le Monde*, June 7, 2003, p. 7.)

Similar lies. Similar liars. Similar beneficiaries. Similar victims.

Therefore, it seems, a similar Revisionism is needed.

**Note:** On June 17, [2003] the French daily *Le Monde* published an ironic front-page article entitled (in French): “Saddam was evil, therefore he had prohibited weapons.” To *Le Monde* I sent a one-sentence letter, meant for publication: “Hitler was evil, therefore he had gas chambers and gas vans.” My brief letter was not published.

Written on June 23, 2003.

### Editor’s Note:

Wolfgang Fröhlich was sentenced to three years imprisonment, of which two years were suspended. This was followed by another conviction for the same kind of “crime” in 2008, which added another 6½ years to his sentence.



## Ferris Wheel in Auschwitz – Just another Jewish Lie

By Germar Rudolf

### “Conspiracy theory

JEWISH WRITERS MOCK CULTURAL STEREOTYPES IN NEW HUMOR BOOK

by Matt Weir

September 22, 2005

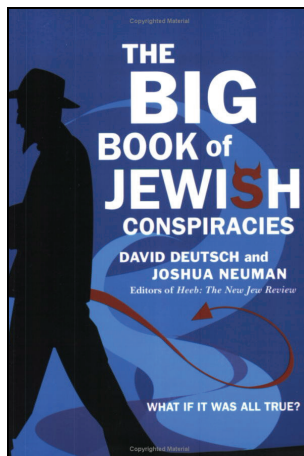
Josh Neuman wanted good blurbs for his first book, so he asked his parents for some words of wisdom. [...] His dad, Lewis, said: ‘I think you went a little overboard on the Ferris wheel at Auschwitz.’ But what could Neuman expect? His father’s parents fled Vienna, Austria, for the United States during World War II and left behind families who died in concentration camps. Neuman understood his father criticizing a picture of a Ferris wheel superimposed via Photoshop into an image of Auschwitz – especially when that picture sits between text explaining how the Jews faked the Holocaust.”

With these words, the *Daily Northwestern* newspaper introduced a new book to its readers which tries to mock theories holding Jews responsible for various ills and disasters of this world.<sup>1</sup>

Far from taking a satire seriously and wasting time with it, I want to draw the reader’s attention to the picture mentioned in this introduction of a Ferris



The forgery. Meant as a joke, this photo was not only enhanced by a Ferris wheel, but also by a thick line of smoke suggesting it is coming from the chimneys of the camp’s crematoria.<sup>2</sup>



Joshua Neuman and David Deutsch.

wheel pasted into the Birkenau camp (see illustration 1). Since this is a joke and clearly marked as such, I have no objections to it and actually find it funny.

What did trigger this article, however, was another addition to this photo that the authors do *not* mention: a thick line of dark smoke coming from behind the Ferris wheel and rising up to the right. If we compare this picture with the original, illustration 2, which was taken after the camp had been occupied by the Red Army, we see that there is no smoke. As a matter of fact, it could not have shown any smoke, because at that time all crematoria were demolished and no open air incinerations are claimed to have occurred at that time either.

Even though this photo pretends to depict the Auschwitz-Birkenau camp as a holiday and vacation resort in an attempt to mock revisionist research findings on Auschwitz – which never stated that Auschwitz was a funny place to begin with – it simultaneously tries to bolster the exterminationist case by subtly adding some smoke without telling the reader about that addition.

The authors’ attempt to mock revisionists therefore backfired on them, since they themselves have committed a forgery, hence confirming the revisionist findings that many Jews lied and continue to lie about the Holocaust, including the Jews Joshua Neuman and David Deutsch.



The original photo, taken after the war, when the crematoria had been dismantled, can of course not show any smoke in the sky, which is hardly visible on the photo anyway.<sup>3</sup>

## Notes

- <sup>1</sup> Joshua Neuman, David Deutsch, *The Big Book of Jewish Conspiracies*, St. Martin's Griffin, New York 2005, 288 pp., \$13.95.
- <sup>2</sup> Taken from  
[www.dailynorthwestern.com/vnews/display.v/ART/2005/09/22/43](http://www.dailynorthwestern.com/vnews/display.v/ART/2005/09/22/43)

- 3255848d55f; there with reference to Martin's Press, which is to say that the picture is part of the book, hence the author's responsibility.
- <sup>3</sup> [www.auschwitz-muzeum.oswiecim.pl/html/eng/start/foto/brama-birkenau.jpg](http://www.auschwitz-muzeum.oswiecim.pl/html/eng/start/foto/brama-birkenau.jpg)

## Research News

### From the Records of the Frankfurt Auschwitz Trial, Part 8

By Germar Rudolf

On April 6, 1958, an arrest warrant was issued against Klaus Dylewski for his alleged involvement in the selection of inmates for gassings at Auschwitz (p. 988).<sup>1</sup> During his subsequent interrogation, Dylewski stated that, during his wartime presence at Auschwitz, he was responsible for issues dealing with escapes. According to him, escapes and attempts at escape were at that time punished with the death penalty. In this context he stated that his then superior Grabner had at times acted prematurely in anticipation of execution orders from Berlin, if the detention cells in Block 11 had been overcrowded (p. 990). Dylewski claims that he was not present during the executions as such, although he was present during selections of arriving inmates, but only as an observer, since these activities were run by the leadership of the Protective Custody Camp without the Political Department having any authority to act. He was only responsible for securing the perimeter around the transports as well as for searching the railway carts for hiding inmates. He says he was unaware at the time that the selections were conducted in an arbitrary manner. According to Dylewski, only slappings in the face occurred during interrogations, but no more severe mistreatments (p. 990R).

In a lengthy brief, Dylewski's defense lawyer argued that his client had acted under orders and threat of punishment (p. 1002). He moreover adduced as an exonerating circumstance that Dylewski, together with his colleague Wilhelm Boger, had testified as a witness during penal proceedings of the SS initiated against Grabner for the latter's unlawful activities (p. 1004).<sup>2</sup>

#### Exonerating Witness for the Prosecution

Due to his former membership with the German Communist Party, Wilhelm Dibowski was taken into "protective custody" in May 1939 "for the length of the war," even though there was no war at that time yet. In January 1941 he arrived at the Auschwitz main Camp, and from the winter of 1941/1942 up to February 1943 he was at Auschwitz-Birkenau, where he had to unload construction material of the Huta Company at the Auschwitz railway station (p. 1007). On May 5, 1943, he was released from Auschwitz, and until the end of the war he worked as a mine worker in Salzgitter (p. 1008). During

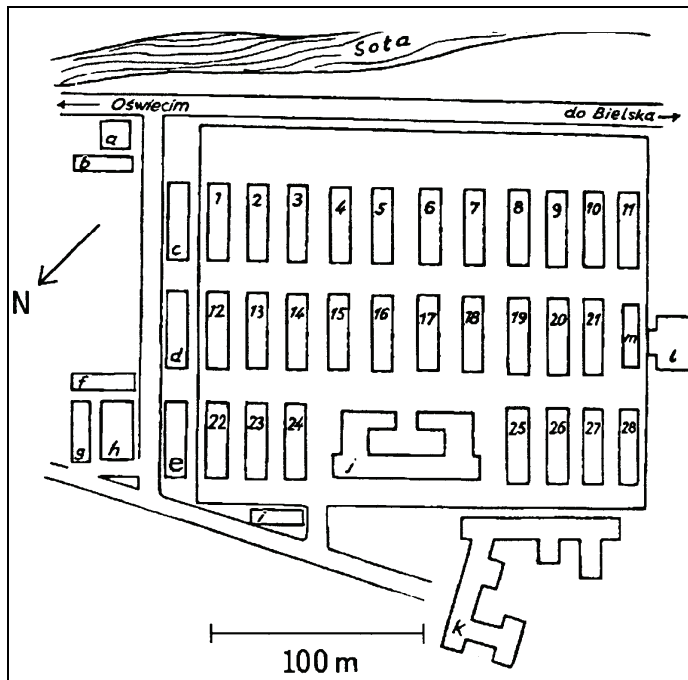
his interrogation on April 25, 1959, Dibowski stated that he knew Grabner and Boger by their names, but that he could not report any specifics.

On homicidal gassings in the Main Camp he stated the following (p. 1009):

*"When the first Russian PoWs arrived at the camp – maybe the numbered about 10,000 – I saw one day during the late fall of 1942 how Boger and Palitsch, wearing gas masks, came back from Block 18 – the building of the penal department. The inmates talked amongst one another afterwards that some 800 Russian PoWs had been gassed in the basement of this block. [...] During the Russian PoWs' roll call of the day preceding this gassing, it had been announced that nobody must show up at the window and that non-compliance would be met with immediate rifle fire. I want to correct myself; this announcement was made during the evening roll call of the day when I had seen Boger and Palitsch with the gas mask. I nevertheless managed to observe from Block 9 how a detail of inmates – I have counted some 15 men – drove the corpses of the gassed Russians on a cart with rubber tires to the small crematorium. This detail was busy all night long. This inmate detail must have consisted of inmates from the hospital building, because they wore white uniforms. Later on it was said that this detail had been shot."*

This is a typical statement from hearsay – "The inmates talked amongst one another afterwards," "Later on it was said" – enriched with personal impressions meant to support the rumor: the gas masks – which could have originated from any delousing activity – the cart with the corpses – whose cause of death could hardly be determined at night and from the distance – and the threat during the preceding roll call, which might have been made for a broad range of reasons.

The problems of this story start with the details. The orthodox narrative assumes that this event labelled "the first gassing" occurred in the late summer of 1941 rather than in the late fall,<sup>3</sup> that it was conducted in the basement of the "Bunker" Block 11 rather than in Block 18; that the direct path from Block 18 to the crematorium did not lead past Block 9, from where the witness claims to



III. 1: Map of Auschwitz I/Main Camp (concentration camp), according to the information brochure of the Auschwitz State Museum in 1991.

- |                             |                                     |
|-----------------------------|-------------------------------------|
| Block 1-28: inmate barracks | h: crematorium I with 'gas chamber' |
| a: commandant's house       | i: guard station near camp entrance |
| b: main guard station       | gate (block leader room)            |
| c: camp commandant's office | j: camp kitchen                     |
| d: administration building  | k: inmate registration building     |
| e: SS hospital              | l: camp warehouse, theatre building |
| f,g: political division     | m: new laundry                      |

have seen the corpse cart (see. III. 1).

Furthermore even logic accuses the witness of lying, because if the SS had wanted to keep a mass murder like this a secret, they certainly would not have committed it under the eyes of the inmates, and they most certainly wouldn't have drawn the inmates' attention to it with this dramatic but apparently empty threat. How could such a threat have been enforced with thousands of inmates present in the living quarters? Would the SS, during the night, have fired like a berserk, drunken Wild West gang at all the dark windows, if seeing but the mere shadow of an inmate face?

In fact, the basic pattern of Dibowski's looks like this: "I don't know from my own experience," "I have heard," "did not see myself," "I don't know" "he is said to have bragged" (p. 1010), "It had become known [...] by Polish inmates," "Thos two [...] have told me," "I can't say anything about the selections [...]. I also know only from hearsay," "I don't know anyone," "I know the name Mengele from a book," "but I don't know," "doesn't tell me anything" ... (p. 1011) "It was known in the camp [...]. I cannot impart any more details about this, however," "I know [...]. But here as well I cannot give any particulars" (p. 1012).

But one thing he knows with certainty (p. 1011):

*"I cannot say anything about the large-scale gassing at Birkenau, because in my view these were conducted only after my time at Auschwitz."*

This witness was in Birkenau from winter 1941/1942 to February 1943, hence exactly during that time span when tens of thousands of Jews are said to have been gassed in the so-called Bunkers. This witness was moreover involved in constructing the Birkenau camp, hence knew very well what was going on there. But he knows with certainty that there were no "large-scale gassings" going on at that time. Hallelujah!

How terrible the SS at Auschwitz was can be gleaned from the following passages (pp. 1012f.):

*"I knew the Oscha. Bischof, who was at the [Auschwitz] Construction Office. [...] After 1945 Bischof lived in Essen, and I visited him myself once in his apartment in Essen. I visited him in 1950, and back then he lived in Essen, Klappstrasse 78. Later he moved to Essen-Steele. [...] I have a neighbor who was a member of the SS guards at the Auschwitz concentration camp. [...] I cannot say anything bad about him, quite to the contrary, I can say only good things about him."*

### Buffoonery

The former inmate Anton Glinski, who was also interrogated on April 25, 1959, reports in a similar way based on mere hearsay. He states for example that the SS man Fritsch was "a terrible man," but he "cannot give any particulars," which is probably this witness's most frequently used expressions, apart from his stereotypical "It was generally known in the camp" (cf. p. 1016).<sup>4</sup>

Another stereotype is Glinski's opinion that at Auschwitz only Poles had been the victims of the raging Gestapo ("only Polish political inmates," were shot, p. 1018), and that on Nov. 11 of each year, the Polish national holiday, the Gestapo had committed a bloodbath among the Polish inmates (pp. 1918-1020, 1028f.), a claim unsupported by any evidence. Glinski grew up in Poland and moved to Germany after the war, yet never became a German citizen. It is obvious that Glinski's Polish patriotism has blurred his view on reality.

The following passage reveals the degree to which Glinski's statements have the character of mere fairy tales (p. 1019):

*"Another case I can remember well. The block secretary of Block 16 had to go to the PA (political department), as far as I remember in the summer of 1943. From there he was led to Block 11 and to the 'Black Wall.' When his name was called out – he had already undressed – his hair suddenly turned white."*

*Then, when his number was called out, it turned out that there had been a mix-up. He was not shot, but instead the inmate with the same name but with the correct number was taken from his labor detail and executed. I cannot recall their names, though. This event was reported to me by the very inmate who had not been shot.”*

This may serve as an example how any honorable man whose hair has turned grey can come up with some fantastic story in order to excuse the lack of hair pigment at his advanced age!

On the same page Odysseus continues:

*“From those affected by an escape [=caught escapees] I know to report that they had to dress up as clowns, had to beat a drum and had to walk past the lined-up inmates saying: ‘Hurray, I’m back again.’”*

Hence there were not only a theater, concerts, a kindergarten, Sport fields, a swimming pool, saunas and so on at Auschwitz, but even circus presentations! Or maybe that’s called a Punch-and-Judy show?

Glinski even claims that in the fall of 1941 he himself had to participate in a selection, after which the 20-30 selected inmates were allegedly gassed, because afterwards he has “never again seen” those selected inmates (p. 1021). Too bad, though, that in the fall of 1941, even if we follow the orthodox lore, there were no gas chambers at Auschwitz yet. And the transfer of several inmates from the camp hospital of the main Camp to Birkenau in January 1942, which Glinski had witnessed himself, is categorized under “gassings” in his view as well: “at that moment we all were aware that these inmates were destined to be gassed” – but how could they and why? – and “as I learned later with certainty,” – by whom or what? – “they were brought to Birkenau by truck.” Even according to the orthodox narrative, there was no operating homicidal gas chamber at Birkenau in Januar 1942. At that time, only the morgue of the old crematorium in the Main Camp is said to have been retrofitted for gassings, if at all.

Glinski reports the following about Wilhelm Boger:

*“This inmate was utterly exhausted. Boger drove by his side on his bicycle and prodded him on by kicking him with his feet.”*

That, too, resembles a circus act, because while riding a bicycle it is hardly possible to abuse someone with kicking feet without losing one’s balance and falling flat on one’s nose.

Anton Glinski’s testimony is one of the most pathetic in the Auschwitz investigation files. His mixture of uncontrolled hearsay and freely invented fairy tales makes his statements utterly worthless.

### **Clueless Guards**

Hermann Hagerhoff and Walter Otto, both interrogated on April 27, 1959, were both camp guards at Auschwitz. Both say that during the war they had no knowledge about gassings from their own experiences. While Hagerhoff stated to have learned about atrocities at Auschwitz only from post-war media items (pp. 1039f.), Otto claimed that it was “generally known” that gassings were going on at Birkenau (p. 1047). Shortly before that, though, Otto mentions in passing that he had learned about atrocities at Auschwitz during an Allied tribunal staged in 1947 at Lüneburg where he had been present as a defendant (p. 1046). Hence it is likely that Otto’s “general knowledge” has its roots not in wartime experiences but rather in the time after the war.

