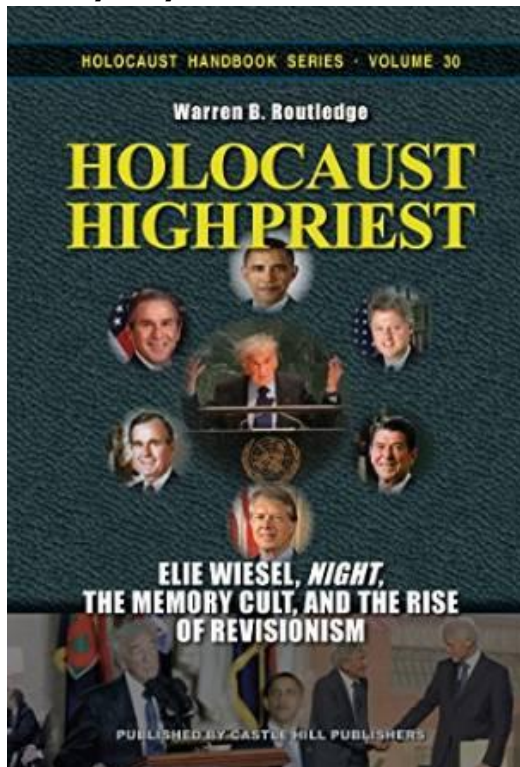




Fredrick Töben muses on *Holocaust Liberationists*, Warren B Routledge's *Holocaust High Priest*, and related matters By way of an Introduction



When Carolyn Yeager announced her impending interview with the author of a new book on Elie Wiesel, *Holocaust High Priest. Elie Wiesel, Night, The Memory Cult, And the Rise of Revisionism*, a number of impressions began to stir within me.

I had never taken much notice of what Elie Wiesel was up to, have never read his novel, *Night*, but certainly recall the episode Eric Hunt generated when he tried to interview Wiesel some years back. I just Googled for detailed information on this matter and basic outlines of the episode are still there:

On 2 November 2007 the following report appeared - read [here](#).

On CODO I read: _

by [Radar](#) » Sun Feb 11, 2007 9:15 pm

Beware of "Eric Hunt"! Anyone who thinks that the way to confront Elie Wiesel is to drag him off an elevator into a hotel room to extract a "confession" from him is a psychopath and no friend of serious revisionism. Mr.

Hunt, if it was indeed he who wrote the report, was setting himself and his cause up for a fall - and ultimate arrest for himself. I too am suspicious about the whole affair but I imagine something stupid happened. Why, we'll find out.

I notice on a quick look that "Hunt's" name does not seem to be associated with the Australian site, Ziopedia, which first published his report. They are anti-Zionist but don't seem to be in the Hunt camp. <https://forum.codoh.com/viewtopic.php?f=2&t=4084&start=15>.

A quick view of Wiesel's entry in Wikipedia, among other things, states:

When Wiesel was awarded the [Nobel Peace Prize](#) in 1986, the [Norwegian Nobel Committee](#) called him a "messenger to mankind," stating that through his struggle to come to terms with "his own personal experience of total humiliation and of the utter contempt for humanity shown in [Hitler's](#) death camps," as well as his "practical work in the cause of peace," Wiesel had delivered a powerful message "of peace, atonement and human dignity" to humanity.^[5] He studied French with a tutor.

http://en.wikipedia.org/wiki/Elie_Wiesel

That's a nice complimentary Wikipedia entry about Wiesel's character, and I wonder why I'm still trying to get my Wikipedia entry corrected and augmented with relevant stuff, but I shall not be able to go down the path that Marcus Einfeld, former disgraced Federal Court of Australia judge, is rumoured to have taken - he spends \$1000 a month for someone to monitor and to "correct" his profile....

Then, when Michael Santomauro sent Carolyn Yeager's notice through his list advising she was about to interview [Warren Routledge](#) on her program and would be asking him some pertinent questions about his book, *Holocaust High Priest. Elie Wiesel, Night, The Memory Cult, and the Rise of Revisionism*, Frank Scott responded to the notice in his usually blunt, sometimes crude but pertinent way:

From: ReportersNotebook@yahoogroups.com **On Behalf Of** Frank Scott fpscott@gmail.com

Sent: Thursday, 14 May 2015 4:38 AM

Subject: Re: Listen to The Heretics' Hour Monday night "What role did the Catholic and homosexual Francois Mauriac play in Wiesel's career;" and what f---ing matter is it that this guy, whoever he was, was catholic or homosexual?

bulletin: some nazis were catholic, and homosexual..so?

inclusion of garbage like this makes it less likely that anyone not already convinced will:

1) read this..or

2) having read it, be convinced.

works like this should be edited by critical thinkers before going public..and that's assuming such works have anything to truly offer as objective and not heavily subjective opinionating.

the weasel is a piece of shit but if this is what passes for proving it he can stink his way into even more fame and fortune. - Fs

To the above Israel Shamir responded:

From: Israel Shamir adam@israelshamir.net

Sent: Thursday, 14 May 2015 2:30 PM

Subject: Re: Listen to The Heretics' Hour Monday night.

There are many funny and dubious points about Wiesel, but he definitely was an inmate in Auschwitz. I had a good personal friend, a French writer Piotr Ravich (spelling?), who won the *prix Goncourt*. He committed suicide in 1970s, was a wonderful man, quite cheerful. So this Piotr Ravich had spent four years in Auschwitz, as much as anybody, and he knew Wiesel there. They belonged to the elite of the prisoners. Ravich was a translator and interpreter for the administration. Anyway Wiesel was there.

Mauriac played a very important part in Wiesel's career, I do not know whether he lusted after him and I do not know whether Wiesel was a gay, but Mauriac's Catholic faith played a very important part in the story. This is well described in many texts.

I personally consider what Israel Shamir offers as hearsay only. Carolyn Yeager then commented on her [website](#) thus:

I next heard from Warren Routledge informing me that Shamir had made a number of errors in what he had written, and he, Routledge, intended to answer him. Here is Routledge's response:

This is a follow-up to Israel Shamir's friendly post in response to Frank Scott's negative comments about my unauthorized biography of Elie Wiesel, entitled Holocaust High Priest.

I would just like to add a few comments to what Shamir wrote. His statement that his friend, Piotr Rawicz, "knew Wiesel there," [Auschwitz] and the assurance he gives us that "Wiesel was there" [Auschwitz] are simply not true.

