

The Revisionist

Journal for Critical Historical Inquiry

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Castle Hill Publishers

Jürgen Graf, *GIANT With Feet of Clay. Raul Hilberg and his Standard Work on the "Holocaust"*

Raul Hilbergs major work "The Destruction of European Jewry" is generally considered the standard work on the Holocaust. The critical reader might ask: what evidence does Hilberg provide to back his thesis that there was a German plan to exterminate Jews, to be carried out in the legendary gas chambers? And what evidence supports his estimate of 5.1 million Jewish victims?

Jürgen Graf applies the methods of critical analysis to Hilberg's evidence and examines the results in the light of Revisionist historiography. The results of Graf's critical analysis are devastating for Hilberg.

Graf's *Giant With Feet of Clay* is the first comprehensive and systematic examination of the leading spokesperson for the orthodox version of the Jewish fate during the Third Reich. **160 pp. pb, 6"x9", ill., bibl., index, \$/€9.95-; £7.-**

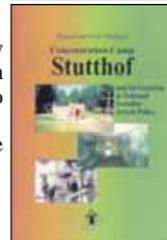


Jürgen Graf, Carlo Mattogno, *Concentration Camp Stutthof and its Function in National Socialist Jewish Policy*

The concentration camp at Stutthof near Danzig in western Prussia is another camp which had never been scientifically investigated by Western historians. Officially sanctioned Polish authors long maintained that in 1944, Stutthof was converted to an "auxiliary extermination camp" with the mission of carrying out the lurid, so-called "Final Solution to the Jewish Problem." Now, Jürgen Graf and Carlo Mattogno have subjected this concept of Stutthof to rigorous critical investigation based on Polish literature and documents from various archives.

Their investigations lead to unambiguous conclusions about the camp which are radically different from the official theses. Again they have produced a standard and methodical investigative work which authentic historiography can not ignore.

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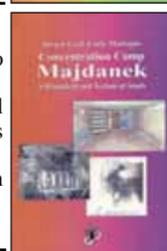
Jürgen Graf, Carlo Mattogno, *Concentration Camp Majdanek. A Historical and Technical Study*

Little scientific research had been directed toward the concentration camp Majdanek in central Poland, even though it is claimed that up to a million Jews were murdered there. The only information available is discredited Polish Communists propaganda.

This glaring research gap has finally been filled. After exhaustive research of primary sources, Mattogno and Graf created a monumental study which expertly dissects and repudiates the myth of homicidal gas chambers at Majdanek. They also investigated the legendary mass executions of Jews in tank trenches ("Operation Harvest Festival") critically and prove them groundless.

The authors' investigations lead to unambiguous conclusions about the camp which are radically different from the official theses. Again they have produced a standard and methodical investigative work which authentic historiography can not ignore.

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Don Heddeshimer, *The First Holocaust. Jewish Fund Raising Campaigns With Holocaust Claims During And After World War One*

We all know that the suffering and death of Six Million Jews during the second world war was an event unparalleled in world history. But do we really?

The First Holocaust is an extremely irritating book, because it proves us all wrong. Supported with many publications from mainstream US media, in particular *The New York Times*, Don Heddeshimer provides the evidence to show that between 1916 and the late 1920s, mainly American Jewish organizations were claiming that up to *six million Jews*(!) would suffer terribly in poverty stricken Eastern Europe.

In this context, it was claimed that eastern European Jewry would face a Holocaust if they did not receive massive aid. With such claims, millions of dollars were raised in the United States, which were partly used to finance the Bolshevik revolution in Russia.

This book is a key to understand the much more successful Holocaust propaganda which was unleashed during World War II.

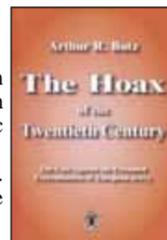
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Arthur R. Butz, *The Hoax of the Twentieth Century. The Case Against the Presumed Extermination of European Jewry*

With his book *Hoax of the Twentieth Century*, A. R. Butz was the first (and so far the only) writer to treat the entire Holocaust complex from the Revisionist perspective, in a precise scientific manner. This book exhibits the overwhelming force of historical and logical arguments which Revisionism had accumulated by the middle of the 70s. It was the first book published in the US which won for Revisionism the academic dignity to which it is entitled. It continues to be a major revisionist reference work, frequently cited by prominent personalities.

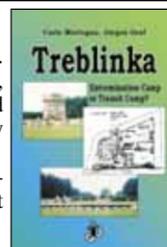
Because of its prestige, no library can forgo offering *The Hoax of the Twentieth Century*, and no historian of modern times can ignore it. A "must read" for every Revisionist and every newcomer to the issue who wants to thoroughly learn about revisionist arguments. This issue is a revised version with a new preface. **506 pp. pb, 6"x9", ill., bibl., index, \$/€25.-; £18.-**



C. Mattogno, J. Graf, *Treblinka. Extermination Camp or Transit Camp?*

Holocaust historians alleged that at Treblinka in East Poland, between 700,000 and 3,000,000 persons were murdered in 1942 and 1943. The weapons used were alleged to have been stationary and/or mobile gas chambers, poison gases of both fast acting and slow acting varieties, unslaked lime, superheated steam, electricity, diesel exhaust fumes, etc. Holocaust historians alleged that bodies were piled as high as multistoried buildings and burned without a trace, using little or no fuel. Graf and Mattogno have now analyzed the origins, logic and technical feasibility of the official version of Treblinka. On the basis of numerous documents they reveal Treblinka's true identity: it was a transit camp.

Even longtime Revisionism buffs will find a lot that is new in this book, while Graf's animated style guarantees a pleasant reading experience. The original testimony of witnesses enlivens the reader, as does the skill with which the authors expose the absurdities of Holocaust historiography. **370 pp. pb, 6"x9", ill., bibl., index, \$/€25.-/£18.-**



Countess, Lindtner, Rudolf (eds.), *Exactitude. Festschrift for Robert Faurisson to his 75th birthday*

On January 25, 1929, 75 years before this book was published, a man was born, who probably deserves the title of the most courageous intellectual of the last third of the 20th century and the beginning of the 21st century: Robert Faurisson.

With hitherto unheard of bravery and steadfastness, he challenged the dark forces of historical and political fraud, deception, and deceit with his unrelenting exposure of their lies and hoaxes. His method of analytical exactitude in historiography and his striving for clear brevity in presenting the results of his research have become both famous and infamous at once. Over the last 30 years, Robert Faurisson has become a role model of character strength to many, a lodestar for his method to his disciples, an idol for his breathtaking research activities to his admirers. This *Festschrift* is dedicated to him by some of his closest friends in his struggle for exactitude in historiography and his ongoing fight not only for historical and political, but also for individual justice. **140 pp. pb, 6"x9", ill., \$/€15.-/£10.-**



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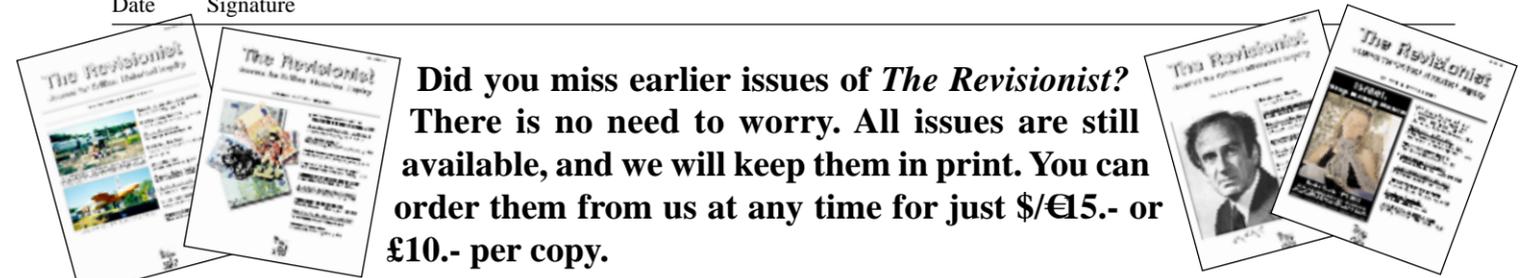
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Germar Rudolf (ed.), *Dissecting the Holocaust. The Growing Critique of 'Truth' and 'Memory'*

"There is at present no other single volume that so provides a serious reader with a broad understanding of the contemporary state of historical issues that influential people would rather not have examined." —Prof. Dr. A. R. Butz, Evanston, IL

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Dissecting the Holocaust applies state-of-the-art scientific technique and classic methods of detection to investigate the alleged murder of millions of Jews by Germans during World War II. In 22 contributions of each ca. 30 pages, the 17 authors dissect generally accepted paradigms of the 'Holocaust'. It reads as exciting as a crime novel: so many lies, forgeries, and deceptions by politicians, historians and scientists. This is *the* intellectual adventure of the 21st century. Be part of it!

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Germar Rudolf, *The Rudolf Report. Expert Report on Chemical and Technical Aspects of the 'Gas Chambers' of Auschwitz*

In 1988, Fred Leuchter, American expert for execution technologies, investigated the alleged gas chambers of Auschwitz and Majdanek and concluded that they could not have functioned as claimed. Ever since, Leuchter's claims have been massively criticized. In 1993, Rudolf, a researcher from a prestigious German Max-Planck-Institute, published a thorough forensic study about the alleged gas chambers of Auschwitz, which irons out the deficiencies and discrepancies of the *Leuchter Report*.

The Rudolf Report is the first English edition of this sensational scientific work. It analyzes all existing evidence on the Auschwitz gas chambers. The conclusions are quite clear: The alleged gas chambers of Auschwitz could not have existed. In the appendix, Rudolf describes his unique persecution.

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Upward and Onward

By Germar Rudolf

When I published my first revisionist book as a one-man-publisher back in late 1998 while still residing in England,¹ it took only a few months to get a very positive feedback from a well-known revisionist in the U.S., who was not only excited about such a fine study being written and published, but who also wondered who might translate it into English and publish it so that the rest of the world could read it as well. At that time, of course, I was unable to do it myself, both because my English language skills were rather wanting and because I had basically no access to the English language market, to which I used to pay no attention. I produced solely for the German market from my English exile. But the question was of course valid: Who would bring out the fine research, which scholars like Carlo Mattogno and Jürgen Graf were doing, in a language read and understood by billions?

When the tide of European persecution washed me ashore the United States in late 1999, my attitude did change swiftly, and within a year I had published the anthology *Dissecting the Holocaust* with the organizational help of my friend Dr. Robert H. Countess and with the indispensable help of a few other very dear friends. Printing 2,000 copies of this huge, 608 page, letter size hard cover volume was quite a financial risk for somebody who had just fled Europe and whose very future was at risk, but it turned out to have been a success, as almost all copies were sold in less than two years. To a certain degree, however, it was a treacherous success, because it made me believe I could sell other books on a similar order of magnitude.

Thus, in 2001, I published two more books with a similar investment: Jürgen Graf's *Giant with Feet of Clay*, in which the foremost Holocaust scholar, Raul Hilberg, is exposed as a trick-

ster, and *Stalin's War of Extermination* by German mainstream historian Dr. Joachim Hoffmann. Although I am very proud of the later book, as it is – in my eyes – one of the finest books on the German-Russian war ever published, it also turned out to be a millstone around my neck, because I hardly could sell any copies of it. Still today, after almost three years, I am sitting on $\frac{2}{3}$ of all copies printed. The same holds for Graf's book, which I considered a splendid introduction to revisionism. But I never really managed to place it in the market. It seemed like having sold one book had satisfied all the needs the U.S. market had for books published by me.

What was the reason for these failures? Finding out why I had these problems was crucial for any future activity, as I wanted to keep publishing books, but could not afford such investment failures again.

In 2002, I tried it the other way around by publishing a book on a mainstream topic – the JFK assassination² – with a new imprint not associated with revisionism. I thought that this way I would be able to get access to mainstream book sellers. But that did not work either, mainly for two reasons.

First, the American book wholesale market is a strictly controlled monopoly. Most people might be unaware of this, and so was I, until I tried to place this book: Almost every bookstore orders their books from the wholesaler Ingram Books. There are other wholesalers, but they have such a minute market share that they can almost be ignored. I estimate that Ingram controls 95% of the wholesale market. This would, of course, not be a problem, if they treated everybody the same way. And that was exactly what Ingram did when I, as Theses & Dissertations Press, placed *Dissecting*, *Stalin's War*, and *Gi-*



Excellent books with a bad spell on them. In the meantime, Castle Hill Publishers uses them to promote their products.

ant with them previously: they gladly accepted it. But one month *after* I had brought my JFK book to the printers, they changed their policy. As I applied to have my new imprint *Monte Sano Media* accepted as a vendor to them, with the JFK book being the first book published by it, they explained that they would no longer deal with self-published authors and small publishers with less than ten books in their program. Instead, I had to get a contract with one of the roughly 25 distributors in the U.S. who had a contract with Ingrams and who would collect all the books from small publishers in order to offer them as an assortment of their own to Ingram.

Being a new kid on the block, I could only convince one of those 25 distributors to accept my upcoming JFK book, and as it is common in this market, they demanded an exclusive contract with me and a 60% discount on all books. However, some two months after I contracted with this distributor, they declared insolvency and stated that they could pay only 10% of the amounts on all outstanding invoices. In other words: they demanded a 96% discount, which would have covered only 20% of my production costs. The exclusive contract I had signed with this distributor was so neatly written that I could not get out of it, *i.e.*, I could not sign a contract with another distributor unless I risked legal difficulties.

To get out from underneath this, the author of said JFK book managed to get a contract with a different distributor under his name. He also accepted to store the books for the time being in his garages so that I would save on storage costs.

What followed was a somewhat eccentric behavior of the author, who felt betrayed, because the promised royalties were not coming in. As a reaction to this, he thought he could do better and started to sell my books himself by the thousands mostly at prices under production cost, while keeping me in the dark about it and also keeping the money for himself. After realizing this, things got a little ugly, of course, but I managed to secure my possessions and get some of the books 'sold' back. By that time, the author was so antagonistic that he badmouthed me to 'his' distributor, telling them that I was a criminal on the run, a Holocaust denier, an anti-Semite, neo-Nazi, etc., so that this distributor has refused to deal with me ever since. So in early 2003 I stood there with lots of books and still no distributor or access to the market, except for Amazon, which is the only major outlet not controlled by Ingram. Even though the author, after a somewhat difficult reconciliation, promised to keep functioning as an intermediary between me and the antagonized distributor, he never forwarded any payments due, and each time I pressed for it, he came up with different excuses. I therefore decided to take action and to include the JFK book in my assortment of books as Theses & Dissertations Press, which had a vendor contract with Ingram. In other words: I decided to give up the attempt to go mainstream.

In spring of 2003, however, Ingram tightened its thumb screws on the First Amendment one more turn: Instead of demanding 55% discount, they now asked for 60% discount from all small publishers. Next in late 2003, they declared that all their vendors must spend at least \$1,200 per year on promotion with Ingram to have a free account with them, or they would be charged fees for every book placed in Ingram's database. In other words: they prepared for the final blow against all self-

published authors and small publishers who had signed vendor agreements with them prior to 2002.

My sales records show that revisionist books are hardly sold via Ingram. Normal book store never carry such books, and placing ads in mainstream media is close to impossible. My turnover of revisionist books with Ingram Books was therefore ridiculously low, neither justifying an advertisement budget of \$1,200 with them – if they would accept any ads for my books in the first place – nor the payment of a stiff fee for each book. To make matters worse, the contract with Ingram provides that all books are returnable at publisher's expense. Since many orders coming from bookstores are placed by people who do not know or expect to receive a revisionist book, I estimate that almost 25% of all orders placed by Ingram are being returned – with my having to pay the UPS shipping fees and to deal with damaged books, etc.

In other words: I decided that my books are no longer available in normal book stores, because I cannot afford the horrendous conditions that Ingram has forced upon the market.

Aren't there laws in the U.S. outlawing monopolies? Why is nobody fighting against this one? And why is nobody standing up to protest against this most deadly assault on the First Amendment since its introduction? Thousands of self-published authors and small publishers publishing books with contents running contrary to the mainstream are affected by this. Their opinions are the reason why the U.S. has a First Amendment, because mainstream opinions hardly need to be protected.

Yet the world stays silent.

There are, of course, other problems as well. When I had just published Hoffmann's book *Stalin's War of Extermination*, I placed a half-page ad for it in the world's largest historical magazine with the title *World War II*. When the issue with my ad came out, there were extremely strong rain falls in north-eastern Alabama, leading to my phone line going dead. It took over a week to get me back online, only to find out days later that my toll free number wasn't working, which I had included in the ad so people could order the book. The long distance company that I had just switched my service to had accidentally forgotten to tick a box on the screen of their computer to switch it free...

So it happened that in the first two weeks after I had placed my ad no reader of this fine magazine could reach me by phone. Talking about bad luck...

In late 2003, a representative of *World War II* magazine contacted me, asking me if I wanted to place another ad in their February 2004 issue, coming out in January. I gladly accepted, praying that this time things would work out better, and I designed an ad with all of my books included with a very brief description. It took only a few days after I had sent in this ad to receive an email back from them stating that they could not accept any ads from me anymore, since readers had massively complained after I had place my first ad back in summer 2001. To my inquiry to specify what the readers had complained about, I did not receive an answer.

So why would anybody want to be a revisionist publisher? One might just as well bring the cash directly to the waste incinerator without a lengthy diversion.

Of course, it is not that easy. There were lessons to be learned, and the year 2003 shows that I did learn. I decided not

to publish fewer books, but more; not to publish thousands of them at a time, but only a few hundreds. Although this would increase the costs per book, it would still lower the overall costs per book and lead to a faster return of investment. I also abandoned the illusion that I could remain a one-man-publisher and hired a secretary in early 2003 in order to take over customer care and order fulfillment (so blame her if something is wrong with your orders ☺). This way I could focus my energy on the production of new books and, of course, *The Revisionist*. The result of this new policy in terms of books published during 2003 is easily summarized:

- *The Rudolf Report*;
- *Dissecting the Holocaust*;
- *Concentration Camp Majdanek*;
- *Concentration Camp Stuffhof*;
- *The Hoax of the Twentieth Century*;
- *The First Holocaust*;
- and last but not least the German edition of *Special Treatment in Auschwitz*, which is due in spring 2004 in its English edition.

To introduce these books to you, we have dedicated large parts of the book review section of this issue to review them. As you can spot from their independent style, some of these reviews were *not* written by an in-house writer, and none of them are uncritically promoting our books. I dared to have scholars write them who are just as independent as I am, because only if revisionist books can stand up to independent criticism, they are worth your bucks.

Yet this ambitious book publishing program of last year was only the beginning, because by the time this issue of *TR* will be in your hands, two more books will have appeared:

- *Exactitude – Festschrift for Robert Faurisson*;
- *Treblinka – Extermination Camp or Transit Camp*;

I mention the first one here because the contents of it is reprinted in this issue in its entirety. It is a homage to Robert Faurisson, who is justly called the most influential revisionist ever and who celebrated his 75th birthday on January 25th of this year. This 140 pages book was presented to him as a gift from his best friends from around the world, and it was a pleasure for me to have had the honor of being a contributing editor to, and the publisher of this work. I would, of course, appreciate if you would consider purchasing this book as a special print of the anniversary contributions included in this issue of *TR*, although it does not contain anything, not already included here as well. As a matter of fact, since this issue of *TR* was published later than this book, we were able to include a few contributions more than are included in the book (those by T. Sunic and R.H. Countess). But as a signal of support for my work – or in order to use it as a gift yourself – you might want to consider purchasing the book after all.

The second book, that on the Treblinka camp, has quite a history of its own. I received the German manuscript of this book – 432 pages long – back in early 2002. The prospect of

having to read, correct, format, and layout this vast amount of in-depth studies did not really create any enthusiasm for me at that time, so I put it aside for a few months. After all, what revelation could I expect from such a book, after I had read and edited so many books and papers on this or similar issues before and considered myself quite well-versed?

But when Jürgen Graf and his lovely wife Olga came to visit me and stayed at my place during the entire month of July 2002, there was of course no excuse anymore not to work on this manuscript. Once I had started, I must admit that it was even fun. I was positively surprised about both the quality of the research results presented by Graf and Mattogno as well as the fact that the book contained many new and sometimes even startling revelations even for me. Thus, I hardly noticed how time passed by while I worked my way through it. Of course, part of the joy was also the fact that I had Jürgen and Olga with me during this month. Just recently Jürgen confessed that this one month was the most beautiful time he and his wife had ever spent together – and I am glad to join this in the sense that I, too, hardly ever felt as comfortable as I did while we were all together. That's what real friendship is all about.

As to the contents of the book, one probably needs to have a somewhat relaxed attitude to be able to laugh about the many absurdities, which both authors expose both within many eyewitness accounts in particular and within the 'official' history of the camp in general. At any rate, I could not help laughing out loud once in a while working on this book.

Objectively seen, this new book by this most productive author tandem is not just about the alleged extermination camp Treblinka, but as a side dish, it also deals briefly with the Belzec and Sobibor camps, whose official history is quite similar to that of Treblinka. Moreover, the mass shootings of Jews by the *Einsatzgruppen* at the eastern front – real or invented – are covered just as well as are deportations of western

Jews via transit camps into "*the Russian swamps*," as Hitler used to express it during his table talks.

In this issue of *TR* you find a short introduction to this book by one of the authors, Jürgen Graf. The translation and copy editing of this book turned out to be quite an effort, not only because of its volume, but also because I have the reputation of trying to get it right, and that requires reading and re-reading, editing and re-editing. One might think that after editing it so many times – in German and in English – I should be sick of it. I sure was glad to see it go to the printer, but during my second editing of this book I again learned so much from this excellent book, despite thinking I had learned and understood everything while editing the German version. Real good books simply need to be read several times; you will always get something out of them, just like it is with this one.

All in all, this book is probably the most complete study ever written by these two revisionist authors, and I must say that after having read it, it increases ones appetite for more. And indeed, in the meantime I convinced Carlo Mattogno to prepare a book with focus a on the Belzec camp, where exter-



Germar Rudolf

minationist researchers claim to have discovered mass graves several years ago. This book will be exciting reading as well, I am sure, and we hope to get it out later this year or during 2005.

Several other books are currently being worked on, the details of which I am not yet prepared to publish here, but you can see from my activities over the last year that something has profoundly changed: Things finally seem to work out more favorably. I have a foot in the door to the English language market, and my products seem to gain acceptance.

And indeed, if I had followed the same behavioral patterns that I did with the first four books published since I came to the U.S., I would be bankrupt by now. But I am not, because I finally seem to have found a way to manage a revisionist publishing company, if not necessarily profitably, so at least without running it against the wall. I heard rumors going around

that I can pursue this ambitious publishing activity only because I probably received massive funding from donors. The truth is that my level of donations reached a record *low* in 2003. The reason behind this success and progress on all fronts is that I learned my lessons well, keep control over my own business affairs, and make small steps instead of trying to leap ahead.

Patience and diligence are the parents of success. And I intend to keep it that way, hoping that you as my valued customers will honor my efforts.

Notes

¹ J. Graf, C. Mattocono, *KL Majdanek. Eine historische und technische Studie*, Castle Hill Publishers, Hastings, East Sussex, September 1998.

² Gregory Douglas, *Regicide. The Official Assassination of JFK*, Monte Sano Media, Huntsville 2002.

Exactitude – Robert Faurisson Turns 75

By Dr. Christian Lindtner

On January 25, 1929, 75 years before this book was published, an extraordinarily courageous man was born: Robert Faurisson. When it comes to the remarkable scholarly work of Robert Faurisson, there are several matters to be kept distinctly in mind.

First of all is his method. Here, this French scholar follows traditional methods in historical research. He makes a distinction between primary and secondary sources. He submits the primary sources to a critical examination. If the primary sources are contradictory, unclear, or in conflict with logic or with the facts of natural sciences, he declares that they cannot be used for establishing how things really were. The primary sources in such cases tell us more about the individuals than about the matters, about which those individuals express themselves, be it by written or spoken words.

Faurisson's method is to a very large extent negative in the sense that it is critical and analytical. It points out errors, misunderstandings, plain nonsense, historical lies, and the like. In the field that he has chosen, there is at present not much room for purely constructive work. Negative criticism must clear away huge mountains of myth and legend and lies and distortions and, of course, that which is 'politically correct' in the field of the Jewish Holocaust Story. But what remains after the negative critique can be considered solid and reliable. Synthesis can only be made once critical scrutiny of a sharp analysis has finished its task.

Secondly, there is the main topic of research forced upon Faurisson: the question of the so-called gas chambers. About three decades of research have confirmed his initial suspicions: There is no scientific evidence available in support of the widespread belief in the existence of 'Nazi gas chambers' allegedly used for the deliberate murder of millions of Jews during WW II.

Had Faurisson limited his method to less emotional, to less controversial issues, he would have had no problems. He would

have been merely another respectable French scholar. But he and other scholars, whose personal research has led them to the same or similar conclusions, have had nothing but problems.

The third matter is what is called 'the moral issue.' Clearly, it takes courage to advance and to defend the position that the so-called homicidal gas chambers – that is, extermination facilities designed, planned, budgeted, constructed, and used to murder human beings – are mere 'rumors.' Taking this position, one is immediately brought into conflict with the monster of public opinion. It takes strength and determination but also prudence to withstand the pressure of public opinion under such circumstances. But Robert Faurisson has withstood. His experience has led him to sum up the importance of the homicidal gas chamber issue in his famous four-words in English: "*No holes? No Holocaust!*" For only in English do "*holes*" and "*Holo-*" possess their powerfully homophonic capability to express Faurisson's findings.

The moral matter also has another and a broader aspect. It has to do with honor. If we are scholars, and if we are convinced that our method and our results are correct, we also have the duty to defend ourselves and to not defect from our positions. It is a well-known fact that Faurisson has stood almost alone, rejected by virtually all other scholars.

Here I see his greatest problem. Faurisson is not a madman. He is a man of intelligence, of wit, and of reason. The well-known French university professor Pierre Vidal-Naquet has said that if he could, he would kill Faurisson. It would have been better had he said that if he could he would refute Faurisson's stand on the gas chamber issue.

Thirty-four French scholars signed a public declaration to the effect that one must not ask how such a mass murder was technically possible. It was technically possible because it took place.

Today, in several countries it is even illegal to state publicly that there is no scientific evidence to support the rumors of the

alleged gas chambers. The law courts, as a rule, consider it a given, an obvious datum of reality like the sun shining or rain falling that such instruments of mass murder once existed.

Faurisson has also boiled the results of his research down to powerful slogans, the most important being the above-quoted “*No Holes? No Holocaust!*” If there were no holes in the roofs of the alleged gas chambers of the crematoria II and III at Birkenau, and if this fact is not open to scientific examination by experts, then how can we trust ‘survivors’ as reliable ‘witnesses’ who claim that the lethal gas materials were poured down through non-existent holes? One might as well claim to be a survivor of an imaginary sinking ship on an imaginary ocean and then be angry when scientists refuse to accept the tale after being unable to locate the ship and the ocean.

In the recent book by Robert Jan van Pelt, *The Case for Auschwitz. Evidence from the Irving Trial*, there is a wonderful photo (authentic, no doubt!) showing: “*Mark Bateman, Richard Rampton, the author, and Deborah Lipstadt discussing the problem of the holes, 1999.*”¹ So, at least some scholars are willing to discuss how “*it was technically possible*”. They seem to have grasped the no-holes-no-holocaust logic of Robert Faurisson, who is mentioned as the author of that slogan.²

Now, what is van Pelt’s solution to “*the problem of the holes*”? He does understand that they had to have been there if the Holocaust story is to be believed. But in 1999 they were not visible. For van Pelt, the holes, therefore, must have been made invisible by the crafty and evil Germans. Who, exactly, made them invisible? Why? How? When? These are questions, to which van Pelt and his little group give no answers. Many months later, van Pelt received a report. In it the authors claimed that they “*had been able to identify precisely the location of the holes in the plan of the building.*”³

So here we are now: The holes were there, but they cannot be seen. They can only be seen “*by a computer model.*” Unfortunately, the report itself that makes the invisible visible has, to the best of my knowledge, not itself been made visible for scholars to see for themselves. These are strange behaviors!

Van Pelt’s reasoning is, of course, illogical and absurd. Why not in similar fashion infer that because there were no African lions to be seen around crematoria II and III when van Pelt and his scholarly friends were there in 1999, there must, many years ago, if witnesses say so, have been lions around? What if other witnesses say that there were no lions?

But why waste more words on these absurdities! ‘Holosophists’ – if I may coin such a term – now claim the existence of transcendental holes! Holocaust becomes mysticism. What is really disturbing is that most establishment scholars are willing to deny the applicability of scientific methods and sound traditional source-criticism as a requirement for the Jewish Holocaust Story, and they seem to do this from fear of arriving at controversial results. If they are prepared to do so in one field, why should they not be prone to do so in other fields of research also? And, if so, how can we rely on the results they seem to have arrived at?

To put it briefly: freedom of research has become a serious problem. Perhaps the most important outcome of Faurisson’s research and tenacity is our sad but necessary recognition that the old conflict between science and religion, between reason

and faith is still very much alive. I once discussed the issue of freedom of speech and research with Faurisson. Faurisson insisted that freedom of research is the most important thing. He is right. What is the great value of freedom of speech if your opinions lack a firm scientific foundation?

Scholars should be the first to strike the alarm when freedom of research is at stake. They should defend the method used by Faurisson, even if it brings about results that are highly controversial and dangerous. The scholarly issue cannot be separated from the moral issue. Scholars must be willing to engage in an open, a free, and a rational debate even about controversial issues.

Experience has shown that scholars rarely are prepared to do so. In the long run their failure is bound to have serious consequences for our society. If sound scientific methods come under attack from Jewish or Christian or Moslem or Buddhist or Hindu mysticism, it is our duty to intervene in defense of science.

Freedom of research is surely a prerequisite for freedom of mind. Faurisson has often extolled revisionism as the great adventure at the end of the 20th century (and at the beginning of the 21st century, I may add). If ‘adventure’ means not only risky but also exciting, he is right. It is always fascinating and liberating to revise old views, to advance from ignorance to knowledge, from uncertainty to certainty. Such advance is a sort of liberation, freedom of mind. But let us never forget that freedom of mind is a Greek ideal, not at all a common human ideal. It is intimately related to a scientific habit of mind. Who, apart from a very small minority, cares about radical freedom for the mind, after all? There will always be revisionists of various sorts in new conflicts between science and religion, between knowledge and superstition. They will always be in trouble, the same sort of trouble they have always been in. New knowledge will also create new superstitions. For this reason, revisionists will also do well in keeping an eye on the humorous elements of their work, as some of them now do. Without some freedom of mind there is – seriously speaking – not much room for any sense of humor. The odds that revisionists are up against are not just enormous, awesome – they are often also ridiculous. One day, when time is opportune, we will experience politicians, journalists, and even ‘respectable scholars,’ slightly irritated, declaring to the public that “*of course there were never any gas chambers.*” And there will be new lies. But there will be little or no humor, I fear!

Freedom of mind is also the only real source of tolerance. If you do not know from your own experience how difficult it can be to liberate yourself from ignorance – how can you be tolerant of the ignorance of others? So freedom of mind, it seems, is also a prerequisite for sympathy with other living creatures.

Where does hate come in? Revisionists are often condemned for the hate they harbor. The form of hate I can see is a strong aversion against stupidity, ignorance, intolerance, and similar vices. If so, then hate seems to serve as a synonym of a proper scholarly attitude.

Revisionists, I know, occasionally ask themselves: Why go on? Why always all these problems? Why lose your job? Why have your pension cut? Why not shut up? Why go to jail? Why be deprived of your civil rights? Why go into exile? For this is

what revisionists normally have to suffer. My own answer would be: Because freedom of mind is a very precious matter. I would be absolutely miserable without it. Can other revisionists come up with better answers?

When I first took the initiative to prepare this collection of articles to honor Robert Faurisson, it was because I admired Dr. Faurisson for showing the courage to uphold scholarly standards in spite of so much adversity. I was also very uneasy about the silence of other scholars. It was my hope that the perspective could be somewhat broadened, that scholars who struggle against ignorance and superstition in entirely different areas nevertheless would see that they belong to the same community. But I fear that there is still a long way ahead of us in this respect.

In particular, I think that historians of religion can learn much from the study of Holocaust revisionism. Clearly, 'the Jewish Holocaust Story' has become a religious movement, with popes, priests, apostles, prophets, institutions, rituals, ceremonies, myths, holy days of remembrance, dogmas, bans, persecutions, and inquisitions! We know much more about the genesis of this new religion than we know about the genesis and early history of other world religions that appeal to personal faith, rather than to reason. In the long run, Holocaust revisionism may, if I am not mistaken, have its greatest value in the contributions it can render to the scientific study of the history of the three religions of Abraham. The careful documentation provided by Dr. Faurisson, now collected in the four vol-

umes of the privately printed *Écrits révisionnistes*, 1999, covering the period from 1974-1998, will then prove to be a mine of precious scholarly information from many points of view.

The following articles in this issue of *The Revisionist* are dedicated to Dr. Robert Faurisson by his closest friends. That not all of his friends contributed to it, is mainly a result of restrictions of time and space. But we are sure that those, who were unable to contribute, join in with us in celebrating one of the greatest heroes of revisionist historiography, *the* greatest intellectual adventure of our times:

Happy Birthday, Robert!

Notes

¹ Indiana University Press, Bloomington, IN, 2002, p. 411.

² *Ibid.*, p. 501

³ *Ibid.*, p. 495; van Pelt presents on page 208 an artist's sketch of the alleged Michael Kula 'gas column,' of which eight are alleged to have been constructed in the metal fabrication shop by a Polish Catholic inmate from Auschwitz itself, Michael Kula. This very technical drawing was used as a basis for an actual model constructed in August 2002 for heuristic analysis by Robert H. Countess, which he designated 'the Kula Kolumn' and presented as a 'hands on' model at a lecture at a "Real History" conference near Cincinnati, OH, September 2nd. Along with Germar Rudolf, R. Countess concluded that the lack of documentary evidence, logic, as well as existing material traces indicate that such columns probably never existed, but certainly were never installed; see G. Rudolf, *The Rudolf Report*, Theses & Dissertations Press, Chicago 2003, pp. 113-133, as well as R.H. Countess' article in this issue of *The Revisionist*, p. 56.

Robert Faurisson – A Long View

By Arthur R. Butz, PhD

Great men do not need praise as much as they need an understanding of what they have done. I believe I have known Robert Faurisson longer than any other person currently active in 'Holocaust' revisionism, except for one relative of his, so it is incumbent on me to attempt to provide a long view of his work and the problem of its appreciation.

I Make the Acquaintance of Robert Faurisson

After my book *The Hoax of the Twentieth Century* was first published in 1976, I received many letters from people, most of

whom I have forgotten and who did not sustain their interest. Among these communications was a letter from a French literature professor I had never heard of. I corresponded with this Robert Faurisson for almost a year with somewhat mixed thoughts about him. On the one hand, it was clear that he was very active in researching the subject of our mutual interest. On the other hand, he had no finished work or even manuscript to show me. He said he intended to publish a book entitled *Le Mythe des Chambres à Gaz Hitlériennes*, but activity, wishes, and intentions do not equal results, as I have observed countless



Arthur R. Butz, U.S. citizen, was born and raised in New York City. He received the B.S. and M.S. degrees in Electrical Engineering from M.I.T. and his Ph.D. in Control Sciences from the University of Minnesota in 1965. In 1966 he joined the faculty of Northwestern University, Evanston, Illinois, where he is now Associate Professor of Electrical and Computer Engineering. He is the author of numerous technical papers. Dr. Butz is the author of the book *The Hoax of the Twentieth Century*. *The Case Against the Presumed Extermination of European Jewry* (1976), one of the basic texts of 'Holocaust' revisionism. He has also published numerous revisionist articles, mostly in the *Journal of Historical Review*. For more details see pubweb.acns.nwu.edu/~abutz/

times as a professional academic. This failure to show me evidence of significant work in 1976 is the major theme that I shall develop here; it is a key to understanding the problem of appreciating his work.

In the summer of 1977, I visited with him in Paris for a few days. That meeting with him was not the reason I went to Paris. During that trip, the principal points of my itinerary consisted in a visit to my publisher in Brighton, England, then a visit to Udo Walendy in Vlotho, Germany. Walendy was the distributor/translator of the German translation of my book. Beyond that, I had an intention to visit Wilhelm Stäglich in Hamburg and Robert Graham in Rome. Paris, mid-way between Brighton and Vlotho, was of interest to me mainly because I wanted to inquire into certain documents said to be held at the Centre de Documentation Juive Contemporaine (CDJC).¹ In addition, there was a man in Paris interested in publishing a French translation of my book.

Meeting Faurisson was not a principal concern of mine at the time, and it may be that his eagerness to be hospitable to me had a lot to do with my agreeing to meet him. As I left England and headed toward Paris, I must have wondered if this man would be worth any of my time. Though he professed great interest in the subject matter and even expended great energy pursuing it, he seemed to have made no significant contributions.

Faurisson had indicated to me earlier in our correspondence that he had written some letters, which caused angry and stupid reactions from some quarters. For example, his letters raising earnest questions about the alleged gas chambers, and requesting earnest replies resulted in accusations that he denied the existence of the camps. When I met him in 1977, there had been a recent column in *Le Monde* by Pierre Viansson-Ponté, criticizing the French version of the booklet *Did Six Million Really Die?*, and Faurisson attempted to publish a rebuttal there.²

My apprehensions concerning Faurisson were justified but were quickly dispelled. Faurisson was a regular researcher at the CDJC, and he took me there. I remember the lady at the reception desk when we entered together. She stared at me incredulously, pointed to Faurisson, and asked "*Vous êtes avec Monsieur?*" (Are you with this man?)

In our conversations, Robert described his work to me. He had interviewed Otto Frank, father of Anne Frank, and done additional work on that subject. He had visited Auschwitz, and he showed me engineering plans of crematoria, which he had obtained there and which he was not to publish until several years later. I realized that this man was resourceful and serious indeed. Bear in mind that my conversations with Robert are now being recollected after 26 years, and it may be that he showed me more of his work.

After I returned home in September 1977, I continued my correspondence with Robert with new respect. I may have been the only person in the world at that time who had any comprehension of his work. Faurisson continued his letter writing and attempts to publish an article of decent length and breadth expressing his views. As of mid-1978, he was unsuccessful in the latter, but in June 1978, he was able to publish a short article in Maurice Bardèche's obscure neo-fascist *Défense de l'Occident*.³

Robert Faurisson Becomes a Public Figure

In late 1978, there were two interesting developments in Europe. In Germany, Hellmut Diwald published his thick tome *Geschichte der Deutschen* (History of the Germans), which had a few pages that seemed to have an unacknowledged dependence on my book. Diwald's book did not last long in that form. As many copies as possible were recalled and the revisionist pages were replaced with politically acceptable ones.⁴

In France, the weekly *L'Express* published an interview, in its issue of 28 Oct. – 4 Nov. 1978, with Louis Darquier de Pellepois, who had been in charge of the Jewish policy of the Vichy regime during the German occupation. Darquier asserted that the only creatures gassed at Auschwitz had been lice and that the 6 million legend was "*An invention pure and simple. A Jewish invention.*" Of course there was a great uproar, but Darquier's enemies were frustrated by the fact that he was long and safely established in Spain. A substitute villain had to be found. Faurisson became the target.⁵ A vicious campaign against Faurisson ensued, but a consequence was that Faurisson was able to publish a well researched article in *Le Monde* (29 Dec. 1978).

Faurisson thus as a vicarious target became a public figure. In this he was handicapped by the fact that there existed no substantial corpus of writings of his that could accurately represent his views against the distortions of his enemies. In contrast, I remained silent until my book was published in 1976 so that, when the storm broke around me in early 1977, I was satisfactorily represented in print.

Faurisson In Print at Last

At my urging, Faurisson was invited to speak at the first conference of the newly-founded Institute for Historical Review (IHR) in California, held in September 1979. At about the same time, the Italian popular history magazine *Storia Illustrata* carried an interview with Faurisson.⁶ This interview was quite fair to him, but an interview is seldom an effective way to present one's views, as the journalist chooses what is to be discussed. Happily, the IHR established its new *Journal of Historical Review* in 1980, and Faurisson gained an English language outlet for his work that served well for about twenty years.

About simultaneously some of Faurisson's research became directly available to the French public in a book formally authored by Serge Thion, entitled *Vérité historique ou vérité politique? Le dossier de l'affaire Faurisson. La question des chambres à gaz.*, published in 1980 by the small leftist house La Vieille Taupe, Paris. In this book, which I have cited above, Thion related in detail the 1974-1980 events surrounding Faurisson.

However, Faurisson was the real author of this book, as only the first half is attributed to Thion, and that half consists mostly of reproductions of Faurisson's letters and some reactions to them. In the second half Faurisson presents the results of his research on gas chambers, Anne Frank, and related matters. Thus there was finally a Faurisson book, but it did not look like a Faurisson book, and its publication was a hasty defensive reaction to media hysteria.

In the aftermath of the Darquier affair Faurisson was denied use of the archives of the CDJC. However, I introduced him to Mark Weber, then a young historian living in Washington,

D.C., who was able to help Faurisson gain access to the resources of the U.S. National Archives.

Thus, by the year 1980, it seemed that Faurisson was finally situated to conduct and publish his research as he deemed appropriate.

Faurisson's Career a Sequence of Battles

That happy situation, commonplace in scholarship, was not attained. A good way to grasp Faurisson's career as a revisionist since 1978 is to understand that the post-Darquier affair never ended for him, except in the sense that he was quickly barred as a contributor to the major press outlets. The long past events I have described above have been the pattern for his entire career as a revisionist. Virtually everything he has produced for the public has come forth from him in the context of some battle. I am not saying that his research was purely a defensive response. Most of it was not. However, its expression in written works has been governed to a great extent by his running battles. On the day after I started writing this chapter with this 'battle' theme in mind, a 'speak of the devil' message came to me by e-mail, which brought an article on Treblinka that Faurisson dated 12 Oct. 2003. It opens with the words:⁷

"With regard to the wartime Treblinka camp, I have mentioned over the years – in a few conference addresses, in a video presentation, and in some correspondence – the testimony of Marian Olszuk. But because I have been absorbed in the ordeal of the revisionist struggle over the past 15 years, I have put off writing a report about my meeting with that exceptional Polish witness."