The three former SS men Fritz Frenzel (camp guard, pp. 1107-1117), Theodor Grewe and Ernst Romeikat (administration of inmate property, pp. 1118-1124 and pp. 1138-1144, respectively<sup>5</sup>) claim to have no knowledge of any wrongdoings.

### **A Professional Criminal as a Martyr**

The former Auschwitz inmate Gerhard Grande loses his credibility right at the beginning of his testimony given on April 28, 1959. There he recounts how he was persecuted as the son of a Jewish father and how he was finally incarcerated in concentration camps (pp. 1049f.). But from the entries in his police records it results that Grande was a professional criminal who, between 1932 and 1939, had been convicted ten times for document forgery, repeated fraud, embezzlement, theft and attempted blackmail.

That did not prevent Grande, however, to become the managing director of some unnamed inmate committee and to have been responsible for former inmate affairs at the city administration of Hannover and later even in the Ministry of the Interior of Lower Saxony – if one is inclined to believe the liar and fraudster Grande. This was followed by a position with the security services of the State of Israel, from where he returned to Germany in 1953 (p. 1051).

From early 1941 to spring 1944, Grande was employed as a secretary at Auschwitz III (Monowitz; p. 1058). In that context he writes about the local head of the Protective Custody Camp Schöttl:<sup>6</sup>

*“I personally cannot say anything unfavorable about him, and I also haven’t heard anything unfavorable about him.”*

His uninterrupted presence at the Monowitz camp during those years becomes his undoing, when he wants to contribute something about the atrocities allegedly committed at Birkenau. For example, he reports about some-



thing he claims to have witnessed at Birkenau in 1943, although he wasn't even in Birkenau at that time (p. 1058):

*"Within the men's section of the Main Camp, there was a children's section in Block 18 [...]. Now, Hofmann was annoyed by these children, and I myself accidentally listened to an exchange between Hofmann and Schwarz, as both talked about this issue. [...] I myself had to get something done in the kitchen and was also on the camp road. [...]"*

*What Hofmann responded to it I could not hear anymore, as I could of course not keep standing there. But I know for a fact that after this exchange, that is after at most two months but maybe less than that, [the children] were gassed in Birkenau following an order given by Hofmann.*

*The reason I know this so accurately is because I myself had worked on the lists of these children. I received the so-called transport lists. If these lists were marked with 'B II F,' this meant that the individuals on that list were tagged for gassing. B II F means: Birkenau II, fire place. This marking was the official acronym for gassings, and it was also reported as such to Berlin."*

In fact, however, B II F was the abbreviation for the camp hospital located in construction section II of the Birkenau camp.

Since Grande was an inmate secretary at the Monowitz camp, he most certainly did not receive any documents of the Main Camp or from Birkenau, and it is also unlikely that he has ever been able to listen to an exchange of the claimed nature between SS leaders in another camp. It is indicative, though, that Grande considered the relocation of inmates to the camp hospital to be a camouflage for gassings, because many of the sick inmates selected at Monowitz for relocation may indeed have been tagged with the destiny "BIIF" – camp hospital. Hence Grande has erroneously (?) melded a true fact from his recollection based on his wartime activity with wartime and postwar rumors, namely that selections equated gassings.

### **Pery Broad**

Just like Wilhelm Boger, Pery Broad was also employed at the Political Department at Auschwitz, where he worked on civil matters. It can therefore not surprise that Broad was accused of the same misdeeds which Boger had been accused of by numerous inmates. During his interrogations on April 30 and May 1, 1959, Broad was therefore confronted with a host of inmates who incriminated him severely as a torturer and mass murderer (pp. 1079-1086, 1092). Broad's reaction to this is the per-

fect defense strategy: He did not deny that the misdeeds attested to by the witnesses happened, but stated that he could no longer remember any such events, or he claimed that he was mistaken for another person. He gives himself the image of an inactive observer who has never shot, never beaten, never selected, never gassed anyone – "that I, on my own [...] have never committed crimes against inmates" (p. 1082) – that he was even internally opposed to the misdeeds ("because at least since 1943 I emotionally recognized the measures as criminal," *ibid.*).

Pery Broad is one of the most frequently quoted witnesses for homicidal gassings at Auschwitz. His written report compiled after the war for the British<sup>7</sup> saved him from the gallows and turned him into a welcome witness for the prosecution during the U.S.-conducted Nuremberg trials. While Broad's immediate postwar testimony is rather voluminous and detailed – its dramatic anti-German, fanatic style exposes it as a propaganda text – his deposition in front of an investigative judge 24 years later is rather terse.

First it has to be acknowledged that Broad admits openly to report only from hearsay. Starting at his arrival at Auschwitz in April 1942 to June 1942 Broad, at that time a lance corporal, was deployed at a guard unit. He stated in this regard (pp. 1080a, 1081):

*"In this context I would like to explain that the fact that gassings were conducted at a larger extent and later also within the Main Camp I was kept strictly secret from the rank and file members of the SS as well as especially from the members of the guard units. It was prohibited to ever talk about it. Especially the members of the guard units can have learned about it only by way of rumors."*

Here Broad talks about himself because initially he was a mere guard, and later he did not rise beyond the rank of a simple lance corporal either (*Rottenführer*). In other words, Broad constructs an alibi for himself: everything he says, he can know only based upon rumors, because nobody ever told him, the little lance corporal, anything.

About the gassings in the old crematorium of the Main Camp he subsequently states the following, basing himself indeed on rumors (p. 1085):

*"From conversations – I don't know anymore with whom – I found out that gassings had been conducted in the sm.[all] crema.[torium] already in the fall of 1941. For this [purpose] a room of the crema had been prepared, with especially tight doors and according to my memory with 6 induction holes in the ceiling which had been equipped with lids. These gassings were mainly carried out with Russians."*

While these are merely rumors, Broad actually knows

to report something from the time after June 1942 (p. 1086):

*"I myself never participated in gassings in the sm. crema at Auschwitz. Only once could I observe a gassing procedure through a window of the upper floor of the SS camp hospital, which was located opposite the sm. crema. But I can only remember to have seen 2 SS men with gas masks standing on the gassing room's flat roof. I saw how these two first hammered open the cans with Zyklon B and then poured the poison into the opening. I also want to mention that everything was sealed off hermetically during gassings, so that not even SS members who were not involved could get close. I moreover didn't hear anything, because I could imagine that the inmates, after they had been in the gassing room, screamed in mortal agony, because on the road in front of the SS hospital was a truck whose engine was running at full speed. I associated it with the gassings, in order that one could not hear potential screams or rifle shots."*

In his declaration right after the war, this story read as follows:<sup>8</sup>

*"From the first company of the SS Totenkopfsturmbann, stationed in the Auschwitz Concentration Camp, SS-Hauptscharführer Vaupel selected six particularly trustworthy men. He preferred men who had been members of the Black General SS for years. They had to report to SS-Hauptscharführer Hössler. He receives them and cautions them to maintain absolute silence toward everyone as to what they would see in the next few minutes. Otherwise death would be their lot. The task of the six men was to keep all roads and streets completely closed around an area near the Auschwitz crematorium. Nobody should be allowed to pass there, regardless of rank. The offices in the buildings from which the crematorium can be seen have to be evacuated. In the SS garrison hospital, which is located on the first upper floor of a house close to the crematorium, nobody must get to the window, because from there one can look onto the roof of the nearby crematorium and the yard of that gloomy place. [...]"*

*The first lines entered the mortuary through the hall. Everything is extremely tidy. But the special smell makes some of them uneasy. They look in vain for showers or water pipes fixed to the ceiling. The hall meanwhile is filling up. Several SS men enter with them, full of jokes and small talk. They inconspicuously keep their eyes on the entrance. As soon as the last person has entered, they disappear without much ado. Suddenly the door, equipped with rubber sealings and iron fittings, slams shut, and those inside hear the heavy levers fall. It is made air-tight with screws. A*

*deadly paralysing terror spreads among them all. They beat upon the door, in helpless rage and despair they hammer on it with their fists. Derisive laughter is the reply. Somebody shouts through the door, 'Don't get burnt, while you make your bath.' Some notice that the covers had been removed from the six holes in the ceiling. They utter a loud cry of terror when they see a head in a gas mask at one opening. The 'disinfectors' are at work. One of them is SS Unterscharführer Euer, decorated with the Cross of War Merit. With a circular chisel and a hammer they open a few innocuous looking cans. Their labels read: 'Zyklon, for Pest Control. Caution, poison! To be opened by trained personnel only.' The cans are filled to the brim with blue granules the size of peas. Swiftly after opening the cans, their contents are poured into the holes. The lid is quickly put back onto the opening. Meanwhile Grabner has given a sign to a truck which had stopped next to the crematorium. The driver has started the engine and its deafening noise drowns out the death cries of the hundreds of people being gassed to death. Grabner observes with scientific interest the second hand of his watch. Zyklon acts swiftly; it consists of hydrogen cyanide in absorbed form. When a can is opened, the prussic acid escaped from the granules. One of the participants in this bestial enterprise cannot refrain from lifting for the fraction of a second the cover of one of the induction openings and from spitting into the hall. Some two minutes later the screams become less loud and change to a humming groan. Most have already lost consciousness. After two more minutes Grabner lowers his watch. All is over. [...] Some time later, when the ventilators have extracted the gas, the inmate commando working in the crematorium opens the door to the mortuary. The sagging corpses, their mouths wide open, are leaning on one another. They were especially closely packed near to the door, where in their deadly fright they had crowded to force it. The prisoners of the crematorium squad are working like robots, apathetically and without a trace of emotion. It is difficult to tug the corpses from the mortuary, as their twisted limbs have grown stiff due to the gas. Thick smoke clouds pour from the chimney. This was how it began in 1942!"*

If Pery Broad said the truth in front of the German investigating judge in 1959 that he had only seen, in passing while looking out of a window of the SS hospital, how two SS men with gas masks donned opened Zyklon B cans and poured them into holes in the ceiling, how could he have known back in 1945,

– that SS *Hauptscharführer* Vaupel was looking for which number of SS men?



- What kind of SS men SS *Hauptscharführer* Vaupel preferred?
- That they had to report to SS *Hauptscharführer* Hössler?
- What Hössler cautioned the SS men about?
- That they were under a threat of capital punishment?
- What order Hössler gave to these SS men?
- That everything was spic and span in the crematorium?
- that only the special (which?) smell made the victims uneasy?
- That and why they were looking in vain for shower heads and water pipes?
- That the SS men were chatting humorously?
- That the SS men inconspicuously kept their eyes on the entrance?
- That they went out with any ado after the last victim had entered?
- That subsequently the door, equipped with rubber sealings and iron fittings, slammed shut, and that those inside heard the heavy levers fall?

I spare the reader the remaining possible entries to this list. Fact is that Broad could have reported about these things only, if he himself was one of those men who is said to have been picked by SS *Hauptscharführer* Vaupel, who then allegedly received orders from Hössler and who executed them, including the gassing itself. But that was not the case, as Broad claims.

In his more detailed criticism of Broad's immediate postwar testimony, Jürgen Graf has pointed out a number of impossibilities in Broad's 1945 account, starting with the fact that he exaggerates the capacity of the gas chambers and cremation ovens, and including Broad's false claim that the crematorium chimneys emitted a bestial stench, thick smoke and jets of flames.<sup>9</sup>

Decisive for my present paper is that Broad clearly expressed with his statement of 1959 that his account from 1945 is nothing more than a theatric rendering of a legend, about which Broad "knew" only from hearsay and rumors.

Or as the Treblinka liar Rachel Auerbach expressed it so succinctly:<sup>10</sup>

*"Se non è vero, è ben trovato"*

*"Even if it's not true, it's well invented."*

Regarding the credibility of Broad's testimony of 1959, the same applies as for the one of 1945:

If planning to keep the mass murder secret even from the SS men not directly involved in them, it is inconceivable to commit them in the crematorium of the Main Camp.

If, on the other hand, such an attempt would have been made anyway, the SS hospital would most certainly have

been the first building which would have been evacuated and cordoned off, as it was frequented almost exclusively by SS men who had nothing to do with the claimed mass murder.

On the other hand, right next to the crematorium were the office buildings of the Political Department, which is the very department of the camp in charge of executions, and since June 1942 Pery Broad was working in that building every single workday. How, then, is it possible that he allegedly saw such a gassing only once by coincidence, and then merely from the SS hospital, when if fact they are said to have occurred almost daily right in front of his nose? This mystery can be solved only by assuming that Broad's entire story is untrue.

One could try to explain this away by claiming that the administrative buildings of the Political Department were also evacuated when gassings were scheduled to happen in the crematorium – but what exactly was to be kept secret from the members of the Political Department? And if that was nevertheless the case, then Broad could not have been at the SS hospital at that time, which would also have had to be evacuated.

I want to mention in passing only that the massive use of Zyklon B in the crematorium would indeed have required the evacuation of its vicinity, but not for reasons of secrecy – such an evacuation tends to attract attention and thus would have been counter-productive – but for security and health reasons. Hence it is actually possible that surrounding buildings were evacuated during disinfestations with Zyklon B of the crematorium, the SS hospital or the office buildings of the Political Department.

How little Pery Broad really knows about the atrocities generally claimed about Auschwitz is highlighted by his meagre statements when confronted with the names of other SS men. Not even the name of the "Auschwitz Angel of Death" Dr. Josef Mengele moves him to say anything (p. 1089). He even fails to identify him on a protrait (p. 1092).

Pery Broad was arrested on May 30, 1959, and remained in custody during the entire trial proceedings due to an alleged danger of absconding. On August 20, 1965, he was sentenced to 4 years imprisonment by the Frankfurt Jury Court for his claimed involvement in executions and inmate selections, that is to say: for aiding and abetting, together with others, in 22 murder cases. His term was considered spent due to his pre-trial detention. Hence he left the court room as a free man.

### **Internal Contradictions Reveal the Truth**

The former communist Hans Röhrig, who was interrogated on May 4, 1959, had been incarcerated in various prisons and camps for high treason since 1936. In August

1940 he was transferred to Auschwitz. In February 1942 he was relocated to Birkenau “to construct the camp.” Starting in the summer of 1942, he spent one year at the poultry farm Harmense (p. 1126), and after that at an air force recovery plant. Röhrig reports how at one point a guard at Auschwitz who had killed an inmate without any reason, was arrested and marked off by the SS (p. 1127). Hence arbitrary killings were indeed prosecuted!

Shortly thereafter he reports how he managed to prevent the gassing of 30 Russians by simply intervening with the camp commander Schwarzhuber, seeing to it “that this issue gets sorted out.” That shows how easy it was to rescue inmates from certain perceived death! (p. 1129; although a gassing of these Russians was probably never intended to begin with.)

Röhrig knows only from “camp talk” – that is to say: from rumors – about torture, the infamous “Boger swing” and executions (p. 1130).