It is possible, however, that Wiesel and Rawicz could have met at some point, however briefly, after the war, when they had each established themselves in the mainstream media as Holocaust camp veterans within just a few years of each other.

*Rawicz published his one and only novel *Le Sang du ciel*, a modernist work in the surrealist vein, in 1961, and received the Rivarol Prize (awarded to a writer born in a linguistic framework other than French) for it in*

*1962. Shamir also states erroneously that Rawicz received the highly-prestigious Goncourt Prize, which is not the case. Wiesel published *La Nuit* in 1958 and he also received the Rivarol Prize in 1963 for that work and several other short novels published in the early 1960s.*

*Each first novel was translated into English, Wiesel's as *Night* in 1960, with another one, by his wife in 2006, which is discussed in great detail in my book. Likewise, Rawicz's novel was translated as *Blood from the Sky* in 1964, with another, completely separate, translation in 2004.*

Shamir states that Rawicz spent "four years at Auschwitz, as much as anybody," yet Rawicz and his commentators actually only make claims for him being there for two years, from 1942 to 1944, when he was transferred to Terezin.

Rawicz, both in his novel, and in his later life as a literary critic in France, was always very vague, even elusive, about his time spent in Auschwitz. To my knowledge, he never divulged his ID number, date of arrival, block assignment, or other personal information relating to his work duties other than to say he served as a translator while there. In this regard, his friend, the British literary critic and author of the 2004 translation of his novel, Anthony Rudolf, has written of him: "Rawicz was the first to admit that his experience of Auschwitz was not the worst possible."

What does this mean?

*Such reserve is very strange indeed for someone whose career benefited immensely from his aura as a "survivor." It also stands in opposition, by its prudence, to the outright mendacity and chutzpah of Wiesel who claimed in *Night* to have seen two massive flaming pits in close proximity to the main gate into which dump trucks were unloading living adults (Pit 1) and living children (Pit 2).*

Rawicz's "silence" about his claimed stay at Auschwitz was such that, before his suicide in 1982, he never described what his life was actually like there. Nor did he ever provide any eye-witness information about the alleged German policy of "extermination" there.

Warren B. Routledge

I didn't have to reflect too long on why I disagreed with Frank Scott on his proposition that it is irrelevant whether someone is homosexual or not. Admittedly, all this sexual focus fuels the baser instincts and as a student, and later as a teacher, I frowned upon those educators who wished to introduce sex education rather than having this topic covered in Biology classes that are then augmented with, and as happened within the International Baccalaureate courses, a strong foundation of philosophical enquiry where the why question looms large. And if not that, then certainly a Theory of Knowledge course where moral and ethical enquiry is a major focus. That for many parents in Australia has also been the attraction of the Catholic school system [putting aside the current Ballarat focused enquiry into child sexual abuse in Catholic schools] where this hedonistic nihilism and materialistic ethos of the government schools is augmented by outright moral education, which places our basic

fundamental genetic drive within a generational context. We all have a role to play in the process of giving our successor generation a solid foundation – whatever that may be.

But there are dangers looming ahead, and again it is nothing new, but we should have the courage to speak out about our concerns and not show any indifference on such fundamental issues.

For example, it has become more noticeable that the popular cultural outlets are focusing on the butt – and I need not say any more here about it, except to offer the link to an interesting clip about it. It speaks for itself when it mentions *Osculum Infame* – the shameful kiss – kissing the Devil's anus, so according to a 1592 Scottish witch trial record.

The Occult Beginnings of "Twerking" & "Butt Worship"!



<https://www.youtube.com/watch?v=OfoQMwAqwr8>

However, caution in matters witch trial reports is important here. I think most Revisionists are aware of the background to what generated witch trials. It was enough for someone, for whatever reason, to decry another woman as a witch, then parade witnesses before the court, each one swearing, for example: 1. I saw her with a broomstick; 2. I saw her consorting with the

Devil; 3. I saw her having sex with the Devil; 4. The Devil's semen is ice-cold. There was always a guilty verdict because there was no need to present evidence of the assertions made.

The same pattern of evidence has been used in the legal persecution of Holocaust Revisionists and that is why I compare the Holocaust trials to that of witch trials. There is no physical proof offered, no cross-examination of witnesses because the 1988 Zündel Toronto trial demolished prominent Holocaust historian Professor Raul Hilberg who had to admit there was no evidence for a plan of extermination in homicidal gas chambers. Then, scientific reports were decried but never subjected to a falsification process. As eminent Holocaust scholar, Professor Deborah Lipstadt, stated countless times: *We don't dignify deniers by giving them a platform to spread their hate!* A hurt feeling without cross examination, without evidence from a psychiatrist of the quantum of hurt, is enough to send individuals to prison.

Of course, the above *Osculum Infame* matter surfacing again in our time reflects the cultural decline of our Western Civilization, and the fleeing into the occult is a sign of that. The result of this relativism, which is usually ascribed to cultural Marxism taking hold in our learning institutions, is that the Talmudic value system, which forms the foundation of Marxism, disintegrates societal structures – but not only.

From Canada comes an item, and from memory Frank lives either in Canada or in the USA, and so he may be aware of the following from Peter Baklinski who reports on an Ontario lesbian teacher proudly proclaiming her goal is to imbue the young with her values.

Lesbian teacher: How I convince kids to accept gay 'marriage', starting at 4-years-old
<https://www.lifesitenews.com/news/lesbian-teacher-how-i-convince-kids-to-accept-gay-marriage-starting-at-4-ye>

Interestingly, in [Stuttgart](#), Germany, teachers are clamouring to have six year old boys taught the pleasures of anal sex. The obsession with prostate massaging does have its consequences, which I have observed in hospitals. It is not a pretty affliction and such matters should not become the ideal of a cultural driving force, as it is especially propagated by, dare I say it, the New World Order?

And again, interestingly, in South East Asia the concept of paedophilia is almost unknown, and recently in Palestine a mass of ten-year-old girls

married men over twice their age, which had me startled, but which we accept because, thank God, there do exist global cultural differences! Is this why the push to legalise homosexual marriage is gaining ground – so that any opposition to grooming the young is then labelled “homophobia”?

A sheep farmer always reminded me of an incident he experienced in his flock of dual purpose Corriedale sheep – added improved growth, milking ability and producing good wool. He had obtained three ram from the CSIRO-University of New England at Armidale, NSW, which were especially bred to *increase his flock's prolificacy*, i.e. the number of lambs born. These nice refined aristocratic fellows were praised for producing at the minimum twin lambs, if not triplets.

