

Werner Cohn
Professor of Sociology

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October 3, 1985

Professor Noam Chomsky
Department of Linguistics and Philosophy
20-D-219
Massachusetts Institute of Technology
Cambridge, Mass. 02139 USA

Dear Professor Chomsky,

The editor of the Jewish Western Bulletin has courteously shown me your letter to him. It will be published next week, together with my reply. I have also seen the letter you wrote to the Vancouver Sun. It was published yesterday in a badly bowdlerized form; I was able to obtain a copy of the unexpurgated version from Norman Epstein. I have prepared a very brief reply which I hope will also be published in due time.

I had a discussion with Norman Epstein about this whole matter during which I was trying to find out whether you have published anything or said anything on the following issues:

1. The civil rights situation in Indo-China after the US left;
2. The current situation of Syrian Jewry;
3. The civil rights of Zionist groups in countries in which they are not legal.

Neither Norman Epstein, nor another acquaintance who follows your work to some extent, could give me information, though both seemed to remember that you have said something at least about point 1). I would greatly appreciate any information, and/or reprints.

Very sincerely,

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MASSACHUSETTS INSTITUTE OF TECHNOLOGY

200-219

Department of Linguistics and Philosophy
Cambridge, MA 02139

October 20, 1985

Dear Dr. Cohn,

Enclosed is a copy of my response to your letter in the Jewish Western Bulletin, which is a most impressive contribution to the record of fascist-Stalinist style deceit. You asked whether I had written on the civil rights situation in Indochina after the US left, on the current situation of Syrian Jewry, and on the civil rights of Zionist groups in countries in which they are not legal. Your letter merits no response, but out of courtesy, I will respond nonetheless.

I have written extensively on the postwar situation in Indochina, for example, in volume II of Political Economy of Human Rights (with E.S. Herman); in a 1977 article in the Nation (also with Herman); in a 1977 essay reprinted as chapter 2 in a collection of essays entitled Radical Priorities, edited by Carlos Otero; and elsewhere. On Syrian Jews, I have signed several petitions of protest. As to the third case, I have been very actively engaged in protest over treatment of dissidents in the USSR and its satellites, though, not being a racist, I do not distinguish Jews from others. There are, in fact, three Soviet and East European dissidents who are in the West primarily as a result of my extensive efforts in their behalf, and I have been involved in dozens if not hundreds of further protests. Many happen to involve Zionists, though this is not the criterion I adopt for protest. That is, of course, why I was denied a visa on my one attempt to enter Eastern Europe.

I will provide further details if you inform me about your protests over the savage treatment of Arabs in the West Bank and Gaza Strip, about the thousands of people murdered by Israeli terrorism in Lebanon, about US atrocities in Indochina, Timor, Central America, etc.

If you would like to depart from what appears to be your normal practice and make some true statements in a further public statement, I will provide you with some free gifts. There are numerous cases in which, to my regret, I have not put forth anything like the extensive efforts I have devoted to Soviet and East European dissidents, including Zionists, or my many protests concerning repression and massacre in postwar Indochina: South Africa, South Korea, the Philippines, etc. I say this with shame, of course, not pride. But time is finite, and one must make choices. I do not, of course, expect that you will understand one word of this comment.

Let me finally add two comments, the first of which you will understand, the second of which will be incomprehensible to you.

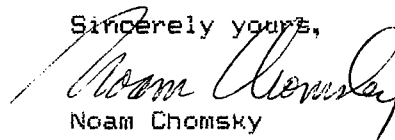
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The first is this. A standard technique used by Soviet Party hacks to defame honest dissidents is the allegation that they only condemn the crimes of the USSR, and do not join in condemnation of the US, Israel and other official enemies. Sakharov and others properly respond that their responsibility is the crimes of their own state. We honor them for this principled position, and we condemn with justified contempt the behavior of the slavish followers of the Party Line, who feign outrage over the crimes of official enemies while remaining silent about those of the state they serve. The behavior of the Party Hacks is still more disgraceful when the targets of their venom in fact have condemned crimes on all sides, as in the case of Pyotr Grigorenko, for example.

The second comment is that exactly the same reasoning applies to apologists for Israeli and US terrorism.

I must also congratulate you on some other aspects of your interesting performance. It was, for example, a nice touch to cite Sampson's article in New Criterion accusing me of "censoring American culture" by threatening him with a libel suit, but not citing my detailed response to all of his charges in the next issue, and also his response, in which he conceded that his major charge was a lie; with the courage typical of his breed, he accused others of having misled him. But I do not want to suggest that you are in Sampson's category. He at least understands when his lies are refuted; this is evidently beyond your capacity, or perhaps you simply consider it your right to publish arbitrary lies and fantasies in an effort to undermine criticism of the states you serve with such abject subservience.