Completely worthless is the evidence adduced by him for his claim that “old people, women with children as well as children were gassed” (p. 1132):

*“That these persons were indeed gassed, I could see from the fact that those destined to be gassed had to walk past us when the cremas I and II were already full.”*

On the gassings themselves Röhrig relates the following episode (p. 1133):

*“I can remember how, in the summer months of the year 1942, I partly became a witness of a gassing. At that time I was working with my commando right at Crema II. That is when I saw 2 SS men, namely an Uscha.[Unterscharführer] and a Rttf.[Rottenführer] – I cannot remember the names of the two SS men – as they approached the crema.[torium] and opened the lids of the induction sites located at the walls and how they poured something into the slits out of tin cans some 30 cm [12”] high. They quickly closed the lids again and went away. There were altogether 2 induction sites each on the two frontal sides and two on the gable side, each 50 x 30 cm large. Immediately, as the SS men poured the poison gas into the openings, I heard a terrible screaming from the inside of the cremas. This screaming lasted some 8 minutes and slowly faded away. Then the Jewish commando came, consisting of some 30 Jewish inmates, and they opened the door from the side of the gable. I could see that there were a large number of gassed people in the crema. They lay every which way and were at times terribly disfigured. I also saw a woman who during the gassing had given birth to a child which was still lying right in front of her. The overall impression was so horrible that I had to throw up. The SS Oscha in-*

*volved in the gassing saw this and hence asked me: ‘What are you doing?’ When I replied that I had become nauseous, he said: ‘Then you’re not a man.’ I learned from the members of this Sonderkommando that the gassing victims’ hair was cut off and that on occasion any golden teeth or fillings were removed or broken out.”*

The witness had stated before that he had been deployed in the construction of the Birkenau camp between February and summer 1942. At that time, however, no crematoria had been planned for the Birkenau camp, let alone constructed. In addition, Röhrig’s description roughly matches the features of the Crematoria IV & V, but not those of Crematorium II, whose alleged gas chamber was underground and is said to have had induction stacks on its flat roof. (The Crematoria IV & V had three small openings with wooden shutters on their side walls and one on the gable wall).

In June 1942 Röhrig became unfit for work due to a typhus infection. As a result, he was selected and sent to – no, not to the gas chamber, but to the hospital of the Main Camp, where he was allowed to completely cure his disease with the medical assistance of the SS until August 1942. Needless to say that this did not prevent him from claiming that during that time inmates present in the hospital who were unfit for work were given lethal injections. As proof for this he claims that he has seen how a truck was being loaded with corpses in front of the hospital (p. 1134). Since the typhus epidemic in Auschwitz reached its first catastrophic peak in July/August 1942 – with several hundred victims every day – it would have been strange if Röhrig had *not* seen a truck loaded with corpses. But if inmates unfit for work were really killed with lethal injections, then Röhrig would have been among the victims. After all, who would have wanted to drag along as ballast inmates who were bedridden for three months and who could infect hundreds of healthy people with their potentially lethal disease? Apparently the SS wanted to burden themselves with such ballast, because they did not kill Röhrig – and probably thousands of his co-sufferers – but brought them back to perfect physical health.

In this respect one can, with a good conscience, relegate Röhrig’s fairy tales about the mass murder to where they probably have their origin: to the land of typhus-induced nightmares.<sup>11</sup>

## Notes

<sup>1</sup> Unless stated otherwise, all volume and page numbers refer to: Public Prosecution at the District Court of Frankfurt (Main), “Strafsache beim Schwurgericht Frankfurt (Main) gegen Baer und An-

- dere wegen Mordes,” Ref. 4 Js 444/59; vol. VII, pp. 987-1144.
- <sup>2</sup> Cf. part 6 of this series, *TR* 2(3) (2004), p. 329; files, vol. V, p. 825.
- <sup>3</sup> Although the available evidence is extremely contradictory in this regard; cf. C. Mattogno, *Auschwitz: The First Gassing*, Theses & Dissertations Press, Chicago 2005.
- <sup>4</sup> “According to a camp slogan,” p. 1021; “but it was generally known,” p. 1026; “From camp talk it could be learned,” p. 1028; “it was subsequently also known to everyone,” “I also knew from camp talk,” p. 1029; “I know only from general camp talk,” p. 1030; “as I found out later,” p. 1031.
- <sup>5</sup> Romeikat reports about investigations by SS judge Konrad Morgen regarding embezzlement of inmate property, pp. 1142f.
- <sup>6</sup> Just as the witness Jakob Lewinski, cf. vol. 3, pp. 305, 305R.; cf. G. Rudolf, “From the Records of the Frankfurt Auschwitz Trial, Part 3,” *TR* 1(3) (2003), pp. 352-358, here pp. 356f.
- <sup>7</sup> Pery Broad, “Erinnerungen,” in: *Auschwitz in den Augen der SS*, Krajowa Agencja Wydawnicza, Katowice, 1981, pp. 154-195.
- <sup>8</sup> Pery Broad, “Erinnerungen,” *ibid.*, pp. 170-173.
- <sup>9</sup> Jürgen Graf, *Auschwitz: Tätergeständnisse und Augenzeugen des Holocaust*, Neue Visionen, Würenlos 1994, pp. 168-176.
- <sup>10</sup> Rachel Auerbach, “In the fields of Treblinka,” in: A. Donat, *The Death Camp Treblinka*, Holocaust Library, New York 1979, p. 48.
- <sup>11</sup> Cf. Otto Humm, “Typhus – The Phantom Disease,” *TR* 2(1) (2004), pp. 84-88.

## It's All Sh..., Isn't It?

By Ernst Manon

Helmut Schelsky wrote in the 1970s:<sup>1</sup>

*"The new devil is especially the incomprehensible language destroyer, which dominates by making the people 'speechless.' To this phenomenon of group forming and group separating by words belong other linguistic branches of the modern political discourse, like the 'fecal language,' as [Kurt] Scheuch called the use of vulgar sexual, pornographic and simply obscene dirty words, especially by young academics. In fact the word 'shit' is during the last years among workers not by far as frequently used as in sociological or psychological faculty lectures or seminars. [...] The uneducated man, who felt that the literary high German was superior, and especially felt that the knowledge of the political-social scientific language as arrogant and burdensome, could in earlier times withdraw into the lower levels of the language; he said 'kiss my ass' or 'shit.' But today this way out into the linguistic bluntness is blocked off to him, because his very own language, his 'down to earth,' is not only imitated by the arrogant and dominating young academics, it is especially now also officially allowed to be used by teachers for protection and administration."*

Some of the arrogant young academics of that time are now already retired, others, academics or former stone-and tomato throwers, sit at the levers of power. Maybe one remembers, that today's German foreign minister, when he introduced sneakers and blue jeans into the parliament, told once the president of parliament: "Herr President, you are an asshole!" A vulgar language, which before 1968 at best belonged to the gutter, attained now university acceptance. Thus Ernst Schumacher, professor at the Humboldt University Berlin, writes about the failure of the socialism in the program booklet of the Berlin Volksbühne at the Luxemburgplatz on the occasion of a production of Brecht's piece *Der gute Mensch von Sezuan*.<sup>2</sup>

*"Shit, that we failed, but we have to attempt, to make something new out of this shit."*

Evidently no one objects today to such expressions. But it is still interesting to observe these expressions when the left deals with their own teachers.

Karl Marx thus wrote for example:<sup>3</sup>

*"I am finished with the whole economic shit in five weeks."*

He called the German people "more or less a pile of shit"<sup>4</sup>

On March 31, 1851 Marx wrote to Engels:<sup>5</sup>

*"You have to admit, that this whole shit is reasonably pleasant and that I am stuck up to the top of my head in petty bourgeois dirt."*

Guillaume Apollinaire (1880-1918), whose real name was Wilhelm Apollinaris de Kostrowitski, a promoter of cubism and surrealism, made in France the term of defecation presentable in the literature, at a time when it was still disapproved of in Germany:<sup>6</sup>

*"Sh ... (merde) ... to the critics, educators, professors... sh... to the historians ... Venetia ... Toledo ... Benares... the defenders of landscapes ... the philologists ... sh... Bayreuth ... Florence ... the spiritualists ... Dante ... Shakespeare ... Goethe ... Aeschylus ... Fiesole ... Wagner ... Beethoven."*

For the followers of the Frankfurt school early childhood traumas, especially in connection with the education of cleanliness, played an important role, where they could refer to Sigmund Freud. Freud occupied himself intensively with a sort of "Cultural History" of excrement, urine etc. of the Englishman Bourke, to which he contributed a preface. In it he wrote:<sup>7</sup>

*"The information that physical cleanliness relates much more to sin than with virtue occupied me often later, when I gained an insight through my psychoanalytic work into the way how today's civilized people cope with the problem of their physical needs."*

Louis Althusser, who for decades introduced whole generations of French students to socialism or communism, admitted in his justifying report after he strangled his wife:<sup>8</sup>

*"I do not know whether mankind will ever become acquainted with communism, that theological vision of Marx. But what I know is, that socialism, this inevitable transitional stage Marx talked about, is 'shit,' as I announced in 1978 in Italy and Spain before an audience, which was confused about the vehemence of my pronouncements. There I also dished up a 'story.' Socialism can be compared to a very large river which is very difficult to cross. Soon we will have a powerful ferry, which all people can enter: the political and unionized organizations. But to travel through maelstroms, a 'helmsman' is necessary, the power of the state in the hands of the revolutionaries, and in the*

*great ship of the state the class domination of the proletarians over all the hired hands must be secured (the salary still exists and the private interest), else it capsizes! – the domination by the proletariat. The big ship is launched and the rowers have to be guarded during the whole journey by requiring from them strict obedience, they have to be removed from their posts in case they commit offences, they have to be replaced in time, yes, even punished. But after this huge shit river is finally crossed, then in the infinite appear the beach, the sun and the wind of a new spring. Everybody leaves the ship, there is no more fight among the people and the interest groups, because there are no more relations to goods, but flowers and fruits in abundance, which everybody can pick to his enjoyment.”*

Yes, until we are there, we have to make something out of the shit, as Prof. Schumacher thinks. The Italian Piero Manzoni (1933-1963) was the first to make art out of it “*merda d’artista*,” or shit of an artist, by filling a couple of cans each with 30 grams of his own excrement and sending this to an exhibition, “a statement about the personality cult of the Western art market, how it could not have been more to the point,” as Robert Hughes interpreted it.<sup>9</sup> But the topic is of course already ancient: It says in the *Babylonian Talmud*, or the Jewish-rabbinic interpretation of the Thora.<sup>10</sup>

*“Onkelos, son of Kalonikos, a nephew of Titus, wanted to convert to Judaism.”*

Through necromancy he let appear first Titus, then Bileam, in order to interrogate them.

*“Then he let appear Jesus through necromancy and asked him, who in that world is the most respected. He answered: Jisraél. – Should we join them? He answered: Look for their best and not their evil; who touches it, touches his eye ball. Then he asked him: How will you be punished? He answered: With boiling excrement. The master said: He who makes fun of the words of the wise will be punished with boiling excrement. Come and see the difference between the defecators of Jisraél and the prophets of the worldly nations.”*

*“The defecation in front of the Baal Peor is a worship of the same.”<sup>11</sup>*

But the vulgar language was not alien to the Lord Zebaoth:<sup>12</sup>

*“Look, I will scold you together with your seed and throw the excrement of your sacrificial victims in your face, and it shall stick at you.”*

In the 2. Book of the Kings, Chapter 18,27 is reported about men, “who sit on the wall, to eat together with you their own dung and drink their urine.” The same text can be found in Jesaja 36,12.

It says in Prophet Hesekiel (4,12):

*“You shall eat cake of barley, which you shall bake on human dung before their eyes.”*

And Verse 15 says:

*“I shall allow you cow dung instead of human dung.”*

Voltaire remarks about this:<sup>13</sup>

*“Concerning only the dirt I would like to ask, what could be more disgusting than 2. Kings 18,27, Jesaja 36,12 and Hesekiel 4,12-15 (where the Lord changes human dung into cow dung)?”*

Günter Grass called in his novel *Der Butt* Calcutta a “pile of shit which God dropped and called Calcutta”<sup>14</sup>

The compulsive uttering of obscenities (coprolalia), often in connection with nervous behavior anomalies (twitches, ritualized behavior, phobias, sexual aggressiveness etc), was first described by the neurologist and Charcot’s disciple at the Parisian Salpêtrière, Georges Gilles de la Tourette and was called after him Tourette-Syndrome. It usually occurs first during childhood and seems to be hereditary.<sup>15</sup>

Allegedly there are conspiracy theorists, who maintain that the development of a vulgar language, obscenities etc is on purpose introduced to us, in order to facilitate the integration of the immigrating “new Russians.” The Talmudic prophecy that shamelessness will increase during the messianic time is on the other hand not a conspiracy theory.<sup>16</sup>

*“Characteristic for the Jewish Messianism is the dissatisfaction with the presence and the Jewish hope for a future, which brings redemption from all past injustices and sufferings. [...] The Jewish messianism went through a process of secularization and found an entrance into the character of socialism.”<sup>17</sup>*

Wilhelm von Humboldt thought:

*“Language is practically the external appearance of the spirit of the people.”*

He would probably immediately withdraw the teaching credentials from the above mentioned “Professor” Schumacher at the university called after him, and assign him instead to cleaning toilets.

Josef Weinheber concludes further:

*“A people does not perish because of lost wars, but because, weakened from the inside, it abandons its language, the high language of its poets and thinkers, therefore commits high treason to itself.”*

Are those contemporaries, who put into their mouth at all occasions the fecal products in an almost convulsive way, aware, that they express thus the Jewish-messianic contempt of the presence and the living reality of all of us?

## Notes

- <sup>1</sup> *Die Arbeit tun die anderen*, Westdeutscher Vlg., Opladen 1975, pp. 247f.
- <sup>2</sup> According to Heinrich Lummer, *Das rote Quartett*, 1st ed., Die Deutschen Konservativen, Hamburg, 1998, p. 27.
- <sup>3</sup> On his opus magnum *Das Kapital*, MEW, Berlin-Ost 1967-1974, vol. 27, p. 228.
- <sup>4</sup> MEGA, vol. 5, pp. 571f.
- <sup>5</sup> MEW, XXVII, p. 227.
- <sup>6</sup> Appeal in the journal *Esprit Nouveau*, edited by Le Corbusier, no. 26; acc. to A. v. Senger: *Mord an Apollo*, reprint, Kultur-Verlag, Viöl 1992, p. 68.
- <sup>7</sup> John Gregory Bourke, *Der Unrat in Sitte, Brauch, Glauben und Gewohnheitsrecht der Völker*, Ethnologischer Verlag, Leipzig 1913, p. V.
- <sup>8</sup> *Die Zukunft hat Zeit - Die Tatsachen - Zwei autobiographische Texte*, S. Fischer, Frankfurt a.M. 1993, pp. 257f.
- <sup>9</sup> *Idem, Der Schock der Moderne*, Econ, Düsseldorf/Wien 1981.
- <sup>10</sup> *Babylonischer Talmud*, vol. VI, Gittin, V, vi; Fol. 56b-57a.
- <sup>11</sup> *Babylonischer Talmud*, Sanhedrin VII, vi-vii, Fol. 64a, p. 718.
- <sup>12</sup> *Old Testament*, Prophet Maleachi 2, 3.
- <sup>13</sup> *Essais sur les Moeurs*, Paris 1795, I, p. 195, acc. to John Gregory Bourke, *Der Unrat*, op. cit.(8), pp. 98f.
- <sup>14</sup> Martin Kämpchen: "Vom Elend verführt," *FAZ*, September 6, 1999, p. 52.
- <sup>15</sup> Richard M. Goodman, Arno G. Motulsky, *Genetic Diseases Among Ashkenazi Jews*, Raven, New York 1979, pp. 171f.; Carlos Singer, *Coprolalia and other Coprophomena*; in: Joseph Jankovic (ed.), *Tourette Syndrome*, Neurologic Clinics, W. B. Saunders, Philadelphia, vol. 15, no. 2, May 1997, pp. 299-308; Alan Apter et al., *An Epidemiologic Study of Gilles de la Tourette's Syndrome in Israel*, in: *Archives of General Psychiatry*, Los Angeles, vol. 50, Sept. 1993, pp. 734-738; cf. *FAZ*, September 29, 1999, p. 15.
- <sup>16</sup> Gershom Scholem, *Sabbatai Zwi - Der mystische Messias*, Jüdischer Verlag, Frankfurt a.M., 1st ed., 1992, p. 70.
- <sup>17</sup> Adam Weisberger, "Gustav Landauers mystischer Messianismus," in: *Aschkenas*, 5/1999, no. 2, pp. 433f.