Each ram received a crayon halter with a different colour and so the farmer would know which ram was the most productive. He noticed that most ewes had the blue crayon on their back while some had red but then he noticed the yellow crayon was nowhere but on the red ram's' back!

What to do? The scientists at the research station advised him that this can happen among highly-bred Booroola rams. The obvious homosexual ram who had not mounted a female was sent back to CSIRO headquarters and replaced with a new one. I don't think it received therapy treatment. So, the bisexual became a heterosexual and now joined the other two heterosexual rams. The problem of anyone “shooting blanks” was solved. Now after their dutiful task of procreation, all three rams were busy, especially on a moonlit night, facing one another off, two at a time in the win-lose battle of solid head-butting!

The other important lessons from this encounter with Natural processes is that the hybrid Corriedale sheep – Merino and Lincoln, at regular intervals need to have their offspring from a stock-ram, which is the Booroola-Merino derivative because otherwise degenerative factors begin to show up – birthing problems, hermaphrodite lambs, etc.

Of course, cultural matters – animal husbandry, do not impact on the animal world as such – but mulesing, castration, tailing, etc. are worry procedures. In this respect, if this is related to humans, then the cultural matter of male/female circumcision emerges as a moral and physiological problem and needs to be addressed. There is also

the lesson that Shakespeare addresses in his perceptive drama: *Othello!*

And then there is the matter that Carolyn Yeager has postulated, that the homosexual mindset can be compared to the Jewish mindset where the victim mentality-deficiency thinking is highly developed so as to prevail in any of life's inevitable countless battle-of-the-wills encounters. Frank Scott indicates he may not be aware of this important factor.

Again, the above raised matters are nothing new in human history, but it is instructive to notice that on the African continent and in Asia and in the Middle East it is mainly the European men who are noticeably encouraged to be romping around – but this indulgence continues only so long as they have the cash with which to bathe themselves in such baser pursuits of pleasure.

Now with the new ice age – not from Climate Change but from the drug ice – the younger generation is encouraged to self-destruct, and that, too, is nothing new. Perhaps it is again time, as legend has it, to gather the poor children of Christendom on a crusade and send them to Jerusalem and there to try to convert the Muslims to Christianity – so, according to a mythical account of the Childrens' Crusade of 1212.

The parallels with today's onslaught of Judeo-Christian generated hatred against Islam is also instructive in how many advocates are Jews – Jewish atheists at that. [Pamela Geller](#) has been given wide coverage for her effort in stoking the flames of bigotry and hatred against Muslims – and then secular blasphemy has arisen, which today is the Holocaust.

President Obama, addressing the UN General Assembly on 25 September 2012, declared matters Holocaust to be a secular heresy:

The future must not belong to those who slander the prophet of Islam. But to be credible, those who condemn that slander must also condemn the hate we see in the images of Jesus Christ that are desecrated, or churches that are destroyed, or the Holocaust that is denied.

<https://www.whitehouse.gov/thewhitehouse/2012/09/25/remarks-president-un-general-assembly>

There we have it – back to the HOLOCAUST and ANTISEMITISM and what better way of getting into the current topic than by referencing Carlos Porter's 2012 extensive summary translation of Hervé Ryssen's six books *Understanding the Jews, understanding Anti-Semitism*, where a glance at the contents is enough to gain an idea where Ryssen is going in his argument:

- I. The Jewish Identity
- II. Cosmopolitan Propaganda
- III. The New World Order
- IV. Historical Traumas
- V. Anti-Semitism
- VI. The Mafia
- VII. The Destruction of the Traditional Family
- VIII. The Psychopathology of "Anti-Semitism"
- IX. At Last: Psychoanalysis Explained
- X. The Hysterical Sect

On the back cover of Porter's book we read:

Everyone talks about the Jews, but very few people really know them. Who are they? What makes them different from everyone else?

These questions are of increasingly vital importance since the Jewish people play a central role in the evolution of humanity. Marx, Freud and Einstein are often cited, who long personified the genius of Judaism. Today, the Jewish contribution to world culture is an extraordinarily rich one. Their love of peace, of equality and tolerance, their untiring struggle for Human Rights, make them the world's foremost defenders of democratic ideals. How then, can one explain anti-Semitism?

The Jews exhibit an instinctive solidarity with their own people. This inclination is easily verified in the praises heaped by journalists upon Jewish artists and writers, whom they never hesitate to describe as "a genius", their work as "sublime", "incomparable", etc. We are all, in fact, well aware of the tendency of Jewish intellectuals to cry "genius!" upon the discovery of almost any work by a fellow Jew.

Thus it is that second-rate writers like Philip Roth, Imre Kertesz, Yasmira Reza or Jonathan Littell are elevated to the rank of "geniuses of humanity", raking in literary prizes in the process. Kafka, of course, becomes "the greatest writer in German history", while Vassili Grossman becomes "the Tolstoy of the twentieth century". Ironically, it is precisely through this very tendency to heap exaggerated praise on each other that we infallibly recognise Jewish journalists behind their pilfered cognomens.

The famous writer Elie Wiesel heartily confirms the notion that the Jews are a nation apart, and that it is correct to consider them "strangers" living amongst "other peoples". In his book, *Testament of a Murdered Jewish Poet* (1980), he writes explicitly: "Between a Moroccan businessman and a chemist from Chicago, a rag dealer from Lodz, and an industrialist from Lyon, a kabbalist from Safed and an intellectual from Minsk, there is a deeper, more substantial blood relationship than between two citizens of the same country, the same city and the same profession. A Jew is never alone". <http://www.cwporter.com/ryssen1.htm>



To that I would simply add German philosopher Martin Heidegger's observation, which of course, is considered to be proof of his deep-seated anti-

Semitism, never mind that it is a factually true statement:

The Jews, with their marked gift for calculating, live, already for the longest time, according to the principle of race, which is why they are resisting its consistent application with utmost violence.

A Brief Digression

The following extraneous material is relevant to the Book Review

The latest news out of Egypt, which states that July 2013 militarily deposed former freely elected president, Mohammed Morsi, has just been sentenced to death. Morsi's successor, Al-Sisi has called on Egyptians to *revolutionize Islam*. This, some think means:

As the news of Mohamed Morsi death sentence is being spread all over the world, let us remind ourselves who is Al-Sisi working for. He declared November that his regime would protect the Jewish state – see the article posted by La Silencia on 24 NOVEMBER 14. Then, in December he made this speech asking the 'scholars' of 'Islam' to start re-thinking their religion.