Sincerely yours,



Noam Chomsky

Werner Cofin

3938 West 13th Avenue
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November 2, 1985

Professor Noam Chomsky
20D-219
Department of Linguistics and Philosophy
Mass. Inst. of Technology
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Dear Professor Chomsky,

Thank you very much for your kind letter of October 20.

I was very happy to hear that you have "signed several petitions of protest" on behalf of Syrian Jewry. It is a matter that is very close to my current concerns, and I am glad that you and I agree on this point. Since I am now preparing a publication on various aspects of what might be called the "Chomsky controversy" I will have the opportunity of mentioning your efforts on behalf of Syrian Jewry. I would very much appreciate details. I am most interested to find out just which of the petitions you have signed. Did your name appear in public in connection with these efforts? Did you participate in the efforts of the Syrian Jewish community of Brooklyn?

I cannot, to come to another subject, quite agree with the second and third paragraphs of your October 20 letter to the Jewish Western Bulletin. The matter concerns your introduction to American Power and the New Mandarins, second paragraph of page 9. Professor Alexander and I had maintained that in this paragraph you reject the legitimacy of discussing American policy in Vietnam, while you now contend that you rejected only the legitimacy of a Holocaust discussion in that paragraph. Perhaps it has been a while since you have read this passage, but I find that all the references in it relate to "American policy in Vietnam," not to the Holocaust. It is true that in a previous paragraph you mention the Holocaust discussion, and I agree that one should interpret you to refer to the Holocaust as well as to the Vietnam matter in this particular context. (But see below). But as your words stand by themselves, you talk only of Vietnam policy when you write that "by accepting the presumption of legitimacy of debate on certain issues, one has already lost one's humanity." This is particularly troubling to me because it is in connection with this matter, among others, that you tell the public that I am a liar, that Göbbels would approve of me, etc. Perhaps, upon rereading your own text, you may wish to change your position here.

But coming back to the legitimacy of Holocaust discussion, you are quoted by Bill Rubinstein (Quadrant, Oct. 1981), as follows:

I see no anti-semitic implications in denial of the existence of gas chambers, or even denial of the holocaust. Nor would there be anti-semitic implications, per se, in the claim that the holocaust (whether one believes it took place nor not) is being exploited, viciously so, by apologists

for Israeli repression and violence. I see no hint of anti-semitic implications in Faurisson's work....

Did Bill Rubinstein perhaps misquote you here ? In your lengthy reply to him (Quadrant, April 1982) you do not deny that these words were indeed yours. But of course your failure to deny does not in itself constitute your confirmation of the accuracy of the citation. Do let me know about this.

If you are quoted correctly by Rubinstein here, that would indicate -- or am I being too hasty in my conclusion ? -- that you have far more tolerance and respect for those who deny the Holocaust than for those who supported the American intervention in Vietnam.

In regard to both Faurisson and Serge Thion, his editor and occasionally also yours, I think that the anti-Semitism in their work is very clear indeed. (This is also the case with our Mr. Keegstra in Alberta who also denies, disingenuously we think, that he is at all anti-Semitic). Again your memory of their texts may not be perfect. But fortunately, as you no doubt recall, we have a description of their work in the article by Pierre Vidal-Naquet, "Un Eichmann de papier," Esprit, September 1980.

But be all that as it may, I must say that I am far more interested in where we go from here than what may or may not have happened in the past. By that I mean the matter of Syrian Jewry. As you know, these people are being held hostage. They are being oppressed and not allowed to leave the country. The least we can ask is for their right to emigrate. Protests by Jews and Western personalities have not been able to move the Syrians so far. I know that you have collaborated with Jesse Jackson on some matters in the past (I am referring to public statements against Israel), and, given the fact that Jackson has well-publicized contacts in Damascus, I suggest that you and he might perhaps work together on this. If either he or the two of you were to push this thing in an energetic matter, that just might make all the difference. (The article "Syria" in the American Jewish Year Book, vol. 85 [labelled 1985 but published in 1984], pp. 315-318, contains a very concise but comprehensive review of the current position of Syrian Jewry).

I am taking the liberty of circulating this letter among interested people here.

Very sincerely yours,



MASSACHUSETTS INSTITUTE OF TECHNOLOGY

20D-219

Department of Linguistics and Philosophy
Cambridge, MA 02139

Nov. 20, 1985

Dear Mr. Cohn,

I received a letter from the editor of the Jewish Western Bulletin informing me that although they had room to publish your slanderous and, as you know, utterly false charges, they did not have the space to publish my response. I gather from your letter and a rather hysterical letter of yours addressed to someone else, which you sent me, that you had no objection to this procedure, and may even have been a party to it. Naturally, a person of minimal honesty would insist that the target of his charges have an opportunity to respond. By not doing so, you have demonstrated that you are not only a phenomenal liar, as already revealed, but also a coward. Consequently, I will have no further dealings with you. This is the last you will hear from me directly, until I learn that you have insisted, as any minimally honest person would, that the target of your abuse be afforded the opportunity to respond.