## Obituary

### Dr. Robert Harvey Countess

*By Germar Rudolf*

*Dr. Robert H. Countess, 67, of Toney, son of the late Parks and Kathleen Countess, died Friday, March 18, 2005, at his home. He is survived by his wife Elda, children Timothy, Stephen, Keith, Sharon, Laura, and Becky, 13 grandchildren, 2 great grand-children, sister Nancy of Germantown, Tennessee, and brother Billy of Jay, Florida.*

*Known as Bob to most, he graduated from Huntsville High School in 1955. After three years in the Army, he began his life-long learning try studying at Bob Jones University where he received his B.A. in Religion and English; M.A. in Religion, and Ph.D. in New Testament Greek. He also received an M.L.S. in Humanities and Philosophy from Georgetown University, and studied at 'numerous other universities. Receiving his ordination in 1965, he was the pastor of churches in New Jersey, Tennessee, Virginia, and Alabama. He served as Chaplain at Redstone Arsenal from 1980 to 1984, served*

*in the Alabama National Guard, and retired from the U.S. Army as Captain in 1997.*

*He was a college professor, lecturer, and published author. His Zest for learning and adventure took him around the world where he taught and lectured in the Netherlands, Ukraine, Australia, South Africa, and throughout Europe.*

*His extracurricular interests led him to help found the Prince William Elders Soccer Club in Manassas, VA, and he was instrumental in founding the Huntsville Adult Soccer League. He was also an active member of the North Alabama Table Tennis Club, and twice represented the state of Alabama at the U.S. Senior Olympics.*

*He enthusiastically enjoyed and lived life to, its fullest. Among his passions were traveling, old French cars, table tennis, and soccer. He touched so many lives and was willing to help anyone in need.*

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The above text is the official obituary of his family. Anything deemed socially unacceptable was left out of it in order not to upset any participants of the funeral. Hence Dr. Bob's passion for Holocaust revisionism isn't mentioned here at all.

It is my honor to complete this text with some vital information. When teaching History 102 at the University of Alabama in Huntsville in 1986/87, he was the first (and so far the last) professor in the USA to use Arthur Butz's *Hoax of the Twentieth Century* in his class as required reading. The publisher of this book, the Institute for Historical Review (IHR), who had to send numerous copies of the book to him, was rather surprised by Dr. Bob's activities and invited him to their conference. Hence, on October 10, 1987, Dr. Bob told his story of getting involved into Holocaust revisionism during the Eighth IHR Conference in California. A while later, Dr. Bob was even elected to the IHR's Board of Directors.

When Dr. Bob learned about the 1993 master thesis by Joel Hayward on revisionism (*The Fate of Jews in German Hands: An Historical Enquiry into the Development and Significance of Holocaust Revisionism*), he was so eager to see it published that in 1995 he founded the non-profit publishing company Theses &

Dissertations Press for this purpose (T&DP). Although Hayward's thesis never got published, T&DP subsequently turned into a major outlet of Holocaust revisionist books, foremost of the series *Holocaust Handbooks* under the aegis of this article's author.

But there was much more to the story than these terse lines can tell. As a matter of fact, when I had to flee Europe in late 1999, it was Dr. Bob and his wife Elda who gave me a safe haven, a home, and who introduced me to their circle of friends. They opened a bank account in their name for me, they gave me my first cell phone, rented a PO Box for me, and so on. In short: it was due to Dr. Bob's help that I could continue my life and my revisionist work that had been previously stranded on the other side of the Atlantic.

During those memorable years together, Dr. Bob had become something like a father to me. He also became my spiritual mentor, as I struggled with my religiosity. And last but not least, he wed my wife and me in late summer of 2004. It was only a month later that his brain tumor was discovered. I saw Dr. Bob for a final good bye around Christmas 2004. I've met him since twice in my dreams. I will always miss him.

I hope to see you again some day, Dr. Bob!

## Reviews

### Lev Mekhlis: Stalin's Grand Inquisitor

By Dan Michaels

**Yuri Rubtsov, *Alter Ego Stalina* (Based on declassified archival documents), Svonnitsa-MG, Moscow, 1999, 302 pp.**

**Yuri Rubtsov, *Iz-za spiny vozhdya: poli ticheskaya i voyennaya deyatel'nost L. Z. Mekhlisa* (Behind the Leader's Back; The Political and Military Activities of L. Z. Mekhlis), Kompaniya Ritm, Moscow, 2003, 253 pp.**

Until the appearance of two recent Russian political biographies by Yuri Rubtsov,<sup>1</sup> too little was known about the specific criminal activities of individual Stalinist henchmen like Lev Zakharovich Mekhlis – one of those shadowy figures that helped eliminate Stalin's political enemies before they could threaten the leader himself. The NKVD and its successor organizations of course controlled security matters in general. But in the Red Army itself, it was Mekhlis' main responsibility, as assigned by Stalin himself, to search out—as a kind of grand inquisitor—potential political enemies within the Red Army. At the peak of his power in the period 1937-1945, Stalin appointed him Commissar of the Army 1<sup>st</sup> Rank, Head of the Political Directorate of the Workers and Peasants Red Army (PURKKA), and USSR Deputy Peoples Commissar of Defense, with the rank of Colonel General.

Theoretically the political commissars and the military commanders ran the Red Army jointly. In reality, however, the political commissars, who among their other duties (agitation and propaganda) evaluated the officer staff and reported their evaluations through channels and the PURKKA directly to Stalin, were the true bosses. In effect, the military commanders, including the generals, were at the mercy of the political commissars, the head of whom was Lev Zakharovich Mekhlis.

Mekhlis, born in Odessa in 1889, was a Jew of modest material means and little formal schooling. Although not of proletarian origins he was nevertheless endowed with an irrepressible revolutionary zeal to which he brought great stamina, boldness, a shrewd intellect, and a born disciple's search for an infallible master whom he eventually found in Stalin. At a very early age he joined the Jewish Social Democratic Workers Party, a Zionist or-

ganization, where he was active until 1911 when he was called up to serve in the Tsarist Army. During World War I (1914-1917), he mostly served on the southwestern front against the Germans and Austrians.

With an abiding hatred of the old Tsarist regime and its institutions and a thirst for power, Mekhlis joined the Bolshevik faction of the Russian Communist Party in March 1918 where his "talents" were immediately recognized. He was quickly appointed a political commissar in the Revolutionary Military Council with the power to identify perceived enemies of the state, which is to say, Stalin's enemies. Perhaps because of this hatred, Mekhlis soon became one of Stalin's favorite executioners. Nicknamed "the shark" and the "gloomy demon" by the dictator's inner circle, Mekhlis was one of those subhuman creatures among Stalin's entourage who seemed not only blasé about killing, but actually enjoyed and boasted of his accomplishments. He started by murdering former Tsarist officers, then progressed to executing captured White Russian officers in the civil war, and culminated with the murder of countless Russian officers in World War II.

In the early 1920s Mekhlis had already proved his worth to Josef Stalin whom he early served as an assistant secretary in the Secretariat of the Central Committee. He remained unquestionably loyal and helpful to Stalin in the many internecine factional Communist feuds and wars (especially Trotskyites, but also left- and right-wing deviationists, etc.) the latter was engaged in before assuming absolute power.

By 1926-27, seeing in Mekhlis certain qualities valued by the Communist Party, namely, a fanatical belief in Marxism-Leninism, a total absence of any bourgeois ethical or moral code of behavior, and an innate ruthlessness guaranteed to pave the road ahead, the Central Committee agreed to send the "shark" to the Communist Academy and the Institute of Red Professors to hone and polish the skills he would need in his future propagandistic work. As in Catholicism, the word propaganda is used in the sense of spreading the true faith.

In May 1930 Stalin assigned Mekhlis to the editorial office of *Pravda*, which had been run by N. I. Bukharin until 1929. The "shark" was soon appointed main editor

with the task of politically purging the paper of leftover Bukharinites and turning Pravda into a mouthpiece for Stalin. During the period of the Great Terror, *Pravda* served to expose and condemn the “heretical” views of Stalin’s opposition – L. B. Kamenev, G. Ye. Zinovyev, and N. I. Bukharin, and represent Stalin as the true heir of Lenin and sole interpreter of Marxism-Leninism.

In December 1937, with Stalin’s full trust and support, the Politburo appointed Mekhlis deputy peoples commissar of the USSR Defense Ministry, Army Commissar 2<sup>nd</sup> Rank and head of the PURKKA. The “shark” proved indispensable to Stalin in the purge of the Red Army where he undertook the role of the Grand Inquisitor. Working together with his NKVD colleagues, it is estimated that by the end of 1938 the Red Army had almost been decapitated.<sup>2</sup> In 1937-38 seven of the nine top military figures (Ya. B. Gamarnik, I. E. Yakir, V. K. Blyukher, A. S. Bulin, A. I. Yegorov, M. N. Tukhachevskiy, and I. P. Uborovich) were declared enemies of the people and participants in a military conspiracy. K. Ye. Voroshilov and S. M. Budennyi were exonerated. Marshal Zhukov later wrote that Mekhlis and others had also tried to implicate him. Of 36 highly placed commanders and political officers, 30 were declared enemies of the people. Only 10 of 108 members of the Military Council under the USSR Ministry of Defense escaped punishment. Of the 408 leading military figures arrested in 1937-38, the Military College of the USSR Supreme Court sentenced 401 to death by firing squad and seven to the Gulag. The exact number of lower ranks, estimated in the tens of thousands, also involved in the purge, is not known with certainty nor is the number of suicides among the accused. Mekhlis, the “gloomy demon” presided over this massive witch-hunt, intended primarily to eliminate politically undesirable elements (political opponents of Stalin) from the army.

When, owing to Mekhlis’ objectivity and impartiality in these matters, Jewish heads also rolled during the Great Terror and Red Army purge, some highly placed ethnic Russians publicly rejoiced. For example, General Viktor Filatov wrote years later:<sup>3</sup>

*“Glorious 1937! In that year Stalin finally came to understand that it was Zionism, not Communism, which was being built in the USSR, and he destroyed it. After 1937, Suvorov and Kutuzov, Nakhimov and Ushakov, Bogdan Khemelnitskiy and the ‘Knight in the Tiger Skin’ became the national symbols. And the Russians, Ukrainians, Belorussians – all those whom the Zionists had wanted to destroy and left to rot in prisons, labeled ‘nationalist’ or ‘anti-Semite’ – returned.”*

Despite, or perhaps because of, Mekhlis’ controversial

“cleansing” activities during the period from January 1938 to May 1940, Rubtsov notes, the total number of Stalinist brand Communists increased by a factor of 3.5 to a total of half a million.

According to David I. Ortenberg (as cited by Rubtsov), a friend of Mekhlis and editor of *Krasnaya zvezda*, the newspaper of the Soviet Armed Forces, the “shark” did not hesitate to use his authority to protect some of his friends, including the deputy head of PURKKA F. F. Kuznetsov and Ortenberg himself. Both Mekhlis and Ortenberg, as editors of the major military newspapers were responsible for publishing much of the hate-filled wartime propaganda, characterized by incitement to murder and rape of Germans, supplied by Ilya Ehrenburg and others of his ilk.

Mekhlis had also at times to defend himself. As Rubtsov relates it, in autumn 1938 a letter addressed to Mekhlis, postmarked New York City, arrived in NKVD offices. It was signed “your brother Solomon” and referred to business friends and relatives of Mekhlis in NYC. The “shark” immediately went to Stalin and (apparently) convinced him that the letter had been sent by provocateurs to discredit him. Nothing more was heard of the matter.

Because Stalin trusted Mekhlis explicitly as his political commissar to the Army, Mekhlis’ services were called on in the various wars and military conflicts the Soviet Union was involved in commencing in the Far East in the later 1930s. Thus, the “demon’s” presence was felt at the battle of Lake Khasan in July/August 1938, at the Khal-kin-Gol River (otherwise known as the “incident at Nomanhan”) a year later (May-August 1939), in the western areas of Ukraine and Belorussia in September 1939, in Bessarabia and the northern Bukovina in June 1940, and the invasion of Finland in 1939-1940. Mekhlis’ reports, evaluations, and recommendations sent to Stalin concerning the performance of the Soviet generals and the effectiveness of the political officers in Finland and the Far East resulted in many executions. For his services, Mekhlis was promoted to Army Commissar 1<sup>st</sup> Rank.

On the eve of the German invasion, on June 21, 1941, Stalin appointed Mekhlis head of the main directorate of political propaganda while retaining his position of deputy peoples commissar of USSR defense and member of the Military Council of the Western Front. When the war broke out the following day, Rubtsov maintains, Mekhlis was among the first of the dictator’s closest associates to meet for consultations with Stalin. As one after the other of the Soviet armies disintegrated before the German onslaught, Stalin authorized Mekhlis to use whatever force (terror) was needed to consolidate the front.

*“Mekhlis was to show his courage, his indefatiga-*

ble energy, and devotion to Stalin throughout the course of the war. He remained a member of the military council of the 6<sup>th</sup> Army until September 1942, after which he undertook analogous responsibilities on nine fronts: Voronezh (September-October 1942); Volkhov (October 1942-to April 1943; Bryansk (July-October 1943); Baltic (October –December 1943; Western (December-April 1944); Belorussian (April-July 1944) Ukrainian (August 1944-11 May 1945).”

Another reason for Mekhlis' many transfers from front to front during the war was the fact that the “shark's” presence was resented and unwanted by most military commanders who saw him as a threat to their own commands. He was considered by most of the military to be personally obnoxious, odious, extremely dangerous, drunk with power and destructive of unit morale. Mekhlis was feared and despised by the military.

From the Bryansk front, a Major Koroteyev wrote the Central Committee about Mekhlis:

*“They (the troops) fear him, they do not like him, and in fact they hate him. This hatred originates from the news about the sharp punishments and executions meted out by Mekhlis in the south, on the Voronezh and Volkhov fronts, that has reached us.”*

The writer Konstantin Simonov described Mekhlis:

*“He was cold and merciless to the depths of soul ... like a hatchet that falls on a neck because that is what a hatchet does. Even if the hatchet does not want to chop off a head, it cannot stop in mid-air because it is the nature of a hatchet to chop.”*

Early in the war Mekhlis, owing to his arrogance and exaggerated self-confidence, had overstepped his authority and incurred the wrath (short lived however) of his patron Stalin. The “shark” had arrived in the Crimea on January 20, 1942 to stiffen Red Army resistance to the German assault on the peninsula. Mekhlis immediately issued his standard orders that panic mongers and deserters were to be shot on the spot, soldiers guilty of self-inflicted wounds were to be shot in front of the assembled military unit. When the “shark” took it upon himself to assume the role of military commander, disaster followed. General Manstein's forces, with half the strength of the defending Russian forces, overran the entire Crimean area, taking the heavily defended Sevastopol as well. Stalin was so furious at the debacle that he chastised Mekhlis and ordered him not to interfere with strictly military concerns of the unit commanders.

In his memoirs after the war, the Peoples Commissar of the Navy, Admiral Kuznetsov, reported that in April 1942 on the Crimean Front:

*“There was total confusion in the Crimea. The commander of the Crimean Front, D. T. Kozlov, was*

*in Mekhlis' pocket. Mekhlis was literally interfering in all operational plans. The chief of staff, P. P. Verchyny, didn't know whose orders to carry out – the commander's or Mekhlis.' Even Marshal S. M. Budennyi couldn't do anything about it. Mekhlis' said that he was taking orders directly from Stalin. When the situation in Kerch became catastrophic, Mekhlis tried to switch the blame to A. S. Frolov. He demanded that I court martial Frolov; otherwise he would have him shot. I told him he couldn't do that.”*

At the end of the war, Mekhlis found himself near Prague. In a letter written home in April 1945, the “gloomy demon” wrote:

*“I have seen and have already been in the accursed German land. Now the Germans understand what war is and what Russian hatred is. They are all ready to declare themselves communists or Poles. But it won't help.”*

Shortly after the war, in February 1946, Stalin again entrusted the “shark” with another important position that of USSR Minister of State Control in which he was empowered by Stalin to exercise his inquisitorial and inspector skills to search out corruption and irregularities in the Soviet economy. As Stalin's master “control-freak,” Mekhlis was empowered to inspect the activities of all governmental and societal organizations. In accepting the position, Mekhlis made it clear to one and all in *Pravda* that Generalissimo Stalin had personally appointed him for the position of Minister of State Control:

*“I shall handle with renewed vigor all questions, as promulgated by Comrade Stalin, dealing with the need to husband the peoples' money for the further growth of the economy, to establish a tight economic regime, and to eliminate all and every waste, theft or embezzlement of state financial and material assets.”*

Mekhlis held this position until December 1949 when he suffered a severe stroke followed by a heart attack, which for all intents and purposes put an end to his active political life. He died in February 1953 three weeks before Stalin's own death. With Stalin's authorization, Mekhlis was honored with full funerary honors and his remains interred in the Kremlin wall, as later were Stalin's. The dictator's esteem for Mekhlis during their final years was further evidenced after the “shark's” crippling stroke when he was unable to attend the XIX Party Congress in 1950. Stalin insisted that the name Lev Zakharovich Mekhlis be kept on the list of members of the Central Committee even though Mekhlis was hopelessly incapacitated.

