

THE REVISIONIST CLARION

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MONTHLY NEWSLETTER ABOUT HISTORICAL REVISIONISM
AND THE CRISIS OF IMPERIAL POWERS
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TOWARDS THE DESTRUCTION OF ISRAEL
AND THE ROLLING BACK OF USA

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Ambush, Murder and Kidnap

Another Day in "Post-War" Iraq

By Patrick Cockburn

Abu Ghraib, Iraq. First there were staccato bursts of fire from Iraqi guerrillas on the other side of the road. Then came the whoosh of RPG launchers. American soldiers on their Humvees immediately fired back with shuddering machine guns and M-16s. We rapidly drove off the road on to a piece of waste ground along with several other cars. We jumped out of the doors and lay on the ground. Bassil al- Kaissi, our driver, shouted to other Iraqis

who had also taken cover: "Take off your keffiyehs [Arab head dresses] or the Americans will think you are mujahedin and kill you."

The violence has spread from the Sunni cities of Fallujah and Ramadi, 30 miles up the main road, to the fringes of the capital. Just a few hours before we were plunged into the middle of a ferocious firefight, we saw three huge, black, oily clouds of smoke rising. This is Abu Ghraib, on the western outskirts of Baghdad. It is a district of scattered houses, old factories and palm groves. They provide ideal cover for guerrillas.

It was here, yesterday, that an American convoy was ambushed. It was here witnesses said they had seen as many as nine bodies burning inside the wrecked vehicles. It was here insurgents were later to claim to have seized six foreigners.

They join three Japanese, two Palestinians accused of spying for Israel and a Syrian-born Canadian in captivity. The price of their survival is withdrawal. For now, the collection of nations supporting the US-led effort is still talking tough, but pressure is mounting. The Japanese government is refusing to withdraw its troops, but Japan is in a state of collective frenzy over the fate of its citizens. A few nations with small troop contingents have expressed reservations about remaining in Iraq. The Palestinian leader Yasser Arafat appealed for the release of the two Palestinian aid workers.

A former British soldier, Michael Bloss, 38, was shot dead yesterday while working for an American company as a security guard, protecting civilian contractors. A second Briton, Gary Teeley, 37, is still missing since disappearing in Nasiriyah on Monday. Yesterday, we watched as Iraqis opened fire on the US convoy of armoured vehicles and petrol tankers with light machine guns and rocket-propelled grenades just as it drove past us on the main highway to Fallujah.

We were caught in the ambush because we had been trying to get into Fallujah by following the trucks and cars of an Iraqi aid group carrying food and medicine to the besieged city. We had just got back to the highway, after driving down back roads and tracks for half an hour to avoid a US road block, when the attack began. Fortunately for us, most of the firing from the insurgents was coming from the far side of the main highway and passing over our heads.

Then somebody started shooting at the US troops from our side of the road and their machine gunners opened up. There was a pause in the gunfire. We jumped back into the car and drove from the highway down a narrow road crossing a small bridge over a canal. Four guerrillas carrying a heavy machine gun on a tripod, Kalashnikovs and RPG launchers ran on to the bridge and were staring towards the sound of the shooting. One of the guerrillas shouted to us, asking: "What is happening?" Mr Kaissi, thinking it dangerous to admit that there was a foreign journalist in the back seat, replied: "We were trying to bring help to Fallujah but those pigs opened fire on us."

The US military has not taken on board the way in which the week-long siege of Fallujah, where at least 280 people have been killed, is spreading rebellion in this part of Iraq. Otherwise they would not have risked vulnerable petrol tankers on the exposed highway. Everywhere in Abu Ghraib, a Sunni Arab district, there are freshly painted anti-US slogans. One reads: "We shall knock on the gates of heaven with the skulls of Americans."

We had started off our attempt to get to Fallujah by driving down the old road to Abu Ghraib which runs past Baghdad airport, triumphantly captured by the US a year ago. Two days ago this road was open but by yesterday morning it was closed by four tanks.

With the main highways blocked, we tried to find another road or track to Fallujah. At this point we saw trucks, piled high with relief supplies, with a sign on the front one saying "al-Hayat Humanitarian Organisation". They were not being very discreet about their presence since men in the back of the trucks were waving Iraqi flags and chanting patriotic slogans. But they did seem to know their way through a maze of country roads and tracks leading backwards and forwards over stagnant canals. Local villagers clearly approved of their mission and waved as they passed.

We were disappointed, after all our weaving about the countryside, that while we had circled around behind a US road block, we had not got further west than Abu Ghraib. Near by was a deserted building which I suddenly recognised because I had been there before. It was a milk factory which had achieved international notoriety during the 1991 Gulf war when the US air force had bombed the plant, claiming it was a production centre for biological weapons. The Iraqi government said that it only produced baby milk.

The lesson of the ambushes on the main highway, including the one that we witnessed, is that the rebellion is moving east from the Euphrates towards the capital. The siege of Fallujah, a city of 300,000 people, by the US Marines and the high loss of civilian life there has ignited a nationalist reaction. It has made it easy for the insurgents to recruit young men in the villages and towns, many of whom are armed and were formerly in the

Iraqi army. The US generals do not seem to understand how quickly their military position is deteriorating, which may explain why so many of their men are dying in the blazing wreckage of their vehicles on the road west from Baghdad.

Patrick Cockburn, Counterpunch, 10 April 2004.
<<http://www.counterpunch.org/patrick04102004.html>>

THE QUAGMIRE BROADENS AND DEEPENS

The first week of Iraqis' second year living under armed occupation was filled with assassination attempts, ambushes, and missile attacks. U.S. and British soldiers, Finnish businessmen, Iraqi policemen and Iraqi civilians were killed in various cities and towns from the North to the South of the country:

<<http://www.occupationwatch.org/article.php?list=type&type=8>>

Most experts believe that the violence will only increase prior to the transfer of "sovereignty" to the Iraqi people, scheduled for June 30, 2004. We put sovereignty in quotation marks, because it is clear that the United States will retain most of the power in Iraq after June 30, as exemplified by the world's largest U.S. Embassy in Baghdad and the continued deployment of some 110,000 U.S. troops:

<<http://www.occupationwatch.org/article.php?id=3727>>

Meanwhile, there are only three months until the June 30 deadline and no plan yet for creating an Iraqi government that will replace the U.S. hand-picked Iraqi Governing Council. Indeed, there may not be many Iraqis willing to serve in the interim government if Grand Ayatollah Ali al-Sistani follows through on his recent threat to issue a religious edict against the interim government. Sistani and many other Iraqis are unhappy with the fundamental law (the precursor to Iraq's new constitution):

<<http://www.occupationwatch.org/article.php?id=3825>>

Since U.S. troops will be staying in Iraq long after June 30, many military personnel who are rotating out of Iraq right now will probably be sent back in the near future. We can expect growing numbers to opt out of military service, whether they choose not to re-enlist, to go AWOL, or to apply for conscientious objector status. The U.S. army is concerned about all of these possibilities, especially considering the recent army survey in which 52 percent of troops in Iraq reported their morale was low and seven in 10 characterized the morale of their fellow soldiers as low or very low:

In Army Survey, Troops in Iraq Report Low Morale

<<http://www.occupationwatch.org/article.php?id=3785>>

The Iraqis' expectation for quick improvement in their daily lives is certainly just as low. Their country is ravaged by violence, whether in the form of attacks by armed groups or abuses of the occupying forces. In this report, Amnesty International documents the human rights abuses of Iraqis, including civilian casualties, house demolitions and searches, and violence against women:

One year on the human rights situation remains dire

<<http://www.occupationwatch.org/article.php?id=3660>>

<<http://www.occupationwatch.org/article.php?id=3661>>

On a positive note, yet another Bush administration insider has gone public about the administration's obsession with attacking Iraq. Former top counter-terrorism advisor Richard Clarke's book and interview with 60 Minutes reveal that from the moments following the Sept. 11, 2001 attacks, Bush insisted upon linking Iraq with the attacks, despite all evidence to the contrary. Clarke has of course been mercilessly savaged by the Bush team, though for many his credibility remains intact:

<<http://www.occupationwatch.org/article.php?id=3737>>

THE MAKING OF A GENOCIDAL FORCE

In 1942, at its annual conference in Cincinnati, Ohio, the Central Conference of American Rabbis (CCAR) passed a pro-Zionist resolution supporting the formation of a Jewish army in Palestine. This nullified a 1935 CCAR agreement which had stated that the CCAR would remain neutral on the Zionist issue. Immediately after the 1942 conference, several non-Zionist rabbis met to discuss their displeasure with the resolution.

As a result of this meeting, sixteen CCAR rabbis led by such men as Louis Wolsey, William Fineshriber and Morris Lazon, addressed letters to CCAR members concerning the formation of a Jewish "anti-nationalist" organization. Although various attempts were made to appease the "anti-nationalists" (on the grounds that they would split the CCAR as well as the American Jewish community) they remained adamant and held a meeting in early June. At this meeting a "Statement of Principles" was formulated. In essence, the "Principles" stated that the non-Zionists supported Palestine and Palestinian rehabilitation but, in light of their universalistic interpretation of Jewish history and destiny, and also their concern for the welfare and status of the Jewish people living in other parts of the world, they could not "subscribe to or support the political emphasis now paramount in the Zionist program". Furthermore could not help but believe "that Jewish nationalism tends to confuse our fellowman about our place and function in society and diverts our own attention from our historic role to live as a religious community wherever we may dwell".¹

In August of that year, this "Statement", signed by 90 Reform rabbis and lay leaders, was released to the press. By the end of 1942, this group of "anti-nationalists" had chosen a name for itself, the American Council for Judaism (ACJ); they had adopted a constitution and named Elmer Berger, a rabbi from Flint, Michigan, as Executive Director. On March 19, 1943, the American Council for Judaism was incorporated in the State of New York and by the end of the year, a slate of officers was selected. As President the Council chose Lessing Rosenwald; as VicePresidents, Rabbi Louis Binstock, Fred F. Florence, Ralph W. Mack, Rabbi Irving Reichert and Rabbi Louis Wolsey; as Treasurer D. Hays Solis-Cohen.

Because the Council felt that it represented the views of the majority of American Jews, it began its anti-Zionist campaign with a massive membership drive. By 1946, the ACJ had numerous local chapters and had established regional offices in Richmond, Chicago, Dallas and San Francisco.

Throughout its existence, the Council continued its membership solicitations while also maintaining a vigorous publicity campaign through press releases and the publication of various articles, pamphlets and journals (Council News, Brief, Information Bulletin, Issues, etc.). To demonstrate that the American Zionists did not reflect the opinions of all American Jews, the ACJ addressed letters to various government officials, expressing their opposition to the establishment of Palestine or any other independent locality as a Jewish state. Instead, the ACJ advocated a policy of rehabilitating European Jewry through a restoration of civil, political and economic security in those nations containing a Jewish population.

The ACJ was initially created to represent a religious opposition to political Zionism. But with the appointment of Sidney Wallach, a layman, as public relations representative and the election of several lay officers, the religious aspects were de-emphasized. Indeed, some of the rabbinic pioneers of the idea to create a non-Zionist organization never even joined the ACJ, claiming that the Council represented anti-Zionism rather than pro-Judaism. With the establishment of the state of Israel in 1948, and the ACJ's announced intent to continue its anti-Zionist program, several other prominent Reform rabbis, among them ACJ founder Louis Wolsey, resigned from the Council.

After 1948, through press releases and other commentary, the Council continued its opposition to the establishment of Israel, but it also expanded its program to include non-political aspects of its opposition to Zionism. In the early 1950's the ACJ provided aid to Christian and Moslem refugees from Palestine. In 1955, the Philanthropic Fund of the American Council for Judaism was established to provide assistance to Jews within their own countries and to aid Jewish and non-Jewish refugees from the Soviet Union, Eastern Europe and Arab countries.

In 1952, the Council opened Sunday schools, based on a program of universal Judaism, in Milwaukee, Westchester (New York), New York City and Chicago. By 1954 the Council was progressing with a multi-faceted program of creating religious tests free of nationalist bias, conducting annual teachers' institutes and distributing a serial entitled Education in Judaism.

In 1955, Rabbi Elmer Berger advocated the complete assimilation of Jews into American life through a program which called for the establishment of Sunday as the official Jewish day of worship, the designing of a new menorah which "would reflect the

appreciation of American Jews of the freedom of life in the United States," and the interpretation of the holiday of Succot "to be broadened to take on meaning to [all] citizens of an industrial society".

<<http://www.huc.edu/aja/acj.htm>>

THE HANDSTAND (MARCH 2004)

Jews and gays - birds of a feather?

By **Simon Jones**

Ben Stein, noting that about 60% of the top positions in Hollywood are held by Jews, says "Do Jews run Hollywood? You bet they do - and what of it?" Well, let's look at what this spectacular freedom for Jews during the past half century has resulted in:

*Israel and America are terrorizing the entire world with unrelenting, vicious, bloody wars and occupations.

*The collapse of the only serious attempt (if it was indeed serious) by Israel to make peace with the Palestinians in the mid-90s and the subsequent ascendancy of the Zionist neocons in Washington have ended any illusions about the innocence of the Jews in all this.

*Apart from Israel, most Jews (including a half million Israelis) live in the US; 80% blindly support Israel; many of the fanatical settlers in occupied Palestine are American Jews; and the US government provides \$6 BILLION per year to Israel in foreign aid (which is promptly used to further persecute Palestinians). All US politicians must pass the AIPAC test before they can be 'elected' formally (the ADL and the AJC, all basically lobbyists for Israel, do not have to register as agents of a foreign government). A truly vicious circle, if there ever was one.

*Meanwhile, the entire international world order, so painstakingly constructed over the past 300 years is collapsing, as nuclear and environmental Armageddon approach with each passing day. While goys are equally complicit in this nightmare world order, the fact that Jews have never had it so good and have climbed to the top of the West's economic, cultural and political ladder with unprecedented speed cannot be ignored. Enough with the coincidences already!

It is astounding that so few people have removed their blinkers. Mine were ripped off early for a very good reason: though not Jewish (though who really knows?), and from a well-off white family, I have the (dubious or otherwise) distinction of being a member of another persecuted minority, one strikingly similar to the Jews, though with significant differences. Yes, gay, faggot, queer, pansy, poof, etc. Watching another prominent minority GAIN, and then promptly MISUSE its newly won freedom, I have become increasingly angry. The justified reaction against the injustices that Jews are, to a very large extent, responsible for these days is gaining momentum, and I can see it spilling over onto other groups - my own not surprisingly comes immediately to mind.

I generally resist identifying myself as 'gay', as I consider it is no business of anyone besides my sexual partner, and it has nothing to do with the quality of the work I do, or even how I relate to my friends. But the times demand that we wrestle with both the Jewish and gay issues - in a way they are key issues of modern society and must be dealt with, so my cards are on the table.

Similarities

Like Jews, gays have ancient roots of persecution and have been mostly outcasts since the rise of Christianity (though the roots of persecution, ironically, are in the Torah). This persecution complex - I know it first-hand - leaves an indelible mark on one's character - defiance of a hypocritical, unjust society, a desire for revenge, a feeling of superiority (warranted or not), a lack of patriotism./ *(i)So gays automatically empathize with Jews. At the same time, gays often crossed paths with Jews professionally - in the arts, as writers, philosophers, councilors, etc.

In Jungian terms we can say that gays function as a psychological shadow for straights (having a dominance of traits usually associated with the opposite sex), just as Jews are a kind of social shadow for mainstream society (practicing forbidden activities such

as usury (updated today to include stock market fraud and the like) and fomenting revolution). Think of Jews and gays as the spice in society, giving it flavor, variety, acting as catalysts in the arts and in social relations.

.To be or to do - that is the question

Gays and Jews face a common problem of just what makes them what they are. 'Is it a breath mint or a candy mint?' Is there some genetic code at work or is a gay/ Jewish identity merely a social construct?

Jews love to attack critics by labelling them 'anti-Semites', a late 19th century construct which is completely inaccurate, as most Jews are Caucasian Ashkenazy, while Arabs and the relatively few Sephardic Jews are the real Semites. It is a term which underlines the essentially racist attitude of contemporary Jews in describing themselves, anti-SEMITE emphasizing inherent and unchangeable inborn qualities (vs anti-Jewish, emphasizing the Jew as a socio-religious construct, a reaction to the dominant society). The Jews can't face a reasoned, rational objection to their IDEAS, and stick to the mantra "It is because of what we are, not of what we do."

