

X. Conclusions

During the Second World War the Jews in the countries of Europe controlled by Germany suffered massive persecutions and paid a high price in blood.

In a labor over forty years, Raul Hilberg has assembled an immense number of documents on these events. Based on these documents, he could have written a work entitled *The Persecution of the European Jews (Die Verfolgung der europäischen Juden)* that would have stood the test of time and earned him a name as a historian of the first rank.

Raul Hilberg has spoiled his chance. He wanted to document not only the *persecution* of the European Jews, but also, and mainly, the *destruction* of same, by which he meant mainly the industrialized mass murder in chemical slaughterhouses. He had an agenda.

There is no tangible physical evidence of any such industrialized mass murder, and in the mountains of documents that have been saved from the war years there is not the least indication to it. In order to ‘prove’ this mass murder, Hilberg has had to invert the long-standing hierarchy of evidence and make witness testimony take precedence over physical and documentary evidence. Instead of the latter, we have the testimony of a Rudolf Höß, who confessed to having visited in June 1941 the camp Treblinka, which opened in July 1942, of a Kurt Gerstein, who maintains that in Belzec one could squeeze 32 persons into a square meter, of a Filip Müller, who tells us that when corpses were incinerated the fat ran down in channels from which one could scoop it out with dippers.

In 1982, Hilberg responded to the Revisionists who had reproached him with faulty methodology with the following argument:²¹⁹

“The critics cannot explain one very simple fact: What became of the people who were deported? The deportations were not kept secret. They were announced. Many millions of people were shipped to very specific places. Where are these people? They are certainly not hiding in China!”

219 *Le Nouvel Observateur*, 3rd-9th July 1982, pp. 70 ff.

Indeed, where are these people? Hilberg is right that they are not hiding in China. Where they ended up is illustrated by an article on 24th November 1978 in the *State Times* (Baton Rouge, Louisiana, p. 8a):

“The Steinbergs once flourished in a small Jewish village in Poland. That was before Hitler’s death camps. Now more than 200 far-flung survivors and descendants are gathered here to share a special four-day celebration that began, appropriately, on Thanksgiving day. Relatives came Thursday from Canada, France, England, Argentina, Columbia, Israel and at least 13 cities across the United States. ‘It’s fabulous’, said Iris Krasnow of Chicago. ‘There are five generations here—from 3 months old to 85. People are crying and having a wonderful time. It’s almost like a World War II refugee reunion’.”

These are concrete examples of Hilberg’s ‘gassing victims’!

In a society which has chosen the lie as its leitmotif, Raul Hilberg is honored for his work. Yet his fame is built on sand, and he is a giant with feet of clay whose fall is only a question of time.

A fair judgment of Hilberg’s work was unwillingly made by himself. In a letter to Dr. Robert H. Countess, the responsible publisher of this book, Prof. Raul Hilberg wrote on June 21, 1988:

“Superficiality is the major disease in the field of Holocaust studies.”

When asked whether he once stated that there is no quality control in holocaust studies, he confirmed this in 2000:²²⁰

“That is correct, especially at several U.S. elite universities.”

And the University of Vermont, Hilberg’s Alma Mater, is definitely one of them. Let us conclude with a passage from Robert Faurisson:²²¹

“R. Hilberg’s huge work is reminiscent of the erudite undertakings of bygone eras, when Christian, Jewish and Byzantine scholars competed with each other in the production of all kinds of literary or historical forgeries. Their knowledge excited admiration, but what they lacked was conscience. There is a striking similarity between R. Hilberg with his ‘remarkable cabalistic mentality’—to borrow a phrase from A.R. Butz—and those Jews of Alexandria, who, Bernard Lazare tells us, ‘expended an extraordinary amount of labor to forge the very texts which they used to support themselves in their fight for their cause’.”

220 Eva Schweitzer, “Rücksicht auf die Verbündeten”, *Berliner Zeitung*, Sept. 4, 2000.

221 Robert Faurisson, *Écrits révisionnistes ...*, op. cit. (note 3), p. 1895.