As a politician, Rubtsov maintains, Mekhlis was more of an opportunist and an eclectic than a Marxist, but as a Party functionary he was very effective, displaying initia-

tive, persistence, and conviction. Morally, of course, the “shark” was totally unprincipled, dishonest, and incapable or unwilling to distinguish between the truth and lies. Mekhlis in his public life displayed no humane instincts, no conscience, no sentimentality, no feelings, and no regrets, nothing human. Rubtsov writes:

*“L. Z. Mekhlis was often oblivious to moral categories, as though they were incompatible with Realpolitik, and reviewed the results of his activities exclusively from a utilitarian point of view: did they satisfy Stalin's directives and did they serve the interests of the political elite, who for the first time were faced by a real threat from the outside? Under the extremely difficult wartime conditions everything revolved around punishments and executions administered without due process, with an already high state of tension in society increasing, and with some segments of the country no longer believing in the slogans promulgated from the Party and the Soviet state.”*

Rubtsov, the author, refers to Mekhlis as a member of Stalin's “shadow” sub elite, all of whom owed their positions and powers to the dictator. Besides his nicknames of “the shark” and the “gloomy demon” used by other members of the Stalinist sub elite. Mekhlis was also referred to as “Stalin's hatchet man” and “Stalin's club,” all names identifying him as the dictator's agent of repression and doctrinal enforcer. Others of the sub elite who were also associated specifically with repressive measures and whom Stalin retained until his death were L. P. Beria, A. Ya. Vishinsky, V. V. Ulrikh, and M. F. Shiryatov.

In the 1920s and 1930s Mekhlis was but one of the many Jews who surrounded and ardently supported the dictator. But by 1953, after successive Stalinist purges of the government, the only Jews that still remained in the dictator's esteem and high office, and whose loyalty to Stalin was still intact, were Mekhlis and Kaganovich. With the establishment of Israel and Stalin's fear of the close ties between Jews living in the United States, Israel, and the Soviet Union, the dictator became increasing suspicious of Jewish loyalty to the USSR. When he launched the Doctors Plot, it was generally believed that the dictator was about to launch a major purge of many of the remaining highly placed Jews in the Soviet Union. According to Rubtsov, only by convincing Stalin that he, Mekhlis, was a Communist first and a Jew second (“I Am a Communist Not a Jew”), was the “shark” able to remain

in the dictator's favor until his death – in a sense he remained more Catholic than the Pope.

Rubtsov, the author, insists that Stalin had always been a crypto anti-Semite and that the Doctors Plot proves this. Stalin believed that certain doctors were systematically murdering his closest associates and planned to murder him. Few Kremlinologists today believe that Jewish physicians actually planned the murder of some of their Nomenklatura patients, although Stalin's death does deserve closer scrutiny. It is true that more than a few Soviet notables died while under the care of leading Soviet physicians. But it is also true that the standards of Soviet medicine have always been quite low. Some of the treatments they prescribed would probably be considered counter-indicated by Western specialists. Some of the suspicious deaths may simply have resulted from malpractice. It is not surprising that to this day individuals like Gorbachev and Yeltsin prefer to be treated by Western doctors.

Rubtsov also subscribes to the theory that the purge of the Red Army in the 1930s decapitated the Red Army, resulting in its poor showing in World War II. Viktor Suvorov, among others, has ably refuted that contention.

While it is undoubtedly true that the leadership of the Stavka and Red Army officers' staff during World War II was quite deficient and lacking professionalism, it remains problematical as to whether the terror aimed at their own forces by the army commissars contributed much to the final victory. Even when Stalin was forced by adverse circumstances to appeal to his armies to defend the Motherland or Matushka Rus,' and pull back the horns of the commissars, most of the workers and peasants in the Red Army also knew their country under Communism had become the land of gulags, forced collectivization, alien Communist commissars, and endless hardships.

## Notes

- <sup>1</sup> Rubtsov cites D. A. Volkogonov's political biography of Stalin as containing much useful information on Mekhlis.
- <sup>2</sup> This evaluation of the effect of the purge on the effectiveness of the Red Army has been refuted by Viktor Suvorov in his *Ochishcheniye: Zachem Stalin obezglavil svoyu armiyu?* (The Purge: Why Did Stalin Decapitate his Army. Firma Publishing House, ACT, 1998)
- <sup>3</sup> Viktor Filatov. *Glorious 1937!*, *Zavtra*, September 9, 1997

## The Court of the Evil Empire

By Dan Michaels

**Simon Sebag Montefiore, *Stalin: The Court of the Red Tsar*, Knopf, New York, 2004, 785 pp.**

The British Book Awards' History Book of the Year has been awarded to the distinguished Anglo-Jewish journalist/novelist Simon Sebag Montefiore for his *Stalin: the Court of the Red Star*.<sup>1</sup> Montefiore's special writing interest is in matters Russian, especially in the hitherto unrevealed private lives of Russia's rulers, Tsarist and Communist.<sup>2</sup> In this, his latest work, Montefiore focuses on the bizarre private lives of Stalin and his closest associates, whom the author refers to as the magnates. Montefiore has invested an impressive amount time and research in searching out previously unreported details in the lives of the leaders of Bolshevik government and weaving them together into a very readable personalized history of the Stalinist era. Professional historians may quibble as to its reliability and importance, but this remarkable compendium and compilation of quotes, observations, indiscretions, and remarks by members of the Communist Nomenklatura will surely please history buffs everywhere, and especially many ex-Kremlinologists who can now review their field of interest from an entirely different point of view. Truly, the devil is in the details.

Much of the author's primary research was done in the newly opened personal files of Party leaders that were transferred from the Presidential Archive to the Russian State Archives of Social and Political History (RGASPI) in 1999, the Russian State War Archives (RGVA), the Central Archives of the Ministry of Defense (TsAMO), memoirs and books of the period, and in interviewing the descendents of the prime figures. The author lists Robert Conquest and Robert Service among his many advisers.

With but a few lapses, Montefiore chronicles the everyday, off-the-record lives of the Communist government leaders, eschewing for the most part the role of behavioral scientist or psychoanalyst. His style is tabloid brio, written with a sly sardonic, almost black humor. Once the reader realizes that this is not a conventional history but rather a highly documented account of the faults and virtues of the leading personalities of the later Soviet period, he immediately recognizes that this work is a unique and valuable complement to the more conventional histories of the Soviet Union.

Montefiore concentrates on the personal relations, however crude and brutal, between Stalin (Vozhd' or leader), Beria ("Uncle Lara"), Molotov ("Iron-Arse"),

Mikoyan, Mehklis ("the Gloomy Demon" or "the Shark"),<sup>3</sup> Zhdanov ("the pianist"),<sup>4</sup> Kaganovich ("Iron Lazar" or "the Locomotive"), and their wives, mistresses, and family members in the period from 1929, when Stalin was fifty years old, to his death in 1953 – a period during which his power grew until he became absolute ruler. Isolated from the masses of Russian people, the privileged elite, almost like an extended family, depended greatly on each other for their affairs and social life. In fact, Montefiore opens his book describing a dinner party in the Kremlin on November 8, 1932, prelude to the suicide of Stalin's wife, Nadya.

Mostly Montefiore refrains from psychoanalyzing the main characters' behavior, preferring to simply let their actions and words speak for themselves. One of the few instances where the author does venture such an analysis is the suicide of Nadya, the effect of which, according to Montefiore, changed and hardened Stalin forever. This reviewer finds that opinion to be a bit on the romantic side; Stalin was not a sentimental man. Regardless of his wife's suicide, he could not have possibly reached the top of the Communist hierarchy, without becoming the tough and ruthless Stalin the world came to know. Politics in Russia has always been a blood sport. Life at Stalin's court has been described by some as a kind of Grand Guignol, in which the tyrant kept his associates in constant dread of his outbursts.

Most surprising to the reader are the many purported cultural interests of Stalin, revealing a high intelligence, knowledge of the bourgeois world through reading, a keen interest in literature and cinema, music, and the graphic arts. In discussing cultural matters, the dictator enjoyed the company of Zhdanov, whom he considered a fellow intellectual. Throughout his later life and in his capacity of arbiter of cultural values, Stalin remained on the selection board for the yearly Stalin Prize. Despite accusations of anti-Semitism in his last years, Stalin, year after year, approved of a disproportionately high number of Jewish recipients. The dictator viewed writers as "engineers of human souls," and consequently their value as propagandists.

Montefiore recognizes that Stalin possessed a committed and driving faith in the cause of Communism, that, as leader, he was intent on continuing Lenin's work. Through the years, the mission-devoted Stalin ruined every love relationship and friendship in his life by sacrificing happiness to political necessity. He displayed a mer-



curial temperament, switching easily from the genial, charming host to the brutal threatening leader of the Party. His solution to every human problem was death. 'No person, no problem.'

If all the quotes and comments, however convincingly referenced, in Montefiore's book were to be believed, Stalin was nothing short of a Renaissance man. An autodidact, the tyrant's 20,000-volume library contained works on Greek history, the Napoleonic wars, biographies of the Persian shahs, Goethe's letters, Shakespeare, poetry of the French revolution, history of the Seven Year's War, *Belles Lettres*, etc.<sup>5</sup> Stalin is said to have had exquisite taste in poetry and drama; he appreciated Boris Pasternak's poems, and understood Mikhail Bulgakov perfectly. If exposure to the humanities and world literature is supposed to edify man, its effect was apparently lost on Stalin. How many of the 20,000 volumes in his library the dictator actually read is of course unknown.

His tastes in cinema included both Russian and American films. Spencer Tracy and Clark Gable were among his favorite actors. He liked American westerns, especially when John Ford teamed up with John Wayne. After the war he took possession of Goebbels' film collection and was very likely viewing the same films as Hitler once enjoyed. Since his own regime was most often compared to that of Ivan the Terrible, he took a special interest in Sergei Eisenstein's production of the life and reign of that despot, explaining to the producer why Ivan had every right to be so cruel.

The dictator, the author continues, had a good singing voice and would often invite his favorite tenor to sing the Duke's jolly aria from *Rigoletto*. He and Voroshilov, both ex-choirboys, often sang together. According to Madame Voroshilov, whom Montefiore cites, Stalin particularly liked old Georgian melodies, arias from *Rigoletto*, and loved hearing the hymn from the Orthodox liturgy, *Mnogaya leta*. To relax, Stalin had several palaces on the Black Sea where he shot partridges and enjoyed boating. He could be a very charming host, although he might decide at a later date to execute some of his former guests. He possessed, Montefiore comments, a certain feline charm. Personally, as befits a revolutionary leader, Stalin was a modest man, avoiding ostentatious displays in dress and demeanor. Women, especially many Jewesses, constantly fawned over him.

Outside the Communist world the dictator understandably had few admirers. In the present day world, with Communism all but dead, Montefiore points out, Saddam Hussein is a notable exception. The Iraqi leader modeled his own life on Stalin, complete to the extermination of political enemies and the building of personal palaces.

Off stage, the Vozhd' had a rich scatological vocabu-

lary and usually spoke in such earthy terms to his associates, i.e., in a language they were sure to understand. He had a cynical gallows humor that everyone knew was not intended to be humorous. On one occasion Montefiore cites, Stalin ordered that one unlucky commissar "was to be hung by the balls, and if they didn't break, throw him in the river."

Stalin's extramarital sex life is little discussed because, unlike Beria who was a flagrant satyr, and most of the other magnates, Stalin's interest in women in later life was focused more on their politics, their influence on their husbands, and whether or not they might be spying on him. Montefiore: "Stalin was no womanizer." The author does, however, dwell on the late-night, early-morning, wild drinking and eating orgies the tyrant presided over and enjoyed with his cronies after WWII. One quote sums up a typical debauch: "Mikoyan started to bring spare pairs of trousers to dinner." (A favorite prank of the dictator was to plant rotten tomatoes in a place where the best-dressed attendees were bound to sit on them.) During some of these drunken orgies, Stalin would occasionally force his ministers to dance for his amusement: "He made the sweating Khrushchev drop to his haunches and do the gopak that made him look like 'a cow dancing on ice.'" Montefiore cites another instance when the Head of Polish Security, Jacob Berman, was made to waltz with Molotov. Montefiore quotes Mikoyan as writing (after Stalin's death of course):

*"Stalin got too big for his boots and became capricious. [...] he liked to play the ringmaster of a circus of uncouth hijinks."*

Consistent with Stalin's belief in the concept of familial co-responsibility, wives and other family members often were made to pay for the alleged crimes of the husband or father. According to a Soviet law passed in 1935, the author notes, the relatives of an accused person were also responsible for the crime, even if they were ignorant of it. In the case of Marshal Vasily Blyukher, who died under torture in 1938, his first and second wives were shot, and the third was sentenced to eight years in the Gulag.

On another such occasion, cited by the author, Bronka Poskrebysheva, the wife of Aleksandr Poskrebyshev, Stalin's *chef de cabinet* approached Stalin to plead for the life of her arrested brother who had been arrested. When Stalin refused, she appealed to Beria. She was never seen again. When Poskrebyshev himself appealed to Stalin to release his wife, Stalin replied: "Don't worry, we'll find you another wife." Bronka was eventually shot, but Poskrebyshev nonetheless remained dedicated to both Stalin and Beria. This incident occurred in 1942, when the Germans were 50 miles from Moscow.

By 1942, the Soviets had lost some three million men in German encirclements. To stem the hemorrhaging, Stalin took draconian measures. He approved NKGB Order No. 246 that stipulated the destruction of the families of men who were captured and then NKGB Order No. 270 (in his own words): "I order that anyone who removes his insignia and surrenders should be regarded as a malicious deserter whose family is to be arrested as the family of one who has broken his oath and betrayed the Motherland. Such deserters are to be shot on the spot...Those falling into encirclement are to fight to the last...those who prefer to surrender are to be destroyed by any available means." Over 900,000 Russian soldiers were condemned under these directives and 157,000 shot. The capture of Stalin's own son, Yakov, by the Germans caused the dictator considerable anguish but he chose to let him die rather than accept the exchange of prisoners that the Germans had proposed.

Both Lenin and Stalin saw Germany as useful, almost indispensable, to the acceptance of Communism throughout Europe. Stalin, according to the author, once read in D'Abernon's *Ambassador of the World* that if Germany and Russia were allies, 'the dangerous power of the east' would overshadow Great Britain. "Yes!" Stalin noted approvingly in the margin. Moreover, Stalin had a certain fascination and admiration for Hitler, Montefiore notes. Shortly after Hitler took power and authorized "the night of the long knives" to eliminate left-wing deviationists within the Nazi Party, Stalin was greatly impressed and excitedly asked Mikoyan: "Did you hear what happened in Germany? Some fellow that Hitler! Splendid! That's a deed of some skill." To soothe Hitler's sensitivities and make a gesture of good will at the time of the Hitler-Stalin Pact, Stalin replaced Litvinov, the Jewish commissar of foreign affairs, with Molotov, a Russian. (But Molotov in turn quietly appointed Solomon Lozovsky, a Jew, as one of his deputies.) When asked after the war whether he thought Hitler was a madman or an adventurer, Stalin replied: "I agree that he was an adventurer but I can't agree he was mad. Hitler was a gifted man. Only a gifted man could unite the German people. Like it or not, the Soviet Army had to fight its way into German lands...and reached Berlin without the German working class ever striking against the Fascist regime. Could a madman so unite his nation?"

