

TRUTH MISSIONS: the Provisional Institute for Historical Review

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Mermelstein Surrenders! Great Victory for the Provisionals!

A great Revisionist victory is ours! The litigious "survivor" Mel Mermelstein has caved in, and surrendered.

Fearing our searing, critical examination of his claims in a public courtroom, Mermelstein on 22 July gave notice that he was dropping his harassing \$17 million law-suit against us. (The surrender becomes final on 1 October 1985.)

Mermelstein had already had a taste of our dialectical skills at his deposition on 10 June. At that time, we grilled him so thoroughly that he became physically agitated and irate. He was unable to provide explanations for obvious contradictions in his historical "narrative." And he *refused* to provide answers regarding his financial interest in the multi-million dollar "Survivor Industry."

Mermelstein's lawyer, Michael Maroko — himself a son of "survivors" — admitted apprehension at the prospect of a repeat performance, this time in full public view:

"Survivors' memories are not all the accurate. Experts have to be summoned to prove that the Holocaust happened. And there is always the downside risk of a trial becoming a circus."

Israel Today 23 Aug 85 p.7

And later in the same two-page article the lawyer is more specific in identifying his fear:

Maroko believes that [McCalden] is tough...

Besides smarting from our surgical dissection of Mermelstein at his deposition, Maroko & Co were also painfully aware of our earlier victorious campaigns to combat Zionist persecution of free-thinkers:

In 1982-83 we successfully led the international campaign to protest the incarceration in Sweden of **Ditleb Felderer**, a well-known revisionist researcher. After a storm of publicity — including BBC radio — he was released.

In March 1983 we successfully helped Australian Revisionists stage an exhibition of suppressed Revisionist books at the **Adelaide** Constitutional Museum, despite howls of Zionist outrage.

We have *always* rallied to the aid of Revisionists attacked on campus: Dr **Reinhard Buchner** (victimized at Cal. State Long Beach), Dr **Peter Peel** (fired from Santa Monica College), Dr **George Ashley** (transferred, harassed and bombed, Los Angeles Unified School District), and student-journalist **Joe Fields** (Harbor College, Los Angeles). We have taken such cases in person to the ACLU. We have successfully debated Holocaust Council members (such as Father John Powlikowski) as a direct result of such assistance.

In 1984-85 we were part of the vital defense research team at the trial in Toronto of German Revisionist publisher **Ernst Zundel**. Although Zundel was eventually convicted, the Zionists are still smarting over the \$6 million publicity that we engineered for the Revisionist cause. We were there, at Zundel's side, three times: at the preliminary, at the trial itself, and after the sentencing.

In 1985 we combined the Zundel campaign with another: the show-trial of fired school-teacher **Jim Keegstra** in Alberta. Once again, we were at the defendant's side, in person.

In July 1983 we attempted to stage a "Banned Books Week" exhibition at Torrance library. We were censoriously rejected. So we planned a protest meeting and booth at the California Library Association convention in December 1984. After Zionist threats, the CLA arbitrarily and illegally cancelled the contract. With your help, we are now suing.

In the next months we are planning to continue and to expand our protests. We will be helping Canadians Zundel and Keegstra with their appeals, and will also publish a book. We will help an American dissident in West Germany, **Roy Godenau**, who was betrayed to the authorities by a treasonous group in Torrance, California. We will aid Revisionist publishers in Austria, Holland, Canada, and Great Britain — where more Revisionist show-trials are scheduled for the near future. And we will help Oregon Revisionist **Richard Masker** who was fired from his city employment, and refused a library display.

We are Revisionist **Activists!** We are Revisionists of **Integrity** and **Loyalty!** And we **never give in!**

HOLOCAUST REVISIONISM FOR BEGINNERS

by
David McCalden

What exactly is meant by "Holocaust Revisionism"?

The word "revisionism" has been used throughout this century, at least, to describe those who have dissented from orthodox dogma. There have been Communist Revisionists who were condemned by Stalin. There have been Zionist Revisionists led by Jabotinsky. Now, in the 1980s we have Holocaust Revisionists: those who disagree with the widely accepted belief that six million, or some other number, of Jews were exterminated in gas chambers by the Nazis as part of an extermination program.

In what respects do the Revisionists disagree with this theory?

Fundamentally, in three respects. First, the Revisionists argue that six million Jews did not die in the war; the true number must be less than one million. Second, the Revisionists argue that there were no gas chambers, so the number of Jews exterminated in gas chambers was precisely zero. Third, the Revisionists maintain that there is no solid evidence that the Nazis ever had an extermination program *per se*.

Who are the Revisionists?

The leading Revisionist academics right now are Dr. Arthur R. Butz, associate professor of Electrical Engineering and Computer Sciences at Northwestern University in Chicago; and Dr. Robert Faurisson, former professor of Literature at the University of Lyon-2 in France.

How come neither of these are historians? What right do they have to pontificate on areas outside their field?

The sorry truth is that these academics have had to venture into the historical arena because of the default of the regular historians. When one brave German historian, Helmut Diwald, challenged the Holocaust orthodoxy in a book published in West Germany, the publishers withdrew the book from circulation and had the offending pages altered. When British historian David Irving expressed some skepticism of the slightest kind in one of his books, again the publishers tried to alter his findings. There have been calls for the dismissal and/or censure of academics in the United States for daring to associate themselves with the Institute for Historical Review, an organization which leads the field in Holocaust Revisionism. Clearly, the market in ideas in this area is not a free one. Whatever happened to the much-lauded right to dissent?

Are the opposing academics all historians then?

