

GERMAR RUDOLF

**LECTURES
ON THE
HOLOCAUST**

CONTROVERSIAL ISSUES CROSS-EXAMINED

SECOND REVISED EDITION

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Editor's Preface

As we enter the second decade of the new millennium, the Holocaust story continues to be of central importance. Barely a day goes by when we do not hear of another survivor tale, or about some aging Nazi guard, or a new motion picture, or further demands for reparations, or the need for more “anti-hate” laws, or the imminent threat of “another Holocaust.” It has a direct bearing on international events; the combined influence of a powerful, international Jewish lobby, and western guilt about those alleged events of 65 years ago, allows Israel to get away with crimes against humanity in Gaza and the rest of Palestine. This in turn incurs the wrath of Muslims worldwide, fueling the global “war on terror.” And the shadow of the Holocaust pushes us ever-closer to military confrontation with Iran, whose only “crimes” are opposition to U.S. imperial adventurism in the Middle East, a refusal to bow down to the dictates of Israel – and a willingness to confront the standard account of the Holocaust.

It is unsurprising, then, that we should see the rise of a movement to examine, question, and perhaps rewrite aspects of this story. This is the process of *revisionism*, and it is an accepted and normal part of any historical inquiry. But unlike other areas of research, Holocaust revisionism is most unwelcome to those in power. In truth, much of the strength of the Jewish lobby, and even the legitimacy of the state of Israel, derive from the conventional Holocaust story. Thus Israel and its supporters and supplicants worldwide fight to defend it. By exposing the many weaknesses in the orthodox account, revisionists threaten to expose a system rife with censorship, hypocrisy, and the basest form of corruption. In doing so, they provide a great service to people the world over – people who would prefer to live free from oppression by the Jewish-American-Israeli power structure.

Thus, there can be no doubt about the significance of Holocaust revisionism. Lacking strong counterarguments, orthodox historians frequently resort to disparaging personal attacks and name-calling; they label revisionists as “Holocaust deniers,” with the insinuation that no reasonable person could doubt that “the Holocaust happened.” But of course, such a statement depends on one’s definitions.

At bottom, revisionists really only “deny” two aspects of the Holocaust: the use of gas chambers for mass murder, and the overall death toll of 6 million Jews. They accept that hundreds of thousands of Jews died or were killed by the Nazis, most by disease (primarily typhus), exhaustion, or other privation. Many Jews resisted German troops or actively opposed them, and consequently many were shot as enemies of the state – a tragic outcome that occurs in any war. And thousands of innocent Jews were forcibly deported from the Reich, in its quest for a society free from their influence. But the mass murder of hundreds of thousands

in gas chambers – some by cyanide, some by carbon monoxide – and the subsequent disposal of all those corpses, with barely a trace of evidence, is a physical impossibility, according to revisionism. Indeed: they “deny” that such things ever happened in the manner described.

The power of revisionism is such that Jewish groups worldwide must continually confront it. The 2010 annual conference at Yad Vashem, Israel’s leading center for Holocaust research, “devoted much of [its time] to grappling with the challenges of Holocaust denial and diminishment,” according to CNN (June 15, 2010). Prominent Catholics, like Bishop Richard Williamson, who question the gas chamber story, draw the ire of the Pope himself: “May the Shoah be a warning for all against forgetfulness, denial, or reductionism...” (Pope Benedict 2009). A papal spokesman added that, to deny the Holocaust is to deny “the most obvious manifestation” of evil; it is, he said, “an obvious error.” (Wooden 2009; the Church’s historical record of assessing “obvious errors” need not be recounted here.) Even President Barack Obama felt compelled to address revisionism. In his famous Cairo speech of June 2009, he stated, with confidence, that “six million Jews were killed... Denying that fact is baseless, ignorant, and hateful.” But of course – Obama, like all major politicians in Washington, received a majority of his campaign funding from the Jewish lobby.