Few gays feel comfortable defining themselves as genetic oddities (only the militants), and apart from people born with both sexual organs, gays only begin to differentiate themselves at the earliest at 5-10 years of age. Most do not 'realize' they are gay until puberty or even as late as 30-40. In reality, neither group really has much of a claim for genetic exceptionalism.

So this similarity in the problem of even defining what 'gay' or 'Jew' means is in fact a very big difference. Unlike the Jews, who secretly or proudly relish the idea of genetic difference (read: superiority),*(ii) the gut instinct of gays is to dismiss this as the loony idea of some homophobic genetic engineer, hoping to find the 'faulty' gene and provide an instant 'cure'. Even if we accept that being gay has some genetic basis, and while gays (likes Jews) are economically much better off than others, there has never been a serious attempt to maintain that gays are SUPERIOR in any way to straights.

Jews will insist that they are not racists, that it is the goys that are racist, and then, without batting an eye, talk about their DNA *(iii)and defend unconditionally **the only blatantly racist state** - Israel, unique among sovereign states (except for Nazi Germany). Judaism is a veritable 'shell game': a religion, no - an identity, oops - a culture, wrong again - a tradition. It is a slippery fish - whatever fits the bill at the moment.

Clearly not fair, but you question it at your own risk. The standard response to the slightest whiff of criticism is "Anti-Semite!" Whatever you may think of gays (queers, faggots, etc) or whether they were found under a cabbage leaf or not, they clearly define themselves by what they DO as predominantly MSM (men-having-sex-with-men) or WSW in the case of lesbians. There's no confusion there. The buck stops here, if you'll forgive the pun.

Assimilationist or outsider

This brings me to the second important difference. While most gays are 'that way' from an early age (5-10 years old), and like Jews have had to live their lives as outcasts, gays have traditionally never had much group identity. And they have mostly (with varying degrees of success) tried to assimilate, hide themselves, marry and otherwise blend in to society. Indeed gays have almost always had sexual relations primarily with straights. The very idea of gays living in a closed 'ghetto' is a very late-20thC one, and like the Jewish ghetto (or Israel, as a monster Jewish ghetto) is bizarre, if not repulsive, to most gays, despite Greenwich village and San Francisco as 'gay meccas'. Mecca, after all, is a place of pilgrimage. Who in their right mind wants to LIVE there?

Jews, however, at least those who have not assimilated, are famous for stubbornly remaining aloof, reveling in their persecution as God's Chosen People, alienated from society. Otto Weininger, a 19thC German Jewish philosophy described Judaism as a state of mind. That's cutting to the quick. Yes, for some the focus is on the rituals, for some - the tribal solidarity, for others - the supposed superiority, etc. But while you may be born a Jew, there's nothing to stop you from NOT being a Jew whenever you like, as most have done in the past, including hundreds of thousands of immigrants to America over the past 200 years. It's as easy as (apple) pie to move, change your name, join a church and blend in. But these assimilationists are no longer Jews. As for gays, they can never REALLY stop being gay, despite bogus claims by Bible-thumping evangelicals. The gay 'state of mind' always comes up against the brick wall, the implacable, insatiable sex drive, whatever IT is.

Let history judge

Historically, wherever Jews settled and maintained their Jewish identity, they eventually gained more and more economic, political and cultural power, and then started to manipulate it for their own group purposes, inevitably inciting an angry reaction. Today's wave of revulsion in light of Israel's outrages backed by a Zionist-inspired, corrupt US government is just the tip of a huge, ancient iceberg, which despite global warming (read: holocaust worship and human rights legislation) refuses to melt.

Gays have also been persecuted - mostly by the church, though Islam and Judaism (yes, our fellow sufferers!) traditionally also forbid and punish homosexuality. But there were never any instances of hysterical, mass expulsion of gays, as there were of Jews. Why? Clearly, because gays never really posed a threat to the dominant society.

Will the real Chosen People please stand up?

Indeed, in many pre-Christian cultures (including the native American), gays were often respected as special people and made shamans, priests, artists, musicians etc. Ironically there is a much stronger argument in the million-odd years of human existence that the 'Chosen People' are in fact GAYS rather than Jews. But even if this is true, you will never find gays creating a state and migrating en masse to live there (kicking out the natives in the process). A (brave) Jewish comedian recently commented to the effect that 'Jews are like spice, a little is good. Putting them all together in one country is a recipe for indigestion.' The same goes for gays - living on the edge of the mainstream society, they provide that 'je ne sais quoi' for the social stew. No wonder Jews and gays have produced so many great comedians, able to stand back and poke fun at mainstream society.

Effects of freedom for gays and Jews

How many parallels, coincidences there are! The most significant, of course, is the WWII holocausts against BOTH gays and Jews, and the subsequent post-WWII process of creating TOTAL freedom for both Jews and gays. Not only the ADL can take people to court for perceived slights these days, but gays can too (though it's much harder). Painting swastikas on Jewish grave and gay-bashing are both grounds for violation of hate crimes (again, much harder for gays, and there is much more gay-bashing than Jew-bashing). We can both publicly flaunt what many perceive as antisocial behavior and not suffer any consequences. Books about the holocaust are part of children's curricula, just as story books where 'Susie has two daddies' (at least in the most 'progressive' schools).

Look at the effect of Jewish freedom, the triumph of the Jewish idea, on the modern world: the eternal torment of war in the Middle East, the collapse of the Soviet Union (a largely Jewish intellectual elite - a million people - up and left in the 1970s-90s), the rampant commercialization of the entire world, the accelerated destruction of nature ('And God made Man to have dominion over the Earth')... Within US politics, where Jews have gained control of the main levers of power, we see total cynicism and corruption, blind support of one Israeli outrage after another, an all-out war against Islam. Why? It is not all the fault of the Jews of course, but their prominence in all facets of Western society means they have to account for themselves. Freedom implies responsibility for one's actions.

I would phrase it as 'They want to have their cake and eat it.' They have full, equal rights now in the advanced countries, have gained unprecedented control of these societies, and yet continue to support their own racist, outcast state, persecuting and displacing millions of Muslims. Any criticism of them and this 'shitty little country' is simply dismissed as anti-Semitism; they refuse to recognize that they are in fact to blame.*(iv)

What of the effect of gay freedom? Gays, lacking a cohesive tribal identity, have no clout economically (except maybe as consumers of expensive toiletry and clothing). Politically, true, gays have successfully lobbied and won remarkable changes to laws in their favor. The crowning achievement (the equivalent of the creation of the state of Israel for Jews?) is/ will be marriage rights. The icing on the cake after decades of pushing the loosening of morals from the 1960s on.

But it is culturally and socially that gays have had the most influence, and the results are mixed at best. The past 40 years have witnessed a sustained crisis in the traditional family - divorces up, single-parent families up, teens much more openly rebellious, the rise of the 'metrosexual' .

Why? Just as the Jews are not solely to blame for the world's political problems, it is not fair to blame gays for the virtual collapse of the family in the West or the perceived castration of men. It is a result of the long-term decline of western societies, the invasion of the family by commercial media, with its questioning of traditional values and its

manipulation of sex in the promotion of consumption. However, equally crucial have been post-WWII liberal social reforms, including equal rights for women and the legalization of homosexuality. In claiming our rights, gays played an important role in rebelling AGAINST the traditional family and the male/ female stereotypes. Unfortunately, what is replacing them - serial parents, one-parent families, now gay families, and the wimpy metrosexual - are poor substitutes. I am the first to acknowledge that our society is in crisis, just as is our world, and my fellow gays and my sometime Jewish allies have a disproportionately large role in this.

But again there are differences

While there were no pogroms of gays, I would suggest that gays have taken more of a beating on a day-to-day basis, even in this age of Political Correctness. In most of the world, it is much more dangerous to be openly gay than openly Jewish. And historically, despite occasional outbreaks of anti-Jewish anger, Jews have traditionally had much greater freedom. Compare the infamous Oscar Wilde trial with that of Dreyfus - coincidentally at about the same time. Dreyfus, an obscure officer, became the cause celebre of Victor Hugo and other prominent figures and was rehabilitated, while Wilde, the greatest 19th c playwright, died broken and abandoned. Ironically, these historic trials were a kind of swan song for civilization's overt repression of Jews AND gays.

Of course, the barbarian holocausts of Hitler against Jews AND gays were yet to come, but again, look at the difference. The Jews (at least the Zionists and the 80+% of Jews that actively support them) have used this tragedy to reap billions of dollars in reparations and, by creating their own racist state, inflict an equally tragic fate on the Palestinians. No gays (or relatives) received reparations for their suffering (let alone communists or Roma). Gays have not used their new freedom to inflict suffering on others claiming that it is justified because of Hitler's holocaust. Perhaps gays are just wimps, unlike the more aggressive, self-promoting Jewish tribe. But then, perhaps being a wimp is not such a bad thing.

Gays and Jews - cool

I have traditionally felt sympathy for Jews, knowing what it feels like to be an outsider to society. My upbringing taught me to respect education and economic success, much like Jews do. My doctors, dentists, musician friends, quite a few profs were all Jews - perhaps my strongest influences growing up, though just as I never spoke about being gay, they never spoke about being Jewish. It was always assumed that we were basically assimilationists, that being Jewish or gay was something secondary, spicy, if you like. Something that made life interesting but that was not essential.

But that seems to have changed over my lifetime (since the '67 war?). Jews are now much more up front about their Jewishness. In the US, it is now 'cool' to be 'Jewcy', as some young Jews flaunt on their t-shirts. Israel has no small part to play in this. God knows, it has been ITEM NUMBER ONE on news and in the deluge of holocaust films and museums for decades now (since the '67 war?). The once staunchly ant-racist assimilationist Jews have disappeared or been drown out. Increasingly, **Jews are casting aside their quiet assimilationism**, promoting themselves as a race both in their host countries and as supporters of Israel, their second or even first loyalty (since the '67 war?).

Consider what it is like for a child growing up in Israel, where little Ariel is taught that he is superior to other races, especially the 'darkies' living in excruciating poverty in concentration camps close by because Ariel's parents kicked them out of their homes. Imagine growing up with a political role model like Netanyahu or Sharon - bloodthirsty, cynical, corrupt, soulless, lying but clever leaders. Imagine being brought up by parents, BOTH of whom, otherwise traditional mommies and daddies, have killed dozens of innocent, defenseless Palestinians in cold blood. Imagine the children in your country loathing the children a few kilometers away, considering them animals to slaughter when they grow up, with nuclear bombs in necessary. Brrr. It's ice cold down in Dante's Inferno.

It is now 'cool' to be gay now, too. There are now many people who identify themselves first and foremost as gays, rather than as, say Canadians or socialists, though being gay by itself means very little when it comes down to it. Some have taken the 'battle' to another level, demanding the right to marry and adopt children. WHAT?! I always thought being gay meant liberation FROM the nuclear family. Enough with all this irony, PULLEASE!

Call me a social conservative if you like, but I don't much like the idea of 'two daddies' or 'two mummies'. It's a way of forcing complex issues of sexual identity on children who just aren't ready or interested in such things, and makes their own difficult process of growing

up more difficult than it already is. Children need to grow up in fairly conventional arrangements where they can love and learn from both male and female role models. Yes ROLE models, so they can experience first-hand, while their own sexual identities are forming, how 'standard' adults relate. Being gay will always be the exception that proves the rule. By all means, provide some alternatives - collective child-rearing, day care. OK, even the odd gay 'families' (God knows there are thousands of children in dysfunctional hetero families who would be much better off with 'two daddies'), but the rule of thumb should be to provide a mainstream hetero blueprint.

Gays and Jews have a common choice

I understand why some gays are so eager for these hetero trappings: they WANT to assimilate, really! They want to be accepted as upstanding, patriotic, even right-wing citizens. They don't relish their (God-given?) special status and want to paper it over, to take comfort in their two-car garage and their Big Macs, their X-Files and Calvin Klein. They like the commodity fetishism that has replaced the straight-laced asceticism of Christianity, with its suspicion of all sexuality and indulgence.

As for this pathetic attempt by gays to totally assimilate, count me out. I EMBRACE my role as outcast, gadfly, the 'other', much like Jean Genet. 'Gay is good' but in small amounts and on the fringe. It curdles the milk of straight society if it becomes too in-your-face. It is boring if it becomes your *raison d'etre*. In small quantities, gays are great. En masse, they are insufferable.

The same goes for Judaism. Assimilate OR remain an outcast. But there's an added caveat with respect to the Jews: you can't have your cake and eat it. You can be an assimilationist, like the 'two mommy' gays, and blend into goy society (much more successfully), or live in a secular Palestine side-by-side with the original population if you have a thing about the Bible, the 'Promised Land' etc (IF that's OK by the natives). OR you can choose to stay a Cohen, a Jew, an outsider, staying aloof, amassing economic, political and social power (that certainly seems to be the historical record), and taking the risk that goes along with this wherever you happen to be born (with your basic rights protected, of course). But take note: you can't at the same time promote another, outcast country and call it your REAL homeland. Trust the eternal outsiders to reinvent themselves on an international level as a rogue state. If there's a hell on Earth, it's got to be present-day Judaicized America and Israel.

And, non-assimilationists, be prepared: as Shylock found out to his dismay, your daughter may up and marry a goy, and if you try to take your 'pound of flesh', you've got to be prepared for a backlash of some kind. Hopefully not a holocaust, but control of goy society by an alien tribe is just not in the books. You should have learned at least THAT much from history. Take it from a fellow sufferer. As the Russians say 'The farther you go, the quieter you should proceed.'

The outsider

So why choose to stay an outsider at all then? I suggested my own reasons as a gay. There is another very good reason: It's already clear our present capitalist nightmare is lurching towards an Armageddon of some kind or another, whether it be nuclear or environmental.

PROGRESSIVE Jews and gays as natural outsiders have traditionally played a vital revolutionary role with respect to society, a role which is lost when a loudly proclaimed pro-gay, pro-Jew agenda is promoted. There is an old saying: 'I don't live to eat, I eat to live.' Well 'I don't live to be gay, but I am gay in order to be alive.' Ditto, I should think, for Jews. I suspect that this is the real reason that the post-WWII anti-communist West seemed to change overnight from Jew-hating and gay-bashing to Jew/gay-loving. It WANTED to assimilate the gays and the Jews as a kind of protection against radical social change. After all, the Russian revolution and the Communist movement were inspired by Jews, and homosexuals and Jews first gained freedom in Russia in the 1920s.

From revolutionary to reactionary

Maybe THAT'S why I feel so angry about Jews today (and sorry for the boring assimilationist gays) - I feel betrayed. I learned Russian and socialism from a wonderful old Polish Jew, who was married to an Irishman, had no use for a racist Israel, and was generous and open-hearted to a fault. For all intents and purposes an assimilationist, she nonetheless nurtured her outsider role in a nonracist way and was proud of her Jewish heritage till she died at the age of 90. But Jews today have largely lost this positive outsider

role. They invariably support Israel and in alliance with the so-called neocons pursue unbridled self/ tribal-interest. Progressive non-Zionist Jews are as rare as hen's teeth (as, I fear, are progressive non-Zionist gays).

The post-WWII strategy to neutralize the revolutionary outcasts - Jew and gay - worked! Jews (and to a lesser extent gays) have become bedrocks of reaction. And, because of the power that the Jewish lobby wields in the West now, unless a Jew speaks out clearly against Israel, s/he must now share responsibility for Israel's crimes. The successful co-opting of the world's Jews by the Zionists ensures that. (Thank God there is no gay Israel.) On the other hand, a Jew who protests will not experience the growing 'anti-Semitism' or rather anti-Jewish sentiment. On the contrary s/he will be treated as a courageous progressive, as indeed s/he is.

The Zionist-coopted Jews are betraying their God-inspired role as catalyst for progress (the 'Chosen People', if you must). They are misusing their freedom, not only to their own, but to everyone's detriment. In the same vein, quasi-assimilationist gays are also rejecting their special spiritual role and misusing their new freedom to indulge in silly hetero-aping and narcissistic commodity fetishism. (Give me a job as shaman over a two-car garage any day.)

This is not a call for a return to good ol' straight-laced Christianity as conceived by Bible-obsessed evangelicals. Institutionalized Christianity in many ways deserves its present state of collapse. Leaving aside its genocidal role in the spread of imperialism over the past 5 centuries, it long ago adopted the Judaic oppression of gays and promoted the persecution of Jews themselves, until this reached a nightmarish peak in the 13-14th cc, not to mention the unspeakably brutal Crusades of the 11-12th cc against the Muslims.