This largely proves what I am trying to say, but some of the implications may not be clear.

The main point is that, in gaining an appreciation of the work of Faurisson, the first problem is finding the work of Faurisson. Some has not been published and what has been published is largely scattered about in obscure journals or websites. Some of it is misleadingly labeled. A researcher who searches a library catalog for author Faurisson will not find the Thion book that was mostly authored by Faurisson.

Again to provide some contrast, I cannot describe any phase of my revisionist years as involvement in the 'revisionist struggle' in the sense that Faurisson uses the term.

I would say that Faurisson was 'the whole thing' in revisionism during the eighties, that assessment being close enough to being literally true for us to adopt it. However, I fear people who were not involved at the time could honestly fail to understand that fact, on account of the difficulty of determining both his intellectual output and its importance.

The most significant failure of his intellectual output to be properly credited to Faurisson came in 1988 at the second Zündel trial. It was Faurisson, in Toronto for the trial, who asked the vital questions that led directly to the famous *Leuchter Report* and furthered subsequent forensic investigations. I consider this activity to be essentially a product of Faurisson's work, and yet his name is not on it. As things stand now, it will be easy for even a conscientious researcher to miss Faurisson's crucial role in this important development. What actually happened is that, by asking the right questions of Fred Leuchter, Faurisson founded a fertile field of revisionist inves-

tigation. In the intellectual process the right questions are usually harder to determine than the right answers. When crucially important questions seem to follow from no pre-existing process of logical deduction, we call it 'genius,' and one of the purposes of the present book is to give the genius Faurisson the credit he deserves.

Historical circumstances obscured Faurisson's role – it was "*in the ordeal of the revisionist struggle*," namely in a court case. The *Leuchter Report* should have been a formal work co-authored by Faurisson and Fred Leuchter. As things turned out, the original version of the Report had an introduction authored by Faurisson, which was dropped in some later versions.⁸

A second 'speak of the devil' came to me from Faurisson while writing this chapter. It was his letter to the German lawyer Horst Mahler, dated 20 Oct. 2003. Faurisson briefly summarized his revisionist work and with regard to the *Leuchter Report*, he told Herr Mahler:

"In 1988, thanks to an investigation commissioned by the German-Canadian Ernst Zündel, the professor's [Faurisson's] findings were confirmed by the American Fred Leuchter, designer of the gas chambers used in several United States prisons and author of a report on the alleged gas chambers of Auschwitz and Majdanek."

Here there is not even a hint that Faurisson had anything to do with this trailblazing forensic investigation. The reader could reasonably infer, from Faurisson's own words, that Faurisson never heard of Leuchter until his Report was issued. The present inner circle of revisionists knows that is far from true, but can those who have not been close to such events be faulted for not understanding that?

The eighties – whose revisionist activity Faurisson utterly dominated – ended in France with the infamous Fabius-Gayssot law of 1990, a sort of *Lex Faurissonia*, if I may use Latin here for 'the Faurisson Law,' that is, the law specifically targeting Faurisson by the State. This was both a disaster for Faurisson and revisionism, but at the same time also a back-handed compliment to, and confirmation of, the intellectual significance of revisionism.

Faurisson Remains Inadequately Represented

It was not until 1999 that a serious compilation of Faurisson's writings appeared, as the four volume *Écrits révisionnistes*. The Fabius-Gayssot law forced the production of this set as an "*édition privée hors-commerce*", i.e., something printed by a private group of individuals strictly for its private use and not to be sold to the public. The arrangement of Faurisson's writings is chronological, implying that much of the presentation is not what Faurisson or most readers would consider optimum today. Moreover, these four volumes lack an ingredient that Faurisson has repeatedly stressed as important: pictures.

Here I am not being critical of the publishers of this set. I have some comprehension of the great difficulties the circle around Faurisson has faced in the post-Gayssot era. The fact remains that this four volume set does not satisfactorily represent the work and mature and refined views of this remarkable man.

For some time there has been an intention to publish an English language work entitled *Faurisson on the Holocaust*, whose schema, content, and progress as of today I am not well

informed about. If it is to amount to an English translation of the *Écrits révisionnistes*, then it will contribute to our understanding of Faurisson's work, but will not be what we might hope for.

Does Faurisson need a biographer? Though I suppose he will get one, I believe that a biographer would not be helpful as we would just be given an account of the 'struggle.' That account may be so interesting as to obscure for us that the main problem we, and even more so the future student, face today is the problem I faced as I left England in 1977 and headed toward Faurisson and Paris. What has Faurisson actually done? At this point Faurisson does not need a biographer as much as he needs somebody to summarize his work in a concise but thorough way. As we old comrades of Robert Faurisson gather here to honor him and his work, let us note that the expression of the latter remains both incomplete and cumbersome, and that others will come not filled with the awe that tends to obscure that fact for us. He is not in danger of being forgotten, but he is in danger of being misunderstood.

Notes

¹ My meeting with Graham was described in the *Journal of Historical Review*, March/April 1998. The immediate basis for my interest in the archives

of the CDJC is also described there. This material was reproduced in the 2003 printing of my book *The Hoax of the Twentieth Century*, Theses and Dissertations Press, Chicago, pp. 361ff. It is also posted at <http://pubweb.northwestern.edu/~abutz/di/vatican/graham.html>.

² These events are related by Serge Thion, *Vérité historique ou vérité politique*, La Vieille Taupe, Paris, 1980, Ch. 2.

³ *Ibid.*, pp. 83-89.

⁴ These events are related by Armin Mohler and Robert Hepp in Josef Eibicht (ed.), *Hellmut Diwald*, Hohenrain, Tübingen 1994, pp. 110-120, 121-147; online at www.vho.org/D/diwald. Editor's note.

⁵ Serge Thion, *op. cit.* (note 2), Ch. 3.

⁶ The interview was published in the August 1979 issue and controversy continued in the letters section in the September, October and December issues. The August interview appeared in a French translation, corrected and annotated by Faurisson, in S. Thion, *op. cit.* (note 2), pp. 171-212. Later posted at www.vho.org/aaargh/fran/archFaur/1974-1979/RF7908xx2.html. An English translation was published in the *Journal of Historical Review*, 2(4) (1981), pp. 319-373 and later posted at www.ihr.org/jhr/v02/v02p319_Faurisson.html.

⁷ R. Faurisson, "Treblinka: An Exceptional Guide," *The Revisionist*, 2(1) (2004), in preparation.

⁸ British Historian David Irving published a version with a preface of his own, *The Leuchter Report*, Focal Point Publications, London 1989; German Historian Udo Walendy published a German version with a lengthy introduction about his involvement in the second Zündel trial, "Ein Prozeß, der Geschichte macht," *Historische Tatsachen*, no. 36, Verlag für Volkstums und Zeitgeschichtsforschung, Vlotho 1988. Editor's note.

Robert Faurisson – A Profile in Integrity

By Jürgen Graf

History loves surprises. The man, who has made maybe the greatest contribution to the unmasking of the biggest historical lie of our time, is not an historian. Nor is he a politician, even if the results of his research have far-reaching political consequences. He was the first who called attention to the technical impossibilities that ensue from the official version of the 'Holocaust,' but he is not a technician either. He is a retired Professor of French Literature.

I remember very well that day in December 1978, when I read an article in *Le Monde* by a Frenchman called Robert Faurisson. I had bought *Le Monde* because the journal described in detail the situation in Cambodia, which interested me especially. Vietnam had invaded Cambodia in December 1978, and the Pol Pot government was on the way out. The monstrous cruelties of the Red Khmers were at the time often compared to

the alleged National Socialist genocide of the Jews. And now this Frenchman asserted that the extermination of the Jews was a myth. The gas chambers had never existed, he said.

The article troubled me. Obviously, this professor was no fool; he presented matter-of-fact arguments. But I decided to forget all about it anyway. I was not yet ready for the insight that the official version of the fate of the Jews during the Second World War is a myth. If I had decided then to check up on the problem and to study the literature of the revisionists, my life would no doubt have taken another course. I did not react, however. It was to take another 12 years before I got acquainted with the scientific research of revisionism. It happened thanks to Arthur Vogt, whom I got to know in 1991 and who gave me some revisionist books, among them also Faurisson's *Mémoire en Défense*.¹



Jürgen Graf, Swiss citizen, was born in 1951 in Basel. He studied French, English, and Scandinavian languages at the University of Basel and worked as a teacher for many years. In 1991, he became acquainted with revisionism and subsequently became active in this field. He has authored five revisionist books and has co-authored three more together with his friend Carlo Mattogno. In 1998, Switzerland prosecuted him and his publisher Gerhard Förster for denying the gas chambers and the six million figure. He was sentenced to an unsuspended term of 15 months in jail. Graf, however, did not serve this prison term, but went into exile instead in August 2000. In 2001, he married a Russian historian in Moscow. He earns his living as a translator, i.a. for the *Vierteljahreshefte für freie Geschichtsforschung*. See www.ety.com/tell/ for more.

In March 1992, I visited Robert Faurisson at Vichy. He had read and corrected the manuscript of my book *Der Holocaust-Schwindel*² and he gave me tangible advice for my future research. I was impressed by his acumen and even more so by his courage and untiring pursuit of the truth. Intelligence not backed up by courage and honesty often proves to be worthless. I realized that I stood before a man who was not amenable to enter into a compromise with falsehood. He would never lower himself to an act of public penitence.

Faurisson's unwillingness to compromise may now and then cause his friends and sympathizers some headaches. Sometimes he reacts rather emotionally. Our mutual relations have not always been free of exasperations, but we have always overcome them. Ever since 1992, I have often had the honor to aid Faurisson as a translator, sometimes also as an interpreter. Among other things, I have translated a number of his articles for the *Vierteljahreshefte für freie Geschichtsforschung*.

Faurisson has the talent for analyzing complicated problems in a clear and intelligible way. Contrary to many other French intellectuals, he has no use for florid phrases, and he never flaunts his erudition. He expresses himself precisely. He does not define 'the Holocaust' as an 'exaggeration' but as a falsehood and he does not speak of 'the Zionists' whenever he means the Jews.

Faurisson has always emphasized that whoever wants to investigate 'the Holocaust' should begin with the gas chambers. With this he hits the mark. Without the gas chambers there could not have been any systematic extermination of Jews, because the murder weapon and the alleged genocide are inseparable. Faurisson's adversaries, those who seek to uphold the orthodox version of 'the Holocaust,' understand it perfectly well. They would never use arguments such as 'Whether there were gas chambers or not does not make any fundamental difference' or 'It does not matter whether the victims were gassed or died from typhus.' Without chemical slaughterhouses, without a systematic mass murder, the tragedy of the Jews is just one out of the numerous tragedies that befell the nations of Europe during the Second World War. The Jewish people thus loses its martyr status, and the State of Israel, whose establishing was approved by the world under the impression of an alleged 'unparalleled genocide,' would lose its legitimacy.

The fact that revisionist research took an entirely new direction about the end of the 1980s with the main emphasis on technical aspects is first and foremost thanks to Faurisson. Without him Ernst Zündel – defending himself in 1988 in the Toronto trial – would hardly have hit upon the idea to send an execution expert to Poland to make a forensic investigation of the alleged 'gas chambers' in Auschwitz. Therefore, the *Leuchter Report* (which admittedly is marred by some faults but nonetheless contains wholly correct conclusions) would never have been written. And so Germar Rudolf would not have elaborated his brilliant expert's report about the cyanide sediments in the walls of the alleged 'gas chambers.' Without Rudolf's contribution to revisionism, its most important book, *Grundlagen zur Zeitgeschichte*³ (English version: *Dissecting the Holocaust*⁴) would have been non-existent. In short: The importance of Robert Faurisson to revisionism can hardly be overrated.

If we were to divide reflecting people into categories of 'synthetic reasoning' and 'analytic reasoning,' Faurisson would doubtless belong in the latter category. He never wrote any comprehensive study on 'Holocaust' in its entirety, like Arthur Butz's *The Hoax of the Twentieth Century*.⁵ Faurisson's sharp intellect becomes excellently apparent when he investigates a specific problem and analyzes it in all its details like a detective. A brilliant example of this is his magnificent essay "*Auschwitz. Technique and Operation of the Gas Chambers ou Bricolage et Gazouillage à Auschwitz et Birkenau selon J. C. Pressac*,"⁶ in which he dissects Pressac's gigantic work *Auschwitz. Technique and Operation of the Gas Chambers* with etching irony. In my opinion, this critic of Pressac is the best that Faurisson has ever written.

After all that he has done to promote historical truth, Faurisson would have a right to rest on his laurels; none of his friends would blame him for that. But he is not doing that. He is still writing, and his writings are always substantial. A striking example of this is his article "*Holocaust-Dynamik. Wie ein eingebildeter Holocaust zu einem echten Holocaust führen kann*" (Holocaust dynamics. How an imagined Holocaust can lead to a real Holocaust) that he wrote with reference to the terrorist attacks in New York.⁷ In this essay Faurisson ruthlessly demonstrates how the tragedy that the Americans experienced on September 11, 2001, is but a minor episode compared to the sufferings they have inflicted upon other people during the twentieth century. To be 'politically correct' has never been Faurisson's distinctive mark, whether we talk of 'Holocaust' or of other controversial issues.

To my great pleasure there appeared recently a new book by Robert Faurisson, his first since 1993 (without counting his four volumes of *Ecrits révisionnistes 1974-1999*, a collection of all his revisionist production so far). The name of the new book is *Le Révisionnisme de Pie XII* and it gives an incontestable answer to the often asked question, why the Pope remained silent about the extermination of the Jews during the entire World War.⁸ Faurisson gives evidence of Pius XII having been no 'Hitler's Pope' at all, but on the contrary a sympathizer of the Allies. He was extremely well informed about the situation in all the countries occupied by Germany, and if he had known about mass murder in extermination camps, he would immediately have called attention to this crime. But he did not do it, since he was convinced that the gruesome reports from Jewish organizations were nothing more than scaremongering. Ironically, it is not a Catholic but an agnostic who has written the best documented justification in defense of the most controversial Pope of the twentieth century.

In his essay "*Die Führer der islamischen Staaten sollten ihr Schweigen zum 'Holocaust'-Betrug brechen*,"⁹ (The leaders of Islamic nations should break their silence about the 'Holocaust' fraud) Faurisson, not without some embitterment, called attention to the fact that France often has treated her subtlest thinkers in a particularly merciless manner. He reminded of the brilliant French author Ferdinand Céline, who was banned after the war on behalf of the criticism that he had leveled against the Jews in three of his books. Faurisson has not written any books against the Jews; he has only tried to find out the historical truth and to expose falsifications of history that are apt to create

breeding ground for hatred and thus prevent a true reconciliation between nations. His life during the past twenty years has nevertheless been an almost unbroken run of persecution and judicial fights. He has been forced to pay astronomical amounts of fines and damages. He has been defamed as no other Frenchman after the war, not even Jean-Marie Le Pen, who after all is now and then given a forum on radio and TV. This opportunity is never given Faurisson; he is not permitted to defend himself publicly. The system knows that he is a very dangerous man. His weapon is veracity.

As early as our first meeting in 1992, Faurisson expressed himself rather pessimistically about the future of the revisionists. According to his opinion our adversaries are plainly too powerful. I hope that he will prove wrong. Arthur Butz wrote in the 1980s that the 'Holocaust'-story is going to crash at a moment that is unfavorable for Zionism. We are now experiencing such a situation; all over the world opposition is rising against the Zionist controlled USA and the criminal policy of the Washington government. As for Israel, it is today the most unpopular state in the world. In these circumstances the piper could soon change his tune. The enemies of historical truth are

standing with their backs to the wall. Let us hope that Robert Faurisson will live to witness the fall of the 'Holocaust'-myth.

But even if it should not happen in his lifetime, history will doubtlessly allow this noble and courageous man the justness he deserves.

Notes

- ¹ La Vieille Taupe, Paris 1980.
- ² Guideon Burg, Basel 1993.
- ³ Grabert, Tübingen 1994.
- ⁴ 2nd ed., Theses & Dissertations Press, Chicago 2003. See end of this book.
- ⁵ 3rd ed., Theses & Dissertations Press, Chicago 2003. See end of this book.
- ⁶ "Auschwitz : Technique and Operation of the Gas Chambers (1989) ou bricolage et 'gazouillages' à Auschwitz et Birkenau selon J.-C. Pressac (1989)," *Revue d'Histoire Révisionniste*, 3 (1990/91), pp 65-154 ; Engl.: "Pressac, Jean-Claude. Auschwitz: Technique and operation of the gas chambers. (part 1)," *Journal of Historical Review*, 11(1) (1991), pp. 25-66; part 1: *ibid.*, 11(2) (1991), pp. 133-176.
- ⁷ *Vierteljahreshefte für freie Geschichtsforschung*, 6(1) (2002), pp. 67-70.
- ⁸ Graphos, Campetto 4, I-16123 Genova, Italy, 2002. This book will be published in English and German by Theses & Dissertations Press/Castle Hill Publishers.
- ⁹ *Vierteljahreshefte für freie Geschichtsforschung* 5(2) (2001), pp. 136-145.

A New Buddhist-Christian Parable

By Dr. Christian Lindtner

Introduction

Most readers will probably be surprised to learn that more and more scholars are in agreement that it can no longer be denied that Buddhism has influenced Christianity in various ways. At the same time it must also be said that there is by no means any consensus when it comes to the nature and the extent of the influence that Buddhism has exerted upon Christianity.

One of the very few scholars familiar with the relevant Buddhist and Christian sources in the original languages is J. Duncan M. Derrett, who has devoted himself to the New Testament since 1957. His six learned volumes of *Studies in the New Testament* are a mine of information about difficult and obscure passages in the New Testament.¹

Derrett is one of the rare persons who is also familiar with the Buddhist sources, above all in Pāli and Sanskrit.² In 2000, he published the important book *The Bible and the Buddhists*.³

Since I have already published a long review of Dr. Derrett's book elsewhere,⁴ it will be sufficient here to say that Dr. Derrett believes that, being entrepreneurs in the same line of business, working in the same fields, Buddhists and Christian missionaries examined each other's stock, and 'put their heads together.' This is his basic assumption, and there is no lack of historical evidence in support of its likelihood.

It goes without saying that traditional theologians as a rule treat such 'revisionist' views of Christianity with silence or supercilious rejection without any arguments. Most historians of religions also tend to avoid the issue, mainly, I assume, because they lack the language skills that are absolutely necessary for comparing the Buddhist and the Christian sources. Without a good knowledge of Greek, Hebrew, Aramaic, and, above all, Sanskrit and Pāli – not to speak of Classical Tibetan and Chinese – one cannot seriously engage in this new field of studies



Christian Lindtner, Danish citizen, born in 1949. Doctor philosophiae 1982, University of Copenhagen – Buddhist studies. Has published numerous books of translations from Oriental languages. Edited many texts – mainly philosophical – for the first time from original manuscripts in Sanskrit and Tibetan (discovered in libraries in Tibet, Mongolia, and India). Contributor to many learned journals (history of religions, philosophy, history, philology). Taught and lectured at many universities in Europe, USA, and Asia. Visiting professor of Asian languages, University of Washington, of Religious studies, University of Virginia. First Dane to publish in major Danish newspaper: "The Holocaust in a New Light" (*Berlingske Tidende*, Jan. 24, 1998). This essay created an enormous uproar in Denmark. As a result of this, the author's research no longer received public support. Attempts were made to destroy his books, etc. Most recently, he published the book *Hemligheten om Kristus*, in which he points out how numerous passages in the Greek text of the New Testament have been translated directly from the original Sanskrit. The book was published in the Swedish language by a controversial publisher in Klavreström. Danish publishers came under pressure to not bring it out. For more information, please consult: www.jesusisbuddha.com

– Comparative Gospel Studies (CGS), if I may use that expression.

Dr. Derrett, as said, is convinced that there is a historical relationship and that this relationship, moreover, is a mutual one. In some cases, the NT has gained from Buddhist models. In other cases, the Buddhists seem to have adopted materials from the New Testament. There are also quite a few cases where Buddhists and Christians may have gained reciprocally, and finally there are cases where it seems impossible to claim that either influenced the other.

The reader who wishes to go further into this field will do well in starting out with Dr. Derrett's indispensable contribution.

Some other important books related to CGS have been published in recent decades. All of them are listed in Derrett's Bibliography, pp. 118-123, and there is no need for me to repeat them here. There are only two titles, to which I would want to call the reader's attention here: Zacharias P. Thundy, *Buddha and Christ*, Leiden 1993, and E.R. Gruber & Holger Kersten, *The Original Jesus*, Shaftesbury, Dorset 1995. Both of them are excellent introductions to CGS, and they are still in print.

Derrett sees himself as a detective not caring where evidence leads him. His work is not apologetic. (The author, who has conducted an extensive correspondence with Dr. Derrett for the last couple of years, can confirm that these words are true to fact.) With reference to the books published in the two decades 1975-1995, Dr. Derrett states that they, as a judge would say, "set up a case to be answered."⁵ This is true.

In many ways this author agrees with the results arrived at by previous researchers in the field of CGS. In general, however, these scholars have been satisfied if they could point out parallels, similar ideas, or similar motives.

This author asks for more. Parallels are not sufficient. To be on firm ground, we must "require close verbal similarity" – something that Derrett, with Garbe and virtually all other scholars, feel would be "to ask too much."⁶

When I insist that we must ask for close verbal similarity, I have a good reason for doing so. The main Buddhist source of the New Testament gospels is the bulky Sanskrit text of the *Mūlasarvāstivādinaya* (MSV), and this text was simply not available to previous scholars, including Derrett – who was, as he writes, "shocked" when he received a copy of that text, first published in 1977,⁷ from me not long ago, after he had published his own book.

I had published a review of the MSV way back in 1983 in the journal *Acta Orientalia*,⁸ and, of course, read the Sanskrit text before preparing the brief review. Then I turned to other matters. Six or seven years ago, I turned to New Testament studies. One late evening it struck me that what I now was reading in Greek I had already read some years ago, but in Sanskrit. Could the MSV really be a source of passages in the New Testament? So I started comparing systematically the Greek with the Sanskrit. It was a thrill; I could hardly believe my own eyes!

Comparing, then, the two sources carefully word for word, sentence for sentence, motive for motive, for some years, I came to the firm conclusion that the New Testament gospels could be well be described as 'Pirate copies' of the MSV.

Gradually it also became clear to me that other Buddhist texts had also been used by the otherwise unknown authors of the NT gospels. The most important source apart from the MSV, it is now clear to me, is the famous Lotus Sutra, known in Sanskrit as the *Saddharmapundarikasūtram*. About this famous text, I need not do much more than refer the interested reader to the Internet. In October 2003, I found more than 41,000 references on Google to the famous Lotus Sutra, now easily available in several English versions (from the Sanskrit and the Chinese).

If asked for just "one proof" that the *Sad-dhar-ma-pun-darī-ka-sū-tram* was known to the authors of the New Testament, I may refer Revelations 13:18, which is, as explained below, a direct 'translation' of the title of the most important Buddhist source apart from MSV.

I wrote numerous papers about my new observations. Each day brought new discoveries. With the exception of some Indian journals, no editor in Europe dared to publish any of these papers! Finally, I managed to find a controversial Swedish publisher who was delighted to publish my first book in this field: *Hemligheten om Kristus*, Klavreström 2003.

It is clear, as one intelligent observed remarked, that my new thesis, if valid, is 'an atomic bomb.' It is perfectly understandable that my thesis is, as another colleague noted, a we-do-not-want-to-hear-this thesis. But more and more competent scholars – including Dr. Derrett – are now prepared to admit that "Lindtner's initiative should be taken seriously."⁹

One excellent scholar who will not only not be offended but even be interested in my new thesis is Dr. Robert Faurisson. When I first met Dr. Faurisson in Vichy, we discussed, among other things, textual criticism. He did not have to tell me "to read what the text actually says" – this was only what I myself, as a Classical and Oriental philologist, had always been telling my own students to do.

The following contribution will, I hope, give the reader an impression of how I have read the Sanskrit and Greek texts that are here in the focus of New Testament revisionism. By tracing them to their primary sources, I have done my best to figure out what the Greek texts really say – not merely what they are generally assumed to say. I have done my best to present my observations in a simple fashion, showing, of course, only the tip of the iceberg. But in this regard I may have failed. The issue is, for reasons that will emerge in due course, extremely complex. We are in pioneer territory.

Apart from the discovery that the NT gospels depend on Buddhist sources in Sanskrit, there is something else that will come as a surprise even to learned theologians. The Greek text of the gospels is, on the whole, an extremely artificial work. Recent research has shown that each word and syllable has been carefully counted. Many names and words have been chosen only for their numerical value. Often, the gospels imitate the numerical patterns of the original Sanskrit – again a new observation not made by any previous Buddhologist.

For example, Peter is known as Kêphas, giving the numerical value of 20+8+500+1+200 = 729. Peter is also known as *petra*, 'Foundation Stone,' the numerical value (Greek *psêphos*) here being 80+5+300+100 +1 = 486. The figures 729 and 486 have something in common: Start by making a large cube of

9×9×9 smaller cubes, giving you a total of 729 cubes. This large cube has, of course, a total surface area of 6×9×9 = 486. The names Kêphas and petra, we may therefore suspect, were chosen for their numerical values, and these numerical values, again, were chosen for the geometrical figure, the cube, to which they refer. Peter, as known, was chosen by Jesus (whose own *psêphos* is 888, another extremely important figure) to be the foundation stone of the church.

The example is by no means unique. I have pointed out numerous other examples of the same sort in my book *Hemligheten om Kristus*, and in my paper “*Gematria in the Gospels*.”¹⁰ The examples of names, sentences, paragraphs, and chapters having been fabricated for a numerical value that corresponds to a given geometrical figure are so numerous that we are now allowed, on the basis of overwhelming cumulative evidence, to conclude that the gospels were, literally, ‘fabricated,’ or ‘made up.’ They do not reflect historical facts, they fabricate them.

As a whole, the gospels, therefore, are like a mosaic, or a collage. The little pebbles that they are made up of are, as a rule, either taken from the Buddhist sources or from the Old Testament.

Historically speaking, the unknown authors of the gospels were not the first to give numbers to persons. Among the Greeks, Aristotle was already aware of followers of Pythagoras, who calculated the word-numbers not only of men, but even of horses and plants. Gematria, as it is called, was also quite popular among the Jews.

In his book *Das Alphabet in Mystik und Magie*, Franz Dornseiff has called attention to a nice example of this.¹¹ Two rabbis disputed about the identity of the true Messiah among several candidates. Was his name Menahem or was it Semach? When it was seen, however, that both names have the same *psêphos*, viz. 138, there was an end to their disagreement.

So the decisive thing for these people was obviously the numerical value of names – their *psêphos*. It does not matter that it makes nonsense to compare two things. The important thing is that it does not make nonnumber to compare them.

The Meaning of ‘Parable’

Jesus is famous, if not notorious, among other things, for his parables. Typically, Jesus relates a parable, his disciples are puzzled, ask for an explanation, and Jesus then provides some sort of explanation. As a rule, his parables are intended to shed light on his curious idea of ‘the kingdom of God’ – a concept fundamental to his gospel, but, amazingly, never defined in plain words in the only sources we possess: The four Gospels of the New Testament. All the relevant sources concerning ‘Das Reich Gottes’ have been collected and discussed systematically.¹²

The Sanskrit original of ‘Das Reich Gottes’ – to which I shall come back in a moment – remains unknown to Feine and all his theological colleagues, however.

The Greek term for ‘parable’ found in Matthew, Mark, and Luke, is *para-bolê*. The precise references may be found in any NT dictionary or concordance.¹³ It translates Sanskrit *parâyâyas*, which is a synonym, in which the original *pa-ri-* becomes *pa-ra-*, and in which the *-âyâyas* becomes *-bolê*. The Greek thus translates by imitating and combining the sound and the sense

of the original Sanskrit.

In John, we find the synonym *paroimia*, which not only renders San. *parâyâyas*, but also, at the same time, San. *upamayâ*, ‘by way of a simile.’ The San. *upamayâ* is the instrumental case of *upamâ*, ‘simile.’ It is often found in the celebrated *Saddharmapundarikasûtram* (SDP), one of the main Sanskrit sources of the New Testament. All the similes provided in the SDP can, in fact, be found, often distorted, in the Gospels of the NT. The purpose of providing an *upamâ* is stated in the sentence: *upamayâ iha ekatyâ vijñapurisâ bhâsityârtham âjânanti*, ‘For by means of a single example, intelligent men recognize the meaning of what was said.’¹⁴

In the Sanskrit text we often find the compound *aneka-parâyâyena*, ‘by way of many a simile, in many ways.’ In the Greek version, the San. *aneka-parâyâyena* as a rule becomes either:

- 1) *polla en parabolais*, ‘many (things) in parables,’ Matthew 13:3 etc.
- 2) *allên parabolên*, ‘another parable,’ Matthew 13:33 etc.
- 3) *en parabolais*, ‘in parables,’ Matthew 22:1 etc.

Clearly, the Sanskrit *aneka-* becomes either *polla*, ‘many,’ or *allên*, ‘another.’ The original instrumental case of *parâyâyena* is retained in the Greek *parabolais*, now in the plural. Furthermore, the final -n in *parabolên* retains the -n in the original San. *parâyâyena*.

We can therefore say that the Greek is an imitation of the Sanskrit.

In the Sanskrit texts we also frequently find the phrase:

asmin khalu dharmaparyâyê bhâsyamâne... ‘When this Dharma-parable was being spoken (by Bhagavat)...’ (e.g. SBV I, 160). Along with the *Saddharmapundarika*, the *Samghabhedavastu* (SBV) is, as mentioned, one of the most important sources of the NT Gospels. The Sanskrit text was edited by R. Gnoli, Roma 1977-78. The SBV is again a part of the *Mûla-sarvâstivâda-Vinaya*, as are the *Catusparisatsûtra* and the *Mahâparinirvânasûtra* (both of which were previously edited by Ernst Waldschmidt).

This phrase consists of 13 syllables:

as-min kha-lu dhar-ma-par-yâ-ye bhâs-ya-mâ-ne.

It is imitated by Matthew 13:3, who also retains the original number of syllables:

e-la-lê-sen au-tois pol-la en pa-ra-bo-lais, ‘He spoke to them many (matters) in parables.’

Here the final *bhâsyamâne*, ‘being spoken,’ becomes the initial *elalêsen*, ‘he spoke.’ The subject of the sentence is left out in the Sanskrit as well as in the Greek. In both cases it is the same subject that is understood, namely Bhagavat or Jesus. Furthermore, the pronoun *asmin* becomes the pronoun *autois*. The *polla* of the Greek reflects the *dharm-* of the Sanskrit. At the same time, as said, the *polla* reflects the sense of *aneka-*, in *aneka-parâyâyena*. Matthew, in other words, combines elements from two different sentences. The Greek *polla* for San. *dharm-* is not exact, but it is not wrong. It is a partial synonym.

The Sanskrit phrase consists of 5 different words and of 13 syllables. The Greek version, or imitation, likewise consists of 5 different words and of 13 syllables. There is a verb, two nouns and a pronoun in the original. The same observation applies to the Greek version. Furthermore, each group of words

consists of the same number of syllables, *bhâs-ya-mâ-ne* and *e-la-lê-sen* each consist of 4 syllables etc.

The only word in Sanskrit that is left out in the Greek imitation is *khalu*, meaning ‘in fact, actually, as it were, indeed.’

When Matthew was so meticulous that he counted each word and each syllable of the original, he cannot have been pleased with having to leave out the *kh* and the *l* of *khalu*.

I shall come back to the missing *khalu* in a moment.

When we go on reading our text, the next stop will be Matthew 13:34:

tauta panta elalêsen – ‘these all (he) spoke’

ho ‘Jêsous – ‘the Jesus’

en parabolais tois okhlois – ‘in parables to the crowds;’

kai khôris parabolês – ‘and without a parable’

ouden elalei autois – ‘nothing he spoke to them.’

Matthew 13:34, quoted here, consists of 5 ‘limbs,’ of 15 words and of $8+3+8+7+7 = 33$ syllables.

Basing himself exclusively on the Greek text, the Dutch theologian J. Smit Sibinga observed in 1970 that Matthew “arranged his text in such a way, that the size of the individual sections is fixed by a determined number of syllables. The individual parts of a sentence, the sentences themselves, sections of a smaller and larger size, they are, all of them, characterized in a purely quantitative way by their number of syllables.”¹⁵

This general observation has proved true, also by subsequent research, and it obviously also applies to Matthew 13:34.

What Smit Sibinga could offer no explanation for, however, was the crucial question: *Why* did Matthew let his text be fixed by a determined number of syllables?

The answer is simple, but only if one knows the Buddhist sources: Smit Sibinga was simply not aware of the fact that Matthew was imitating the determined number of syllables found in the corresponding Sanskrit text that he was translating or imitating.

In a very important book, M.J.J. Menken, a student of Smit Sibinga, arrived at the same result, namely that John, in many sections, also counted the syllables and the words.¹⁶

Like Smit Sibinga, Menken could offer no explanation why this was so. It is clear that the evangelists counted words and syllables, but it is not clear *why* they did so.

To repeat: The explanation is that the evangelists – not just Matthew and John – imitated the words and syllables of the Sanskrit original.

What Smit Sibinga and Menken, with their ignorance of Sanskrit, could not possibly know was that the evangelists also imitated the consonants of the original Sanskrit.

Coming back to Matthew 13:34, we note, as said, that it consists of $8+3+8$ plus $7+7 = 33$ syllables. There are 5 ‘limbs.’

Just as the 8 syllables of *tauta panta elalêsen* correspond to the 8 syllables of *en parabolais tois okhlois*, thus the 7 syllables of *kai khôris parabolês* match with the 7 syllables of *ouden elalei autois*.

The 3 syllables of *ho* ‘Jêsous’ are ‘inserted,’ and they correspond to the 3 syllables of *Bha-ga-vân*, understood as the agent in the original Sanskrit. The ‘the Jesus,’ therefore, translates the sense of *Bhagavân* (nominative form). The Greek *ho* is, therefore, a sort of *pâdapûranam*, a ‘filler.’ Without the *ho*, we would only have two syllables.

Setting aside the *ho* ‘Jêsous,’ we have two sentences, the first consists of $8+8$ syllables, the second of $7+7$ syllables.

Comparing each of them with the original Sanskrit, we cannot fail to notice that they are but two different versions of one and the same sentence:

asmin khalu dharma-paryâye bhâsyamâne.

Now we can come back to the *khalu* that was missing above.

The consonants of *khalu* are reflected in the *okhlois* as well as in the *khôris*. The *kh-l* of the Sanskrit becomes *kh-l* or *kh-r* in the Greek. The semivowels *l* and *r* are, as a rule, equivalent (as when *râjâ* becomes *lâjâ* etc.).

But there is also another observation to be made with regard to Matthew 13:34. Not only do we have two sentences consisting of $8+8$ plus $7+7$ syllables. We may also say that just as the initial 8 syllables of *tauta panta elalêsen* correspond to the final 7 syllables of *ouden elalei autois*, thus the 8 syllables of *en parabolais tois okhlois* correspond to the 7 syllables of *kai khôris parabolês*.

So we have not only an $8+8$ plus $7+7$ pattern but also an $8+7$ plus $8+7$ pattern.

Matthew was not just a man who counted words and syllables but also a man who made and measured his patterns. He was extremely orderly in handling his text. (When I say ‘Matthew’ I just mean the man, or those men, who are responsible for having fabricated our text, nothing more.)

Once the observation has been made that the *tauta panta elalêsen* corresponds to the *ouden elalei autois*, we can make yet another observation, namely that just as *elalêsen* corresponds to *elalei*, thus *tauta panta* corresponds to *ouden...autois*. This again implies that the original *dharma-* becomes *tauta* and *ouden*.

As said, the 8 syllables of *en parabolais tois okhlois* also correspond with the 7 syllables of *kai khôris parabolês*. The initial *parabolais* matches with the final *parabolês*, and the final *tois okhlois* matches with the initial *kai khôris*. This again means that the *parabolais/parabolês* reflects the San. *paryâye/paryâyena*, and that *kai khôris/tois okhlois* reflects the *asmin khalu*.

This identification, however, leaves us with the problem that the Greek has 3 syllables where the San. *as-min kha-lu* has 4 syllables.

When we look at the Sanskrit phrase, however, we often find that the *khalu* has been left out. Thus the Sanskrit only has 2 syllables, *asmin* or even *tasmin*. With its 3 syllables, therefore, the Greek covers both possibilities. The final *-s* in *khôris* and *okhlois* is to be had from the *s* in *asmin* or *tasmin*.

The conclusion is that the Greek is a meticulous imitation of the Sanskrit.

Let it be added that Matthew 13:35 provides a quotation from LXX¹⁷ – sometimes wrongly ascribed to the prophet Isaiah. Actually it is from *Psalms* 77:2. The important thing for us is that it contains the words *en parabolais*, ‘in parables.’

This is the only case where we can ascertain the Hebrew equivalent – namely *mâshâl* – behind the Greek *parabolê*.

Without being able to point out any other direct Hebrew source for the Greek *parabolê* in the NT Gospels (where it occurs 48 times), the *opinio communis* among theologians is that

Greek *parabolê* always renders Hebrew *mâshâl*, the plural of which is *meshâlim*. It goes without saying that it is a logical fallacy to argue that if Hebrew *mashal* in one case becomes Greek *parabolê*, then Hebrew *mashal* in all other cases – without any kind of independent evidence in support of that claim – becomes Greek *parabolê*. (See e.g. Birger Gerhardsson, *Jesu liknelser*, Lund 1999, for a good discussion of the traditional views about the usage of *parabolê* etc.) For instance, Jesus does not always call Peter Peter.

Once we have identified the original Sanskrit sources, we can say for sure that Greek *parabolê* as a rule renders Sanskrit *paryâyas*, just as *paroimia* in John renders San. *paryâyas* and *upamayâ*.

At the same time – and this is also a new observation – it must be noted that *parabolê* also has the sense it has in Greek geometry, namely ‘application’ of a drawing.

The Turtle that Became a Camel

Having said so much about the Sanskrit originals of the term ‘parable,’ let us now look closer at one of the most famous Christian and Buddhist parables! All Christians are familiar with the story of the rich young man who came to Jesus wanting to know how he could have eternal life. Jesus explains that it is easier for a camel to go through a needle’s eye, than for a rich man to enter the kingdom of God. To judge from the context, the expressions ‘life eternal,’ ‘the kingdom of heaven,’ and ‘the kingdom of God’ are more or less synonyms.

The incident is related by Matthew 19:16-26; Mark 10:17-27, and Luke 18:18-27. Furthermore, the story has also been transmitted, in Latin, in the *Evangelium sec. Naz.* This source has some interesting additions such as: *coepit autem dives scalpere caput suum et non placuit ei*, ‘The rich (man), however, started to scalp his head, and it did not please him.’

The point of the story is: *Simon, fili Ioanne, facilius est camelum intrare per foramen acus, quam divitem in regnum coelorum*, ‘Simon, son of J., it is easier for a camel to enter a needle’s eye, than for a rich man (to enter) the kingdom of the heavens.’

Likewise, all Buddhists are familiar with the parable of the fool (*bâla*) in hell, for whom it is extremely difficult to become reborn as a human being (*manusya*, *purusa*). It is easier for a tortoise in the ocean by chance to put its neck through the hole in a yoke floating on the water.

The simile of the tortoise and the yoke-hole is given in various Buddhist sources, including *Therīgathâ* 500, *Satapancâsatka* 5, *Sûtrâlankâra*, Nâgârjuna’s *Suhrillekha* 59, *Saddharmapundarikâsûtra* (ed. Kern, p. 463), *Dvâvimsatyavadâna* etc.

The Sanskrit as given in the *Satapancâsatka* 5 runs:¹⁸
so ‘ham prâpya manusyatvam sasaddharmamahotsavam / mahârnavayugacchidra-kûrma-grîvârpanopamam //
 ‘I, having gained human estate, to which belongs the great joy of the Good Law,
 even as a turtle’s neck might chance to thrust through a yoke hole in the mighty ocean...’

In the *Saddharmapundarikâsûtram*¹⁹ the simile is introduced to illustrate the rareness of the appearance of a Buddha:²⁰
durlabho hy amba tâta buddhotpâdah, udumbarapuspasardso mahârnavayugacchidrakûrma-grîvâpravesavat

‘For, father and mother, the appearance of a Buddha is rare to be met with as the blossom of the glomerated fig-tree, as the entering of the tortoise’s neck into the hole of the yoke formed by the great ocean.’

(The *saddharma-* in Mâtreceta probably contains a pun on the title of the SDP!)

A Pâli version – too long to be cited here – is found in the *Majjhima-Nikâya* III, p. 169.

The simile of the turtle (*kûrmas*) and the hole in the yoke (*yuga-cchidram*) is, in other words, used to illustrate the extreme rareness any sort of appearance or rebirth, be it as a human being or as a Buddha.

Here, then, are two different parables, the first familiar to many a Christian, the second to many a Buddhist.

But where is the Christian, and where is the Buddhist who is aware of the fact that the parable of the rich man and the camel is, in fact, but a distorted imitation of the parable of the man and the turtle?

Both parables have to do with the rareness of a good rebirth. The Greek text of Matthew 19:28 even provides the term for ‘rebirth,’ namely *palingenesia*. Modern versions understandably have problems with translating the *palingenesia*: ‘regeneration,’ ‘renewal (of creation),’ ‘the new world,’ ‘the renewal of all things,’ etc. The Latin *Vulgata* has ‘*regeneratio*’ for *palingenesia*.

It is, again, rather typical, and amusing, that Jesus introduces a heavily loaded technical term without any sort of definition.

It is only by comparing the Greek text with the original Sanskrit that we can see how the distortion came about, and what the Greek, therefore, really means. I trust that the reader has a Synopsis of the three first Gospels (e.g. Huck-Lietzmann) and a good Greek dictionary of the NT at hand:²¹

In Matthew 19:23, Jesus refers to the person in question as a *plousios*, ‘rich.’ There is no word for ‘man.’ The Sanskrit (and Pâli) speaks of a *manusyas*, ‘man,’ *purusas*, ‘man,’ or *bâlas*, ‘young man, boy, fool.’ This fellow is faced with a difficulty having to do with entering a higher state.