*What we are really talking about here is the "Vatican II" of Islam: this is a work in progress as we speak. It seems that it is Tariq Ramadan who has been appointed to coordinate this task from his office in Doha or Oxford (UK). The objective? **Make Islam Judaism compatible**, make Noahide laws compatible exactly like Vatican Catholicism is or like Protestantism has always been.*

<https://theuglytruth.wordpress.com/2015/05/16/al-sisi-we-must-revolutionize-our-religion/>

And now before focusing on a final observation here is the latest adventurous escapade emanating from the European colonial entity called Dubai where Yves Rossy and Vince Reffet express their message in no uncertain freedom terms: *respect the element of Nature, AIR –*



<https://www.youtube.com/watch?v=Czy0pXRRZcs>.

Mainly European architects and engineers designed Dubai's striking skyline. Abu Dhabi is the capital city of the United Arab Emirates and Dubai is one of seven emirates that make up the UAR.

The view held by these daring pilots enables my raising again a fundamental philosophical matter, which directly impacts on any authenticity claims made about dozens of Holocaust narratives, i.e., what Heidegger said about our mind being in constant dialogue with Nature and by being aware of this process Truth will emerge. Think again of the engineers who fudge their calculations or fiddle/ short-change the material requirements while building a bridge! Or think of the grand structures that Europeans are designing and building in Dubai itself! For more on this miraculous Dubai building project, where Nature and Humans interact creatively, view here: [Oil Money - Desert to Greatest City - Dubai](#)

I suggest that younger Revisionists do take up the challenge of facing natural forces, and do take up flying, parachuting or even bungee-jumping.

Such a Nature-dependent premise is, of course, dismissed by those individuals who celebrate their own rational hubris and who cannot even see that they are locked into the iron cage of rationality, as are the Talmudic scholars, et al, who, to top it off, scorn woman as the Natural complement of man.

Just recently I had an exchange of view with a Bible scholar who expressed his admiration for King Solomon, especially for his having had a thousand wives, which for me is a horrendous injustice, if not outright a perverse insanity, to each one of those thousand women. I recall how in 2007 I asked a group of academics at Teheran how many had more than one wife, to which one responded: *We can't even cope with one!*

My stating to the Bible scholar that I hold to Friedrich Schiller's sentiment, as expressed in *Ode to Joy - he who can call one soul his own* - was baffling for the fellow and dismissed outright as romantic nonsense. He did not know that even the degenerate Romans expressed surprise at learning that the Germanic peoples were quite happy living a monogamous life-style, as is the want of most Germanic mindsets.

Further, I could not persuade him to let go of his belief that woman was created 130 years after Adam, that she is beautiful and that she is there to deceive and to be deceived.

Now, back to 2007 when Adelaide Institute received a report from an Eric Hunt about an encounter he had had with Nobel Laureate Elie Wiesel, we did not run the report in the newsletter because I felt uneasy reading about a young person man-handling an old man. This act of self-censorship proved interesting because soon after the report was posted by Andrew Winkler on his then named site, Ziopedia, now *Rebel of Oz*, the world media reported this anti-Semitic attack was posted on an Australian anti-Semitic website - and for once it wasn't Adelaide Institute's website!

Since that time I have learned that this man-handling was, of course, nothing of the sort, and Gernar Rudolf, in his 21 March 2015 dated *Foreword* to Routledge's book expresses his understanding as to what motivated 22-year-old Eric Hunt to do what he did:

Hunt was in his early twenties when he suddenly discovered that what he had been taught about the Holocaust might be profoundly wrong. At school he had been forced to read Elie Wiesel's Night, but now he came to understand that he had been duped. He became angry, understandably so. When he heard Elie Wiesel would attend a conference near his home, he took matters into his own hands. He grabbed his copy of Night and a video camera and sought to confront Wiesel...

Sadly, Hunt's version of events was not believed and the judge believed the now proven liar Elie Wiesel's recounting of events, and Hunt spent 18 months inside!

Rudolf ends his *Foreword* with words of wisdom, which causes me to wonder how Andrew Winkler and John Kaminski get away with their writings that are indeed inciting:

By revealing the unvarnished truth about Wiesel, his novel Night, and the Holocaust cult which Wiesel helped establish, this book has the potential to enlighten and therefore liberate readers from the conditioning they have received in schools and through the media.

But beware: when reading this book, you have a right to become upset, but your emotions must be harnessed to serve constructive and productive objectives. Violence is never an option.

And here is a response from Eric Hunt writing on the Wiesel matter on 17 May 2015:

I would say that anger didn't motivate me. I had been duped by everyone I had ever trusted. At the time I didn't know who to turn to. I considered talking to my pastor. I even was in the church parking lot about to go in. But deep down I knew not to.

Shortly after that I realized Christianity was nonsense too. I simply started to read the Bible, which most Christians actually have never done. Just obvious ancient fairy tales. I always disliked church, felt it strange, weird, boring, confusing. It always brought more pain and questions than a sense of relief. I was too smart for that stuff.

So I broke free of the twin cults of Christianity and the Holocaust at the same time, shortly after graduating from college, a waste of time for a worthless piece of paper. I realized my mother, the smartest woman I knew, who brought me to church every week, was duped. I knew there was something very wrong with the world.

All I really planned to do was interview Wiesel on camera, like TMZ does on the street interviews today. Back then it was known as "ambush journalism." In New York TV there was an investigative journalism segment titled "Shame on You" where a journalist would confront con artists on the street with a camera crew and ask them hard questions. I was also very shy

and didn't know how to do it properly. I was in a state of someone raised in twin cults an entire lifetime daring to break free and confront one of its leaders. But at that age I had a journalism background and an interest in filmmaking. I had a video camera in my room upstairs while I was waiting in the lobby, I was reading *Slaughterhouse Five* by Kurt Vonnegut and came to the part where he describes taking a shower while his clothes are separately gassed. I knew about it before but in context it was just so obvious the gassing process became twisted into fake showers for gassing Jews.

Near the same time, I saw Wiesel going to the elevators. I travelled across the country and felt this was my chance. I said I want to interview you on the elevator, but he didn't hear it. My floor arrived and the door opened. I didn't know what to do. I grabbed him by the sleeve, let go, simply said "I want to interview you" twice. I backed away. He said downstairs. I then said "why you don't want people to know the truth?" Then I walked away.

This mistake has ruined my chance at a normal life, but it's ok. I was never into materialism. I spent more time in jails for this than Wiesel spent in Auschwitz.