There are lots of benign alternatives to the nuclear family, just as there are lots of benign alternatives to a racist Israel. The Soviet Union, as an attempt to build an alternative civilization, sadly just didn't make the grade for a host of reasons. However, we haven't reached the 'end of history' just yet. The good fight to try to make 'heaven on Earth', to achieve a just society with freedoms, alternatives - oh, and don't forget the spice - goes on. But there is no room in society for racism and vengeance, a lesson I hope the Jews (and their goy sidekicks) learn soon (you don't have to teach this to gays) before we are all burnt to a crisp in a US/ Israeli-inspired nuclear (or merely) environmental holocaust.

Footnotes

*(i) The gay writer CM Forster: "If I had to chose between betraying my country or a friend, I hope I would betray my country." For Diaspora Jews, if it is a choice between Israel and their host country, there is no question which is more important.

*(ii) It is even argued that Hitler merely took the Zionist racist agenda as set out by Moses Hess and Theodor Herzl a few years earlier, substituting German for Jew. Considering what the Zionists have done since they have gained ascendancy first in Israel and now in the US, this looks uncomfortably **close to the truth.**

*(iii) Charles Bronfman, a main sponsor of the \$210 million "Birthright Israel" project which attempts to deepen the commitment of American Jews: "You can live a perfectly decent life not being Jewish, but I think you're losing a lot - losing the kind of feeling you have when you know [that] throughout the world there are people who somehow or other have the same kind of DNA that you have." (Bronfman is co-chairman of the Seagram company and brother of Edgar Bronfman, Sr., president of the World Jewish Congress.) Washington Post, Jan. 17, 2000

*(iv) Some critics argue that attacks against Jews are actually part of the Zionist strategy to justify further repression of Palestinians and to encourage Diaspora Jews to emigrate to Israel. The 'shitty little country' reference is an unfortunate slip by the now former French Ambassador to the UK at a 'private' party.

The Handstand - The anarchic online journal for authors of political enquiry, poetry, philosophy and art.

<<http://www.thehandstand.org/archive/march2004/articles/sjones.htm>>

Irish people resistered for 800 years to those British bastards. We salute them !!

HE WAS A GOOD MAN

In Memory of John Sack

He passed away this past Saturday on March 27, 2004
For more detail call 415-482-8576
<<http://www.johnsack.com>>

John Sack WAS one of America's most eminent literary journalists. His reporting over more than half a century, from North and South America, Europe, Africa, and Asia, has appeared in such periodicals as Harper's, The Atlantic, and The New Yorker. He has been a war correspondent in Korea, Vietnam, Iraq, and Yugoslavia, as well as CBS News bureau chief in Spain. He is the author of nine non-fiction books, including *M*, *Lieutenant Calley: His Story*, and *Company C*, as well as *An Eye for an Eye* (available from the IHR.org). The founding editor of *Esquire* magazine has compared his writing to that of F. Scott Fitzgerald and Ernst Hemingway. For more about Sack and his career, see his Web site:
<http://www.johnsack.com>.

This essay, slightly edited, was presented on May 29, 2000, at the 13th IHR conference. For more about his travails with the US Holocaust Memorial Museum, see "Suppressing the Story of Genocide Against Germans," in the Sept.-Oct. 1997 *Journal*. "Inside the Bunker," a lengthy article by Sack based on his participation at the 13th IHR Conference, appeared in the February 2001 issue of *Esquire*.

The article may be found at:
<<http://aaargh-international.org/fran/actu/actu01/doc2001/js0102xx.html>>

John Sack:

Three years ago I was scheduled to speak at the United States Holocaust Memorial Museum. The speech was announced in this brochure and also on the Internet. But then the Museum canceled it.

For the next forty-five minutes, I'll say here what I'd planned to say at the Holocaust Museum, and then, just as I'd have done at the Museum, I'll stay here as long as you'd like, answering questions. The audience at the Museum would have been historians, mostly, and I'd have said something like ...Thank you. Thank you for inviting me, thank you for listening to me. What I'm going to talk about happened fifty years ago. And for fifty years, no one, no historian, no one at all has spoken about it in public anywhere in the world.

Not until now.

Now myself, I'm not an historian, I'm a reporter. And what I write is the raw material of history, something that historians will -- I hope -- someday make some sense of. I go places. I watch events. I listen to people. And then I tell stories. And I'll start by telling one now. A true story about a teenage girl.

Lola

Blonde hair, brown eyes, very pretty. In high school she's doing the flying rings, trapeze, acting in *Snow White and the Seven Dwarfs*. She's one of the title characters. She comes home. She's skipping through the streets singing, "On the Good Ship Lollipop ..." Not exactly. She's really singing [in accented English], "On the Good Ship Lollipop ..." Because she's a Polish girl, and she's in Bedzin, Poland, in the 1930s. Her name is Lola Potok.

And when she's 18 years old, the Nazis invade. Lola is put on a train to the town of Oswiecim -- we know it as Auschwitz. Her baby, one year old, is ripped from her arms; she never sees the baby again. She isn't sent to the cyanide chamber, but her mother is. Her mother is killed, her brother and sister, nieces and nephews are killed. Fourteen people.

(You know, I wasn't going to say this at the Holocaust Museum, but in this particular room I know there are people who don't believe there were cyanide chambers at Auschwitz. I believe, and Lola believes, there were cyanide chambers at Auschwitz.) Her mother was killed. Her brother and sister, nieces and nephews were killed.

Fourteen people. The one brother at Auschwitz who's still alive stands on the gallows and says in Yiddish, "Nem nekumah! Take revenge!" Then he's hanged.

Revenge

In January 1945, Lola escapes. She weighs sixty-six pounds. Her eyes are hollow. Her hair is this short. Her back has been broken. Her hand is mangled. She's wearing two left shoes. All the people she loves are dead, or she thinks so, and she is just bursting with hate. She wants to release that hate, to spew it onto the Germans. One of her childhood friends is in the Polish government, and Lola goes to him and tells him, "I want revenge."

And two months later the war is still going on, and Lola is now in Germany, the part occupied by the Russians and administered by the Poles. Lola's in an olive-colored uniform. On her jacket are brass buttons. On her collar, what the GIs call scrambled eggs. On her shoulders are stars. On her hip is a Luger. Lola is working for the Polish government, she is the commandant of a prison for Germans, and she is attempting to take revenge for the Holocaust. Now, Lola is a Jewish girl. She's studied the Torah, and the Torah says, "You shall not take revenge." Lola knows that. She's disobeying that. But is there any of us here who'd condemn her? Any of us who can't understand her? I can understand her, and I can have rachmanis, compassion, for her.

I met Lola Potok. It was in April 1986. I'm living in Hollywood. I'm a writer, and I have a meeting at Paramount. And the secretary there, she's reading something I wrote about the Billionaire Boys Club. She tells me, "I like it. It reminds me of my family."

I say, "The Billionaire Boys Club? Your family?" Secretary says, "Yes, all those murders. My mother, Lola, was at Auschwitz." I say, "Oh." Secretary says, "And after that, my mother commanded a prison full of Nazis." I say, "What? She commanded ..."

I say, "Do you know there's a movie there?" I say, "You should tell Lynda," Lynda is the producer, the secretary's boss, but the secretary tells me, "I know there's a movie. I won't tell Lynda. I want to produce it myself!"

There's a saying in Hollywood: a producer is someone, anyone, who knows a writer. I'm a writer, the secretary knows me, and therefore she's a producer. We're in business together. The deal is, I'll write a magazine article on Lola, her mother, and the secretary will make a movie from it.

Cut. A few days later. Hollywood, the Moustache Cafe. I'm having spinach crepe. I'm having dinner with Lola. An elegant woman. Coral lipstick, black eyeliner, like on a femme fatale. Speaks five languages fluently. She's sixty-six years old. And Lola starts telling me her story.

Gleiwitz

At the end of World War II, she tells me, she commanded a prison in Gleiwitz, Germany. She says the inmates were German soldiers. But she says some were Nazis, even SS, pretending to be German soldiers, and Lola was looking for them. Looking for H?ss and H?ssler, the commandants at Auschwitz. Looking for Mengele, the man who once said to her mother, "Go left, you die"; who said to Lola, "Go right, you live." And if Lola ever found him, she didn't know what she'd do. But she'd do it.

And Lola tells me: One day in her prison she found a Gestapo man. Fat, forty years old. Under his arm was a tattoo. It said A or B. It was his blood type. Everyone in the Gestapo had it. Lola freaked out. She started screaming, "Du schmutziges Schwein! Du verfluchtes Schwein! Du ... How many Jews did you kill?" She slapped him. The man was down on the floor. He was hugging her boots, saying, "Gnade! Gnade! Have mercy on me!" and Lola was kicking him and kicking

This story of Lola's: Is there anyone here who likes it? I didn't like it. I didn't want to write it. I thought it was ugly. Lola didn't like it. She told me her mother, if she were alive, wouldn't like it. Her mother used to read to her from the Torah and tell her, "You mustn't hate. It only hurts you. It corrodes your soul."

And Lola said that after some months in Gleiwitz, she remembered this. She was in the prison one day. And there was a Jewish guard there. His face was red. His teeth were bare. There was spit on his teeth. Ugly, ugly. The man had a whip. He was screaming in Polish, "You son of a whore." He was whipping a German prisoner. Lola said, "Stop." Lola said, "Why are you whipping him?" The man said, "Well, the Germans did it to me!" Lola said, "And now you hate them?" The man said, "I despise them!" Lola said, "Well, if you despise them, why do you want to be like them?" Because to Lola, to Lola, this man, this Jew, he looked, talked, acted just like the Nazis she'd known at Auschwitz.

At that time, Lola didn't care about the Germans, the German prisoners. They could have dropped dead for all she cared. But she told me she cared about the Jewish guard. For years the Nazis had called him a pig, a dog, and if now he'd truly become a beast, then who had won, the Jew or the Nazis? So according to Lola, she called all the guards to her

office and said to them that from now on, we'll treat the Germans like human beings. And from then on, Lola told me, that's what she did.

Writing Lola's Story

Now, this story I liked. If it was true, this was a story worth telling. I had this dream: maybe the Serbs and Croats will read it, the Irish Catholics and Protestants will read it, the Hutus and Tutsis, the Israelis and Palestinians ... Maybe they'll read it, and maybe they'll learn, as Lola did, that to hate your neighbors may or may not destroy them, but it does destroy yourself. And maybe these people will stop their revenge, stop their genocide.

We Jews always say of the Holocaust, "Never again. Never again will people hurt us simply because we are Jews." But Lola was apparently saying, "Yes, and never again will I hurt a German simply because he's a German." Fifty years ago, Lola was apparently saying, "Let there be peace on earth, and let it begin with me." This story I wanted very much to write. So ...

I start interviewing Lola. At the Inn of the Seventh Ray in Los Angeles. At a Jewish cemetery in New Jersey. On the Champs Elysées in Paris. I interview Lola on and off for two-and-a-half years. Her memories just pour out, and she also introduces me to a dozen other people, all Jews: people who knew her in Gleiwitz, prison guards in Gleiwitz, even the man who appointed her the commandant in Gleiwitz.

I write a twenty-page article on Lola's revenge and Lola's redemption. Lola reads it and likes it. The story runs in California magazine. Lola, at her own expense, comes to Washington to promote it on National Public Radio. The story is sold internationally, and it's reprinted in Best Magazine Articles, 1988. We have movie offers. Bette Midler and Suzanne Somers want to play the Lola part.

And then I write a book proposal. I write, "It's Lola's redemption, not Lola's revenge, that this book's about." I'll go to Germany. I'll find some prisoners maybe. I'll go to Poland. I'll find some more guards, maybe. I'll write a book. The title will be Lola. And in August 1988, the publisher Henry Holt in New York City says, "Okay! We want it!" Good news, and I phone it to Lola.

And Lola on the telephone says, "Listen, John, I don't want you to write it." I say, "Lola? Lola, this is the first time you've told that to me." I say, "Lola, we signed a contract." We had signed one. Lola had written, "I grant you the exclusive right to write and to publish a book about my life."

Threats

That night I go to Lola's apartment in Hollywood. Anyone here ever been in an encounter group? Remember your first night? Everyone shouting and screaming. You're just sitting there stupefied. You're thinking, "What is going on?" Well, I'm in Lola's condo. Lola is saying, "Lookit, John. I don't like the way you write. You write like a reporter. If you start writing this book, I will stop you. I will stop you!"

Lola's daughter is there. She's saying, "John, give it up. I'm begging you to give it up. John! Give it up!" Another daughter of Lola's is there. She's a lawyer, and she says, "John! You're going to have instantaneous and very expensive litigation!" Lola's saying, "I'll go to court." The daughter's saying, "John, I want you to sign this release. John! Sign the release!" The other daughter's saying, "John! Just leave us! Just go!" Lola's saying, "John! Get out of our lives!"

I leave. I telephone Lola but she doesn't answer. I write her, but she sends the letters back, unopened, inscribed "refused."

And not just Lola. Lola's second-in-command at the prison in Gleiwitz was Moshe, also a Jew. He won't talk to me. His wife on the telephone says, "We don't give you the permission to write this." I say, "I ... You ..." That's what I say, "I ... You ... One doesn't need permission!" I have permission, from the Constitution of the United States. Moshe's wife hangs up.

And then there is Jadzia, also a Jew, she was one of Lola's guards in Gleiwitz. Jadzia says on the telephone, "I was never in Gleiwitz!" Then she says, "Yes, I was in Gleiwitz, but I'll never talk about it!" And then she talks for an hour saying, "I don't know nothing, nothing, nothing, nothing. Nothing! Nothing!"

People won't talk to me. People tell other people, "Don't talk to John Sack." People talk to me, and they lie to me. People say they'll sue me, they'll destroy me, they'll kill me. One man takes my driver's license, writes down my address, and says, "If you write about me, I will call the Israeli Mafia."

Here's some advice. Never tell a reporter, "You'd better not write this." I have a contract with Henry Holt. I've made a promise to Henry Holt. I keep my promises.

Doing the Research

In April 1989, I fly to Germany. I go to this castle, this concrete castle, high on a hill above the Rhine. It's the German Federal Archives, and they've got forty thousand statements there by Germans who lived in what now is Poland during World War II. The statements of course are in German, in German script, and I find five statements from Germans who were in Lola's prison. I go to another place in Germany: a great medieval hall, with banners on the stone walls. It's a reunion of a thousand people from Gleiwitz. They're drinking beer. They're eating sausages and sauerkraut. They're laughing and singing, "Ein prosit, ein prosit ..." And I'm like a little flower girl. You know, the girl who goes from table to table selling roses? I'm going around asking, "Uh, excuse me. Anyone here who was in prison in Gleiwitz?" Yeah, I am a party pooper. I admit it. But eventually I find five of Lola's prisoners.

I take the train to Gleiwitz. Now it's Gliwice, Poland. And going through Communist East Berlin, I'm arrested, taken off the train, and locked up in a little room because with me I have a copy of the book *Die Vertreibung der deutschen Bevölkerung aus den Gebieten östlich der Oder-Neisse* ["The Expulsion of the German Population from the Territories East of the Oder-Neisse," published in the 1950s by the Bonn government]. Hours later I'm let out and I get to Gleiwitz/ Gliwice at four in the morning. It's a city of two hundred thousand people, almost none of whom speak English. I don't speak Polish, but I find three of Lola's guards. They remember her well.

It's 1989, Poland is still Communist, but I get into Lola's prison, into the prisoners' cells. I tell them, "Dzien dobre. Good morning." I see the prison records. Remember when, according to Lola, she went to the Polish government and said, "I want revenge"? Well, I find her application, in her own handwriting. She wrote, "I want to cooperate against our German oppressors." I find the official document appointing her commandant in Gleiwitz.

After that, I go to Germany eleven more times, to Poland three more times, to France, Austria, Israel, Canada, and all around the United States. Through interpreters I talk to two hundred people in Polish and Russian, Danish and Swedish, German and Dutch, French and Spanish, Yiddish and Hebrew. I left out English. I get three hundred hours of tape-recorded interviews, and I see thousands of documents.

And what do I learn? Well: Lola was telling the truth. She was the commandant in Gleiwitz. And she was taking revenge. She slapped the Germans around. And just as she said, she stopped. I remember one day in 1989, I'm having lunch with one of her guards at the Hotel Leszny. We're eating wienerschnitzel. And out of the blue the man says, "You know, Lola stopped. She told us, 'Stop!' She said, 'We're going to show the Germans we're not like them.'"

The Facts Come Out

So Lola was telling the truth. But, she wasn't telling the whole truth. Lola had told me the people in her prison were German soldiers. And yes, twenty of them were German soldiers, men who worked as painters, carpenters, and such. But there were a thousand other prisoners there, and they were German civilians: German men, German women, German children.