After the war, with Zionism and cosmopolitanism perceived as the immediate threat to his empire, Stalin ordered Polina, Molotov's wife to be arrested for her Jewish chauvinism. To his dismay, Polina had publicly welcomed Golda Meir on her visit to the Soviet Union and even went so far as to ask Stalin to give the entire Crimea to the Soviet Jews for their homeland in the USSR. Her

husband, Vyacheslav, apologized to Stalin and agreed that she deserved her fate. The wives of many of the Party leaders were Jewish and more than a few also occupied government positions.

Once the tyrant had ordered the death of one of his former loyalists, however high-placed and however long they might have served faithfully, he resented most bitterly when the wife would appeal to him for mercy. There were simply too many such cases. On a typical occasion the wife of Marshal Kulik asked Stalin to free her brother from the Gulag. Kidnapped within hours, she was murdered, and the Marshal had to wait twelve years to learn what had happened to her. Montefiore notes that one of the despot's few truly self-revealing comments after denying clemency of a former colleague who, on Stalin's order, was liquidated was, "Gratitude is a dog's disease."

Nor does the author spare any of the Bolshevik magnates their due desserts. Montefiore describes the universally hated Lavrenty Beria as "a sadistic torturer, loving husband, warm father, and priapic womanizer." Beria is said to have had women picked off from Moscow streets, brought to him, and raped. He blackmailed girls whose fathers were in jail, seduced teenagers and actresses. At the Yalta Conference, Stalin in his usual sardonic manner introduced Beria to Roosevelt as "our Himmler." But, as the author comments, Beria proved himself an excellent wartime economic Tsar, reorganizing and increasing Soviet production. Moreover, Beria was entrusted to organize the Soviet atom bomb project. Considering the workload of arrests, imprisonments, and executions, as well as his economic responsibilities, her father-in-law was responsible for, Martha Peshkova, Beria's daughter-in-law once remarked that had Beria been born in America, "he would have risen to something like a chairman of General Motors."

Neither does Montefiore spare Lenin, suggesting that the founding father of Communism was a late-stage syphilitic and the actual originator the terror commonly attributed to Stalin. Lenin's dictum was: "A revolution without firing squads is meaningless." It was Lenin, too, who established the Gulag penal system and urged Stalin to be merciless to enemies of the State. And it was Lenin who had recognized Stalin's "gifts," promoting him to the key post of General Secretary in 1922. Lenin more than once encouraged Stalin to be merciless against enemies of the State. According to the author, Stalin coolly replied: "Rest assured our hand will not tremble." Stalin's historical favorite was Ivan the Terrible.

Lenin, the author emphasizes, was as ruthless as Stalin. He once told Gorky: "The intelligentsia is not the brains of the country but the shit." Neither Lenin nor Stalin gave any leeway to erring intellectuals. In fact, it was

usually an intellectual or a group of intellectuals who might have ideas of their own and threaten the regime. Certainly, the average Russian peasant or worker could be no threat. The murder of thousands of Polish officers and intellectuals at Katyn by the NKVD, the same fate that had already befallen the Russian clergy and intellectuals and which certainly would have been the policy in Germany and all of Europe had the Red Army succeeded in occupying all of Europe, was a perfect example of Communism's intent to decapitate the best heads of every vanquished bourgeois nation. On the personal level Stalin exhibited this in his raw hatred of Trotsky, the intellectual, and his enduring fondness for Kaganovich, a cobbler and man of little education.

Once, after Lenin's death, when Lenin's widow tried to exploit her status, Stalin demanded to know if, "Because she used the same toilet as the father of the revolution, she imagined herself to understand Marxist-Leninism."

All in all, Montefiore has written a thoroughly engrossing account of the major personalities of the Soviet Union, their strengths and weaknesses, virtues and faults, successes and failures, their encounters with their Western counterparts, and their ultimate fates. Aside from the informal glimpse of the personalities, *The Court of the Red Tsar* also provides many new insights into the everyday life in the USSR. For example, it was little known that Stalin had an adopted son Artyom Sergeev. In the early days of the revolution it was the custom for surviving revolutionaries to adopt the children of comrades who had died in the revolution or civil war.

It is, however, a book that must be read with caution. For example, what the principles had to say about Stalin while he was alive often differs sharply from their remarks made after he was dead. Based on mostly informal conversations, remarks, comments and opinions of the principles in the drama, as recorded in various and sundry sources, it, as the author readily acknowledges, is not a conventional history in that it does not record nor analyze the political, economic, or military events of the period. For all the informal talk of the players among themselves, the official decisions and actions finally taken by the Soviet Government may have been quite different from the impressions created by the major players in their unofficial capacities. "There's many a slip between the cup and the lip."

For example, on the question as to whether the Soviet Union was ill-prepared for war, the author creates the impression that Stalin never believed that Hitler would strike and open a two-front war while England was still in the war and that therefore the USSR was unprepared for the attack and the war. Montefiore rejects the idea that the

Soviet dictator was himself planning to attack Germany but was beaten to the punch. Instead, Montefiore makes the completely unfounded and incorrect statement that "Suvorov's view [of a planned Soviet attack] is now discredited." Quite the contrary is the case. For Montefiore to dismiss the importance of Stalin's speech of May 5, 1941, as merely a pep talk for the troops' morale is silly. Not to even mention the Memorandum of the Peoples Commissar of Defense and the Chief of the General Staff of the Red Army to J. V. Stalin May 15 in at least a footnote is unpardonable.

Both Lenin and his disciple Stalin believed that Communism could only be installed in Europe after another destructive great war. After the devastating preemptive German attack and the possible defeat of the Soviet Union, Stalin lamented in despair: "Everything's lost. I give up. Lenin founded our state and we've fucked it up...Lenin left us a great heritage and we his successors have shitted it all up."

In the matter of Stalin's death, the author minimizes the idea that the dictator was murdered before he could implement his planned purge, which would have swallowed up Beria and most of the old guard. While no one as yet knows for certain, Montefiore is quite aware and writes that Beria and some of Stalin's other cronies did delay seeking medical aid until it was too late. Beria, in particular, had the best of motives (the preservation of his own life), the opportunity, and the means to poison Stalin. When he saw finally that Stalin was indeed dead, Montefiore quotes him as blurting out to those in the room: "That scoundrel! That filth! Thank God we're free of him." He even boasted to Molotov and Kaganovich: "I did him in...I saved you all." One can only assume that those present who heard those words shared Beria's opinion because the hated secret police boss took immediate charge.

In the power struggle that followed Stalin's death and the execution of Beria, Montefiore quotes an exasperated Khrushchev, backed by Marshal Zhukov, as shouting to his colleagues, Kaganovich, Molotov, and Malenkov, "All of us taken together aren't worth Stalin's shit" – an evaluation that would be hard to refute. Shortly after, Khrushchev repaid Zhukov for his support by sacking him for "Bonapartism" – also a valid criticism. Khrushchev himself was later sent packing as a dangerous buffoon.

Although the focus of the book is firmly on the despot himself and his entourage of debauched sycophants, a persistent theme running through the work is Stalin's relationships with and attitude towards the many Jews in his family of friends, in his government, and in the last few years of his life, the Jews he saw in the enemy camp.

On the matter of that old bugaboo of anti-Semitism, Montefiore maintains that Stalin became an anti-Semite in his last years, having been only mildly so in his earlier years. But even the author makes it clear that Stalin for most of his life lived in a Jewish world, was surrounded by Jewesses, was served faithfully by numerous Jews as commissars, propagandists, editors, and especially in the secret police and foreign espionage. His loyalty and kindness to many of them (e.g., Mekhlis, Kaganovich) was known. Over many years of close association, none of his closest Jewish friends or even enemies (not even Trotsky) ever accused Stalin of being anti-Semitic. Nor did any of them object to the ghastly assignments the Vozhd' levied on them. In this reviewer's opinion, the split between the dictator and his Jewish supporters occurred chiefly with the growth of Zionism, the establishment of the state of Israel, and actions of some Soviet Jews themselves.

Unrestrained chauvinistic public displays of support and affection for Israel by Soviet Jews, many of them well placed in the Soviet Government, during the visit of Golda Meir unnerved Stalin. Already, the wife of Molotov had irritated the dictator by her repeated requests that the Crimea be set aside for Jews. The close blood ties between Soviet Jews and their coreligionists in Israel and the United States could scarcely be denied. From his vantage, Stalin certainly would be concerned about their loyalty to the Soviet Union. When he finally openly turned on Soviet Jews as an entity (most obviously in the Doctors' Plot), as he had done previously with other nationalities (Germans, Chechens, Tatars, etc.) he considered a threat to the Soviet Union, Jews worldwide labeled him anti-Semitic. Soviet Jews did ultimately become for Stalin not just untrustworthy intellectuals, whom he despised regardless of nationality, but subversives and possible foreign agents as well.

It was also said, and reported by the author, that Stalin was becoming increasingly paranoid. Considering the number of real enemies the dictator had, and most certainly was aware of, this charge is ridiculous. The threats were real and possibly even realized in the dictator's death.

To better explain the ruthlessness and seeming amorality of the Soviet regime, Montefiore might have elaborated more on the concept of Partymindedness (*partiynost'*), namely, submission to Party ideology as proclaimed by its high-priest Josef Stalin. Judged by Western standards and morality, the outrageous acts of the magnates may be considered amoral or immoral, but in reality they were rigidly moral according to their own chosen morality. Simply stated, that morality was: whatever advances the interests of the Party is morally good; whatever obstructs the Party's goals is morally bad. Marx, Engels, Lenin,

and Stalin early on replaced Mathew, Mark, Luke, and John. Later still, Stalin wrote the catechism. The Bolshevik "intellectuals" totally rejected what they called bourgeois (read Christian) morality.

The Bolshevik state – a society without laws, without morals or ethics, and without any true values –, gradually devolves into a dystopia. Most of the leaders were simply power seekers. Once power was achieved, the rot set in. The British historian, Lord Acton, summed it up neatly over a hundred years ago when he said: Power corrupts, and absolute power corrupts absolutely.

In recent years the English-speaking world has benefited greatly from the incisive, but essentially post-mortem, anti-Communist writings of such distinguished Anglo-American analysts of Soviet affairs as the author Montefiore, Anne Applebaum, Jonathan Brent, Vladimir Naumov, Albert Weeks, et al. If only in the period 1920-1950—at the time of the revolution and the peak of Communist power and terror, the West could have had such right-thinking intellectuals as its Kremlinologists, pundits, and political analysts, instead of the ones it had who seemed so infatuated with and sympathetic toward the Soviet Union and Marxism in general. Ah, the power of hindsight.

Montefiore's book is hard to categorize, whether as history or historical celebrity gossip, nonetheless, it remains an excellent companion to the many conventional histories of the Communist era. The detailed Index, even the Table of Contents, and the convenient List of Characters are a considerable help to the reader. The many rare photographs of Stalin and his magnates over the years bear captions that ought not be passed over.<sup>6</sup> Nonetheless, with some 650 pages of quotes and comments, the veracity and reliability of which is highly questionable, and another 100 pages of references, it is all too easy to miss the forest for the trees – the forest being the essential historical truth and the trees being the interesting, but ultimately unreliable and irrelevant celebrity gossip.

Antonia Fraser, herself a renowned biographer, has referred to Montefiore's work as "a good racy historical read," but it is more than that, it is also a monument to painstaking research and hard work.

## Notes

<sup>1</sup> The Montefiores are descended from Sephardic Jews, the Sebags of Essaouira, Morocco (a town whose other sons included Disraeli and Leslie Hore-Belisha. His mother's family is descended from Russian Ashkenazim Jews who arrived in England in the 1880s. Among his mother's ancestors were two Lord Chief Justices (including the present one). The movie star Gwyneth Paltrow, like the author, is descended from the Paltrowiches of Nizhniy Novgorod. Hard-working and competent, an earlier Montefiore once told Disraeli "Our race can do anything but fail."

<sup>2</sup> Other books by Montefiore are: *My Affair with Stalin*. Weidenfeld & Nicolson, London, 1997, 226 p.; *Prince of Princes: The Life of Potemkin*. Thomas Dunne Books, New York, 2001, 634 p. He is a regular contributor of articles and book reviews to the major British and American newspapers and journals. Montefiore, who was born in 1965 and worked on a kibbutz in Israel as a teenager, later read history at Gonville & Caius College, Cambridge. He spend most of the 1990s traveling through the ex Soviet Empire. He lives in London with his wife, the novelist Santa Montefiore. Other prominent Anglo-American-Jewish writers on Soviet affairs are Anne Applebaum, author of *Gulag: A History*, and Gabriel Gorodetsky, author of *Grand Delusion: Stalin and the German Invasion of Russia*, also studied at Oxford/Cambridge.

<sup>3</sup> Lev Mekhlis, Jewish, Stalin's secretary, then *Pravda* editor, political chief of the Red Army with the rank of Colonel General to whom the dictator was devoted until Mekhlis' death in 1949. Mekhlis assured Stalin that he was a loyal Communist first, and a Jew second.

<sup>4</sup> Andrey Zhdanov, Politburo member, Leningrad boss, Naval chief,

Stalin's friend and father of Yury who married Stalin's daughter Svetlana. Zhdanov, a Great Russian nationalist was considered Stalin's heir apparent. Over the years Stalin was gradually turning over power to native Russians and reducing the Jewish influence.

<sup>5</sup> *The Forsyte Saga* and *The Last of the Mohicans* were among his favorites. Montefiore cleverly suggests that the first named provided the dictator some insight into British bourgeois life, while the second confirmed his opinion as to how the imperialists treated the native peoples.

<sup>6</sup> For example, a picture showing Beria and Yezhov describes the latter as an ambitious fanatic, a bisexual dwarf, and frenzied killer. Another photo shows Genrikh Yagoda, another of Stalin's NKVD chiefs, who is described as a Jewish jeweler's son with a knowledge of poisons and a ruthless ambition. Yagoda enjoyed the good life: collecting wines, growing orchids, amassing ladies' underwear, and buying German pornographic films and obscene cigarette holders. Still another photo shows Stalin with some of his lady admirers, including his mistress Zhenya Alliyeva and Bronislava Poskrebysheva.

## Hitler Spoils Stalin's Surprise

By Dan Michaels

**Constantine Pleshakov. *Stalin's Folly: The Tragic First Ten Days of World War II on the Eastern Front*. Houghton Mifflin Company, Boston and New York, 2005, 312 pp.**

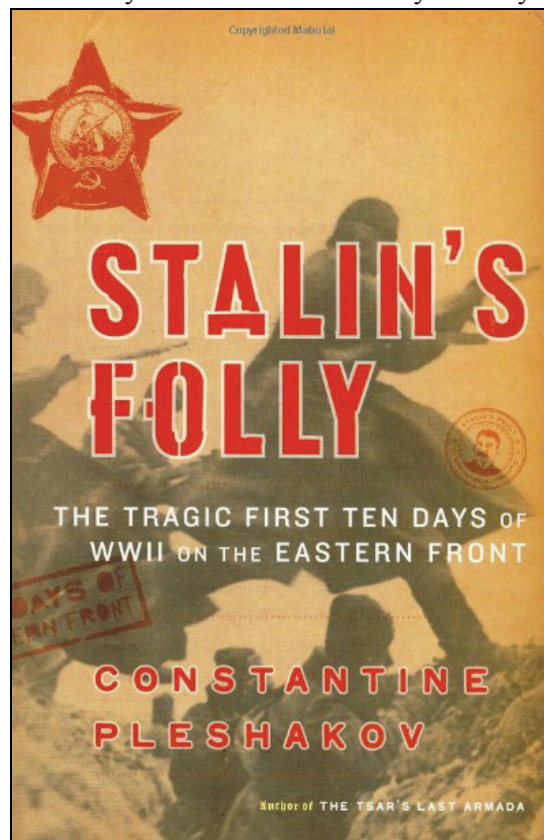
As the title of Constantine Pleshakov's book implies, the author, a Russian historian,<sup>1</sup> holds Stalin personally responsible for the debacle that befell the Red Army at the outbreak of hostilities on the Russo-German front in the early morning hours of 22 June 1941 and for the catastrophic losses that ensued in the first ten days of a war that was to last four more years. It is Pleshakov's contention that by January 1941, Stalin, convinced that Germany would never open a second front against the Soviet Union until it had first settled with Britain, and also assured in Moscow by the envoy from the Empire of the Rising Sun that Japan would not attack the Soviet Union in the East, felt secure enough to have his generals plan a preemptive invasion of Germany. Initially Stalin scheduled his attack for the summer of 1942, but in the face of urgent warnings from a multitude of sources that Germany was massing her own forces on the Soviet border, moved his blitzkrieg date up to July 1941. So certain of the success of his own offensive plans, the Soviet dictator ordered absolutely no defensive measures to be taken, resulting in near catastrophic losses for the peoples of the Soviet Union.