Although almost every modern historian pays lip service to the Holocaust dogma, not one of the leading Holocaust authors is a historian. Raul Hilberg teaches political science. Gerald Reitlinger was an art dealer. Lucy Dawidowicz teaches "Holocaust Studies" at a private Jewish medical school. These opponents of Revisionism are termed Exterminationists, because they believe in the theory of extermination. Very few history texts deal at any great length with the Holocaust precisely because there is so little evidence to go on. Historians are accustomed to having reams of first-hand documents on which to base their findings. In the case of the Holocaust, there is very little, and so the timid historians usually leave out any mention of it altogether. That way they can play it safe.

Let's get down to basics and deal with some basic, practical facts and figures. Do the Revisionists deny that Jews were persecuted and herded into Nazi concentration camps?

No. Nazi Germany was an anti-Semitic regime. Jews were discriminated against and were rounded up and interned in concentration camps.

Do the Revisionists support this policy? Are they Nazis?

It is not the business of Revisionists to pass moralizing judgments on historical events. Neither do Revisionists pass judgment on Roosevelt's rounding up of American citizens who happened to be of Japanese extraction, and herding them into concentration camps on the West Coast. Revisionists come in all political shades.

What about all the photographs from the camps, of piles of naked bodies being bulldozed into pits? Of human skeletons wandering aimlessly around?

No one denies that the camps were horrible places -- both for the inmates and for the staff. Toward the end of the war, conditions in the camps deteriorated very rapidly due to Allied bombing of the rail and road distribution networks. Germany was deliberately starved into submission by Allied bombing and blockades. Many thousands of Germans also starved to



The tailor shop at Sachsenhausen

death, or succumbed to disease. The horrible pictures one sees are not of victims of gassing; they are of victims of hunger and typhus. According to the legend, the victims were driven into the gas chambers straight off the trains, so therefore the bodies would have been in fairly good shape. The pictures are primarily from camps where even many Exterminationists admit there were no gas chamber installations.

But surely we are told that all the camps had gas chambers? Weren't they called "extermination camps"?

This is a widely held popular view, but even a superficial study of the Exterminationist literature reveals that nowadays they divide the camps into two types: concentration camps (in the west), and extermination camps (in the east). By a curious coincidence, all the extermination camps are located in what is now Communist-governed territory. Over the years since the end of the war, the Exterminationists themselves have gradually had to revise their dogma, on account of ready public access to the Western camps. For example, in 1945 American Congressmen were taken on a tour of the Dachau "gas chamber" and were told that many thousands of Jews had died there. Now the Exterminationists agree that no Jews were gassed at Dachau. Similarly, several Germans were executed after the war for operating "gas chambers" at several camps in West Germany. Today, the Holocaust experts admit that there were no gas chambers at those camps. The Revisionists now ask: what is the difference in quality between the evidence for gassings at these Western camps (now admitted to be bogus) and the evidence for gassings at the Eastern camps (still maintained as genuine)? Why is Western evidence dismissed as bogus while Communist evidence is retained as genuine?

But what about Zyklon B? Wasn't it found in the camps?

Zyklon B was most certainly found in the camps. Zyklon B was a very common pesticide used to delouse the lice-ridden clothes of incoming prisoners. Ironically, it was only when this fumigation process broke down that the lice were able to spread typhus throughout certain camps. If more Zyklon B had been used, more Jewish lives would have been saved.

What about the gas chambers? Surely one can see them displayed at the camps?

Various installations have been misrepresented as having been "gas chambers." At Dachau, for example, at least two places were represented as being deadly gas chambers. The first was an ordinary communal shower-bath. The second was a fumigation closet for the delousing of clothes. Today at Dachau a sign on the shower-bath claims that it is a "gas chamber which was never used." The fumigation closets are correctly labeled as such, even though a U.S. Army report by the OSS in 1945 claimed that these were mini-gas chambers. At Auschwitz there is now a room on display which was first used as a basement mortuary for the deceased from the hospital next door. Later in the war it was used as an air-raid shelter. Today the Communists claim it was a gas chamber. Any superficial study of the Dachau and Auschwitz "gas chambers" would show that they could not have been used for extermination because they are not air-tight. The room at Auschwitz has even had rough holes knocked in the ceiling to "prove" that this was where the gas pellets were dropped.

What about the ovens? Surely they prove that the Nazis exterminated people.

The perfectly ordinary crematorium facilities at the camps were just the same as those at any German city mortuary. People died in the camps from natural causes, disease, judicial executions and (later) hunger. Cremation is the most hygienic method of corpse disposal. It is used throughout the Western world today.

Didn't the Nuremberg trials prove that the Holocaust happened?

The Nuremberg trials were a show of strength of victor over vanquished. The Germans were put on trial for doing the same things which the Allies had been doing, and continued to do in occupied Germany. The Germans were even charged with committing the Katyn massacre of Polish officers while the Soviets, who had really committed this crime, were sitting in judgment. Hardly any of the "evidence" admitted at Nuremberg would stand up in court today.

Such as?

Such as documents with no proof of source. Such as affidavits from dead people like Gerstein. Such as grossly leading questions to witnesses like Rudolf Höss. Such as "lampshades" and "soap" exhibited by the Soviets.

How else were the trials biased?

The defendants were not allowed to cross-examine witnesses (only their court-appointed lawyers could do this). The defense was not allowed proper access to documentary exhibits. The defense counsels were not allowed to exhibit Allied documents as proof of identical Allied "crimes." Potential defense witnesses were arrested. Potential defense documents were kept from defense lawyers. Throughout, the defense lawyers were treated as naughty children. The defendants' guilt was already determined in advance.

Didn't the Nazis themselves confess to their crimes?