One prisoner was a fourteen-year-old boy. He had been out in Gleiwitz wearing his boy scout pants. A man cried out, "You're wearing black pants! You're a fascist!," and he chased the boy and tackled him at the Church of Saint Peter and Paul, and then took him to Lola's prison. Now, the boy was completely innocent. So were most of the people in Lola's prison. They weren't Gestapo. They weren't SS. They weren't even Nazis. Out of a thousand prisoners, just twenty were ever even accused of it.

But the Germans in Lola's prison were slapped and whipped. And I'm so sorry to have to say it, but they were also tortured. The boy scout: the guards poured gasoline on his curly black hair and set it on fire. The boy went insane. The men: they were beaten with a Totschl?ger, a "beater-to-death." It's a long steel spring with a big lead ball at the end. You use it like a racketball racket. Your arm, your wrist, the spring: they deliver a triple hit to a German's face.

Lola didn't tell me, but the Germans in her prison were dying. I found their death certificates in Gleiwitz city hall. One of Lola's guards told me, "Yeah, the Germans would die." He told me, "I'd put the bodies in a horse-drawn cart. I'd cover them with potato peels so no one would see. I'd ride to the outskirts and, after I threw the potato peels out, I'd take the Germans to the Catholic cemetery. To the mass grave."

We all know about Auschwitz. But I have to tell you, the Germans in Lola's prison were worse off than Lola had been at Auschwitz. Lola at Auschwitz wasn't locked in a room night and day. She wasn't tortured night after night. She herself told me: "Thank God, nobody tried to rape us. The Germans weren't allowed to." But all of that happened to German girls at Lola's prison in Gleiwitz.

One woman I talked with wasn't even German. She was Polish. In 1945 she was twenty years old: a tall, blonde, beautiful medical student. The guards at Lola's prison pulled off her clothes and told her, "Let's do it!" They beat her and beat her, night after night, until she was black and blue. One morning, she came back to her cell and fell on the floor, sobbing. Her cellmate asked her, "What, what is that blue thing you're wearing? Oh, oh, it's your skin."

And ten feet away was Lola's office. Lola in her brass, braid, and stars. I once asked her, "Lola, where did you get that uniform?," and Lola said, "Well, the Russians must've given it to me." That wasn't the whole truth either.

Lola was in the Polish secret police. Its name was the Office of State Security, in Polish the *Urzad Bezpieczenstwa Publicznego*. The Germans called it the Polish Gestapo. One of its missions was to round up Nazi suspects. But for all practical purposes, if you were a German, you were a Nazi suspect. So the mission was to round up Germans, imprison them, interrogate them, and if they confess, prosecute them.

In the Office of State Security, the lower ranks were Polish Catholics, but most of the leaders were Polish Jews. The chief of the Office in Warsaw was a Jew. (When I was in Poland he wasn't alive, but I met some of his family.) The department directors, all or almost all of them, were Jews.

In Silesia, the province where Lola was commandant, the director of the Office of State Security was a Jew. I met him in Copenhagen, a little bald-headed man. The director of prisons was also a Jew. I met his whole family in Tel Aviv. The secretary of state security was a Jew. I met him time and again at his home in New Jersey. And in the Office of State Security in Silesia in February 1945, of the officers -- not the enlisted men, not the guards, but the lieutenants, captains and such -- one-fourth were Catholics, and three-fourths were Jews.

Solomon Morel

I interviewed twenty-four of them. And I learned that the Office of State Security ran 227 prisons for German civilians like Lola's. It also ran 1,255 concentration camps, and I interviewed four of the commandants. They were also Jews. One was Lola's boy friend, a man who'd lost in the Holocaust his mother, his father, all his brothers (he had no sisters), all his uncles and aunts, and all but one of his cousins. I hope that, like me, you can all have compassion for Solomon Morel.

But one night in February, 1945, Solomon went to his concentration camp in the city of Swietochlowice. He went into the Germans' barracks, and said, "My name is Captain Morel. I am a Jew. I was at Auschwitz. I swore I would take revenge on you Nazis." They weren't Nazis, but Solomon said, "Now! Everyone! Sing the Horst Wessel song!" That was a Nazi anthem. No one wanted to sing it. One boy, fourteen years old, didn't even know it.

Solomon had a club. He said, "Sing it!" Some people began, "Die Fahne hoch! Die Reihen fest geschlossen ..." "Sing it! Sing it, I say!" They started singing, "Clear the streets for the brown battalions. Clear the street for the Storm Section men." Solomon had all this hate inside him, and he released it. He picked up a wooden stool and he started beating the Germans to death. For this one camp, I found the death certificates for 1,583 Germans.

Death Toll

In other camps and other prisons, thousands of German civilians died. German men, women, children, babies. At one camp there was a barracks for fifty babies. They were in cribs, but the camp doctor, Dr. Cedrowski -- he was a Jew who had been in Auschwitz -- he didn't heat the barracks, and he didn't give the babies milk. He gave them only some soup, and forty-eight of the fifty babies died.

All in all, sixty to eighty thousand Germans died. Some were killed by Jews, some by Catholics, and many by typhus, dysentery, and starvation, but sixty to eighty thousand died in the custody of the Office of State Security. Now, someone, a German, once told me that this was another holocaust. Well, I'm sure it seemed like a holocaust to the Germans.

But let's not forget: sixty thousand is one percent of the number of Jews who died in the capital-H Holocaust. Jews didn't do what the Germans did. We didn't plot to exterminate the German people. We didn't mobilize all the Jews and the Jewish state. (There was no Jewish state.) We didn't send the Germans systematically to cyanide chambers.

But let's also remember that sixty to eighty thousand civilians is more than the Germans lost at Dresden, and more than, or just as many as, the Japanese lost at Hiroshima, the Americans at Pearl Harbor, the British in the Battle of Britain, or the Jews at Belsen or Buchenwald.

Cover-up

All this was covered up for nearly fifty years. Jews who were involved didn't talk about it. For example, the chief of police in occupied Breslau, Germany, in 1945, who was Jewish, later wrote a book about the Holocaust. And in telling about his time as chief of police in Breslau, all he says is, "We moved westward to Breslau and ... from there ... to Prague." That's it. And Jewish reporters who knew didn't write about it. There's a working reporter right now in New York City who was in Poland right after World War II. He told me, "Whatever, whatever the Germans tell you, believe me, it's true." But he himself, he never wrote about it.

The truth was covered up, and was still being covered up. In 1989, I went to Yad Vashem in Jerusalem, Israel's central Holocaust center. As you may know, they have fifty million documents there about the Holocaust. I ask them, "Well, what do you have on the Office of State Security?" They have nothing. I ask them, "What do you have on the Jews in the Office of State Security?" Nothing. I say, "Well, there were Jewish commandants, Jewish directors, Jewish ..." The chairman of Yad Vashem responds, "It sounds rather imaginary," and the director of archives says to me, "Imm-possible! Impossible!"

Denial, denial. I know that denial is a very human thing. But historically I don't think it's a Jewish thing. When Abraham, Isaac and Jacob committed sins, we Jews didn't deny it. Yes, Abraham, the father of our people, sinned. God told him to go to Israel, instead he went to Egypt, and we admitted it in the Book of Genesis. Judah (the word "Jew" comes from Judah) made love to a prostitute. We admitted it in Genesis. Moses, even Moses sinned, and God didn't let him into the Promised Land. We admitted that in Deuteronomy. Solomon -- good, wise, old King Solomon -- did evil. He "worshipped idols." We didn't cover it up. We admitted it in the Book of Kings.

It seems to me that that's the Jewish tradition. How can we say to other people -- to Germans, to Serbs, to Hutus -- "What you're doing is wrong," if we ourselves do it and cover it up? I wish it were someone else who was here today. Abraham Foxman. Elie Wiesel. I wish he or she would simply say yes, some Jews, some Jews, did evil in 1945. But when the Jewish establishment didn't say it, then I had to say it.

I'm a reporter. That's what reporters do. Someone kills sixty thousand people, we report it. If we don't report it, it might become common, or more common, than it already is. But also I'm a Jew, and the Torah says (Leviticus 5:1), that if someone does evil, and if I know it and don't report it, then I am guilty too.

So I start writing this book. The title now won't be Lola. It'll be An Eye for an Eye. And on the third page I write, "I hope that An Eye for an Eye is something more than the story of Jewish revenge: that it's the story of Jewish redemption." I write about Jews taking revenge, yes. But that is one tenth of An Eye for an Eye. Mostly I write ...

I write about Zlata, Moshe, Mania, and Pola. They were Jews who refused to look at, much less work at Lola's prison. I write about Ada, who visited the prison once, just once, and then fled to Israel. I write about Shlomo, who was in the Office of State Security and, at the risk of his life, told people in it, "You must stop doing this."

I write about Lola. I write that in Gleiwitz she finally remembered how a Jew should act and, at the risk of her life, she got bread, her own bread from her own home, and smuggled it to the German prisoners. Now this isn't something that Lola told me. No, the prison guards told me. They said that if Lola had been caught, she'd have gone to prison herself.

And I write that at Yom Kippur, 1945, Lola -- again at the risk of her life -- escaped from Gleiwitz, just as she had escaped some months earlier from Auschwitz, and came to the United States. Almost all the Jews in the Office of State Security escaped, at the risk of their lives, in September, October, and November 1945. And I write that too. They crept through the woods into Germany, or climbed the pass into Italy. They did what the SS never did: they deserted, they defected.

Rejection

I was crying while I was writing this. My advance from Henry Holt was \$25,000, and for three years I was writing An Eye for an Eye. In September 1991 I finally finished it, wrapped it up, and mailed it to Henry Holt in New York. And I told myself: "Okay. I've done it. That's the end of the cover-up."

No. Because then the people at Henry Holt say, "We don't want it." They don't say it's wrong. They know it's right. They just say, "We don't want to publish it. Keep the twenty-five thousand." Okay. My agent and I send the manuscript to other publishers: to Harper's, to Scribner's -- you name it, we sent it -- to two dozen other publishers.

And let me tell you. The letters we get from these people, they're practically blurbs. The publishers say: "well-written," "extremely well-written," "chilling," "compelling," "disturbing," "dismaying," "shocking," "startling," "astonishing," "mesmerizing," "extraordinary," "I was riveted," "I was bowled over," "I love it!" And the publishers all reject it. The letter from St. Martin's Press says, "I am always moved by Holocaust books, but I'd have trouble distinguishing this book ... from other books ... in this vast area of literature."

Okay. My agent and I agree that if we can't sell a book, we'll try magazines. One of the chapters is on Solomon Morel. Remember? The man who lost his mother, father, all his siblings, uncles, and aunts in the Holocaust. The man who had so much hate for the Germans, he had to disgorge it, who commanded a concentration camp at Swietochlowice, and beat Germans to death.

Solomon is still alive. He's wanted by Interpol for crimes against humanity. Interpol has an international warrant out for his arrest. But he's fled to Israel. He's taking refuge in Tel Aviv, and no one in America -- no newspaper, magazine or television network -- has ever reported it.

So we send the chapter on Solomon Morel to Esquire magazine. I've been a contributing editor there, a war correspondent in Vietnam, Iraq, Bosnia. Esquire says, "No." We send it to GQ magazine. GQ says, "Yes!" The editor says it's the most important story in GQ's history. He even tells that to an editor of Esquire at a bar in Greenwich Village. He tells him, "Ha, ha! You don't have it! We do!"

For six weeks GQ is fact-checking. They don't find a single error. They send me the galley proofs, the page proofs, and on Wednesday the presses will roll. And then the telephone rings at my home in the Rocky Mountains. The editor of GQ says, "John, this isn't a happy phone call. We aren't going to run it." He tells me to keep the \$15,000 and to sell the story somewhere else.

So once again my agent and I are making calls, sending faxes, passing out the GQ page proofs. Harper's magazine says no. Rolling Stone says no and "I'm sure you'll understand." Mother Jones, that great expos? magazine ("Extra! Extra! Cigarettes are bad for you!") doesn't even call back. The New Yorker (which has published ten pieces by me) refuses even to look at it.

The Attacks Begin

But finally, finally, in March 1993, the story of Solomon Morel is published in the Village Voice. And in November, An Eye for an Eye is published by Basic Books, a division of HarperCollins. So, thank God, now it's all over. I can relax now. Not.

Because one day later there's a telephone call to Basic Books. It's from the executive director of the World Jewish Congress. He says he wants an immediate retraction, and if he doesn't get it he'll call a major press conference tomorrow. He says he'll denounce me, Basic Books, and HarperCollins, and say, "They are all anti-Semites." Well, we don't retract, and the World Jewish Congress doesn't denounce. But ...

Then the reviews come out. And the reviewers say that An Eye for an Eye isn't true, that what I wrote there never happened at all.

Please! Much of An Eye for an Eye had been fact-checked by California magazine, fact-checked by GQ, and, for the Village Voice, fact-checked by a woman whois the Fact-Checker from Hell. She and I checked every single word, even if we had to call up Poland. And when, after two weeks of this, night and day, we were finally done, the editor of the Voice gave an interview saying, "This may be the most accurate story in the history of American journalism."

Much of An Eye for an Eye was corroborated by 60 Minutes, which found eight eyewitnesses I hadn't found. It was corroborated by the New York Times and the International Herald Tribune. Historians hired by major newspapers in Germany went to the German Federal Archives and wrote, "The facts are true," "The facts are right," "The facts are iron-bound."

But in the United States, one review was entitled "False Witness." Another was headed

"The Big Lie, Continued."

The Jewish paper Forward said, "Sack is transparently writing docudrama," and told readers that Lola Potok was not the commandant of the prison in Gleiwitz. Well, Lola herself had told me, "I was the commandant," and thirty-five other people, including the current commandant, including the current director of prisons, said yes, Lola was the commandant. I have the document that says, "We appoint Citizen Lola Potok Commandant," and I have a document signed by Lola Potok, Commandant. But still the Forward said, "The unlikelihood is overwhelming but Sack ... seems ... oblivious."

As I read this, I felt I was being lectured by Chico Marx. Remember? "Who you gonna believe? Your own two eyes or me?" I wrote a letter to the Forward. Over the last seven years, I've had to write, at last count, about 1,500 letters about An Eye for an Eye. And all those letters, added up, are twice as long as the book is. Maybe you're wondering. What sort of a crazy man am I? Why don't I just say the hell with it? Why do I carry on?

I'll tell you. There are eighty-five thousand books about the Holocaust. And none of them, if you ask me, has an honest answer to the question, "How could the Germans do it?" How could the Germans -- the people who gave us Beethoven, the Ninth Symphony, the Ode to Joy, "Alle Menschen werden Brüder, All men will be brothers" -- perpetrate the Holocaust?

This mystery, we've got to solve it. We've got to, or we'll keep on having genocides in Cambodia, Bosnia, Zaire. Well, what I report in An Eye for an Eye is that Lola has solved it. The Jews from the Office of State Security have solved it. Because in their agony, their despair, their insanity, if you will, they felt they became like the Germans -- the Nazis -- themselves.

Wages of Hatred

And if I had been there, I'd have become one too, and now I understand why. Lola, like a lot of Jews, understandably, were full of hate in 1945. They were volcanoes of red-hot hate. They thought if they joined the Office of State Security, and spit out their hate at the Germans, then they'd be rid of it.

No. It doesn't work that way. Let's say I'm in love with someone. I don't tell myself, "Uh, oh. I've got inside of me one, two pounds of love, so if I love her and love her, then I'll use all of my love up, and I'll be all out of love." No. We all understand that love is a paradoxical thing, that the more we send out, the more we've got.

So why don't we understand that about hate? If we hate, and if we act on that hate, then we hate even more later on. If we spit out a drop of hate, what happens? Well, we stimulate the saliva glands, and we produce a drop and a quarter of it. If we spit that out, we produce a drop and a half, then two drops, three, a teaspoon, tablespoon, a Mount Saint Helens. The more we send out, the more we've got, until we are perpetual-motion machines, sending out hate and hate until we've created a holocaust.

You don't have to be a German to become like that. You can be a Serb, a Hutu, a Jew. You can be an American. We were the ones in the Philippines. We were the ones in Vietnam. We were the ones in Washington, DC, for ten thousand years the home of the Anacostia Indians. They had one of their camp grounds at what now is the United States Holocaust Memorial Museum.