Pleshakov cites from a succession of previously highly classified sources to trace the development of Soviet war plans. They include the People's Commissar of Defense [Marshal Semen Timoshenko] and Chief of General Staff [Marshal Georgy Zhukov] memos to I. V. Stalin and V. M. Molotov *On the principles of the USSR's armed forces deployment in west and east in 1940 and 1941*, prepared in August, September, and October 1940; the People's Commissar of Defense and Chief of Staff's memo to the Chairman of the Council of People's Commissars I. V. Stalin, *Considering the plan for the strategic deployment of the armed forces of the Soviet Union in case of*

*war with Germany and its Allies*, issued in May 1941; the People's Commissar of Defense and Chief of General Staff's directives to the commanders of the Western Military District, the Kiev Military District, and the Odessa Military District, issued in 1941; I. V. Stalin's talk to the Red Army military academies graduates in the Kremlin, delivered May 5, 1941; the Chief of the Red Army Propaganda Directorate A. S. Shcherbakov's directive *On current military and political propaganda*, also in 1941. However, Pleshakov considers two urgent meetings convoked in Stalin's study in the Kremlin on May 24 and June 21, 1941, to be the times when the Red Dictator actually informed his top military leaders that the preemptive strike was to be set in motion (p. 285).

Author Pleshakov believes that Stalin first entertained the idea of launching a preemptive strike against Germany in the summer of 1940, and hardened the plan after Hitler turned a cold shoulder to the Red Dictator's further territorial demands (the whole of Finland, Romania, and Bulgaria, and pieces of Turkey, Hungary, and Iran), relayed by Molotov in November of that year in Berlin. It was at this point that Hitler, too, decided that further negotiations with Stalin were impossible and ordered plans for Barbarossa. Only a handful of top Soviet and Wehrmacht military planners were made privy to their respective dictator's intentions.

Pleshakov attributes much of the initial strategic military planning and deployment for the attack to the then chief of staff, General Boris Shaposhnikov and his aide General Aleksandr Vasilevsky.<sup>2</sup> On January 2, 1941, Stalin called his leading generals to the Kremlin to discuss the war games scheduled for the following. In addition to strategist Shaposhnikov, General Georgy Zhukov, then commander of the Kiev Military District, and General





Dmitry Pavlov, commander of the Western Military District, dominated the proceedings. Zhukov gave a report on the nature of modern offensive operations, while Pavlov discussed modern panzer operations. Also attending the meeting were, among others, Red Army commanders Kliment Voroshilov and Semen Budenny (who with Stalin led the Red forces to victory over the Whites at Tsaritsyn, later called Stalingrad and now Volgograd). At this juncture, according to Pleshakov, only Stalin, Shaposhnikov, and Vasilevsky knew of Stalin's plan to undertake a surprise attack.

The war games commenced on January 3. In the first exercise, the Blues, commanded by Zhukov and representing the Wehrmacht, smashed through the Red defensive forces commanded by Pavlov, quickly conquering the Baltic States and Byelorussia. In the second exercise, played on Ukrainian territory, Zhukov and Pavlov switched sides. On January 13, Stalin again convoked his generals in the Kremlin for a debriefing and an evaluation of the games. Stalin was again impressed by Zhukov<sup>3</sup> and demanded to know why the Red Army defensive line was so easily breached. Zhukov, apparently not yet informed about Stalin's plans for a preemptive strike, said that in his opinion the deployment of the Red Forces was entirely wrong. Zhukov, the author states, insisted that the two salients in the Red Army deployment protruding to the West, one in the Ukraine and the other at Bialystok, were especially vulnerable. The deployment of course had been planned by Shaposhnikov and his staff in accordance with Stalin's plans for the salients to be used as jumping off points for the offensive campaign. Moreover, according to Pleshakov, Zhukov warned that the troops were deployed too close to the border and therefore vulnerable to a surprise German spoiling action.

In early 1941, when the aforementioned memos and directives were issued, Stalin appointed Zhukov chief of the general staff. Interestingly, Shaposhnikov had been chief of the general staff from 1937 to January 1941, when he was replaced by Zhukov, who only remained in that office until July, when the Germans attacked.

The Red Army deployment, as arranged by General Shaposhnikov and/or Zhukov, was broken down into four fronts: the Northwestern Front, facing the Baltic States and East Prussia; the Western Front, facing northern Poland; the Southwestern Front, facing southern Poland; and the Southern Front, facing Romania. Shaposhnikov believed that the predominant strength of the Red Forces should be concentrated in the Northwestern Front, where he expected German forces to be strongest. Stalin, on the other hand, believed that the main Soviet force should be in the Southwestern and Southern Fronts, where he thought the Germans would deploy their main forces and

an area that Zhukov was most familiar with. Stalin of course prevailed. When Shaposhnikov, as chief of the general staff, insisted on his deployment, Stalin relieved him of his command. This difference of opinion is reflected in changes made in the final draft. In an early directive, reflecting Shaposhnikov's strategy, the preemptive strike was "to defeat the German forces concentrated in East Prussia and around Warsaw." But the last prewar directive, echoing Stalin's strategy, set the objective "to cut Germany off from the Balkans in order to deprive it of paramount economic resources and to energetically influence the Balkan countries as far as their participation in the war is concerned." As Pleshakov notes, this formula meant that Romania and Bulgaria, and probably Hungary and Yugoslavia, would cease to exist. When successfully implemented, the plan would place the Red Army deep into Europe. (In the final analysis, Shaposhnikov's assessment of German strength deployment proved closer to reality than did Stalin's.)

The final draft also clearly advocated a preemptive strike, reading, "It is necessary to deprive the German command of all initiative, to preempt the adversary and to attack." The 15-page black-ink memo, handwritten by Vasilevsky, was classified "Top Secret. Very Urgent. Exclusively personal. The Only Copy" (p. 79).

Several events, as Pleshakov relates the sequence of events, affected the dictator's decision to move the date of attack from the summer of 1942 to the summer of 1941. In April of 1941 Japan's foreign minister, Yosuke Matsuoka, who had just visited Hitler in Berlin, arrived in Moscow to conclude a nonaggression pact with the Soviet Union. Matsuoka assured Stalin in no uncertain terms that "though Japan is Germany's ally, this does not mean Japan will engage the Soviet Union in the event of war. To the contrary, if something happens between the Soviet Union and Germany, Japan would like to mediate." This personal assurance, combined with corroborating information from the Richard Sorge spy ring in the Far East, gave the dictator the opportunity to shift forces from the Far East to the European theater.

When countless reports from British and Russian military intelligence, which could no longer be ignored, warned Stalin that a German attack was imminent, the dictator accelerated his timetable. On May 5 Stalin appointed himself chairman of the Council of Peoples Commissars. On the same day, Pleshakov continues, the dictator spoke at the Red Army commencement. Referring to the Wehrmacht, Stalin emphasized that no army in the world was invincible, not even the German Army. He concluded with the ominous statement:

A policy promoting peace did indeed secure peace for our country, and it was a good thing. For a while we em-

phasized the need for defense until we rearmed our troops and gave them modern weaponry. Now, with the army restructured and possessing equipment for modern combat – now that we have become strong – it is time to go from a posture of defense to one of attack (p. 76).

But Stalin had not yet informed the military and political leadership of the USSR of his plan for a preemptive strike.

Only the report that Rudolf Hess on May 10 had flown to Scotland to initiate peace talks with the British gave the dictator pause. He never trusted the English and feared that at the last moment they would join with Germany in a campaign against the Soviet Union.

Apparently reassured that the British had no intention of switching sides, the Soviet commanders of the various fronts received a directive on May 20 stating that if the situation is favorable, all defending troops and reserves of the armies had to be ready to launch forceful blows. The version sent to the Kiev Military District, which was expected to launch the main blow, was even more explicit. It read: “Be ready to launch forceful blows to devastate enemy troops, transfer hostilities to the enemy’s territory, and secure advantageous positions there.”

Then, author Pleshakov continues, on May 24 Stalin convened an urgent meeting of the Soviet Union’s top political and military leadership at the Kremlin. Joining Stalin and Molotov were Zhukov, Timoshenko, the commanders of the frontier military districts (Dmitry Pavlov /Western Front/, Fedor Kuznetsov /Northwestern Front/, Mikhail Kirponos /Southwestern Front/, Markian Popov /Northern and Leningrad Fronts/, and Yakov Cherevichenko) together with their commissars, the commander of the air force P. F. Zhigarev, and at least sixteen other generals. Although the agenda of this meeting has never been publicly revealed, author Pleshakov, believes that it was at this gathering that the dictator informed the leadership about the preemptive strike plan.

Meanwhile German reconnaissance aircraft had been constantly violating Soviet airspace, often penetrating 20-30 miles into Soviet territory. Between June 10 and June 19, Pleshakov notes, the frontier was violated almost a hundred times, and on June 20 and 21, fifty-five times. German commandos infiltrated Soviet lines just before the German spoiling attack to sever all communications lines.

Stalin still procrastinated in responding. He still did not believe Hitler would dare attack while the war with Britain remained unresolved. He feared a provocation of some sort, instigated perhaps by the English or even high officers in the Wehrmacht, would ignite a war for which the Soviet Union was not yet ready.

Finally, late in the afternoon of 21 June, Stalin, ac-

ording to Pleshakov, again summoned political and military leaders to the Kremlin. In addition to the usual group, the head of the Mobilization Department, and the Soviet naval attaché to Germany, Captain Mikhail Vorontsov, also attended. Vorontsov, whose presence was requested by Admiral Nikolai Kuznetsov, had just arrived from Berlin and told the admiral, “It’s war.” Again the transcript of this meeting has not been uncovered, but author Pleshakov believes that Stalin ordered his preemptive strike to be launched, perhaps in a week or two.

Stalin sent out directives out to the military districts that night but they were never received by Zhukov or the other front commanders. Presumably, German commandos had successfully severed all lines of communication.

At 0400 hours on 22 June—the early morning hours of the next day—Barbarossa got underway, spoiling the Red Army’s plans. Stunned by the mounting disaster, and concerned about State security, Stalin spent a good part of the 22nd with his Bolshevik stalwarts: NKVD-boss Lavrenty Beriia, ideological watchdog Lev Mekhlis, and “stone-ass” Molotov. Pleshakov describes the chaos endured among the Soviet forces in the next ten days in great detail. Pockets of heroic resistance illuminated the general bleak picture, among which were the defense of the Brest Fortress; the intrepid Soviet Fourth Army under General Korobkov; the two defensive arcs (the first, roughly along the western Dvina and Dnieper Rivers, the second, fifty miles to the east from Lake Selizharovo to Gomel), quickly improvised by Zhukov that succeeded in slowing the German advance on Moscow; and along which lines millions of “Uncle Vanyas” in the end wore the Germans down (p. 187).

However, even as the dictator was building up the Red Army, mobilizing the reserves, and waging war, he continued to rule by terror by purging high-ranking officers in the Red Army whom he suspected of disloyalty and by maintaining a fresh supply of slave labor for the Gulag. Often Gulag prisoners were given a Stalinist “amnesty” in the form of service in penal battalions, actually death battalions from which few survived the war. At the same time he had the NKVD ruthlessly purge possible counterrevolutionaries from the territories he had acquired through the German-Russian Nonaggression Pact. Great numbers of former policemen, landowners, bureaucrats, capitalists, religious leaders, and military officers from Latvia, Lithuania, Estonia, Polish, and Romania, often with family members, were deported to the Gulag.

Pleshakov blames Stalin’s stubborn refusal--against the good advice of his own and even Western intelligence sources--to recognize the immediacy of the German threat as well as the dictator’s purge of the military in the late 1930s and even into the early forties for the near catastro-

phe.<sup>4</sup>

### Reviewer's Postscript

The greatest service of this book, written by a Soviet-educated historian, is that it presents in English for an American audience many of the revisionist views currently held by Russian, German, and Austrian historians. For too many years the English-speaking world has clung to the simplistic notion, generated during World War II, when we were Stalin's allies, that the perfidious Germans were responsible for all the wickedness and crimes associated with the war. To this day many Americans still entertain the naive notion that the Soviet Union was the victim of an unprovoked German assault. Top German generals Jodl and Keitel, after explaining that the German attack was actually a preemptive strike in self-defense against the Soviet war build-up, were hanged in Nuremberg by the International Tribunal for planning aggressive war. The Russians and their allies were the judges. Incidentally, the execution of the two German generals violated the Geneva Convention.

Among other violations of Western jurisprudence by the Tribunal were: 1) the suspension of the principle of *nullum crimen sine lege, nulla poene sine lege*, which states that no crime or punishment can exist when there is no preexisting law that covers the case; 2) the Germans were denied the use of the *tu quoque* defense at Nuremberg, which prevented them from pointing out that their accusers had done the same things they were accused of;

and 3) some of the prisoners were tortured. Readers of this book must ask themselves why all war guilt was put upon the Germans. Was it to somehow justify the Western allies for their alliance with Stalin's USSR against Europe, the result of which was to enslave half of Europe for half a century and spread Communism to China, North Korea, and Vietnam?

### Notes

- <sup>1</sup> Konstantin Viktorovich Pleshakov, born in Yalta in 1959, took his PhD in history at Moscow State University in 1982 where he majored in U.S. relations with China after World War II. He was affiliated with the Russian Academy of Science's Institute of the United States and Canada and has lived and taught in the United States for many years, most recently at Amherst in Massachusetts. He is the author, among other works, of *The Tsar's Last Armada*, *The Flight of the Romanovs*, and *Inside the Kremlin's Cold War*.
- <sup>2</sup> Stalin's reliance on and relationship with General Shaposhnikov is especially interesting in that the general had served in the Tsarist Army in World War I before joining the Red Army in the Civil War. He is said to have been the only high official that Stalin routinely addressed with his patronymic Boris Mikhailovich. The father of Vasilevsky, who was mentored by and a favorite of Shaposhnikov, had been a priest.
- <sup>3</sup> Zhukov had performed well in Mongolia in 1939 against the Japanese in the Battle of Khalkin Gol.
- <sup>4</sup> Viktor Suvorov in his book, *The Purge*, believes that Stalin actually improved the Red Army by ridding it of many high-ranking political officers.

## At Long Last: A New Revisionist Standard Work

By Daniel McKeon and Patrick McNally

**Germar Rudolf, *Lectures on the Holocaust. Controversial Issues Cross-Examined*, Theses & Dissertations Press, Chicago 2005, 566pp., 6×9, pb., more than 100 illustrations, bibliography, index, \$30.-; now available as a second, revised and corrected edition, co-edited by Dr. Thomas Dalton (author of *Debating the Holocaust*), The Barnes Review, Washington, D.C., 2010, 500 pp., 6×9, pb., 151 illustrations, bibliography, index, \$30.-**

I am delighted to have received and read my copy of *Lectures on the Holocaust* by Germar Rudolf. I had four compelling reasons to read this work.

First, revisionists have waited a long time to have a substantial scientifically-based work written in a very readable fashion that casts doubt on the traditional Holocaust story.

I was first introduced to Holocaust revisionism in 1990 by my college German professor. Since that time I have had to rely on pamphlets on the subject to keep me informed because the book-length treatments, like Arthur Butz's *The Hoax of the Twentieth Century* were too dry and detailed for me to read.