None of the Nuremberg defendants knew anything at all about "gassings" or extermination. The only top Nazi leader who would have known the exact details of what went on in the camps was Himmler, who conveniently "committed suicide" while in British custody, with his body being secretly buried in a wood. Albert Speer most likely knew that the allegations were bogus because he was in charge of War Production, and many factories used camp labor. But Speer felt that to challenge this cornerstone of the Allies' theory would have been to risk greater punishment for "lack of contrition." His humble approach paid off in the form of a prison sentence instead of the gallows.

But surely some Nazis confessed?

Yes, they did. The principal confession used in Holocaust literature is that of Rudolf Höss, a commandant of Auschwitz. He appeared as a witness at the Nuremberg trials, and his "evidence" consisted of assenting to an English-language affidavit he had signed earlier. There is no evidence that Höss understood English. His affidavit in many respects contradicts his later testimony and written confessions conducted by the Communist Poles. Much of his testimony also flies in the face of science, and in the face of the reality of the Auschwitz "gas chamber" on display today. There is evidence that Höss was tortured; even Exterminationists describe his psychological status as "schizoid apathy."

Isn't there proof of an extermination program in Hitler's *Mein Kampf*?

Mein Kampf is certainly anti-Semitic. But nowhere does Hitler advocate the killing of Jews. Instead, he recommends their removal from Western Europe and resettlement in Palestine or wherever. This policy was curiously in harmony with that of the Zionists.

Surely some written order has been found proving Hitler authorized the extermination program?

No such order has been found.

What about all the eyewitnesses? What about all the survivors?

This is probably the most difficult area of all to explain in the short space available. It will have to suffice to say that very little of the eyewitnesses' testimony would stand up under cross-examination. Many survivors appear to be suffering from a kind of "group fantasy," where they imagine themselves witnesses to all kinds of horrific deeds. Many "survivors" at war crimes trials have wanted a place in the history books for themselves, and society holds back from questioning their testimony too closely for fear of offending their sensitivities. Several Exterminationists, such as Gerald Reitlinger, Hannah Arendt and Gitta Sereny, have admitted that much "survivor testimony" has been bogus. Even in the United States, witnesses from Israel and elsewhere came forward to testify against Frank Walus, whom they claimed was a camp guard. After losing his case, Walus's attorneys discovered new documentation which incontrovertibly proved his innocence. Therefore the witnesses knowingly or unknowingly committed perjury. Many of them were flown in from Israel and seemed to have been rehearsed. Several of the published memoirs of survivors contain scenes which are pharmacologically impossible, particularly in connection with corpse disposal.

In the National Archives, aren't there plans for gas chambers and orders for exterminations?

There are plans, invoices and orders for: Zyklon B, crematoria, deportations, judicial executions and anti-Semitic laws. One can even find documents showing the cost of the dog food for Auschwitz. But no one has ever turned up any documentation for gas chambers or programmed extermination. The blueprints for Auschwitz show the "gas chamber" as a mortuary.

The Exterminationists like to pretend that the Germans used code words for their operations, like "special treatment" for exterminations. But even at the Nuremberg trials it was shown that "special treatment" could mean special privileges like extra food rations for VIP prisoners.

What then was the true nature of the camps?

They performed a dual function. They were simultaneously internment camps for Jews and others who were considered a threat to national security, and also labor centers where factories or agricultural projects could be established to take advantage of the ready labor supply. Auschwitz was the biggest, with a galaxy of industrial factories employing both interned labor and voluntary workers from all across Europe. The volunteers outnumbered the internees. The factories included a hydrogenation plant for turning coal into synthetic oil, and a Buna rubber works for making artificial rubber. There were coal mines and botany stations. Most of the other camps in Poland had ancillary agricultural and lumber projects. Obviously, with all able-bodied Germans away fighting the war, the authorities needed to use every single available body for labor. It simply would not have made sense to exterminate able-bodied labor.

Where can I find out more about the Revisionist books?

From: Truth Missions, PO Box 3849, Manhattan Beach, California 90266

EXILES FROM HISTORY (book) \$5

REVISIONISTS' REPRINTS (newspaper) \$10/yr

DAVID McCALDEN REVISIONIST NEWSLETTER \$200/yr

"HOLOCAUST" NEWS (tabloid flyer) \$10/100

IN AUSTRALIA, HUMANISTS SPEAK OUT WHEN COMMUNITY DIVIDES OVER FREE SPEECH AND WORLD WAR 2 DISPLAY

Adelaide is a pleasant medium-sized city on the south coast of Australia. It has the nation's only museum devoted to political history.

Admirably, the Constitutional Museum allows dissenters to exhibit displays taking issue with the major shows in the Museum. In 1983, a Museum show on World War 2 was held.

A dissenting group, the League of Rights, sought and received permission to exhibit material arguing that the "Holocaust" was something less than it is represented by the orthodox histories of the war. The community was shaken by the the uproar that ensued, and Humanists were deeply involved.

The city's hinterland is the nation's wine country, and many of the residents of the region are of German extraction. Having been there for generations, they feel no guilt for what was done by the Germans in Europe in 1939-45.

The following letters appeared in AUSTRALIAN HUMANIST, issue of September 1983. The first writer, Dr. Gardner, is chairman of B'nai Brith's anti-defamation commission. The second writer, John Bennett, is president of Australia's A.C.L.U. the Australian Civil Liberties Union.

The debate ... might be clarified if we distinguish between two issues: freedom of speech and the guarantee of public assistance in the dissemination of one's views...

In my view, however, freedom of speech does not carry with it any guarantee of public assistance...

I am free to believe that the moon is made of green cheese, I am free to say so, I am free to publish pamphlets (at my own expense)... But social institutions - newspapers, academic journals, museums - are under no obligation to facilitate the public expression of my views.