Reason tells me that I should stop right here, but I confess that I am intrigued, more from a psychological point of view than any other, by your extraordinary efforts to justify the most outlandish lies, so I will therefore comment on your latest effort to evade the implications of the most extreme of these lies, namely, your ludicrous claims that I am an "agnostic" concerning the Holocaust and that I opposed freedom of speech for supporters of the Vietnam war. Now that you have at last read, or at least found, the passage of mine to which I directed you in the unpublished letter, which you had presumably never seen when you cited it, you know, of course, just how amazing these lies are. But you still attempt to justify them. Since you seem -- or at least pretend -- to have some difficulty understanding simple points, let me spell the facts out to you in monosyllables.

In the introduction to my book American Power and the New Mandarins (1969), I wrote of the revulsion one feels in being drawn in a "morass of insane rationality -- inventing arguments to counter and demolish the constructions of the Bormanns and the Rosenbergs" (for your information: Nazi war criminals). Commenting on this fact, I stated: "By entering into the arena of argument and counterargument, of technical feasibility and tactics, of footnotes and citations, by accepting the presumption of legitimacy of debate on certain issues, one has already lost one's humanity." This passage does not begin a chapter. Rather, it is the conclusion of the discussion on the revulsion a decent person feels in even entering into debate with apologists for the Holocaust. I then go on to say that I have the same feeling while "building a case against the American War in Vietnam," for reasons that I explain, but then proceed to do so in the book for which this is the introduction, since it is necessary to overcome one's revulsion and perform the unpleasant task.

This book appeared in 1969, and was widely reviewed, in particular, in the New Republic. No one, of course, interpreted these remarks as a denial of free speech; indeed, such a claim would be recognized by sane people as utterly moronic. If I refuse to debate you because I find your positions revolting, I do not deny your freedom of speech.

However, that was before I had written any critical remarks on Israel. Once I turned to that topic, the sleazy network of defamation and disinformation of which you are a loyal member went into action, and it occurred to one Edward Alexander, whoever he may be, that by a grotesque distortion of a passage that he was careful not to identify, he might claim that I opposed freedom of speech for Vietnam war supporters, and by concealing the fact that my prime example of feelings of revulsion at entering into debate was the Holocaust, he could contribute to the lunatic charge that I am an agnostic concerning the Holocaust. Of course, he understood that it would be necessary to carry out this ploy in a journal in which he would be protected from exposure, so he wrote to the New Republic, which, naturally, refused to permit a response, since the editor understood what was going on as well as Alexander did.

The next contribution to this drama is yours. Having before you a letter in which I noted all of this, you apparently decided that it would be a clever idea to reiterate the charges I had just exposed as fraudulent in a journal where you too would be protected, as you did.

You have now read this material, and understand exactly how remarkable your lies are. You know, of course, that the passages to which you refer drive another nail in the coffin of your deceitful charge that I am an "agnostic" concerning the Holocaust, and you know, with equal certainty, that there is no hint of denial of free speech in the passage that you so grossly misrepresented. Let me then turn to your letter of November 2, in which you try to weasel your way out of the situation in which you now find yourself.

First, you repeat the moronic claim noted earlier: that the passage in which I express my revulsion at even discussing certain topics (though I then proceed to do so throughout the book under review) denies freedom of speech. Since any intelligent ten-year old can see through that argument, I am a little surprised, even after having seen several samples of your technique, that you would stoop to that. Secondly, indulging your mania for falsification, which apparently knows no bounds, you write the following sentence, which I quote from your letter:

Professor Alexander and I had maintained that in this paragraph you reject the legitimacy of discussing American policy in Vietnam, while you now contend that you rejected only the legitimacy of a Holocaust discussion in that paragraph.

The word "only" is yours, not mine. You introduced it in order to convert my true statement into a false statement, to which you could then respond in your inimitable manner. I did not say that the passage "only" expressed revulsion about entering the arena of debate on the matter of the Holocaust; rather, that that this passage did express revulsion about entering the arena of debate on the matter of the Holocaust, as, quite plainly, it did; the sentence

that you and Alexander are so grotesquely distorting for your purposes directly followed a discussion of the Holocaust and was, in fact, the conclusion of that discussion, expressing my revulsion at even entering into debate on this topic. What I wrote is exactly accurate; your rendition adds another little fib.

But the main point is, as you recognize, the utter absurdity of the claim that a denial of freedom of speech is entailed by a feeling of revulsion at entering into debate (which I then proceed to do, in the book for which this is the introduction), and the astonishing deception involved in your suppressing the reference to the Holocaust, necessary, of course, to protect your scandalous libels from exposure.

