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Back to the Holocaust in Germany
Margit Alm, margalm@bigpond.net.au
Newsletter May 2003

Here is how I remember the 1943 air raids over Hamburg. It is a story far removed from Zionism but it turned into a Holocaust of its own kind.

It had been a particularly beautiful sunny summer's day in July and a busy one for us children. My baby brother, my older sister and I were safely tucked into bed, watched over by the elderly lady from next door whilst my mother had walked to the Central Station to collect my father, who was a conscript soldier in the Wehrmacht, but stationed in North Germany whilst rehabilitating from a war injury sustained the previous year. This enabled him to spend his free days with his family.

We lived in a flat in a big block of commercial/residential apartments in Hamburg's inner city (CBD), some 300 m away from the "Binnenalster" (Alster lake).

My parents had just arrived home; my mother had put the kettle on for a cup of coffee and a piece of freshly baked cake when the howl of the sirens sounded and simultaneously the buzzing roar from the squadron bombers filled the air. We were torn from our beds, hastily dressed, my mother grabbed her handbag with the family documents and some photos and we raced down the stairs from our 4th floor flat to the cellar. As we passed the window between the 4th and 3rd floor I could see the bombs falling and the "Christmas trees" lighting the sky to guide the bombers.

We hovered in the cellar together with other people from the building, everyone preoccupied with their own thoughts and fears. My father meanwhile raced up and down the four floors, scouting for fires. He put out some 18 spot fires. Eventually he reappeared in the cellar, took my mother in his arms, told her that everything was lost, and then ordered everyone out. A huge load of fire bombs had hit the building next door and the fire was now spreading to neighbouring buildings and streets.

Whilst our cellar was fire proof, it was not smoke proof. Smoke quickly began to fill the cellar and we rushed up the stairs into the foyer, holding wet handkerchiefs over our mouths and noses. There was only one entrance/exit to/from the building and that was enveloped by flames. There was a lonely chair in the foyer, which my father grabbed and smashed the window, through which all of us escaped, the adults jumping the two odd metres, the children being lifted out.

The air raid was still in full swing, so my father took our group some 50 m down the burning street into another building that had not yet caught fire and temporarily "parked" us there whilst he continued on his way to investigate the air raid shelter another 100 m away. It was still intact and had room for our group.

As we left our temporary abode I cast a last glance to our building where my childhood dreams and toys were turned to ashes. It stood there, a dark and silent silhouette in the fire-lit sky, seemingly untouched by what was going on around it. However, a blaze of flames escaping through the roof shot skywards and I knew that the building was burning itself out from within.

Five metres away from us, across the street, a whole building came crumbling down and rained a shower of phosphorous sparks on us. One of them must have hit me in the face as my mother was for a while fearful that I could become blind. Thank heavens, not so. The whole group made it safely to the air raid shelter where we waited out the end of the air raid and the end of the night.

I cannot remember whether I was scared. This air raid was a totally new experience for me. There was no time to become scared. I also had 200% confidence in my father's ability to see us through safely. Although air raids had taken place earlier over Hamburg, they left only sporadic damage to the inner city and were mainly targeting the port and industrial areas. They provided some excitement to us children. We would tour the bombed-out buildings the next day.

But this air raid was not child's play. It was meant to destroy more than infrastructure, and it certainly did just that; yet it could not have targeted civilians as there were relatively few civilians living in the inner city. Maybe it was a practice run for what was to come next.

As soon as daylight broke, and being summer it broke early, my father made his way across town to my aunt, who lived on the other side of town, some 5 km away, in a large residential area. They (two aunts lived there and one uncle but he was on the eastern front) had escaped the bombings and we found shelter in their apartment - but only for one night.

The second night the sirens once again forced us into the building's cellar. This time there was a much larger group, the building being residential only. My

father, now on compassionate leave from the Wehrmacht, again patrolled the building like a security guard would patrol a casino, checking every corner. Again, he told us we had to vacate. A time bomb had fallen into the small courtyard (where the rubbish bins were stored) and it could explode any time. But escape where to? The whole suburb was burning. Luckily the emergency services had earlier on dynamited an entrance through the walls of the underground, and this was the only safe spot far and wide.

The rule was that my father carrying my brother would lead the way, followed by my mother who dragged me along and my aunts who took care of my older sister. But when we emerged from the cellar and I stood on top of the stairs leading into the street I could only see fire: all buildings were ablaze, fire was raining from the sky, and as the sparks were ricocheting from the stones it looked to me as if the road was burning. I jerked away from my mother's hand and told her I was not running through that. My mother followed my father, screaming "I lost Margit" (I have never ceased wondering whether at that moment my father was not cursing her for being unable to control a pre-school child), and I just stood there and watched in abhorrence. To my left shadows were rushing past me disappearing into the fire night, following my father to safety. No one noticed me, or so I thought. Suddenly I felt swept off my feet and strong arms held me. I buried my face in a broad chest. It turned out that my rescuer was a young Dutchman who lived in the apartment building and knew us quite well. When my feet touched the ground again at the dynamited entrance to the underground I looked into my father's face. He was about to run through the fire and air raid once more and fetch me. However, he would not have made it. The time bomb exploded just after the last person had left the building, turning the building to rubble. We were lucky, everyone in the building was saved.

We spent the remainder of the night cowering and squatting on the rail tracks. At daylight my father again went on his by now familiar scouting trip to find the best way out for everyone. The best way out turned out to be a long, long walk along the tracks until we reached platforms and a station in another suburb. When my father investigated the devastation from the previous night, he not only found the rubble buildings but piles and piles of corpses just lying in the streets. He wanted to spare us such a sight.

They say, 45000 people perished during that night. From the railway station we were taken to big halls in Neumünster, and a new episode of our lives began. For the next four years we settled elsewhere, but that is a different story.

My father was a decorated soldier (and threw all his decorations into a river because they would have hindered his escape from a Russian POW camp back to Germany after the war had ended), but I think his greatest deed was to show leadership in those two air raids. Neither our family nor all those belonging to the two groups would have escaped the bombing and the fires without his initiative. There were mainly women and children in the cellars, but I remember a few males present, yet apart from the Dutchman who carried me to safety, no one showed initiative (maybe for that reason the men were at home and not at the front).

I now look forward to the book *Der Brand* and what it says about Hamburg's firestorm.

By the way, more than 30 years ago I saw a play here in Melbourne by Rolf Hochhuth, called *The Soldiers*. It dealt with the planning of this air raid over Hamburg. At the time a Swiss girl from work was in our group of theatregoers. She was quite devastated after the play and said to me: "but they never carried it through". I had to tell her that they did.