... members of the League of Rights are exercising their freedom of speech by stating and publishing that the Holocaust was a myth. But other social institutions have absolutely no obligation to facilitate the dissemination of those views.

- Dr Paul Gardner

The recent decision of the Constitutional Museum to allow the League of Rights to hold an exhibition at the Museum is to be commended.

Freedom to express views is the most basic freedom, and any attempt to place unnecessary restrictions on this freedom should be resisted.

Public criticism bordering on hysteria was directed against a section of the exhibition dealing with the "Holocaust" of Jews in World War 2. ...

It is open to people who query this interpretation of 'History' to present evidence which contradicts the findings of the revisionist historians, but any attempt to suppress their findings and ban exhibitions based on their views will be resisted by civil libertarians.

The exhibition has drawn attention to the extent of incitement to racial hatred against people of German extraction in... films such as "Sophie's Choice" and "Odessa File" etc., TV series such as "Hogan's Heroes," "Holocaust," "Kessler," "The Secret War" and books such as "Schindler's Ark."

- John Bennett

THE PAIN OF THE WAR IS REAL: DON'T ARGUE OVER NUMBERS

Angry and bitter feelings toward Germans and Germany marked the years after both world wars. The great Humanist historian Harry Elmer Barnes was one person who spoke out to try to stem this racial prejudice.

In his paper "Who Started the First World War?" he challenges the orthodox view that places all blame at Germany's feet. Barnes held that culpability was no more German than of the other powers.

After World War 2, the world was shocked by the revelation of the death and suffering of the German concentration camps. But Barnes considered the "six million" figure to be incorrect. What are the facts in this matter?

We are unlikely ever to know. Most of the camps are in what is now Poland and East Germany, and not accessible to investigators. And with the passage of so many years, surely most records are now dispersed and lost or destroyed.

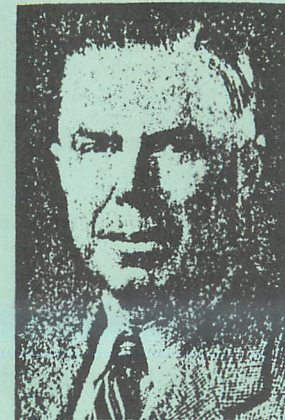
What's important is not the *number* of deaths, but our effort to prevent their recurrence, along with a compassionate concern for the survivors and our remembrance of the victims who perished.

Special pull-out supplement
to the Humanist CENTURY, May

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order to receive future issues of the
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84116, San Diego CA 92138.

WORLD WAR 2: A HUMANIST WITH A SKEPTICAL EYE, HARRY ELMER BARNES

Harry Elmer Barnes was one of the 34 signers of the original Humanist Manifesto in 1933. He was honored by the American Humanist Association with its Humanist Pioneer award in 1961.



Harry Elmer Barnes

HARRY ELMER BARNES: WHO WAS HE?

When the Humanist movement was built in the early decades of this century, it attracted a number of intelligent and successful persons.

Many of these were professionals in the field of religion. Some were professors of philosophy. Harry Elmer Barnes was an exception in this company.

Harry Elmer Barnes was what, today, we call a "secular Humanist." Politically, he was a socialist. Recreation, he hunted mountain lions in Colorado.

Professionally, Harry Elmer Barnes was a social scientist. He enjoyed nationwide renown as a historian, a sociologist, and an expert in criminology.

As a historian, Humanist Barnes had a special interest in the history of wars. His career spanned the two great World Wars of our time.

Library listings show about half a hundred publications to his credit. Among his better known books are "Perpetual War for Perpetual Peace," the most recent edition of which is in 1953, and "The Genesis of the World War."

Barnes held, and voiced, strong opinions. It is clear that he did not hesitate to speak his mind. It may be that this characteristic helped to keep him on the lists of the various "thought police" agencies, such as H.U.A.C., which plagued his times, but we suspect that his published writings alone guarantee him this honor, for he lets his contempt for specious nonsense show forth unfiltered by tact.

The Yalta conference? A giveaway. Churchill and Roosevelt let Stalin take them to the cleaners.

In June 1940, Hitler's armies finally drove the British into the water. Fighting in France was almost over, and the British had lost. Nobody would come to her aid. A third of a million British men massed on beaches of Dunkirk awaiting rescue boats to take them off to safety - but the task was impossible. No evacuation facility could deal with such a massive retreat.

So the British rallied every fishing boat and small pleasure craft in their country. An incredible evacuation was completed with practically no loss of life. Yet it was all done under German guns. Why didn't the Germans cut the defeated British to pieces?

The small craft saved all the British troops in weather which was favorable, fortunately. According to PLAIN TRUTH, May 1985, the whole thing worked because God was watching over it all. Humanist Harry Elmer Barnes has another explanation.

According to Barnes, the Germans held their fire. They wanted to drive the British off the continent, but they didn't want to annihilate them. Perhaps Hitler's command looked forward to the day when, they believed, the English-speaking peoples would unite with their German cousins to crush Russia and Communism.

In short, then, Barnes says "no" to the orthodox view and offers a less anti-German version.

Much of the recounting of history from both wars, he apparently believed, is colored by hostile feelings toward Germany. In the passions of war, our view of Germans is aroused to unreasoning hostility. At wars end, these feelings may be perpetuated by those who won't forgive, or who have angers not yet assuaged.

Winston Churchill, conventionally portrayed as a hero of the War, is seen by Barnes as infernally bloody-minded. Churchill is a man who discovered in himself the joy of being amid carnage, long ago when he was a young correspondent covering the South African War. From that time on, Churchill could only be happiest when surrounded by wartime slaughter.