In spite of these denunciations, revisionism continues to progress. This book chronicles the latest developments of that movement, and provides an outstanding introduction to it. The author, Germar Rudolf, is a leading figure in revisionism; he brings a sharp eye and a scientific mind to a topic too-often dominated by polemics, bald assertions, and speculation. Rudolf’s research and analysis, combined with that of Carlo Mattogno, Jürgen Graf, Robert Faurisson, Arthur Butz, Fritz Berg, and newcomers like Thomas Kues, is the driving force behind this small but powerful movement.

For those new to revisionism, or just curious as to what all the fuss is about, this book offers the best possible introduction. Don’t accept the mass media version of events; read, and judge for yourself.

Thomas Dalton

Introduction

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

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

- museums
- monuments
- commemoration days
- orations
- books
- periodicals
- newspaper reports
- speeches and conferences
- university chairs
- documentaries and movies
- penal law, prosecutions
- censorship

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

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

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

The lectures in this volume therefore deal with what today many view as the embodiment of “absolute evil.” Naturally this characterization of the Holocaust

confers upon the topic a theological dimension. Although the concept “evil” can be viewed from a non-theological perspective, for example through moral philosophy or evolutionary ethics, to define *absolute* evil is absolutist, fundamentalist and dogmatic, and as such places the topic beyond scientific analysis.

Other aspects of the Holocaust indicate that the way the western world deals with it has now reached a religious dimension. A re-reading of the above list attests to that. For some time now the historic places and museums of the Holocaust have become places of pilgrimage where relics of all sorts are on display (hair, spectacles, suitcases, shoes, gastight doors, etc.). Don’t the passionate orations on remembrance days remind you of a religious repentance service? Are there not everywhere the high priests who with raised index finger admonish us how to behave in matters Holocaust and all that is connected with it? They advise us how to treat the perpetrators, the victims, their descendants, their countries, their customs, their demands, etc. They also advise us on how we are to think, to feel, to act, to remember, to live if we wish to be known as good human beings.

In the following I shall not discuss whether the moral categorization of the Holocaust and the demands and norms of behavior that result from it are right or wrong. This is a moral question, which ultimately individuals have to work out for themselves. However, when I ask questions and seek answers I am not going to be intimidated by this quasi-religious and moral categorization. In spite of holding different opinions on all sorts of topics, I hope that we can reach agreement on the following: One of the important characteristics of evil is that it forbids questioning and it taboos or criminalizes the candid search for answers. By prohibiting a person to ask questions and to search for answers it is denying that which makes us human. The capacity to doubt and to search for answers to pressing problems is one of the most important attributes that distinguishes humans from animals.

But before we turn our attention to this evil, permit me to make one further observation. Now and again I have a bit of fun in public with “everyman” by asking what, in his view, is the greatest taboo in western societies. The average citizen is quick to respond with all sorts of answers: homosexuality, illegal immigration, race relationships, sex. I then probe further: No, I mean a taboo that is so powerful that no one dares mention in public that it is a taboo because one would thereby accuse the general public to be repressing dissenting thoughts; the respective taboo would thereby be damaged, which can give rise to persecution. I have repeatedly experienced that the average citizen gives me an honest answer only if he feels safe and secure that he is not being observed, that no one else is listening. This is particularly so in many western European countries and especially strong in the German speaking countries (Germany, Austria, and Switzerland). What does this reveal about the state of current western societies? And what in *your* view is this taboo that cannot publicly be labeled a taboo?

Instead of answering the question myself, I would like to quote a professional person who has studied this topic. In an anthology, which has been dedicated to the late German historian Prof. Dr. Hellmut Diwald, sociology professor Dr. Robert Hepp wrote (Eibicht 1994, p. 140):

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

It is thus understandable that priests and rulers have never hesitated to use taboos to secure power. It is well to remember that to date there has been no society which has relinquished the use of taboos to secure its own power base. In a ‘modern society,’ such as the Federal Republic of Germany, the formal rules of behavior and sanctions play a larger role than it does within the Polynesian tribes, where European explorers first discovered taboos as such.

Besides the usual ‘legal’ commands and prohibitions that control behavior, in our [German] society there are also commands and prohibitions that are self-regulating. If such expectations are frustrated then, as in the Polynesian society, an automatic sanctions process is activated that does not need to be justified.