David Brockshmidt: A Gudden Schabbies!

Newsletter July 1999 No 93

On 1 May, 1999, I receive an overseas phone call from Queens Heights, New York, New York, U.S.A. An old male voice speaks English to me with an Eastern European Yiddish accent. He says his name is Moshe Teitelboim. He says he has just logged onto the Adelaide Institute Web Site.

Then Moshe asks: 'Seid's ihr Yidden? - Are you Jews?'

I say: 'Why?'

Moshe says: 'Goys, seins nicht so schlau wie ihr seids - Gentiles are not as clever as you.'

I say: 'Thank you, Moshe, paying us a compliment. So what can we do for you?'

In the background I can hear a Yiddische Manne saying all the time: 'Ohi! Bei woi!'

Moshe says to me: 'Sarahleh, it's schabbes, put the candles on.' Then Moshe turns back to the phone and tells me, he belongs to a group of Torah True Jews, and he likes what we say and print about the Zionists.

Moshe says: 'Die Zionisten werden zerstoren das Yiddische Volk - The Zionist will destroy the Jewish People.'

My response to his prophecy is: 'Moshe I hope your Messiah will come first and sort the "Ashkeenasis" out.'

Then Moshe is called by his wife Sarahleh for the Shabbies dinner. The candles are lit on the table, as he tells me, the whole Mischphoche is sitting around the Shabbies table waiting for Moshe to sit down and say the prayer. It's evening in New York, the first star has come out, it's Schabbis in the big Jewish Apple.

Moshe says: 'Seid's mir gesind - stay Healthy.'

I answer Shabbat shalom to you and your family, Moshe. Pray for all of us, pray for truth in history, that's what we are fighting for so there will be a future for Gentiles and the Jews together."

'A gudden schabbies', says Moshe.

'A gudden schabbies', I respond. 'Seid's mir och gesind and gie schluffen. Schabbat Shalom, shabat Shalom.'

Holocaust scholar at heart of 'book burning' row

[New Zealand Herald, 22 July 2003](#)

Newsletter August 2003

A "book burning" scandal has erupted at Canterbury University over an article on controversial Holocaust scholar Joel Hayward. The decision to recall and destroy copies of the history department's journal *History Now* - and dump editor Ian Campbell - is dividing the academic community.

Canterbury lecturer Thomas Fudge, who wrote the offending article, has resigned in disgust and plans to leave at the end of the year. Dr Fudge said he could not remain at a university that suppressed academic freedom. "It made me a hypocrite trying to teach my students to think critically and ask the tough questions - all of the academic values that universities are about - and here my department was saying, effectively, we're going to burn books."

The article revisits the storm that surrounded the 1993 masters thesis of former Canterbury student Joel Hayward, which questioned the validity of Holocaust history. Dr Fudge, who lectures on medieval religious dissent and witch-hunting, explored what for Dr Hayward became a career-ending controversy. He revealed in the article that Dr Hayward had been harassed and received death threats against his children. Dr Hayward suffered an emotional breakdown and left his teaching post at

Massey University in June last year. He now cannot get a job.

'The Fate of Joel Hayward in New Zealand Hands: From Holocaust Historian to Holocaust?' played on the title of his thesis, *The Fate of Jews in German Hands*. The article appeared on May 6. Next morning, Professor Campbell was asked to appear before his editorial committee and history department head Peter Hempenstall.

Professor Campbell said he was effectively pushed: "The fact is that board disapproved of my editorial decision and, as a result, I couldn't continue as editor." An embargo was slapped on the journal and 500 copies recalled. Staff was later advised that copies of the offending journal had been destroyed on the authority of Professor Hempenstall. Another May edition of *History Now* was printed without the Fudge article and an editorial discussing truth and martyrdom.

On May 14, Dr Fudge defended his article at a special meeting of history department academics, calling the censorship "unconscionable". Last week, he confirmed to his students that he had resigned.

Professor Hempenstall declined to speak, saying the matter had now become an employment issue between the university and Dr Fudge.

Holocaust thesis ruined my life says historian

By Angela Gregory, *New Zealand Herald*, 26.07.2003

Newsletter No 201

Historian Joel Hayward says he wishes he never wrote the thesis that challenged conventional views of the Holocaust, and thought at the time that it may have been "a piece of junk". He told the *Herald* he remains haunted by his controversial masters thesis, which appalled the Jewish community late in 1999. It queried the gassing of Jews, underestimated the numbers killed, and found no evidence of an extermination plan.

Dr Hayward says that even in the year he wrote it - 1991 - he was concerned that the thesis may have been flawed.

This week, the thesis was back in the news after copies of a University of Canterbury journal containing an article describing the "witch hunt" of Dr Hayward were destroyed. The university said it was potentially defamatory and inaccurate.

The author, Dr Thomas Fudge, resigned in disgust and the *History Now* editor, Associate Professor Ian Campbell, was effectively dumped.

Dr Hayward says the university's action was unconscionable. He thought the Fudge article was "bang on".

"Anyone who reads the piece will know the price I paid was too high."

Despite having apologised, admitted his mistakes, and surviving an inquiry which considered stripping him of his masters degree, Dr Hayward remains vilified in the academic community. He admits his thesis choice, which "ruined my life", was foolish and too ambitious for a masters student. "I could have had better advice from the history department."

At the time, he was warmly disposed to the Zionist cause. He had recently returned from Israel and passionately believed in a Jewish state. It struck him as unusual that revisionists could say the Holocaust didn't happen.

After finishing the thesis in 1991, Dr Hayward was worried it was no good. In an unusual step, he had written it before completing requisite honours papers. He wanted to work from home that year to help care for a sick child.

"I think that was the first of a lot of errors ... because when I did the papers the next year I learned a lot about the proper principles of historical research and inquiry ...

making sense of truth, objectivity and bias."

After earning an A-plus for the thesis and completing the honours papers, for which he earned top grades, he graduated in 1993 with an MA in history. The thesis was initially embargoed for three years - because of threats it would be stolen, Dr Hayward says - then for another three years by the university. Dr Hayward says that in 1999, the thesis came into the hands of Jewish scholars, who were disgusted by its contents.

He started receiving emails "full of hatred", to which he replied that he had never intended to hurt anyone, and no longer agreed with its contents. He wrote an addendum admitting his errors. He also wrote a letter to the *Jewish Chronicle* apologising for the distress he had caused. But the malicious calls and emails kept coming, and he has had death threats. Dr Hayward says he is not making accusations against the Jewish community but

believes "one or two very nasty people" agitated to present a story that was not true.