Reporting of slave labor camps during the years of Hitler and Stalin was all slanted to denigrate the Germans and favor the Russians, says Barnes.

We quote here two passages from his "Blasting the Historical Blackout," published in 1972 in "Selected Revisionist Pamphlets" by Arno Press of the *New York Times*:

"... there is no unique or special case against Nazi barbarism and horrors unless one assumes that it is far more wicked to exterminate Jews than to massacre Gentiles.

"While this latter value judgment appears to have become rather generally accepted in the Western world since 1945, I am personally still quaint enough to hold it to be reprehensible to exterminate either Jews or Gentiles."

"The slave labor camps maintained by Stalin contained many more persons than the German concentration camps, and their treatment was far more cruel and brutal.

"No reliable statistics have been available as to the mortality in them, but it certainly greatly exceeded that in the German camps."

Harry Elmer Barnes, a great Humanist and one of Humanism's founders, challenges us, then, to let our attitudes toward Germany and what Germans did be governed by reasoned understanding, not emotion.

Let Humanists' decisions and conclusions be the products not of nationalistic or other emotional loyalties, but of rational evaluation of evidence seen in the perspective which includes other evidence.

The recent outburst of passion over the event at Bitburg during President Reagan's visit to Germany, shows that emotional reactions are all too likely to govern us still. Perhaps Humanists can give a modest lead in seeking to make our society one in which unemotional reason is more respected than it is today. The Humanist philosophy provides a good place to start: we are called upon to evaluate actions by their consequences for human well-being, not just in terms of the passions they arouse in us.

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EUROPE AT WAR, 1939-1945

Although the U.S. remained outside until 1941, when Japan attacked Pearl Harbor, the Second World War was originated by France and Britain in September 1939 two days after Germany attacked Poland.

Britain's promise to the Polish people at that time was that Britain would not make peace until the independence of Poland from foreign domination has been restored. That promise has never been fulfilled. Britain made a promise she lacks the power to keep, just as in the Great War Britain promised to restore the neutral status of German-occupied Belgium.

The death toll of World War 2 in Europe was enormous. A great many of these were the lives of innocent noncombatant civilians.

The fundamental purpose for which a military exists is the protection of the civilian population. In ancient times, warriors would go to the field of battle and do combat, while civilians remained unmolested. Today it is different.

In Vietnam, in wartime Russia and the Ukraine, in Dresden under the hail of British and American bombing, innocent civilians suffer. The institution of organized defense, the military establishment, now fails to fulfill its basic function: the protection of the security of the civilian population.

Now, with missiles aimed at us at all times, we find ourselves spending more than ever before on military needs, and we are each year less and less secure. There is a crying need for a conceptual breakthrough. Humanity needs a new way of addressing the problems of security.

How many people died in World War 2?

We're skeptical whether any reliable figures can be compiled. Somewhere, presumably, some American and British scholars have done what research they can, and tabulated the results.

However, the Russians have published theirs. We offer the official Soviet table, with our *caveats*: they don't cite sources, they don't indicate the degree of reliability for their figures. (Are they plus or minus 10 per cent? Twenty per cent? Fifty per cent?).

WORLD WAR 2 MORTALITY

(based on table in Soviet Life, May 1985)

Soviet Union	20 000 000
Poland	2 000 000
Yugoslavia	1 710 000
France	600 000
U.S.A.	400 000
Britain	375 000

Now, these figures stir in us the deepest of suspicions. Many questions arise. For example:

How many of these lives are military, and how many civilian?

Are we supposed to assume that all the lives lost by Poles were at German hands? The fact is that the Russians invaded Poland as soon as Hitler did. And it is a matter of record that the Russians massacred thousands of the officer corps of Poland's army, with the obvious intention of forestalling any future Polish attack on the Soviet Union (the Russians are terrified of Polish military ability).

Where are the Jews? Apparently, included in the various national categories. If so, then a large portion of that Polish figure might be Jews from Poland.

Jews from occupied France were transported to Germany to work in concentration camps, where many died of malnutrition and disease. Are these counted in the figures for France?

Jewish loss of life in German-administered labor camps is commonly cited as 6 million. If valid, such an immense figure must certainly change the shape of the Russian tabulation. In spite of its being cited by President Reagan this month, however, the "six million" figure is dismissed as untenable by Humanist pioneer and eminent historian of the war, Harry Elmer Barnes.

The Russian loss of life was very great, and they often refer to the fact that there is no Russian family untouched by wartime losses. The same is probably true, even more deeply so, in the case of Europe's Jews. Although their loss of life, whatever it might be, is a smaller figure than the Russians' yet the total Jewish population of Europe and of the world is quite small, and whatever the World War 2 toll was it was certainly painful and deeply felt. The total number lost, then, is not so important as the proportion of the total population.

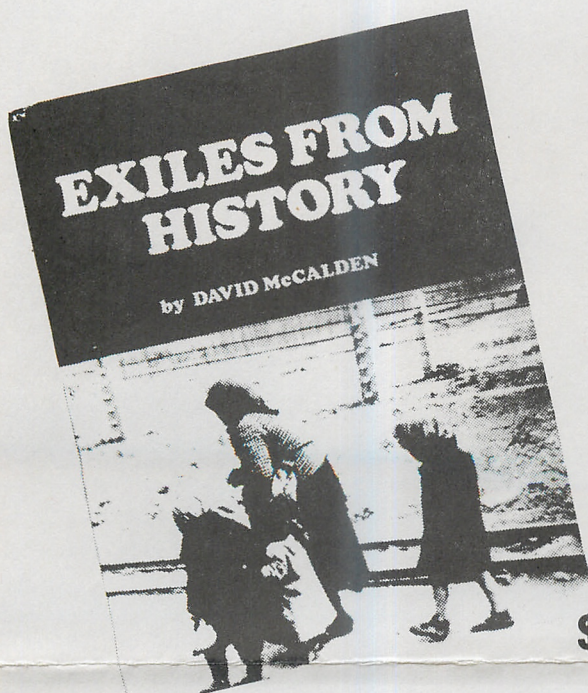
Russian losses have certainly left their wounds. But they did not cause a falling-apart of the Soviet Union, as some predicted. Instead, they apparently drew the Soviet peoples together. The magnitude of Russian loss of life is quite awesome for Americans to comprehend. One way to get a sense of the difference is to visit the great cemeteries outside Leningrad where victims of war are buried. There is one single cemetery there in which are buried more people than the entire U.S.A. loss of all World War 2.