My main motivation wasn't anger, it was to prevent further child abuse by Holocausters. There is an image you can find of some hoaxer visiting my old Vernon New Jersey school via telescreen after my ordeal. Brainwashing in full effect.

Overall I think people are starting to understand what I did thanks to the work I've done afterwards. It seems senseless when you just read Jewish media lies about it. In fact there are outright lies and complete inventions about the event. Thankfully a camera in the hallway vindicated early claims that I "dragged him down the hallway." Hilary Clinton even condemned this "horrific attack." What a sick joke.

After getting out I wanted to move on but heard about **Irene Zisblatt**. I decided if I were to get back into this, I'd use my talents and go very methodically through the debunking procedure. I bought Irene Zisblatt's book, was shocked at how obviously fictional it was, saw it as more child abuse, a section of it directed me to her Shoah Foundation video, which I accessed at Stanford University. At Stanford I knew my life would forever change and I would not be able to leave the struggle. Her video was total filth which needed to be exposed. It went to the top of world power, an Oscar winning Spielberg film shown in Congress to Congressmen, which hoodwinked Pulitzer Prize winning journalists and everyone who saw it.

So I made [The Last Days of the Big Lie](#), mostly while living in my car. Since then the Revisionist community has helped me get by and I've made other films I'm proud of since, including onsite investigations at [Majdanek](#) and [Treblinka](#).

I've done the best "documentaries" I can do with limited resources. I'm proud of my videos but wish I had better resources while making them. Thankfully the

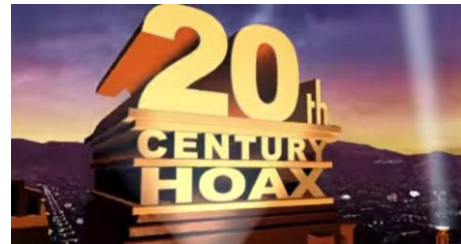
truth speaks for itself. In some ways my videos are deliberately not flashy, without background music or emotional manipulation.

Wiesel is a pathological liar and warmonger. His book of atrocity poetry is used to torment and instill guilt in European children.

Wiesel claims he marched feet away from flaming pits of fire where Germans dumped trucks full of live babies into!?

How stupid can people be to WORSHIP these vile lies? What cowards not to confront these lies. It shocks me to this day that morons can watch *The Last Days of the Big Lie* and still believe Zisblatt.

I thought we could show society at large the light, after all I conclusively show Zisblatt didn't poop diamonds for a year and a half, but I think at this point our best shot is to separate and minimize the damage these fools can do to we awakened folk.



I like the humour Eric Hunt uses in naming his video production company 20th Century Hoax!



Irene Zisblatt



Majdanek



Interestingly, Eric Hunt offers a tremendous amount of information in his videos, for example, that Spielberg in his film, *The Liberators*, claimed Afro-Americans were involved in liberating Buchenwald and Dachau. But it transpired that Black units were not involved. So here we have exposed the lying nature of Holocaust survivors who claim Blacks liberated them. Spielberg's film had to be withdrawn, however, Paul Parks who claims to have been one of the Black liberators of Dachau still features on the [Shoah Foundation](#), also view: [USC Shoah Foundation Testimonies](#).

All I can say in response to Eric Hunt's above account of what happened on 1 February 2007 is that I am glad he did what he did to bring about the confrontation.

Warren Routledge notes at p. 335, some details of this confrontation at the Argent Hotel in San Francisco. Without the subsequent trial fifteen months later, at which Wiesel gave evidence before the Superior Court of California, County of San Francisco, the world would never have had the following statement surface under cross-examination.

On 8 July 2008 Judge Robert Donder asks Wiesel the following questions:

RD: *And is this book Night that you wrote a true account of your experience during World War II?*

EW: *It is a true account. Every word in it is true.*
[...]

RD: And what was your – what day were you born in Sighet, Romania?

EW: September 30th, 1928.

[...]

RD: And what [number] was tattooed on your left arm?

EW: My number was A7713. My father's number was 7712.

Wiesel's one option now is simply to hope he outlives his critics, which is an impossibility, and should it ever get to another cross-examination, then he'll have to plead: *I made a mistake!* – otherwise the currently implied perjury allegations emanating from all his critics would stick to him.

David Cole can certainly learn something from Eric Hunt's research work – the main thing would concern the moral matter of truth-telling.

Now the Book: *Holocaust High Priest* *Elie Wiesel, Night, the Memory Cult, and the Rise of Revisionism*

Warren B Routledge dedicates his book to the memory of Pope Pius XII, and Germar Rudolf has written an eight-page *Foreword* to it. Its eleven chapters and a conclusion take up 381 pages, with an Appendix written by Carlo Mattogno, a bibliography lists the works of over 350 authors and their numerous works, which includes all major Revisionists' books and more, and a six-page index of names. There are over 686 footnotes many from French sources then translated within the text. Mattogno's 41-page essay. which nicely rounds up the whole Wiesel

controversy: *Elie Wiesel-the "Symbol of the Shoah"*, contains 85 footnotes.

In his *Introduction* Routledge sets out the aim of his book: to present a half century of Revisionist history, beginning during the 1960s and ending in 2010, with particular focus on the life of the now labelled "Holocaust High Priest", Elie Wiesel, and his miraculous survival at Auschwitz and Buchenwald – the 1986 recipient of the Nobel Peace Prize!

By focusing on Wiesel's biography the author claims it enables him to introduce the "Catholic-Jewish Dialogue" through the person who was instrumental in enabling Wiesel to develop into the figure he is today – the French novelist and Nobel Prize winner, Francois Mauriac. This then leads to the sub-narrative of how successive Popes have uncritically embraced, through accepting "guilt" for the Holocaust, the Zionist agenda.