In 2000, the Jewish Council complained to the university, calling for the thesis to be withdrawn from the library and Dr Hayward to be stripped of his degree.

An inquiry, led by retired judge Sir Ian Barker, summoned Dr Hayward. He says the inquiry, which found his thesis faulty and conclusion unworthy, arrived at a compromise solution. "I was a very naughty man but not quite so that they could take my degree ... It left me feeling humiliated and aggrieved and the Jewish Council unfulfilled."

The drama has cost Dr Hayward the job he was enjoying at Massey University teaching defence and

strategic studies. He has had two nervous breakdowns and now lives on a sickness benefit, selling his book collection to keep the family afloat.

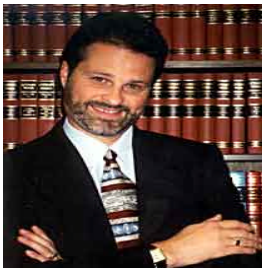
When Dr Hayward heard there was to be an article about him in the May issue of the history journal he cringed. But since the publicity, he has had a flood of support from academics and former students who did not realise the toll it had taken. He remains stunned at Canterbury University's actions. He suspects that the Canterbury academics did not want it known they had failed to stand up for him. Despite his regrets, Dr Hayward says no topic is taboo. "That's what our democracy allows us."

Holocaust stir haunts Fudge

23 April 2005. By KERI WELHAM

Newsletter June 2005 No 249

The former Canterbury University academic who resigned over a "book-burning" scandal says American universities will not employ him for fear of having "some sort of Holocaust-denier" on their staff. Senior history lecturer Thomas Fudge left Canterbury in 2003 after his article in a university journal, revisiting the furore about a student's highly contentious thesis questioning key aspects of the Holocaust, sparked an emotional spat with university heads. Copies of the article were destroyed and an extensive nationwide debate about academic freedom ensued.



FORMER LECTURER Thomas Fudge says American universities fear he is a Holocaust-denier.

Fudge, a Canadian, who is married with one child, yesterday told *The Press* he was running a research centre in the United States and doing consultative work. He had book contracts and was travelling internationally as a speaker on medieval history. But his preferred job, teaching, eluded him. He believed American universities would not employ him because of "the New Zealand controversy. One speaks about the Holocaust at one's own personal peril."

Despite 13 years as an academic and two earned PhDs, he had had job interviews but could not secure a teaching position at a university. In one meeting to discuss job opportunities this week, the Hayward-Fudge controversy was raised and he was asked to explain his position. "My defence of Joel Hayward has been something that has created some consequences for me. Institutions, in my view, are scared to death of being associated with me because I guess they are afraid of being accused of having some sort of Holocaust-denier in their faculty."

Fudge had been commissioned to write an article about the impact on masters student Joel Hayward of the widespread condemnation of his 1993 thesis questioning the validity of the Holocaust. Hayward suggested the gas chambers used to systematically

kill Jews and other minority groups could not have existed and questioned the number of people who died at the hands of the Nazis in World War 2. Hayward's mental health and job prospects suffered. But university heads objected to Fudge's article, sacking the editor of department publication *History Now* and controversially destroying 500 copies that carried Fudge's article.

Though the books were shredded, it became known as the "book-burning" scandal in academic circles. Fudge left New Zealand in November 2003, on leave, and later resigned. Hayward has also relocated overseas.

Speaking to *The Press* from Washington, Fudge said the Holocaust had become a modern taboo of such potency that any mention of it that was less than emphatically apologetic was unacceptable. Fudge said he had read Labour MP John Tamihere's recent comments about the Holocaust, which Prime Minister Helen Clark indicated would not be tolerated. "Obviously I wish that there were not consequences but I don't have any regrets for standing up for what I regard as academic freedom."



Labour MP John Tamihere says he is "sick and tired of hearing how many Jews got gassed".

Tamihere said he was "sick and tired of hearing how many Jews got gassed" and, although the Holocaust revolted him, he did not want to be continually made to feel guilty for it. Fudge said Tamihere's comment was "much ado about nothing. That statement, I don't find anything offensive in it. I don't find it anti-Jewish." Fudge said Tamihere's other comments, about women and gays, were "unacceptable" and "offensive".

The Simon Wiesenthal Centre, a Jewish human rights organisation, suggested Tamihere had a mental illness called Holocaust Fatigue. "That is nonsense, a sad comment on New Zealand society. When some

person in Jerusalem can create a form of mental illness and society accepts that," Fudge said.

Opposition leader Don Brash called for apologies to the Jewish community. Fudge said: "Why? Obviously, he's not allowed to say how he feels. "On the matter of human suffering, it's not necessary to privilege the Jewish experience."

Fudge attributed the Holocaust taboo to the reach of the more radical factions of the powerful Jewish lobby. "There are some radical Zionist-types that bring a lot of pressure. The roads of the world should not, and do not, run through Jerusalem."

The Simon Wiesenthal centre estimates 5,680,000 Jews, and 5,000,000 people from other minority groups, were killed between 1933 and 1945 under Hitler's Nazi regime. Fudge said, despite the consequences of his decision to write about the Hayward Holocaust scandal, he did not regret "the stand" he made. "Obviously I wish that there were not consequences but I don't have any regrets for standing up for what I regard as academic freedom."

http://www.nzherald.co.nz/index.cfm?c_id=2&Objec%tID=10119675

OF SINS AND CHICKENS, Australian Jewish News, 1 October 2004



An Orthodox student in Bnai Brack, Israel's second largest religious city, takes part in the ritual of kapparot (atonement) just before Yom Kippur. A chicken is swung around three times while a prayer is recited in the hope that all sins are transferred to the fowl. The chicken is then slaughtered and usually donated to a needy family.

Fredrick Töben asks:

How can such scape-goating, sorry, scape-chickening mentality be overcome through reason and understanding? It cannot because superstition is part of our human make-up. Christians absolve their sins in the belief that Christ takes away their sins through His death on the Cross.

Hamilton: Denying the coming climate holocaust

by Clive Hamilton, Monday, 16 November 2009

Climate sceptics resent being called deniers because of the odium associated with Holocaust revisionism.

Even critics of the sceptics are careful to distance themselves from the implication that they are comparing climate denialism with Holocaust denialism for fear of being seen to trivialise the Holocaust by suggesting some sort of moral equivalence.

Judgments about moral equivalence depend on the ethical standpoint one adopts.