A ‘modern’ society does not in any way react differently to breeches of taboos than does a ‘primitive’ society. The breaking of taboos is generally perceived as ‘outrageous’ and ‘abominations’ and produce spontaneous ‘revulsion’ and ‘disgust.’ In the end the perpetrator is isolated, excluded from society, and his name and memory ‘tabooed.’”

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

However, the fact that the Holocaust has been tabooed will not prevent me from asking all sorts of questions. This is because any scientific investigation will require the asking of questions so that alternate answers can be postulated, thereby offering us more information about topics that otherwise would remain mysterious. This occurs independently of whether the keepers of the taboo consider the

answers as “good” or “bad” because what is ultimately important is whether an answer is, with high probability, correct or false. When it comes to answering open questions, “good” or “bad” are scientifically irrelevant categories.

To sum up this introduction then, it is clear that we cannot get around the Holocaust because we literally get it served up with our daily bread, whether we like it or not!

Also, whether we like it or not, for some influential groups the Holocaust serves as a means of setting moral standards. That is why it is worthwhile to critically study this topic, and this book aims to assist with such endeavors.

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

This unusual mode of presentation gives justice to the topic, which usually generates high emotional intensity. Under such circumstances no lecturer may assume that the listeners uncritically accept what they are hearing, especially if some material initiates argumentative and emotional resistance from the audience. If one wishes to deal effectively with the touchy topic of the Holocaust then one also has to retain openness towards the audience.

Although I attempted to retain in this book the atmosphere and style of my lectures as I delivered them, I needed to augment those lectures that were presented as a multi-media event. Slides and films screened during the talks are reproduced in this book through a selection of photographs that, I hope, do justice to what was presented to the audience.

Also, by presenting my talks in book form I was able to delve deeper and more systematically into the topics discussed. I was also able to further elaborate on the topics through extensive footnoting. Hence this book deals more comprehensively with the various topics on which my lectures are based.

When lecturing about such a sensitive topic, emotions sometimes ran high, which occasionally led to emotional and polemic attacks against me. When arguing along the line of this book, the reader may find himself in a situation where he is politically or emotionally attacked by others. I decided to also include such attacks in this book, though I concentrated most of them in a separate chapter (1.8.) in order not to interrupt the other chapters too much by polemics. Perhaps this is of some educational value for the reader as well.

While reading this book it ought to be borne in mind that it offers only an introduction to Holocaust research. The asking of questions and the problematic approach that this entails, as well as attempting to summarize the current state of research, are treated in some detail. But this book does not aim to offer an expert opinion on the topic because that would involve the writing of many volumes. I do hope, though, that the interested reader will study the footnotes and the bibliography as well as the advertisements at the end of the book, which list additional books that enable the reader to then deal with the Holocaust topic in more depth.

In early 1993 I wrote the first German edition of these lectures bearing the title *Vorlesungen über Zeitgeschichte* (Lectures on Contemporary History) under the pseudonym of Ernst Gauss. My initial plan was to re-issue an updated version of the original edition. However, due to new research results and the growth of my own knowledge on this topic I soon shelved this plan. Hence, only about 5% of the original book make up this current volume. All other material has been written anew. In dealing with literature that attempts to refute the revisionist argument, revisionists friends of mine and I have written three books, more of which can be learned at the end of this volume (Rudolf/Mattogno 2005, Rudolf 2005b, Mattogno 2010a).

In order to reduce the amount of footnotes, brief references pointing to the complete citations in the bibliography have been included in the text itself in parentheses wherever possible, following the pattern: author(s)'s last name(s) (or beginning of publication's title, where without known author/editor; two authors are separated by a slash, more than two marked as "et al."), the year and a letter attached to the year in case of multiple entries for one year, followed by the page(s) where applicable. Censorship in Europe has caused revisionists to post their writings online for free access. Hence, most of the revisionist writings quoted can be downloaded from the main archival revisionist website vho.org. In cases where specific pages or sites have been blocked by your Internet service provider due to threats by government authorities, I suggest using anonymizer websites, for example www.anonymizer.com. From such websites you can view the entire world's websites without incurring any form of censorship.

Germar Rudolf, Chicago, 28. March 2005
updated by Thomas Dalton, 2010