The main Revisionist focus is on France and Professor Robert Faurisson, and on the US during the 1970s on Professor Arthur Butz, during the 1980s on the IHR, [thanks to Willis Carto establishing the institute in 1979] and throughout the past thirty years the work of Bradley Smith and his Committee for Open Debate on the Holocaust. Specifically on Wiesel, Routledge mentions [Carolyn Yeager's](#) work at:



Elie Wiesel cons the World



[Brother Nathanael asks: Is Elie Wiesel A Fraud?](#)

It was good to read this outline as a kind of overview of a journey towards Holocaust truth, and then to see it fully realized in Routledge's book. This contrasts markedly in what David Cole presented in his autobiography [Republican Party Animal](#) published last year, wherein he claims that Revisionists such as Faurisson, et al, are irrelevant and that only he, David Irving and Mark Weber qualify to be labelled Holocaust

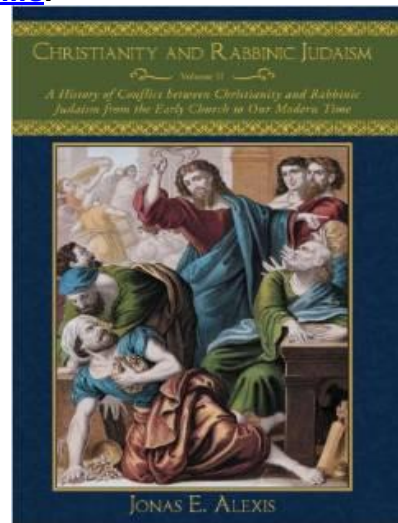
Revisionists. Sadly, all three believe and hold the legally safe position of "limited gassings" having occurred, while real Holocaust Revisionists maintain that the gassing allegation has still not been proven. He scoffs at the Faurisson quips: **Show me or draw me the homicidal gas chamber, and No holes, No Holocaust**, the latter of which is often misunderstood as also implying that Jews did not suffer during World War Two. But without the homicidal gas chamber/state-sponsored extermination allegations the German war effort begins to glow benevolently – especially in matters of rape of women, etc, which the Allies' soldiers committed in horrendous fashion. Routledge's cultural in-depth approach to the topic is obviously a much more serious analysis of the thought structures that underpin and have given rise to the "Holocaust industry", and I now wonder how certain reviewers of Cole's book could so glowingly have endorsed the rubbish Cole wrote in his book. Had Cole simply made it an autobiography without trying to trash his former colleagues in the Revisionist scene, such as Ernst Zündel, then I could have accepted his somewhat infantile dribble as just that. The significance of Zündel's court cases cannot be overestimated because the Revisionists scene does not progress with just pure research but also moves through the legal system.

And this combination Germar Rudolf embodies and which made him the powerhouse of Revisionism because he, in typical Germanic fervour, gave it all he could. Cole, on the other hand sold his soul to the Devil by making Holocaust propaganda films, no doubt as he claims in his book, after he met his Rabbi who taught him how to ask the right questions! The excuse for exiting the scene was "death threats" – but that comes with the territory. This is why anyone who enters the scene full-time had better realize that this battle for truth in history is a soldier's life because our current prevailing world view will collapse when the Holocaust lies weigh it down and start to devour it from within. This process, by the way, is already in progress, as Routledge clearly indicates in his tome.

It's been a refreshing exercise to plough through Routledge's book – but reading it in one session has exhausted me, yet the pain was well worth it! Bringing in the Catholic dimension through a detailed commentary on how Pope Pius XII has been defamed through Wiesel's direct machinations is broadening the purely Holocaust Revisionist perspective somewhat, and it contextualises Zionist's willing helpers to get Holocaust education into the school systems in all of the so-called "free and democratic western nations".

Another Brief Digression

This perspective is deepened by my friend Jonas E Alexis in his November 2012 published 628-page tome: [**Christianity and Rabbinic Judaism. A History of Conflict between Christianity and Rabbinic Judaism from the Early Church to our Modern Time.**](#)



In an extraordinary effort Jonas brings together a narrative that spans thousands of years of attempting to escape the clutches of the Rabbinical mindset, then fleshes out the particular issues wherein Jewish impulses have caused a closing down of the non-Jewish mind.

For example, in **Part IV The History of Ideological Weapons**, the four chapter headings speak for themselves:

1. *The Finkelstein Affair: Thought-Control in Academia;*
2. *Historical Standards and Scholarship;*
3. *Challenging the Uniqueness Doctrine;*
4. *The Criminalization of Historical Inquiry.*

Without having mentioned the word 'Holocaust' in these headings, it is obvious that this chapter will deal in-depth with matters Holocaust.

Tellingly, the chapter opens with a quote from Alexander Solzhenitsyn: **Live not by lies**, but then Chapter 4. hits us with an introductory sledgehammer quote from Abraham H Foxman:

The Holocaust is something different. It is a singular event. It is not simply one example of genocide but a nearly successful attempt on the life of God's chosen children and, thus, on God himself.

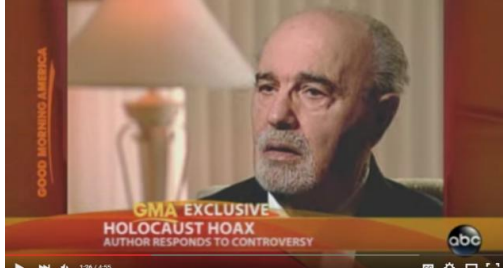
It can be easily dismissed as Foxman simply expressing his opinion on what he believes to be the importance of, for example, teaching the Holocaust narrative to secondary students. But, this digression is already too long, and this is not the time for me to review the book, suffice to say I like Jonas' mindset as is expressed in the following:

British historian A J P Taylor noted that, "A historian must not hesitate even if his books lend aid and comfort to the Queen's enemies, or even to common enemies of mankind" if the historian is telling the truth. It is my conviction that truth – not ideology, not political manipulation, not fear of reprisal, not sophisticated fabrication – will intellectually and spiritually liberate a person. I couldn't care less about whether this book gives aid to the "Queen's enemies" or costs friendships. My only concern is to be truthful to the historical

accounts and more importantly, to be truthful to Christ, who is the embodiment of all truth and the moral order.



Can you not hear [Herman Rosenblatt's](#) response?



It was not a lie. It was my imagination – in my imagination, in my mind I believed it. Even now I believe it that she was there and she threw the apple to me.... Yes, it's not true but in my imagination it was true.

Routledge picks up the deceptive intellectual theme when he lists Wiesel's account of time spent at Auschwitz and Dachau. Was Wiesel guilty of identity theft and did he spend time at Auschwitz and Buchenwald?