For consequentialists the morality of an action is judged by its outcomes. For those who adopt this ethical standpoint, any assessment of the consequences of the two forms of truth-rejection would conclude that climate deniers deserve greater moral censure than Holocaust deniers because their activities are more dangerous.

If the David Irvings of the world were to succeed, and the public rejected the mountain of evidence for the Holocaust, then the consequences would be a rewriting of history and a probable increase in anti-Semitism.

If the climate deniers were to succeed, and stopped the world responding to the mountain of evidence for human-induced global warming, then hundreds of

millions of mostly impoverished people around the world would die from the effects of climate change.

They will die from famine, flood and disease caused by our unwillingness to act. The Stern report provides some sobering estimates: an additional 30-200 million people at risk of hunger with warming of only 2-3°C; an additional 250-500 million at risk if temperatures rise above 3°C; some 70-80 million more Africans exposed to malaria; and an additional 1.5 billion exposed to dengue fever.

Instead of dishonouring the deaths of six million in the past, climate deniers risk the lives of hundreds of millions in the future. Holocaust deniers are not responsible for the Holocaust, but climate deniers, if they were to succeed, would share responsibility for the enormous suffering caused by global warming.

It is a ghastly calculus, yet it is worth making because the hundreds of millions of dead are not abstractions, mere chimera until they happen. We know with a high degree of certainty that if we do nothing they will die.

But not everyone adopts a consequentialist ethic. An alternative ethical stance is to judge climate deniers not by the effects of what they do but by the rightness of their activities (a so-called duty ethic) or by their character and motives (a virtue ethic).

From a duty ethic position, the moral obligation climate deniers are violating is to the truth. Here there is a moral difference between denying the commission of a great crime, for which there are whole libraries of documentation, and rejecting the overwhelming evidence from science in which uncertainties nevertheless persist. This suggests that climate deniers are less culpable.

From a virtue ethic standpoint, moral culpability depends on motives. Attempting in good faith to uncover the facts is a good thing, which is why we regard genuine scepticism as healthy. Denialism is not scepticism but a refusal to accept the facts, the rejection of all of the evidence.

We think of Holocaust deniers as being immoral because we suspect them of being motivated by anti-Semitism or a desire for political advancement through stirring up racial hatred.

We think of climate deniers as being immoral because we suspect them of being motivated, not by truth-seeking, but by political goals, a desire for funds from fossil-fuel companies or personal aggrandisement.

Those who adopt a duty or virtue ethic would probably feel more personal antipathy towards a

David Irving than towards an Ian Plimer or Andrew Bolt. There is something especially repugnant, even evil, about Holocaust denial. Denying or covering up a monstrous crime makes Holocaust deniers somehow complicit in it.

Better to have your daughter marry a climate sceptic, who is perhaps motivated by contrarianism, foolishness or self-importance rather than wickedness.

If, like me, you adopt a virtue or duty ethic, but one tempered by consideration of the consequences of an act, climate deniers are less immoral than Holocaust deniers, although they are undoubtedly more dangerous.

However, as the casualties from a warming world mount over the next decades, the denialism of those who continue to reject the scientific evidence will come to be seen as more and more iniquitous. So the answer to the question of whether climate denialism is morally worse than Holocaust denialism is no, at least, not yet.

Clive Hamilton is the Greens candidate in the Higgins by-election.

<http://www.crikey.com.au/2009/11/16/hamilton-denying-the-coming-climate-holocaust/>

Tariq Ramadan: Why I Was Banned in the U.S.A.

NEWSWEEK | From the magazine issue dated March 29, 2010

When the American embassy called in August 2004, I was just nine days away from starting a job at Notre Dame's Kroc Institute for International Peace Studies. I had already shipped my possessions from Geneva, Switzerland, where I was living, to Indiana, and enrolled my kids in a school near our new home. Suddenly, however, an embassy official was telling me my visa had been revoked. I was "welcome to reapply," the official said, but no reason was offered for my rejection. Sitting in a barren apartment, I decided the process had become too unpredictable; I didn't want to keep my family in limbo, so I resigned my professorship before it began. I launched a legal battle instead.

It was hardly a fight I had expected. Less than a year earlier, the State Department had invited me to speak in Washington, D.C., and introduced me as a "moderate" Muslim intellectual who denounced terrorism and attacks against civilians. Now it was banning me from U.S. soil under a provision of the Patriot Act that allows for "ideological exclusions." My offense, it seemed, had been to forcefully criticize America's support for Israel and the wars in Iraq and Afghanistan. The U.S. accused me of endorsing terrorism through my words and funding it through donations to a Swiss charity with alleged ties to Gaza. Civil-liberties groups challenged my case in court for almost six years until, in late January,

Secretary of State Hillary Clinton dropped the allegations against me, effectively ending my ban.

In early April I will make my first public appearance in the U.S., at New York City's Cooper Union, participating in a panel discussion about Muslims. While it's a victory of sorts, the fight is not over. Numerous foreign scholars remain banned from U.S. soil. Until the section of the Patriot Act that kept me out of the country is lifted, more people will suffer the same fate. Although the exclusions are carried out in the name of security and stability, they actually threaten both by closing off the open, critical, and constructive dialogue that once defined this country.

In my case, criticizing America's Middle East policies cast doubt on my loyalty to Western values and cost me a job. But prejudice may ultimately cost the U.S. more. By creating divisions and disregarding its values, even in the name of security, America tells the world that it is frightened and unstable—above all, vulnerable. In the long term, it also reinforces the religious, cultural, and social isolation of minority groups, encouraging the very kind of disloyalty that these ideological exclusions are meant to prevent.

It's not the first time America has tried to shield itself from dissenting opinions. During the Cold War, dozens of overseas artists, activists, and intellectuals—including British novelist Doris Lessing, Chilean poet Pablo Neruda, and Colombian author

Gabriel García Márquez—were denied visas because of their left-leaning ideas. Today, though, the American concept of the "other" has taken on a relatively new and specific form: the Muslim. America must face the reality that, in the West, many adherents to Islam demonstrate loyalty to democratic values through criticism. While violence must always

be condemned, such debate must be encouraged if those values are to last.

Ramadan is a professor of Islamic studies at St. Antony's College, Oxford, and author of *What I Believe*.

<http://wp.me/plUmC-1RQ>

Western Propaganda Tool rejects Iranian Offer of Discussion!

HR Rejects Iranian Press TV Request

No to cooperating with an Iranian propaganda tool.