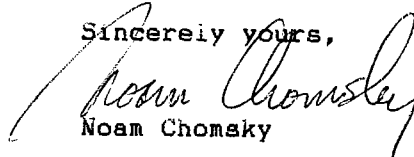
Perhaps even you will perceive that this performance on your part merits comparison with the most extraordinary efforts of your Stalinist and fascist models, which is perhaps not too surprising, given your tacit support for their principle that the state has the right to determine historical truth and punish deviation from it, as indicated in our earlier exchange.

Given the way you deal with material that is in print, where the interested reader can check (if able to find the source that serves as the basis for your lies, which you naturally take care to suppress), a person would have to have lost his senses to write private letters to you; imagine how you will deal with material that cannot be checked. I realize, of course, that I should never have written a line to you, for this reason alone -- a conclusion that you will no doubt interpret, in your amusing way, as a denial of your freedom of speech. I will, however, adhere to this sane stance in the future, unless, of course, you demonstrate that you are merely a liar, not a coward, in the manner indicated earlier.

Two final notes. First, with regard to your request for further information about my protest activities, please note that in my last letter I explained to you in some detail the very reasonable conditions under which I would respond further to you on this matter. I recognize that you have a wonderful capacity not to see what you would prefer not to know, which is one reason why I find the interchange intriguing -- rather like speaking to a wall -- but nevertheless, if you can bring yourself to read my last letter, you will find the point explained.

My final comment is this, for the record: if there is any decent and honest person who might be interested in the issues that are raised anywhere in your various outlandish displays, I will be more than pleased to respond.

Sincerely yours,


Noam Chomsky

Werner Cohn

3938 West 13th Avenue
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December 2, 1985

Professor Noam Chomsky
20D-219
Dept. of Linguistics and Philosophy
Mass. Inst. of Technology
Cambridge, MA 02139 USA

Dear Professor Chomsky,

OK, I capitulate. I am a liar. I am a coward. All my friends are liars and cowards. I am also very dull-witted. You are a man of truth. You are courageous. You are brilliant. How else could you have written

" I see no anti-semitic implications in denial of the existence of gas chambers, or even denial of the holocaust. Nor would there be anti-semitic implications, per se, in the claim that the holocaust (whether one believes it took place or not) is being exploited, viciously so, by apologists for Israeli repression and violence. I see no hint of anti-semitic implications in Faurisson's work..."

(Chomsky to Rubinstein, quoted in Quadrant, April 1982)

Now that I have made my capitulation and the most important differences between us have been settled, allow me to bother you with the unimportant little questions that I asked in my letter of November 2 and for which you had no time in your reply:

- 1) Has Rubinstein quoted you incorrectly in the passage I have just reproduced ?
- 2) Is there any trace, public or private, of the "several petitions of protest" on behalf of Syrian Jews that you say you have signed ?
- 3) Are you willing to go on record now, publicly and insistently, on behalf of Syrian Jewry ? (For details of the problem, please see American Jewish Yearbook, vol. 85, pp. 315-8)

Together with some of my friends (all liars and cowards like me, alas !) I am preparing a documentation on Jewish self-haters. For once we want to tell the truth, and that is why I am giving you the opportunity of correcting possible errors before publication. Hence the three questions.

As ever,

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MASSACHUSETTS INSTITUTE OF TECHNOLOGY

20D-219

Department of Linguistics and Philosophy
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Dec. 16, 1985

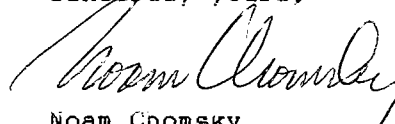
Dear Mr. Conn,

In your letter of December 2, you describe yourself as "a liar," "a coward," and "very dull-witted." I am in no position to challenge your self-description and have no intention of doing so, but I will simply add, for your reflection, a characteristic demonstrated once again in your letter, which you did not list: you do not appear capable of understanding a simple English sentence. In my preceding letters I stated quite clearly and explicitly, in language accessible to any literate person, the conditions under which I would continue to correspond with you. These conditions did not include your describing yourself as a dull-witted liar and coward; if anything, such admissions would make any sane person quite unwilling to have any dealings with you at all. Rather, I specified quite different, and quite reasonable conditions as a basis for further discussion. These you have totally ignored. I refer to previous correspondence for the facts.

I also pointed out to you that, as you must surely appreciate, a person could fairly be charged with having taken leave of his senses if he were to write to you in private thus providing you with grist for your disinformation mill; considering the way you deal with material that is in print, and can be checked, consider now you are likely to deal with material not in print that cannot be checked, where you have a free rein, in the manner of Rubinstein (many examples were demonstrated in my published response to his incredible lies, but of course not all, since I did not have the space to do so). Despite this, I nevertheless stated to you that I would agree to communicate with you about your questions and charges, and to provide you with the actual facts, if you were to satisfy the minimal conditions that I specified in my two preceding letters, which you do not seem capable of comprehending. That offer still stands.