Besides accusing the critics of *Night* as being conformists, Routledge also accuses them of "fundamental dishonesty", and he lists 13 Problems surrounding the issue of authenticity within the text:

1. Botched Chronology and Possible Identity Theft;
2. Wiesel "Saw" Eichmann at Sighet;
3. Wiesel's Personal Encounter with Dr Mengele;
4. Burning of Victims in Huge Trenches;
5. The Death of Wiesel's Mother and Sister;
6. Wiesel's Medical Treatment at Auschwitz;
7. Wiesel's Alleged Loss of Religious Faith at Auschwitz;
8. The Famous Hanging Episode;
9. Wiesel Shuns Liberation, Leaves Auschwitz with Germans;
10. Travel to and Arrival at Buchenwald;
11. Liberation Day at Buchenwald;
12. After Liberation: Interaction with the Germans;
13. Maurice and the Face in the Mirror

This is heavy stuff, especially because *Night* has been a compulsory set textbook for untold students forced to study the Holocaust. Wiesel needs to respond to these allegations, otherwise

Routledge can justifiably call him an outright fraudster.

And thanks to Eric Hunt! Had the written court record generated by his case not been available, then Routledge's challenge would remain just that. But Wiesel claimed every word written in his book *Night* is true, which is clearly refuted by a closer analysis of his book – and I say this bearing in mind what Israel Shamir wrote in his above email to Michael Santomauro, or even Germar Rudolf's cautionary words, *Editor's Caveat*, appended at the end of Carlo Mattogno's article concerning the veracity of the Grüner documents that allegedly prove Wiesel is an imposter,

What is needed is the concentration camps' written records, but unfortunately the Arolson documentation records, so Routledge advised on [Carolyn Yeager's](#) program, are now held at the US Holocaust Memorial Museum, and in time we may expect some monumental find of documents that fill in the Revisionist's demanded factual proof categories, which will then rival the [Donation of Constantine](#) forgery.

It is clearly shown that Wiesel's long-standing French friend Mauriac authored *Night*, or at least re-wrote it and thereby enabled Wiesel to hitch a lift to the newly emerging interest in matters Jewish suffering through the spectacular Jerusalem Adolf Eichmann show trial of 1961, and the subsequent Frankfurt Auschwitz trials of 20 December 1963 to 19 August 1965.

Note the role played by the media-driven propaganda that accompanied such trials. It was much like the Adelaide War Crimes trials of 1991 that began through the media and during the Christmas festive period. On 26 December 1986 the Adelaide's *Advertiser* newspaper published a story that war crimes accusations had been levelled against Ivan Polyukhovich by the then still Soviet Ukrainian judiciary. Five years later, on 28 October 1991, the trial began – and I am proud to say that this was the first time in my life that I had ever participated in a protest. Three years later Adelaide Institute was about to be born as well!

But, of course, the precedent had already been set through the 1985 and 1988 Ernst Zündel Toronto Holocaust trials that grasped the nettle of focusing on cross-examining the absurdities that came from survivors. I still have to smile when I recall that at one Adelaide trial a witness was asked to identify the accused, and he pointed to a man sitting in the body of the court in the public gallery. It transpired that the witness didn't even know that the accused sat in the dock! He pointed to a man who, it later transpired, was a US tourist visiting Adelaide. This witness from Ukraine, however, did return with a handsome reward that enabled him to build himself a new two-storey home. During my visit to Kiev in 1999 I met up with the Archivist who fed the Adelaide War Crimes prosecution its documentary evidence. It led to all involved to go on a Ukrainian trip and there to view mass graves – and to look for bullets that could then be proven to have been fired by Polyukhovich's revolver.

While I'm at it – at one stage a witness claimed he saw a group of Jews being led into the forest and he recognized Polyukhovich by the armband he was wearing – that was from about 700 metres way. Counsel for the prosecution did not ask what was on that armband! Also, then ABC journalist Mark Aarons, had earlier, when the Soviet Union was falling apart, had travelled to Ukraine and had visited Polyukhovich's village distributing photos of him. Polyukhovich was vulnerable because he had left his first wife, Maria, and had taken off with another Maria to Australia. The evidence that would have condemned him rested on whether Polyukhovich was wearing a coat or not at a function. His first wife was interviewed and did not give evidence against him, as was hoped by the prosecution team. The case fell apart. But that's how the witch trials operated – those accused, for whatever reason, would be faced by former envious foes who would repeat mere hearsay, but that would be enough to find an accused guilty and sentence her to death. Note the recent [Oskar Gröning](#) case in Germany where mere gossip is offered without cross examining any of the so-called facts for truth content that then are nicely merged by a pliant media into the official Holocaust narrative.

I mention this because the theme of personal gain and personal corruption runs through Routledge's assessment of Elie Wiesel and who has now through public honours achieved total rank protection. There is no-one who will expose him because Wiesel has been honoured by the world's so-called top dignitaries.

And yet, one simply needs to recall how many British knights have recently been shamed as a result of their sexual perversions, a la Jimmy Saville - **Sir James Wilson Vincent "Jimmy" Saville, OBE, KCSG**, et al.

Such a process of public cleansing is also necessary and it has also to begin with Jews helping, as have Norman Finkelstein, Peter Novick, et al. Routledge thinks this criticism from within the global Jewish community will eventually help bring down the edifice of lies called the Holocaust.

But the greatest hope he sees in the Revisionist movement that in Germany Dr Wilhelm Stäglich began when he wrote a 1973 article, which later became his book, *Der Auschwitz Mythos*. It is a pity that the English edition is copyrighted by the IHR and Mark Weber will not re-print the book, nor will he release the copyright to those who would like to re-print it. It is an important book within Holocaust historiography. After all, the book led to the Holocaust lobby giving a warning shot to any German academic about thinking of critically touching the Holocaust. In 1983 Stäglich had his 1951 conferred doctorate of jurisprudence revoked by his University of Göttingen and had his judge's pension halved for five years. Since then no German academic dared touch the topic and it was up to Ernst Zündel to do that in Canada! Judicially Stäglich was prosecuted under

a defamation law that then was specifically formulated into the Section 130 of the German Criminal Code – much like Australia's Section 18C of the Racial Discrimination Act, where a case succeeds if a complainant can prove he has experienced "hurt feelings" on account of reading Revisionist literature. No-one ever advised such individuals besotted with the victim status of an Elie Wiesel, to grow up and not read such literature.

Of course, Routledge also mentions the role played by Robert Faurisson in France and Arthur Butz, the IHR and Bradley Smith's CODOH in the USA. He does not mention the sad role that has befallen the IHR after Mark Weber and Greg Raven, at gun point, stole the IHR from its founder, Willis Carto.