It is therefore clear that Gr. *plou-si-os* translates San. *pu-ru-sas* as well as the two syllables of *bâlas*. The San. p-r-s-s has become Gr. p-l-s-s. The Greek has an extended sense. San. l and r are semivowels and as such equivalent (cf. *râjâ/lâjâ*).

The *plousios* is compared to a *kamêlos*, ‘a camel.’ In the San. the entering man was compared to an entering *kûrmas*, ‘turtle.’ Without any doubt, the San. k-r-m-s has become Greek k-m-l-s. The turtle has become a camel. The r in the San. has again become l in the Greek.

In the original San., it is the neck of the turtle that enters the hole of the yoke. In the Greek it is the camel that enters the eye of the needle. So the hole in the yoke has become the eye of a needle. The image is clear and consistent. The San. image is vivid and possible, the Gr. distorted and impossible. (I need not waste words on how theologians have distorted the text in order to squeeze some sense out of it.)

Interestingly, some of the Greek manuscripts offer the variant *kamilos*, a rare word meaning ‘das Schiffstau’ (Bauer), ‘rope’ (Liddell & Scott). Bauer, s.v., thinks that it may be old but also that it does not belong to the NT. But considering the

fact that *kamilos* is a *lectio difficilior* and that the image of a rope for ship comes close to the neck of the turtle in the ocean, the *kamilos* may well be more authentic than the *kamêlos*. The *kamilos* retains the maritime imagery. In any case, we have *kûrmas* behind *kamêlos* as well as *kamilos*. Even the *grîvâ*, ‘neck,’ has left a trace in the Greek words (g-r = k-l).

But there is more.

The Greek text has some difficult words that can now be solved in the light of the Sanskrit:

Matthew 19:23, Mark 10:23, and Luke 18:24 say that it is ‘hard,’ to enter the kingdom of the heavens (Matthew) or the kingdom of God (Mark, Luke). The Greek word for ‘hard’ is *dus-kolôs*. The corresponding adjective is *dus-kolos*.

The Sanskritist has no problems in recognizing that Gr. *dus-kolos* is a perfect rendering of San. *dur-labhas*, ‘rare,’ and *dus-karas*, ‘difficult, hard to do.’ The *dur-labhas* was used in this very context in the quotation from the *Saddharmapundarikasûtram* given above.

Many examples show that a given Greek term may be a translation of several different Sanskrit words at the same time.²²

Then we have the Gr. *eu-kopô-teron* in Matthew 19:24, Mark 10:25, and Luke 18:25. It means ‘it is easier.’ It is from *eu-kopos*, ‘easy, easy to do.’ In the NT it only occurs in the comparative form.

It is easy to think that Gr. *eu-kopô-teron* may be the comparative form of the common San. *su-karas*, ‘easy to do.’ But when we compare the original source, which corresponds to *Majjhima-Nikâya* III, p. 169, we see that the comparative form is *khippa-taram* (said of the movement of the turtle), corresponding to a San. *ksipra-taram*, ‘more quickly.’ The Pâli then goes on to say: *dullabhatarâham, bhikkhave, manussattam vadâmi sakim vinipâtagatena bâlena*. The San. would be *dur-labha-taram*, ‘even more difficult,’ confirming the *dur-labhas* above.

The Greek *eu-kopô-teron*, therefore, is intended to translate San. *su-ksipra-taram*, ‘far more quickly.’ It is difficult, but in the end merely a question of time.

The person who comes to Jesus is not only referred to as a *plousios* (= *purusas*, as said), but also as *neaniskos*, ‘a youngster,’ or rather *ho neaniskos*, ‘the youngster,’ Matthew 19:20.

One wonders how young this rich fellow actually was, for Luke 18:15 introduces him as *tis...arkhôn*, ‘a certain ruler,’ saying nothing about his age. We cannot, of course, at all be sure that Matthew, Mark, and Luke are speaking of one and the same person.

Behind the four syllables of *ho neaniskos* we easily recognize the Sanskrit technical term *navatarakas*, a younger Buddhist monk, e.g. *Mahâparinirvânasûtra* 41:3-4. The pentasyllabic *navatarakas* becomes the pentasyllabic Gr. synonym *ho ne-a-nis-kos*.

Now we also understand the point about him: *coepit autem dives scalpere caput suum*. This was the convert who *kesamasrûny avatârya* etc. in order to become a monk (e.g. *Catus-parisatsûtra* 19:1). The reference to tonsure is omitted in the canonical Gospels, where the disciples are no longer Buddhist monks.

In the *Majjhima-Nikâya* it was a question of the *bâlas* in hell for whom it was so difficult to be reborn as a human being.

The San. *bâlas*, as known, not only means ‘young’ but also ‘naive, immature, ignorant.’ This means that *ho neaniskos* also translates San. *bâlas*, which again was also translated by *plousios* (which, again, translated San. *purusas*).

Note that Mark and Luke replace the *ho neaniskos* by *ek neotêtos*, ‘from youth.’ This is a new rendering of San. *navatarakas*, but the sense changes. That one has done something from youth, is not the same as saying that one is still young! The *-kas* becomes an *ek*, and the *neotêtos* nicely represents the *navatara(s)*. (There are other examples where Greek *ek* represents an original *-kas* in San.)

One of the many synonyms of San. *bâlas* is *paras*, the gen. plural of which is *pareśâm*. San. *pareśâm* in *Catus-parisatsûtra* 8:3 becomes *nêpiois* in Matthew 11:25 (p-r-s-m = n-p-s; the r is lost as often). When *paras* has the sense of *bâlas*, there is a pun in the Sanskrit itself: b-l-s = p-r-s.

Matthew speaks of entering the kingdom of heaven, *tên basileian tou ouranôn*, whereas Mark and Luke speak of entering the kingdom of God, *tên basileian tou theou*.

These variants have puzzled theologians for centuries.²³

The original San. speaks of entering the *deva-par(i)sadam*, the assembly of the gods. The San. *deva-* may either be taken as the plural, which gives us *devânâm* becoming *ouranôn*, or as the singular, which gives us *devasya* becoming *tou theou*.

We are, therefore, dealing with two different renderings of one and the same San. *deva-parisadam*.

In both cases San. *parisadam* becomes *tên basileian* (p-r-s-d-m = t-n-b-s-l-n). When the Greek has *tê basileiâ*, ‘in the kingdom,’ the San. is, as a rule, *parisadi*, or *parsadi* (p-r-s-d = t-b-s-l).

In other cases, by way of a fanciful but typical *nirukti*, ‘etymology,’ Gr. *our-a-nôn* simply renders *nir-vâ-nam*! As if the *our-* was a negation like *nir-* etc. Such puns are typical of the Buddhist texts.

Let it be added that Jesus never explains exactly *where* the kingdom of the heavens, or of God, is to be found. He merely says that it is ‘close by.’ In the SDP, *nirvâna* is often say to be ‘close by.’

He does, however, say *who* is present in that strange place, Matthew 8:11:

‘...Abraham, and Isaac, and Jacob, in the kingdom of heaven.’

This piece of information is priceless!

The Sanskrit original of Matthew 8:11 is to be found in the *Samghabhedavastu* I, p. 196:

Sakra-Brahmâdayo devâ...devaparisadi...Kuberas ca...

Brahmâ has become Abraham, Sakra has become Isaac, and Kubera(s) has become Jacob, Greek ‘Iakôbos. The kingdom of the gods, or of god, in which they were sitting, was a building in the kingdom of Kapilavastu.

What I am saying is that the mythical topography of Matthew 8:11 can only be understood in the light of the source that is being translated, viz. SBV I, p. 196. There is, to be sure, much more from that very source in what follows.

The conclusion is inevitable: The celebrated kingdom of God (*devasya*), or of the heavens (*devânâm*), is to be found in *Kapila-vastu* (which, again, always becomes *Kaphar-naoum*, a homonym).

Many shall come from the east and the west, says Matthew, but the sons of the kingdom shall be cast forth into the outer darkness, he adds.

This was originally king Suddhodana who tried to enter the building from the east and from the west etc., but he was cast forth. Mere humans were not permitted to enter the building!

Back to our young friend on his way to Kapilavastu!

As said, Luke 18:18 does not identify our friend as a youngster or as a rich (man), but as a certain ‘ruler,’ Gr. *arkhôn*: ‘And a ruler asked him, Good Teacher...’

The Greek runs: *kai epêrotêsen tis auton arkhôn legôn, didaskale agathe*. It consists of 13+4+3 syllables.

If one knows the Sanskrit, it is easy to see that the first 17 syllables translate the 17 syllables found in SBV I, p. 190:

atha rājā Suddhodanah...bhagavantam...prasnam prcchati, ‘And then king S. asks Bhagavat a question.’

The initial *atha* becomes the initial *kai*. The *prasnam prcchati*, ‘he asks a question,’ becomes *epêrotêsen*, ‘he asked,’ also 5 syllables. The *rājā* becomes the synonym *arkhôn*. The *legôn*, translating San. *prāha* (SBV I, p. 191), also contains an internal pun on the *arkhôn*. The *arkhôn-legôn* corresponds to the pattern *theleis-teleios*, Matthew 19:21 (r-kh-n/l-g-n; th-l-s/t-l-s). For more on *teleios*, see *infra*. The *Bhagavantam* becomes *didaskale*, a synonym, also 4 syllables. The *agathe* contains an obvious pun on (Tath) *âgatha* (vocative). There are numerous puns on Tathâgata/s/m in the Gospels.

Even the title of the NT contains puns on the San. *Tathâgatasya kâyam*.²⁴ The numerical value of *Tathâgatas* is 300+1+9+1+3+1+300+1+200 = 816, and that of *kâyam* is 20+1+10+1+40 = 72. When we add 816+72, we get 888, and 888 is, in fact, the numerical value of ‘Iêsous’ = 10+8+200+70+400+200 = 888. This means that Jesus is the same as the body of the Tathâgatas. We have his own words for it! At the same time, San. *kâyam* is translated by *kainê*, ‘new’ (k-a-y-m = k-a-i-n), and the *tês diathêkês* in Matthew 26:28 = Mark 14:24 translates *Tathâgatasya*, also a pentasyllabic genitive in the same position. In other words, Jesus is identical with the body of the Buddha, which is also the title of the New Testament as a whole. The book incorporates Tathâgatas, alias Jesus.

But back to our simile!

The *arkhôn*, therefore, was the father of Sâkyamuni(s) from Kapilavastu, *i.e.*, king Suddhodanas. There is a pun on the 4 syllables of his name in the Greek *-sen tis auton* (s-d-dh-d-n-s = s-n-t-s-t-n: n and t and d(h) are equivalent dentals). To be sure, in Matthew 16:16 *ho Khristos* (= *ksatriyas* = Sâkyamunis) is said to be the son ‘of god the living,’ *theou tou zôntos*. Here *theou tou zôntos*, genitive, renders the genitive *Suddhodanasya* (s-d-dh-d-n-s = th-t-z-n-t-s).

To be sure again, in Matthew 21:19: *sukên mian*, ‘one fig’ renders San. Sâkyamunim (s-k-m-n-m = s-k-n-m-n). And let me also here add, that the numerical value of Sâkyamunis is 200+1+20+10+1+40+400+ 50+10+200 = 932. But 932 is also the numerical value of the celebrated *to haima mou*, ‘the blood of mine’ = 300+70+1+10+40+1+40+70+400 = 932.

This means, then, that the celebrated words of Jesus during the Last Supper provide the proof that the New Testament is identical with Sâkyamunis, the body of Tathâgatas, with Jesus himself.

So the *arkhôn* is the *rājā* in Kapilavastu, king Suddhodanas (nominative form), the father of Sâkyamunis, of Bhagavat, of Tathâgatas.

With this identification in mind it becomes possible to make sense of Matthew 19:26: “*But Jesus looked (at them and) said to them, ‘With men this is impossible, but with God all things are possible.’*”

The Greek: *emblepsas de ho ‘Iêsous eipen autois: para an-thrôpois touto adunaton estin; para de theô dunata panta*.

What, exactly, does the ‘this,’ Gr. *touto*, refer to?

The context suggests that it is ‘entering the kingdom of the heavens’ that is difficult for men but not for God.

And this is true as we can see from the original source, which is, as said, SBV.

Bhagavat is sitting in the building (*samsthâgâre* = *sunagogê*, four syllables in both cases) in Kapilavastu teaching the Dharma in the pure assembly of the gods (*suddhâyâm devaparsadi*). The king also wants to enter. But four guardians are posted at the gates, and when they see him, they say that a mere man, a simple human being, is not allowed to enter. Each of the four men at the entrances says the same in slightly different words: *nâtra mânusamâtrasya praveso ‘sti; nâtra manusyapraveso ‘sti; yatra manusyabhûtasya na praveso labhyate; nâtra manusyabhûtasya praveso labhyate*; SBV I, p. 197).

The gods, on the other hand, are permitted to enter. They are in a kingdom of god(s) that is ‘pure’ (*suddhâyâm devaparsadi*).

Now it is easy to make sense of Matthew 19:26 and the parallels in Mark 10:27 and Luke 18:27. Even the *drstvá* becoming *emblepsas* is there. They look at him and prevent him from entering the ‘kingdom of the heavens’ – the assembly of the gods.

There is, in the San., also a pun on the name of the king, *Suddhodana*, who, as a mere human being, is considered *a-suddha*, namely as opposed to the pure assembly of the gods.

The story has, after all, a happy end: *Bhagavatâ yat tat catûratnamayam kûtâgâram tat sphatikamayam nîrmitam, yena rājā Suddhodana anâvrtam buddhasarîram pasyati* (SBV I, p. 198). Now the king can, at least, see the body of his son through the ‘windows’ of the ‘church.’

Summing up, we are dealing with two entirely different Buddhist sources that have, however, one motive or term in common, namely the enormous difficulty of entering – *pravesa* – a better or more attractive state of being. It was extremely difficult for the turtle by chance to put its neck through the hole in the yoke, and it was almost impossible for the king to enter the ‘church’ with the pure assembly of the gods.

Matthew, followed by Mark and Luke, combined elements from these two stories – themselves transmitted with many variants – and the result was the story of the rich man, or the young man, or the ruler, who had enormous difficulties in entering life eternal, or the kingdom of the heavens or the kingdom of (the) god(s).

Now that we have identified the main sources, it is not difficult to make minor identifications, some of which are:

The *para de theô* in Matthew 19:26, becoming *para tô theô* in Mark and Luke, is based on the *deva-parsadi* in the original. The *deva-* becomes *theô*, and the *par-sa-di* becomes either *para de* or *pa-ra tô*. The important thing for the evangelists is to

retain a dental (d or t) corresponding to the *-di* in *par-sa-di*. In other words, the *-di* becomes either *de* or *tô*. The *de* in Matthew is odd Greek, and was therefore changed by Mark and Luke to *tô*. But Matthew's *de* comes closer to the original *-di*. That is why he chose it. None of the evangelists managed to retain the *-sa* of *par-sa-di*.

In order to 'enter life,' *eis tèn zôên eiselthein*, Matthew 19:17, one must keep the commandments, Greek *entolas*. The *entolas* has a pun on San. *dharmas* (dh-r-m-s = n-t-l-s), and the commandments (not to kill, not to commit adultery, not to steal, not to tell lies etc.) are not only in accordance with those of Moses but, at the same time, with the five precepts (*panca-silâni*) of the Buddhists (not to take life, not to steal, not to commit adultery, not to tell lies, not to drink intoxicants).

The final precept about not to drink intoxicants had to be changed, for Jesus is presented as a man who drinks wine, an *oino-potês*, Matthew 11:19, and as one who drinks the fruit of the *ampelos*, Matthew 26:29. In the Buddhist sources, the Tathâgatas is compared to the rare flower of the *udumbaras*. It is therefore clear that *oino-potês* as well as *ampelos* (and many other terms) contain puns on San. *udumbaras* (d-m-b-r-s = n-p-t-s = m-p-l-s). The *udumbaras* being the fig and the fig-tree, the pun on *sukên mian*, 'one fig,' quoted above, is also obvious. Sâkyamunis is 'one fig,' for he is also like the *udumbaras*.

The Buddhist precepts are, in other words, not merely assimilated to but even identified with the commandments of Moses.

By keeping the five dharmas, a Buddhist may expect to be reborn in *svarga*, 'heaven.' This is also understood.

The odd *ti eti husterô* in Matthew 19:20 contains a pun on the *uttare* in SBV I, p. 197, our main source. Mark changes to *husterei*, but Luke replaces it by the synonym *leipei*.

In Matthew 19:27, Peter says 'we have left everything': *hêmeis aphêkamen panta*, 8 syllables. The San. original, also 8 syllables, is to be found in the same source, SBV I, p. 203:

vayam sarve pravrajâmah, 'We (*vayam*) all (*sarve*) set out (*pravrajâmah*, viz. from our homes etc.)'

The subject is still the *vayam*, which becomes the *hêmeis*. But the verb now becomes transitive and accordingly takes the *sarve* as an object, the *panta*. Matthew sticks to the words, not to the sense. The subject may become the object.

The following *ti ara estai hêmîn* is based on the *tvam kim karisyasi* (SBV I, p. 203) etc.

In the original it is Devadatta who unwillingly becomes a *pravrajita* in the hope of getting the kingdom. He says: *pravrajâmi, pravratija eva râjyam kârâyisyâmi* (SBV I, p. 203).

In Matthew 19:28, Jesus makes a strange promise: 'Truly, I say to you, you, following me, in the *palingenesia*, when the Son of man shall sit on his throne of glory, (you) will also sit on the twelve thrones...'

This is absolutely unintelligible without knowledge of the original source, which is here the *Saddharmapundarîka*.

The expression 'Son of man,' *ho huïos tou anthrôpou*, translates San. *saddharmapundarîka* as a whole, also 7 syllables. The *epi thronou doxês autou* renders a *saddharmasya pundarîka*. The *epi thronou* renders the consonants of *anthrôpou*, for n-th-r-p = p-th-r-n – and the genitive *sad-dharmasya* becomes the genitive *doxês autou*, also 4 syllables. He is

speaking of the glory of the *saddharma*. In Mahâyâna, the Tathâgata and his sons, the bodhisattvas, are typically depicted as sitting on lotus thrones. The lotus of the true dharma is thus a personification of the Tathâgata. The Buddha is the flower of the good Dharma.

In the SDP, Sâkyamuni is surrounded by 1200 apostles (*vasîbhûtas* = *apostolos*). The 1200 apostles sitting on lotus thrones are, of course, reduced to 12 apostles sitting on thrones, judging the 12 tribes of Israel.

In Matthew 19:25, the disciples express their great astonishment, *hoi mathêtai exeplessonto sphodra legontes*. This is a variant of the common phrase, cf. e.g. Matthew 9:33: *kai ethaumasasan hoi okhloi legontes*, or Matthew 21:20: *hoi mathêtai ethaumasasan legontes*, etc.

The San. has two common phrases expressing astonishment on the part of the listeners:

...*param vismayam âpannah kathayati* (e.g. SBV I, p. 202), or *bhiksavah samsayajâtâh sarvasamsayacchetâram buddham bhagavantam precchanti* (e.g. SBV I, p. 145).

In SDP, the *bhiksavah* of the Hînayâna, are, as a rule, replaced by the *mahâsattvâs* = *bodhisattvâs* of Mahâyâna.

Matthew follows Mahâyâna, which 'includes' Hînayâna.

The San. *mahâsattvâs* becomes Greek *hoi mathêtai*, 'the disciples.' Behind the *math-* we have San. *mah(â)-*, as when *Mahasas* (i.e. *mahâ* + *îsas*, 'great lord' becomes *Math-theios* etc.).

The *kathayati*, or *kathayanti*, at the end of the sentences of course becomes *legontes*, also at the end of the sentence. The Greek thus gives the sense, the sound and the position of the original at the same time.

The *param vismayam âpannâh* and *samsayajâtâh* are more or less synonyms. In Greek they are translated by the synonyms *ethaumasasan* and *exeplessonto sphodra*, i.e. by 4 or 7 syllables, where the original has 5 or 8 syllables.

Now and then the San. verb *precchanti*, 'they ask' is translated by the double expression *peirazontes epêrotêsan*, Matthew 16:1, or the like (see e.g. Schmoller, s.v. *peirazein*). The two words *peirazontes epêrotêsan* mean 'tempting, they asked.' But the context suggests nothing about any sort of 'temptation.'

Matthew was simply carried away by a San. original *precchanti*, or rather *precchantas*, 'asking.' First he gave the sound, then the sense.

Often the Greek *palin*, 'again' introduces a new paragraph, e.g. Matthew 19:24. In most cases such a Greek *palin* precisely renders the San. *punar*, 'again' (p-n-r = p-l-n). It also proves the identical value of l and r.

In the Gospels, the technical term *palin-genesia*, as said, only occurs in Matthew 19:28.

As the commentaries on that passage show, the understanding of *palin-genesia* has created enormous problems for Christian interpreters unwilling to accept any sort of Indian doctrine of 'rebirth' in their holy writ.

In the NT, there is only one other occurrence of the crucial term, namely Titus 3:5: *dia loutrou palin-genesias*, 'through (the) washing of regeneration, bath of rebirth' – an absolutely obscure expression!

The Greek combines two different Sanskrit terms, as often.

First of all, *palin-genesia* is a good literal translation of San.

punar-bhavas, know from so many Buddhist texts. It means 're-birth,' viz. as god, human being etc. When one sees the truths, the *nâstîdânîm punarbhavah*, 'now there is no rebirth' (*Mahâparinirvânasûtra* 3:5 etc. etc.).

So here rebirth is something that one has to get rid of.

On the other hand, there is also rebirth in a positive sense, namely the *prâdur-bhâvas* of a Tathâgata.

In SDP 15 it is a fundamental doctrine that: *durlabha-prâdur-bhâvâ hi bhiksavas tathâgatâ iti* (Kern ed. 319 etc.). And from other sources we likewise learn that the Tathâgatas are only seen very rarely, just like the flower of the fig tree: *durlabhadarsanâs ...tathâgatâs, tadyathodumbare puspam* (*Mahâparinirvânasûtra* 42:10 etc.).

But their *prâdur-bhâvas*, or *utpâdas*, is nevertheless a fact. They are seen, albeit rarely. Again and again (*punah punah*), the Tathâgata is in the world of the living (*jîva-loke*) (SDP 15:7). The measure of his life is unlimited (*aparimitâyuspramânas*), and the measure of his life is not quite filled (*âyuspramânam apy aparipûrnam*) (SDP, p. 319-320).

Now we come to a better understanding of the initial question of the man who came to Sâkyamunis, alias Jesus: The pun *ti agathon* on *Tathâgatam*, and the question about life that is *aiônion*, 'eternal.' He would like to become a Tathâgata whose life is unlimited. This is, in fact, what the SDP promises that all living beings can attain.

Hence, his question makes sense in the light of the SDP.

Now we also finally understand the meaning of the *palin- genesis* when the Son of man etc. will be seen sitting on the lotus throne. Here, the *palin- genesis* of the Son of man is the *prâdurbhâvah* of the Tathâgata, quoted above from the SDP.

In the SDP, Sâkyamunis says that his death is merely a show. He does not really die. He is, all along, present with his disciples on the mountain Grdhrakûta (SDP 15:6).

Now Matthew 28:16-17 also begins to make some sense: 'Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him...'

The mysterious mountain of Matthew, was, of course originally the Grdhrakûta mountain. Jesus, therefore, did not really die. The so-called crucifixion was only a show.

There is more – as if this was not enough!

The Greatest Commandment

In my book *Hemligheten om Kristus* and elsewhere, I have pointed out many puns on the sense and the sound of Tathâgatas/m and on *Saddharmapundarîka*, the title of the most important Mahâyâna source of the Gospels. Again and again, Jesus says that his disciples should take Tathâgatam (accusative) and the *Saddharmapundarîka* and give it to all living beings. If they receive the Dharma in this way, their faith will save them. Eventually all living beings will become Tathâgatas.

By reading the SDP for themselves and by comparing the Greek words in question, readers can confirm that I am speaking the truth.

Therefore I claim that the NT is propaganda for Mahâyâna.

I have already pointed out one example that speaks a thousand words:

Revelations 13:18:

a-rith-mos gar an-thrô-pou es-tin

is a direct imitation of the title of the main source of the NT: *sad-dhar-ma-pun-da-rî-ka-sû-tram*.

Leaving it to the reader to count the words and the syllables, to check the meaning etc., I only note that the numerical value of *pundarîka* – 'the number of him' is exactly 666.

If the skeptical reader were to ask for one proof, just one proof, that the SDP is a source of the NT, this would be a good piece of proof.

As will be recalled, the man who came to Jesus was asked to keep the commandments – the Buddhists precepts assimilated to those of Moses.

The young man said that he had in fact observed these commandments. 'What do I still lack?,' he then asked.

Jesus says: 'If you would be perfect, go, sell what you possess and give it to the poor, and you will have a treasure in heaven; and come, follow me.'

This is a strange and also an important passage.

Is Jesus really serious, when he says that one should sell 'your belongings' – the strange Greek is:

sou ta huparkhonta?

Usually Jesus demands that one should take his *stauron*, 'cross.'

In this phrase, the *stauron*, 'cross,' as I have pointed out, translates San. *sûtram*. The San. s-û-t-r-m very nicely becomes Greek s-t-u-r-n. (I think it was Dr. Countess who first made me aware of this pun.)

It makes perfect sense that one should take the *sûtram*, the book that contains the Saddharma of Tathâgata, Sâkyamuni etc. It does not make sense that one should take the cross. The disciples are, of course, never reported to have done so.

Luke 9:23 even says that one should take the *stauron* daily! Daily crucifixion with all that such an absurdity would imply?!

In the light of this and many similar passages we would expect Jesus to say that one should sell or take the *sûtra*, the *Saddharmapundarîka-sûtram*. Who ever became 'perfect' merely by selling his belongings and giving (the money?) to the poor?

We would expect Jesus to make a pun on the famous *sûtra*.

And if we look closer at the strange Greek:

sou ta huparkhonta,

we immediately see that there is a wonderful pun on the *Pundarîka-sûtra*:

San. *sûtra* becomes Greek *sou ta*, and the *uparkhonta* contains all the original consonants of San. *pundarîka* (p-n-d-r-k = p-r-kh-n-t).

The *sou ta up-ar-khon-ta* is therefore, to repeat, a 'translation' of the Sanskrit:

sû-tra-pun-da-rî-ka.

A few words later, Jesus says that by giving it – the SDP – to the poor, one will have a *thêsauron en ouranô*, 'a treasure in heaven.'

What that *thêsauron* actually refers to, can only be understood by one who has ears to hear the original Sanskrit:

The *thêsauron* translates, again San. *sûtram* (s-t-r-m = th-s-r-n). Greek *thêsauron* not only gives the sound but also the sense of San *sûtram*. It gives it perfectly, for a *sûtram* is also a treasury or storehouse, for it contains the treasure of the SDP.

Note that the wonderful pun on *sou ta huparkhonta* is totally lost in Mark and Luke! Like so many other examples, this again indicates that Matthew was the first evangelist.

Our evangelist must have been pleased with his pun on Pundarika, for it is repeated and expanded Matthew 25:14: *PaReDôKeN autois ta huPaRKHoNTa autou* – Pundarika, Pundarika.

His motive for making such puns on the SDP? According to the SDP one attains salvation by repeating the title of the SDP. Millions of Chinese and Japanese Buddhists still share this view. Look at the Internet under Lotus Sutra, and you will find that millions of devotees still believe that they will attain salvation merely by chanting ‘*Sad-dhar-ma-pun-da-rî-ka-sû-tram*’ – i.e. by chanting Revelations 13:18: *a-rith-mos-gar-an-thrô-pou-es-tin!*

The technical term for a Mahâyâna missionary who takes the SDP and gives it to others, is *sûtrânta-dhâarakas* (SDP, *pas-sim*). A *sûtrânta-dhâarakas* is, of course, also a *dharmabhânakas* – found in the title of SDP 18.

Matthew has, as we would expect by now, also references to the *sûtrânta-dhâarakas*.

San. *-dhâarakas* becomes Gr. *ergates* in Matthew 9:38 (dh-r-k-s = r-g-t-s), which is quite according to the rules. The Lord of the harvest, *therismou*, who sends out the laborers, *ergates*, ‘into his harvest,’ *eis ton therismon autou*, is the Lord of the *sûtram* or *sûtrânta*, who sends out the *dhâarakas* for the *sûtram* or *sûtrântam* (s-t-r-m, s-t-r-n-t-m = s-t-n-th-r-s-m-n-t; only one r is lost).

In Matthew 10:10, we have the expression *ergatês tou trophês autou* which Luke 10:7 changes to *ergatês tou misthou autou*. The genitive forms are not just to be construed with the *axios*, ‘worthy of.’ The *ergatês* is still *dhâarakas*, and the *trophê* and the *misthos* are probably intended to account for the sense of the *sûtram*. The two Greek words are more or less synonyms of the *huparkhonta*, ‘the belongings,’ above. The *sûtra* is the food and the salary of a worthy *sûtrânta-dhâarakas*.

Finally, there is the interesting term *eu-aggelistês*. It is attested three times in the NT, but never in any of the four Gospels. The meaning is clear, ‘one who reports good (news).’

One of the many synonyms for the message of a *sûtram*, is *kalyânânam*.

The *sûtra-dhâarakas* brings *kalyânânam*. San. *kalyânânam* means ‘good,’ and is thus a synonym of San. *su-*, ‘good.’

Each of the four Gospels is called an *eu-aggelion*. This term therefore translates the sense as well as the sound of San. *kalyânânam*. The *kalyânânam* becomes *an-gelion* (k-l-y-n-m = n-g-l-i-n). The *su-* is a synonym of *kalyânânam*. San. *sûtram* is often understood as a synonym of *sûktam*, ‘well said.’ This is also the sense of *eu-aggelion*.

Greek *eu-aggelion* therefore also translates San. *sûtram* as well as *kalyânânam*.

The *eu-aggelistês* is one who brings the *kalyânânam* or the *sûtram*. An evangelist is therefore originally a *sûtrânta-dhâarakas*.

When we stop for a moment and look at the numerical value of San. *kalyânânam*, we learn something interesting. The numerical value of *kalyânânam* is 20+1+30+10+1+50+1+40 = 153. Now this figure, 153, is, as will be recalled, identical with the number

of large fish that Peter hauled ashore, according to John 21:11. What Peter therefore hauled ashore, was *kalyânânam*, i.e., the good news of the gospel. Again, the numerical value of the fishes and of the net is, in both cases, the same, viz. 1224. Moreover, the numerical value of Buddhas (Buthas) is 612 = 1/2 of 1224; and the numerical value of Tathâgatas is 816, or 2/3 of 1224. It was, therefore, largely the Buddhist gospel that was hauled ashore. (This episode, incidentally, also has a Buddhist source, MPS, to which I shall have to come back on another occasion.)

The SDP, it is said, contains the body of the Tathâgata.

The *sûtram* may be placed inside a *stûpa*. In this case, the *stûpa* contains the body of the Tathâgata.

The reader should have been puzzled when Jesus, with an obvious pun, said to the rich young man, ‘If you want to be perfect, then go and sell your belongings, and give (what?) to the poor...’ *ei theleis teleios einai, hupage, pôlêson sou ta huparkhonta kai dos ptôkhois...*

In the Gospels, the words *teleios*, ‘perfect’ only occurs here, Matthew 19:21, and in Matthew 5:48, where it is an attribute of the heavenly father, who is ‘perfect’: *ho patêr...ho ouranios teleios estin*.

To be *teleios*, we gather from Matthew 19:21, consists in selling the *sou ta huparkhonta* = *Pundarika-sûtra*, and in giving (it) to the poor – *kai dos ptôkhois*.

To understand this enigmatic statement, we must consult the original source, which, again, is the chapter on the *dharmabhânaka* in the SDP.

Here we find the Sanskrit word for ‘perfect,’ namely *parinispannas*, which, therefore, is translated by the Greek *teleios* perfectly.

The Sanskrit text is in Kern, p. 226. A *kulaputras* (becoming Greek *paralutikos*, for k-l-p-t-r-s = p-r-l-t-k-s) is *parinispannas* when he puts the *Pundarika-sûtram* into a book, San. *pustake*, i.e. when he copies it in writing, or has another person, his ‘printer’ or ‘publisher,’ do so. The text of the *sûtram* can be transmitted either as *kâya-gatam*, ‘gone into one’s blood,’ or as *pustaka-gatam*, ‘in the form of a book.’ Such a perfect person is a messenger of the Tathâgata, a *tathâgata-dûtas*, an envoy of the Tathâgata, one who does the duty of a Tathâgata etc. In the end, such a person will also become a Tathâgata himself. For him, the text thus becomes a treasure in heaven. In SDP p. 219 we have the expression *Saddharma-kosa-dharas*, ‘a holder of the treasure of the Saddharma.’ (This also proves, cf. above, that *sûtra* = *kosa* = *thêsauros*.) The sound of the SDP is heard coming from heaven.

The message of the SDP can, in fact, be boiled down to this commandment: Publish the SDP widely, and you will be a perfect Tathâgata yourself. This, as known, is a common doctrine of virtually all Mahâyâna sûtras. Perfection consists in propaganda for the scriptures of Mahâyâna.

Now, with the Sanskrit original in our minds, we understand that the curious Greek phrase *kai dos ptôkhois* contains a pun of the Sanskrit *pustake* and *pustaka-gatam*. The *gatam*, nominative *gatas*, becomes *kai dos* (g-t-s = k-d-s), and behind the *ptôkhois* we have the San. *pustaka-* (p-s-t-k = p-t-kh-s). The *sûtra* should be ‘given to the books,’ and thereby also to ‘the poor,’ i.e. to all those who are in need of it.

By doing so one will become perfect.

In Matthew 5:43-48, the disciples could become perfect, like their father, by loving all people. They should send rain on the just and on the unjust, as it were. The source is the parable of the cloud of Dharma, that sends rain on all kinds of plants, SDP 5, also the source of the parable of the Sower.

So, perfection consists in spreading the SDP. The perfect man is the publisher of the Lotus Sūtra.

By doing so, one will turn up again along with the Son of man, *i.e.* along with other Tathāgatas.

The parables of the *kūrmās* and the *udumbaras* were also in the SDP, as already pointed out above. They are examples of the rareness and difficulty of rebirth as a human being or as a Tathāgata.

Going back to Matthew 19:18, Jesus said: *têrêson tas entolas*. 'Keep the commandments,' is a correct translation, but it is not the only translation.

We have already seen that the text of Matthew can be read at several levels at the same time – they are a sort of *dvi-samdhāna*, as a Sanskrit pundit might say, a union of two meanings at the same time. The same commandment can be translated as 'sell your belongings and give it to the poor,' and as 'publish the Lotus sūtra in books.'

We should therefore also expect the commandment *têrêson tas entolas* to be a case of *divisamdhāna*. And it is, for the t-r-s-n can be taken as s-t-r-m, and the t-s-n-t-l-s can be taken as s-d-dh-r-m-s, *i.e.* *sad-dharmasya*. So, first Jesus mentions the *sūtram* of the *Saddharmasya*, then he mentions the *sūtra* of the *pundarīka*, and by making another sort of *divisamdhāna* we end up with the most important of all *sūtras*:

Saddharma-pundarīka-sūtram.

This identification also solves another old puzzle, and, at the same time, corroborates my thesis, that the NT is SDP propaganda.

I am, of course, thinking of *Revelations* 13:18, where the number of man is said to be 666.

The Greek (already mentioned above) runs:

arithmos gar anthrōpou estin, 'the number, in fact, of man is.' The next sentence says, 'And the number of him is 666.'

But we see no man who has that number! Only when we see the Sanskrit do we see the number 666. Let me explain: The sentence consists of nine syllables:

a-rith-mos gar an-thrō-pou es-tin.

The following title likewise consists of nine syllables:

Sad-dhar-ma-pun-da-rī-ka-sū-tram.

The translation works at several levels at the same time. Without making the distinction clear, one becomes confused:

The *pun-da-rī-ka* becomes *gar an-thrō-pou* (p-n-d-r-k = g-n-th-r-p).

The *sū-tram* becomes *es-tin*, with the r from the (*ga*)r (s-t-r-m = g-s-t-n).

The *sad-dhar-ma* becomes *a-rith-mos* (s-ddh-m-s = r-th-m-s).

Greek *arithmos* is also a very interesting translation of *dharmas*, and its synonym *sad-dharmas* (three syllables as *a-rith-mos*).

Moving to another level, we ask: But what became of the *arithmos* 666?

Answer: The numerical value of

pundarīka = 80+400+50+4+1+100+10+20+1 = 666.

So, the numerical value of man is the numerical value of *pundarīka*.

The title of the SDP can be taken as meaning 'The sūtra of the Lotus man of the True Dharma.' The Lotus man is the Tathāgata born from and sitting in the Lotus. It also refers to his 1200 little sons, the bodhisattvas sitting in Lotus thrones. The Tathāgata is always spoken of as their heavenly father.

They also fly through the air sitting in their *padminī*, a lotus. That is why Jesus baptizes in the wind, *pneumati*. San. *padminī* becomes Greek *pneumati* (p-d-m-n = p-n-m-t).

It cannot, therefore, be denied that the *Saddharmapundarīkasūtram* is one of the main sources of the New Testament. The SDP repeatedly prescribes the use of symbolical language (*samdhā-bhāsā*, *samdhā-vacana*) when the *dharma-bhānakas*, the evangelist, has to spread the Saddharma all over the world. He has to be good at using tricks (*upāya-kausalya*), which includes not only parables etc., but also fanciful etymologies – which is the sense of the frequently used term *nirukti*.

Matthew etc. followed this advice when they rendered *kūrmās* by *kamēlos* etc.

The NT – even the very title – is replete with such *samdhā-bhāsā*. One must have ears to hear the Sanskrit behind the Greek – the *samdhā-bhāsā* – otherwise one cannot understand it properly.

The Method of Matthew

When we compare the Greek text of Matthew with the corresponding original Sanskrit texts, we can see that Matthew's text is a sort of mosaic, a collage or patch-work consisting of words and sentences taken from various passages in the Sanskrit and then combined into a new whole. The individual units are always determined by a certain number of words or syllables reflecting the original.

About the 'historical' Matthew we know next to nothing. The most important piece of information about Matthew as a writer comes to us from a note ascribed to a certain Papias, said to have been bishop of Hierapolis around A.D. 130. This Papias himself is also somewhat of a suspicious character. His name may well contain a pun on San. Pāpīyās – the 'Devil' of Buddhism.

Eusebius quotes Papias for saying: 'Matthew put together the words (*logia*) in the Hebrew dialect, and each one (of the other evangelists?) translated these as best he could.'

The Greek text runs: *Mat(h)thaios men oun Ebraïdi dialektō ta logia sunetaxato, hēmēneusen d'auta hōs ên dumatos hekastos.*²⁵

The extremely significant notice of Papias has often been discussed – but never clearly understood.

It simply means what it says: Matthew combined the words (from the Sanskrit sources) in the Hebrew dialect (of the Greek language); each one of the others (Mark etc.) interpreted the same *logia* as best as he could.

This idea of 'combining,' which is what the Greek *sunetaxato* ('he arranged together') means, is so typical of the Buddhists *sūtras*. They combine familiar names, words and sentences from old *sūtras* into new *sūtras*. In this way we end up with a new *dharma-paryāya*.

In the SDP (p. 372) there is a very nice description of how the *dharmabhānaka* does his work: *ye kecil laukikā lokavyava-*

hârâ bhâsyâni vâ mantrâ vâ, sarvâms tân dharmanayena sam-syandisyati. Kern translates (p. 351): ‘The popular maxims of common life, whether sayings or counsels, he will know how to combine with the rules of the law.’

Kern’s rendering of the verb *samsyandisyati* by ‘reconcile’ is not quite accurate. The San. means that ‘he will make them flow together.’ The verb, therefore, is a synonym of the Greek verb *sun-etaxato*. He combines worldly sayings etc. with the principle of the (Buddhist) Dharma.

By combining worldly expressions etc. with a deeper sense of the Dharma we not only end up with a sort of mosaic, but also with what the SDP often refers to as *samdhâ-bhâsâ*, symbolic language. This means that the worldly expression is symbolic of some principle of Dharma. You say a, but you mean b. If one does not have the key to the code language the worldly expression of this language inevitably becomes ‘secret’ or ‘mysterious’ and confusing. In fact, *samsyandisyati* can also be translated by ‘he will confuse.’ A *samdhâ-bhâsâ* is thus not only a symbolic language but also a secret and confusing language.

Confronted with *samdhâ-bhâsâ* it is only quite natural that the listener becomes perplexed and asks for a further explanation. As Mahâ-Kâsyapas says about Tathâgata (SDP, p. 118): *na bhâsate bhûtapadârthasamdhim*, ‘He does not explain the real connection of things.’

In Mahâyâna and in the Gospels the Lord simply loves to deceive or confuse his listeners! Quite correctly, Jesus is described as *ekeinos ho planos*, ‘that deceiver,’ Matthew 27:63.

Behind this is the SDP notion of *upâya-kausalya*, not merely ‘skill in means,’ but rather ‘being good at tricks.’ In the SDP the Tathâgata often tells ‘white lies.’ The reason is, so it is claimed, that his listeners would not understand him were he to speak the plain truth. Jesus also makes this distinction between insiders and outsiders: ‘To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given,’ Matthew 13:11.

Some readers or listeners know the secrets; others do not know the secrets. To those who do not know the secrets, Jesus speaks in parables, exactly as does the Lord in SDP.

As I have shown by means of a few examples, the NT is full of ‘hidden meanings’ – *samdhâ-bhâsâ*, just like the SDP.

Really, as historians, this should not come as a surprise to us.

As has been pointed out by several modern authors, the Jesus story is a myth. In an important recent book, Timothy Freke and Peter Gandy remind us that Mysteries dominated the Pagan world.²⁶

According to ancient philosophers, the Mystery myths had a ‘hidden meaning’:²⁷

“The ancient philosophers were not so foolish as to believe that the Mystery myths were literally true, but wise enough to recognize that they were an easy introduction to the profound

mystical philosophy at the heart of the Mysteries.”

A quotation from Sallustius, that could have been taken from SDP, explains why a distinction has to be made:

“To wish to teach all men the truth of the gods causes the foolish to despise, because they cannot learn, and the good to be slothful, whereas to conceal the truth by myths prevents the former from despising philosophy and compels the latter to study it.”

Heliodorus, himself a priest, shares the view of the SDP:

“Philosophers and theologians do not disclose the meanings embedded in these stories to laymen but simply give them preliminary instruction in the form of myth.”