We all have it in us to become like Nazis. Hate, as Lola discovered, hate is a muscle, and if we want to be monsters all we have to do is exercise it. To hate the Germans, to hate the Arabs, to hate the Jews. Hate. The more we exercise it, the bigger it gets, just as if every day we curl forty pounds, far from being worn out, in time we are curling fifty, sixty pounds. We become the Mr. Universe of Hate. We all can be hate-full people, hateful people. We can destroy the people we hate, maybe, but we surely destroy ourselves.

That's what the Jews in the Office of State Security have taught us. That's what I tried to write, what I did write, in An Eye for an Eye. The very first words are the dedication. I'd like to read them: "For all who died and for all who because of this story might live." That's what I'd planned to say at the Holocaust Memorial Museum.

Questions from the Audience

Question: I'm very much moved by your presentation. I wish to commend you for your courage. Did you mention that Solomon Morel was also the commander at Jaworzno? At Jaworzno, there were young people, young boys -- fifteen, sixteen, seventeen, eighteen -- Poles, Germans, and Lithuanians -- and other ethnics were tortured and murdered there.

There is now a group of Jaworzno, and also Swietochlowice, survivors (as they use the term), who are getting together, Poles, Germans, Lithuanians, whoever.

John Sack: Morel was at Jaworzno afterwards. Jaworzno was a camp for Poles. By that time they were putting Poles in the camp, rather than --

Q: There were Germans there also.

JS: There were? Thank you.

Q: What would you recommend on the hate train that we're on here in the United States and the hate laws that are being promulgated?

JS: Well, I don't think that we're on a hate train. I'm writing an article for Esquire magazine about the revisionists and in the three conferences that I've been to, and certainly at this conference, I have not seen hate manifested. I don't see people who feel hate. Even people who are called neo-Nazis, like Ernst Zündel, who is not a hate-filled man.

Q: No, I mean in the United States, we're seeing hate laws, thought police, politically correct speech, people are winding up ... as many have here, for that matter ...

JS: Well, of course I'm for free speech, and even if what Fred Töben said was hateful -- and it wasn't -- and even if what Germar was saying was hateful -- and it certainly wasn't -- and what Ernst was saying and what Faurisson was saying was hateful -- and none of it was -- even if it was, it should be allowed, of course, and I'm glad it's allowed in the United States.

Q: What has Lola's reaction been to the book?

JS: Lola actually called me right before the book came out. We had a nice talk. We chatted. I sent her the book. It took her about half a year to read. Her only comment on it was that I had made a mistake, that she was first in Germany and then she came to Paris and there she met her husband and she went back to Germany and got married, and I had it the other way around. That was her only comment. She's now living in Australia and I understand she has Alzheimer's disease.

Q: Would I be correct in assuming that these people should be brought to justice, given a fair trial, and hanged? After all, we're still prosecuting seventy-five-year-old German corporals.

JS: Well, I wish we wouldn't. I think it's too late for anybody to be brought to justice. But I think there should be a trial of Solomon Morel, if for no other reason than to bring out the facts. I would hate to see him go to jail, and as a matter of fact most of his prisoners at Swietochlowice, his former prisoners do not want to see him go to jail, but they want the facts to come out. They would like him just to apologize.

Q: Both the German government and the Polish government are wishy-washy on this. They aren't really seeking to have Solomon Morel extradited from Israel.

JS: That's true. The German government had a prosecution of him going and that just fell by the wayside, disappeared, and the Polish government was very strange. They could have accused him of murder. There were witnesses that saw him commit murder. They just accused him of brutality and other things that expired under the statute of limitations in 1965.

Q: Not only that, but Solomon Morel, living in Israel, is collecting a pension from the Polish government and the "Polish" government is not Polish. The Polish government is a Communist government, and most of them, not all, are Jewish -- they call themselves "former Communists." So, the "Polish" government is not Polish, and we heard about what's happening in Germany a little while ago. So, what chance is there of catching this monster and exposing him to the world?

[Voice] Kidnap him like the Israelis did Eichmann.

JS: I suppose that would be one answer. As I understand it Solomon Morel cannot collect his pension unless he's in Poland -- that's why he wanted to stay there -- I don't know whether that may have changed.

Q: Has Solomon Morel said anything?

JS: Solomon Morel, people keep going up to his door every couple of weeks. Once they camped in front of his door for a couple of days, and his daughter comes to the door and says that he doesn't want to give interviews and says that he's writing a book about all of this. That's just what they say. I don't know if it's true.

Q: You say that you believe in the gas chambers. Have you gotten far enough into it that you could produce any evidence that you could present here tonight?

JS: Do I have any evidence here tonight about the existence of gas chambers? No. I accept that people of good faith, honest people, can really look at the evidence and feel that there's not enough evidence that there were gas chambers. I hope that you accept that other people can look at the evidence and conclude that there is enough evidence, and that's my conclusion. I don't think that anybody who disagrees is a "neo-Nazi" or an

"anti-Semite" or a hate-filled person. I think that you just happen to have a different opinion from me.

Q: Can you talk about your own experience being discriminated against and called an "anti-Semite," and yet you're a Jew. These reviews and articles were obviously libelling you.

JS: On the Charlie Rose show I was called an "anti-Semite" and a "neo-Nazi" by Deborah Lipstadt. [laughter and applause] I called her up after that and reminded her that I'd read her book, and I sent her a nice note about it and told her what I was trying to do in my book, and I said "How could you have said that about me?" She said "You are worse than a 'Holocaust denier,'" and I said "Deborah, I'm worse than a 'Holocaust denier'?" and she said "You are worse than a 'Holocaust denier.'" I said "Could you explain why?," and she said "No. I have a faculty meeting," [laughter] and that's the last I talked to her. It doesn't scare me. It doesn't hurt me. It amuses me.

Q: Are there any Jewish organizations, major Jewish organizations which would permit our principal speakers to speak in front of them?

JS: Not only that, are there any major Jewish organizations that would permit me to speak in front of them? [laughter and applause] So far, none, and believe me I've asked. I asked Hillel at UCLA. I certainly asked the U.S. Holocaust Memorial Museum and no, so far, none.

Q: You refer to Nazis as a model for hate. As a German-American I consider the model for hate to be the Jewish Bolshevik regime that killed anywhere from thirty to sixty-six million people. I've just become aware of that by reading Solzhenitsyn's three books and I'm wondering if you have read these books?

JS: I haven't, but you know, when you talk about the Jewish Bolshevik regime be aware that just because, if most of the Bolsheviks, I don't know, were Jews, please be aware that most of the Jews weren't Bolsheviks, and never were.

<<http://www.johnsack.com>>

OLD CLASSIC

[1960 - Author remains anonymous]

Auschwitz - the big alibi

The leftist press has just demonstrated once again that racism, and especially anti-semitism, is somehow the great alibi of the anti-fascist: It is their cause célèbre and always their last refuge in discussions. Who can withstand the evocation of the extermination camps and the death furnaces? Who doesn't bow their head before the six million assassinated Jews? Who doesn't shudder before the sadism of the nazis? Nevertheless, it is one of the anti-fascists' most scandalous mystifications, as we propose here to demonstrate.

A recent leaflet of the M.R.A.P. (Movement against Racism, Anti-semitism and for Peace) attributed to nazism the blame for the death of 50 million human beings, of whom 6 million were Jews. This position identical to the «fascist warmongers» slogan of self-styled communists, is typically Bourgeois. In refusing to see that capitalism itself is the cause of the crises and cataclysms that periodically ravage the globe, the bourgeois ideologues and reformists have always pretended instead to explain them by each other's wickedness. One can see here the fundamental similarity of the ideologies (if one dares say it) of fascism and anti-fascism. Both proclaim that it is thoughts, ideas, the will of human groupings which determine social phenomena. Against these ideologies, which we call bourgeois because both defend capitalism, against all these faded «idealists», of today and tomorrow, Marxism has demonstrated that it is, on the contrary, social relations which determine the movement of ideas. This is the keystone of Marxism, and in order to see to what a degree pseudo-Marxists have disowned it, it is sufficient to point out that as far as they are concerned, everything comes about through ideas: colonialism, imperialism, capitalism itself, are nothing more than mental states. And to cap it all, the evils that humanity suffer are due to evil doers: misery mongers, oppression mongers, war mongers etc. Marxism has demonstrated that on the contrary misery, oppression, wars of destruction, far from being anomalies caused through deliberately malevolent wills, are part of the «normal» functioning of capitalism. This is particularly so in the epoch of wars of Imperialism, a theme we will develop further because of the important way in which it bears on our subject: the question of destruction.

Even though our Bourgeois' or reformists recognise that Imperialist wars are caused though conflicts of interests, they fall well short of arriving at an understanding of capitalism. One can see it in their total lack of understanding of the basic causes of destruction. For them, the aim of war is to obtain victory, and the destruction of the adversary's installations and people are merely the means for the attainment of this end. This is believed to the extent that some innocents predict a war won through dosing the enemy with some kind of sleeping draught! We have shown that the reverse is true; that destruction is the principal aim of the war. The Imperialist rivalries, which are the immediate cause of wars, are themselves only the consequence of ever increasing over-production. Capitalist production is effectively impelled into War because of the fall in the rate of profit and the crisis born of the necessity of continually increasing production whilst remaining unable to dispose of the products. War is the Capitalist solution to the crisis: the massive destruction of people remedies the periodic «overpopulation» which goes hand in hand with overproduction. You would have to be an illuminated petit-bourgeois to believe that imperialist conflicts could be regulated as easily as in a game of cards or in a roundtable, and that this enormous destructiveness and the death of tens of millions of men are through the obstinacy of some, and the evil and greed of others.

Marx in 1844 was already reproaching the Bourgeois economists who considered greed as being innate, explaining it by showing why the greedy were obliged to be greedy. Also from 1844, Marxism demonstrated the causes of «overpopulation»:

«The demand for men necessarily governs the production of men, as of any commodity. If supply increases over demand a number of workers become paupers or die of starvation»

wrote Marx in «Ökonomisch-philosophische Manuskripte». Engels wrote in «Umriss zu einer Kritik der Nationalökonomie»:

«The population is only too large where the productive power as a whole is too large» and «...(we have seen) that private property has turned man into a commodity whose production and destruction also depend solely on demand; how the system of competition has thus slaughtered, and daily continues to slaughter, millions of men».

The last war, far from weakening Marxism and demonstrating that it has «had its day» has exactly confirmed our expectations.

It was necessary to recall these points, before taking up the matter of the extermination of the Jews, so as to draw attention to the fact that it took place not at any old time, but precisely at the time of an acute crisis and within an imperialist war. It is accordingly within the context of this gigantic destructive undertaking that it is possible to explain it. The problem can then be cleared up not by trying to explain the «destructive nihilism» of the nazis, but rather why the destruction concentrated itself largely on the Jews. On this point also, nazis and anti-fascists are agreed: It is racism; a hatred of Jews and a ferocious and uncontrollable «passion» that caused the death of the Jews. But, as Marxists, we know that social passions don't have a life of their own, that nothing is more determined than these big movements of collective hatred. We will see that the study of anti-semitism within the imperialist epoch confirms this.

We emphasise that we are talking of Anti-semitism in the Imperialist epoch, for whilst idealists of all shades, from nazis to «Jewish» theoreticians, claim that the hatred of Jews has been the same at all times and in all places, we know it to be nothing of the sort. The anti-semitism of recent times is totally different from that during Feudalism. We won't go into the history of Jews here, which Marxism has already entirely explained. But we can say we know why feudal society preserved the Jews as such; we know that whilst the strong Bourgeoisies, i.e. those that had been able to make an early political revolution (England, U.S.A., France) had virtually entirely assimilated their Jews, the weaker Bourgeoisies hadn't been able to do this. We haven't explained here the survival of the «Jews», but the anti-semitism of the imperialist epoch. And it will not be so difficult to explain if instead of occupying ourselves with the nature of Jews or anti-semites, we look at the place of Jews in society.

As a result of their previous history, the Jews find themselves today mainly in the middle and petit-bourgeoisie. A class condemned by the irresistible concentration of capital. It is this which shows us what is at the source of anti-semitism. Engels said:

«(it is...) nothing other than a reaction of social feudal strata, doomed to disappear, against modern society with its essential composition of capitalists and wage-earners. It therefore serves only reactionary objectives disguised under a socialist mask».

Germany between the wars illustrated this phenomena in a particularly acute form. Shattered by the war and the revolutionary thrust of 1918-28, and menaced at all times by the proletariat, German capitalism suffered deeply from the world crisis after the war. Whereas the stronger victorious bourgeoisies (U.S.A., France, Britain) emerged relatively unscathed and easily got over the «readaption» to the peace economy crisis, German Capitalism was overtaken by a total depression. And it was probably the small and petit-bourgeoisie that suffered most of all, as in all crises which lead to the proletarianisation of the middle classes and to a concentration of capital enabled by the elimination of a proportion of small and medium sized businesses. But in this instance, it was such that the ruined, bankrupted, dispossessed, and liquidated petit- bourgeoisie couldn't even descend into the proletariat, who were themselves affected badly by unemployment (7 million unemployed at the worst point of the crisis); they therefore fell directly into a state of pauperism, condemned to die of starvation when their reserves were gone. It is in reaction to this terrible menace that the petit-bourgeoisies invented «anti- semitism». Not so much, as metaphysicians would have it, to explain the misfortunes that hit them, but rather to preserve themselves by concentrating on one of its groups. Against the terrible economic depression, against the many and varied destructions that made the existence of each of its members uncertain, the petit-bourgeoisie reacted by sacrificing one of its groupings, hoping thereby to save and assure the existence of the others. Anti-semitism originated no more from a «Machiavellian plan» than from «perverse ideas»: it resulted directly from the constraints of the economy. The hatred of Jews, far from being the a priori reason for their destruction, represented only the desire to delimit and concentrate the destruction on them.

It eventually came about that even the workers succumbed to racism; when menaced by massive unemployment the proletariat tend to concentrate on certain groups: Italians, Poles or «coons», «wogs», Arabs etc. But these tendencies occurred only at the worst moments of demoralisation, and tended not to last long. From the moment when they enter the struggle, the proletariat sees clearly and concretely who the enemy is. But, whilst the proletariat, is a homogeneous class that has a historical perspective and mission, the petit-bourgeoisie by contrast is a condemned class, and as a result it is condemned never to understand power, and is incapable of struggle; all it can do is merely flounder about blindly, crushed from both sides, Racism isn't an aberration of the spirit. It is and will be the petit-bourgeois reaction to the pressure of big capital. The choice of «race», that's to say, the group on which the destruction is concentrated, depends on the circumstances of course. In Germany, the Jews were the only ones to «fit the bill»: They were almost exclusively petit-bourgeois, and within the petit- bourgeoisie itself they were the only group sufficiently identifiable. It was on them alone that the petit-bourgeoisie could concentrate the catastrophe. It was particularly important that identification present no difficulty, and to have the means to define exactly who would be destroyed and who would be spared. Thus logic would be finally well and truly thrown out of the window with the allowance made for grandfathers who had been baptised; thereby flagrantly contradicting the theories of race and blood and serving to demonstrate the incoherence of these theories. As usual though, Democrats, who content themselves with demonstrating the absurdity and ignominy of racism, miss the point.

Tormented by capital, the German petit-bourgeoisie had thrown the Jews to the wolves to ease its burden. This was certainly not done in a conscious way, but this was what lay behind its hatred of the Jews and of the satisfaction it derived from the closing down and pillaging of Jewish shops. It could be said that Big capital from its point of view was delighted with this stroke of luck: it was able to liquidate a part of the petit-bourgeoisie with the petit-bourgeoisie's permission; even better, this same petit-bourgeoisie took charge of the liquidation. But this «personalised» image is not the best way of presenting capital, for it is important to point out that capitalism, no more than the petit-bourgeois, was not aware what it was doing. It was suffering economic constraints and followed passively the line of least resistance.

We haven't said anything about the German proletariat because it didn't intervene directly in this affair. It had been beaten and, take note, the liquidation of the Jews wouldn't be possible until after its defeat. But the social forces that had led to this liquidation existed before the defeat of the proletariat. Its had only allowed these forces to «realise» this liquidation by leaving Capital's hands free.

It was at this point that the economic liquidation commenced: expropriation in all its forms, eviction from the liberal professions, from administration etc. Little by little, Jews were deprived of all means of existence, having to live on any reserve they had managed to save. During the whole of this period up to the latter part of the war, the politics of the nazis towards the Jews hung on two words: Juden raus! Jews out! Every means was found to ease Jewish emigration. But if the nazis intended only to throw out the Jews whom they didn't know what to do with, and if the Jews for their part only wanted to leave Germany, nobody else would allow them to enter. And this isn't really so astonishing if one considers that nobody could let them enter: there just weren't any countries capable of absorbing and providing a living to millions of ruined petit-bourgeois, only a tiny fraction had been able to leave. The greater part remained, unfortunately for them and unfortunately for the nazis. Suspended in mid-air as it were.