France. Here is where we begin to be baffled by that Soviet tabulation. The French dead are supposed to number more than the dead of either Britain or the United States. This certainly looks dubious.

In what great battles did all those Frenchmen die in World War 2? When was Paris ever bombed as was Dresden (100,000 dead in one night!) or London (bombing every night, promptly at 6 p.m., month after month!). Certainly some French deaths may refer to Jews hauled off to German labor camps. And Charles De Gaulle's "Free French" fought valiantly on the Allied side. But we just can't believe the Soviet figures on this one.

Likewise, we can't believe the comparative figures of U.S.A. versus Britain. It makes no sense. Britain was at war two years before we even got our feet wet. Her great cities, densely populated, were often bombed daily. British armies were chopped up by German and Japanese attackers over two long years before President Franklin D. Roosevelt - in response to the Pearl Harbor attack - got U.S. might involved. It's just inconceivable that fewer British died than did either French or Americans.

American loss of life is presumably all combatants, while other nations lost many civilians as they were bombed at home.



A BOOK WHICH CAN PREVENT WORLD WAR THREE

EXILES FROM HISTORY

by David McCalden

Menachem Begin refuses to struggle with this dilemma. He still likes to carry the blank check of Jewish history; he finds it useful in the conduct of government and war. "No one," Begin's government repeats with a baleful glare, "will preach to us ethics and respect for human life." Why not? Because of the record, because of pogroms and the 6 million dead in the Holocaust. There are many centuries in that line. Begin claims that as the Israeli dispensation. That is the moral capital of world Jewry, cataclysmically acquired.

TIME, OCTOBER 4, 1982

But the question is, How much past is enough? At what point does a devotion to history cease to be a weapon against present and future error, and begin to cripple those who seek its protection?

The trouble is that this world has not provided the Jews with much redemption. Instead, the main events in Jewish history, until the founding of Israel, consisted mostly of disasters: the destruction of the Temple, the Diaspora, the Holocaust, each devastation considerably more terrible and unimaginable than the one it followed. These days Begin cites *Genesis* as the font of his politics, but his abiding source is the Holocaust, as it is for much of Israel. To the importance of individual death in Judaism, the Holocaust added a national significance. Here was the death of deaths, 6 million gone. Just as the past becomes the present, so did the image of the Holocaust enter the soul of the country. It was like the Resurrection: the Jews arising from the grave that had been dug for them, inspired by the Holocaust as are Christians by the agony of the cross.

TIME, SEPTEMBER 20, 1982

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He shows that Jewish fear of being "Holocausted" again is not just a modern phenomenon, but is a recurrent feature of Jewish behavior patterns since Biblical times.

He shows that this paranoia is not based on an accurate perception of empirical reality, but on a deep, internal neurosis, which the author diagnoses as Jewish self-hate.

He suggests that it is *only by therapeutically healing this widespread illness* that Jews will end their Exile From History, and the World will be saved from the very real possibility of a nuclear Holocaust that would close the book on *everyone's history*.

David McCalden was born in Belfast, Northern Ireland and educated at the University of London. In 1979 he established the Institute for Historical Review, in Torrance, California. He is now a freelance writer.

EXILES FROM HISTORY by David McCalden. ISBN: 0-910607-00-1. Large size. Illustrated.

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TRUTH MISSIONS, PO Box 3849, Manhattan Beach, CA 90266

Dear Fellow Freethinker:

Who'd have thunk it? That Atheists believe in **excommunication**. That Atheists do not support **freedom of thought**, and **freedom of speech**. That Atheists will consort with fanatical **religious zealots** in order to **persecute** and **hound** a fellow Atheist. Yet I myself have first-hand experience of these things. Allow me tell you my story.

I have been an Atheist all my life. I have also been active in various political, ecological, and philosophical movements on both sides of the Atlantic. I first discovered the American Atheists organization when they had a booth next to mine at the Future of Freedom Conference, in late 1980. I joined, and began attending the monthly meetings of the Los Angeles chapter. After the meetings, we would adjourn to a nearby restaurant for a meal or a drink. Now, I am quite strict about not bringing my politics into Atheist meetings, but when someone specifically inquires, during an informal dinner, then I am perfectly happy to expound on my views on any subject under the sun. However, some of my views were not well received by certain high-ranking officers of the chapter. Consequently, two officers **Dick James** and **John Edwards** conspired together to take me off the chapter mailing-list, with the intention that I would cease to hear about meetings. (They also stopped sending announcements to two other fully paid-up members; one was General Hershey Bar--a gentleman with space rockets flying off his shoulders--and another man whose name I never did discover but who quite obviously had severe mental problems. That was the level they put me on.)