It was during the 1980s that Routledge sees Wiesel emerging as the Holocaust High Priest and the Holocaust Museum Committee planning its Museum. That Wiesel did not turn up as a witness at the Zündel trials was fortuitous for him because he could never have withstood counsel for Zündel, Doug Christie, and his sometimes merciless probing cross-examination, which demolished Holocaust heavy Raul Hilberg. Wiesel's appearance at the 1987 Lyon Klaus Barbie trial – or as Routledge refers to it "show trial":

That [Zündel trial] was a real trial about the historical truth of the Holocaust. But in Lyon, he apparently thought, the situation would be somewhat different, After all, Barbie was already a convicted war criminal, and the event in which Wiesel was scripted to appear would be a classic example of a Stalinist show trial from beginning to end. Thus, he apparently thought he had nothing to fear. Yet, in his confrontation with Barbie's defence attorney, Jacques Vergès, Wiesel would be severely gored. Vergès, instead of taking a revisionist stance and questioning the Holocaust as fact, zeroed in Wiesel's hypocrisy, including his use of double standards as an unapologetic supporter of Israel. When Vergès attacked, he threw the courtroom spectators and the three presiding judges into panic: he achieved the same effect with the Zionist media. As a result, the official history of the trial includes an elaborate cover-up of Wiesel's shoddy performance.

Prior to the trial, the French Zionist media had announced that the government intended to capture the courtroom drama on film for the future education of the nation's youth, and that the resultant videos would be freely available to all. The reality today, however, in the age of the Internet, is that there is no readily-accessible video of the argument that took place between Wiesel and Vergès, nor is there a verbatim text of this clash to be found anywhere. France's Holocaustian fundamentalists have succeeded in suppressing everything, and the French government has allowed them to get away with it.

So, again we see how the fear of truth drives individuals to concoct outrageous narratives, and Routledge notes that the only thing published by Wiesel on the Barbie trial is his statement that he read to the court where he mentions:

What I saw is enough for me. In a small wood somewhere in Birkenau I saw children being thrown into flames alive by the SS.

But there are even more pathological factors driving the Holocaust industry, such as – *les dividendes* – basic greed and lust for power as attested by the rising number of fraudster autobiographies.

The recent announcement that a film is being made of the Irving Lipstadt London 2000 trial [Hilary Swank to play Emory's Deborah Lipstadt in screen version of "History on Trial"](#) may have memories of the Barbie media failure motivating this project.

Routledge ends his Chapter IX with an acute observation:

Nonetheless, Wiesel's 1989 evocation of a recent, recurring nightmare reflects his awareness of this growing sense among ordinary folk that the Holocaust was essentially a Jewish scam:

I have an occasional nightmare now. I wake up shivering thinking that when we [the veterans] die, no one will be able to persuade people that the Holocaust occurred.

Chapters X and XI trace the increasing doubt about Wiesel's authenticity, something which Carolyn Yeager has also noted in her writings, especially when Wiesel did not turn up at this year's Auschwitz celebrations. Critics, especially Jewish writers, who were kind to Wiesel a decade ago were not so kind when his 2000 published second volume of his autobiography, *And the Sea is Never Full*, was released. His media exposure is still running hot with picture opportunities with world leaders and talks before the UN still a guaranteed.

And as I reached Routledge's **Conclusion: What Is Needed to Happen Now**, I noted how well it summarises my impression of this author's insightful and detailed analysis of not only the fraudster Wiesel's character but also of the Holocaustians who thrive on Wiesel's carefully crafted persona. And so as to give the reader a feel of Routledge's insights I shall reproduce the two-page conclusion in full. It speaks for itself.

The major economic, social and political tempests that buffet US society today threaten to shake the nation to its foundation. In the face of them, various Holocaustian groups, like the ADL, have demanded the imposition of ever-stricter limits on permitted public speech and discourse. The Holocaust, our state religion, is both their sword and their shield, for the sword of the Holocaust also shields their sacred cow, the Israeli apartheid state.

Elie Wiesel knows that the revisionists, who should actually be called something like "Holocaust liberationists," as well as untold numbers of others around the world, are increasingly aware that he is a fraud. He remains immune to well-deserved ridicule and to exposure as an imposter, because the US political establishment, its academic and educational apparatus and media outlets, are all under firm Holocaustian Jewish control. These powerful individuals

use their power of censorship to silence anyone, even, and perhaps especially, those fellow Jews who know there is something wrong, with both the Holocaust master narrative and Wiesel's role in its promotion. Wiesel's recent calls for the complete silencing of the revisionists, even at the expense of violating their First Amendment rights under the US Constitution, offer further proof that he is a charlatan, and knows it. His excuse for censorship, to avoid causing pain to Holocaust survivors and their children, is actually a poorly concealed attempt to protect the Holocaustians' income stream and reputations.

In conclusion, I would recommend that measures be implemented to lift the censorship policies that currently protect Wiesel and his lies from public scrutiny.

First, researchers must be allowed to have access to Wiesel's complete file at *Les Éditions de Minuit*. With regard to *La Nuit*, it is imperative that all manuscripts, letters and other documents (especially those contributed by François Mauriac) relating to the novel's preparation for publication be opened to the public.

Second, a diplomatic translation of *Un di velt* into both French and English should be made a top priority of the scholarly community. Such translations should be published in facing-page format to allow scholars to compare *Un di velt* and *La Nuit* line by line.

Third, Elie Wiesel must allow all the letters he exchanged with François Mauriac to be published in a scholarly edition prepared by an entity that is independent of the Holocaustian power structure.

Fourth, the video (accompanied by a printed transcript) of Wiesel's testimony of the Klaus Barbie show trial should be released to the public, as was promised by the French government decades ago.

Fifth, all personnel and health records relating to Wiesel and his family members that are currently being held in Auschwitz and Buchenwald camp files should be released.

Sixth, all documents from the International Tracing Service (ITS) relating to Elie Wiesel and his family members must be opened to public scrutiny. Those records, now held by the USHMM, are presently being censored.

Seventh, all the ITS records now in possession of the USHMM should be transferred to the National Archives with the guarantee that inquiring scholars will have free and unfettered access to them.

And last but not least, Elie Wiesel should allow the public to see whether he has a tattoo on one of his arms showing his Auschwitz registration number, or in case it is missing, a verifiable explanation as to why it is missing, like a comprehensible reason as to why he was not tattooed at Auschwitz in the first place, or medical records and/or scars on his arm showing that the tattoo was removed.

And so, the book is a must-read for all those who seek that wider perspective on how matters Holocaust impact culturally not only specifically on Germans as such but also on our western-global society generally.

It's available at [CODOH/TBR](#), and [Amazon](#) – Kindle – US\$7.84, Paperback US\$26.91