The imperialist war was to aggravate the situation both qualitatively and quantitatively. Quantitatively, because German capital, obliged to reduce the petty-bourgeoisie so as to concentrate European capital in its hands, had extended the liquidation of Jews to the whole of central Europe. Anti-semitism had proved its worth; it need only continue. It found an echo, moreover, in the indigenous anti-semitism of central Europe, which was more complex, being an unpleasant mixture of feudal and petit-bourgeois anti-semitism which we won't go into here. At the same time the situation was aggravated qualitatively. Conditions of life were made harder by the war and the Jewish reserves fell; they were condemned to die of starvation before long. In «normal» times, when it only affects a few, capitalism can leave those people rejected from the production process to perish alone. But in the middle of a war, when it involved millions, this was impossible. Such «disorder» would have paralysed it. It was therefore necessary for capitalism to organise their death.

It didn't kill them straightaway though. To begin with, it took them out of circulation, it regrouped and concentrated them. And it worked them to death. Killing men through work is one of capitalism's oldest tricks. Marx wrote in 1844:

«to meet with success, industrial competition requires numerous armies that can be concentrated in one place and copiously decimated».

It was required of course that these people defray their expenses whilst they were still alive, and of their ensuing deaths. And that they produce surplus-value for as long as possible. For capitalism couldn't execute the men it had condemned - unless it could profit from the very execution itself.

But people are very tough. Even when reduced to skeletons, they weren't dying fast enough. It was necessary to massacre those who couldn't work, and then those for whom there was no more need, because the avatars of war had rendered their labour useless.

German capitalism was uncomfortable however with assassination pure and simple, not on humanitarian grounds certainly, but because it got nothing out of it. From this was born the mission of Joel Brand, to which we refer because of the light it sheds on the answerability of global capitalism as a whole (see «L'Histoire de Joel Brand» by A. Weissberg, Éditions du Seuil). Joel Brand was one of the leaders of a semi-clandestine organisation of Hungarian Jews. This organisation was trying to save Jews by every possible means; hiding places, illegal immigration, as also by corruption of the SS. The SS Judenkommando tolerated these organisations which they tried more or less to use as «auxiliaries» in the sorting out and gathering operations.

In April 1944, Joel Brand was summoned to the Judenkommando in Budapest to meet Eichmann, who was head of the Jewish section of the SS. Eichmann, with the approval of Himmler, charged him, with the following mission: to go to the Anglo-Americans to negotiate the sale of a million Jews. The SS asked in exchange 10,000 lorries, but were ready to bargain, as much on the nature as on the quantity of the merchandise. They proposed as well the freeing of 100,000 Jews - on the official acceptance of the agreement to show good faith. It was a serious business.

Unfortunately, if the supply existed, the demand didn't. Not only the Jews, but the SS had been taken in by the humanitarian propaganda of the allies! The allies didn't want these millions of Jews. Not for 10,000 lorries, not for 5,000 not even for none at all.

We can't enter into details about the misadventures of Joel Brand here. He left through Turkey and languished in the English prisons of the near-east. With the allies refusing «to take the affair seriously», doing everything to stifle and discredit him. Finally in Cairo, Joel Brand met Lord Moyne, the British minister for the near east. He entreated his to obtain, at least a written agreement for the release, which would at least save 100,000 lives:

«...and what would the final total be? Eichmann spoke of a million. How can you imagine such a thing, Mister Brand. What can I do with this million Jews? Where can I put them? Who will receive them?».

«If the Earth hasn't any more room for us, there remains only for us to be exterminated» came the desperate reply from Brand.

The SS had been slow to comprehend: they themselves believed in western ideas! After the failure of Joel Brand's mission and in the midst of the exterminations, they tried again to sell the Jews to the Joint (the Jewish American organisation), even depositing an «account» of 1700 Jews in Switzerland. But apart from that, the matter was never brought to a conclusion.

Joel Brand had almost grasped the situation. He had understood what the situation was, but not why it was so. It wasn't the Earth that didn't have anymore room, but Capitalist society. And for their part, not because they were Jews, but because rejected from the process of production, useless to production.

Lord Moyne was later assassinated by two Jewish terrorists, and J. Brand learned later that he had often sympathised with the tragic destiny of the Jews. «His politics were dictated to him by the inhuman London administration». But Brand, who we here refer to for the last time, hadn't understood that this administration is merely the administration of capital, and that it is capital which is inhuman. And capital didn't know what to do with these people. It didn't even know what to do with the rare survivors, those «displaced persons» whom nobody knew where to put.

The surviving Jews succeeded in finally making room for themselves. Through force, and by profiting from the International conjuncture, the state of Israel was formed. But even this had been possible only by «displacing» the indigenous population: hundreds of thousands of refugee Arabs from then on would drag out their useless (to Capital!) existence in the resettlement camps.

We have seen how capitalism condemned millions of men to death by expelling them from production. We have seen how it massacred them, in such a way as to extract from them as much surplus value as possible. It is left to us to see how it still exploited them after their death, how it exploited their death itself.

First of all, there are the imperialists of the allied camp, who used the deaths to justify their war, and following their victory to justify the infamous treatment they inflicted on the Germans. Such as the swooping on the camps and the corpses, walking around everywhere with horrible photos and proclaiming «see what bastards the Boche are! We certainly had good reason to fight them! And how justified we are now to give them a taste of pain!». When one reflects on the countless crimes of Imperialism: when it is considered for example that even at the moment (1945) when people like Thorez [the PCF leader] were singing their victory over fascism, 45,000 Algerians (fascist provocateurs!) fell under the blows of repression; when it is considered that it is Global capitalism which is responsible for the massacres, the shameless cynicism of such hypocritical satisfaction makes one feel truly disgusted.

Meanwhile all our good democratic anti-fascists hurled themselves on the corpses of the Jews. And ever since they have waved them under the noses of the proletariat. To make it aware of the infamy of Capitalism? Why no, quite the contrary: to make it appreciate, by way of contrast, true democracy, true progress and the well-being it enjoys within Capitalist society! The horrors of capitalist death are supposed to make the proletariat forget the horrors of capitalist life, and the fact that the both are inextricably linked! The experiments of the SS doctors are supposed to make the proletariat forget that capitalism experiments on a large scale with carcinogens, the effects of alcohol on heredity, with the radio-activity of the «democratic» bombs. If the lampshades of human skin are put on display, it is in order to make us forget that capitalism has transformed living man into lampshades. The mountains of hair, gold teeth, and bodies of men, become merchandise, are supposed to make us forget that capitalism has made living man into merchandise. It is the work, even the life of man, which capitalism has transformed into merchandise. It is this which is the source of all evils. Using the corpses of the victims of capital to try to bury this truth, to make the corpses serve to protect capital. Surely this must be the most infamous exploitation of all.

Programme Communiste, N. 11, 1960, reproduced in *La Gauche Communiste*, no. 13., 1987 and translated in *Communist Left*, No. 6, July - December, 1993.

THE JEWISH OCCUPATION OF IRAQ

Passover in Hussein's palace

By Joe Berkofsky

New York, April 5 (JTA) — When Rabbi Mitchell Ackerson asks why this Passover is different than any other, the answer involves Saddam Hussein.

Ackerson, the senior Jewish chaplain for Operation Iraqi Freedom, was set to lead historic seders this week for Jewish servicepeople and civilians in Saddam's former Presidential Palace in Baghdad.

As he readied a seder for up to 125 Jewish troops, civilian administrators and diplomats, and even a few Iraqi Jews, Ackerson considered the prospect of celebrating the Jewish people's liberation from slavery in Egypt in Saddam's palace appropriate.

"We've all come in partnership to provide freedom for this country, in a place where freedom was ripped apart," Ackerson told JTA in a phone interview late last week from Baghdad.

The seder marked another historic milestone: In a rare move, the Department of Defense requisitioned "seder kits" from a civilian supplier for the estimated 1,000 Jews serving in the Iraqi war effort and elsewhere.

"This is the true spiritual victory over an evil empire," said Rabbi Jacob Goldstein, joint forces command chaplain for the National Guard in New York, who has helped ferry religious supplies to Jewish troops in the war.

"Our government takes the religious needs of its soldiers very seriously and goes out of its way to make sure they are met."

Other organizations are also pitching in for Passover. The Aleph Institute in Surfside, Fla., has sent Passover supplies to more than 1,300 soldiers around the world, continuing a tradition it has upheld since 1995.

The group, which is affiliated with Chabad-Lubavitch and also minister to the needs of Jews in U.S. prisons, shipped thousands of pounds of shmura matzah — the matzah baked especially for Passover following strict guidelines — as well as seder plates, Haggadahs, grape juice, gefilte fish and macaroons to soldiers from Haiti to Italy to Iraq.

E-mails to the Aleph Institute came from troops aboard Sixth Fleet ships off Italy; from Navy personnel in Haiti; and even from a Protestant Air Force chaplain asking for help for 6-8 Jews.

Rabbi Menachem "Mendy" Katz, of the Aleph Institute, said the organization sends out Passover and other holiday supplies to any member of the military that responds to its e-mails seeking out Jews.

"Not one piece of matzah was sent out without a specific request," Katz said.

Other organizations including the Jewish War Veterans of New Jersey, the Jewish Federation of Rockland County, N.Y., and a newly launched group called the Jewish Soldiers Foundation have also helped fund similar efforts.

These groups stepped in after some said Jewish troops were not receiving sufficient holiday supplies on time for other holidays. In the past the Jewish Chaplains Council of the Jewish Welfare Board in New York was generally in charge of such efforts.

A series of reports in the Jewish Week of New York detailed delays and other organizational problems with the delivery of religious items under the Welfare Board's aegis.

Ackerson, for example, said he was still waiting to receive more than 400 Purim baskets that the National Council of Young Israel, a modern Orthodox group, had spent more than \$10,000 gathering and sent according to the Welfare Board's instructions.

A Welfare Board official could not be reached for comment.

Ackerson, meanwhile, said the Defense Department, via its Defense Logistics Agency, purchased enough supplies for Jewish servicepeople in Afghanistan, Iraq, Kuwait and Qatar.

They include two seder kits with Haggadahs, seder plates that include the necessary ritual foods, beef stew, fish, fruit, grape juice and gum, along with kosher-for-Passover rations for 14 more meals, he said.

The military's official kosher supplier, My Own Meals of Chicago, produced about 4,000 MREs, or meals ready to eat, at \$6.95 per ration, about 30 cents more than conventional rations, said its founder and president, Mary Ann Jackson.

This was the first year the company got back into the Passover business, she said. In 1995 and 1996, the company made thousands of Passover meals, but the Welfare Board only ordered a few hundred.

Goldstein is among those who welcome the government's supplying Jewish troops with food and religious items.

He spent this past Rosh Hashanah and Yom Kippur in Iraq, and was "floored" to find kosher meals including corned beef and pastrami, bagels and lox, cakes and doughnuts — enough that troops had leftovers for Sukkot, which he marked by helping erect a sukkah outside the main doors to Saddam's main palace.

Goldstein also led High Holiday services in Saddam's compound, a massive area encompassing 40 buildings, gardens and lakes, greenhouses and an opulent palace featuring hand-painted vaulted ceilings, marble floors and gold fixtures.

"Spiritually it was uplifting to have two Torahs and be dancing in Saddam's palace and declaring the unity of God," he said.

Other Jewish chaplains leading seders in military hot spots include Rabbi Shmuel Felzenberg in northern Iraq; Rabbi Mordechai Schwab in Kuwait; Rabbi Avraham Cohen in Qatar; Rabbi Kenneth Leinwand in Afghanistan and Rabbi Brett Oxman in South Korea

<http://jta.org/page_view_story.asp?intarticleid=13964&intcategoryid=4>

With photo

A GREAT BOOK

Israel Shamir's **FLOWERS OF GALILEE** ISBN [1-893302-78-4] English version is available through <www.dandelionbooks.net> and bookstores worldwide. [Toll-free orders in the U.S. and Canada: 1-800-861-7899]

As soon as FLOWERS OF GALILEE appeared in France (under title *L'Autre Visage d'Israël*) , it was banned. (read about it on <<http://www.israelshamir.net/english/451.htm>>)

"Palestine is not a dead object. It is a living country. Palestinians are her soul ... To love a country and wish away her inhabitants is a kind of necrophiliac's romance," writes Shamir, who is a native of Novosibirsk, Siberia and a descendant of a rabbi from Tiberias

"This outrageous book will shock you ... or will change your vision of the world. Jewish genius, Israel Shamir kicks holes through doors," states British Jew Paul Eisen, head of Deir Yassin Remembered. "He is the true refusenik. My favorite anti-Semite, Shamir is a must-read for every Jew."

While seeking the Liberation of Palestine, Shamir pursues another broader goal as well: the Liberation of Public Discourse.

THE THOUGHT POLICE DENIES OUR VERY EXISTENCE

Holocaust Denial:

A Global Survey - 2003
by Alex Grobman & Rafael Medoff

North America

Canada

On February 5, 2003, Canadian Holocaust-denier Ernst Zundel was arrested near Knoxville, Tennessee for having failed to show up an an immigration hearing. On February

19 , Zundel was deported to Canada. Zundel, 63, a German citizen, lived in Canada for more than forty years but was unable to obtain Canadian citizenship, in part because he was regarded by the Canadian authorities as a national security threat. Zundel was convicted by a Canadian human rights tribunal in January 2001 of promoting hatred against Jews through his web site, but he left the country prior to the verdict. There is an outstanding warrant for his arrest in Germany, where he was convicted in absentia of Holocaust denial.

On March 27, the Canadian Human Rights Commission alerted the Denver-based internet provider Q-West Communications, which was hosting Ernst Zundel's web site, that the site contains hate literature. On May 12, Q-West, which has 25 million customers, said that it had decided, in response to the Canadian alert, to take down Zundel's site. However, the site soon reappeared on another web server.

The Institute for Historical Review organized rallies on Zundel's behalf outside the Canadian consulates in Los Angeles and Seattle on May 22, 2003. About a dozen people took part in each rally. On June 1, 2003, and again on November 22, 2003, several dozen Zundel supporters rallied outside the Metro West Detention Centre in Toronto, where he is being held.

In response to appeals from Zundel's supporters that it intervene on his behalf, the London-based International Secretariat of Amnesty International issued a statement on June 16, 2003, that it "does not consider Ernst Zundel to be a prisoner of conscience and is not calling for his release ... Amnesty International does not adopt persons who are imprisoned for 'hate speech' as prisoners of conscience." Alex Neve, Secretary-General of the Canadian branch of Amnesty International, told that Canadian National Post: "When it comes to freedom of expression, there are some legitimate limits and inciting people to hatred is one such limit."

On June 22, 2003, Zundel's wife, Ingrid Rimland Zundel, placed a full-page advertisement in the Washington Times and the Russian newspaper Zavtra, calling for his release. Mrs. Zundel subsequently charged, on her web site, that the Washington Times version was "the same ad, but with modifications requested by them and reluctantly agreed to by me. Essentially, all references to the Holocaust Enforcer Lobby were deleted." The Ottawa Hill Times refused to publish the advertisement.

On August 8, the Canadian Jewish Congress petitioned the Canadian Radio-television and Telecommunications Commission, urging rejection of a request to include the Arab television network Al-Jazeera among the satellite television stations available to Canadian viewers. The 37-page CJC brief argued that Al-Jazeera's "programming content contains hate propaganda, in contravention of Canadian laws and broadcast standards," including Holocaust denial, which it said is "commonplace" on the network. The request to include Al-Jazeera was made by Videotron, Quebec's largest cable company, and the Canadian Cable Television Association.

United States

The Institute for Historical Review, the leading Holocaust denial organization in the United States, held a public meeting on February 15, 2003, in Costa Mesa, CA. The featured speakers were IHR director Mark Weber and Tomislav Sunic, formerly a member of the staff of the Croatian embassies in Brussels and Copenhagen. In his remarks, Weber indicated that the IHR is suffering significant and ongoing financial problems as a result of its legal battles with a former comrade, Willis Carto.