Now, I did of course hear of the meeting schedules from other friendly members, and continued to attend. I asked John Edwards about my not receiving announcements, and he promised to correct this "oversight." **There never was any "oversight."** **The deletion was quite illegally decided by John Edwards and others.** **He had no intentions of restoring my name to the mailing-list.** **He blatantly lied to me.**

Around the same time, the chapter was in conflict with head office in Austin. **Madalyn Murray O'Hair** was becoming more and more dictatorial with the L.A. chapter. Her son, Jon Garth, had written abusive letters to chapter officers. Searching for any excuse to attack the L.A. officers, she and her son latched on to Dick James' professional activities: he was, and is, engaged in the distribution of sex toys and sexually explicit material; he is a pornographer. Dr O'Hair had known of these extra-curricular activities for a long time, and had approved of Dick James holding whatever office to which he was elected by the chapter membership. Now, she denied all that, and launched bitter, vitriolic attacks on Dick based on this red herring. But in a last-minute attempt to persuade the chapter not to disaffiliate, she sent an emissary from Austin to an L.A. chapter meeting, to try to smooth things over.

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During the course of that detailed discussion, I announced my support for Dick James to engage in whatever profession he wished, without hindrance to his candidature for office. I asked him from the floor if he would likewise support my own candidature for office, regardless of my political views. No, he said, he would have to tolerate me being a member, but he would be totally opposed to me being a candidate for office, specifically because of my political views, and extra-curricular political activities.

Shortly afterwards, the Los Angeles chapter of American Atheists effectively disbanded, and like a phoenix arising from the ashes, **Atheists United** was born. I continued to be a member of American Atheists until April 1981. It was in that month that I went to great expense to attend the 1981 AA Convention in Arlington, Virginia. I was shocked that an Atheist event of such importance could be used as a vehicle for partisan political positions: the lengthy speech to which we were subjected on the steps of the Jefferson Monument from one of Madalyn's associates was Marxist-Leninist propaganda from beginning to end. I endeavored to raise this, and other, worrisome aspects with other attendees. Many of them expressed agreement. On the last day of the conference a "members hour" was scheduled. I looked forward to raising various issues from the floor, and to voting on motions and elections of importance. However I was to be sadly disappointed. Not only were members not permitted to speak from the floor, instead we were subjected to a tirade of abuse from Dr O'Hair about how feeble we all were, plus a pack of lies about the disbanding of the Los Angeles chapter. At the end of the "members hour" (sic) I approached the platform to inquire of the O'Hairs why the members were not allowed to participate meaningfully in "members hour."

Both Dr O'Hair and her son abused and swore at me--to the shock of other attendees standing around. She physically attacked me by ripping off my name tag, telling me that I was expelled. When I returned to Los Angeles I received a letter from her, with a refund check. Since the Constitution of AA is essentially fascist, I had no legal recourse whatsoever. Shortly afterward, the AA newsletter devoted two pages to mendacious accounts of my expulsion, accusing me of being a "religious nut who had insinuated his way into the organization to disrupt it." Since Dr O'Hair was at great pains to avoid actually naming me in the article, again I had no legal recourse to counteract this defamation.

Back in L.A. I began to devote my Atheistic energies exclusively to Atheists United, which for the most part was just the AA chapter under a different name. At the end of 1982 I was selected by the Board to organize our Winter Solstice banquet at the Los Angeles Press Club. This was a great success, and even some of my detractors praised my work, and contributed subsidies toward the cost of decorations and so on. However, there was still a current of discontent regarding my continued participation.

Three persons refused to join AU so long as I was a member! Curiously, all three were from Jewish backgrounds, though they profess to be dedicated Atheists. Their names were: **Bob Seeman, Emery Kanarik and Al Seckel.** In an effort towards reconciliation, (then) Board member **Ardo Kasbrian** volunteered to mediate. He offered his home where I could

-----cut here and place in envelope with your remittance-----

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David, please accept the following:

☐ Donation of \$ _____ toward your mailing costs for this important announcement.

☐ Donation of \$ _____. Please add me to the mailing-list for **THE TRUTHSEEKERS.**

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☐ Remittance of \$5. Please send me your book **Exiles From History**

☐ Donation of \$ _____. Please send me the five on **all** your other atheistic & political activities, so I can make up my own mind which to support & which to oppose.

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.....

.....

1
speak with these three **non**-members, and resolve whatever misconception they may have had about my views and activities. It was suggested that it would be helpful if they could read some of my materials in advance of the meeting. And so, to that end, I mailed Ardo three copies of my book **Exiles From History**, to pass on to the three. However, just before the meeting was to take place, the trio announced that they did not feel confident enough to confront me all by themselves (**3 against 1!**) so they wished to have someone else along from a **fanatical, religious, terrorist organization: the Jewish Defense League!** Naturally, I objected to the proposal, and indicated that Atheist differences are best settled by Atheists, and the intrusion of terrorist religious zealots would be totally counter-productive. The meeting never took place, and I never received payment for the three books.

Noting the success of the Solstice banquet, and the importance of regular *social events* in keeping any organization bonded together, in early 1983 I proposed to the Board that there should be monthly Atheist social activities, and that I would volunteer to run them. This was approved, and I began a program of nature hikes, museum visits, bonfire parties, and restaurant outings. Some of these were extremely successful, and others were quite successful. At no time did anyone question (a) my dedication to Atheism, or (b) my organizational talents. However, it soon became apparent that some Board members were not attending these social events, explicitly because they did not want to contribute to my standing, and popularity, as social director. While it would be impossible to prove that a boycott existed, it can certainly be said that these social events ranked very low in some Board members' scale of priorities. **These are some "Atheists" who do not want to see successful Atheist activities!** At one Board meeting, Dick James expressed the opinion that he did not wish to see me earning a "charisma" because then I would be in a position to take over the entire organization!!!!