COMMUNIQUE: 17 September 2008

HonestReporting UK received an email from Press TV. The Iranian news service, whose English language studios are based in London, is scheduling a show titled, "Western Media: Friend or Foe of Israel?"



The Press TV staffer described a show filmed in front of a studio audience with four panelists, hosted by fringe left-wing member of Britain's Labour Party Jeremy Corbyn MP, a [vocal critic of Israel](#). Would HonestReporting recommend anyone for the panel?

We're flattered that Press TV seeks our advice. But we also know what any guest would be in for - a panel stacked against Israel and a hostile audience. We are also willing to wager on the likely outcome of such a "debate" - that the Western media is undeniably pro-Israel and under the nefarious control of "Zionists."

Perhaps we may have previously encouraged a credible figure to appear on the show to put the other side of the argument. However, Press TV is the same news service that published Nicholas Kollerstrom's outrageous piece of Holocaust denial, [The Walls of Auschwitz: A Review of the Chemical Studies](#) and frequently features Lady Michelle Renouf, a [neo-Nazi](#) and supporter of Holocaust denier David Irving.

With this in mind, HonestReporting Managing Editor Simon Plosker sent the following reply:

Even if I were to ignore the Iranian regime's support for terrorism and genocidal intentions towards Israel, where I live, I'm afraid that I cannot, in good conscience, offer any advice or assistance to a TV station that knowingly [promotes Holocaust denial](#) as well as giving a platform to known neo-Nazis such as ["Lady" Renouf](#). We hope that no other individual or organization will confer any credibility on the Iranian regime's propaganda tool by cooperating with it.

http://www.honestreporting.com/articles/45884734/critiques/new/HR_Rejects_Iranian_Press_TV_Request.asp



Fredrick Töben presenting his talk: *THE HOLOCAUST HAS NO REALITY IN SPACE AND TIME, ONLY IN MEMORY*, at the Teheran Holocaust Conference 11-12 December 2006 that he nearly missed because of Jewish legal action against him, which ultimately earned him 3 months in prison on 13 August 2009.

A REVIEW OF THE MYTH OF NATURAL RIGHTS BY L. A. ROLLINS

By Michael Hardesty mike_hardesty7@yahoo.com

This is the updated version of Mr. Rollins earlier work. While I briefly debunked Rollins' debunking of natural rights on Amazon, my focus here is on his attack on holocaust revisionism.

I don't think that Rollins much milder criticism of the conventional holocaust view adds anything to what revisionists from Rassinier to Faurisson to Rudolph have already made so I will ignore it in this review.

Rollins asserts that the compilation of revisionist pioneer Paul Rassinier's work in *Debunking The Genocide Myth*, published by IHR in 1978, "contains enough falsehoods to choke a correspondent for *The National Enquirer*." As John Edwards and others can vouch, the *National Enquirer* is often right on the money. But for all of Rollins hyperbole, he is only able to list three "serious errors," two of which are utterly trivial. Rassinier wrote that Hannah Arendt wrote that three million Polish Jews were massacred on the first day of the war when Arendt actually wrote that those three million were massacred in the first days of the war. Note the wording here, "days," not weeks. So she was claiming that in the first days after the war begun this crime took place.

One to seven days. Arendt's claim is absurd but this hardly constitutes a "serious error" on Rassinier's part.

Rassinier claimed that Raul Hilberg wrote that 1.4 million Jews were exterminated by the Einsatzgruppen when you added up the totals per Hilberg's reasoning. On this "serious error" Rollins ends up agreeing with Rassinier. Hilberg based the dubious 900,000 figure on alleged Einsatzgruppen reports and then added 250,000 more persons for "gaps in sources," which Rollins acknowledges Rassinier correctly states.

The remaining 250,000 persons Rassinier claimed Hilberg added for "omissions," while Hilberg wrote were based on "other fragmentary reports." As Hilberg's work was debunked at length by Rassinier and later by Jürgen Graf, this is a meaningless distinction. These are not serious errors.

The only valid criticism of Rassinier that Rollins makes is Rassinier's misquote of Sal Baron's statement of April 24, 1961 that "700,000" Polish Jews remained in 1945 when the actual figure was 73, 955.

Apparently Rassinier gave Baron's first name as Shalom and the date as April 4, two relatively trivial points that Rollins jumps on.

Rollins implies that IHR was trying to put something over on all of us by publishing Rassinier's works. In the 1978 IHR edition I own, titled *The Holocaust Story and the Lies of Ulysses*, Mark Weber has an afterword acknowledging the error on Baron as well as a few other much more minor errors. Weber notes that Rassinier would be the first to correct them if he were alive. It could be that Rassinier made a typo of rounding off the 73,000 figure to 700,000 instead of 70,000.

Maybe he deliberately falsified it or maybe due to failing health in old age he was not as careful as he should have been. The reader can judge for himself. But based on the great preponderance of

valuable information that Rassinier provides we can agree with Robert Faurisson that he indeed made a great original contribution to our understanding of the Shoah business. Something that Rollins will never be accused of.

Austin App's monograph was not a helpful addition to holocaust revisionism because of its emotional tone alone but even here Rollins focuses on petty nonessentials. App quoted Hanson Baldwin of *The New York Times* writing in 1948 that there were 18 and 19 million Jews in the world. Rollins asserts that Baldwin wrote of the world, not in the world. Wow ! What a scoop!

Baldwin wrote that the Jewish world population was estimated to be 15-18 million. An error on App's part but not a substantive one. Verrall is similarly criticized for misquoting Baldwin's figures as 15,600,000 to 18, 700,00. Any error is wrong but again this is trivial. Finally App is criticized for attributing to the extreme Zionist writer Ben Hecht a statement actually made by one of Hecht's fictional characters. An error to be sure but being familiar with Hecht's views I can well believe that the sentiment alleged by App accurately reflects Hecht's own views. Rollins quotes the old Communist Morris

Kominsky's disapproval of App here. Kominsky's *The Hoaxers* is an unrelenting apologia for the many tens of millions murdered by the Soviets and Mao as well as an attack on any questioning of the Shoah tale. Rollins never mentions Kominsky's Communism and total apologia for same, a rather serious omission.

I'm not familiar with the Udo Walendy booklet that Rollins quotes though I have read one book by him on WW2 and was favorably impressed.

But he indicts Walendy en toto on one word on page 7 of his booklet. Walendy quoting a wartime UK propagandist changed the word "subversive" into "atrocious." I agree he shouldn't have done this but this casts in doubt everything Walendy writes? So writes Rollins.

Rollins total credibility by HIS standards is in doubt because of the Kominsky omission alone.