I repeat once again, for you to ignore in your further commentary, that I remain entirely willing to communicate with any nonest person on these matters, in private or in public, including those you describe as your "friends," if any of them belong to this category.

Sincerely yours,



Noam Chomsky

Werner Cohn
Professor Emeritus of Sociology

Box 46714, Sta. G
Vancouver, BC Canada V6R 4K8

September 6, 1987

Professor Noam Chomsky
Department of Linguistics and Philosophy
20-D-219
Massachusetts Institute of Technology
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Dear Professor Chomsky,

You might recall that we had some correspondence two years ago concerning Faurisson, etc. At the moment I am preparing a publication on such matters, and would appreciate your help regarding the following:

1. The Journal of Historical Review, vol. 7, no. 1 (Spring 1986) publishes your article "All Denials of Free Speech ...," reprinted from the Daily Camera of Boulder, Col. I would very much like to know

- a. whether you gave permission to the JHR for this use of your work;
- b. if not, whether you have protested the unauthorized use.

2. The Paris publishing house La Vieille Taupe published Faurisson's book with your contribution. Has this same house published other work by you? With or without your permission?

I would like you to know how I would use any reply you would make to my enquiries. If you gave permission to JHR, I would be inclined to criticize this as showing collusion with the neo-Nazis, but I would first take account of any consideration that you would care to bring to my attention. If JHR published your piece without your permission and you protested this misuse, I would criticize JHR for exploitation of your name and reputation.

I would similarly treat any information regarding La Vieille Taupe. However, I don't as yet know enough about this group, and I am now taking steps to inform myself better. I would appreciate any bibliographic suggestions.

Yours sincerely,

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MASSACHUSETTS INSTITUTE OF TECHNOLOGY

20-D-219

Department of Linguistics and Philosophy
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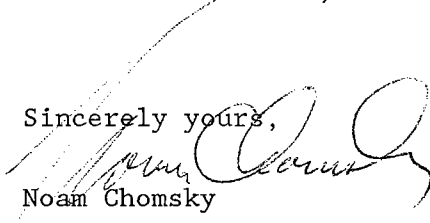
September 23, 1987

Dear Professor Cohn,

In your letter of Sept. 6 there are several queries. First, you state that the J. of Historical Review published an article of mine reprinted from the Daily Camera. I have never published an article in the Daily Camera. I have, however, had interviews and letters there. Perhaps you are referring to one of these. As to whether this journal did reprint something of mine from the Daily Camera, I haven't the slightest idea, and would have no way of checking. I know nothing about the journal, and have neither authorized republication (if it took place) nor protested an alleged republication of which I know nothing. I should add that my general understanding is while the privacy of unpublished letters is naturally to be preserved, something that I would like to believe that you comprehend but with little confidence that this is so, once a letter has been published, it would not be improper, in my judgment, for other journals to reprint it. As for interviews, I presume that the journal has copyright. I have no time or means to check as to whether journals reprint interviews with me or letters to the editor that I have written.

Second, you say that the Paris publishing house La Vieille Taupe published Faurisson's book "with [my] contribution." I presume this is your way of saying that in his memoir defending himself against the charge of falsification of history in the Stalinist-style trial of which you appear to approve, the editors added my statement on freedom of speech as an "avis," thereby offending those who have learned their lessons on civil liberties from Zhdanov and Goebbels. You asked whether the same house has published other work of mine. I presume that like other publishers, they have an address to which you could write to determine the answer to that question. As far as I am aware, they have not, but I do not keep track of foreign translations of work of mine; there are too many, in too many different countries, and I simply do not have the time.

Sincerely yours,



Noam Chomsky

Werner Cohn
Professor Emeritus of Sociology

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October 24, 1987

Professor Noam Chomsky
Department of Linguistics and Philosophy
20-D-219
Massachusetts Institute of Technology
Cambridge, Mass. 02139 USA

Dear Professor Chomsky,

Thank you very much for your kind letter of September 23.

I am surprised to hear that you have no way of checking whether The Journal of Historical Review published your article. It is true that this journal has been deemed to be hate literature by the Canadian government and is banned by Customs here. But this ban does not extend to the United States. In fact I first read your article in this journal in the Jewish Division of the New York Public Library. I am surprised that you express doubts that the journal does, in fact, contain your article. If you cannot take my word for its appearance there, surely you have ways of checking !

You say that you have never published an article in the Daily Camera. Well, the article is in front of me as I write these words. It appeared on September 29, 1985, contains about 2,200 words, and shows no sign of being "a letter." But "letter" or "article," what does it matter ? Legally and morally you own the copyright and have every right to control who can and who cannot reproduce it. It is my suggestion, with respect, that the use of this article by the neo-Nazis is harmful to your reputation, and that, if you do not wish the trouble of litigation, you might at least make a public declaration in repudiation of the neo-Nazis' misuse of your name and literary property.