The three malcontents referred to above continued to lobby the Board to have me expelled on grounds that my outside activities were bringing ill-repute to the organization. The Board declined to implement these overtures in total, and instead went along with them part-way. The 1983 Winter Solstice Banquet would be taken away from my aegis, and handed over to a woman who had not attended monthly meetings for nearly a year, **Sallie Janes Perkins**. (She had not attended out of disgust at the creeping sectarianism and bigotry I have just described.) Needless to say, the Board did not have the courtesy to inform me of the discussions or the outcome; the first I knew of this was when I read it in the monthly newsletter. I spoke with Sallie Perkins about this matter, and she indicated that she had been misled by the Board. Since it was now clear that the Board had taken the Banquet away from me **entirely because of my political views** (and not because I was a poor organizer, or a questionable Atheist--**legitimate criteria** for making such a decision) therefore Sallie would withdraw from the project.

Around the same time, the Board also opined that I should be **discouraged** (though not prohibited) from running as a candidate in the 1983 Board elections. Again, I was never informed that the status of my membership was being discussed at these Board meetings, and thus had no opportunity to present my side of the argument, or to correct any inaccurate descriptions of my views or activities. As it happened, I had no wish to run in the Board race, so the Board's opinion was moot. However, I felt that both these matters needed to be drawn to the attention of the membership. I was granted some time at the tail-end of a monthly meeting, and I spoke of the serious precedent that the Board was establishing. There were now two categories of membership: "nice" members who are welcome to run for office, and "not nice" members who ought not run for office. There were also two categories of activists: "nice" activists who are awarded public credit for their hard work, and "not nice" activists whose names must never appear in print (at least not in large print) in case their inherent wickedness pollutes the organization. The Board President **Herb Livingston** gave me a public apology for the discourtesy involved in not telling me my services were not wanted for the 1983 Solstice banquet. But the Board stuck to its two decisions that my political views were indeed relevant criteria in prohibiting me from repeating my success as a banquet organizer, and in discouraging me from running for office. The attendees at the meeting declined to pass my resolution that the Board be admonished for this incredible attitude, though I did receive considerable support.

But there was more to come. One member, **Aura Veirs**, wrote to the Board expressing the view that my politics were just so outrageous I should be expelled forthwith. Board member **John Edwards** indicated that AU should have a rule prohibiting officership and/or membership to persons who were the heads of other organizations. (I am the Director of Truth Missions, Inc.--a non-profit, educational publishing organization.) Board secretary **Ken Bonnell** spotted an item in the local newspaper about me, and as a result he made contact with another fanatical religious organization, the **B'nai B'rith** and obtained a copy of their dossier on me. He sent copies of this B'nai B'rith smearsheet to all Board members, and--tardily--a copy to me. I was outraged. **Here was an Atheist officer making contact with a band of religious zealots in order to promote their mendacious attacks on another Atheist!** Since the initial impetus for this contact had come from a newspaper report, and since the Board had already a proven record of intrigue, I immediately sat down and issued a Press Release, which I copied in to all the Board members. In it, I pointed out that the B'nai B'rith is similar to the Moral Majority or Knights of Columbus. They share many of the right-wing and censorious attitudes of those outfits. They actively opposed the production of the Atheistic play "Sister Mary" in Saint Louis. They keep files on anyone who opposes them, and attempt to censor the public expression of dissenting views. Strange bedfellows for Atheists!

No newspapers followed up on my Press Release. However, at the next members' meeting it was I and not Ken Bonnell who was brought to book. In reply, I pointed out that a healthy organization must be one that is open to criticism--how else could it ever improve? And if members can express their criticisms amongst themselves, then why should they not express those criticisms in public? By what right should or could they be stopped from speaking their minds, and expressing an opinion?

Needless to say, this was a golden opportunity for the witch-finders. Wringing their hands in theatrical anguish over the "intemperate" and "inappropriate" Press Release, it quickly became clear that that was but a pretext; a red-herring; an excuse. We know this precisely because the motion to expel me for the press release was proposed by the same folk who had wanted me expelled all along because of my political views! The motion was proposed by **Aura Veirs**. It was supported by **Al Seckel** (who had paid his dues just for such an occasion), **John Edwards** (who had fascistically taken me off the mailing-list 2½ years previously), **Dick James** (who objects to the persecution of pornographers but supports the persecution of political thinkers) plus another porn-merchant who, under an alias, heads the **Guyon Society** for the promotion of sex with children (motto: "sex before 8 or else it's too late"--and they **don't** mean 8 o'clock!) With the support of such a gang of Inquisitors, the Veirs motion for my expulsion was passed by 21 votes to 12.

I have now been expelled from two "atheist" organizations. I think that the Austin group should now change their name to the Madalyn Cult, and Atheists United should change their name to something else, since they are neither Atheist (consorting with zealots) nor United (since politically dissident Atheists need not apply). In a way, my AU expulsion set a precedent for the victimization of others. But my prediction is that never again will anyone's political views offend their delicate sensitivities as much as David McCalden's did!

As for me, I will fight on for the cause of true free thought. I have now formed a new group called **The Truthseekers**, through which I hope to present interesting programs of discussion and debate regarding rigidity of thinking throughout society. Needless to say, there will be **no** political criteria for participation! If you would care to find out more about **The Truthseekers**, or about other freethought activities, please fill out the coupon attached and return it to me following the instructions carefully. Thank you for your time reading this. Feel free to contact me if you have any questions or comments.

Note: This mailing was sponsored by Sallie Janes Perkins, Ron & Marje Nelson, Sylvia "Asmara" Ashton, and Don Morris. I thank you all. **DMcC**

Atheistically

David McCalden

DAVID McCALDEN