On page 169 of his book, Rollins dismisses the great historian, David L. Hoggan, with an obscenity. Hoggan authored probably the greatest diplomatic revisionist account of the origins of WW2, reprinted by IHR as *The Forced War*. In this massive tribute to scholarship based on his 1948 Ph.D thesis under William Langer there are some errors but a great many more truths as I can testify from reading both the thesis and the book.

The Myth Of The Six Million was a private manuscript that Hoggan did not intend for publication and it was done without his permission.

There are errors which Butz noted but also much valuable material therein. It was the first introduction to holocaust revisionism for many of us.

As usual Rollins dismisses Hoggan's work en toto without even a semblance

of balance. He doesn't even discuss in detail the monograph's faults but dismisses Hoggan himself with an obscenity and this is surely what the shrinks call projection. Hoggan knew that Reitlinger was not a revisionist and that Reitlinger regarded key parts of Hoss's testimony as hopelessly untrustworthy. In a lengthy discussion I had with David Hoggan on the

Stanford campus in January, 1973 he made it very plain that his monograph was a rough first draft only and was not to be published until he could provide full documentation as he did for *The Forced War*.

On Dr. James J. Martin, I need to state for the record that Jim and I were very good friends and correspondents for almost twenty years, 1971-1990.

We never had a falling out but I became preoccupied with other things and let our friendship lapse, which I very much regret. A few years ago I reread all of his letters which was an absorbing educational experience unto itself.

Then I reread American Liberalism and World Politics, 1931-1941, two massive, very well written volumes. Rollins starts with a factual error in his writing on Martin. The IHR revisionist conference was held on the Labor Day weekend of 1979, not 1974 as Rollins. For a guy who upbraids Rassinier for being 20 days off (see above) he is five years off here!

Rollins quotes Martin writing in an obscure libertarian publication that the Communists played a major role in the whole holocaust legend.

This is on its face absolutely correct as the gas chamber stories had been discredited as regards Germany by the 1960s. I distinctly remember a Turk

on the Joe Payne TV show in 1966 claiming that he had seen gas chambers in a German camp and a representative of the Jewish Agency called him a liar.

I also recall hearing many people over the years claim there were both six million Jews and six million non-Jews exterminated in Poland where all the alleged extermination was taking place.

I don't know who started this but that the Communists were the main beneficiaries of it in Europe cannot be doubted. The booklet that Martin quotes seems ambiguous enough as to leave room for honest doubt. Rollins doesn't appear interested in nuance or giving any benefit of the doubt to people who have done immense intellectual such as Martin, Hoggan and Rassinier.

Considering what these folks have done as compared with Rollins' rather modest efforts ought to inspire more caution in him. It was only after the fall of the Soviet Bloc that revised figures appeared at the Auschwitz camp. It had been four million for decades, even J. Edgar Hoover in 1958 wrote of four million Jews exterminated at Auschwitz in his Masters Of Deceit. I understand the Polish Historical Society now gives a figure of 750,000 while the camp sign states over a million.

As far Martin citing Dr. Broszat as a source on the German camps there's nothing with that precisely because Broszat made an admission against interest there. You can say that even he partially recognizes the truth. Rollins presents a false all or nothing dichotomy here. You have to believe everything Broszat said or nothing at all. As far as Martin slighting the confessions of Gerstein, Kramer, et al, that would be difficult because they have been exposed as flagrant perjurers by Rassinier initially and then others. Hoss was captured by the Brits but then in a nasty bit of double dealing was turned over to the Soviets in Poland where he was coerced, tortured and executed. Martin never claimed that the Communists were the only beneficiaries of what later came to be called the holocaust but that they were great beneficiaries of same for 45 years after the year and were the main promoters of the legend in Europe.

The people who created the Gulag in the USSR and helped install Mao's murderous regime in China invented the holocaust. This does not preclude other liars in the so-called western democracies, the organized Jewish community and others across the political spectrum who have their axes to grind here.

Martin was skeptical of the value of much government documentation but preferred it to perjuring witnesses and hysterical testimony which was common at all the trials in 1945 as well as Frankfurt in 1963-64, Eichmann in 1961, Demjanjuk in the late 80s, etc. The Nation critic who accused Rassinier of documentitis was sore because he couldn't refute what Rassinier wrote. It reminds me of Tom Wicker's criticism of Noam Chomsky that his media books were too well documented!

On the Majdanek concentration camp, the reader is referred to the book, Concentration Camp Majdanek by Jürgen Graf and Carlo Mattogno, which demolishes the idea of mass exterminations via gas or shootings.

Rollins believes a good case can be made for mass exterminations at Majdanek but Graf and Mattogno put the lie to this.

Rollins ignores the fact that the testimony of Hoss, Stangl, Kramer, Gerstein, Broad, Kremer, Hoettl, Wislicency, Ohlendorf and others have been thoroughly challenged and discredited by revisionists.

Contrary to Rollins assertion there is a heavy monopoly of falsehood on the conventional side, which is not to say that there have not been unsavory characters in the revisionist ranks such as David McCalden. Revisionists such as myself were libeled in his newsletter to which I responded vigorously.

But Rollins agnostic position is as untenable here as it is in the religious area. Just as proponents of the existence of a God have to prove their positive assertion so do proponents of the holocaust. We atheists in both areas don't have to prove anything and are entitled to remain atheists as long as the positive claims are unproved.

Even David Hume admitted that his epistemological agnosticism would lead to insanity or suicide if practiced consistently (see History of Western Philosophy by Bertrand Russell.)

There is a brief, rather juvenile letter to Allah sprinkled with the profanity that is part of Mr. Rollins persona. It's supposed to take some great courage to attack Islam?

Rollins in his Lucifer's Lexicon describes Holocaust Revisionism as a "Historic pornography. A thought crime against humanity." and Holocaust Revisionist as "One who denies that he is a denier."

Rollins is obviously no supporter of holocaust revisionism and that he is put on the board of a new internet revisionist publication is as mystifying as Mark Weber remaining head of IHR. With friends like this we don't need enemies.

A final comment on the central premise of Rollins book where he selectively quotes Ayn Rand. In The Objectivist Ethics (reprinted in The Virtue of Selfishness) Rand states: "The source of man's rights is not divine law or congressional law, but the law of identity. A is A and Man is Man. Rights are conditions of existence required by man's nature for his proper survival." At length Rand refutes Rollins anti-natural rights position almost half a century ago. Rollins takes the fanatically statist position that rights don't exist unless the state recognizes them and since states often don't, then they can't exist.