Now in *Lectures on the Holocaust* we have an extensive treatment of the subject that carefully explains things to the layperson.

Second, it is important to have a clearly-written work that dispels the myth that has been the justification for the Israeli oppression of the Palestinian people in recent times. This myth has also been the key element in a barrage of propaganda from the Jewish media in Western countries geared to instilling guilt in Europeans and European-Americans and loosening their hold on the reins of power in their own societies.

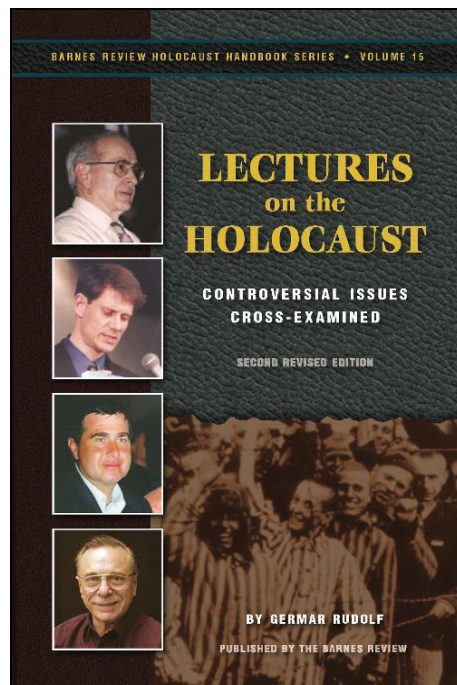
Third, revisionists and discerning people in general need to support the publishing efforts of a true hero for our times – Germar Rudolf. This young man has given up a comfortable career as a professional chemist in search of the truth in history. He has not only been self-sacrificing but also industrious and has led Castle Hill Publishers to the forefront of leadership in revisionist publishing – not for

profit but for the dissemination of information needed to save our civilization. His website [www.vho.org](http://www.vho.org) with its free downloads of important revisionist books is testimony to the altruistic nature of his work. In a time when political correctness has suppressed many common sense truths, we must support those men and women of integrity who are trying to tell us what really happened in the 20<sup>th</sup> century.

Fourth, on a practical level, the dialogue-like format of this book prepares revisionists to respond more easily to frequently asked questions by those who are interested in learning more about the Holocaust. These are indeed lectures on the Holocaust. Reading this gripping book is like being in a classroom with a skilled teacher who carefully takes the student step by step through the evidence to impart a more sophisticated knowledge of the subject matter.

The lectures build upon one another even as the edifice of the official history crumbles. There is a crescendo effect in reading the book from beginning to end as one moves from relative ignorance of the subject to a sense of understanding. It is as if a veil has been lifted from a very arcane matter.

For example, back in the late 1980s I reverently watched the whole 9½ hours of Claude Lanzmann's *Shoah*. At the time, I was profoundly impressed by what I saw and found the film utterly convincing. Now I read on page 372 that Lanzmann admitted in 1985 to paying all the German witnesses in the film a substantial sum on the condition that they keep quiet about the payment for 30 years. On page 370, I was surprised to learn that



*The new revisionist standard work: Lectures on the Holocaust, 2nd, revised and corrected edition, authored by Germar Rudolf and edited by Dr. Thomas Dalton (author of Debating the Holocaust), 500 pp. pb, 6"×9", 151 illustrations, bibliography, index (published in Oct. 2010); \$30 + s&h; Order from: The Barnes Review ([www.BarnesReview.org](http://www.BarnesReview.org)), P.O. Box 15877, Washington, D.C., 20003.*

one of the witnesses interviewed by Lanzmann, professional Holocaust survivor Rudolf Vrba, is reported in the book *Pieta* by Georg Klein to have said when asked if the statements he made in the film were true:

*"I was an actor and I recited my text."*

What kind of documentary is *Shoah*?

No means is spared by the author in simplifying this very complex topic: first, at the heart of the book is a dialogue between the author and the ostensible listeners, which anticipates questions and objections that the reader might well have raised. In some cases the author draws out correct conclusions from the ostensible listeners as Socrates did from his students. In other cases he responds deftly to challenges from them. It is a brilliant pedagogical method that works exceptionally well and reminds one of Plato's Republic – especially considering the book's concern for the well-being of society.

Second, the book is filled with a combined total of more than 156 portraits, aerial photographs, easy-to-understand tables, maps, plans, graphs, facsimiles, and translations of newspapers articles. Every time I came to a point in the text where I thought that an illustration might be relevant or helpful – lo and behold there was one!

I should add that this work goes beyond being a mere introduction in certain respects. The subject matter is presented in an intellectually stimulating manner. Even the experienced revisionist familiar with the facts should find the book thought-provoking. The points made in the book are exceptionally well-documented – enough so to appeal to the most exacting scholar. There are a remarkable 1367 footnotes. In fact, the researcher could read this work as a long bibliographic essay. An exhaustive bibliography and index of names complete the work.

There is truly a lot of "bang for the buck" in this 566-page comprehensive, up-to-date treatment of the Holocaust. It is a quality paperback, well-bound so as to last and a book the reader will want to keep as a reference work after having studied it carefully.

There are five lectures: Lecture one defines the Holocaust and suggests the reasons for doubt. Lecture two traces the public controversy concerning it. Lecture three weighs the material and documentary evidence. Lecture four evaluates the personal testimony. The last lecture delves into the matter of freedom and scientific inquiry in contemporary society. I could say that the book is encyclopedic in its coverage but reading an encyclopedia is

boring. This book, however, is a page-turner.

Something must also be said about the objectivity of the author. Germar Rudolf became a revisionist because he could not, in good conscience, live with a lie. But he has remained a scientist first and then a revisionist. He weighs arguments in the balance as a scientist would. All positions, including the author's own, are subjected to careful examination. While it is obvious that Rudolf smokes out inconsistencies in the official story with relentless logic, he also treats credible positions of those who are not revisionists with respect.

Although he has become an activist in the sense that he has had the courage of his convictions in the face of persecution, he is fundamentally fair. For example, he warns fellow revisionists not to be too critical of fraudulent aspects of *The Diary of Anne Frank* because the core of it accurately and realistically reflects the experiences of the Jews at that time. He writes on page 430:

*"[...] the framework of Anne Frank's story – even if it is a novel edited by her father – contains nothing profoundly false."*

If this work has any flaw, it is in being too abstract in occasional passages for the average high school graduate – even though as a whole it is written in a style that is vivid, fast-paced, and is what is called these days "a good read."

We must reach the masses. In the marketplace of ideas the truth does not always prevail. Commitment to the truth is not enough. We need to

wed commitment to the truth with strategy and, strategically speaking, the academicians and professionals are not going to follow our lead. They are going to continue to bow down to their masters in the politically correct establishment. They will believe what they are told to believe. We must circumvent them and reach the ordinary person. Fortunately, reading the book naturally leads one to activism. After having finished it I feel informed enough to defend a position that I have held in the past but have had trouble articulating.

In short, this inspiring book is a must-read for those of us who want to go beyond reading in private to getting the word out to the currently uninformed who make up the bulk of our society and will determine our collective fate. It is a much-needed work which will play a helpful role in enabling us to turn the tide in the struggle for truth.

© Daniel McKeon, Sept. 26, 2005

**"The conversational style for the book was a brilliant idea, it brings to mind Galileo's *The Starry Messenger*. Your conversational writing style is so fluid and logical that it is a pleasure and enlightening to read page by page. It is as if English is your mother tongue."**

*Galen Jokipii, a grateful reader,  
Tuscon, Arizona*

## A Fantastic Book

These *Lectures* could be called introductory (as could Hegel's "Lectures"), but this tome's 566 pages take the reader very far into the various scientific, forensic, and historiographic issues in contemporary holocaustology. This book is a very important, up-to-date, and thoroughly researched one-volume expose of the Hoaxoco\$t as a shameless and obstinate lie of the Jewish misleaders. The 527 pages of text are a multi-faceted and fascinating presentation of the widest possible range of material relating to the actual hoaxoco\$t, its antecedents, and its subsequent misuses.

The book has at least four different aspects:

1.) An informal series of lectures in which the listeners were permitted frequent interjections, questions, objections, etc. Both holocaust faithful and skeptics were given the opportunity to participate.

2.) The 27 tables and 156 illustrations make this book a valuable reference work to be consulted in any discussion about holocaust fact and fiction.

3.) An extensively annotated bibliography on virtually all the well-known and not so well known books dealing with holocaustory has been integrated into the text.

4.) A cogent and incisive analyses of complicated political, constitutional, and philosophical issues.

Most of the book is quite easy to read because of the informal and conversational tone of the lectures, but the wealth of detailed and invaluable information in the tables and illustrations make it advisable for the serious student-holocaustorian to have his own copy on hand for ready reference purposes.

For example, Table 1 compares Hilberg and Davidowicz on the number of supposed victims at different alleged murder sites and on the total number. This one table exposes the totally unscientific nature of the main works of these two leading holocaustomaniacs and is a good introduction into the problem of "hoaxoco\$t arithmetic," i.e. whatever components are used the magic total of 6M always pops out.

Tables 5 and 12 show the incredibly shrinking number of victims claimed by hoaxoco\$tomaniacs for Auschwitz and Treblinka respectively. Over time the total alleged for Auschwitz has shrunk down from 9,000,000 to 510,000 and Treblinka's from 3,000,000 to 200,000. There are similar tables for other camps.

The illustrations are equally valuable and perhaps even more essential to understand the author's arguments and to prove one's points. One picture is worth a 1,000 words.. For example, Illustrations 84-86 respectively show:

1.) "what the airtight doors of [the Nazi] homicidal 'gas chambers' looked like,

2.) the door to a single-person execution gas chamber in the USA, and

3.) the door to a delousing chamber at Dachau.

Just these three photos are rather convincing evidence that the fable of Auschwitz's mass-homicidal gas chambers is a shabby lie believeable only by well brainwashed children and village idiots. Illustrations 104, 105, 112, 113a-c, 114, 115, 116, 117f, 119, 120, 121 deal with photo fakery, forgery, and mislabeling. These photo illustrations are an essential part of the author's argument and, therefore, absolutely indispensable for the reader and anyone with whom the reader would like to discuss these issues. One fake photo is worth a 1,000 lies.

One very detailed annotated bibliography (pp. 132-184) shows the gingerly way, in which various historians have written about the holocaust. This 52-page section is very useful in giving the non-specialist an overview of the gradually strengthening of revisionism in the world.

Because Rudolf is a PhD-level chemist, it is not surprising that he discusses in great detail issues of forensic evidence, chemistry, and on-site investigations of the alleged gas chambers. [Notate bene: Holocaustomaniacs deprived Rudolf of the opportunity to receive his PhD, so the phrase "PhD-level" is used.] A liberally educated chemist writing for non-scientists should make the important issues clear. Rudolf certainly does. For example, the backcover has four photos: 2 from Auschwitz, 1 from Majdanek, and 1 from Stutthof. Three of the photos show the widespread blue staining characteristic of the extensive use of Zylon B. Only one photo shows no blue staining whatsoever. It is the photo that should actually show the most staining, i.e. the alleged genocidal gas chambers at Aw-shucks. Jurists and Latinists use the phrase, *res ipsa loquitur*, to describe this type of situation and the unavoidable conclusion. Please check out the author's photos and arguments for yourself!

In connection with the "Germans murdered 6M Jews" filthy blood libel, Rudolf raises two issues that are very important for modern nations:

1. Are human bodies self-cremating, i.e. can they be used as fuel?

2. Is it possible to eliminate 6M bodies with no trace?

Question #1 is very important for India, Japan, etc. and any country that cremates bodies rather than burying them. The Japanese annually spend billions of increasingly valuable Yen on imported fuel for cremations. Moreover, there are over 25,000 Japanese over the age of 100 who will soon need to be cremated. Let us find out from holocaust survivors how bodies were used as fuel in order to save a lot of money in the near future!

Question #2 raises important environmental issues. It would be possible to free up immeasurable amounts of



land if bodies could be made to disappear without a trace.

The most interesting parts of the book for the general reader might well be the many cogent and brief analyses of issues surrounding the holyhoax. I list only a few:

1. The holocaust as a sociological taboo much stronger than any other taboo in pseudo-enlightened societies that pride themselves on not having any taboos (pp. 9-14).

2. The case of Dr. Carol Loftus (pp. 348-351), the racist American Jew, who would not testify at the Demjanjuk Trial in Jerusalem. Her racism is more disgusting than that of the locust plague of professional holyhoax witness-liars. After all, these professional liars make a living off their deceit. For Loftus human rights are a “Is it good for Jews?” issue.

3. The modern holocaust show trials and medieval witch trials (413-416): Rudolf lists 23 similarities and shows that the Stalin-type hoaxoco\$ trials were and still are a throwback to pre-modern judicial proceedings and were essentially the same as the Moscow show trials of the 1930s.

4. The Demjanjuk Case and the vicious lies told and forgeries committed to give Israel another Eichmann-style shoah-business circus [pp.103-110]. And the ensuing petty revenge of American Jewry’s elite in getting the victim re-deported back to the Ukraine.

5. The utterly phoney basis of democracy and human rights in the Federal Republic of Germany [pp.397-412]. In the early 1950s, West Germany got a so-called Basic Law but no constitution. The Basic Law required Germany to accept all the verdicts of the Allies’ holocaust show trials so that the “hoax of the century” became the very foundation of today’s Germany. Consequently, freedom of speech in Germany has a very Stalinesque twist, i.e. you can say anything you like as long as the government does not dislike it. So Germany is a HOG [Hoaxoco\$ Obsessed Government].

6. The extent to which racist Jewish holocaustomaniacs have willy-nilly become revisionists and then the shameless way in which they shift the blame for their own original lies onto Gentiles and finally claim for themselves the merit of having exposed the lie. Examples are the:

- a. human-fat-into-soap lie,
- b. human-skin-into-lampshades lie,
- c. Wannsee-Conference-to-murder-Jews lie,
- d. fable about the homicidal gas chambers.

Will the same psychotic Jewish elite eventually come forward to claim that the Germans made up the whole

holyhoax story of 6M murdered Jews “to create a time bomb against the Jews”? (p. 177) They probably will!

At any rate, the Jewish misleaders’ trick of falsely accusing others of making false accusations has been very shrewd and effective. I never understood this until Israel Shamir wrote about it in reference to the false charge attributed to Christians that Jews are responsible for the death of Christ. It has never been the teaching of mainline Christianity that Jews in general are responsible for Christ’s death or for anything whatsoever. Each individual (Self-Chosen or Unchosen) is responsible only for his own actions according to Plato, Aristotle, and Christian teaching. Shamir points out that the Talmud teaches that Jews should be proud of having killed Christ who is supposedly now boiling away in hell in excrement. The Jewish elite trick works like this: Make false accusations! Get caught? Falsely accuse others of having made the false accusations!

Conclusion: Dr. Joachim Hoffman wrote a 4-page “Expert Report” on Rudolf’s anthology *Dissecting the Holocaust*. I am only a beginner in holocaustiana – not anywhere being an expert – and my most basic qualification for writing this review is that I attended eight years at a good grade school in the 1950s. In those years we intensely practiced all four basic arithmetic operations so we could not be fooled by anything as shallow and stupid as “holocaust arithmetic.” If the components of a sum total go down, the sum total must go down. We were also taught, “Fool me once, shame on you! Fool me twice, shame on me!” and the right to self-defense against physical violence and outrageous lies. Have smaltzy professional hate-mongering hoaxoco\$ liars fooled you? Do you need to defend yourself? Read Rudolf’s *Lectures on the Holocaust* to answer those two important questions for yourself! This book is also a great detective story that makes Sherlock Holmes and Agatha Christie mysteries look positively boring.

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### Editor’s Remark

In 2010, The Barnes Review published an updated new edition of *Lectures on the Holocaust*. As a result, the page, table and illustration numbers mentioned in the above review, which refer to the first edition, may at times be off by a few numbers. The price of the book is the same. See the order info beneath the title image on the first page of this review.