This brings me to the main reason for once more presuming on your time. You speak with some emphasis about the need to preserve the privacy of unpublished letters. I know that this was an issue between you and others, Professor William Rubinstein of Australia being one. As it happens now, I would like to obtain your agreement for the use of your letters to me for my forthcoming article.

[As I mentioned to you before, I am working on a publication dealing with matters that we have discussed. In particular, I wish to focus on various

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aspects of the Faurisson matter.]

I can see that reference to private letters can be a problem if the reader is in no position to see the original, i.e. to check whether such references have been made fairly and honestly. For that reason I propose the following: whenever reference is made to private correspondence, the reader is invited to obtain a copy of the original letter either from the original writer or from one of the new microfiche quasi-publication services. There may be some administrative problems to be ironed out, but I am sure that these could be solved with a modicum of good will on all sides.

I sincerely hope that this proposal will meet with your approval, and that it could be extended to others with whom you have corresponded in the past, e.g. Professor Rubinstein.

May I wish you belatedly a good, productive, peaceful, joyful, Jewish New Year.

Yours sincerely,

Werner Cohn
Professor Emeritus of Sociology

Box 46714, Sta. G
Vancouver, BC Canada V6R 4K8

October 26, 1987

Professor Noam Chomsky
Department of Linguistics and Philosophy
20-D-219
Massachusetts Institute of Technology
Cambridge, Mass. 02139 USA

Dear Professor Chomsky,

In further reference to the letter I have just sent you, I wish to report a conversation I have had with one of our librarians here. She tells me that people in charge of archives at university libraries are set up for just the thing I mentioned in my letter. So it appears likely that your library, or perhaps the one at Harvard, would be more than happy to take charge of whatever letters of yours you care to entrust to them, and, for a fee, to make copies available to anyone who wants them. Naturally such an arrangement would depend on the agreement of the copyright owners, i.e. the authors of the material in question.

I very much hope that you will agree to such an arrangement. I would certainly agree to have any letters of mine archived in this manner.

Very sincerely,

cc: Prof. W. D. Rubinstein

MASSACHUSETTS INSTITUTE OF TECHNOLOGY

20-D-219

Department of Linguistics and Philosophy
Cambridge, Massachusetts 02139

November 11, 1987

Dear Mr. Cohn,

I don't know whether you are being purposely obtuse, or whether you simply don't understand what I am writing to you, I think, in plain English. I'll try again, but as I wrote you, I have limited time for this sort of thing.

You say that I could check to see whether the JHR contains what you call "my article," that is, a reprint of what any person of minimal literacy can see is a letter to the editor responding to some ridiculous charges in the Daily Camera. Naturally I could. Thus, I could take a trip to the New York Public Library, which you say has this journal. But my interest in determining whether what you said happens to be true in this case does not extend that far, frankly. As I explained to you, when a letter of mine is published in some journal, I do not make any effort to track down what then happens to it. Thus if you were to republish some letter of mine that had appeared in print somewhere, in a journal of yours, I would not take the trouble to check, if I were to be informed of the fact; similarly, if some other neo-Nazi were to do so. The appropriate procedure is to contact the journal before reprinting a letter. The matter is of such low priority that I can't, frankly, be bothered with it. Is this clear enough?

You ask for permission to use my personal letters to you in some article you are writing. The answer is NO, absolutely not. Similarly, if some other Nazi or Stalinist-type were to request this, my answer would be the same. The reason is very simple. Indeed, the example you gave -- your colleague Rubinstein -- makes the point clear enough. As I pointed out in response, in his unauthorized use of personal correspondence he had simply lied outrageously about the contents of material that the reader could not check. This does not particularly surprise me; I expect this from commissars who are dedicated to serving the violence of one or another state. For exactly that reason, I would never have given him authorization to use personal letters, nor would I give such authorization to you, for precisely those reasons. I hope the point is clear.

Your suggestion about placing the letters in some library for access does not even reach the level of absurdity. For one thing, few if any readers would take the trouble to do the research to determine in just what respects you are falsifying the material. Furthermore, I write hundreds of letters a week, for the most part to people who in my opinion are very much worth writing to, and I do not intend to place these letters in a public archive, for reasons that your librarian friend will certainly explain to you, if you do not understand them already; exactly the reasons why, when letters are left to some library, there are a variety of conditions on access of a familiar and easily understandable sort.

If the request had come from a person of some integrity, I would very possibly react differently. In this case, let me reiterate, you certainly have no authorization from me to use anything that I have written to you, including the phrase "sincerely yours."