In a March 26, 2003 fundraising letter, Weber wrote that the IHR has been devoting much of its resources to assisting the imprisoned Canadian

Holocaust-denier Ernst Zundel (see above). Weber and Zundel's wife, Ingrid, were guests on the Jeff Rense Radio Show on February 10, and Weber appeared again on February 27, to defend Zundel. On May 22, Weber led a "Free Ernst Zundel" rally outside the Canadian Consulate in Los Angeles.

In an August 2003 fundraising letter, Weber reported that ongoing financial difficulties had forced him to "postpone" publication of the IHR's magazine, The Journal of Historical Review (the last issue to be published was in late 2002). The letter also emphasized: "Courageous men as diverse as Pete McCloskey and John Schmitz - both former Congressmen and presidential candidates - and author/columnist Joseph Sobran, have understood the unique importance of the IHR and its work."

Rep. Pete McCloskey spoke at a Tikun conference in Washington , D.C. in June, and "provided advice on lobbying Congress based on his eight terms in the House." The Washington Jewish Week, reporting on the event (June 5, 2003), stated: "McCloskey was a puzzling choice of panelist, considering his ties to a group that traffics in Holocaust denial.

The former House member spoke at the Institute for Historical Review's 2000 conference, which also featured David Irving ... An IHR publication quoted McCloskey as telling the 2000 IHR conference, 'I don't know if you are right or wrong about the Holocaust,' but 'I hope you'll keep examining history.' He also wished the group 'good luck.' [Tikkun leader Michael] Lerner said he knew nothing of McCloskey's appearance at the IHR gathering, until asked about it by a reporter Tuesday morning. 'Had I known about it, **I would not have allowed him to speak,**' said Lerner, who noted that he he lost many family members in the Holocaust. He pledged to follow up after the conference, adding, 'I don't want to have anything to do with him' if 'that's true.'"

Hutton and Joye Gibson, the parents of actor Mel Gibson, told the New York Times in a March 9, 2003 interview that they consider the Holocaust to be a hoax. Hutton told the Times that the Holocaust was fabricated in order to hide a secret deal between Hitler and "financiers" to move Jews from Germany to the Middle East to fight the Arabs. "Go and ask an undertaker or the guy who operates the crematorium what it takes to get rid of a dead body," Hutton Gibson remarked to The Times. "It takes one liter of petrol and 20 minutes. Now six million?" His wife Joye added: "That weren't even that many Jews in all of Europe."

The Holocaust-denying journal Barnes Review held its "Fourth International Conference on Authentic History, Real News, and the First Amendment," on June 20, 21, 22 and 23 at the Holiday Inn Crowne Plaza Washington National Airport, in Virginia. Barnes Review was founded by Willis Carto, longtime leader of the now-defunct Liberty Lobby.

One of the speakers at the Barnes Review conference was Mike Gravel, former U.S. Senator from Alaska (1969-1981), who spoke on "The National Initiative" during the conference's "Political Options Seminar. During his years in the Senate, Gravel served on the Finance, Interior, and Environment & Public Works committees, chairing the subcommittees on Energy, Water Resources, and Environmental Pollution. According to his official biography, during his years in office Gravel became convinced that in America's current system of government, "the people's interests are subordinated to those of powerful special interests." As a result, in the early 1990s he established two nonprofit organizations, "Philadelphia II" and "Direct Democracy," which have undertaken a campaign known as "The National Initiative" to promote a Constitutional amendment to create a "Legislature of the People" that would "establish public policy and make laws outside the control of representative government but in parallel with our elected representatives."

Another speaker at the Barnes Review conference was Hutton Gibson, father of actor Mel Gibson, who spoke on "Traditional Catholicism" (one media report described his theme as "how to rebuild public respect for Christian institutions in the teeth of anti-Christian influences").

In April 2003, Barnes Review announced that it is the exclusive distributor for Jewish Supremacism, a new book by Holocaust-denier and former Ku Klux Klan leader David Duke. The journal's web site advertises the book as including "a panoramic summary of fifty years of findings by Holocaust revisionists who have left the official version of 'the Holocaust' in shreds."

Boca Raton (FL) attorney Rob Ross, the finance committee chairman for the Palm Beach County Democratic Party, resigned that position on June 22, 2003, after it was revealed that he had sent a friendly e-mail to British Holocaust-denier David Irving in 1998. Ross sent the e-mail in the midst of Irving's libel suit against U.S. historian Deborah Lipstadt. Ross's letter called Deborah Lipstadt a "pawn" of the Anti-Defamation League and recommended that Irving take legal action "alleging that there has been a longstanding international conspiracy by the ADL to ruin your reputation and spread false allegations regarding the quality of your research and writings."

British Holocaust-denier David Irving spoke to audiences in numerous cities around the United States during 2003. Speeches scheduled in Louisville and at the University of Kentucky in February were canceled due to what Irving called "outside pressure," but he did speak at St. Catherine's School in Louisville on February 20. He also spoke in Indianapolis, in New York City at the Holy Trinity Episcopal Church, in Arlington (Virginia), and Niagara Falls.

Irving returned to the United States in the late summer, to host his fifth annual "Real History USA Convention," at the Cincinnati Airport Marriott Hotel, over Labor Day weekend (August 29-September 1). Speakers included syndicated columnist Joseph Sobran. Tom Catherall, an Assistant Professor at Brigham Young University, was originally scheduled to speak but later withdrew, citing medical reasons.

In November, Irving spoke in Arlington (Texas), Cleveland, Louisville, Atlanta, Hamond (Louisiana), and Houston. In December, he spoke in Oklahoma City, Albuquerque,

Tucson, Phoenix, Sherman Oaks, San Francisco, Sacramento, Portland, Seattle, Moscow (Idaho), Salt Lake City, and the Denver suburb of Aurora.

On December 8, Irving spoke in Las Vegas to a group of twenty-one "men and women, teenagers and seniors, skin-head types and businessmen and even retired military officers" at the St. Tropez Hotel, according to the Las Vegas Sun, which published a news story and interview with him. The meeting had originally been scheduled to take place at the Casa Di Amore Italian restaurant, until owner Paul Schiada learned of Irving's background and canceled the engagement.

On December 10, Irving addressed a meeting of the Institute for Historical Review in Orange County, CA. He spoke on "Comparing the Churchill and Hitler Records on War and War Crimes." IHR director Mark Weber also addressed the gathering.

Europe

Austria

Austrian Holocaust-denier Wolfgang Fröhlich was arrested in Vienna on June 21, 2003. He had been in hiding since 2001, following the issuing of a warrant for his arrest in connection with the publication of his 368-page manuscript, *The Gas Chamber Lie*.

Belgium

On September 9, 2003, Belgian Holocaust-denier Siegfried Verbke was sentenced to a suspended prison term of one year and deprived of his civil rights for ten years, following his conviction for distributing pamphlets denying the Holocaust.

France

On June 30, 2003, French Holocaust-denier Jean Plantin won his appeal to a Lyon administrative court to require the University of Lyon to restore his two degrees, which had been revoked. Plantin was awarded an M.A. from the University of Lyon 2 in 1990 for a thesis supporting Holocaust denier Paul Rassinier, and in 1991 received a postgraduate diploma from University of Lyon 3 for his research on typhus epidemics in Nazi concentration camps. (Holocaust deniers often claim that Jews who perished in Nazi camps were not murdered, but died of diseases.) In 1999, Plantin was convicted of denying crimes against humanity, given a suspended sentence of six months in prison, and barred from publishing in the future. Subsequently his two degrees were revoked (in 2000 and 2001, respectively). The appeals court ruled that the revocation violated a law mandating that degrees can be annulled only within four months of when they are granted.

Several days after winning his appeal regarding the degrees, a Lyon appeal court upheld a January 2003 ruling that sentenced Plantin to six months in jail for violating the previously-issued ban on publishing his views.

On July 7, 2003, the European Court of Human Rights rejected an appeal by French philosopher Roger Garaudy against his conviction for Holocaust denial. Garaudy had been convicted, in 1998, of "disputing the existence of crimes against humanity, public defamation of a group of people--namely the Jewish community - and incitement to discrimination and racial hatred." The court ruled that Garaudy could not seek protection under the European Convention on Human Rights for actions of his that ran counter to the provisions of the Convention. Garaudy's original conviction was based on passages in his book, *The Founding Myths of Israel Politics*

<<http://aaargh-international.org/fran/livres/RGfounding.pdf>>

(later reprinted as *Samizdat* Roger Garaudy), in which he disputed the existence of gas chambers in Nazi death camps. "The real purpose of such a work was to rehabilitate the National Socialist regime," the court ruled, and taken as a whole "it ran counter to the fundamental values of the Convention, namely justice and peace."

Garaudy was sentenced to nine months in prison (suspended) and fined 25,900 euros. In addition, he was ordered to pay more than 33,500 euros in compensation to civil claimants.

Great Britain

On February 18, 2003, Cambridge University Union canceled its previously-issued invitation to British Holocaust-denier David Irving to take part in its annual Free Speech Debate at Cambridge University in April. Cambridge University Forum also invited Irving to speak, in March, but subsequently canceled the invitation due to security considerations.

The Holocaust-denying magazine *The Revisionist*, published by the British firm Castle Hill Publishers, resumed its print edition in February 2003, and published four issues during

the year. From 2001 until 2003, it had been available only in an on-line edition. Its editor is Germar Rudolf, a German Holocaust-denier who presently resides in the United States.

The Guardian reported on March 8, 2003, that <Amazon.com.uk has decided to stop selling a book by Richard J. Evans, *Telling Lies About Hitler* (published by Verso), concerning the Lipstadt-Irving trial. Evans was the chief defense witness at the trial; Amazon reportedly fears a possible lawsuit by Irving over the book.

Greece

British Holocaust-denier David Irving lectured at the Royal Hellenic War Museum in Athens, Greece, on April 20, 2003, in connection with the publication of the Greek edition of his book *Hitler's War*. While in Greece, he was interviewed by the largest Greek newspaper, *To Vima*, and by the Greek edition of *Esquire*.

Latvia

Latvia's Special Minister for Integration, Nils Muiznieks, urged the General Prosecutor's Office to investigate the newspaper *DDD* for publishing an article titled "Falsifiers of History," which stated that Jews spread "legends about gas chambers in which six million kikes died. That is a historical lie composed by kike historians." Muiznieks said the article "may inspire dangerous consequences for the broader public and publicly undermine the honor and dignity of a concrete ethnic group."

Romania

Following the conclusion of a cooperation agreement between the Romanian National Archives on the United States Holocaust Memorial Museum, the Romanian Ministry of Public Information on June 13, 2003, issued a statement welcoming research into "the Holocaust phenomena in Europe," but emphasizing its claim that "within the borders of Romania between 1940 and 1945 there was no Holocaust." In response to international criticism, the Romanian government issued a statement on June 17, 2003, acknowledging that Romania "was guilty of grave war crimes, pogroms, and mass deportation of Romanian Jews to territories occupied or controlled by the Romanian army" during World War II and that the pro-Nazi Romanian regime employed "methods of discrimination and extermination, which are part of the Holocaust." In July, however, Romanian President Ion Iliescu, during a visit to Israel, told the newspaper *Ha'aretz* that "the Holocaust was not unique to the Jewish population in Europe." On October 22, 2003, President Iliescu announced the formation of a Holocaust Commission to investigate the Holocaust in Romania, and said Romania will henceforth observe a national Holocaust Remembrance Day.

Switzerland

On January 13, 2003, Swiss Holocaust-denier Gaston-Armand Amaudruz surrendered to Swiss authorities and began serving a three-month prison sentence for his conviction, in April 2000, of violating the law that makes it illegal to "deny, grossly minimize or seek to justify genocide or other crimes against humanity." Amaudruz was also ordered to pay court costs and pay a fine of 1,000 Swiss francs (about \$600) to each of four complainants against him. Amaudruz is one of the earliest Holocaust-deniers, having authored a book in **1949**, *Ubu Justicier au Premier Procès de Nuremberg*, which questioned whether the Holocaust occurred. [See:

<http://aaargh-international.org/fran/livres/ubu_pdf.zip>

Swiss Holocaust denier Albert "Ahmed" Huber told an interviewer from the Jewish Telegraphic Agency on July 12, 2003, that he now serves as the liaison between European neo-Nazis and Islamic organizations in Europe. "I am very happy that the right-wing world in Europe more and more understands that the Holocaust was a big fraud and the European neo-Nazi should join Islamic organizations to fight Israel, the Jews and America," Huber told JTA. The Swiss Ministry of Justice told the JTA that they are investigating Huber, following the inclusion of his name on United Nations and European Union lists of involved in terrorism.

Middle East

Egypt

In an interview with BBC News on August 10, 2003 (www.bbcnews.co.uk), Muhammad Salmawi, editor of the Egyptian newspaper *Al-Ahram Hebdo*, and Muhammad Khalil, one of the newspaper's correspondents, "repeated denial of the Holocaust." Khalil said that "only" half a million Jews were murdered in the Holocaust."

An article in the November 17, 2003 issue of the Egyptian weekly newspaper *Al-Usbu'* reported the opening of a manuscript museum in the newly-renovated Alexandria library. The article mentioned the decision by the museum to include an early Arabic translation of *The Protocols of the Elders of Zion* in the exhibit, positioned next to a Torah scroll. In the article, museum director, Dr. Yousef Ziedan, was quoted as having written: "When Hitler's atrocities are mentioned, [people] immediately point out the cremation of the Jews in the gas chambers. This happens because of the knowledge that is passed on regarding the Holocaust. This is knowledge that has reached the world via a diverse stream of information ... What is important is that the information arrived, but what about reality? In reality, 50,000,000 fell victim to the Nazis, among them 1,000,000 Jews and the rest Gypsies, Poles, and other nations. In reality, an analysis of samples from the purported gas chambers has proven that these were sterilization chambers, without a sufficient quantity of cyanide to kill. In reality, had Hitler wanted to annihilate the Jews of Europe, he would have. He had an opportunity. The distance between events and widespread knowledge about them is great."

Israel

In February 2003, a group of Israeli Arabs led by Nazareth priest Father Emil Shufani announced their intention to visit the site of the Auschwitz death camp, together with a number of Israeli Jews and a delegation of Jews and Muslims from France. In preparation for the visit, thirty of the Israeli Arab participants took a guided tour of Yad Vashem on February 19, 2003. As background material for the trip to Auschwitz, Yad Vashem provided the visitors with two published articles by Arab authors which acknowledged and condemned the Holocaust. However, one of the articles, authored by Israeli Arab Member of Parliament Azmi Bishara, erroneously stated that "the Palestinian National movement once considered ... making an alliance with Nazi Germany, [but] this alliance did not come to fruition."

Israeli journalist Yossi Klein Halevi was one of the 450 participants in the visit to Auschwitz, which took place on May 26-30, 2003. He later wrote: "While much of the Arab world promotes Holocaust denial, here Arabs are affirming the legitimacy of our story." However, he also recounted that one Arab participant in the mission said to him: "Arabs had nothing to do with this. The Palestinians are also victims of this place." Regarding the erroneous claim that Arabs had no connection to the Holocaust, Klein commented in his article: "What about Arab pressure on the British to turn back refugee boats? Or the Mufti, the Palestinian leader who spent the war years as a Nazi propagandist in Berlin?"

Palestinian Authority

On May 27, 2003, Palestinian Authority Television broadcast an interview with Ismail Elbakawi, a translator, concerning the book *The Holocaust Industry*, by Norman Finkelstein. Elbakawi remarked: "[The Holocaust] was a real event that occurred from 1939 to 1945. However, it did not just affect the Jews of Europe, but also other nations including the Poles, the Hungarians, the Russians – as you remember, 20 million Russians were killed and Germans, and Gypsies. They were annihilated and killed as a result of the war, and not due to a prior plan. It is possibly true that Hitler planned the extermination of disabled Germans. It is likely that these things are true, I don't know. This is the historical truth: the true Nazi Holocaust. I apologize for using the word 'Holocaust.' This is a word that they try to attach only to the Jews who were killed, but I use this expression in the human sense. It can also be used to refer to the Palestinians and the suffering that the Israelis [have caused] them. The Palestinians also have their own private Holocaust, and this is also true of the Gypsies."

On June 24, 2003, the Palestinian Authority's official newspaper, *Al-Hayat Al-Jadida*, published an article which stated: "[C]oming back to the suffering and tribulations [caused] by the Nazis, we would read hair-raising things about the entanglement of the Zionist leaders in the 'sacrifice' of many Jews in order to kill two birds with one stone: to be rid of those who disagreed with them (meaning Jews opposed to Zionism) on the one hand and, on the other, to push all the Jews to immigrate to Palestine, since Europe had become an unbearable Hell. I would like to say that, based on the above, the Jewish--or more accurately Zionist--willingness to sacrifice Jews for the above mentioned cause is a known historical tradition."