For the – for good reasons – unknown authors of the New Testament it was extremely important to ‘conceal the truth by myths.’ They kept their own identity a secret. They concealed their Buddhist sources – but thereby also compelled some of us to study them without being slothful.

Jesus was a little bit too hasty when he thanked his Father for having ‘hidden these things from the wise and understanding,’ and for having ‘revealed them to babes,’ Matthew 11:25: The hidden source, it may now be revealed, is *Catusparisatsûtra* 8:2-3, q.v.

The deepest of all the secrets in the NT is, according to the *ipsissima verba* of Jesus, that of the true identity of *ho Khristos*: ‘The he strictly charged the disciples to tell no one that he was the Christ,’ Matthew 16:20.

Here, then, is a secret, a truth known to insiders, a profound truth that must never ever be revealed: The true identity of *ho Khristos*.

Since he only charged his disciples so strictly, I assume that there is but little harm in finally revealing that the three syllables of *ho Khristos*, all the consonants (kh-r-s-t-s), and the sense also, constitute a perfect rendering of the Sanskrit:

ksa-tri-yas (k-s-t-r-s = kh-r-s-t-s).

Likewise, the secret identity of the Son of man was the *Saddharmapundarîka*, where *Pundarîka* had the numerical value of 666, the number of ‘the Man’ – the Son of man, the *deva-putras*, the *theou huios*, etc. etc.

The simile of the turtle that became a camel was intended to show that it was extremely difficult, but not quite impossible, to enter the assembly of the gods. To become perfect one had to propagate the *Saddharmapundarîkasûtra* – the Gospel of the Son of man.

For references to the original texts, see my book *Hemligheten om Kristus*, Klavrestrom 2003.

See also on the internet: www.jesusisbuddha.com

As briefly mentioned, the NT Gospels are not only to be seen as copies of Buddhist Sanskrit texts. The numerical patterns of syllables and words in the Greek text also refer to geometry – lines, squares, triangles, circles etc. – almost without end.



In the spring of 2000, Afghanistan's Taliban destroyed colossal statues of the Buddha, carved from a living rock cliff at Bamiyan, 145 km west of Kabul, 53 meters high and dated to the 5th century.

Here is a nice and typical example, discovered by the author in December 2003:

The numerical value of Sâkyamunis is:
 $200+1+20+10+1+40+400+50+10+200 = 932.0$

This is identical with the numerical value of ‘my blood,’ *to haima mou*: $300+70+1+10+40+1+40+70+400 = 932.0$, Matthew 26:28.

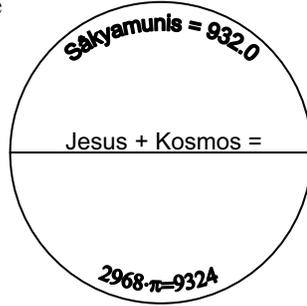
The title ‘New Testament’ is based on Sanskrit ‘The Body of the Buddha’ = 888 = the numerical value of Jesus (in Greek). The Sanskrit is Tathâgatas = 816 plus kâyam = 72 = 888.

The numerical value of Jesus Christ (in Greek) is 2368, and the numerical value of Greek kosmos is $20+70+200+40+70+200 = 600$.

Jesus is closely related to kosmos, John 1:9-10, even the light of the kosmos, John 8:12.

Adding Jesus Christ and kosmos we get 2968 – the diameter in the circle with the circumference 932.0 ($2968 \times \pi = 9324$):

The 932.0 circle of Sâkyamunis with the 2968 diameter of Jesus Christ with kosmos, can thus be seen as a sort of geometrical demonstration of the historical relationship between Buddhism and Christianity.



Notes

¹ Brill, Leiden, 1977-1995.

² In this paper I have used a simplified mode of transcribing the Sanskrit words. Diacritics have been omitted in case of the consonants, but long and short vowels have always been indicated. Sanskrit scholars will have no difficulties with this novel procedure. The most handy of the many good Sanskrit dictionaries is Klaus Mylius, *Langenscheidts Handwörterbuch: Sanskrit-Deutsch*, Berlin, München, Wien, Zürich, New York 2001. The Greek text of Nestle-Aland (Stuttgart, 1993), and the *Wörterbuch* of Walter Bauer (Berlin 1988) is, needless to say, available to all scholars. I also assume that the reader is familiar with the some of the numerous standard commentaries on the NT gospels. Cheap, handy, and convenient is the Sonderausgabe, in

ten volumes, of *Herders theologischer Kommentar zum Neuen Testament*, Freiburg in Breisgau, Basel, Wien 2001. The Buddhist sources and the numerical techniques are, however, not mentioned at all.

³ Casa Editrice Sardini, Bornato in Franciacorta, Italy. Now difficult to procure!

⁴ *Buddhist Studies Review*, 18(2) (2001), pp. 229-242.

⁵ Derret, *op. cit.* (note 3), p. 17.

⁶ *Ibid.*, p. 30.

⁷ Raniero Gnoli, *The Gilgit Manuscript of the Sanghavedavastu*, Part i-ii, Roma 1977-1978.

⁸ *Acta Orientalia* 43 (1983), pp. 124-126.

⁹ *Journal of the Royal Asiatic Society*, 3rd ser., vol. 12, July 2002, p. 225.

¹⁰ *Acta Orientalia* 64 (2003).

¹¹ Leipzig, Berlin 1925 (reprint Leipzig 1979), p. 95.

¹² E.g. by Paul Feine, *Theologie des Neuen Testaments*, Berlin 1953, pp. 68-88.

¹³ The best of which is Alfred Schmoller, *Handkonkordanz zum griechischen Neuen Testament*, Stuttgart 1951.

¹⁴ SDP, ed. H. Kern, p. 71 etc.

¹⁵ J. Smit Sibinga, *Literair Handwerk in Handlingen. Rede uitgesproken bij de aanvaarding van het ambt van gewoon hoogleraar in de uitlegging van de geschriften van het Nieuwe Testament en de oud-christelijke letterkunde aan de Universiteit van Amsterdam op maandag 20 April 1970*, E.J. Brill, Leiden 1970.

¹⁶ *Numerical Literary Techniques in John. The Fourth Evangelist's Use of Numbers of Words and Syllables*, Leiden 1985.

¹⁷ LXX it is the common term for Septuaginta – the Greek version of the Old Testament. It refers to the book having been translated by a team of exactly 70 = LXX rabbis. They were placed in 70 different rooms, and, imagine, came out with exactly the same translation into Greek from the Hebrew. So the story goes...

¹⁸ D.R. Shackleton Bailey, *The Satapancâsatka of Mâtrceta*, Cambridge 1951, p. 153; cf. *ibid.*, p. 13 for more references to the other Sanskrit sources.

¹⁹ Kern, ed., p. 463.

²⁰ Kern, transl., p. 423.

²¹ E.g. Walter Bauer, *Wörterbuch zum Neuen Testament*, Berlin 1988.

²² For instance, Greek BaPTiSma translates Sa. aBhSaMBoDhi and uPaSaM-PaDâ at the same time, see my book *Hemligheten om Kristus*, Klavrestrom 2003, for a discussion of the relevant passages

²³ Cf. e.g. P. Feine, *op. cit.* (note 12).

²⁴ See *infra*, and my paper “Gematria in the Gospels,” *op. cit.* (note 10).

²⁵ For the text and translation see e.g. A.F.J. Klijn, *An Introduction to the New Testament*, Leiden 1980, p. 199.

²⁶ *The Jesus Mysteries*, London 1999.

²⁷ *Ibid.*, p. 25.

Robert Faurisson and Revisionism in Italy

By Carlo Mattogno

In August 1979, the well-established magazine “*Storia Illustrata*” published an interview given to Antonio Pitamitz by Robert Faurisson,¹ which has become a milestone along the road of historical revisionism. At the time, I had already started to devote myself to revisionism, and through this text with its clear, essential, and convincing statements I really became involved. My first contact with Prof. Faurisson was in writing and took place in April, 1981. In 1980, he had published his first major revisionist work,² which I read with great interest. In December, I wrote a letter to the publisher of the book, Serge Thion, which he passed on to Prof. Faurisson who answered me personally in April, 1981. From early 1984 onwards, we entertained an intensive correspondence that lasted until 1995. When

it began, I was about to publish, after more than six years of preparation, my first revisionist book, which came out in the following year. Faurisson always stood by me with help and advice, which contributed to the development of my historical approach. His versatile mind, his great capacity of intuition, his fine critical sense, and his mastery of the daily press and periodical publications were extraordinary and fascinating.

In the spring of 1987, the first issue of the review *Annales de l'Histoire Révisionniste* was published in France; the main article was the translation of one of my first books,³ entitled “*The Myth of the Extermination of the Jews. Historical and Biographical Introduction to Revisionist Historical Writings*”.⁴ That led to my first personal meeting with Prof. Faurisson. Be-

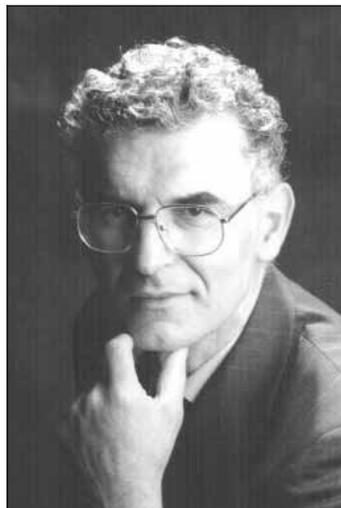
cause of his concern with precise details in all aspects, beginning with the verification of sources, he wanted to check with me the correctness of the translation and of the references cited. In January of 1987, he was my guest for several days of feverish work, interrupted by very pleasant conversations. Over the next few years, I had the occasion of meeting him several times, both in the US and in Germany.

From the publication of the interview in *Storia Illustrata* onwards, Italy witnessed a series of ugly slanders against Prof. Faurisson. The most active medium was the Jewish review *Shalom*, which managed to print in February of 1987 that Faurisson had “*died recently*”!⁵ This campaign, based as it was on lies and systematic bad faith, was so disgusting that on every occasion I tried to re-establish the truth. It began in 1987 with a “*Note on the Wellers-Faurisson polemics*,” which I placed as an appendix to the essay *Auschwitz, le Confessioni di Höss*.⁶ The book *Olocausto: Dilettanti allo Sbaraglio*⁷ contains a long and detailed refutation of the pseudo-scientific statements of Pierre Vidal-Naquet, one of the most ferocious and insulting critics of Prof. Faurisson. Over more than 70 pages of dense criticism I unmasked the lies of this mediocre amateur in the field of holocaust and revisionist history, who pretended to have “*dismantled the lies*” of Prof. Faurisson! Afraid of a direct confrontation with him, Pierre Vidal-Naquet devised the famous motto – later to be adopted by the rest of the crowd – that while it was necessary to discuss revisionism, one did not care to meet the revisionists.

In a further study, dedicated to the followers of the historical aberrations of Pierre Vidal-Naquet, I wrote about him:⁸

“It was he who began to discredit the revisionists, claiming that they used working methods and sophistications, which he himself had chosen to use against them; he fled from a confrontation with Faurisson – who would inevitably have unmasked those manipulations – and solemnly proclaimed the principle that it is acceptable to discuss revisionism but not to discuss with revisionists. Lacking any arguments, P. Vidal-Naquet has officially taken over the libelous thesis of the neo-Nazi and anti-Semitic foundations of revisionism, later to be perfected by Deborah Lipstadt. [...] All this was made worse by an unforeseen obstacle:

since the publication of the Leuchter Report in 1988, revisionism has made such progress, has placed its center of gravity so well on the historical stage that it has completely escaped from the reach of the Great Golem of anti-negationism and its dis-



Carlo Mattogno, Italian citizen, was born in Italy in 1951 and resides in the province of Rome. After studies in the humanities, he became involved in historical revisionism at the end of the seventies. His first publication appeared in 1985. Since then he has authored more than twenty books and pamphlets, three of which are co-authored with Jürgen Graf, and numerous articles, the more important of which appeared in the magazine *Vierteljahreshefte für freie Geschichtsforschung*. For more information see www.russgranata.com

ciples. Finally, in 1991, George Wellers, the mastermind of Pierre Vidal-Naquet, died, cutting off the lifeline of this passive follower who, having lost his supplier of arguments and methods, suffered a mental collapse.”

According to the legend, the cabbalist rabbi Loew, who lived in Prague at the time of Rudolf II, made an artificial human being from clay; the creature became animated when the rabbi placed into its mouth a slip of paper containing the magic formula of life, and froze, lifeless, when the paper was removed. Once G. Wellers was dead, the paper with the magic formula of thought was removed from the mouth of Pierre Vidal-Naquet; thereupon his mind turned blank and his desperate attempts at confounding Prof. Faurisson in terms of historical argumentation failed miserably. Since then, brain-dead, he has only been capable of slander.

Another attack upon Prof. Faurisson (and against myself) was launched in 1998 by a young researcher with ambitions towards a university career. This woman, Valentina Pisanty, had obtained a doctorate in semiotics from the University of Bologna and had written a book about the interpretations of the story of *Little Red Riding-Hood*. That was her only qualification! Given her specialty, she confused history with the fables she was used to and wrote a book of fables about revisionism,⁹ which I promptly refuted in my study *L’“irritante questione” delle camere a gas ovvero da Cappuccetto Rosso ad... Auschwitz. Risposta a Valentina Pisanty* (The “irritating question” of the gas chambers, or from Little Red Riding-Hood to... Auschwitz. An Answer to Valentina Pisanty).¹⁰ The book written by this specialist of Little Red Riding-Hood contains a collection of errors on Prof. Faurisson, such as:¹¹

“In fact, Faurisson states that all documentary material going back to the post-war period is the result of a well-made historical falsification.”

Let us not even talk about the gross attacks by a certain Francesco Germinario who dared declare that Robert Faurisson denied the existence of *cremation ovens* in the German concentration camps!¹² In this regard, it is now the established methodical practice of the official historians that whoever wants to face the topic of revisionism has to proffer new lies about Prof. Faurisson. In an essay to be published shortly,¹³ I have shown to what extent the Jewish writers Michael Shermer and Alex Grobman have adopted this practice in a recent antirevisionist book,¹⁴ in which they cover Robert Faurisson with new and delirious lies.

The fact that I have always tried to unmask such lies does not mean, obviously, that I am a blind and total follower of Prof. Faurisson. If all revisionist scholars were always in agreement on all points it would indeed be a cause for worry. The viewpoints of the various parties involved in revisionism are quite diverse. Professor Faurisson maintained initially that

the task of revisionism had already been essentially fulfilled by 1979, and the axiom he proclaimed at the time left no room for error:

“The existence of gas chambers is radically impossible.”

It was now only a matter of making known, or, at the most, to underpin by means of documentation this axiom, which needed no further proof.

This led him to an exceptional activity of documentary work, which is borne out by his collected writings in four volumes¹⁵ and which testifies to his truly extraordinary mastery of the daily press, pertinent magazines, and specific literature. Other scholars, like me, have considered Faurisson’s work to be not a goal in itself but nothing more than an indispensable point of departure. To clarify this essential aspect of the question, it is necessary to look at the significance of the former French resistance fighter Paul Rassinier for the birth of historical revisionism. In a book mentioned above, I wrote in this respect:¹⁶

“Rassinier is indeed the founder of present-day revisionism – this cannot be denied – but he is not its master, nor are the modern revisionists his pupils. Rassinier has catalyzed the attention of several scholars in the direction of one topic, has shown them a way, but then those scholars moved ahead on their own steam, checking his methods and his arguments, and leaving aside anything that was doubtful or unfounded in them. Modern revisionism stems from Rassinier only historically, but not methodically or in its arguments, and it is therefore an illusion to believe that by striking down Rassinier’s theses¹⁷ revisionism itself can be put to rest.”

While Rassinier has laid the historical foundations of revisionism, Faurisson’s significant contribution has been to supply it with a method and a scientific base. At his side we find the American Arthur Butz, author of the 1976 exhaustive and far-reaching work on the subject of the alleged Holocaust,¹⁸ and the German Wilhelm Stäglich, the famous author of the book *Der Auschwitz-Mythos: Legende oder Wirklichkeit?*¹⁹

In his thirty years of work, Faurisson has collected and made available to the public an enormous mass of knowledge, often sprinkled with strokes of intuition, which he has coined into lapidary mottos that have become proverbial, such as *“No Holes, no Holocaust,”* which compresses into four words the impossibility of mass gassings of Jews in the alleged gas chambers of Crematorium II at Birkenau on account of the absence of openings in the ceiling of that building, which have allegedly been used for the introduction of Zyklon B pellets.

Another great merit of Robert Faurisson has been to open up new avenues of research, and that corresponds to a step beyond his initial position, dictated by the need to break into the official culture by means of a thesis, which necessarily had to be apodictic if it was to have a shocking effect. The most important path that he traced out was, no doubt, the introduction of chemical and physical verification criteria into the problem of the gas chambers. It is well known that he was at the origin of the visit to an execution chamber in an American penitentiary for the purpose of investigating the structure and the operation of such an installation. His was the idea of a technical

investigation of the alleged homicidal gas chambers of Auschwitz-Birkenau and Majdanek.

In practice, he had the idea of the *Leuchter Report*, which was written under enormous time pressure, a fact that explains most of the deficiencies of this report, some of which are quite serious. The report was launched and realized in a hurry during the course of the second Zündel trial, which took place from January to April 1988. It is necessary to add, though, that the criticism of the *Leuchter Report*, coming from the official historiographers, shows holes that are even more serious. During the libel trial against Deborah Lipstadt by David Irving, which lasted from January to April 2000, attempts were made at proving the ‘fallacy’ of the *Leuchter Report* on the grounds that Leuchter had based his calculations upon a concentration of the hydrocyanic acid in the alleged homicidal gas chambers of 3,200 ppm (or 3.84 grams per cubic meter), equal to the concentration used in the American execution facilities. The defendants argued that even a concentration of 300 ppm (or 0.36 g/m³) would have been lethal and that this could have been reduced even further, to 100 ppm (or 0.12 g/m³), thereby obviating the need for a ventilation system and leading to insignificant traces of cyanide in the walls of the alleged homicidal gas chambers.²⁰ This argument, taken into account by judge Charles Gray in the formulation of his verdict,²¹ is, however, absolutely inconsistent with reality.

As early as 1987, in the essay *“Nota sulla polemica Wellers-Faurisson”*, I proved, on the basis of the declarations of Rudolf Höß, that the concentration of hydrocyanic acid in the alleged homicidal gas chambers at Auschwitz-Birkenau would not have stood at less than 15.87 g/m³ or 13,225 ppm, more than 4 times as high as what Leuchter asserted, and 44 to 132 times as high as the figures advanced by his adversaries! Over a period of 12 years, they have not been able to come up with anything better than this absurdity. The road shown by Robert Faurisson has turned out to be even more rewarding, as was shown by Germar Rudolf who, in his expert report, raised the original intuition, which gave rise to the *Leuchter Report*, to a scientific level.²²

Other scholars, after having by necessity followed the traces of Prof. Faurisson over a certain stretch, have been compelled to introduce new kinds of proof and have delved into archives or traveled to the sites of the alleged exterminations for an inspection and a study of those localities. Actually, he himself had been the first to devote himself to a similar activity, spending considerable time in the archives of the *Centre de Documentation Juive Contemporaine* in Paris from early 1974 until July 1977 and visiting various former German concentration camps, such as Auschwitz, Majdanek, Treblinka, Struthof, Sachsenhausen, and Ravensbrück.

In the 1990s, after the fall of the Soviet regime and the subsequent opening of the formerly secret archives, these scholars had the opportunity to do a systematic search of documents in the ex-Soviet archives, and not only there. For example, Jürgen Graf and I, together or individually, were able to visit archives and recover documents in Moscow, Warsaw, Lodz, Lublin, Auschwitz, Stutthof, Prague, Bratislava, Koblenz, Weimar, Budapest, Kaunas, Amsterdam, Theresienstadt/Terezin, Lvov, and Minsk. Furthermore, alone or together, we visited the camps of

Auschwitz-Birkenau, Dachau, Mauthausen, Gusen, Buchenwald, Lublin-Majdanek, Stutthof, Belzec, Sobibor, Treblinka, Gross-Rosen, Plaszow, the Terezin ghetto, and Fort IX at Kauras. When the first issue of *Vierteljahreshefte für freie Geschichtsforschung* appeared in March of 1997, this research was ably coordinated by Germar Rudolf, the editor and publisher of this journal, which always maintains a high scientific level of historical research. Since 2003, Rudolf publishes this periodical also in the English language with the title *The Revisionist*. Thus, aside from being himself a brilliant scientist, Rudolf pursues an impressive editorial policy of great merit.

The new documentation that was collected over many years of research in archives has allowed revisionist historians to make enormous progress and to face even more efficiently the propaganda of the official writings, which stemmed from the need to proceed with accusations based on sham legality and which grew on a bed of lies and hate. Jürgen Graf and I contributed our share to this cause in the form of three monographs:

- *KL Majdanek. Eine historische und technische Studie* (Castle Hill Publishers, Hastings 1999),²³
- *Das Konzentrationslager Stutthof und seine Funktion in der nationalsozialistischen Judenpolitik* (Castle Hill Publishers, Hastings 1999)²⁴
- *Treblinka. Vernichtungslager oder Durchgangslager?* (Castle Hill Publishers, Hastings 2002).²⁵

The recently published second edition of the joint work *Dissecting the Holocaust. The Growing Critique of 'Truth' and 'Memory'*,²⁶ edited by Germar Rudolf, represents the *sum total* of revisionism as it now stands, and contains the better part of present-day knowledge, proofs, and arguments.

My own contributions to the progress of revisionism began in 1985 with the publication of *Il rapporto Gerstein. Anatomia di un falso*,²⁷ for which I used the copious wealth of archival documentation, which I had been able to identify in the preceding years. In January of 1984, at a time when the work was already finished, I sent a few selected pages to Pierre Guillaume to allow him to judge the contents, hoping that it could be published in French. Towards the end of the month, I received an answer from Prof. Faurisson in the name of P. Guillaume, stating his appreciation of the extract I had sent and saying that they had been “*très agréablement surpris*” (very pleasantly surprised) to discover a text which was “*manifestement de haute qualité scientifique*” (obviously of high scientific quality). This praise caused me to persevere in revisionist studies.

Until the end of 1989, I maintained a correspondence with various archives in Europe, America, and Israel and received by mail the documents I needed. In 1989, I made my first visit to the Museum and the Camp at Auschwitz and began to collect directly the photocopies of the original documents in the archives. This work resulted in the book *Auschwitz: la prima gasazione*,²⁸ a critical and detailed analysis refuting the alleged first homicidal gassing in the basement of Block 11 of the Auschwitz camp, which had served as a model of further assumed gassings. In 1994, I published a reply to the second book on Auschwitz by Jean-Claude Pressac²⁹, entitled *Auschwitz fine di una leggenda*.³⁰ Together with the refutation by Prof. Fauris-

son and contributions by other scholars it was included in the work organized and edited by Germar Rudolf *Auschwitz: Nackte Fakten. Eine Erwiderung an Jean-Claude Pressac*.³¹

From 1995 on, I had access to the documents in Moscow and elsewhere, as I mentioned above. Thanks to these sources, I wrote a book on the structure and operation of the Central Construction Office at Auschwitz, entitled *La “Zentralbauleitung der Waffen-SS und Polizei Auschwitz”*,³² as well as an essay under the title “*Sonderbehandlung*” *ad Auschwitz. Genesi e significato*,³³ both containing a wealth of documents in the appendix, and finally an extensive two-volume work on the history and the technicalities of the cremation ovens at Auschwitz, not yet published. From June 1997 onwards, many of my articles appeared also in the journal *Vierteljahreshefte für freie Geschichtsschreibung*, and since 2003 also in the English sister magazine *The Revisionist*. The fact that my correspondence with Prof. Faurisson ceased in 1995, the year in which I first visited the Moscow archives together with Jürgen Graf and Russell Granata, is not just a coincidence. From that time on, our positions with respect to the tasks of revisionist research and to the value of historical results achieved by it were too far apart and collisions were inevitable.

The controversy, which was reported in the press between Prof. Faurisson and myself in connection with the book *KL Majdanek. Eine historische und technische Studie*³⁴ mentioned above, is the indication of a latent conflict that materialized as we went different paths. Differences of this type also exist among other students of revisionism and prove that the fables brought forth by Deborah Lipstadt – of a presumed Nazi-revisionist conspiracy aimed at rehabilitating National Socialism – are without foundation.

What causes revisionism to make progress, what gives it life and keeps it from becoming a petrified dogma like the official writing of history is, in fact, the existence of substantially differing opinions within its ranks. If the debate follows an objective path, as it should be, opposing argument against argument without degenerating into sterile personal polemics, it can only enrich revisionism, urging students to bolster their arguments, to correct them, to find new kinds of argumentation and, if need be, to change their own orientations.

No kind of divergence should, however, be prejudicial to mutual respect and appreciation. This goes all the more for a personality like Robert Faurisson who has dedicated some thirty years of his life to revisionism, paying for it dearly in terms of daily defamations, painful physical attacks, and permanent legal harassment. In spite of all this, he never let himself be trapped, he has always prevailed, and that should be taken as an admonishment and an example by all students of revisionism.

Notes

¹ “*La più inquietante affermazione che sia mai stata avanzata da uno storico di professione. Robert Faurisson, ‘le camere a gas non sono mai esistite’*”. (The most disturbing assertion ever advanced by a professional historian. R. Faurisson, “The gas chambers did not exist”) *Storia Illustrata*, no. 261, August 1979, pp. 15-35.

² S. Thion (ed.), *Vérité historique ou vérité politique? Le dossier de l'affaire Faurisson. La question des chambres à gaz*. La Vieille Taupe, Paris 1980.

³ *Il mito dello sterminio ebraico. Introduzione storico-bibliografica alla storiografia revisionista*. Sentinella d'Italia, Monfalcone 1985.

- ⁴ *Annales d'Histoire Révisionniste*, no. 1, Spring 1987, pp. 15-107 (Pierre Guillaume was the publisher of this periodical); English: "The Myth of the Extermination of the Jews," *The Journal of Historical Review*, 8(2) (1988), pp. 133-172; *ibid.*, 8(3) (1988), p. 261-302.
- ⁵ *Shalom*, no. 2, February 28, 1987, p. 10.
- ⁶ Edizioni La Sfinge, Parma 1987, pp. 33-39.
- ⁷ Edizioni di Ar, , Padova 1996, pp. 11-82.
- ⁸ *Olocausto: dilettanti a convegno*, Effepi, Genova 2002, p. 79.
- ⁹ *L'irritante questione delle camere a gas. Logica del negazionismo*. Bompiani, Milano 1998.
- ¹⁰ Graphos, Genova 1998.
- ¹¹ V. Pisanty, *op. cit.* (note 9), p. 73.
- ¹² I dedicated pp. 35-59 of the cited book *Olocausto: dilettanti a convegno* to absurd statements by official historiography (regarding the above-mentioned accusations against R. Faurisson see p. 43).
- ¹³ "Denying History: 'the false 'convergence of evidence' of the 'Holocaust'", *The Revisionist*, 2 (2004), in preparation.
- ¹⁴ *Denying History. Who Says the Holocaust never Happened and Why Do They Say it*. University of California, Berkeley, Los Angeles, London, 2002.
- ¹⁵ R. Faurisson, *Écrits Révisionnistes (1974-1998)*. Édition privée hors-commerce. © Robert Faurisson, 1999.
- ¹⁶ *Olocausto: Dilettanti allo sbaraglio*, *op. cit.* (note 7), p. 275.
- ¹⁷ As certain French anti-revisionists insist in doing, see in this regard: Florent Brayard, *Comment l'idée vint à M. Rassiner. Naissance du révisionnisme*. Fayard, Paris 1996; and Nadine Fresco, *Fabrication d'un antisémite*, Seuil-La librairie du XXème siècle, 1999.
- ¹⁸ *The Hoax of the Twentieth Century*. Historical Review Press, 1976; revised 3rd edition: Theses & Dissertations Press, Chicago 2003.
- ¹⁹ Grabert-Verlag, Tübingen 1979. English translation: *The Auschwitz Myth: A Judge Looks at the Evidence*, Institute for Historical Review, Newport Beach, CA 1986.
- ²⁰ *D.D. Guttenplan, Processo all'Olocausto*. Corbaccio, Milano 2001, p. 167.
- Trial Irving vs. Lipstadt, verdict of Justice Gray, April 11, 2000, para. 7.89.
- ²¹ Trial Irving vs. Lipstadt, verdict of Justice C. Gray, April 11, 2000, para.7.89.
- ²² *Das Rudolf Gutachten. Gutachten über die "Gaskammern" von Auschwitz*. Castle Hill Publishers, Hastings 2001; English translation: *The Rudolf Report. Expert Report on Chemical and Technical Aspects of the "Gas Chambers" of Auschwitz*, Theses & Dissertations Press, Chicago 2003.
- ²³ English translation: *Concentration Camp Majdanek. A Historical and Technical Study*. Theses & Dissertations Press, Chicago 2003.
- ²⁴ English translation: *Concentration Camp Stutthof and its Function in National Socialist Jewish Policy*. Theses & Dissertations Press, Chicago 2003; Italian version: *KL Stutthof. Il campo di concentramento di Stutthof e la sua funzione nella politica ebraica nazionalsocialista*. Effepi, Genova 2002.
- ²⁵ English translation: *Treblinka. Extermination Camp or Transit Camp?*, Theses & Dissertation Press, Chicago 2004.
- ²⁶ 2nd ed., Theses & Dissertations Press, Chicago 2003.
- ²⁷ Sentinella d'Italia, Monfalcone 1985.
- ²⁸ Edizioni di Ar, Padova 1992.
- ²⁹ *Les crématoires d'Auschwitz. La machinerie du meurtre de masse*. CNRS Editions, Paris 1993.
- ³⁰ Edizioni di Ar, Padova 1994.
- ³¹ Stiftung Vrij Historisch Onderzoek, Berchem 1995. An English translation "Auschwitz: Plain Facts" is available online at www.vho.org/GB/Books/anf
- ³² Edizioni di Ar, Padova 1998.
- ³³ Edizioni di Ar, Padova 2000; Engl. translation: *Special Treatment in Auschwitz. Genesis and Significance*, Theses & Dissertations Press, Chicago, in preparation.
- ³⁴ R. Faurisson, "Eine Revisionistische Monographie über Majdanek," in: *Vierteljahreshefte für freie Geschichtsforschung*, 3(2) (1999), pp. 209-212. C. Mattoño, "The Robert Faurisson Critique of KL Majdanek: Eine historische und technische Studie," in: <http://www.russgranata.com/faur-eng.html>.

Scientists against Science

By Carl O. Nordling

Robert Faurisson's "Exactitude" my Lodestar

I am a Swede, born in 1919 in Finland, and I spent my childhood and adolescence in a couple of small towns within the Swedish speaking belt along the Gulf of Finland. As a member of a somewhat pushed-aside minority I soon realized the importance of legal rights for every individual in a community. I became an ardent opponent of totalitarianism and dictatorship. I was especially indignant over the National-socialist rule in Germany that denied rather elementary rights to some of the German citizens, however good it was for the great majority of the voters. Hitler's occupation of Bohemia-Moravia and his attack on Poland that unleashed World War II strengthened my

aversion to the utmost. I realized that a large part of Europe could soon fall in the hands of a totally irresponsible dictator.



Carl O. Nordling, Swedish citizen, born in Helsinki in 1919 as a Finland-Swede. Qualified as an architect and urban planner in Helsinki and Stockholm, where he moved after the Winter War in 1940 and where he is still living. Served in the Continuation War in 1941 and 1944 alternating with studies. Professional work has been mostly in the field of demographic and other statistical investigations connected with master planning. After retirement he is doing historical research and has published a great number of articles in various scientific fields in Swedish and English. For more information, the reader may consult <http://home.swipnet.se/nordling/>

Soon, however, my own country was hit in the same way by another dictator, who appeared to be just as evil. We all, Finns and Finland-Swedes alike, tried to do our very best to hold our ground against the enemy. Personally, I served in the Finnish Civil Defence in the Winter War 1939-40 and later in the Finnish Coastal Defence in the Continuation War in 1941 and 1944. I had not been drafted, but I regarded it important that Finland should get back the territories that had been unlawfully acquired from my country. Before the war and between the periods of service, I studied architecture and urban planning in Helsinki and Stockholm. When the war ended, I learnt that the Germans had exterminated six million Jews together with a lot of Gentiles. I understood that the totally irresponsible Hitler had complete control over every man and woman in the German controlled area, so I naturally accepted the report that he had ordered all the Jews within this area to

be exterminated and that the order had been effected by his obedient subjects.

After the war, I worked as an urban planner, mainly with investigatory assignments in connection with master plans, expropriations of large estates, etc. I found it necessary to use something like scientific methods in this kind of work. I soon took an interest in the sciences in general, and I have published several articles on scientific problems, especially after my retirement. I came to realize that the scientific method is applicable to historical research as well, and indeed is necessary if one wants to find out what happened in the past. Too many historians apply themselves to pondering about the causes and consequences of some version of events regarded as 'facts' – without making sure whether they have happened or not. Some time in the 1980s I heard rumors about historians who had called into question the German murder of six million Jews. I realized that I had never seen any detailed account specifying time, place, and method for this monstrous crime. So I started to look out for such an account and found the great work written by Raul Hilberg,¹ which seemed to satisfy my requirements.

A careful reading of Hilberg revealed, however, that his figures were merely assumptions, and I had to look for other books as well. Soon I came across a book, in which I encountered a certain Professor Robert Faurisson. Although he did not have all the answers, I realized that his method for solving knotty historical questions was certainly the right one. The more I have read of his writings, the more I have come to admire the strict exactitude that is his hallmark. I have made this exactitude my guiding-star as well.

Even if my studies have been mostly in other fields than National Socialist persecution of Jews, I realized that I could do my share also in this field. I simply made it my task to gather all the biographic notes in the *Encyclopedia Judaica* that dealt with Jewish personalities subject to German ruling during World War II. Thus, I could make sure what actually happened to at least one significant group of intended victims.² Below I have tried to demonstrate how some historians and scientists have grossly neglected the most elementary rules of their own profession – in flagrant contrast to the spirit of Robert Faurisson.

Introduction

In about 2,000 years, the prerequisites existed for people to realize that the earth is a ball that revolves round its axis. It is known that the Greek philosopher Ekphantos in the fourth century BC had arrived at this conception. Many others may of course have arrived at the same conclusion during these 2,000 years. In that case none of them were so bold as to express his opinion and the reason for it in public.

Instead, both laymen and astronomers stuck to a theory that did not tally as well with the observations but was maintained by authorities like Aristotle and the Catholic Church. It is commonly held that such a belief in authorities and 'notorious truths' belongs only to the past. This is, however, by no means the case.

It is true that both Copernicus (1473-1543) and Galileo Galilei (1564-1642), after some hesitation, ventured to argue in favor of Ekphantos's theory. But even after their days, many scientists and scholars have accepted fallacies and forgeries that they have

been qualified to expose. Witch trials continued to be performed during centuries. As late as 1757-1763 one was held in Sweden. This was 80 years after the Swedish doctor Urban Hiärne (1641-1724) had shown that the confessions were not based on actual events. Other scholars and scientists would probably have realized that Hiärne was right, but if so they kept silent.

In the 1920's, the microscopes reached such degree of resolution that one could count the number of chromosomes in the cells of various animals. It appeared that most mammals had 48 chromosomes in each cell. The determination of the exact number was still a bit difficult and someone reported having seen 48 chromosomes also in a human cell. And, after all, man is a mammal and should share fundamental properties with his relatives. So the number of 48 became a 'fact.' and this number was stated in all reference books and biological works well into the 1950s. At that time there were already plenty of microscopes with much better resolution. Lots of researchers must have looked at chromosomes in human cells and counted them. They must have arrived at a number of 46 – and kept strictly silent about their discovery.

Afterwards, the biological establishment must have regarded this neglect as so embarrassing that a veil of silence was drawn over it. One looks in vain for the names of the brave persons who in the 1950s succeeded in bringing out publicly what many others had already known.

The Big Bang

Still today there are a number of theories about reality, the tenability and acceptance of which are built on man's ingrained opinions and wishes. At the same time these theories do not comply with the criteria that apply to what is understood as scientific theories.

One of these theories concerns the putative primordial explosion, commonly known as the 'Big Bang.' And just as the astronomers for thousands of years had to set out from the earth as the center of the universe, so they are today obliged to submit to a similar reservation.

Instead of geocentricism we now have the 'Big Bang' theory, a modern myth of creation (originally made up by the Belgian cosmologist Georges Lemaitre, 1894-1966). As long as the geocentric theory was compulsory, it was necessary to construct immensely complicated orbits for the various planets in order to make the observations fit the theory.

The Big Bang theory now requires making use of alternative theories about the elementary particles, partly such as to confirm the noted observations, partly such as to confirm the hypothetical state immediately after the bang. A great deal of work is put in on describing this imaginary state, which can never be open for observation or verification.

The Big Bang theory also implies that time becomes an absolute concept, which is tantamount to disposing of the well-founded theory of relativity in a certain respect.

Just like the theory that the earth is a disc with an edge, we are now demanded to accept a theory of space-time shaped like a cone with a tip. An enormous amount of work is devoted to calculating and describing the properties of this purported tip – actually far more than was spent on describing that edge of the earth during the centuries.

All other large-scale cosmological phenomena are nowadays interpreted with the aid of the theory of relativity. This has proved to be a good guide for understanding physical events of magnitudes far removed from human scale. The theory tells us that although space and time appear as two incompatible phenomena on our human scale, in the world of cosmology they nevertheless lose their distinctive characters, so to speak. There they become aspects related to the observer, somewhat like the directions called 'up' and 'down.' Only space-time as a whole may be treated as an invariant to all observers. In flagrant contrast to this, the Big Bang theory requires the dimension called time to be a finite and linear phenomenon and the dimensions of space to be limitless and curved, in which case time and space would seem to be clearly distinguishable from each other.

The Big Bang theory asserts that the extension of space-time is limited backwards in the time dimension, and that the density of matter was infinitely large at a certain point of time. These assertions do not follow from observations or measurements, nor do they follow from the applying of the natural laws that summarize our experience so far. On the contrary! The accepted laws of nature definitely exclude a state such as the Big Bang theory would imply. It is certainly possible to construct alternative cosmological theories that comply with the known laws of nature. The Swedish Nobel laureate Hannes Alfvén has shown at least that much.

The observational basis for the Big Bang theory is weak indeed. If all the paths of cosmic objects are extrapolated backwards in time, they do *not* coincide in one point. Instead of the relation between velocity and distance being the same for all galaxies it differs by up to 20 percent.⁴ Even *colliding* galaxies have been observed. Looking at parts of the universe in the remote time and distance, we find that the mean distance between cosmic objects was then smaller than in the near-by regions and that *interaction between galaxies* (perhaps even merger) was more common.²⁵ (That is to say, the galaxies behave as gas molecules enclosed in an expanding vessel, not as particles scattering after an explosion.

Time in the Big Bang theory is comparable to the straight lines that can be drawn on the surface of a cone from its apex, while space resembles the ellipses etc. that are formed by the conic sections. The space-time of the theory of relativity, on the other hand, may be likened with the surface of a torus (the shape of a donut). On such a surface some of the closed curves do converge but without anywhere being infinitely tightly packed together. This surface helps us forming a concept of time being curved as well as space, only in another direction, so to speak.

Clearly, the Big Bang theory implies a deviation from the theories that are

based on observations. Nevertheless the Big Bang theory is commonly accepted and hardly debated seriously among the physicists. Even the very useful theory of relativity has become subject to more critical books and articles than the Big Bang theory.

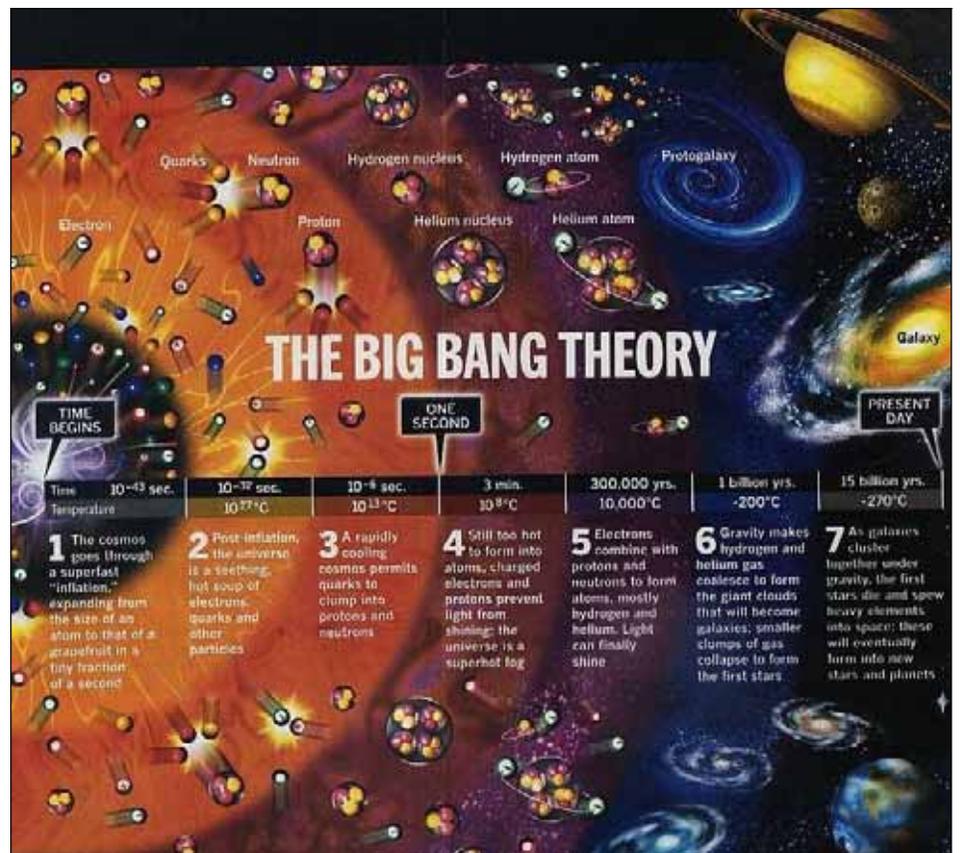
It did not help Professor Hannes Alfvén that he possessed the prestige of being a Nobel laureate when he criticized the Big Bang theory. The rest of the establishment just wouldn't listen to him when he tried to indicate the possibility of a cosmology in conformity with current deductive theories.