I am sorry to be so blunt, but you seem to have some problem understanding normal more polite discourse. I hope that this suffices to terminate our correspondence. As I wrote you before, I have better things to do than to write letters trying to explain trivialities to various little fascists.

Sincerely yours,

Noam Chomsky

Noam Chomsky / jcs

Werner Cohn
Box 46714, Sta. G
Vancouver, BC Canada V 6R 4K8

November 18, 1987

Professor Noam Chomsky
Department of Linguistics and Philosophy, 20-D-219
Massachusetts Institute of Technology
Cambridge, Mass. 02139 USA

Dear Professor Chomsky,

I herewith enclose a xeroxed copy of an article "How the British Obtained the Confessions of Rudolf Höss" by Dr. Robert Faurisson, Journal of Historical Review, vol. 7, #4, Winter 1986-7. I believe that this article, and most particularly its last two pages, might well cause you to change your opinion of Dr. Faurisson as expressed in your preface to his book: "Pour autant que je puisse en juger, Faurisson est une sorte de libéral relativement apolitique."

I have also been furnished with the Catalogue of Historical Revisionist Books, Fall 1986, Institute for Historical Review, (1822 1/2 Newport Blvd., Suite 191, Costa Mesa, Calif. 92627. You should know that your name is mentioned several times: item 365 (your introduction to a book by L. Rokach); item 623 (Fateful Triangle -- "no more penetrating study ..on the problem exists); Items T44 and T45, being audio cassettes of a talk that is here claimed to have been given by you to the Fifth International Revisionist Conference. [A previous edition of this catalogue claims that you gave this talk to an Arab group in California]. You should know that there is also an item 252, "Communism with the Mask Off," by Dr. Joseph Goebbels ("Must reading for anyone who wishes to understand the present relations of the USSR."), which tells us something of the character of the sponsoring organization. You might also be interested in Item 310, The Zionist Connection II by Alfred M. Lilienthal, which carries the comment that "the author is America's leading anti-Zionist Jew." I think that this last statement might be taken as a gratuitous insult by some of the other writers listed in the catalog.

Since you know nothing about this group (your letter of September 23), and since they constantly involve you in their business, I thought you would

appreciate the information that I have been able to collect for you. (There is quite a bit more of the same sort, but it tends to be repetitive.)

In return, I ask only that you let me know if indeed this information, or anything else, has caused you to change your mind concerning the French and American "revisionists." As I believe I mentioned before, I take your actions up to now as a political endorsement of this neo-Nazi movement, and, unless I hear from you with contrary information, I intend to argue this opinion in my forthcoming publication on the subject.

Thank you for your kind help.

Very sincerely,

Werner Cohn
Box 46714, Sta. 6
Vancouver, BC Canada V 6R 4K8

November 27, 1987

Professor Noam Chomsky
Department of Linguistics and Philosophy, 20-D-219
Massachusetts Institute of Technology
Cambridge, Mass. 02139 USA

Dear Professor Chomsky,

Thank you very much for your letter of November 11.

Since the matter of citing your letters is of some importance to me right now, I must write once more in order to raise some additional points for your kind consideration.

1) Freedom of the press includes the right to cite from published as well as unpublished materials. This right is important to an author but even more to his reader. It applies to authors whom we like and authors whom we do not like. You have endorsed Faurisson's rights without being aware of his views, as you say. Recently you endorsed Jim Allen's rights without having read his play. You say in your letter that I have no integrity and that I am a "little fascist." Previously you thought that I am a Stalinist, etc. Perhaps you think that I am all of these. But I know that you would not deny me freedom of the press on such grounds, and I am surprised to hear you say that you would "possibly react differently" to those with integrity than to those who, you say, lack this quality.

It is true, as you suggest, that freedom of the press has its inconveniences. Not every reader will take the time to obtain the original documents. But if you accept my archiving proposal (which has been suggested by an archivist - librarian), everyone will have the necessary access to the original documents. The fact that this may be inconvenient is surely a much smaller matter than the overall principle of freedom to write and freedom to read.

2) Copyright protects an author's right to his literary property. For example, you could have, but chose not to, prevent the anti-Semitic "revisionists" in France and the United States from publishing your books and articles. (In fact you had at least one of your books published by La Vieille Taupe and by nobody else, and I must say that I found one of your letters to me very misleading about this

circumstance.) But copyright does not prevent other writers from citing published or unpublished materials for such purposes as critical reviews.

In this connection, you may have read about the very unusual recent case of the J.D. Salinger letters. The courts held in this particular case that Salinger's commercial rights would be violated by direct citation from his unpublished letters. Salinger had deposited his letters with the federal copyright office. The circumstance of that case are very special, and I don't think that they could apply to you. (If you think that your case is of this nature, I will certainly want to hear about that.) But even in this case, the courts held, others may paraphrase the letters if they do not use actual quotations.

In any case, please be assured that I have no intention of "publishing" your letters in a manner that would infringe on your copyright.