As Rand correctly points out where a gun begins, morality ends. That is why physical force should be restricted to retaliatory force against those initiate force or fraud (an

indirect form of force.) I'm tempted to go on at great length here but this may not be the right venue. I'm glad Mr. Rollins has left the revisionist ranks and I trust others of like mind will follow him.

I'd have to characterize Mr. Rollins' work here in the same manner that William F. Buckley, Jr., characterized a 1961 Papal Encyclical: "A venture in triviality."



I survived the guilt trip of the HOLOHOAX

Yad Vashem ramping up effort to combat Holocaust denial

Friday, March 12, 2010 | by Dan Pine

To demonstrate the creeping impact of Holocaust denial, Ephraim Kaye urges a simple Google search. Type in the word "Holocaust" and see what pops up.

"Of the first 60 hits, a third are of Holocaust deniers," Kaye says. "It's out there and we cannot stop it."

"We" is Yad Vashem, Israel's venerated Holocaust museum, for which Kaye serves as director of international seminars. That makes him the institution's top Holocaust educator.

Kaye, 58, was in the Bay Area this week lecturing about Holocaust denial and how to combat it.

He spoke at Walnut Creek's Congregation B'nai Shalom, among other places, on the scope of the problem, from the murderous views of Islamic radicals to the pseudo-academic claims of convicted Holocaust denier David Irving.

Because he is a teacher, Kaye quickly says that he is "an optimist." He cites the thousands of teachers from around the world, Jewish and non-Jewish, his department has trained in Holocaust education.

He cites the international task force on Holocaust remembrance and education, which has partnered with Yad Vashem. The task force declared that the Holocaust should be taught in schools of the 26 affiliated nations.

And he cites the hundreds of Holocaust centers and museums around the world keeping alive the memory of the Holocaust and its victims.

Of course, the number of eyewitnesses to history's greatest crime dwindles with each passing day.

Kaye and his colleagues at Yad Vashem understand this very well. "There is not a seminar at Yad Vashem where we do not incorporate Holocaust survivors," he says. "We are

rising to the challenge of what we are going to do" when there are no more survivors.

Part of the plan includes expanding the museum's repository of testimonies — including partnering with Steven Spielberg's Shoah Foundation, which has filmed thousands of survivors telling their stories.

Those testimonies are used to combat the relentless drumbeat of Holocaust denial, which has increased dramatically in Europe and throughout the Muslim world. Kaye says the advent of the Internet has spurred the spread of disinformation on the Holocaust.

As anti-Semitic, anti-Zionist and anti-Israel sentiment spreads, a countervailing boost in Holocaust education has helped keep the hate in check, according to Kaye.

"With most historic events, the impact fades over time," he says. "But there has been an inverse interest [in the Holocaust]. As the years go by, there is more interest."

Kaye's interest in the subject dawned years ago as he grew up in Newton, Mass. While still in high school, he spent a summer on a kibbutz near Haifa, where he fell in love with Israel.

After high school, he enrolled at Hebrew University to study history. He became religiously observant, made aliyah and joined an elite unit in the Israeli military.

As a paratrooper, he saw action in the 1973 Yom Kippur War. From there he became a high school history teacher specializing in modern Jewish history and the Holocaust. It was a natural leap to go from the high school classroom to the greatest Holocaust education opportunity in the world at Yad Vashem, which he joined in 1988.

In addition to the world-famous museum at Yad Vashem, the campus houses an international school of Holocaust education. That's been Kaye's stomping grounds. He not

only brings educators to Israel — teaching the teachers — but he travels the world, meeting with educators and shoring up Holocaust curriculum for K-12 and college classrooms.

Because he believes so strongly in the mission of Yad Vashem, Kaye takes personally the phrase "Never Again."

To articulate that, he likes to quote writer and survivor Elie Wiesel, who spoke at the 2005 opening of the new Yad Vashem museum in Jerusalem.

Says Kaye: "Wiesel said the Holocaust was not man's inhumanity to man. It was man's inhumanity to the Jews."

Turkey's Prime Minister has described Israel as the "main threat to peace" in the Middle East.



Erdogan's comments will further deepen mistrust

Recep Tayyip Erdogan was speaking during a visit to Paris. Israeli Prime Minister Benjamin Netanyahu responded saying he regretted Turkey's "repeated attacks" on Israel.

Relations between the two countries have been worsening since the Israeli incursion into the Gaza Strip in 2009, made worse by a recent diplomatic row.

Mr Erdogan was speaking to journalists before meeting the French President Nicolas Sarkozy.

"It is Israel that is the main threat to regional peace," he said. If a country uses disproportionate force, in Palestine, in Gaza, uses phosphorus bombs we are not going to say 'well done.'" Both Israel and Hamas, which control the Gaza Strip, have been accused by the UN of war crimes

during the 22-day offensive in December 2008 and January 2009.

Humiliation

Mr Netanyahu said he regretted the Turkish prime minister's comments. "We are interested in good relations with Turkey and regret that Mr Erdogan chooses time after time to attack Israel," he told reporters in Israel.



The countries have been allies in the past. But earlier this week, the Turkish ambassador to Israel was recalled by Ankara, weeks after being humiliated in public by the Israeli deputy foreign minister.

"Cabbing" for Israel?

A question every voter should ask candidates in the coming UK general election

Stuart Littlewood, March 27, 2010

There can be few sights more pathetic than ex-ministers and chums of Tony Blair offering to use their government contacts to help influence policy on behalf of business clients.

"I'm like a cab for hire," said Stephen Byers when secretly filmed by a Channel 4 TV 'Dispatches' programme. Byers could be "hailed" for £3,000 to £5,000 per day. And so a new expression was born into the sleazy world of Westminster: "political cabbing". The latest revelations come only a few months after another Channel 4 'Dispatches' report, by Peter Osborne, showed how large numbers of MPs were stooging (or "cabbing") for Israel.

Mr Osborne reported that a majority of Conservative MPs and half the shadow cabinet are signed-up Friends of Israel, and £millions flow into the bank accounts of MPs and parties although only a fraction of these "contributions" are visibly accounted for. Sir Richard Dalton, a former British diplomat who served as consul-general in Jerusalem, observed: "I don't believe, and I don't think anybody else believes, these contributions come with no strings attached."

Mr Osborne showed how Labour and Conservative Friends of Israel take dozens of MPs on free trips to Israel, where they are guests of the Israeli government.