It reminds one of Galilei who indisputably was a distinguished astronomer with a good name and highly respected but nonetheless reduced to silence.

Alfvén also showed that the Big Bang theory does not explain what it purports to explain, *i.e.*, the genesis and structure of the universe. Given that everything started with a limited quantity of almost infinitely dense matter, the questions remain: How was this dense matter created? How was time created (or was there a time before Big Bang)?

Furthermore, the Big Bang theory requires supplementary theories in order to explain the very unequal distribution of matter in space with groups of galaxies and groups of galaxy groups.

The sole observation that is held to confirm exactly with the Big Bang theory is a certain microwave radiation of low temperature that reaches us from all directions. Alfvén claimed that the temperature was lower than the theory would imply. Anyway, we have hardly seen any effort to find alternative explanations of the origin of this radiation.



Sophisticated explanations for a delusion?³

The reason why the establishment physicists adhere to the Big Bang theory does of course not mean that they have thought it through and found it to be convincing. Most probably, each of them has noticed that the theory is 'established' and that the unwritten laws of the establishment require that its members do not call established theories in question.

The same situation prevails with regard to the dating of the genesis of the human species. Most specialists in this field stick to the five million years theory in spite of the evidence from the calculation based on the number of mutations that points to the double. Remember also the long period, during which the number of 48 chromosomes was beyond dispute.

At one time, in the days of Galilei and Bruno, it was the Catholic Church that was responsible for the conservatism among science. Today, the body of scientists themselves seems to have taken over the assignment of curbing the progress of science.

Thus the Big Bang theory has more or less superseded the 'Flat-Earth-axiom' as a heavy brake block that is effectively curbing cosmological thinking of today. Would not this be reason enough to dispose of the Big Bang theory, at least temporarily, and try some theory more in congruence with the theory of relativity?

Of course, this is a utopian thought. The reason why this will not happen is the fact that an enormous amount of scientific literature based on the Big Bang postulate has been accumulated. Most of this literature would turn into waste paper over night if the Big Bang theory were to be discarded. *That* is something that most astronomers would experience as almost a catastrophe to be avoided at all costs.

Shakespeare

From cosmology and physics, we now take a leap over to the humanities, more exactly to literary history. And just as in the case of cosmology it will not be a question of some peripheral detail. No, the authorship of some of the most esteemed dramas in history, including *Hamlet*, is at stake. In other words, who wrote the works of William Shakespeare?

Ever since the Frenchman Hippolyte Taine (1828-93) in his *Essais de critique et d'histoire* (1858) emphasized certain observable elements as essential for the coming into being of literary works, the environment has been reckoned as such an element. Whenever the author of a certain work is unknown or his identity is uncertain, a study of the work may nevertheless reveal his environment. That is to say, one will usually find quite evident connections between the work and the life experiences, the social class, the activities, etc. of its author.

Take some of the more recent dramatists, and you will find in their plays surroundings and experiences that were familiar to the author. For example, Eugene O'Neill, the foremost American dramatist, has obviously revived much of his own life in his plays. We may notice the setting in *Desire under the Elms* and *Ah, Wilderness!* and compare them with the places where he spent his young days. The same with Charles Dickens, Walter Scott, Ernest Hemingway, Sinclair Lewis (Main Street/Brainerd, Minn.), William Faulkner (Yoknapatawpha County/the South) and many others. In Shakespeare's plays we find nothing of the sort. Instead, we notice foreign settings in

more than half of his plays and historically given settings in most of the remainder. We find no setting in a country town, nothing about the life behind the scenes of a London theater. How could Shakespeare neglect to use the resources consisting of all the surroundings that were familiar to him? Other authors seem to have considered this a virtual gold mine.

These authors and their works have been portrayed and analyzed by a number of literary historians, and an important part of the analysis has been precisely to demonstrate the influence of the surroundings. Not so when it comes to Shakespeare. According to the establishment in the field of literary history, this author grew up in a country town and as an adult earned his living as an actor in London. But in his works we find no English country town setting and nothing about life behind the scenes of a theater.

The environment that appears rather distinctly in several of Shakespeare's dramas is something entirely different. To begin with, the language reveals a certain addiction to the dialect spoken in a belt lying north of a line from Chester in the west to Hull in the east. It is usually called *the Northern dialect*. Out of the more than 150 dialectal words found in Shakespeare's works, two thirds are not used outside Lancashire, Cheshire and Yorkshire, the counties that constitute the said belt. The remaining third is composed of words with a wider circulation and words specific for Scotland and/or the northernmost part of England. There are no reports about Shakespeare having ever lived in the northern part of England, and it is considered certain that he did not live there during his childhood and adolescence when his linguistic habit was formed.

Also the social environment that emerges from the dramas is rather clearly defined. We note, e.g., 26 different words for *horse* that occur altogether 430 times, and 43 appellations for *dog* used on 430 occasions. Sheep and lambs are mentioned 126 times, game hunted by the landed gentry 223 times. Pigs and laying hens normally held by burgesses and townsmen are more sparingly mentioned, the hen nine times, chickens ten times, while the rooster shows off with 23 references. Words for ducks, geese, and turkeys are on the same level.

Turning now to food and drink, we note that the bard managed to include no less than eight brands of wine in different parts of his works, as well as some hundred dishes, exquisite sweets and spices.

The leisure pursuits of the peerage and gentry, such as tennis, bowling, and falconry, are granted their proper attention in Shakespeare.

Also, there can be no mistake about the bard being thoroughly acquainted with medicine. His knowledge of medicine is surpassed only by his familiarity with law and jurisprudence. Many of his medical and legal terms are of the type seldom used by other than professionals.

It is striking that Shakespeare in most cases chooses foreign places as the scene for his non-historical plays. It is only *The Merry Wives of Windsor* that plays in contemporary English environment, but then all the scenes are placed within reach of a Royal Castle. In almost all the plays, except this one, there is at least one duke, prince, or king among the parts.

Uncountable scenes play at court, and the author seems to be wholly familiar with courteous customs. As far as I know,

nobody has discovered any marked departure from what other sources tell us about the court customs.

Normally, all this would have been analyzed in detail by the literary historians, who in that case would have arrived at the conclusion that the author of Shakespeare's works cannot be a son of a townsman without university education who never sat his foot outside England. This procedure has not been performed. The professionals have not drawn the natural conclusion. Instead, some of them presented elaborate hypotheses about how the ordinary Stratfordian might have acquired all the knowledge that the dramatist demonstrably possessed.

The reason why the established researchers adhere to the 'Stratford theory' is of course the same as in the case of the Big Bang. No qualified literary historian who has studied Shakespeare's works thoroughly would have found the accepted theory plausible. Instead, they have all noted that the theory is 'established' and that the unwritten laws of the establishment require that its members do not call established theories into question. Within the history of literature this is even more important than within physics. A member of the establishment may actually feel himself forced to effectively counteract the publication of (and thereby information about) other theories than the established one.

Some years ago a certain professor at the University of Lund was consulted as an expert for recommending printing subsidies for books on arts subjects. Thus, she had the opportunity to recommend a subsidy for a book containing a number of facts that supported Abel Lefranc's almost century-old theory on the Shakespeare authorship. As a matter of course, she recommended rejection of the subsidy for such a difficult to refute dissident theory. Her only problem was to find plausible formal reasons for the rejection. Usually professors are proficient in this art, and the one in question tackled her task successfully. She even managed to include a saving clause as a matter of precaution. She wrote:

"The criticism thus does not apply to the thesis as such, but to the quality of the account."

It is undeniably an achievement worthy of a professor, to put off – *without taking up a stand* – the argumentation for what she called "*the problem concerning the authorship of the most important work of the English language.*"

The publication of the book was delayed several years, and when it finally appeared, the public libraries in Sweden were deterred from buying it by means of a disparaging review published by the central librarian buying department.

At present an English version of the book is available on the Internet, see <http://home.swipnet.se/nordling>.

Myth Maker Mead

In 1928, the American cultural anthropologist Margaret Mead (1901-78) published her thesis for a doctorate, titled *Coming of Age in Samoa*.⁶ This had been approved by her teacher Franz Uri Boas (1858-1942), who also wrote the preface. The book was going to acquire the highest possible importance for the disciplines called 'sociology' and 'anthropology.' It was to take about 60 years, before Derek Freeman finally was able to expose Mead by telling the truth about the Samoan customs.⁷

In 1925, newly married Mrs. Mead had received a scholarship for fieldwork in American Samoa aimed at studying the behavior and development of typical Samoan girls from puberty to marriage. She expected to find a community with sexual morals that permitted free liaisons between puberty youths, contrary to the restrictions enjoined by the American morals.

Professor Boas had instructed Mead first to verify the existence of the free morals in Samoa and then to establish how the behavior and development of the Samoan youths had been affected by these morals.

With regard to her assignment, the young doctoral candidate could hardly have chosen a place less suited to the fieldwork required. The prevalent sexual mores in American Samoa of the 1920's were considerably more rigorous than those of the United States. At the wedding, the bride had to prove her virginity in public. Girls who had experienced premarital sexual intercourse were punished and disgraced. Although Mead was informed about these customs by local authorities, she remained firmly resolved to pursue her original plan. This implied profound interviews with a sample of 66 Samoan puberty girls.

The planned interviews did not materialize, however, but Mead nevertheless considered having gathered useful data about 25 of the girls. She mentions that thirteen of them had no heterosexual experience whatsoever. None of the other twelve (who had menstruated altogether 350 times) had ever been pregnant – a fact that even Mead herself found remarkable. She suggested that promiscuity might have a contraceptive effect! Among the twelve supposedly 'promiscuous' girls, Mead mentions one having had sexual intercourse with her uncle. The Samoans held this to be a criminal act. It remains uncertain what exactly was known about the 'heterosexual experiences' of the other eleven.

Even these scanty data should have convinced a scholarly-trained researcher that Samoa was not a place suited for carrying out the prearranged assignment. A study of previous reports on Samoan customs would also have shown that the expected common promiscuity was quite simply non-existent. On the contrary, the girls were keen on preserving their virginity until marriage, lest they be branded as inferior. In Samoa, the bridegroom took pride in marrying a virgin, and the bride felt happy to be able to give him the precious gift of her virginity, the finishing touch added to her grandiosely displayed sexuality.

Mead, anyway, still remained some months in the colony in order to apply herself to gathering ethnographical material for an American museum. While visiting a couple of minor islands, she one day took a walking tour jointly with two Samoan girl friends of her own age. These twenty-five-year-old women were still unmarried – contrary to Mead who, however, concealed her marriage during her Samoa sojourn. The girl friends were full of fun and joked gaily with Mead about her erotic preferences. Mead, on the other hand, asked her friends questions about their sexual life. Since there was nothing to tell and since it was customary for Samoan girls not to discuss their sexual life, they instead invented cock-and-bull stories about having indulged in debaucheries – just as 'everybody else.' One of the friends incidentally possessed the rank as 'ceremonial virgin,' implying that she (with preserved virginity) was worthy

of marrying some highborn man. These Samoan women did not imagine that they actually contributed to a sociological investigation. They just found it amusing to indulge in the kind of jocular pranks that is a popular leisure pursuit in Samoa.

Although Mead understood and spoke some Samoan, she was ignorant about the Samoan ways of expressing humor. And before all, she was anxious to get some confirmation of her notion about the promiscuous life among the Samoan youth. She therefore swallowed uncritically the jokes of her friends, taking them for the truth pure and simple. She accepted that adolescents (and even a ceremonial virgin) regularly stayed the night with youths of the opposite sex – without this giving rise to any intervention or sanction. She must have thought that the ceremonial proving of virginity was a farce with most of the principals wangling.

After having obtained these pieces of ‘information,’ Mead wrote off definitely the plan to carry out profound interviews with a number of girls. In her book she nevertheless dwells on alleged “*promiscuous customs*” without any account for the actual source (which was of course her two joking friends). Incidentally, the lack of accounting for sources is a general feature of her thesis.

Mead pretends to account for three types of premarital ‘affairs:’ 1) clandestine date ‘under the palms,’ 2) public escape (leading to marriage) and 3) ceremonial wooing. As a matter of fact, she reckons with yet another type: 4) insidious rape on a sleeping girl (who thereby is supposed to lose any possibility of marrying any other than the perpetrator). Mead provides no data about the relative frequency of the various types, but she constantly intimates that type 1 is the normal and generally accepted pattern.

At the same time she notes quite correctly that a proposed bride convicted of lost virginity was punished with stone-throwing that could seriously injure or even kill the victim. At least this had been the custom before Christianity and American law mitigated the methods of punishment.

The only basic data accounted for in Mead’s thesis are found in the table of the 25 girls mentioned above. Among the scanty data in the table is a dubious statement about 17 girls having “*homosexual experience*” without any specification of what it means. The text lacks any description of homosexual activities. The nearest thing is the observation that girls coming together in a group often playfully snatch after one another’s genitals. Beside data on homo- and heterosexual experience the table contains data only on menstruation and residence.

Mead combines the unconstrained attitude and the free morals, which she mistakenly ascribes to the Samoans, with the absence of stress and neurotic reactions that she alleges to have noticed. This unverified allegation forms a glaring contrast to her very circumstantial description of a number of maladjusted individuals, noted suicides, runaways, etc.

Besides the almost total want of documentation of source data, the thesis also lacks the account of previous research that

forms an elementary part of every normal doctoral thesis within the humanities. For instance, she does not mention Charles Wilkes’s observation in 1839 that “*there was no indiscriminate intercourse in Samoa.*”⁹ The reader is left in total ignorance about which of the observations were made by Mead and which were collected from previous literature. A thesis with such serious wants is normally not accepted, and 26-year-old candidate Mead hardly expected anything else.

But the miracle did happen. Professor Boas accepted this deficient composition without calling for any revision, nay, not even for the least amendment. The deficiencies cannot have escaped his attention, and if he read the text fairly critically, he must have been struck by the many contradictions and unfounded conclusions. We must assume that Boas was motivated not by scientific conscientiousness but rather by a political ambition.

“*The foremost anthropologist of America*” thus vouched for *Coming of Age in Samoa* being a “*painstaking investigation*”. He asserted that the book was based on a study of teenage girls in Samoa that aimed at determining to what extent certain social attitudes are due to physiological conditions and to what

extent to cultural ones. And he established that Mead had found that “*with the freedom of sexual life, the absence of a large number of conflicting ideals, and the emphasis upon forms that to us are irrelevant, the adolescent crisis disappears.*” Such declarations induced most anthropologists to accept *Coming of Age in Samoa* as a carefully scientific work. Even Bronislaw Malinowski (1884-1942) considered the book as a first-rate example of descriptive anthropology, an excellent reading beyond criticism, convincing for the professional and fascinating for the layman. (*Coming of Age in Samoa* is still used as a course book at the Stockholm University.)

The laity readers were naturally just as shortsighted and uncritical, as was the great Malinowski. A publisher anticipated this and published the corny trash with an alluring get-up. Margaret Mead became famous. The criticism was reduced to articles in stray journals with limited circulation.

Mead obtained her doctor’s degree and learnt a useful lesson: By feigning to present science one can wield political power. Real scientism is not necessary. More important is to display opinions that are well-timed and held by the authorities. Referring to source material that others are unable to check makes it still easier to produce the desired conclusions. Mead was not slow to use this new knowledge.

A few years after the sojourn on Samoa, we find her in the interior of New Guinea, once again engaged in fieldwork. This resulted in a book titled *Sex and Temperament in Three Primitive Societies*.¹⁰ This work was seen in many quarters as the definite confirmation of the anti-Darwinist theories that had been launched by John Broadus Watson (1878-1958), by Boas, and to a certain degree by herself in *Coming of Age in Samoa*. It was well known that Darwin had contrived to explain the ori-



Margaret Mead endorsed by the U.S. Government.⁸

gin of species through favored reproduction by the fittest individuals in a certain environment. Darwin had also shown that the first step in this process implied the emergence of various races, each one in some way adapted to the environment of its members. Boas had publicly pleaded that this mechanism did not apply to the species *Homo sapiens*, save in the case of some superficial qualities such as skin pigmentation. And J.B. Watson asserted that practically any child could be brought up to any kind of adult person, doctor, lawyer, artist, manager and, why not, beggar or thief, all irrespective of his or her congenital talents.

Now let us examine the content of *Sex and Temperament in Three Primitive Societies*, a book that the professionals let pass without subjecting it to anything like real criticism. The book describes the behavior of men and women among three primitive tribes living in the interior of New Guinea. Regarding the tribe called *Tchambuli* Mead reports the following facts: “*Until the Tchambuli boy and girl reach the age of six or seven, the two are treated exactly alike.*” After that age, while “*the girl is rapidly trained in handicrafts and absorbed into the sober, responsible life of the women, the boy is given no such adequate training for his future role.*”

This was of course an excellent opportunity to study the effect of possible genetic differences between the sexes, since the environment factor was identical for boys and girls during the important childhood days. Mead herself stresses the importance of this period when she states:

“The differences between individuals within a culture are almost entirely to be laid to differences in conditioning, especially during early childhood.”

According to Mead there was no difference in conditioning, and the culture was of course one and the same for all the children. Anyway, we find that, although the men were physically stronger, just as in most races, the Arapesh people depended on the fishing of the women. The men were permitted to do the ‘shopping,’ *i.e.*, the intertribal trade.

“For fifty quarrels among the men there is hardly one among the women. [...] Solid, preoccupied, powerful, with shaven unadorned heads, they sit in groups and laugh together.”

To be preoccupied and at once laugh with the group is something of a feat that few (if any) – except Mead – have had the opportunity to witness. Unfortunately, the reader is bereft of a detailed description of this rare phenomenon.

The men were theoretically and legally the rulers, but emotionally they were subordinate. They were the conspicuous maladjusted, subjected to neurasthenia, hysteria, etc. – all according to Mead. A better example of sexually inherited traits would be hard to find. In spite of the identical upbringing until the age of seven, the girls were simply “*absorbed*” into the sober life of the typical individual of a mentally solid character. The boys, on the other hand, were apparently less susceptible to training; they did not even learn faultless execution of the big flutes until later, and they frequently disobeyed their seniors. In other words, there is nothing that speaks against the possibility that a certain hysteroid trait was established already in the boy of seven. Anyway, the boys apparently accepted the idle hanging-about life just as naturally as the girls accepted diligence af-

ter the period of identical upbringing. Every indication seems to point at a case of sex-linked heritage. Since it is well known that color-blindness and hemophilia are inherited in a way that makes the male sex much more susceptible to these diseases, a hysteroid trait could of course follow the same pattern – especially within such a small tribe with much in-and-in marrying.

Mead’s conclusion was, however, that she had found evidence proving that the temperamental difference between men and women in the Western society are nothing but “*artificial standardizations*” and “*social fictions for which we have no longer any use*”.

Another thing that Mead noticed was that “*the society*” (*i.e.*, the traditional norm) decrees that the men ruled the women, but in practice it was the other way around. In other words, people did not care a damn about what that ‘society’ had told them to do. In spite of her own observation of this gross deviation from the norm, Mead maintains that it is “*the society*” or “*the culture*” of the tribe in question that “*selects*” the temperament that becomes typical of the members of each sex.

The two other tribes that Mead studied in New Guinea were the *Arapesh* and *Mundugumor*, between which she noted a remarkable difference in the average temperament. She also noted that the Arapesh were “*slight, small-headed, and only sparsely hairy*”, contrary to their nearest neighbors (and “*linguistic relatives*”), who are “*squatter, heavier, with huge heads and definite beards.*”

The Mundugumor resided a hundred miles away and spoke a different language. Among them, the percentage of twin births was reported to be higher than among other New Guineans, and even childless women were able in a few weeks to produce milk nearly enough to rear a child. Now, as far as we know, the size of the head, the growth of hair and beard, the frequency of twin births and the ability to lactate before child-bearing are typical racial characters inherited from generation to generation by means of the genes. Therefore, there is little doubt that the Arapesh and Mundugumor were of different hereditary stock. In other words, they represented two distinguished sub-races.

A careful study of Mead’s reported observations reveals part of the mechanism that caused the temperamental differences. To begin with, the Arapesh territory was not exposed to the raids of the headhunters, since it was a barren and infertile mountain land almost devoid of fish and game. No wonder, then, if the slight, vegetarian inhabitants led a life characterized (by Mead) as “*primarily maternal, cherishing, and oriented away from the self towards the needs of the next generation.*” This in turn would have permitted even weaker children to survive, thus upholding and strengthening the non-aggressive, unselfish temperament.

The Mundugumor apparently had a higher birthrate, since among them “*only the strongest children survive.*” Moreover, not all newborn babies were allowed to live. Among the members of the tribe there was a small number of “*really bad men who are aggressive, gluttons for power and prestige; men who have taken far more than their share in women*” etc. All this would of course tend to increase the proportion of genes for toughness and aggressiveness. It was quite natural that the survival and excess reproduction of the strongest and most violent

in Mundugumor had eventually produced a people that was held in such terror “*that no other people will venture to occupy*” their territory, although it was “*a good coconut and tobacco land.*” To be sure, they were rich too, “*they have a superabundance of land, their fishing barads are filled with fish,*” as Mead assures us. The Mundugumor temperament had not always been quite so aggressive; Mead found good evidence for a previous state less ravaged by violence.

Pure chance in combination with certain differences in soil and topography apparently have produced genetic differences between tribes in the interior of New Guinea, similar to those that Darwin noted in other species in the Galapagos.

Mead, however, drew an entirely different conclusion than did Darwin. She stated:

“The same child can be brought up to [become] a member of any of these three societies.”

She paid no attention to the obvious differences in racial traits and in diet, and appears happily surprised that “*two people who share so many economic and social traits, who are part of one culture area [...] can present such contrast in ethos, in social personality.*” She concludes that there is no longer any basis for regarding such traits as passivity, responsiveness, and a willingness to cherish children as sex-linked. These traits are just “*set up as the masculine pattern in one tribe*” and outlawed for all in another. “*There is no other explanation of race, or diet or selection that can be adduced to explain*” the differences between Arapesh and Mundugumor. “*Only to the impact of the whole of the integrated culture upon the growing child can we lay the formation of the contrasting types.*”

Mead thought that there were hereditary differences between individuals, so that the enigmatic “*culture*” in a certain tribe could pick up one distinctive character and reshape all the members after this model. In another tribe, the “*culture*” would pick up another character as model, hence the temperamental differences between tribes. We must assume that the “*culture*” was a kind of deus ex machina that just appeared out of nothing and without any cause and chose now one model, then another.

It was to elapse some years after the death of Dr. Mead before the New Zealander Derek Freeman could publish the result of his many years’ work on checking the factual information and the conclusions in *Coming of Age in Samoa*. Only then it was revealed how immensely Mead had misrepresented the mores of American Samoa. But even if all her factual information had been correct, her lack of scientific method should have sufficed to make at least trained professionals realize that her study did not prove anything of what it pretended to prove.

The same applies to her study of the three tribes in New Guinea, the factual information of which has not been checked even now.

But even an uneducated layman can realize that *Sex and Temperament* is about three genetically distinctive tribes with different diets and to some extent practicing genetic selection. Therefore, the typical temperaments of these three tribes are absolutely useless for drawing conclusions about any “*culture*” as a causative factor. To draw conclusions from this material about the origin of typical male and female temperament in the Western society is sheer hypocrisy.

The sociological establishment has certainly pilloried itself by cherishing *Coming of Age and Sex and Temperament* for more than half a century.

Stalin, ‘Champion for Peace’

Many books about World War II describe how Stalin, in 1939, maneuvered in order to keep the Soviet Union outside the war that he expected soon to break out. The Western Powers would not allow him the buffer that he said was indispensable. That is to say, they did not consent to the entry of Russian troops into the Baltic States and Poland against the will of these states, something that Stalin had demanded during his negotiations with the Western Powers for an anti-German treaty in early summer of 1939.

Most established historians argue that in such a situation, where the Western Powers refused to endorse Stalin’s plan to invade and annex Poland and the Baltic States, Stalin had no alternative but to enter into a pact with Hitler instead. By way of example, A.J.P. Taylor (1906-90), the well-known English Professor of History, wrote:¹¹

“It is difficult to see what other course Soviet Russia could have followed.”

He thinks the Ribbentrop-Pact was in the last resort anti-German:

“It limited the German advance eastwards in case of war.”

Apparently Taylor thinks that the Germans would have taken Moscow if not the Pact had limited the penetration.

The actual result of the Pact was, however, that Poland ceased to function as buffer in case of a German assault. A professorial chair at Oxford seems to be tantamount to a license to write sheer rubbish.

The situation at Cambridge was similar. The historian Edward Hallett Carr (1892-1982) wrote already in 1952:¹²

“In return for non-intervention, Stalin secured a breathing space of immunity from German attack.”

Carr assures that the “*bastion*” created by means of the Pact, “*was and could only be a line of defense against potential German attack.*”

Even so, according to Carr, the Pact gave Stalin another and more important advantage. It granted that “*if Soviet Russia had eventually to fight Hitler, the Western Powers would already be involved.*” Here Carr conveniently disregards the fact that both treaty parties were notorious breakers of treaties. None of them attached any importance to signatures on a piece of paper. Carr himself knew that the Pact did not prevent Hitler from attacking the Soviet Union in June 1941. How could the same Pact have prevented Hitler from attacking, let us say, in October 1939 as a direct continuation of the Poland campaign? The fact that he did not was, of course, due to quite other motives than any respect for a given word.

Also the guarantee (through the Pact) that the Western Powers would be at war before a possible attack on the Soviet Union did not exist. Such a guarantee would have required a Soviet pact with the Western Powers instead; something Stalin had declined. With such a pact no German troops could have reached Soviet territory before the outbreak of a German war against Poland and her two allies.

Hitler had chanced upon a pact with Stalin in the hope thereby to deter the Western Powers from fulfilling their obligations to enter the War on the side of Poland. There seemed to be a good chance for this hope to materialize. After all, the Western Powers did not go to war when Hitler broke the Locarno Pact in 1936 (occupying the Rhine district), neither to fulfill the French guarantee to Czechoslovakia in 1938, and not even to fulfill the joint guarantee to Rump-Czechoslovakia in March 1939. In August 1939 the conditions were far less favorable for the Western Powers, after the Soviet Union had declared both non-intervention and backing up Germany with a generous trade agreement. On the other hand, there was no guarantee either that Hitler should go to war against the Western Powers before he turned against the Soviet Union. In his book *Mein Kampf* he had declared that a two-front war was a certain road to disaster.

Taylor and Carr seem to have been obsessed by a desire to describe Stalin (1879-1953) in the most favorable light apart from any logical considerations. In spite of their lack of evidence they have 'established a school.' Still now, at the turn of the century, one finds Stalin described as a peacekeeping leader who eventually fell victim to a war instigator beyond his control, namely Hitler. Most encyclopedias agree that the Pact was a defensive measure in some way or another. That was certainly exactly what Stalin wanted his "useful idiots" to believe.

At the same time as he fed propaganda phrases to the masses, Stalin wanted to inform his intelligent henchmen of the real purpose of the Pact. He also found various ways to do it without disturbing the belief of the idiots. The members of the Politburo could be informed in plain language at a secret meeting, of course. This took place on August 19, 1939, just four days before the signing of the Pact. The minutes from this meeting were kept secret until the beginning of the 1990s. The historians are therefore excused for not having read Stalin's famous August 19 speech during the preceding 50 years.

Foreign communist leaders had to be informed in a roundabout way. One of these ways went through the *Times*, where a news item containing the essence of Stalin's speech appeared on August 26, 1939. By way of introduction, the item said that¹³

"British and French Communists have received a communication from M. Dimitroff in the name of Comintern. The document is said to give the following reasons to the Russo-German pact:

1) New tactics are felt to be necessary in view of the experience of the past five years, which have led to undesirable electoral and other alliances with democratic and bourgeois parties;

2) Although the adherence of Russia to the democratic Peace Front would have checked the [Berlin-Rome] Axis, it would have been a derogation of Communist principles to support capitalist countries;

3) The Soviet Government and the Comintern have therefore decided that it is best to hold aloof from any conflict, while remaining ready to interfere when the Powers engaged therein are weakened by war in the hope of securing a social revolution;

4) The pact is a great diplomatic and ideological victory for Russia at the expense of the Axis;

5) The chief obstacle to the conclusion of an agreement between France, Great Britain, and Russia, and the chief encouragement to the conclusion of the present Pact, were the hostile attitudes of Poland, Rumania, and the Balkan Entente."

The really important parts of this 'communication' are the statements that the Soviet Union "would have checked the Axis," and that the Pact gives hope for a war, which will weaken the Axis and democratic powers so that revolution might be secured. The fifth paragraph was probably added in order to give the "useful idiots" something to chew, lest they should notice the real message.

A few days later, the European war broke out according to plan. The intelligent readers, trained in Marxism-Leninism, would then have understood Stalin's policy and prepared themselves for the coming "social revolution," i.e., the Sovietization of Europe.

Many historians apparently write about the Pact without checking the contemporary follow-up even in the most distinguished newspapers. No wonder then that they have missed the more complete summary of Stalin's

speech that was published on September 8, 1939. This occurred in the Swedish evening daily *Svenska Pressen* in Helsinki, a paper with a rather limited circulation. It began with a statement that all superior Communist leaders in Russia and abroad received a circular in dialogue form the day before the Pact was concluded. Most of the dialogue follows, with a couple of exclusions indicated. The main points are the following:

The final aim of the Comintern is still the same as before: world revolution. However, all attempts at activating revolution have failed. According to certain arguments from Marx, Engels, and Lenin (omitted from the news item) a lengthy war could hasten the outbreak of revolution. But a pact between the Soviet Union and the Western Powers would not hasten the coming of such a war, because it would cause Germany to resign from plunging into any military adventure. On the other hand, a Russo-German pact (implying Russian neutrality) would make it possible for Germany to realize her plans of aggression.



Stalin and Molotov at Yalta, securing the spoils of the most atrocious war in mankind history.

Therefore, in order to hasten world revolution, the Soviet Union should support Germany so that she can start a war, and then try to affect the war to become a lengthy one. By way of conclusion, the news item states that the circular was drawn up in the Kremlin by Stalin and all the members of the Politburo of 1939, except Khrushchev. The purpose is said to be to forestall discontent among the Communist leaders.¹⁴

It should have been one of the most important tasks for the foreign press attachés to report the full text of this news item to their respective governments. It seems, however, that none of them did.

Apparently, Stalin felt that all this was not enough. So three months later he granted the *Pravda* an interview. The editor “asked Comrade Stalin for his opinion of the Havas report of ‘the speech’ allegedly made ‘by Stalin to the Politburo on August 19’, in which he is said to have expressed the thought that the war should go on as long as possible, so that the belligerents are exhausted.” (See Stalin’s speech!) The *Pravda* then quotes Comrade Stalin saying

1) that it cannot be denied that it was France and England that attacked Germany and consequently they are responsible for the present war;

2) that Germany made peace proposals to France and England, proposals supported by the Soviet Union on the ground that a quick end to the war would ease the situation of all countries and peoples;

3) that the ruling circles of England and France rudely rejected Germany’s peace proposals.¹⁵

In the vast literature about the beginning of World War II, there is no mention of any *Havas* report on Stalin’s speech of August 19. The report may not have existed at all.

The *Pravda* interview was published on November 30, 1939, the very day when the Soviet Union started an outright war of conquest against Finland.

Those who had studied Marxism-Leninism certainly knew that “easing the situation for all countries” would not promote world revolution in the least. And every reader of the *Pravda* would understand that if Stalin had spoken about “the war” on August 19, 1939, he would have referred to an expected or planned war, not any “present war.” The road to war was opened only on August 23 (with the Pact), and Hitler embarked on it on September 1.

Stalin’s real attitude to war should emerge from the manner, in which he translated words into deeds the very day when the interview was published. Those ‘in the know’ were thus sufficiently informed that Stalin had concluded the Pact in order to make possible a war with prospects of exhausting the belligerents. The date of publishing would confirm that the phrases about peace were for the sake of appearance only.

Historians and Kremlinologists may be excused for not knowing about the item in the *Svenska Pressen*. It was republished (in English translation) only in 1984.¹⁶ To overlook the *Pravda* interview is, however, remarkable, to say the least.

Every serious historian certainly realizes that neither Stalin nor Hitler felt himself bound to pacts, vows, or other commitments. All accept that at least Hitler entered into the Pact with the intention to break it at the first suitable moment. Still, they cling to the thought that the Ribbentrop Pact prevented Hitler

from breaking it during precisely 22 months. What if Hitler had seen a suitable moment turning up after 22 days? Certainly, Hitler could have attacked the Soviet Union at any moment between October 1939 and June 1941, if he had seen fit to do so, pact or no pact. It is obvious that the strategic possibility for an attack did not appear at any time before May 1941. The Pact did not protect the Soviet Union in the least.

In his book *Mein Kampf*, Hitler had made it clear that he considered a war on two fronts as a disaster for Germany. An attack on Poland in August 1939 implied the risk of a war on two fronts. The Western Powers had promised to go to war on behalf of Poland in case of a German attack. In a talk with General von Brauchitsch on August 14, 1939, Hitler expected Great Britain not to fight for Poland – but he was not quite sure. But if Mr. Chamberlain would become convinced that no support from the Soviet Union was to be expected, British passivity would be as good as guaranteed. Since Hitler knew that Stalin could break the Pact at any moment, it did not protect Germany either.

Therefore, Hitler’s reason for the Pact must have been to make sure that the Western Powers should not interfere when he attacked Poland. Hitler based his opinion on a piece of information about a British officer of the General Staff having estimated the power of the Polish Army. The officer would have reached the conclusion that Poland’s resistance would break down quickly. Knowing this, Hitler thought that the British General Staff would advise the Government not to engage in a war without any prospect of success.¹⁷ Even when the Western Powers did declare war, Hitler consoled himself and his entourage that “England and France evidently had declared for appearances only, in order not to lose face before the world.”

Stalin, on the other hand, knew that the German attack on Poland would trigger off the war that he needed, and he even told Ribbentrop:¹⁸

“England would wage war craftily and stubbornly.”

The reason for his knowledge was, of course, the fact that he had agents in the highest circles of the British Government, viz. Blunt, Burgess, McLean, and Philby, to mention those who have been exposed.

Hitler made no secret in those August days about his being in great hurry to get an agreement with the Soviet Union. It was obvious that he did not dare start his Polish campaign without some proof of Stalin’s neutrality. Within a few weeks the autumnal rains would begin and render a campaign impossible.

To summarize: Stalin realized that without a pact with Germany there would not be any attack on Poland and therefore no war between Germany and the Western Powers. By accepting an agreement with Hitler, he could have the European war, of which he had spoken ever since 1925 as something that would act “accelerating and facilitating the revolutionary battles of the proletariat.”¹⁹ There was Stalin’s motive to conclude a pact with his arch-enemy Hitler – whom he could not possibly trust in the least.

The above line of argument is carried out in the book *The Incompatible Allies* (New York 1953) by the German diplomat Gustav Hilger and a certain Alfred G. Meyer. They conclude, however, that Stalin provoked the war only in order to gain precious time for rearmament²⁰ (implicitly: to be able to com-

plete his rearmament before the German attack). Hilger and Meyer disregard the fact that Hitler could not attack the Soviet Union without conquering Poland in advance. And the Pact was a prerequisite for conquering Poland!

More recent authors, such as Geoffrey Roberts and Gabriel Gorodetsky, disregard much more in their books on Stalin. In *The Soviet Union and the Origins of the Second World War* (1995) and *Grand Delusion: Stalin and the German Invasion of Russia* (1999) there is no mention of Stalin's speech of August 19, 1939, and no discussion of the value of a pact between two notoriously untrustworthy persons.

Actually, most historians have failed to draw the logical conclusion that Stalin used the Pact as a means to start a World War. Roberts and Gorodetsky had the opportunity to read Stalin's own unveiled words. Other historians have had access to his veiled words in *Pravda* and the *Times*. And everybody could have looked up what initiated persons thought about Stalin's intentions at the time. Foreign Minister von Ribbentrop, Ambassador Sir Nevile Henderson, and Stalin's biographer Boris Souvarine gave their opinion along the same lines as Stalin in his speech. Already in September 1936, the French General Schweisguth anticipated that Stalin aimed at releasing a ruthless war, into which the Soviet Union should enter only when the primary belligerents were exhausted.

A weighty confirmation emerged in 1951, when the defected Soviet Colonel Grigori Tokaev published his book *Stalin Means War*. In this book, Tokaev testified as to what he had been taught at lectures at the Military Air Academy in 1939 and later. One of these lectures was concerned with one theme alone – that the USSR should coerce Britain and France into fighting Germany to the death and, simultaneously, coerce Germany to fight Britain and France to the death.²¹ Concerning the Pact, Tokaev mentions what he learned from an authentic source two days after its ratification.

“The Kremlin was fully and firmly aware, at the time when the agreement was signed, that within a few days Germany would invade Poland.”

In Tokaev's opinion; Stalin understood perfectly well that by releasing Hitler from dread of fighting upon two fronts, he was irreparably inflicting a second world war on mankind.²²

It is obvious that there have been clues for any one who wanted to search into the motives of Stalin and the causes of the Second World War. In the last few years, even Stalin's speech of August 19, 1939, has been available. Every serious historian writing on Stalin ought to be familiar with it, of course. In spite of this, there seems to exist an ideological resistance among the professional historians against recognizing Stalin as the instigator of WW II. The general public is blissfully ignorant of the fact that the sole profiteer of the war was also the very person who instigated it, former bank robber Iosif Vissarionovich Dzugashvili, alias Stalin. Instead, many people still see Stalin as the peace loving defender of the Russian people.

Churchill and Roosevelt must take on a large part of the responsibility for this state of affairs. They posed as authorities setting the tone, already by encouraging Poland to persecute its German minority and to refuse any negotiations with Germany about it. As soon as the Soviet Union joined the belligerents

against the Axis powers, the two Western leaders took great pains to present Stalin in the most positive light that they could accomplish. Things came to such a pass that they – against their better judgment – accepted Stalin's version of the Katyn massacre as a *German* mass murder. When the war was over, this partial attitude had spread to most historians.

The estimation that Churchill published in 1948 passed by without any critic reacting. He wrote:²³

“[The] vital need [of the Soviets] was to hold the deployment positions of the German armies as far to the West as possible so as to give the Russians more time for assembling their forces from all parts of their immense empire. [...] They must be in occupation of the Baltic States and a large part of Poland by force or fraud before they were attacked. If their policy was cold-blooded, it was also the moment realistic in a high degree.”

Even to be said by Churchill, this is really a bit on the naive side. *“The Russians”* did not, as is well known, carry on any policy, realistic or not. That was done by the autocratic Stalin alone, and he already had the use of a strong line of defense. Every historian should be able to realize the unsuitability of occupying Estonia and Latvia under the circumstances. A forced occupation calls for military resources, which thereby are split up. Stalin's policy also resulted in the loss of a number of potential allies in an eventual defensive war against Germany: Finland, the Baltic States, Poland, and Romania.

Nevertheless, rash pronouncements of this kind were seen in book after book. A contributory cause may be the Nuremberg trial that had canonized certain opinions about the war as ‘politically correct.’ Among these was the dogma that only the Germans and the Japanese committed war crimes. As a consequence, among Hitler's crimes is counted his failure to capitulate in 1943 when he could have spared a couple of million German lives. At the same time, Stalin gets the credit for *not* having capitulated in 1941, when he could have spared millions lives of his subordinates. Instead, he fought on until he had conquered eastern Europe, which meant the loss of still more millions of lives. These losses accumulated well into the last months. (The final result was about 27 million dead, as counted from the censuses before and after the war, admittedly including millions of concentration camp deaths.)

Belief in authority and group pressure seem to be capable of making most academic historians ignore the rules imparted to them at their university education, nay, even to ignore common sense.

In sharp contrast to that shines the celebrity of these contributions, Dr. Robert Faurisson.

Notes

- ¹ Raul Hilberg, *The Destruction of the European Jews*, three volumes, Holmes & Meier, New York 1985.
- ² C.O. Nordling, *Revue d'Histoire révisionniste (RHR)* 2 (1990), pp. 50-64; Engl.: *Journal of Historical Review* 10(2) (1990), pp. 195-209; also: *Vierteljahreshefte für freie Geschichtsforschung* 1(4) (1997), pp. 248-251; *ibid.*, *VffG* 1(4) (1997), p. 251-254.
- ³ www.crystalinks.com/bigbang.html
- ⁴ Hannes Alfvén, “*Has the universe an origin?*,” *Trita-EPP*, 1988, 07, p. 6
- ⁵ F. Duccio Macchetto and Mark Dickinson, “*Galaxies in the Young Universe*,” *Scientific American*, vol. 276, p. 66.
- ⁶ Margaret Mead, *Coming of Age in Samoa*, 1928.

⁷ Derek Freeman, *Margaret Mead and Samoa*, London 1983.
⁸ www.usps.com/images/stamps/98/mmead.jpg
⁹ *Ibid.*, p. 227.
¹⁰ Margaret Mead, *Sex and Temperament in Three Primitive Societies*, London 1935.
¹¹ A.J.P. Taylor, *The Origins of the Second World War*, London 1961, p. 262f.
¹² Edward H. Carr, *German-Soviet Relations between the Two World Wars, 1919-1939*, Oxford 1952, p. 136.
¹³ *The Times*, Aug. 26, 1939, p. 9.
¹⁴ *Svenska Pressen*, Helsinki, Sept. 8, 1939, p. 4.
¹⁵ *Pravda*, Nov. 30, 1939.

¹⁶ *Contributions to Soviet and East European Research*, vol. 11, no. 1, p. 103-5.
¹⁷ Albert Speer, *Erinnerungen*, Frankfurt 1969, p. 179.
¹⁸ Adam B. Ulam, *Expansion and Coexistence*, New York, p. 277.
¹⁹ Iosif Stalin, *The Essential Stalin: Major Theoretical Writings 1905-52*, London 1973, p. 93.
²⁰ Gustav Hilger and Alfred Meyer, *The Incompatible Allies*, New York 1953, p. 307.
²¹ Grigory Tokaev, *Stalin Means War*, London 1951, p. 72.
²² *Ibid.*, p. 30.
²³ Winston Churchill, *The Second World War*, Part I, London 1948, p. 306f.