3. Sometimes the publication of private letters brings up the matter of confidentiality. This issue is raised if there is a fiduciary relationship between the parties. For example, if I were your lawyer or doctor or accountant, or even a business associate, I could not use against your interests material with which you entrusted me. But no such relationship ever existed between us. From the very beginning, your letters to me were vituperative, and, in any case, contained no confidences.

In short, I hope that you will reconsider your position to bring it in line with your principles of freedom of speech.

There is a small other matter I wish to bring up. As part of my preparation for my publication, I am looking at the documentation that you provide in your Fateful Triangle. I have come across a puzzling reference to the Neturei Karta as supporting secular democracy (p. 170). It is true that the NK have endorsed the PLO's call for a secular democratic state, but this was at a time when, as you say, the PLO didn't mean that at all (Peck Reader, p. 401). From my study of the literature of the NK and the writings of their spiritual leader, Rabbi Joel Teitelbaum, it appears that secular democracy is very far from their minds. Rabbi Teitelbaum does not think, for example, that a Jew has the right to be secular and that orthodox Jews have every right to prevent him from leading a secular life. Perhaps your reading of Rabbi Teitelbaum is different, and, if so, I would appreciate the appropriate reference.

I hope that you have by now received the copy of the Faurisson article that I sent you recently, and I would appreciate your thoughts on that.

Very sincerely yours,

MASSACHUSETTS INSTITUTE OF TECHNOLOGY

20-D-219

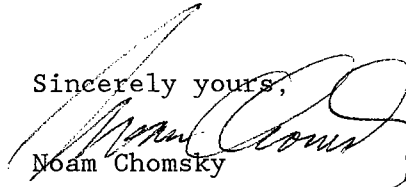
Department of Linguistics and Philosophy
Cambridge, Massachusetts 02139

December 7, 1987

Dear Mr. Cohn,

I'm afraid that your last several letters have arrived at a time when end-of-term academic pressures and travel-speaking engagements have left me little time for your letters. However, I did read them, and was struck, *inter alia*, by one sentence: "In fact you had at least one of your books published by La Vieille Taupe and by nobody else, and I must say that I found one of your letters to me very misleading about this circumstance." I'd be appreciative if you would relieve my curiosity and remind me of the book that I wrote for publication by La Vieille Taupe.

Sincerely yours,



Noam Chomsky

Werner Cohn
Box 46714, Sta. G
Vancouver, BC Canada V 6R 4K8
(604) 224-0300

July 5, 1988

Professor Noam Chomsky
Department of Linguistics and Philosophy, 20-D-219
Massachusetts Institute of Technology
Cambridge, Mass. 02139 USA

Dear Professor Chomsky,

I am writing to let you know that my essay "The Hidden Alliances of Noam Chomsky" has just been published as a pamphlet by Americans For A Safe Israel. Naturally I would appreciate any comments you may care to offer.

I could send you a copy when my package arrives, but this may take some time, the mails to and from Canada being what they are. A more direct way might be for you to ask AFSI in New York for a copy; their address is 114 East 28th Street, NY 10016, (212) 696-2611.

Yours sincerely,

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MASSACHUSETTS INSTITUTE OF TECHNOLOGY

20-D-219

Department of Linguistics and Philosophy
Cambridge, Massachusetts 02139

July 14, 1988

Werner Cohn
Box 46714, Sta. G
Vancouver, B.C.
Canada V6R 4K8

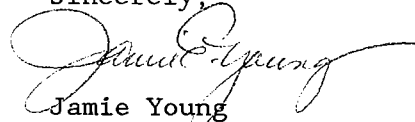
Dear Mr. Cohn,

This is to acknowledge receipt of your letter to Professor Noam Chomsky dated July 5, 1988. Please accept my apology for the form letter. Unfortunately, it is the most efficient way we have found to deal with the large volume of mail he receives.

Although Professor Chomsky is away from MIT for the remainder of 1988, I will bring your letter to his attention as soon as possible. Your patience will be appreciated as there may be some delay in his response.

If you have any questions that I may be able to answer, feel free to contact me at the address above or by telephone at (617)253-7819.

Sincerely,



Jamie Young
Adm. Secretary, Linguistics

/jy

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Werner Cohn
Box 46714, Sta. 6
Vancouver, BC Canada V 6R 4K8
(604) 224-0300

1/30/89

Professor Noam Chomsky
Department of Linguistics and Philosophy, 20-D-219
Massachusetts Institute of Technology
Cambridge, Mass. 02139 USA

Dear Professor Chomsky,

I am preparing a new edition of my pamphlet "The Hidden Alliances of Noam Chomsky," to be published in a different format.

I will be most grateful if you would call my attention to any errors, of either fact or interpretation, which you may have found in the first edition.

Sincerely yours,

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