Few, if any, declare this interest when speaking in Parliament. He showed how one of the Conservative Party's big donors has vested interests in illegal settlement development in the West Bank and in Bicom, an Israeli

public affairs outfit, and how the party's leadership is subjected to foreign pressure.

What harm does "cabbing" for Israel do?

Large numbers of MPs (and many parliamentary candidates) are exposed to the Israel lobby's influence, and its message is carried through into parliamentary work causing great damage to our parliamentary democracy, harm to Britain's reputation throughout the world and risk to our security because a just solution in the Holy Land is prevented by such partisanship.

The majority of Conservative MPs and MEPs are Friends of Israel. The lobby also claims a very large number of Labour MPs and ministers. Membership is said to be a necessary step to high office.

The Liberal Democrat Friends of Israel website brazenly states that its first aim is to maximise support for the State of Israel within the party and Parliament, and develop and maintain a broad-based LDFI membership inside and outside of Parliament...

Conservatives Friends of Israel have a 'Fast Track' group for parliamentary candidates fighting target marginal seats. Senior Conservatives try to justify their support for the foreign military power by insisting that Israel is "a force for good in the world" and "in the battle for the values that we stand for, for democracy against theocracy, for democratic liberal values against repression - Israel's enemies are our enemies and this is a battle in which we all stand together".

This partisanship undermines a number of the Principles on which our standards in public life are founded. One of these requires holders of public office not to place themselves under any financial or other obligation to outside individuals or organisations that might seek to influence them in the performance of their official duties.

Nowhere is this disregard for principle more dramatically demonstrated than in the appointment of Israel flag-wavers to the chairmanship of our most important security bodies – the Intelligence & Security Committee, Foreign Affairs Committee and Defence Committee.

Prime minister Gordon Brown told Labour Friends of Israel that they were "one of the great influences on the whole of the Labour movement... I will continue to do what I can both to defend Israel and to protect the security of Israel's borders... I count myself not only a friend of Israel but someone who wants to support the future of Israel.... we will do everything that we can to work with Israel."

Conservative opposition leader David Cameron has said: "The belief I have in Israel is indestructible – and you need to know that if I become Prime Minister, Israel has a friend who will never turn his back on Israel."

Both leaders are patrons of the Jewish National Fund, an organisation with a sinister purpose. Lobbying will be the "next political scandal", says Cameron blissfully unaware of the irony of his remark.

"Cabbing" to change the law and protect Israel's thugs

When Tzipi Livni, leader of Israel's main opposition party Kadima and foreign minister during the murderous blitzkrieg on Gaza civilians a year ago, recently cancelled a visit to Britain after an arrest warrant was issued against her by a British court, Israel complained that "we have to put an end to this absurdity, which is harming the excellent bilateral relations between Israel and Britain."

Gordon Brown responded by insisting that Livni was welcome and promising to change the law that allows British courts to issue warrants for war crimes suspects.

Foreign secretary David Miliband reinforced this by saying the British government was determined that arrest threats against visitors of Ms. Livni's stature would not happen again. "Israel is a strategic partner and a close friend of the United Kingdom. We are determined to protect and develop these ties," he said. "Israeli leaders – like leaders from other countries – must be able to visit and have a proper dialogue with the British government."

Livni is not even a serving minister. And far from apologizing for the slaughter of Gazans a year ago, this odious individual declared: "I would make the same decisions all over again." For decent people she is beyond the pale and unwelcome.

Nevertheless the attorney-general has told the world that the government intends to protect high-ranking Israeli officials from arrest in the UK. Speaking at the Hebrew University of Jerusalem, Baroness Scotland said Israeli leaders should not face arrest for war crimes under the law of universal jurisdiction. "The government is looking urgently at ways in which the UK system might be changed to avoid this situation arising again. Israel's leaders should always be able to travel freely to the UK."

Why? There can be no hiding place for those accused of genocide, crimes against humanity, extra-judicial executions, war crimes, torture and forced disappearances.

States that are party to the Geneva Conventions – there are 194 of them, including Israel itself – are obliged to seek out and either prosecute or extradite those suspected of having committed "grave breaches" of the Conventions and "bring such persons, regardless of their nationality, before its own courts. It may also, if it prefers, and in accordance with the provisions of its own legislation, hand such persons over for trial to another High Contracting Party concerned, provided such High Contracting Party has made out a prima facie case."

The Geneva Conventions are treaties, solemnly entered into, that contain universal rules limiting the barbarity of war. "Grave breaches" means wilful killing, torture or inhuman treatment, the causing of great suffering or serious injury to body or health, and other serious violations of the laws of war. Israel is well practised in all of these.

Brown and Miliband, "cabbing" like fury, are happy to dismantle our obligations under international law in order to save their unsavoury friends and allow Israel's worst thugs to walk the streets of our capital.

"Cabbing" for Israel even extends to making light of the theft by Mossad agents of the passport ID of several British citizens in a mission to assassinate a Hamas operative in Dubai. It was not the first time this sort of thing has happened. Mr Miliband announced the expulsion of an unnamed individual on the Israeli embassy staff. This feeble slap on the wrist was not nearly enough to wipe the smirk off Ambassador Prossor's face.

George Galloway MP called for a more robust response – the closing of the embassy. "Every British citizen travelling in the Middle East has been endangered by the actions of Mossad operating from the Israeli embassy in London. Protecting British citizens abroad demands nothing less than closing that centre of espionage at home."

That's more like it. Miliband's and Brown's friends are not my friends... or anyone else's as far as I can see. The idea that Israel and the gangsters who run it have any value to us as strategic partners, is a figment of their tiny imagination. George Washington's warning of years ago seems all the more appropriate today: *"The nation which indulges towards another a habitual fondness is in some degree a slave... a passionate attachment of one nation for another produces a variety of evils."*

Who, if they had any integrity, would "cab" for a regime that thieves, murders, assassinates, carries out ethnic cleansing and shows utter contempt for international law, human rights, UN resolutions and the normal codes of human conduct?

Who would "cab" for a regime that, by using overwhelming military might, has systematically impoverished its neighbours and resorted to starvation tactics to make them submit?

Who, if they had a shred of honour, would "cab" for a regime whose leaders are wanted for war crimes?

Be warned, you parliamentary candidates, when you come a-knocking for my vote. The first question will be "Are you cabbing for Israel?"

Stuart Littlewood is author of the book Radio Free Palestine, which tells the plight of the Palestinians under occupation.

For further information please visit

www.radiofreepalestine.co.uk Article no. 64575 sent on 28-mar-2010 01:43 ECT www.uruknet.info?p=64575