Revisionism in Cartoons

By Germar Rudolf

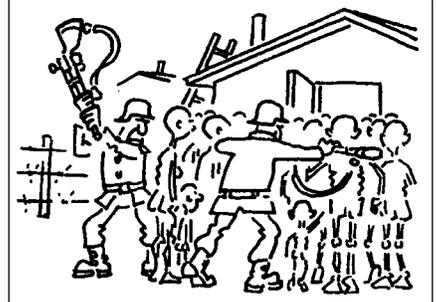
In all the years that I worked together with Robert Faurisson on various publication projects, starting with my first meeting with him in Vichy in late fall 1991 until this very day, I have always experienced Robert's gentle and sometimes cynical humor. He frequently sent me cartoons drawn by some of his friends and supporters, which do what Robert seems to adore most: Boiling a complex problem down to the essentials and making it very easy to grasp.

The history of cartoons drawn about Dr. Faurisson's career as the world most influential revisionist is at once a depiction of the growing success of revisionism as well as of its growing persecution, but it has also drawn attention to the political dimension of revisionism. The following is a small collection of some of these cartoons with several remarks about their history and meaning.

The first series of cartoons reproduced here is based upon Robert's first and foremost statement about, as he put it,¹ the physical inconceivability of the Auschwitz gas chambers as described by many eye witnesses.² What it depicts is the way 'eyewitnesses' like the SS-man Richard Böck have described the alleged homicidal gassings in the so-called Bunkers at Auschwitz-Birkenau.³ Although Robert Faurisson has been criticized for this simplification by both friend and foe, the facts laid out in this cartoon are basically correct.

The next cartoon makes reference to Chernobyl in 1986, at a time when the first Zündel trial of 1985 in Canada had made such an enormous impact – also because Ernst Zündel followed Robert Faurisson's advice on how to conduct this trial – that the Holocaust Lobby realized that revisionism had become uncontrollable and dangerous to them.

But I have checked a detail of his thesis, that concerning the ventilation of Zyklon B. Here is what virtually all the witnesses said:



The victims were pushed into the gas chamber.



The door was closed and Zyklon B introduced.



There was a wait of a few minutes.



And when the door was opened: "the still twitching victims fell into our arms..."; "five minutes later, the corpses were removed."



THAT IS IMPOSSIBLE!
Everyone would have been dead! A room filled with Zyklon B gas has to be ventilated for hours (the manufacturer recommends 20 hours!)... even with gas masks it would not have been possible. Do the same as I, inform yourselves!

That's the press. 40 years of information on the Holocaust and not a single journalist has gone to interview a specialist on gases. Don't buy newspapers, read novels!



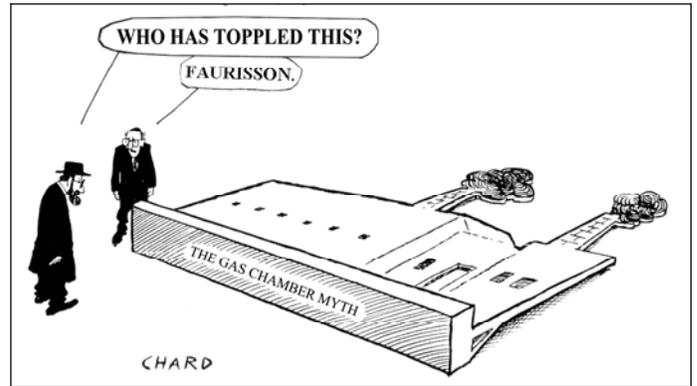
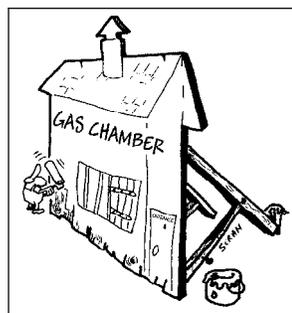
Having realized that there really is no physical proof for the existence of homicidal gas chambers in the Third Reich – Faurisson’s most important thesis – the Holocaust lobby came up with all sorts of ‘criminal traces’ in order to prove Faurisson wrong,⁴ although when looking closer at this evidence, it always turned out to be a swindle.⁵

Imagine you find a room, which has wooden doors with felt gasket, a ventilation system, and maybe even a pipe reaching into it: would that be evidence that this room was a gas chamber? Because that’s the kind of evidence the Holocaust lobby presents us. If that is evidence, indeed, then look around in any public building anywhere in the world: All of them have doors with felt or rubber gaskets, a ventilation system, and certainly some pipes reaching into every room. Now imagine any of these buildings abandoned after a lost war, partly dismantled and deteriorating: wouldn’t there be plenty of evidence that they all were gas chambers, in which all the governments of all nations regularly gassed their citizens?



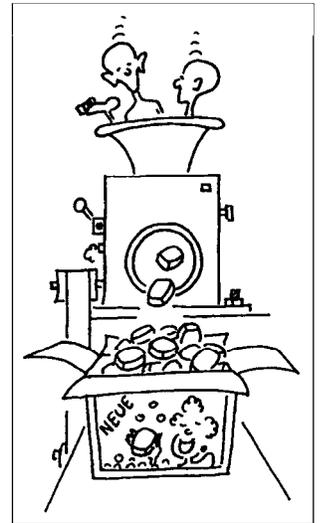
The next to cartoons depict the situation before and after the Second Zündel trial in 1988, when the *Leuchter Report*, initiated by the genius of Robert Faurisson, unleashed an avalanche of follow-up forensic research that gave the gas chamber myth the final blow.

There are, of course, also those other cartoons which were created in an atmosphere of apparent revisionist victory and inspired by the radical attitude of recent converts. Not all of them are of good taste, but a rough kind of humor is not yet punishable by law, at least not in the US. It may



be different elsewhere, particularly in Austria and Germany.

Most revisionist readers will be well-acquainted with the topics addressed here, first the story of soap made of Jewish fat, today generally admitted to be wartime propaganda;⁶ the claims of various medical experiences especially in Auschwitz, where outrageous and utterly senseless surgeries like the one depicted are reported by totally untrustworthy witnesses; and finally Robert Faurisson’s challenge to “Show me or Draw me a Nazi Gas Chamber,” that is, a gas chamber specifically designed

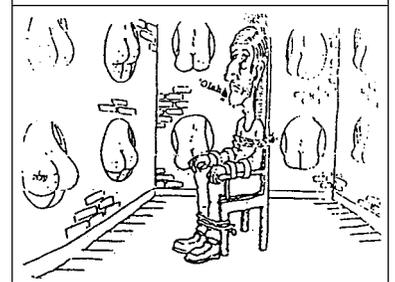


Jewish Soap Opera

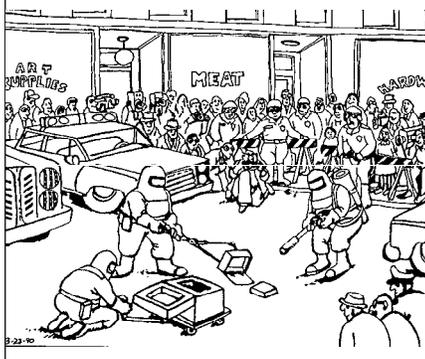
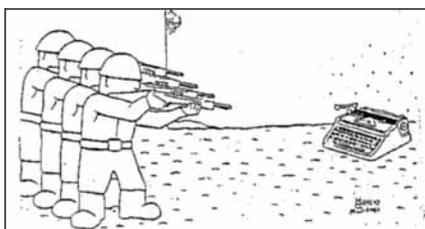
for the chemical mass slaughter of people that could perform the task as described by the eyewitnesses. Since nobody was ever able to meet this challenge, Ditlieb Felderer, the revisionist with probably the rudest humor of all, made fun of the whole theme.



In the early 1990s, however, the authorities in various western countries saw themselves ‘obligated’ to stifle freedom of science, to muffle free speech, to suffocate liberty. The introduction of special censorship laws in France – also called *Lex Faurissonia* – Germany, Austria, Belgium, Spain, Switzerland, and other countries is the topic of the following cartoons. Some expose these measures as what they are – comparable to medieval suppression of human reasoning in general – but others give credit to the one person, which scared the authorities so much that he became a synonym for trouble.



“Show me or draw me a gas chamber”

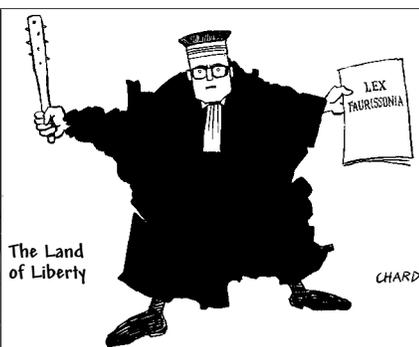


The Revisionist Book

In 1996, the “scandal Roger Garaudy/Abbé Pierre” erupted in France. Garaudy, an icon of France’s radical left, and Abbé Pierre, so-to-say France’s Father Theresa, unexpectedly spoke out in favor of revisionism.⁷ Although the establishment tried everything to quickly extinguish the revisionist conflagration caused by this, it was to no avail: To this day, Roger Garaudy sticks to his revisionist views, which were primarily inspired by Faurisson’s work (although Garaudy did not admit this in his book that started the whole ‘scandal’.⁸)



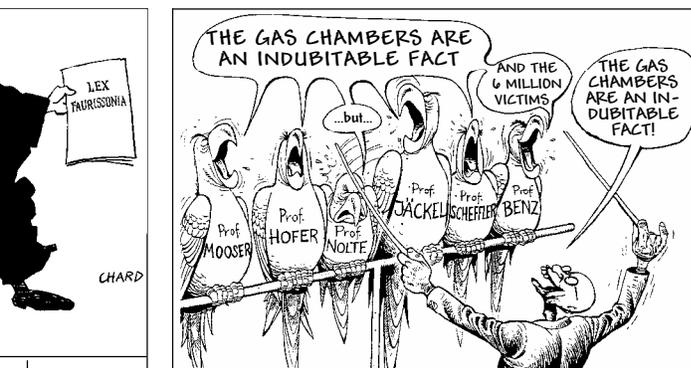
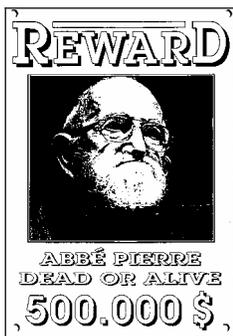
After drastic censorship laws had been introduced in many countries in the early 1990s, basically outlawing criticism against many Jewish activities – Switzerland adopted such a law in 1995 – Jewish organizations put first Switzerland (1996) and subsequently many other nations of Europe under massive pressure to pay them billions of dollars for alleged misdeeds some citizens of these countries had or had not committed sixty years earlier. Although revisionism was now bitterly needed to enable these countries’ self-defense, they had just paralyzed themselves, penalizing its historians into total submission – which was unfortunately not very difficult with most historians, considering their incredible servility and spinelessness. Thus



The Land of Liberty



There comes Faurisson!



German Historians

the flood-gates to a multi-billion dollar Shoa business were opened widely.

British historian David Irving, magically attracted to revisionism by the second Zündel trial and its sensational *Leuchter Report*, gave revisionism its own somewhat awkward boost by causing a trial in London in 2000.⁹ Though the trial itself cannot be called revisionist as such, as

Irving himself is not an expert in this field, it nevertheless brought worldwide attention to the ‘strange’ fact that the particular morgue in Auschwitz, which was supposedly used most intensively as a homicidal slaughterhouse, did not have the holes in its roof, which the witnesses and mainstream historians claim were used to fill Zyklon B into the chamber.¹⁰



Also during this trial, many other revisionist arguments refuting those futile ‘criminal traces,’ which allegedly prove homicidal gassings, were brought to public attention. One example concerns the simple wooden doors found in the former Auschwitz camp, which are claimed to have served as doors in gas chamber, where hundreds of victims are said to have been killed at a time, although such doors would never have withstood the pressure of a panicking crowd pushing against it.¹¹

Since David Irving stubbornly refused to accept such and similar ‘evidence’ as proof for homicidal gassings, the London Court concluded that, since David Irving could not see a gas chamber in Auschwitz, he must be an evil anti-Semite...

The ultimate power test of the Holocaust-Mafia started in 2000/2001, when Israel had to retreat from southern Lebanon

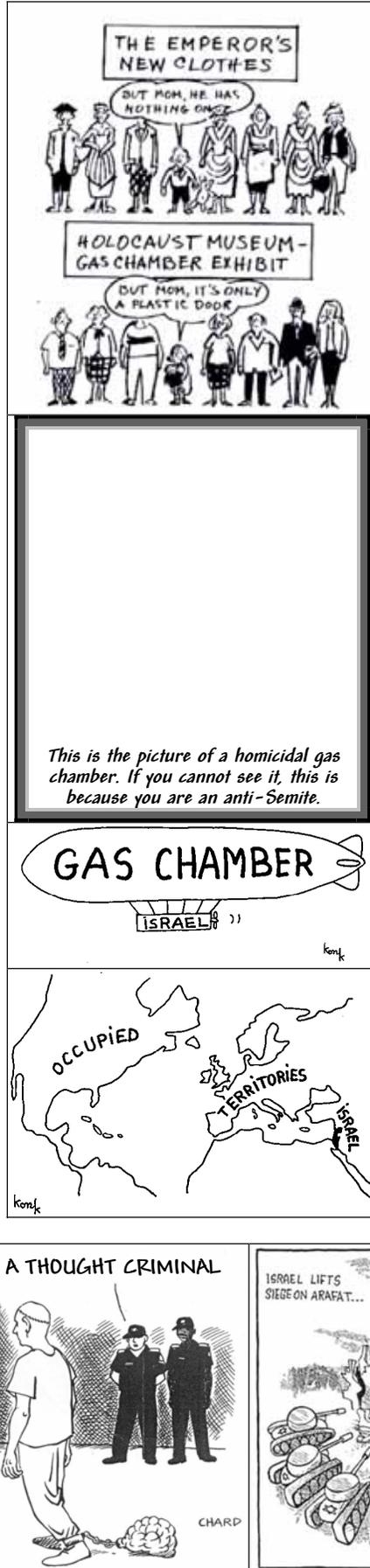
and faced a military disaster. As we all know, this was most conveniently prevented by the events of '9/11,' which allowed the mobilization of a 'war against terror' against all nations that accidentally happen to be a threat to Israel. Ever since, endless amounts of money, weapons, and soldiers have been marching to the drums of America's chosen 'Neo-Cons,' accompanied by the unlimited moral support of all western nations – or at least their most influential lobby groups – because after the Holocaust, the Jews deserve our unconditional support, may never be criticized, and can get away with everything, since, when compared with Hitler and his gas chambers, even today's Israeli soldiers look like virgins, don't they?

Parallel to this political and psychological occupation of the western world by the Jewish lobby with its brainwashing techniques by means of the 'Holocaust' drug, censorship measures were stepped up in many western societies by ever more increasing persecutions of 'thought criminals' by penal law or, where that runs against the constitution, by creating 'Humans Rights Commissions' whose duty it is to deny basic human rights to those who have something to say that influential groups hate. Thus came about a new definition of a hate crime: A hate crime is an otherwise legal act that a powerful person hates, and in our specific case on might add that an anti-Semite is somebody who is hated by the Jews.

Of course, we have to be careful to avoid any clichés, like the one of the 'eternal Jew.' As a matter of fact, not all Jews are promoting Holocaust lies, and not all Holocaust promoters are Jews.

I divide the groups who massively benefit from the Holocaust myths into three groups:

a) Zionists. This includes most, but not all Jews, but also many Christians who have an irrational adoration for Jews as God's Chosen People. There certainly are more Zionist Christians in the world than Zionist Jews, though Christians are usually not as fanatic as Jews. Why Zionists benefit from the Holocaust myth is obvious, as it gives Jews an aura of being morally unassailable, which is the pole position to gain control over other



groups of people. Finally, most Zionist Christians are Zionist *because* they believe in the Holocaust, which turned the Jews as such and the modern Israeli State with them into religious icons.

b) International capitalism has an interest in breaking down borders both politically/fiscally as well as culturally/ethnically, because every capitalist's profit rises if he can freely sell the same products everywhere in the world. The Holocaust is usually depicted as the logical outcome of rightwing ideologies (like National Socialism), as the ultimate result of nationalism and ethnic exclusivism: Thus, the Holocaust Myth is the perfect weapon to fight any kind of national (speak: rightwing) independence, autarky, and protectionism, any kind of cultural and ethnic identity and exclusivism.

c) All egalitarian ideologues have a wonder-weapon in the Holocaust myth, as it is the ultimate 'proof' of the absolute evil of any ideology, which distinguishes between subsets of humanity. With the Holocaust as an argument, everybody dissenting with egalitarian views can easily be silenced by putting him into context with the gas chambers:

"We all know where ideologies end, which claim that people are not equal: they end in the gas chambers of Auschwitz."

Although egalitarian (leftist) ideologues are usually opposed to international capitalism, they effectively support each other, because the destruction of specific cultures and ethnic groups – identity against equality – is a goal of both ideologies. Leftist ideologies are also usually opposed to altruistic values, which require a feeling of identity with a distinguished group and self-sacrificial behavior in favor of this group (and thus at least indirectly against other groups). International capitalism shares this intention to destroy identities and all ties to identifiable people, be-

cause the atomized consumer without identity, who has mere egoistic, materialistic, hedonistic ‘values,’ but no altruistic ideals anymore, can be manipulated very easily to a lemming-like behavior, easy prey for any advertising campaign.

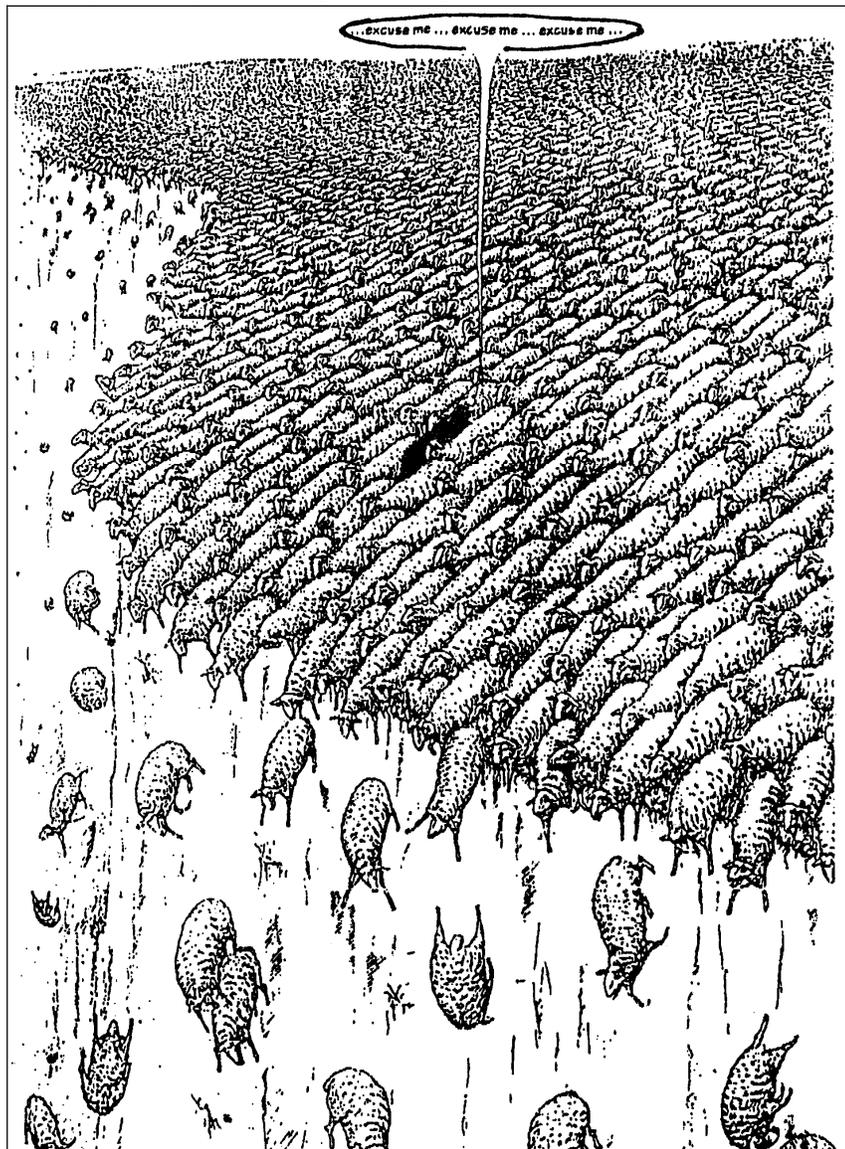
Demographics show that the indigenous populations of Europe collapse as a result of a hedonistic pandemic, which is flooding this continent with an intensity that goes parallel with the intensity of Holocaust propaganda. In one hundred years, Europe will be depopulated of its original people, replaced by aliens mainly from Asia Minor and Africa. North America is facing a similar situation, but it may be seen as a mere ‘reconquista’ by mainly Mexican mestizos.

International capitalism brings the world to the brink of a worldwide economic collapse – and soon beyond – mainly driven by a progressive redistribution of wealth from poor to rich, caused by a monetary system based on public debt and interest on interest. Social unrest, perhaps even revolution is unavoidable in the long run. A way out seems impossible, as it requires radical ‘new’ financial concepts, which had been successfully tested by... the unspeakable regime that is claimed to

have invented the ‘gas chambers.’ So hush up everybody and keep running toward the cliffs!

In the meantime, Washington’s Zionist lobby has started to wage an ‘eternal’ war in order to stabilize Israel, conquer Middle East petroleum sources, and support the crumbling international capitalist system’s backbone – the U.S. Dollar – by pure force and violence. It will all be in vain, as nobody can evade the mathematical laws of exponential functions lurking behind interest on interest and public debt.

Who sees the whole picture? It is the revisionists, who have recognized the central role that the Holocaust myth is playing in the power games of those who want to dominate the entire world and turn it into a single, unified, undistinguishable mass market of dumbed-down consumers without an identity, without a history, without a future. Turning against the flow of this huge flock of sheep running toward a cliff is tough and will lead to many huffs and puffs, but it’s the only way to avoid disaster.¹²



The Black Sheep: A Revisionist

Notes

- ¹ Robert Faurisson, “*Le camere a gas non sono mai esistite*”, *Storia illustrata*, 261 (1979), pp. 15-35 (online: abbc.com/aaargh/fran/archFaur/RF7908xx2.html); Engl.: “*The Gas Chambers: Truth or Lie?*” *The Journal of Historical Review*, 2(4) (1981), pp. 319-373 (online: www.vho.org/GB/Journals/JHR/2/4/Faurisson319-373.html); cf. Faurisson, “*The Mechanics of Gassing*”, *JHR*, 1(1) (1980) pp. 23ff. (online: abbc.com/aaargh/engl/FaurisArch/RF80spring.html); Faurisson, “*The Gas Chambers of Auschwitz Appear to be Physically Inconceivable*”, *ibid.*, 2(4) (1981), pp. 311ff. (online: www.vho.org/GB/Journals/JHR/2/4/Faurisson312-317.html)
- ² Konk. *Aux Voleurs*, Albin Michel 1986, p. 61; reprinted in Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers*, Beate Klarsfeld Foundation, New York 19889, p. 20.
- ³ Testimony of R. Böck, Staatsanwaltschaft beim LG Frankfurt (Main), Strafsache beim Schwurgericht Frankfurt (Main) gegen Baer und Andere wegen Mordes, ref. 4 Js 444/59; in particular vol. 29, pp. 6882f.; cf. Germar Rudolf, “*From the Records of the Frankfurt Auschwitz Trial, Part 4*”, *The Revisionist* 1(4) (2003), pp. 470-472.
- ⁴ E. Kogon, H. Langbein, A. Rückerl et al. (eds.), *Nationalsozialistische Massentötungen durch Giftgas*, S. Fischer Verlag, Frankfurt 1983; French: Henry Rollet, *Les chambres à gaz secret d’Etat*, Les Editions de Minuit, Paris 1984; Engl.: *Nazi Mass Murder*, Yale University Press, New Haven 1993; J.-C. Pressac, *op. cit.* (note 2); J.-C. Pressac, *Les crématoires d’Auschwitz. La machinerie du meurtre de masse*, CNSR, Paris 1993; German: *Die Krematorien von Auschwitz. Die Technik des Massenmordes*, Piper, Munich 1994.
- ⁵ Whereas Kogon et al. did not even bother to try to present any physical evidence – they simply repeated the usual quotes from testimonies and documents out of context – Pressac’s attempt to meet the revisionist challenge ended in total shipwreck, see R. Faurisson, *Journal of Historical Review*, 11(1) (1991), pp. 25ff.; *ibid.*, 11(2) (1991), pp. 133ff. (online French: www.vho.org/F/j/RHR/3/Faurisson65-154.html); F. A. Leuchter, *The Fourth Leuchter Report*, Samisdat Publishers Ltd., Toronto 1991 (online: www.Zündeliste.org/english/leuchter/report4/leuchter4.toc.html); for critique of Pressac’s second book see: Herbert Verbeke (ed.), *Auschwitz: Nackte Fakten*, Vrij Historisch Onderzoek, Berchem 1995 (online: www.vho.org/D/anf;

Engl: www.vho.org/GB/Books/anf/; for a criticism of the principles underlying Pressac's method, see G. Rudolf, "Expert report on the question of the scientific validity of the books Auschwitz: Technique and Operation of the Gas Chambers and Les Crématoires d'Auschwitz, la Machinerie du meurtre de masse by Jean-Claude Pressac", in: W. Schlesiger, *The Rudolf Case*, online:

www.vho.org/GB/Books/trc/index.html#expert-report; Pressac has since been the target of massive, quite unscientific, attacks from Jewish quarters as well; see also Rivarol, March 22, 1996, p. 8 (online: abbc.com/aaargh/fran/archFaur/RF960322.html); *ibid.*, April 12, 1996, p. 4; see also Pierre Guillaume's criticism, *De la misère intellectuelle en milieu universitaire*, B.p. 9805, 75224 Paris cedex 05, 1995 (online: abbc.com/aaargh/fran/archVT/vt9309xx1.html).

⁶ Shmuel Krakowski, *The Jerusalem Post International Edition*, May 5, 1990; see M. Weber, *Journal of Historical Review* 11(2) (1991) pp. 217-227 (online: www.vho.org/GB/Journals/JHR/11/2/Weber217-227.html)

⁷ Cf. Robert Faurisson, "An Assessment of the Garaudy/Abbé Pierre Affair", www.vho.org/aaargh/engl/FaurisArch/RF961101engl.html; German printed in *Vierteljahreshefte für freie Geschichtsforschung* 1(1) (1997), pp. 9-18, www.vho.org/VffG/1997/1/FauGar1.html.

⁸ Roger Garaudy, *Les mythes fondateurs de la politique israélienne*, La Veille Taupe, Paris 1995; Engl.: *The Founding Myths of Modern Israel*, Institute for Historical Review, Costa Mesa, CA, 2000.

⁹ See, e.g., Ronald Reeves, "Pseudo-Experts," www.vho.org/GB/c/GR/Pseudo.html; Germar Rudolf, "Critique of Claims Made by Robert Jan van Pelt," www.vho.org/GB/c/GR/RudolfOnVanPelt.html; Rudolf, "Critique of the 'Findings on Justification' by Judge Gray," www.vho.org/GB/c/GR/CritiqueGray.html; cf. also various German articles in *Vierteljahreshefte für freie Geschichtsforschung* 4(1) (2002), pp. 2-50, www.vho.org/VffG/2000/1/1_00.html.

¹⁰ Cf. Brian Renk, "Convergence or Divergence?," *Journal of Historical Review*, 20(5/6) (2001), p. 33-51; Carlo Mattogno, "'No Holes, no Gas Chamber(s)'," www.russgranata.com/noholes.html; also printed in German in *Vierteljahreshefte für freie Geschichtsforschung* 6(3) (2002), pp. 284-304, www.vho.org/VffG/2002/3/Mattogno284-304.html.

¹¹ For this cf. Hans Jürgen Nowak, Werner Rademacher, "Some Details of the Central Construction Office of Auschwitz," in: G. Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago 2003, pp. 311-324.

¹² Just as I wrapped up this contribution, I had the pleasure to receive from my friend Jean Plantin a booklet with the title *Le Petit Révisionniste Illustré*, published by Éditions du samizdat, which features many more cartoons on revisionism on 72 A4 pages. I hope to put this entire work online at www.vho.org soon.



Germar Rudolf, German citizen, was born in 1964 in Limburg, Germany. He received his Master's degree in Chemistry from Bonn University in 1989, followed by studies for his PhD thesis at the Max Planck Institute for Solid State Research in Stuttgart between October 1990 and June 1993. In Winter 1990/91, Rudolf began private studies to verify the so-called Leuchter Report, which led to The Rudolf Report. As a result of multifold political pressure, the University of Stuttgart refused to accept his dissertation and the German authorities sentenced him to 14 months in prison and started many more prosecutions to curtail Rudolf's revisionist activities. Rudolf went into British exile in spring 1996, where he established his revisionist publishing company Castle Hill Publishers. Rudolf has published three books and several pamphlets as an author, two as an editor, numerous articles, most of which appeared in his periodicals *Vierteljahreshefte für freie Geschichtsforschung* and *The Revisionist*, and has published numerous books by other authors. He currently resides in Chicago, USA, where he has applied for political asylum. For more information consult www.vho.org/Authors/Germar_RudolfE.html

Robert Faurisson – The Man, the Scientist, and his Method of 'Exactitude'

By Dr. Fredrick Töben

Introduction

When I was asked to contribute towards the Robert Faurisson *Festschrift*, I recalled my own student days during the 1970s in Germany where I had regularly come across such publications. The German word *Schrift* means writing or a piece of correspondence. The word *Fest* has become part of the English language, and few English speakers would not have heard of the *Oktoberfest* where festivity and celebration goes hand-in-hand with inebriation, a celebration, a commemoration of life in its totality.

However, a *Festschrift* attempts to balance both the inevitable passionate life-affirming Dionysian intoxication with the Apollonian sense for order and beauty. It is hoped that a picture of Robert Faurisson, the object of this written exercise, will emerge and be transported beyond the temptations of despair, the doom and gloom that so easily befalls revisionists. There are men and women who for decades have been in this struggle

against historical falsifications and who justifiably may feel somewhat despondent about not achieving that final victory in their lifetime. It is hoped that the following will clarify what kind of victory can be expected, and that the battle cry will rise towards an affirmation of love of life that transcends resignation and defeat.

Hence, the other meaning of the word *fest* comes to mind: to be firm, hard, solid, unwavering, to hold on to one's belief in face of adversity, persecution, in defeat even. How appropriate this sense of the word is when writing about Robert Faurisson will, I hope, become clear in my following reflections.

I well remember meeting Robert Faurisson personally for the first time in 1997 when, before my first trip to the Auschwitz concentration camp in Poland, my niece and I briefly stopped in Paris, there to meet Serge Thion and Robert's sister, Yvonne Schleiter. Having made our first acquaintance with the two pillars that have been towering giants of support for Fauris-

son, we then journeyed on by train to Vichy to meet the man himself.

Before taking us on a tour of his home town, Robert invited us for lunch. As we entered the restaurant, he excused himself surprisingly and asked us to wait inside the entrance. Where was he off to? Surely, I thought, this is some strange French mannerism befitting an absent-minded professor who had been struck by some thought that propelled him to leave us standing near the doorway.

Surely, I thought, this is an example of French rationalism that is good on presenting analytic word pictures, an approach Ingrid Zündel would refer to as producing “*itsy-bitsy, picky-picky news*.” Rationalism on its own, like British empiricism on its own, has problems offering us a synthetic whole. In contrast, German idealism enables us to extricate ourselves from this swamp of particulars and to develop a holistic worldview where the practical (body) and theoretical (mind) are synthesized, united into a somewhat consistent whole.

My example of the dinner table is instructive here. While, for example, English and German tables have side plates for bread, the French dispense with such and place the bread – the French rolls – on the tablecloth next to the main plate. The bread crumbs are free to fall anywhere. Yvonne Schleiter showed me how in cultured households the bread crumb problem is solved: a little ornate brush scoop, often gold enameled, cleans it all. So, the rationalist mindset is here concretized, as it moves from bread to breadcrumb removal, but cannot synthesize and think of a side plate that would also solve the problem of bread crumb practicality (empiricism) and neatness (idealism).

My musings passed the time as we stood there in the restaurant waiting for Robert’s return. A few minutes later a smiling Robert emerged from somewhere within the body of the filled restaurant saying: “*It’s alright to eat here. The toilets are clean.*”

Exactitude

I was impressed by this incident because it indicated to me that Robert Faurisson had achieved a balance between mind and body where neither the intellectual nor bodily functions are separated. This balance is sadly lacking within some of those who call themselves intellectuals. It was clear to me that Robert Faurisson demanded standards of physical cleanliness. I already knew that he demanded mental cleanliness where accuracy and

precision guarded against committing errors, where exactitude is the guiding principle that seeks out fact and truth.

These two words are so maligned in current academic endeavors, more so in various legal spheres where matters ‘Holocaust’ are litigated. In Australia, in Europe, in Canada, in particular, truth is no defense in legal proceedings, and a reference to factual events emerging out of scientific research is irrelevant. Such is the state of mind that attempts to uphold a lie with brutal legal force.

I thus had no difficulty in wholeheartedly embracing Faurisson’s approach to the ‘Holocaust.’ The German word *Gründlichkeit* comes to mind that describes the process Faurisson himself called ‘exactitude.’ Or, as Faurisson puts it:

“Sometimes also I would say in French that what I was seeking was ‘la vérité mais au sens de vérité vérifiable.’ A play on words difficult to render in English.” (Faurisson to Countess, Sept. 28, 2003)

Robert Countess prefers ‘exactitude’ over the use of ‘revisionism,’ as the latter has too much baggage attached to it. For example, the Communist/Marxist ideology branded and vilified any dissenter a ‘revisionist,’ and this was then enough for a dissenter to be sent to the GULag (acronym of **G**lavnoye **U**pravleniye **I**spravitelno-**T**rudovikh **L**agerey, or the Main Administration of Corrective Labor Camps). My preference is still for ‘revisionism’ because it is merely a method, an heuristic principle used by any thinking person who attempts to construct/create a world view that is not merely derivative and copied.

Faurisson, the man, attempts to lead by example, and hence his love of tennis and skiing where, if one wishes to achieve a certain standard of proficiency in these sports, body and mind need to work together as one.

In earlier years of our association, Faurisson had once chastised me for a certain slackness that he noted in my approach to collecting newspaper articles. I must admit that although I have a solid German-Austrian heritage, my having lived for over 50 years in Australia has rubbed off on me. As my English professor at Stuttgart University, Dr. Lothar Fietz, reminded me, in Australia we are rather pastoral, and without too many intellectual structures in the mind! That was the perception of a cultured German who generalized from having met a person who had been raised on a farm in Australia, and concluded therefrom that all Australians are like that. The fact is that most Australians are urban, not necessarily urbane, dwellers.



Fredrick Töben, Australian citizen, born 1944 in Jaderberg, North Germany, into a farmer’s family. In 1954, his parents and their four children emigrated to Australia, where the parents continued farming. Studies at University of Melbourne (BA 1970), Australia, Victoria University of Wellington (BA 1968), New Zealand, Universities of Heidelberg, Stuttgart, and Tübingen, (Dr. phil. Stgt. 1977), University of Rhodesia (Grad. Cert. Ed. 1978). 1967-97 Secondary/tertiary teaching: Australia, New Zealand, Germany, Zimbabwe, Nigeria. Subjects: English, German, Sociology, Philosophy. 1983-93 Director: Töben International Pty Ltd, import-export. Since 1985, publisher under the imprint of Peace Books. Author of various papers and books on education, with two specifically on revisionism: *Where Truth Is No Defence, I Want To Break Free* (2001); *Fight or Flight: The Personal Face of Revisionism* (2003). Since 1994, Director of Adelaide Institute, Australia. April to November 1999: imprisoned in Mannheim, Germany, for ‘Holocaust’ denial. For more information see www.adelaideinstitute.org.

Once I had sent Faurisson an item quoting the source but forgetting to cite the date. I was informed in no uncertain terms that I was wasting his time, and mine. It didn't happen again because even then I noticed impatience in Faurisson's voice. I tried to rationalize this away by thinking how wearisome it must be for Faurisson to welcome newcomers to the field of revisionism. Those few individuals in the world who develop a moral cause to embrace 'Holocaust' revisionism become anxious newcomers whose only formal qualifications for this particular field of enquiry are an innate sense of truth and justice.

The 'Holocaust' Lie

This impatience with individuals who do not measure up to his set standards befell others who have sent Faurisson items.

Emphasizing the word 'Holocaust' is a Faurisson habit that I have adopted so as to indicate that, when we speak of the alleged German-Jewish holocaust, this event is not a given, not a factuality, not an historically undisputed fact. Far from it, because it also indicates that, what has been claimed to be a unique historical event, the 'Holocaust' is anything but unique. Perhaps as a hoax, yes!

In 1994, I entered the Australian revisionist scene on a full-time basis where John Bennett had reigned supreme. He had been there in California with Faurisson, Butz, Zündel, Smith, and others, when in 1979 Willis Carto founded the Institute for Historical Review. Bennett, ever the lawyer, has been playing it safe, claiming that "*the extent of the Holocaust has been exaggerated.*" He would not go beyond that point, which at that time was considered serious enough for him to be defamed and vilified in the media, in particular in the Jewish press.

Faurisson went beyond this pussy-footing approach, and gained prominence by claiming that "*the 'Holocaust' is a lie!*" He formulated his uncompromising stance thus:

"Show me or draw me a Nazi gas chamber! Stop giving me words. Stop showing me a building, a door, a wall or, sometimes, only hair or shoes. I need a full picture of one of those fantastic chemical slaughterhouses. I need a physical representation of the extraordinary weapon of an unprecedented crime. If you dare to say that what tourists are shown in some camps is, or was, such a gas chamber, come on and say it..."

I liked this approach, this clearly expressed attitude of mind that demanded proof of what was being claimed. On Faurisson's part there was no awe, no deferential stance, and no acceptance of the message that Jews were indeed the victims of a massive injustice of oppression and murder, a most heinous crime. Ever the analyst, the scientist who brushed aside biased emotional subjectivity, Faurisson still passionately asks for proof that would substantiate claims made about an alleged horrendous event. It did not win Faurisson any prize for popularity. But his moral and intellectual integrity is intact!

During the 1980s and early 1990s, I continued to interact with both individuals who 'believed' in the 'Holocaust' and with those who had the courage to question aspects of it. I then realized that I was hitting the so-called establishment brick wall where Jewish academics, such as Melbourne's Dr. Paul Gardner, invited me to stop questioning the factuality of the 'Holocaust' because "*it did happen.*" In various published letters-to-

the-editor in our local newspaper, Gardner *et al.* wished to suppress an open debate on the issue. Sydney's Professor Konrad Kwiet, another one of Australia's 'Holocaust' experts, advised me that this "*thing is bigger than both of us, so let it be.*"

Yet, I also now knew Dr. Wilhelm Stäglich, Ernst Zündel, Dr. Robert Faurisson, Professor Dr. Arthur Butz, and Adelaide locals such as Werner Fischer and Christopher Steele, who vigorously presented convincing arguments against the view that this 'Holocaust' topic was off-limits, beyond open discussion.

In 1983, The League of Rights mounted a successful challenge against the 'Holocaust' lobby by staging in Adelaide an exhibition at the Constitutional Museum. It was a brilliantly conceived plan to stage such a public exhibition, which visually illustrated the skepticism about the orthodox version of the 'Holocaust.' The curator of the museum refused to be intimidated by the objections to the exhibition, and so for one month the whole argument against the homicidal gassing story was aired in Adelaide.

Werner Fischer, that unapologetic member of the former SS, had sown the seeds that sprang from Arthur Butz's *The Hoax of the Twentieth Century*. The pleasure for many then to meet Butz in person in Adelaide attending Adelaide Institute's 1998 International Revisionist Symposium was immense.

All the more disappointing, of course, that Robert Faurisson could not make it to Australia for that conference on account of his numerous 'convictions' against him in France for claiming that this whole 'Holocaust' business is one big lie.

Asking Questions

It is against this background of revisionist warriors that legitimizes my personal questioning of the orthodox 'Holocaust' view. Why should I not continue to question the factuality and the veracity of the claims made by some alleged 'survivor'? Why should my mental processes be switched off, and why should my mind by-pass 'Holocaust' matters when on a daily basis through all media outlets we are saturated with one-sided atrocity stories about the 'Holocaust'?

Worse still, why pull back from investigating physical structures, analyzing and testing survivor claims, when all I am given as a reason to desist is that there is no debate about the 'Holocaust.' That's blocking open inquiry, something I find quite disagreeable because by depriving my mind of vital information there is thus no possibility of my reaching a balanced view of an extremely contentious historical matter.

During the early 1990s, as the revisionist argument became more well known through the uncensored Internet, the counter-argument used was that "*everyone believes in it*", and that "*denying the Holocaust is like believing the moon is made of cheese or believing in a flat earth theory.*" Faurisson called such responses 'not serious,' and he implored revisionists to be serious and not get lost in 'busy work.'

This flat-earth statement was Professor Deborah Lipstadt's favorite response whenever she had to deflect difficult questions. However, an academic who does not offer reasons for an expressed view on matters withdraws from an open discussion on a contentious historical issue, thereby adopting an absolutist attitude and interpretation of an event that is far from settled. My experience tells me that there is a raging 'Holocaust' de-

bate, and the existence of the revisionist movement attests to that, and to much more. One significant example of character assassination and of an academic witch-trial comes from New Zealand. Academic Dr. Joel Hayward fell foul of the Jewish 'Holocaust' lobby because of his 1993 MA thesis wherein he claims the revisionist argument stands up to intellectual and academic rigor. In 2000, after the Irving-Lipstadt London defamation trial, Hayward recanted, claiming that new evidence emerging from that trial convinced him that he had 'stuffed up' in his MA conclusion. To date he, like Lipstadt, have not delivered the goods on the Faurisson challenge: "*Show me or draw me a Nazi gas chambers!*" Any academic is free to change his views on matters, especially if new information has become available to him. However, there is such a thing as intellectual integrity, and any change of view needs to be rationally justified with evidence provided of the material that led to a change of view. Although I have asked Hayward for such material, on which his change of mind is based, it has not been forthcoming. Need I wonder why?