On July 25, 2003, the prime minister of the Palestinian Authority, Mahmoud Abbas, became **the first Holocaust-denier to be invited to the White House**. He met with President Bush and other senior members of the administration and afterwards spoke to reporters, but was not asked about his 1983 book denying the Holocaust.

The book was titled *The Other Side: The Secret Relations Between Nazism and the Leadership of the Zionist Movement*. It was originally his doctoral dissertation, completed at Moscow Oriental College, in the Soviet Union. According to a translation of the text provided by the Simon Wiesenthal Center, Abbas's book repeatedly attempted to cast doubt on the fact that the Nazis slaughtered six million Jews. He wrote: "Following the war, word was spread that six million Jews were amongst the victims and that a war of extermination was aimed primarily at the Jews ... The truth is that no one can either confirm or deny this figure. In other words, it is possible that the number of Jewish victims reached six million, but at the same time it is possible that the figure is much smaller--below one million ... It seems that the interest of the Zionist movement, however, is to inflate this figure so that their gains will be greater. This led them to emphasize this figure [six million] in order to gain the solidarity of international public opinion with Zionism. Many scholars have debated the figure of six million and reached stunning conclusions – fixing the number of Jewish victims at only a few hundred thousand." Abbas denied that the gas chambers were used to murder Jews, quoting a "scientific study" to that effect by French Holocaust-denier Robert **Faurisson**. In an interview with the Israeli newspaper *Ha'aretz* on May 28, 2003, Abbas asserted that in his book, he "did not address the question of the number of victims but cited historians who said the victims ranged in number from one million to 12 million ... The Holocaust was a terrible thing, and nobody can claim I denied it."

On August 21, 2003, *Al-Risala*, the official weekly newspaper of Hamas, published an article by senior Hamas official Dr. Abd Al-Aziz Al-Rantisi, in which he wrote:

"Many thinkers and historians have exposed the lies of the Zionists, thus becoming a target of Zionist persecution. Some have been assassinated, some arrested, and some are prevented from making a living. For example, Jewish associations and organizations have filed lawsuits against famous French philosopher Roger Garaudy, who in 1995 published a book *The Founding Myths of Israeli Politics*, in which he disproves the myth of the 'gas chambers' ... British historian David Irving was also sued, while Austrian author Gerd Honsik was sentenced to 18 months' imprisonment because he wrote a number of articles denying the existence of the gas chambers in the Nazi detention camps. It is no longer a secret that the Zionists were behind the Nazis' murder of many Jews, and agreed to it, with the aim of intimidating them and forcing them to immigrate to Palestine. Every time they failed to persuade a group of Jews to immigrate, they unhesitatingly sentenced [them] to death. Afterwards, they would organize great propaganda campaigns to cash in on their blood.

"The Nazis received tremendous financial aid from the Zionist banks and monopolies, and this contributed to their rise to power. In 1929, the Nazis received \$10 million from Mendelssohn and Company, the Zionist bank in Amsterdam. In 1931, they received \$15 million, and after Hitler rose to power in 1933, they received \$126 million...

"The German researcher Prof. Frederick Toben believes there was no animosity between the Nazis and the Jews, whether politically, ideologically, or philosophically. He said, 'There is no historical scientific evidence proving such [animosity]. On the contrary -- there is proof of collaboration between the Jews and the Nazis'...

"When we compare the Zionists to the Nazis, we insult the Nazis - despite the abhorrent terror they carried out, which we cannot but condemn. The crimes perpetrated by the Nazis against humanity, with all their atrocities, are no more than a tiny particle compared to the Zionists' terror against the Palestinian people. While disagreement proliferates about the veracity of the Zionist charges regarding the Nazis' deeds, no one denies the abhorrent Zionist crimes, some of which camera lenses have managed to document. [**See the Memri (Israeli intelligence service) article below.**]

In September 2003, Hafez Barghouti, editor in chief of the Palestinian Authority's official newspaper, *Al-Hayat Al-Jadida*, which has published numerous articles denying the Holocaust, was part of a delegation of ten journalists from the Middle East that met with British Prime Minister Tony Blair, in London. The group was in London to take part in a conference called the Middle East Editors' Dialogue, sponsored by *The Guardian* and the *Portland Trust*.

In October 2003, Hatem Abd al-Qader, a member of the Palestinian Legislative Council from Jerusalem who has denied the Holocaust, was part of a three-person delegation that visited Washington, D.C., at the initiative of former U.S. Mideast envoy Dennis Ross. Abd al-Qader and his colleagues held meetings with Members of Congress and were featured at a luncheon by the Washington Institute for Near East Policy. In an interview with the Islamic Jihad weekly newspaper *Al Istiqlal* on April 20, 2000, Abd al-Qader rejected the idea of teaching the Holocaust in Arab schools, saying: "First, the Jews should learn about our disaster, the massacres, the murder and the exile, because this disaster is

still alive. As for the falsely alleged Holocaust, it has already been moved into the museum of History."

Syria

During October and November 2003, Al-Manar Television, a Hezbollah-affiliated television station in Syrian-occupied Lebanon, broadcast a 29-part Syrian-produced series called "Al-Shatat" (Diaspora), a survey of Jewish history and the rise of the Zionist movement. Although the Syrian government denied reports that it was involved in producing the series, the credits at the end of each episode give special thanks to "The Defense Ministry, the Culture Ministry, the Damascus Police commanders, the Archeology and Museums Administration, Damascus District, Aleppo District, Tartus District, [and] the Tartus Port Administration" for their assistance in the production. It was produced by the Syrian company "Linn" at a reported cost of \$5.1-million.

The series alleges that Jews have been attempting to control the world for many centuries and have engaged in a variety of conspiracies to further that aim. Regarding the Holocaust, the series claims that the Nazis murdered one million, not six million Jews, and that Jewish leaders actively collaborated in those murders. In Episode 22, broadcast on November 20, 2003, members of the "global Jewish government" are shown celebrating the deaths of one million European Jews, and their leader explains: "The higher the number of Jews killed in this war, the more we will be able to convince the world that the 'Protocols of the Elders of Zion' is nothing more than a lie invented by the Christian world to increase people's hatred for the Jews. After public opinion is persuaded that this book is nothing more than a lie, we will launch a secret and quiet offensive to prove the truth of this book, until the world again fears us deep inside, and will be defeated by us without a war. Now, a toast in honor of this great war."

United Arab Emirates

An Arab League-sponsored think tank that promotes Holocaust denial, the Zayed Center for Coordination and Follow-Up, was at the center of controversy in 2003. The center was named after United Arab Emirates president Sheikh Zayed bin Sultan al-Nahyan. In March 2003, Harvard Divinity School graduate student Rachel Fish launched a campaign against Harvard's acceptance of a \$2.5-million gift from President Zayed to endow a chair in Islamic studies. Fish revealed that the Zayed Center for Coordination and Follow-Up promotes anti-Semitism and Holocaust denial. Fish's research also revealed that Zayed's wife contributed \$50,000 to French Holocaust denier Roger Garaudy. While Harvard was considering the matter, it was announced in August 2003 that the Zayed Center had been closed down.

Yemen

On May 1, 2003, the Yemeni newspaper *Sanaa* published a column by Ghalib Ali Jamil concerning British Member of Parliament George Galloway, "who has become a mobile information ministry for Arab causes, with the Palestinian and Iraqi issues to the fore." Jamil then singled out additional supporters of the Arab cause for praise, including French Holocaust-denier Roger Garaudy: "The Palestinian issue and the Iraqi issue have attracted the most sympathy and enthusiastic advocacy by well-known international personalities, such as Dr Roger Garaudy, Congressman Paul Findley, former US Justice Secretary Ramsey Clark, and several of the US elite in Hollywood, who have been coming under vicious attack by intelligence bodies, the extremist right, and the Zionist lobby that currently controls the most important decision-making institutions: The White House, Defence Department, and the Department of State."

Elsewhere

Australia

On January 8, 2003, Australian Immigration Minister Philip Ruddock informed British Holocaust-denier David Irving that his request to enter Australia was being denied, because of Irving's "past and present criminal conduct and past and present general conduct," citing Irving's 1992 conviction in German for "defaming the memory of the dead," his 1994 conviction in England for contempt of court, and his 1992 expulsion from Canada after entering the country without authorization and lying under oath. Irving was denied entry to Australia in 1993 and 1996, as well.

Malaysia

Speaking to the Organization of the Islamic Conference on October 16, 2003, Malaysian Prime Minister Mahathir Mohamad acknowledged that "The Europeans killed six million Jews..." However, the major theme of the speech was that "the Jews rule the world by proxy – they get others to fight and die for them," and he mentioned the Holocaust not in order to encourage his audience of Muslim leaders to change their view of the Nazi genocide, but to illustrate his argument that Muslims should learn from history, including Jewish history, that those who are steadfast can overcome adversity and eventually attain "final victory" over "the enemy" (which he defined as "the Balfour and Zionist transgression").

New Zealand

Controversy continues over the master's thesis written by Joel Hayward at Canterbury University, *The Fate of Jews in German Hands: An Historical Enquiry into the Development and Significance of Holocaust Revisionism*. Among other things, the thesis endorsed the claim by Holocaust deniers that the Nazis did not use gas chambers to systematically murder Jews. After a public outcry in 1999, the university appointed an investigation committee, consisting of retired High Court Judge Sir Ian Barker and two history professors, to examine the thesis. The committee concluded that while the thesis was seriously flawed, there was no evidence that it was motivated by racism or malice, and the committee did not recommend that the university revoke the degree it had awarded to Hayward.

The controversy entered a new chapter this year, when Thomas A. Fudge, a lecturer at Canterbury University on medieval history, authored an article titled "The Fate of Joel Hayward in New Zealand Hands: From Holocaust Historian to Holocaust?," which portrayed Hayward as a victim of savage persecution by his critics.

See <<http://aaargh-international.org/fran/livres3/fudge.pdf>>

The article was initially accepted for publication by *History Now*, the journal of the Canterbury University History Department, and printed in its May 6, 2003 edition. However, prior to distribution of that issue, other history professors objected. After reviewing the article, the university administration, supported by most of the history department faculty and staff, decided that it contained a number of inaccuracies and misleading statements and could expose the university to legal action for defamation. Therefore a new version of the May 6 edition was printed, without Fudge's article. Fudge publicly threatened to resign his university position in protest, but then later withdrew the threat. His article [**a shortened version of**] was published by the *New Zealand Herald* and other newspapers in July 2003.

Notes unavailable. See the website.

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Hamas Leader Rantisi:

The False Holocaust - The Greatest of Lies Funded by the Zionists

Dr. 'Abd Al-'Aziz Al-Rantisi, a top Hamas activist in the Gaza Strip, wrote an article titled "Which is Worse – Zionism or Nazism?" [1] for the Hamas weekly *Al-Risala*. The following are excerpts from the article:

The False Holocaust: The Greatest of Lies

"The Zionists, who excel at false propaganda and misleading media, have had phenomenal success in changing the facts. To do this, they relied on the rule of 'lie and lie until everyone believes you.' They have managed to present themselves to the world as the only victims of the Nazis, excelling at misleading until they turned the greatest of lies into historical truth. I do not mean that they have succeeded in misleading the West and making it believe in the false Holocaust, but that they succeeded in persuading the Western world

of the need to market these lies. The West is convinced of this because its interests intersect with those of the Zionist enterprise.

"Many thinkers and historians have exposed the lies of the Zionists, thus becoming a target of Zionist persecution. Some have been assassinated, some arrested, and some are prevented from making a living. For example, Jewish associations and organizations have filed lawsuits against famous French philosopher Roger Garaudy, who in 1995 published his book *The Founding Myths of Israeli Politics* in which he disproves the myth of the 'gas chambers,' saying, 'This idea is not technically possible. So far, no one has clarified how these false gas chambers worked, and what proof there is of their existence. Anyone with proof of their existence must show it.' British historian David Irving was also sued, while Austrian author Gerd Honsik was sentenced to 18 months' imprisonment because he wrote a number of articles denying the existence of the gas chambers in the Nazi detention camps." [2]

The Nazis Received Over \$100 Million from the Zionists

"It is no longer a secret that the Zionists were behind the Nazis' murder of many Jews, and agreed to it, with the aim of intimidating them [the Jews] and forcing them to immigrate to Palestine. Every time they failed to persuade a group of Jews to immigrate [to Palestine], they unhesitatingly sentenced [them] to death. Afterwards, they would organize **great propagand campaigns, to cash in on their blood.**

"The Nazis received tremendous financial aid from the Zionist banks and monopolies, and this contributed to their rise to power. In 1929, the Nazis received \$10 million from Mendelssohn and Company, the Zionist bank in Amsterdam. In 1931, they received \$15 million, and after Hitler rose to power in 1933, they received \$126 million.

"There is no doubt that this great financial aid helped the Nazis build the military and economic force it needed to destroy Europe and annihilate millions. [Former World Jewish Congress president] Nahum Goldmann wrote these words in his autobiography.

"The German researcher Prof. Frederick Toben [3] believes there was no animosity between the Nazis and the Jews, whether politically, ideologically, or philosophically. He said, 'There is no historical scientific evidence proving such [animosity]. On the contrary – there is proof of collaboration between the Jews and the Nazis...'"

Comparing Zionism and Nazism Insults the Nazis

"While the world has realized that the Zionists, with the support of the West, carried out the most abhorrent massacres against the helpless Palestinian people in order to expel them from their homeland; while the Palestinian people still lives out the tragedy and catastrophe of the Jews' occupation of Palestine in 1948, of the expulsion of our helpless people, and of their being prevented from returning to their cities and towns; and while the Zionists still use against our Palestinian people various methods of terror unknown in history, even in its darkest eras - the Zionists present themselves as victims of the Palestinian 'terror!'

"When we compare the Zionists to the Nazis, we insult the Nazis – despite the abhorrent terror they carried out, which we cannot but condemn. The crimes perpetrated by the Nazis against humanity, with all their atrocities, are no more than a tiny particle compared to the Zionists' terror against the Palestinian people. While disagreement proliferates about the veracity of the Zionist charges regarding the Nazis' deeds, no one denies the abhorrent Zionist crimes, some of which camera lenses have managed to document.

"The entire world witnessed the assassination of the Palestinian boy Muhammad Al-Dura ... [but] the cameras that immortalized this sight failed to immortalize similar sights, of some 1,000 Palestinian children murdered in cold blood by the Jews. The world has seen the Zionists pulverizing the bones of Palestinian boys with a stone as they shrieked in pain, to carry out the orders of Rabin and Sharon... and there are thousands whose bones were pulverized, but the cameras ignored them...

"One of the Zionist murderers expressed his feelings by saying, 'I enjoy hearing the cries of the Palestinian children groaning from under the heaps [of rubble] of the houses destroyed over their heads.'

"The Zionists have specialized in torturing the relatives of *shahid* and prisoners. How often have they killed a boy before the eyes of his parents...

"It is impossible to conduct a [full] count of the crimes of Zionism in [a single] article. We have mentioned some of their crimes - which, had they been attributed to Nazism - would have greatly insulted the Nazis."

[1] Al-Risala, August 21, 2003.

[2] Gerd Honsik has numerous convictions in Austria and Germany for his actions and publications, including his 1988 book 'Freispruch für Hitler? 36 ungehoerte Zeugen wider die Gaskammer' [Acquittal for Hitler? 36 Unheard Witnesses Versus the Gas Chamber] and Nationalist Socialist reactivation activity. In 1992 Honsik fled to Spain.
<<http://www2.ca.nizkor.org/hweb/people/f/funke-hajo/Irving-09.02.shtml>>

For more details see:

<<http://translate.google.com/translate?hl=en&sl=de&u=http://www.idgr.de/lexikon/bio/h/honsik-gerd/honsik.html&prev=/search%3Fq%3D%2522Gerd%2BHonsik%2522%26hl%3Den%26lr%3D%26ie%3DUTF-8%26oe%3DUTF-8>>

[3] German-born Frederick Toben has lived in Australia for most of his life and is an Australian citizen. In 1999, German courts sentenced him to 10 months in prison for distributing leaflets in Germany stating that the Holocaust never happened, and for maintaining a website claiming the same.

<<http://www.newsfactor.com/perl/story/6063.html>>. For more details see

<<http://www.nswscl.org.au/journal/50/Seeto.html>>.

<http://memri.org/bin/articles.cgi?Page=archives&Area=sd&ID=SP55803#_edn1>

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