Overcoming censorship

The main public media outlets monopolize the flow of information to the extent that revisionism and revisionists had great difficulty getting their arguments aired in public. Thus, all the more importance fell on individual revisionists to keep the momentum going. Robert Faurisson is one such individual who has the courage to swim against the stream of popular opinion.

Faurisson's greatest exposure in the world press occurred during the Zündel Toronto trials of 1985 and 1988, where he and others conceived the plan that resulted in Fred Leuchter producing his sensational forensic reports about the Auschwitz crematoria, among others.

Further, the advent of the Internet enabled somewhat isolated revisionists to communicate world-wide in an instant and independent of any form of censorship. The moral well-being of revisionists has certainly been enhanced by this new medium that permits anyone to ask difficult questions and to oppose those individuals whose sole task, so it seems, is to block open enquiry.

In 1974, philosopher Karl Popper related to me how this blocking mechanism had been used on him by Ludwig Wittgenstein at Cambridge where Wittgenstein had invited Popper as a guest speaker to a seminar. Wittgenstein introduced Popper to the audience by stating that, according to his philosophy of language, all that is needed to solve problems is correct language use. Popper responded by saying that first we need to accept that there are problems that need to be solved. He thus asked Wittgenstein what happens to moral problems in language analysis. Wittgenstein responded, "*There are no moral problems!*" because correct language analysis eliminates them. Wittgenstein picked up a fire poker and waved it at Popper who responded:

"What about the moral problem when a host threatens his visitor with a fire poker?"

It is not quite clear what happened, but Popper informed me that Wittgenstein stormed out of the room. During the early 1990s, a Wittgenstein devotee, Dr. Graeme Marshall of Melbourne University's philosophy department, advised me that

the whole incident was not as dramatic as Popper makes out it was. Of course, what happened in this incident is significant, because Popper brought back the moral imperative as a legitimate adjunct of scientific inquiry, if not itself the object of study and reflection.

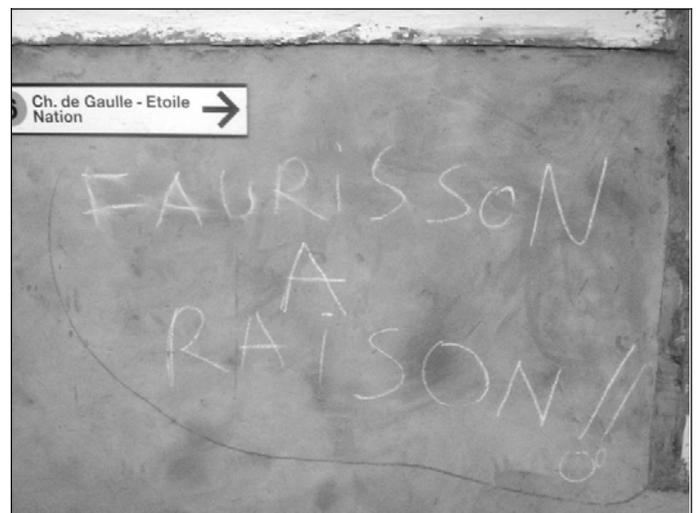
Faurisson's scientific ideal of an open enquiry is augmented by his principle of 'exactitude,' that dialectically-tinged rational and restless approach, which will not tolerate inexactness, fabrications, and outright lying, far less any form of censorship in matters 'Holocaust.' It does not please those who wish to censor any public debate on the topic, and all the more surprising it was for me to learn that even self-confessed skeptics, such as America's Michael Shermer, are believers when it comes to matters 'Holocaust.'

Australia's leading self-proclaimed atheist and some-time Marxist, broadcaster Philip Adams, is a 'Holocaust' believer, and like organized skeptics the world over, Adams has opted to embrace the concept 'Holocaust denialism' as a term that appears effectively to deflect any critical analysis of the issue, even when the absurdity of claims made does not stand up to any critical analysis.

The question needs to be asked: What right have I to make such pronouncements, such statements about individuals who uphold the orthodox view of the 'Holocaust'? I respond stating that my tertiary training rests, among other things, on a study and comparison of Karl Popper's theory of falsification and C.S. Peirce's principle of fallibilism. This alone eminently qualifies me to study any aspect of the 'Holocaust' orthodoxy. Briefly, C. S. Peirce developed the logical form of abduction, thus making scientific hypothesizing a formal matter. This also enabled Peirce to deny intuition, on which Cartesianism-French Rationalism (innate ideas) and British Empiricism (sense data) based their dyadic, subject-object, theory of cognition.

No Holes, No Holocaust

And so to assist me in my personal quest to clarify the issues that arise out of this 'Holocaust' controversy, out of this gross distortion of world history, I adopted Faurisson's concise formulations: "*No Holes, No Holocaust*" and "*The Holocaust is a lie.*"



Scribbling on the Wall in France: Faurisson is Right!

Suddenly, the eminent Australian 'Holocaust' scholar, John Bennett, became irrelevant in the Australian media, and I became the most notorious Australian 'Holocaust' denier. I must have done something right, because Faurisson's statement that the whole 'Holocaust' enterprise is a lie propelled me into the public battle for truth and justice. The result of all this is that I now operate under a gag-order imposed by the Federal Court of Australia on September 17, 2002, and confirmed on appeal on June 27, 2003. I am now not permitted to dispute the six million alleged Jewish deaths, the existence of the homicidal gas chambers, or to doubt the 'Holocaust' itself. Thanks for that present, Robert!

In 1994, when a group of individuals formed the Adelaide Institute, Faurisson was there for us in the background, as were Dr. Wilhelm Stäglich and Professor Dr. Arthur Butz with their respective publications, *Der Auschwitz Mythos* and *The Hoax of the Twentieth Century*. Ernst Zündel was also there powering away from Toronto at the 'Holocaust' orthodoxy and having victoriously survived the 1985 and 1988 Toronto 'Holocaust' trials, at the same time increasing his media outreach programs by flooding the world with revisionist material. Zündel's 1992 victory against the 'Holocaust' liars occurred when Canada's Supreme Court struck out a law, under which he had been persecuted since 1985. When he left Canada to live with his wife Ingrid in Tennessee, USA, little did we then anticipate Zündel would again face the wrath of Canada's Jewish-inspired judiciary. In January 2003, I visited Ernst and Ingrid Zündel at their home, and seven days later, on February 5, he was arrested at his home, then deported from the US to Toronto, Canada, where he has been in a detention center ever since. But that is another story.

When Professor Deborah Lipstadt visited Australia in 1994, she proved to be quite a sensation, claiming on ABC TV's *Lateline* that Jean-Claude Pressac had proved in his 1989 book *Auschwitz: Technique and Operation of the Gas Chambers* that crematorium II at Auschwitz II (Birkenau) had a ventilation system that explained how the Zyklon B was extracted after the gassings took place. My associates and I were mortified, but then calmed ourselves by adhering to our own principles of seeking the truth of an allegation. Were this 1994 Lipstadt revelation factually true that the gas chamber's existence had been proven as a physical fact, then we would simply have to publicize this fact, that indeed Auschwitz did have homicidal gas chambers that operated and killed millions of people.

Together with Adelaide Institute's then South Australian Associate, David Brockschmidt, I traveled to Melbourne personally to meet and to hear Professor Lipstadt address this issue. She advised us that the blueprints of the homicidal gas chambers are there in Pressac's book and that the matter is now closed. She signed her book with "*May Truth Prevail!*" Later, together with Adelaide Institute's assistant director, Geoff Muirden, I viewed the Pressac book at the University of Melbourne's library where a copy was kept under lock and key. The book did not convince me of anything at all. It was not enough merely to look at such plans because they did not out of themselves reveal anything at all, certainly not that homicidal gas chambers had existed at Auschwitz-Birkenau. And that is where Faurisson's approach comes in handy: a plan should not

need an extensive commentary to prove what it is supposed to represent. That's Faurisson's meaning of the term 'busy work'!

As regards the Lipstadt claims, Faurisson calmed our frayed nerves by advising that the story keeps on changing, that Pressac is not to be trusted as he knows him quite well, and that the fellow is in league with the Jewish 'Holocaust' promoters of France, Serge and Beate Klarsfeld, who funded the Pressac enterprise.

In April 1999, I met Pressac, who passed away in September 2003, and he modified his claims somewhat, stating that Topf & Söhne who built the cremation ovens for Auschwitz had the capacity also to build homicidal gas chambers. After all, the firm was a world leader in grain drying techniques and in crematoria designs. No wonder that after the war the firm lost that position because of the induced 'Holocaust' guilt that paralyses normal healthy human activities and then twists them into perversions of submissive slave-like behavior, from which unhealthy mental attitudes flow. That alone justifies for anyone actively to oppose anything that the 'Holocaust' lobby promotes. The pathetic German slave-like adherence to this 'Holocaust' dogma, as legally reinforced through German penal law paragraph 130 *et al.*, is having tragic consequences, as Günter Deckert, Germar Rudolf, Udo Walendy, Hans Schmidt, *et al.*, know so well. The English edition of *The Rudolf Report* appeared in 2003, and to date its 1993 forensic results stand firm.

Pressac said to me he never claimed that gassings occurred, but rather that it was possible for gassings to have occurred at Auschwitz. A Jewish group in Italy was working on a CD that simulated that possibility. To date I have not heard what success this group achieved. At the time of my visiting Pressac on March 31, 1999, this Jewish Italian group had reached the point of walking through the undressing chamber at crematorium II and was standing in front of the actual alleged homicidal gas chamber. I don't know whether they ever got inside or not.

Pressac also informed me that he had to think about surviving in France. What bothered Pressac was that Klarsfeld had become so aggressive towards him – symbolically spitting at him through the telephone just because he would not endorse Klarsfeld's six million Jewish deaths claim and Klarsfeld was angry at Pressac's own 'Holocaust' definition. Pressac maintained that a "*massive massacre*" took place but not a 'Holocaust,' and one should get away from using that term when speaking about this period of history.

I also had the distinct feeling that Pressac was rather sad at having lost Faurisson as a contact point within the revisionist scene, and so he was happy that at least Carlo Mattogno remained on speaking terms with him.

De-Commissioning Crematorium I

Two years later a newcomer to the 'Holocaust' scene, Robert Jan van Pelt, together with Deborah Dwork, published a book: *Auschwitz: From 1270 to the Present*. Much to my delight I noted at pages 363f. it is admitted that crematorium I at Auschwitz-Stammlager had been de-commissioned, *i.e.*, the alleged homicidal gas chamber shown had been 're-constructed' after the war, and that a mortuary was turned into an air raid shelter but never into a homicidal gas chamber. Dwork and van Pelt explain it almost in poetic language when they talk about

crematorium I 'symbolically' representing what happened at crematorium II in Auschwitz-Birkenau.

Pressac informed me that he is angry with van Pelt and Dwork because in writing their book they based it on Pressac's own research. They, in effect, 'stole' his work, so Pressac claimed.

It took another seven years for the Auschwitz Museum publicly to admit that crematorium I was indeed a 're-construction,' which its administrators did on the museum's website in 2003 (see online at www.auschwitz-muzeum.oswiecim.pl/html/eng/zwiedzanie/krematorium_1.html).

Vichy

And while the 'Holocaust' orthodoxy whittles away its own foundations, it is Robert Faurisson *et al.* who continue to face the French legal system that prevents anyone from questioning any of the 1945-46 Nuremberg Military Tribunal's legal findings. It is not easy for a devoted husband, father, and grandfather to endure such burdens alone, isolated in Vichy. Thanks to the advances in communication technology, especially the Internet, Faurisson is not alone anymore.

As stated above, in 1998 we had Robert Faurisson attend via video Adelaide Institute's 1998 International Revisionist Symposium. In this video, Faurisson elaborated how Vichy is not Vichy but *Vichy-Auschwitz*, so according to Serge and Beate Klarsfeld in a two volume book of that same title dealing with so-called 'Holocaust' denial, wherein the claim is made that Marshall Pétain, who resided during the war in Vichy, had sent Jews to their death at Auschwitz.

Faurisson takes us on a video tour of Vichy and explains how the history of his city has been falsified. He visits three sites within a radius of a few hundred meters and explains how the factual things that happened there are now presented from a distorted Jewish view of local history, and Faurisson reminds us it is forbidden to speak the truth in France about such historical events.

1. World War One Memorial: "Every war is butchery," Faurisson says, "and it is good for the victor and bad for the vanquished. 20 years after the end of World War One, the Munich Agreement was signed by Adolf Hitler for Germany, Benito Mussolini for Italy, Edouard Deladier for France, and Neville Chamberlain for the United Kingdom. Today we are told this agreement is a disgrace – but was it? After the World War One butchery, was it a disgrace trying to avoid another war?"

The March 19, 2003, invasion of Iraq comes to mind and how the French Foreign Minister gave a spirited reason why France should not join the Anglo-American-Zionist-Forces, the 'coalition of the willing.' Perhaps the French foreign minister is all too conversant with history and specifically with Robert Faurisson's claims about the Hitler WMDs – the homicidal gas chambers – that have not been found though the believers have had over sixty years to look for them.

2. Casino: On July 10, 1940, 569 members of Parliament gave powers to Marshall Pétain, 20 abstentions, and 80 against. Today there is one plaque that states that 80 members of Parliament who voted against Pétain saved the honor of the French people!

"DANS CETTE SALLE LE 10 JUILLET 1940

80 parlementaires ont par leur vote affirmé leur attachement à la

République, leur amour de la liberté et leur foi dans la victoire.

Ainsi s'acheva la IIIe République"

What is not stated on the plaque is that 60 countries – including the USA and the Soviet Union – sent ambassadors to Vichy, France.

3. Hotel du Parc: There is no sign that Marshall Pétain lived there in simple style until August 17, 1944, when he was arrested by the Germans and taken to Germany. The little space where he lived is closed and no visit is possible. During the 1960s, a man was arrested for placing a little poster there saying that Marshall Pétain lived there 1940-44. Now there is a plaque placed by Klarsfeld:

"This is the place where Pétain decided to send the Jews to their death at Auschwitz."

So, Faurisson concludes: "*Vichy-Auschwitz.*"

In September 1989, Robert Faurisson was bashed in the park by three young Jewish thugs. A young man fishing at the nearby river heard the cries and saved Faurisson. Later the young man said he was sorry that he saved Faurisson.

It is comforting to know that the French lobby, which for decades has had Faurisson firmly in its sight, is doomed to failure, though that is not for lack of trying. Yet Faurisson's knowledge, his meticulousness, his impressive archive about matters 'Holocaust' remains unchallenged by anything offered by those who uphold the 'Holocaust' dogma.

French Academics Capitate

For example in 1979, a group of academics moved against Robert's sometime lonely fight against the propagation of lies surrounding the 'Holocaust,' in particular the existence of homicidal gas chambers at Auschwitz. In the renowned Paris newspaper, *Le Monde*, P. Vidal-Naquet, Léon Poliakov, and 32 academics proclaimed on February 21, 1979:

"One may not ask how, technically, such a mass murder was possible. It was technically possible since it took place. Such is the obligatory starting point required for any historical enquiry into this subject. This truth we simply want to bring back into memory: there is not, and there may not be, any debate on the existence of the gas chambers."

In this instance one may safely refer to philosopher Arthur Schopenhauer's (1788-1860) much-quoted words that shed light on where the 'Holocaust' orthodoxy finds itself:

"All truth passes through three stages. First, it is ridiculed, then it is violently opposed, and finally it is accepted as self-evident."

The fact that French academics have (again) adopted such a dead-end position to historical enquiry is shameful for a nation that prides itself in carrying on the Cartesian tradition. I place the word 'again' in parenthesis because what these French academics express is perhaps a variant of how René Descartes (1596-1650) reacted when he felt the pressure to conform. Although known as the founder of modern thought, Descartes withdrew his 1634 completed major work *Le Monde* from publication. Galileo Galilee (1564-1642) had just been condemned

for his works that supported the Copernican heliocentric model of the solar system as did *Le Monde*, and so Descartes played it safe.

Robert Faurisson has not compromised his stance against the pressure exerted upon him by Jews in France, far from it. He continues to oppose superstition and champions rationality because he has fully embraced Voltaire's tradition of challenging orthodox opinions. Like Voltaire, Faurisson does not bemoan his persecution.

For revisionists who still fear the prospects of legal and social persecution at the hands of academics, political authorities, and the media it may comfort to know that Voltaire (1694-1778) spent eleven months in the infamous Bastille, exile in Holland, England, Prussia, finally to settle in Switzerland because his home country France would not have him.

One may well conclude that Voltaire's reluctance in accepting hypotheses and theories without any empirical input stems from his time spent in England. There John Locke (1632-1704) and Isaac Newton (1642-1727) were firing up the empirical minds of those who wished to learn more about the physical world, about the universe. They in turn were influenced by Johannes Kepler (1571-1630) who utilized Tycho Brahe's (1546-1601) astronomical calculations and found planetary motion was elliptical, unlike Nicolaus Copernicus (1473-1543) who still adhered to the dogma of circularity of planetary motion.

Likewise with Robert Faurisson's background and experience. He can claim half British parentage with a Scottish mother, and so knows full-well the value of empirical investigations. At the end of the 1970s, it was his fingers that ran over the internal structure of the cremation ovens in crematorium I to discover there simply was no soot remnant. This physical test, among other things, led him to conclude that what had been sold as an authentic cremation oven was in fact a post-World War Two reconstruction.

Two decades later, at his 2000 London defamation trial against Professor Deborah Lipstadt, David Irving "tried to bring up the rebuilding of Krema I, and Judge Gray said 'we are not interested here in what happened after the war', which rather stumped me and I dropped the subject." (Irving in an email to Töben dated, October 26, 2003)

Busy Work and Definite Results

Faurisson always advises newcomers to revisionism to remain simple and not to get lost in busy work, as was the case with Charles Provan. At the 13th IHR Revisionist Conference, revisionists were surprised to learn that the Auschwitz Museum had given Provan permission to make a detailed study of crematorium II's roof, the object of Faurisson's "No Holes, No Holocaust". Of course, Provan's detailed study remains just that, busy work, and his conclusion, that gassings occurred there, remains irrelevant.

It has not replaced the pioneering Leuchter work or Germar Rudolf's *The Rudolf Report*. Nor has it been embraced by the upholders of the 'Holocaust' orthodoxy, who all too often have had to disown works that claim to support the gassing lie, such as Australia's Donald Watt's 1995 *Stoker*. Published by Simon & Schuster, it is sub-titled: *The Story Of An Australian Soldier*

Who Survived Auschwitz-Birkenau. The ploy to sell such nonsense as fact, as an historically accurate autobiography, badly misfired. On the back cover, one sentence illustrates how the 'Holocaust' lobby, through its feverish mind, attempted to hood-wink the world:

"Only now, 50 years after the end of World War II, has Don Watt managed to come to terms with his war-time experiences – an ordeal that he had mentioned to no one, not even his immediate family – and reveal the full story."

Adelaide Institute was there, ready to refute the book's factual content as a fabrication, and this may have caused orthodox 'Holocaust' historians to disown Watt even before any criticism emerged from the 'Holocaust' disbelievers. Thanks to Faurisson and his methodical approach to the topic, we were able to stand firm and claim the book is pure fiction. It reminded us so much of *Schindler's List*, that 1994 film based on the novel *Schindler's Ark*, written by Australian Thomas Keneally. Initially, it too was sold as historical fact until proven to be fiction. The fact that the film was screened on prime time commercial television in Australia without any commercial breaks at all raised concerns as to what its function was in indoctrinating gullible minds with historical propaganda and outright lies. Many who viewed the film did not immediately recognize the anti-German hatred that dripped from it.

The fact that Fritjof Meyer has now de-commissioned Auschwitz-Birkenau as a homicidal gas chamber site, as did van Pelt in 1996 with Auschwitz-Stammlager, highlights the irrelevance of so much of what Faurisson recognized as mere busy work. Meyer published his sensational claims in the May 2002 edition of the magazine *Osteuropa*. Relocating the homicidal gas chambers, the actual murder weapon – Faurisson calls it a huge chemical slaughterhouse – outside of the Auschwitz concentration camp perimeters into two (entirely fictional) farm houses and reducing the total number of gassed to around 350,000 Jewish deaths is a worry for the orthodox 'Holocaust' historians.

Although the world media has not run the Fritjof Meyer concessions, revisionists have done their best to disseminate the news. As Faurisson stated to Ingrid Zündel in an email of October 2, 2003:

"In fact, the revisionist community reacted quickly and strongly to F. Meyer's article as published in Osteuropa of May 2002. First the exchange of emails and letters was abundant; to take only one personal example, I sent Ernst [Zündel] a letter about it on August 14, 2002. Then many articles were published. Nation-Europa published three articles in September 2002, November-December 2002, and January 2003. Mark Weber published an article in The Journal of Historical Review dated May-August 2002 (in fact November). Germar Rudolf mentioned or commented the F. Meyer story in three articles (Robert Faurisson, Germar Rudolf, C. Mattogno) under the general title of 'The Dwindling Death Toll' in The Revisionist of February 2003 [and in Vierteljahreshefte für freie Geschichtsforschung of December 2002]. Quite a few other revisionists, like Fredrick Töben, Bob Countess, Serge Thion, or semi-revisionists like David Irving discussed the matter on the Web or elsewhere."

This huge concession to the revisionists made by Fritjof Meyer can be likened to the concession made by Dr Martin Broszat, of the Institut für Zeitgeschichte in Munich, exactly 42 years earlier. In a letter to the German newspaper *Die Zeit*, Broszat stated that in the Dachau concentration camp near Munich no one was gassed, something that contradicted what had become ‘common knowledge’ amongst historians, but to this day is not known by the general public. In 2003, Dachau received a multi-million Euro face-lift that also saw the removal of the nonsensical sign, which stated that a certain room was a gas chamber but that it had never been used as such. How this new ‘investment’ in Dachau’s refurbishment will influence the general ‘Holocaust’ industry in Germany needs to be carefully watched.

Lex Faurissonia

The claim that Dachau had a gas chamber derives from a film shown during the 1945-46 Nuremberg International Military Tribunal trial. It was an American ‘propaganda’ film that showed a man standing in the alleged gas chamber, relating his story. This was admitted as evidence, and to this day stands as an historical ‘fact’ protected by French law.

Slowly, albeit too slowly, the orthodox ‘Holocaust’ historians have been forced to admit that their original ‘Holocaust’ story is not based on physical facts, that it is in Faurisson’s words an outright ‘lie’ protected by law. Faurisson could not accept that this period of history be excised from rational thought and that it be replaced by the superstition of the ‘Holy Writ of Nuremberg.’ At the 1985 Toronto Zündel trial, well-known ‘Holocaust’ historian Raul Hilberg attempted to explain how such a massive enterprise of killing millions of people – without a Hitler order, without a plan and budget, without a murder weapon – could be executed by claiming it was done by an “*incredible meeting of minds.*”

Faurisson agrees that it is incredible and unbelievable, and that is why he refuses to believe in the ‘Holocaust.’ He continues his fight against superstition and against the French Jewish community that continues to incite against him. On July 14, 1990, the French parliament enacted the Fabius-Gayssot law on the pretext to stem the rising tide of racism and anti-Semitism. It outlaws contesting the Nuremberg trial’s ‘crimes against humanity,’ and the law is now commonly referred to as *Lex Faurissonia*. Nonchalantly Faurisson relates how one may receive a one month or a one year jail term, or a 300,000 F fine, then smiles and adds: “*So, be careful in France.*”

The Future

That the revisionist enterprise will never end is a given fact, because any thinking person is a revisionist. A pre-requisite for any effective thinking activity is a free flow of information. Any censorship of such a flow of information will automatically have a stifling effect upon the brain’s development. The problem faced by revisionists is the inordinate efforts undertaken by the upholders of the ‘Holocaust’ lie to stifle any open debate on the topic.

Civil libertarians often quote Voltaire in order to overcome blatant censorship and free speech restrictions: “*I disapprove of what you say, but I will defend to the death your right to say it.*”

This now famous quote has itself been subjected to scrutiny, and Robert Faurisson points out in his Foreword to my book *Where Truth Is No Defence, I Want To Break Free*, 2001:

“In reality, a London author called Stephen G Tallentyre (real name Evelyn B Hall) in The Friends of Voltaire (1906) wrote on the subject of the attitude taken by Voltaire in case of an intense disagreement with an adversary: ‘I disapprove of what you say but I will defend to the death your right to say it was his attitude now.’”

Faurisson says that the future of revisionism is clear:

“We shall never win because Voltaire never won his battle against superstition because it is a never-ending fight between reason and faith. However, if we never win, then also we never lose, and that is the real adventure – a dangerous intellectual adventure – especially in France, Germany, Austria, Switzerland, Canada, etc.”

In another email to Ingrid Zündel of October 21, 2003, Robert Faurisson clarifies his viewpoint on how revisionists are fighting an up-hill battle:

“Dear Ingrid,

You might be interested in reading the above article that a Sven Felix Kellerhof published on 28 August 2002 [...] in Die Welt with the title: ‘Linksliberaler Kronzeuge für Holocaust-Leugner’ [liberal crown witness for Holocaust deniers].

You will see that, if that date is correct, already more than a year ago, Kellerhof had been stating that revisionists were trying to ‘push’ Fritjof Mayer’s article (as published in the May 2002 issue of Osteuropa).

There you have one more evidence that, as I told you, we revisionists quickly reacted to that article of F. Mayer. Now, even if a mainstream newspaper had not mentioned it, it would not have been our fault. I could give you so many examples of discoveries that we made, that we published and that the mainstream media did not mention for years and years. Was it our fault? To take but one example, what I said in 1978 about the hoax of the so-called ‘gas chamber’ in Auschwitz I was finally admitted by an orthodox historian in a mainstream publication only in 1995. I had to wait 17 years and, during those 17 years, I kept repeating myself again and again on the issue. Now see: the essay of that orthodox historian was hardly noticed! That’s our fate. ‘Habent sua fata libelli’: our writings, as well as our desperate actions, have their own destiny.

Do you realize that in fact Paul Rassinier, who died in 1967, had already said EVERYTHING of the essentials? Is it his fault if, for nearly half a century after his death, he is still so unsuccessful with the mainstream media? And what about Ernst? Is it surprising that we cannot swim up the Niagara Falls?

Best wishes. RF”

In an earlier email of October 11, 2003, Faurisson’s gloomy prediction emerges:

“I am fighting day and night for revisionism though revisionism is collapsing. Yvonne, Jean Plantin, and Vincent Reynouard are doing the same in France.

In Switzerland, Louis-René Berclaz, Philippe Brennenuhl, and Gaston-Armand Amaudruz are doing the same.

The three of them received recently a prison sentence. Amaudruz, 83, who already was in prison for 3 months, will go back to prison for 3 months again. Plantin is supposed to go to prison and Reynouard also perhaps. And what about Rudolf, Weber, Graf, Mattogno, Zündel, etc.?

Now I must admit that, if you make the total of the people fighting for revisionism all over the world, that total nowadays is ridiculous. That's why I say that revisionism is collapsing. I gave my reasons why and I am not going to repeat myself.

Best wishes. RF"

The powerful Jewish lobby in France is doing what its counterparts in other countries are doing – attempting to implement world-wide legal gag orders that endeavor to stifle open debate on the ‘Holocaust.’ Although effective in many European countries, in Canada, and in Australia, it has not yet had total world-wide success. For example in South Africa in 2002, a Muslim community radio station, Radio 786, succeeded in fending off a charge of ‘anti-Semitism’ and ‘Holocaust denial-hate speech’ leveled against it for having broadcast a talk by a London-based Muslim cleric who stated that the six million Jewish deaths claim is an exaggeration and that there were no homicidal gas chambers.

The above case from South Africa also indicates how fear is lost when information increases our stock of knowledge. The impetus from South Africa is a hopeful signal that the battle will be fought in our law courts, but not only there. The fight is on at all levels of human cultural endeavor.

Conclusion

Befitting the whole ‘Holocaust’ controversy, a new impetus for action has arisen in the country that is allegedly responsible for perpetrating this ‘massive massacre’ upon the Jewish people – Germany. Horst Mahler has taken it one stage further by forming an association of those individuals who have been charged with ‘Holocaust denial’ and have been sentenced by a ‘legal’ system to prison terms, as I and others were in Germany, to a fine, as is the case in France, or to non-criminal sentence such as a gag-order, as in my case in Australia.

Instead of writing a conclusion to my deliberations on Robert Faurisson, it is perhaps more interesting to let Robert speak for himself. He has summed up the Revisionist situation in a form that has made him one of the world’s most eminent revisionists. The following is his response to what Horst Mahler is attempting to do from within the heartland where ‘Holocaust’ hysteria still flourishes, Germany:

“Robert FAURISSON

2 October 2003

Letter to Horst Mahler

Professor Robert Faurisson, born in 1929, lectured in modern and contemporary French literature at the Sorbonne and the University of Lyon, specializing at the latter in the ‘Analysis of texts and documents (literature, history, media)’.

In the 1970s, he demonstrated the radical impossibility, on physical and chemical grounds, of the existence and op-

eration of the alleged Nazi gas chambers. He was the first in the world to publish the plans of the buildings at Auschwitz abusively presented still today as having served for putting inmates to death by gassing.

In 1988, thanks to an investigation commissioned by the German-Canadian Ernst Zündel, the professor’s findings were confirmed by the American Fred Leuchter, designer of the gas chambers used in several United States prisons and author of a report on the alleged gas chambers of Auschwitz and Majdanek. In the early 1990s, the conclusions of the famous ‘Leuchter Report’ were, in turn, confirmed by the German chemist Germar Rudolf, a graduate of the Max Planck Institute, as well as by the Austrian chemists Walter Lüftl, president of the board of engineers of Austria, and Wolfgang Fröhlich, a specialist in disinfection gas chambers.

As a consequence of their findings, Robert Faurisson, Ernst Zündel, Fred Leuchter, Germar Rudolf, Walter Lüftl and Wolfgang Fröhlich have all paid a substantial toll to the prevailing judicial and extra-judicial repression. Like a number of other ‘revisionists’ they have, according to circumstances, had the experience of seeing their careers ruined, of being physically assaulted and injured, convicted in the law courts, fined, imprisoned, exiled. At present, Wolfgang Fröhlich is in jail in Vienna and Ernst Zündel is being held in Toronto in a high-security cell, in judicial and physical conditions worthy of ‘Guantanamo Bay’.

Dear Herr Mahler,

As soon as I learned of the existence of your ‘League for the Rehabilitation of Persons Persecuted for Disputing the Holocaust’ (Verein für Rehabilitierung der wegen Bestreitens des Holocaust Verfolgten) I applied for membership and sent you a financial contribution.

Your initiative is ingenious, and I wish it every success. I urge all revisionists to support this undertaking.

You have invited me to your first meeting, which will take place on November 9. The date is well chosen, for it marks the anniversary of the fall of a tyranny that one might have thought would last forever. The place, Vlotho on the Weser river, is equally well chosen, for it is associated with the name of our friend Udo Walendy, who has fought so hard and so long for the reestablishment of historical truth and, at the same time, for the cause of his German fatherland.

I would love to attend this meeting, but I think that the German police might immediately arrest me there. Anyway, I have too much work to do, and cannot go on vacation, even if it were to be spent in a German prison.

With regard to freedom of historical research, I have no confidence in the French police or the French administration of justice. I have even less confidence in the German police and administration of justice. Frankly speaking, nowadays there is no country in the world that offers a safe haven for revisionists. Even China, Japan and Russia serve Mammon or else fear him, and so serve him. The United States of America, in spite of its First Amendment, as well

as Canada, have just recently shown, in the cruel treatment of Ernst Zündel, to what depths of iniquity they can descend to please Mammon. Ernst Zündel is a heroic figure of the German nation, an exceptional man whom one cannot fail to admire when one really knows him.

In 1999, I published in French a four-volume work of more than two thousand pages, consisting of some of my writings of 1974-1998. It commences with an 'In Memoriam' note in which I mention, among the dead, Franz Scheidl, Helmut Diwald and Reinhold Elstner. With regard to the last named, I recall that on April 15, 1995, he committed suicide in Munich by burning himself to protest the 'Niagara of lies' against his people. The final words in that 'In Memoriam' note are these:

'May [my book] also be read as a homage for the true suffering of all victims of the 1939-1945 war, regardless of whether the victims belonged to the camp of the victors, who are praised to the skies, or to that of the defeated, whom have been humiliated and insulted ceaselessly for nearly half a century.'

Remember that these words are from 1998. During the past five years the situation has only worsened. The Niagara of lies has broadened and strengthened. We do not have the right to fold our arms and quietly contemplate the extent of the damage caused. We must act and react.

That is what you are trying to do.

Along with everyone else, I do not know how successful this effort might be, but I want to join with you in it, regardless of whatever differences of opinion or outlook there may be among those of us who fight for a common cause.

In December 1980, I summarized the result of my historical research in one sentence of 60 French words. Before pronouncing that sentence on Europe 1 radio, I gave this warning: 'Caution! None of these words has been inspired by political sympathy or antipathy.' Here is the sentence:

'The alleged Hitlerite gas chambers and the alleged genocide of the Jews constitute one and the same historical lie, which has made possible a gigantic financial-political swindle, the principal beneficiaries of which are the State of Israel and international Zionism, and whose principal victims are the German people – but not their leaders – and the entire Palestinian people.'

In my view, that sentence, now 23 years old, requires no changes.

I have been accused of being anti-Jewish. In reality I wish the Jews no harm. What I demand is the right to speak of the Jews just as freely as I speak, for example, of the Germans. And I ask that the Jews be deprived of the right to harm me, whether physically (between 1978 and 1993, I was attacked ten times by Jews), or by means of a special law that they finally got enacted on July 13, 1990, and which in France is known as the 'Fabius-Gayssot Law', the 'Faurisson Law', or the 'Anti-revisionist Law'.

It is outrageous that out of the billions of events that constitute the history of mankind, one single event, called by Jews the 'Holocaust' or the 'Shoah', must not be questioned – on pain of imprisonment, fines, orders to pay damages and the costs of publications of judgments, the exclusion from one's profession, and so forth. This is an enormous special privilege, and we demand the abolition of that privilege.

This is a goal that is plain, clear and of narrow scope.

Revisionism, in my view, is not, and must not be, a matter of ideology, but instead one of method by which to attain the greatest degree of exactitude.

What I seek is historical exactitude and, thus, the abolition of anything that obstructs the free striving towards that exactitude.

My best wishes are with you.

Professor (ret.) Robert FAURISSON"

Director of the Exactitude Symphony

By Ernst C.F. Zündel

Ernst Zündel's contribution was written on December 5, 2003, from the Rexdale, Ontario, GULag in the People's Republic of Canada, that is, from his solitary confinement cell where he is being held as a political prisoner of conscience by the Crown authorities. His location is the Toronto-West Detention Center, 111 Disco Road Box 4950, Rexdale, Ontario, Canada MAW 1M3. His Jewish accusers allege that he is "a threat to the national security" of the nation of Canada because of his wife's website Zündel.org, which was established and is operated in the USA where freedom to dissent from the Jewish Holocaust Story continues to be a cherished freedom – quite unlike New World Order Canada, Germany, and France, to name only a few nations who operate their own GULags, wherein the Holocaust Inquisitors imprison their hapless victims at enormous taxpayer expense. In this tribute from a dis-

mal and depressing jail cell in Canada – which otherwise prides itself on being a modern, democratic, liberal member of the United Nations – the German-Canadian immigrant and radical pacifist Ernst Zündel pours out his enthusiastic praise for the scholarly work and profound courage exhibited by Professor Dr. Robert Faurisson, who has been severely beaten by known Jewish criminals in France, but who has not yet been imprisoned, although forced into French 'Show-Trial' court proceedings many times, where he is not allowed to present the best material evidence nor the best expert witnesses available. Thus, it is fitting in this Festschrift for the prisoner of conscience Zündel, a man on the political Right, to offer his paean to Faurisson, an atheist and man on the political Left, since Historical revisionism is at bottom a method for historiography rather than a political enterprise. Both Zündel and Faurisson cling tena-

ciously to free and open debate in the Marketplace of Ideas, as it were, for the Jewish Holocaust Story with its sum total of real tragedy for many innocent men, women, and children, but also with its real guilt for many Jews who broke laws and who conspired against duly established governments, committed atrocities and sabotage, and engaged in blackmarketeering, money laundering, counterfeiting, and open revolution in support of Bolshevism. These two Europeans know firsthand the wrath of 'the Holocaust Industry' in their respective countries of Germany, France, and Canada, and they both are eager 'to make old bones' and one day see the academic, political, and media leaders finally admit that the (hated!) revisionists were correct: "No holes? No gas chambers!"

Robert H. Countess

I received news that you (the editor) wanted to do a Festschrift for my friend and mentor Robert Faurisson, the Father of modern revisionism! I thank you from the bottom of my heart for doing this. I can think of no one who deserves recognition more than Dr. Faurisson!

I remember as if it were yesterday, when I received a poorly printed German language, one-page *Flugblatt*, a handbill which stated Dr. Faurisson's reasons why he no longer believed in the gas chambers, giving his reasons clearly, succinctly, without a lot of embellishment. It was after 1975! The text was short and to the point! The translator had done a good job! I kept that one page flyer on my desk for a whole week, looking at it 2-3 times a day, reflecting on it, saying to myself: "That is it!"

Then I determined right then and there that I had to meet this French Professor! No address was given for him, no ad-

dress on the flyer! I began to track the man down by contacting a number of leading political activists in Europe. It did not take all that long and I had the address and more information, more complete than the flyer. Then Thies Christophersen (German, now deceased. Ed.) published something in the little magazine *Die Bauernschaft* by Dr. Faurisson. Even more information and more explanations, all in an exceptionally lucid, easy to understand style.

Around this time in 1979, I received an invitation to a conference in California being held on the campus of Northrop University, a gathering of 'revisionist scholars'. I saw that Dr. Faurisson, Thies Christophersen, Udo Walendy, Professor Arthur Butz, and many other famous revisionist researchers were going to be there, and I decided to attend. Fate held a surprise in store for me!

Dr. Faurisson was extremely fatigued by his long plane trip, and someone was needed to read his paper. And for some reason still not clear to me even to this very day, I was chosen for that honor! People must understand that I had no chance to first read this lecture. I was handed it and directed towards the speakers' lectern, Dr. Faurisson's speech/lecture/paper was in my surprised hands.

One can only imagine my profound surprise when I saw some of the technical/architectural drawings for the first time in my life – drawings of the morgue rooms of Auschwitz-Birkenau, the crematories, the techniques carefully described for the cremation process. All was quite a revelation to me and very much like thunderclaps from heaven above! Particularly, I was impressed with the argument he made that the problem of the alleged homicidal gas chambers could at last be solved! Solved by technical, forensic examinations in a scientific man-



Political prisoner Ernst Zündel after his arrest in February 2003, sitting in a police car

Ernst C.F. Zündel, German citizen, born 1939 in Calmbach, Germany. Zündel emigrated to Canada in 1958, where he pursued a successful career as a graphic artist. In the 1960s, he developed a strong interest in the history of Third Reich Germany, which led him to meet and interview many individuals of that period. Zündel authored, published, and distributed several booklets and pamphlets on this topic, but is best known for his 1985 and 1988 *Great Holocaust Trials in Toronto*, where he was accused of allegedly "knowingly spreading false news" about the Holocaust. During these trials, Zündel and his defense team challenged the orthodox version of what is alleged to have happened to Europe's Jews under Hitler. In the midst of the 1988 trial, Zündel sent a forensic investigative team to Auschwitz to test if 'gassings' really happened. The findings of this team are summarized in the best-selling *Leuchter Report*, the first such forensic report, since replicated, documenting that 'gassings,' as alleged, could simply not have happened. A lifelong human rights activist, motivated by his desire to rehabilitate the maligned image of his parents' World War II generation, Zündel has spent decades in courtrooms in various Holocaust trials, securing historically crucial transcripts of witnesses from many countries testifying under oath what really happened – and did NOT happen – in the Third Reich's concentration camps. In 1992, Ernst Zündel was finally acquitted by the Canadian Supreme Court, which declared the law unconstitutional under which Zündel had been persecuted. A few years after that, however, the Canadian authorities established a 'Human Right Commission,' which could prosecute 'offensive' public statements outside of the legal system. Indicted by this commission, Zündel had to defend himself for five years against attempts to censor him and his associates. This trial resulted in a ruling by a Canadian Human Rights Tribunal that, in order to assess whether a defendant is guilty of having offended somebody with a public statement, the "Truth" of that statement "is no defense." In 2000, Ernst Zündel married a U.S. citizen and settled with her in Tennessee, where he was kidnapped on February 5, 2003, by several INS officers under an alleged minor immigration infraction and delivered in handcuffs and leg irons to his political opponents in Canada. He has been in solitary confinement under brutal prison conditions ever since – without having been charged of any crime! For more information go to www.Zündelsite.org.

ner. No more amassing mere words and emotional statements by alleged 'eyewitnesses to genocide.' Instead, one could appeal to hard, material scientific data open to any serious physical scientist.

I knew as I was reading the words off the lecture sheets: 'Ernst Zündel, this is it! This vexing problem will be solved.' Thus, I became, as it were, 'a Faurisson disciple' during those very exciting moments, and I have remained one ever since.

Dr. Faurisson was a man of the Left. He had been warned that I was a man of the Right – worse than that even: that I held sincere, but in my mind, a rational admiration for Adolf Hitler; and still worse, one might add, that I had written and published books such as *Nazi Flying Saucers*. Therefore, some thought that Dr. Faurisson's credibility would be compromised through any association with me. I was keenly aware of the rumors and the jealousy and dislike I engendered because of my, shall I say, extracurricular activities.

As I think back today at all this, I was careful to keep all this in mind while seeking to develop a relationship and to obtain more information from the French professor who became my mentor.

Slowly, a working relationship developed and when I was judicially charged by Canadian Crown authorities in 1983, I wrote Dr. Faurisson and told him what the charges consisted of, and I asked if he would be willing to act as my chief consultant as well as a witness for my defense. He accepted – to the dismay of some people, and even more so to the surprise of many academics, for whom I was at best 'a publicity seeker' and an 'intellectual lightweight.'

Dr. Faurisson arrived for the preliminary hearing in June 1984 at a time when I had a lawyer with no great commitment to the issues at stake, a lawyer with only modest abilities, I must say. Both Faurisson and I were bothered by my attorney's poor performance at this hearing.

I was bound over for trial, but I promised Faurisson that I would find a more dedicated and competent attorney in time for the trial itself. Fortunately, I found an attorney from Western Canada, Doug Christie and his associate Keltie Zubko who both worked well with Faurisson in preparing the list of witnesses and the trial strategy. My role was to be that of the accused, a lightning rod of all the hate and media focus for that hate, and I was to work as the facilitator/impresario in a legal drama taking place not in a theater but rather in a courtroom with the witness box as the stage!

Dr. Faurisson became the stage director, as it were, with Doug Christie the conductor, and I made sure that everything ran smoothly and that the witnesses showed up in time, that documents were prepared, that all were housed and fed, and that there was enough funding to pay lawyers, witnesses' travel and housing – in short, that everyone performed his/her assigned tasks.

We virtually 'sleep walked' through this first trial together, losing it, then appealing the decision. On the day of the appeal, Dr. Faurisson was nearly beaten to death in a park near his home in Vichy by some hate-filled assassins while walking his dog. I spent sleepless nights worrying about the health of my good friend! We won the appeal and in the Supreme Court of Canada, the appeal decision was upheld! Thinking that all was now finished, I was recharged within days by the Crown. Once again – barely restored to health from his assassination attempt – Faurisson came to Toronto and assumed again his role as director, and together we found the American execution expert Fred Leuchter. Barbara Kulaszka, a brilliant and very hard working attorney, also came onto the team and, as they say: 'The rest is history.'

In March 1988, Fred Leuchter traveled to Poland, examined Auschwitz-Birkenau's alleged homicidal gassing chambers where some 'four million Jewish martyrs' were constantly declared dogmatically to have found their extermination at the hands of Germans. He hurriedly amassed his now famous report in a scientific manner usable in a court of law and within a short time, *The Leuchter Report* became a worldwide sensation and was translated into many languages!

Again I was found guilty, this time even losing my appeal, went to jail eleven times. Dr. Faurisson and I had developed a very harmonious relationship, which turned into a genuine friendship over these past fifteen years! In 1992, when the Canadian Supreme Court decided in my favor, we were overjoyed! All the anxieties and hard work, the many sacrifices in time and money had finally paid off! We had prevailed over the promoters of hatred against dissidents. Indeed, victory was sweet!

But the struggle continued and it still rages on even to the day I am writing this with a stubby pencil in my almost totally bare prison cell. But I bow my head in deep reverence and humility for the greatly deserved honor now being bestowed on one of the truly great men of Europe in an era when there are very few men of his stature who have the technical abilities and the unbridled courage to stand up and face the enemies of a scientific historiography on this Holocaust Industry. Professor Dr. Robert Faurisson has one of the finest minds I have ever come across, and he is ethically incorruptible. Truly, he is a man for whom the term exactitude is his *modus operandi*. I am privileged to call him my friend – even my dearest friend!

From my prison cell in solitary confinement in Toronto, Ontario, I want to extend my heartfelt 'Happy Birthday,' Robert, on your seventy-fifth! Well do I remember the forces of hate announcing back in the 1980s that 'Faurisson will not make old bones.'

Your bones are now indeed 'old,' but they are strong and they are good!

The Kula Kolumn – Exactitude in Action

Analysis of a ‘Centerpiece’ of Material Evidence for the Alleged Homicidal Gas Chambers at Auschwitz-Birkenau: Michal Kula’s Eight Triple-Mesh Metal Cyanide Induction Columns

By Robert H. Countess, PhD

Introductory Remarks

“Show me, or draw for me a Nazi Gas Chamber” has been a repeated demand framed by French university Professor Dr. Robert Faurisson in one form or another since March 23, 1974, when he sent a letter to the *Centre de documentation juive contemporaine* in Paris.

In this letter, he asked if the Hitlerite gas chambers were a myth or a reality.¹ I have heard him speak on this matter, and he said that the wonderfully cooperative French woman there brought him books from the collection that showed photos of hair, shoes, eyeglasses, and teeth. Faurisson quietly pressed for actual photos of “Hitlerite [homicidal] gassing chambers.” She finally admitted that she could not produce any.

Faurisson’s diligence in studying the available literature along with primary documents from Auschwitz, plus his own visits to the Polish site, produced over time numerous reactions from the French media and Jewish Holocaust Story writers, jurists, politicians, and academics, reactions that were almost without exception *ad hominem* attacks on him, even accusing him of trying to rehabilitate Hitler and Nazism by his audacity in asking this sort of question. These “Negationists” – as I must call them, because they have been so negatively opposed to an international scientific investigation – insisted that the Nuremberg Tribunal had clearly established the reality of the homicidal gassing facilities and other judicial courts had declared them to have existed on the basis of “Judicial Notice.”²

Of course, Faurisson is quite willing to accept such Judicial Notice for the scientific results that water freezes at 32 degrees Fahrenheit, but he was not then, or on his deservedly happy 75th Birthday on January 25th, 2004, willing to accept that the alleged Hitlerite gas chambers truly existed unless scientifically established by forensic investigation by a team of physical scientists.

Van Pelt’s The Case for Auschwitz

Over the course of many years when Jewish Holocaust Story historians chose to ignore Faurisson, one writer, a specialist with a doctorate in the History of Ideas who has passed himself off as a “Professor of Architecture” – a Dutch Jew named Robert Jan van Pelt – finally found that Faurisson’s demand had to be confronted.

Dr. van Pelt has made the material evidence for confronting Faurisson by presenting a corpse cellar with axonometric drawings, very neat and impressive drawings at that, including a triple-mesh metal Zyklon B poison insertion column.³ Eight of these are alleged to have been built – with four in each *Leichenkeller* (corpse or mortuary cellars) of Birkenau *Kremas* (crematories) II and III – and alleged to have been built by a Polish Roman Catholic inmate named Michal Kula with the designed intention for killing human beings. The Christian Kula thus became an accomplice to murder.

Van Pelt’s presentation of the Kula-Kolumn (I have chosen to spell “column” with a “K” for alliterative emphasis) is not, however, a photo or an original construction drawing or a drawing based on any other original document of such a death induction device, but rather an “axonometric reconstruction,” following Kula’s testimony, drawn by Marc Downing on page 194 and by Scott Barker on page 208. And, if I may add, these are very impressive drawings.

Thus, they are a positive response by van Pelt to Faurisson’s request for either a photo or a drawing of a Hitlerite gas chamber. As an effort to be scientific by van Pelt, they are praiseworthy since they can be analyzed and evaluated.

But I must ask if such reconstructed drawings based on nothing but one witness account are convincing evidence, since there is not one of these eight alleged columns, nor are there pieces or even documents of them at Auschwitz or elsewhere to be examined for authenticity.⁴ Why, in addition, should the former inmate sentenced to four-and-a-half years imprisonment be trusted? Did he not have animosity against his German captors and also belong to a group that attempted violence against the Camp authorities?⁵ Did he not also willingly aid the Polish Communist authorities on June 11, 1945, when he gave testimony against the Germans and described these alleged columns as designed only for murder of unsuspecting innocents?

In general, the Jewish Holocaust Story contains the standard tale that once the prisoner special teams had finished their assigned role in the gassing and cremation process, they too were murdered and cremated so that there would be no surviving eyewitnesses to murder. Yet Michal Kula, we are told, survived over four years in this so-called *amus mundi*. Perhaps Kula, if he were alive and available to talk in 2004, would tell a differ-



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ent story, a story in which he collaborated with the Germans eagerly and thus survived the closing of the Auschwitz-Birkenau camp just before the Red Army marched in on January 27, 1945.

One finds on page 206 of van Pelt's book a (faulty) English translation of Kula's testimony from June 11, 1945,⁶ wherein, for purposes of the post-War Communist trial against Camp Commander Rudolf Höß, he gave technical details to his interrogators. Kula, as one might expect of a metal construction expert technician, gave rather precise metric dimensions. To these I shall return later.

The van Pelt book is overall a large, highly technical, carefully documented, well laid out, and nicely bound book, with very good drawings and photos, but strangely published – for whatever reason is unknown to me at this time – by a major American university Press at taxpayer expense.

A Debate Open to the Public

If such a debate could take place, the debate statement might run as follows: At Auschwitz-Birkenau there were homicidal gassing chamber specially constructed for employing Zyklon B with its hydrocyanic acid to murder Jews and other human beings.

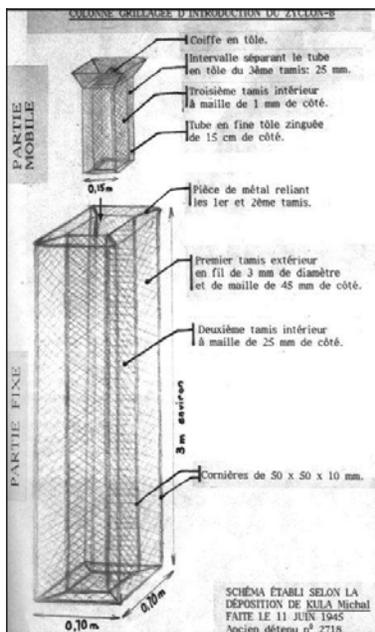
And if professor Faurisson were on the negative side of the debate, he would demand material evidences, not mere drawings or sketches or cartoons.⁷ I can only speculate what van Pelt would offer if he were on the positive side of such a debate, but I think he would offer sketches and drawings and cartoons, but most of all, alleged eyewitness testimony of a Michal Kula (and others) who have never one time been cross-examined under oath in a proper court of law outside of a Stalinist "Show Trial" setting.

Faurisson would insist on cross-examination of Kula in ways similar to the cross-examination of the star witnesses in Toronto, Canada, at the famous landmark trial of Ernst Zündel, when Dr. Rudolf Vrba and Arnold Friedman were finally forced to admit that they had not witnessed homicidal gassings as they claimed in their writings or earlier expert testimonies.⁸

But Michal Kula, born in 1913, would in 2004 be 91 years old, if still living, and would not likely be a witness capable of reasonable testimony or cross-examination.

The Problem of Alleged "Eyewitnesses"

The first question to be asked of course is: Is Kula to be believed? What were his motives in giving testimony to the Polish Communist authorities? Did the Communist court commission a competent scientific investigation whose sole task was to verify or falsify the Kula allegations? Did Kula or anyone else produce actual German *Zentral-Bauleitung der Waffen SS und Polizei Auschwitz* technical drawings, blueprints, or other documents whereby these alleged complex devices were built and order lists for materials and their cost? After all, we are



J.-C. Pressac's drawing of the legendary "Zyklon B introduction columns" as described by Michal Kula.

constantly told by people such as van Pelt that there are "mountains of evidence" and "millions of documents" to prove the Nazi crimes.

There is, however, one document that references Michal Kula by name. Even so, can Kula be trusted to have told the truth on June 11, 1945, or was his detailed metal column story fabricated out of a desire to get even with his German captors?

There is one indication to Kula's credibility as a witness, and it derives from his statement about an actual gassing he claims to have witnessed form an inmates hut. He claimed that he saw how corpses of gassing victims were carried away:

"I saw then that they [the corpses] were greenish. The nurses told me that the corpses were cracked, and the skin came off."

On this, Germar Rudolf comments rightly:⁹

"[...] victims of Zyklon B gassings aren't greenish (they are pinkish-reddish), and there is no reason for the corpses to crack and for their skin to come off. This is nothing but atrocity propaganda."

But Professor Doctor Robert Jan van Pelt features Michael Kula prominently in *The Case for Auschwitz* book and accepts the technical data given to the Polish Communist court as if it were in fact true, even scientific truth!

Documents by Kula at the Auschwitz Schlosserei

Van Pelt could have provided the following, but he chose not to do so. Italian researcher Carlo Mattogno writes in his 2002 article that the Polish Judge Jan Sehn made available for the Rudolf Höß trial a list of the work order numbers, without gaps Judge Sehn produced this list on July 25, 1945, some six weeks after Kula gave his deposition to the court.

There are some 85 of these work orders for the *Werkstättenleitung Schlosserei* beginning with October 28, 1942, and one, number 433 dated May 20, 1943, is a request for materials by "Kula" who is called "*Hersteller*" (producer) and he needed two pieces to repair "*kopl Verbindungstücke für Gummischlauch*." The request is marked "*Dringend*" (urgent) and was to be delivered to Prof. Schumann for the "*Röntgen-Station im F.L.*" (the x-ray department of the hospital in the women's camp of Birkenau). The document indicates that Kula completed the work on or by May 21, 1943.¹⁰

If Kula had testified truthfully about building the eight gas induction columns for Kremas II and III, there had to have been a *Schlosserei* work order request for materials to obtain the very large quantity of metal mesh of varying sizes, angle iron supports, screws, bolts and nuts, welding rods, wooden base supports, and more. Mattogno points out that van Pelt cannot hide behind a concept of secrecy for these murderous materials since in the work order forms there are requests for "gas-tight doors" for the same Kremas – items alleged by van Pelt that prove the buildings had been altered into death facilities.¹⁰

We may safely conclude that when Michal Kula testified to Judge Sehn's court on June 11, 1945, he knew that he was giving false testimony. And his fellow insurrection mate, Henryk Tauber – whom van Pelt trusts so fully – gave a similar story about these alleged metal columns.¹¹

An Internet site, www.holocaust-history.org/auschwitz/intro-column, relies heavily on Harry Mazal for research assistance, and the Kula-Kolumn is given the utmost credence. Moreover, there is a b/w photo of "A Soviet army man" holding one of the alleged gas chamber wooden chimney covers, with the date given as "October 14, 1944," and from *The Illustrated London News*, page 442.

Since the Red Army reached Auschwitz only on or about January 27, 1945, readers may wonder how this photo was created to depict a Soviet soldier atop an alleged gas chamber some four months prior to the camp's liberation!

I may safely state, however, that this Holocaust History Project site largely exists because of the decades long insistence by Robert Faurisson that he be shown a Nazi gas chamber. People such as Mazal and his cohorts are trying to do just that – even if they must invent, create, suppress, or falsify reality. And van Pelt is without doubt a willing fellow executioner along with these fanatics.

A final comment on Michal Kula may also be in order in that Danuta Czech does not mention him as prisoner number 2718 on page 51 of her very important book known as the *Kalendarium*.¹² The non-Jew Kula is restricted to the final footnote in the book and then only as he gave testimony about the outcome of certain Jews.

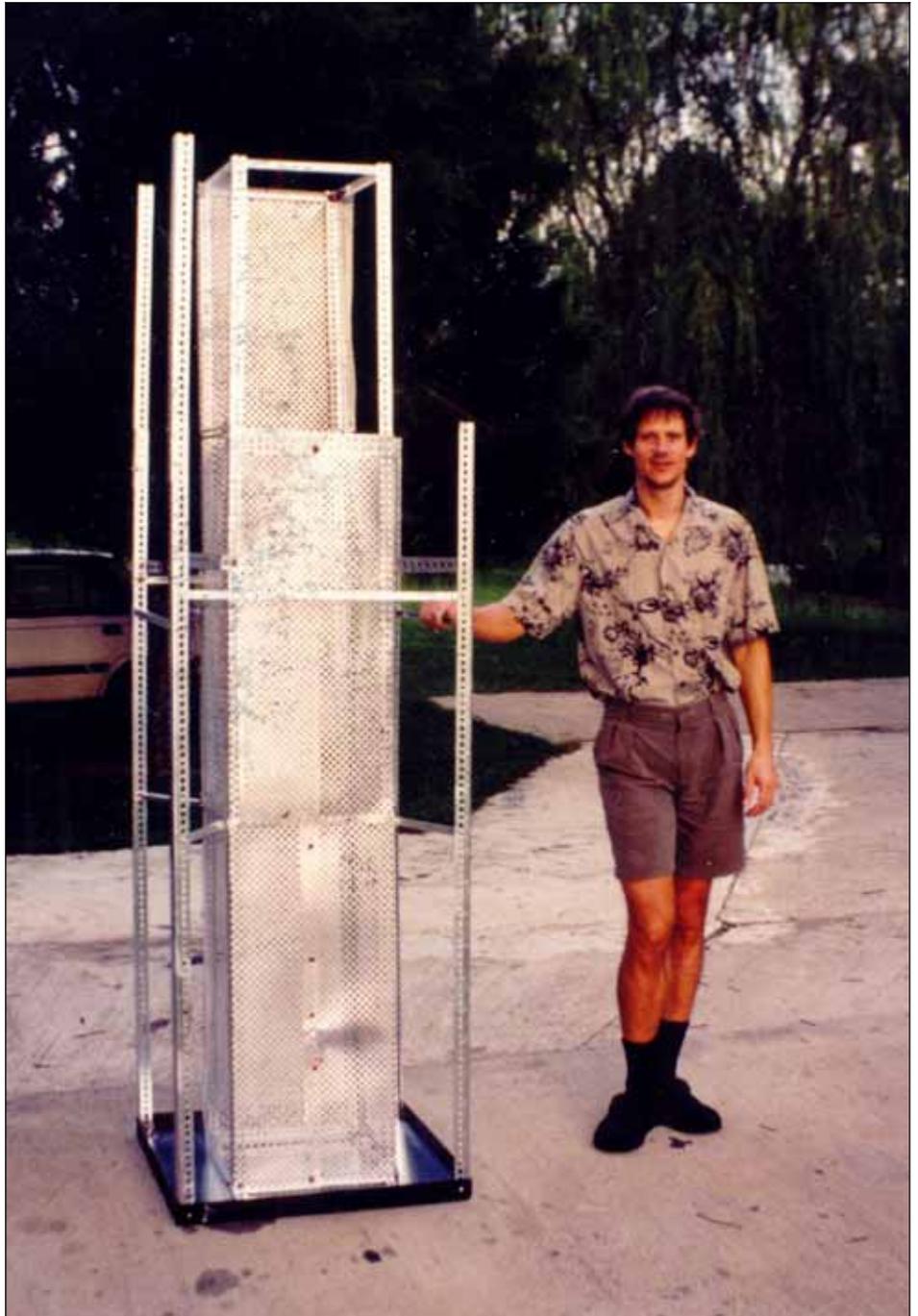
Development of the Kula Kolumn Model Idea

The van Pelt book appeared in February of 2002, and I obtained my copy on April 18th and began to work through it with black pen, red pen, and highlighter pens, making notes in the margins and everywhere else. Small print, large pages, fascinating book. He made some significant attacks on David Irving here and there. When I reached Chapter Three, "Intentional Evidence", I knew that some highly challenging material was on the horizon. (*Black's Law Dictionary* does not have an entry for "Intentional Evidence," but "intention" is used with the plan to do a certain act.)

For van Pelt, the substance of Chap-

ter Three is evidence based on German planning with the intention to exterminate by means of physical devices – homicidal gas chambers in mortuary cellars, camouflaged, as he writes, so as to appear simply as morgue repositories. The reader anticipates, at long last, a solid answer to Faurisson's "Show me, or draw for me..." approach. Van Pelt does not ignore Faurisson as so many before him have done.

I prepared a lecture on the book and presented it to the Fourteenth Conference of the Institute for Historical Review in California on June 21-23, 2002, its title: "A Critical Look at Robert Jan van Pelt's Anti-Revisionist Study, *The Case for*



The Kula Kolumn under construction on August 24, 2002, on the driveway of the Countess home in Alabama, here with editor Germar Rudolf

Auschwitz: Evidence from the Irving Trial.” My great appreciation for the enormous work van Pelt put into the book was offset by my conclusion that van Pelt’s “convergence of evidence” method was at bottom more of a “divergence of evidence” and at best naïve, at worst dishonest.

Thereupon, with the announcement of “The Fourth Annual Convention on Real History” hosted by British historian David Irving near Cincinnati for August 30-September 2, 2002, I submitted the idea for an actual model of van Pelt’s “Kula Kolumn” so that instead of mere words of critique, we might gaze upon *a real hands on model for Real History* and seek to draw conclusions as to the actual practicability or impracticability of these alleged eight Zyklon B insertion contraptions. (A contrivance is a device showing cleverness or ingenuity and “a contraption” is a combining of the words “contrivance” and “trap.”)

Irving was positively disposed to the idea and I discussed it with my publishing colleague, Germar Rudolf, and other specialists in the field of Jewish Holocaust Story exactitude analysis. By July, I had begun diligently the construction effort, in spite of a lack of expert metal fabrication experience, but bringing to the task some years of auto mechanical repairs and building construction.

Basic Assumptions

Assumptions are of two types: 1) those verifiable or falsifiable; and 2) those based on presuppositions about reality but not open to physical testing – as such, these can merely be stated at the outset. What follows are the assumptions that guided my work.

- That van Pelt’s technical data were reliably printed in *The Case* book from his own notes that I assumed to be reliably drawn from the Polish language documents of the 1945 Höß Trial, or from documents in other languages;
- That Michael Kula possessed the technical competence to do what the SS allegedly assigned him to construct;
- That Kula had the mental competence to remember for the court his prison camp experiences with adequate precision;
- That the alleged column’s design arose from a clearly conceived SS intention and SS authority to command its construction, provide exact drawings, procure all needed materials and personnel, and work space;
- That none of these construction drawings is available today for examination, since if such was in fact available, there would be no need for van Pelt to have his assistants produce axonometric reconstructions for *The Case* book; (one must remember that van Pelt produced his work for the Lipstadt Trial in London and that if he had discovered actual, authentic drawings, he would have eagerly produced these for Professor Lipstadt’s defense)
- That SS specialists in the design engineering of execution technology had tested such a device in a laboratory and/or field environment in order to insure that the concept, design, and constructed device would work properly; (can anyone imagine a prison using an electric chair for an execution of a convicted murderer without adequate laboratory testing for its operability effectiveness?)
- That such field testing required construction engineers to place such a device beneath concrete roof openings some-

where, doing this before going to the effort and expense of cutting the eight holes in the Birkenau Kremas II and III reinforced roofs;

- That Kula was himself a metal fabricator from the small town of Auschwitz and not himself a design engineer capable of creative design for such a novel device;
- That there was “a paper trail” for the special materials that Kula alleged were used and in the large quantities alleged for construction;
- That the eight holes, measuring an estimated 16 inches, were cut by skilled craftsmen through several inches of rebar rod concrete, and that the rebars were cut neatly [not crudely bent away from the holes], and that cutting tools or acetylene torch equipment were used instead of a crude hammer and cold chisel method; and that this time consuming work was performed at night or with camouflage so that the general camp population might not observe this novel and sinister activity;
- That these eight large and heavy columns were transported in sections rather than as single units since, otherwise, setting them upright would have been impossible due to the extra length of a square column measured from bottom edge to opposite upper edge; [If a van Pelt or an Elie Wiesel were a person who spends time building and repairing, he might have thought of such matters, whereas (Faurisson’s) “paper historian” criticism of such writers comes into play;
- That these alleged eight triple mesh metal columns were removed from their Krema mortuary locations sometime before the Red Army arrived on January 27, 1945, for which activity there must have been some Germans who could have given testimony at later trials; otherwise, the Soviet officials would have preserved one or more of these eight columns or at least have photographed them as incriminating evidence against “the Hitlerite murderers.”
- That the destruction of the Birkenau Kremas (Krema I at the Auschwitz *Stammlager* or Main Camp was not itself dynamited; hence, when Irving speaks or writes about Krema I being “reconstructed after the War” he adds confusion and reveals himself as something of “a paper historian”) some weeks or months prior to the arrival of the Red Army has not yet been satisfactorily explained; with some writers, “the SS blew them up in order to cover their monstrous crimes,” but with others, rebellious inmates obtained enormous amounts of explosives and set off the charges themselves; one must assume that the Red Army could have ripped out all usable mechanicals and then dynamited them (with Red Army sappers having both the skills and the quantity of dynamite to lift off the heavy concrete roofs);
- That these eight squared holes in Kremas II and III mortuary roofs have to be observable today, even though damaged somewhat by the dynamic explosions set by whomever and whenever; (my second trip to Birkenau (June 2001) enabled me to observe some bent rebar stubs, even some not-so-neatly cut acetylene stubs that perhaps are remnants of Holocaust enthusiasts in recent decades who sought to create “proofs” or “criminal traces” of the alleged holes; but serious researchers have not been convinced by the Revisionist Charles Provan’s research or his conclusion that he found the holes.)¹³

- That every serious interpretation of highly important past events (commonly called “History”) faces the problem called “dual interpretation” – that is, the event is interpreted quite differently by different people, even by those involved in the event itself.¹⁴ Therefore, if a Michael Kula had in fact constructed one or more metal triple mesh columns in the metal fabrication workshop at Auschwitz, there is open the possibility that these were used for a benign purpose.
- That my less-than-perfect model of the Kula Kolumn is a reasonable experiment for verification/falsification of what has been alleged since 1945 by the Polish Communist court led by the Communist Judge Jan Sehn – that is, a rational effort to learn Ranke’s “*wie es eigentlich war*” (how it actually was) of this highly controversial period. Thus, I expose myself to being proven wrong as well as being proven correct on the alleged homicidal gas chambers;
- That of the approximately 1.1 Million persons sent to Auschwitz-Birkenau, some 200,000± survived and could serve as possible witnesses to homicidal gassings; further, that the most important alleged eyewitnesses such as Henryk Tauber, Michael Kula, Stanislaw Janowski, Shlomo Dragon, David Olère, and others would not have been allowed to live and testify to their firsthand knowledge of mass homicidal gassings – especially when JHS writers regularly tell the world that the Nazis destroyed all traces of their crimes;
- That Kula’s alleged cups/bowls could hold the 3 pounds of Zyklon B granules in each column and thus effectively evaporate the deadly gas within the granules when only the top exposed layer of granules would be exposed to the circulating warm air. The closed sides of these alleged containers would prohibit exposure to circulating air and the overall result would be weak and of debatable effectiveness for such an elaborately designed method. (An analogy might be to prison execution by lethal injection if the medical technician were to dilute the poison by, say, 90% or greater; is it believable that death technology would be so self-defeating? A more practical analogy open to most of us homeowners would be to pour a bag of the brand name Sakrete into a wheelbarrow and add water but not stir the water into the dry gravel-cement mix. The result would be a hardening of only the top portion of the mix and the end result would be disastrous for serious application to a pole or footing.) In my judgment, the alleged Kula testimony would result in enormous wastage of Zyklon B and this unused large quantity would have required *re-canning* or waste disposal to a safe containment area – which a researcher might look for even in the year 2004. Even if Kula could be proven to have made the eight columns, the thousands of pounds of spent Zyklon B had to be gathered after each gassing and transported to a



Dr. Countess presenting a self-made model of a “Kula Kolumn” during the 2002 Real History Conference in Cincinnati.

- dump site, presumably, somewhere close by the Birkenau site whose water table level generally presented its own set of problems for the SS engineers;
- That if the SS *Zentralbauleitung* had wanted to install mass gassing *apparati* in the Kremas, my own Kula Kolumn model analysis – along with Germar Rudolf’s agreement – the engineers could have more easily and effectively built simple baskets into the ceiling of the roofs, say, 8-10 inches deep, for open mesh baskets with small enough holes so that the Zyklon B granules would not fall down below, yet with adequate ventilation for efficient, quick evaporation of the inhering or adhering Hydrocyanic Acid. I think that the SS through lab or field testing would have sought the simplest, cheapest, and most effective method to engage in mass extermination rather than Kula’s more bulky, less efficient method as alleged and accepted by van Pelt;¹⁵
- That Michael Kula and other inmates in construction departments would have had to know something about the *Kurzwellen-Entlausungsanlagen* the SS installed at the Auschwitz, designed by the Berlin based Siemens-Schuckert industrial giant¹⁶. These novel and expensive constructions allowed the quick and efficient delousing of clothing by means of the then very modern development of microwave technology – a result of German observation from the 1936 Berlin Olympic Games when dead insects around the base of radio transmitters led to research on high frequency radio waves as an effective method for destroying the body louse. Kula and his comrades with their anti-German sentiment (which no one can truly fault them for, since they were inmates against their wills!) and their motivations to defame the SS, even to destroy facilities of any sort, could understandably lead to propaganda creation of “triple-mesh metal columns” with exacting metric dimensions; intelligent inmates always have plenty of time to ponder “how to get even” with their captors and persecutors, and I must consider such a scenario as existentially possible, even likely. The very fact that van Pelt omitted any treatment of the Siemens-Schuckert microwave installations points to either a lack of thoroughness in his research for the Lipstadt Trial, or it points to a willingness to withhold exculpatory evidence. One may add that van Pelt refused to travel with Irving to Birkenau to look for the four/eight holes, this itself revealing a lack of scientific commitment by van Pelt and the entire Lipstadt defense team, along with the technically inept Professor Lipstadt herself; and it raises the question about “a hidden agenda”;
- That all of my conclusions from the experience of building the Kula Kolumn and to the actual presentation of it at the Real History Conference are tentative conclusions; tentative because conclusions based on historical and scientific research are always conditional at best. Serious scientific-histo-

riographers must always remain open to newly discovered data and better methods of analysis of those data.

Conclusion

At the beginning of this chapter, I indicated that my concept was an example arising from Robert Faurisson's notion of *ex-actitude*. He defined it for me in an email of September 29, 2003 as "*la vérité mais au sens de vérité vérifiable*." My translation is "the truth but in the sense of verifiable truth." My "ex-actitude in action" is thus a tribute to Professor Doctor Robert Faurisson, and whatever faults arise from my imperfectly constructed model and my own faulty inferences from it are my own, for which I take complete responsibility.

The Real History Conference director wrote on September 10, 2002 after my presentation: "I did not get a chance to thank you properly for your magnificent contribution to our weekend function. [...] so once again: Thank you!"

And I say to Robert Faurisson "Thank you" and "Thank you again" for your personal friendship and professional example over the past fifteen years since our first meeting on October 10, 1987, at the Eighth IHR Conference. When I think back to that lecture I gave on Saturday afternoon, recounting my experience of teaching History 102 at the University of Alabama in Huntsville and being the first professor in the USA to use Arthur Butz's *Hoax of the Twentieth Century* in the class over a ten week academic quarter, I was surprised to see that when I finished, Dr. Faurisson was the first to stand and offer enthusiastic applause, then the remainder of the audience. I was surprised because I thought I had done in the classroom what any normal professor ought to do – that is, offer students the benefit of alternative interpretations of historical controversies. Robert assured me that what I had accomplished was quite extraordinary and not at all "normal."

On September 10, 1994, I hosted Faurisson to give a public lecture in Roberts Hall on the campus of the University of Alabama in Huntsville. TV cameras, newspaper reporters, university Public Relations, campus police, and about 60-75 students and residents were on hand for the event. A very wealthy local Jewish scrap metal dealer sat on the front row, a man I have known for many years, and he refused to shake hands with Faurisson.

Of greater interest to me than this shameful display of hate was that all through the week, Faurisson said to me that the lecture would be cancelled at the last minute. I assured him that here in North Alabama that that would not happen, in part because I had a contract for the hall with the university, and also that that is not the way people in Huntsville "Rocket City" (the town that Dr. Werner von Braun made into the center of World rocket science) would behave or permit. In fact, I added that there might be some protesters, but that they would probably dress nicely and hand out some kind of protest literature – all of which quite peaceably took place.

Faurisson was quite surprised that everything happened in a proper fashion and we sent him on his way back to France a day or two later, along with his pleasurable memory of my Cajun wife's Gumbo!

I and my wife send our best greetings to Robert Faurisson on his 75th birthday in Vichy, France, and we hope he will en-

joy many more as he continues to defy his hatemongering enemies who declared over twenty years ago that "Faurisson will not make old bones."

Take good care of those "old bones," Robert!

Notes

This contribution missed the deadline of the Festschrift in honor of R. Faurisson.

- ¹ *Ecrits Revisionnistes (1974-1998)*, vol. I, "1974-1983," Edition Privée Hors-Commerce, 1999, p. 4.
- ² "A court's acceptance, for purposes of convenience and without requiring a party's proof, of a well-known and indisputable fact; the court's power to accept such a fact – the trial court took judicial notice of the fact that water freezes at 32 degrees Fahrenheit – Fed R. Evid. 201. Also termed *judicial cognizance; judicial knowledge*." From *Black's Law Dictionary*, abridged seventh edition, St. Paul, MN: West Group, p. 684.
- ³ Robert Jan van Pelt, *The Case for Auschwitz. Evidence from the Irving Trial*, Bloomington, IN: Indiana University Press, 2002, pp. 194, 209.
- ⁴ Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers*, New York: The Beate Klarsfeld Foundation, 1989. Pressac made his own sketch of the Kula device on page 487, but most importantly, Pressac has several photos of metal grills and screens alleged to have been parts of the ventilation system of the morgue in question, and one might ask why the Germans would leave behind such alleged incriminating "traces" of HCN impregnated metal pieces but yet remove completely the eight large Kula-Kolumns.
- ⁵ Kula was jailed from January 18-21, 1945, at Birkenau along with Henryk Tauber in a section for members of organizations trying to create insurrections, according to Italian researcher Carlo Mattogno, and he adds that Kula and Tauber had adequate time and opportunity for creating their story about the eight triple-mesh metal columns. "Keine Löcher, keine Gaskammer(n)," *Vierteljahreshefte für freie Geschichtsforschung*, 6(3) (2002), p. 302.
- ⁶ HÖB trial, vol. 2, pp. 99-100.
- ⁷ Such as the many cartoon drawings by the French Jew David Olère found in Pressac's *Auschwitz*, *op. cit.* (note 4), p. 488 and elsewhere. Van Pelt, *Case*, *op. cit.* (note 3), pp. 173-485, offers Olère's cartoons as if they constitute material evidence.
- ⁸ Robert Lenski, *The Holocaust on Trial. The Case of Ernst Zundel*, Reporter Press: Decatur, AL, 1989, pp. 20ff.
- ⁹ Germar Rudolf, *The Rudolf Report*, Chicago, IL: Theses & Dissertations Press, 2002, p. 131.
- ¹⁰ Mattogno, *op. cit.* (note 5), p. 302.
- ¹¹ Van Pelt, *Case*, *op. cit.* (note 3), pp. 188f.
- ¹² Danuta Czech, *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945*, Hamburg: Rowohlt Verlag, 1989, p. 51. Prisoner number 2718 is quite in order for Kula who was arrested and brought to Auschwitz on August 15, 1940, but the Communist Danuta Czech was more clearly focused on Jews rather than on non-Jews in her 1059 page book. Kula is restricted to a footnote on page 956 for his testimony about certain Jews.
- ¹³ Charles D. Provan, *No Holes? No Holocaust? A Study of the Holes in the Roof of Leichenkeller 1 of Krematorium 2 at Birkenau*, Monongehela, PA: Zimmer Printing, 2000. On page 31, Provan concluded: "The 'No Holes, No Holocaust' argument is no longer possible to make, since there are three suitable areas where there are holes in the roof, in accord with eyewitness testimony, with the fourth [hole] unobservable." Mr. Provan is a most unusual Revisionist in that he accepts that the SS/Germans exterminated perhaps eight million Jews in homicidal gassing chambers or by additional methods, doing all this in accord with Darwinian Evolution's principle of "survival of the fittest" – thus, a justifiable extermination program if one looks at the matter through the eyes of Hitler, but not through Provan's own eyes as a Christian who condemns such actions.
- ¹⁴ See Arthur R. Butz, *The Hoax of the Twentieth Century. The Case Against the Presumed Extermination of European Jewry*, Chicago: Theses & Dissertations Press, 2003.
- ¹⁵ See Rudolf's discussion of this in his expert report, *op. cit.* (note 9), pp. 130-133.
- ¹⁶ See Hans Jürgen Nowak's "Kurzwellen-Entlausungsanlagen in Auschwitz. Revolutionäre Entlausungstechnik als Lebensretter im Konzentrationslager" *Vierteljahreshefte für freie Geschichtsforschung* 2(2) (1998), pp. 87-106.

Congratulations

The following text was written by Theodore O'Keefe, long-time coworker of the Institute for Historical Review and former editor of *The Journal of Historical Review*, on occasion of Robert Faurisson's 75th birthday:

"Robert Faurisson taught revisionists the hardness of words. Molded by the exacting discipline that reading and writing the classical languages demands and confers, Faurisson pierced the paper curtain of historical untruths that guarded the Holocaust cult.

A stone-kicking literary materialist after Samuel Johnson, Faurisson measures words for their simplest real-world significance: in the diary of Anne Frank, the confession of Rudolf Höß, the diaries of Dr. Kremer, and other texts that he seized, then deployed without mercy against those who wielded them.

Robert Faurisson is a good man, but not a timid or a meek man. In France, where defying the Holocaust taboo involves severe consequences for one's professional, legal, financial, and physical well-being, Faurisson has hounded a whole establishment so pitilessly that a law was passed to silence him – to no avail, of course. Faurisson makes a poor martyr: he once said that a good revisionist needs to have a little bit of the sadist in him, and for all he has endured, he's inflicted much more on his persecutors.

I have learned from and enjoyed much with Robert Faurisson in our contacts over the past two decades, and have been privileged to have aided the publication of his writings and the appreciation of his work in small ways in America in those years. May he continue to instruct and offend through rigor and precision for years to come!

Ted O'Keefe, Costa Mesa, December 1, 2003"

Finally, Dr. Thomas Sunic submitted this short piece after the deadline of the Festschrift:

Had he yearned for praises and eulogies, Faurisson would have not forfeited his career as a French university professor. He could have sold out easily like many of his former university colleagues did, whom one can daily observe on talk shows, on major French TV channels. Neither can Mr Faurisson be dubbed a historical revisionist, only. His scope of analysis and his provocative mindset go far beyond the critical examination of modern history. Faurisson can probably be described as a heretic, in view of the

fact that he skilfully attacks modern methods in the fields of the humanities. Like a few high calibre professors, his lifetime of reading and research led him to challenge some deeply held beliefs about "self-evident" truths.

Naturally, his inquisitive mind brought him to clash with the new French inquisition and its enforcers, known as the thought police. Not only is he the target of hagiographers who peddle around surreal modern myths; he is also the special target of an array of French "bien pensants," who tremble at the prospect of being dislodged from their well paid media and histrionic certitudes.

Probably Faurisson should be added into the rank of critical French thinkers who demolished modern beliefs in the fields of sociology, literature, and philosophy. Upon closer observation many heretic French thinkers, starting with Voltaire, Sorel, or Celine lived in a society which was far less intellectually oppressive than today's France.

Faurisson does not nurture the illusion about the cessation of mankind's insatiable appetite for new myths and verities – which as a rule next generations discard, only to replace them by new "self-evident" truths. Do we not witness how modern intellectual elites in the USA and France, who not long ago espoused the Freudo-Marxist scholasticism, replace it today with the dogma of the "self-evident" free market? The very fact that on several occasions Faurisson was physically attacked by his opponents, tells us more about the credibility of the ideas his opponents espouse than about Faurisson himself.

Faurisson did interesting studies on the French 18th ct. thinker Voltaire and the modern novelist and satirist Louis Ferdinand Céline. Not only were those two French authors trouble shooters for the ruling class of their epochs, respectively. They were also great stylists whose sound construction of sentences makes them accessible to every simple reader in the quest for truth. Likewise, Faurisson's prose is also unambiguous; there are no cryptic sentences and redundant phrases. Yet, there is always a grain of irony in his words laced with traces of cultural pessimism. Ironically, as a good connoisseur of all tricks in the French language, Faurisson would be the right person to teach his detractors how to better craft the meta-language for their own mendacity. Faurisson cannot be fooled.

Tom Sunic

Biography of Robert Faurisson

Robert Faurisson was born in Shepperton, England, in January 25, 1929, of a French father and a Scottish mother. The eldest of seven children, his first schooling was in Singapore and in Kobe, Japan; from the age of seven, he attended various French catholic institutions, including a Jesuit college in Marseille and, in Paris, the Collège Stanislas. He pursued his studies in classics in Paris at the Lycée Henri-IV and the Sorbonne. He holds the *agrégation des lettres* (French, Latin, Greek) and a doctorate in “*literature and the social sciences*.” He taught modern and contemporary French literature at the Sorbonne. At the Université Lumière of Lyon, he developed a structure for the teaching of “*Criticism of texts and documents (literature, history, media)*”. In the 1960s and 70s, he made a

name for himself with his method of decrypting literary works with a reputation for difficulty; in that period he published *A-t-on lu Rimbaud?*, *A-t-on lu Lautréamont?* and *La Clé des “Chimères” et “Autres Chimères” de Nerval*. From the late 70s onwards, he applied the same direct and pragmatic method to the study of difficult historic or literary subjects: the problem of the National Socialist gas chambers, the ‘confessions’ of the SS, the ‘Diary of Anne Frank,’ etc. In 1978-1979, he was forced to give up his teaching activities. Between 1978 and 1993, he suffered numerous physical assaults. He has been beleaguered with criminal proceedings. He has published four revisionist booklets and produced two chief revisionist works in French, one of which, the four volume *Ecrits révisionnistes (1974-1998)*, was, owing to the laws against historical revisionism, edited privately and printed at his own expense. Some of his revisionist writings were published from 1980 to 2002 in the *American Journal of Historical Review*; the first two were entitled “*The Mechanics of Gassings*” (Spring 1980) and “*The Gas Chambers of Auschwitz Appear to be Physically Inconceivable*” (Winter 1981); the last was “*My Revisionist Method*” (March/April 2002). R. Faurisson has lived with his French wife in the town of Vichy since 1957. They have three children and five grand-children. He is an atheist and apolitical.



Robert in a toy pedal car



Left to right: Robert, Françoise, Philippe



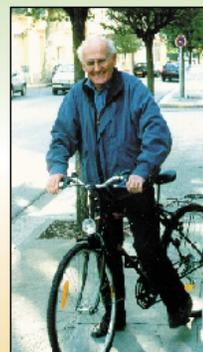
Left to right: Françoise, Philippe, and Robert



August 29, 1943, Marseilles: The Faurisson siblings, left to right: Brigitte, Yvonne, Jacques, Jean, Françoise, Philippe, Robert

COUNTESS, LINDTNER, RUDOLF, EDs.

EXACTITUDE



FESTSCHRIFT FOR
ROBERT FAURISSON



You can order a copy of Robert Faurisson's Festschrift (140 pp. pb) for \$15.- plus s&h by calling our order fulfiller Archer Ellison tollfree at 1-800-655-8912 or tollfree fax at 1(800)366-4086 or with check or MO by mail to Archer Ellison, PO Box 5795, Winter Park, FL 32792

Combustion Experiments with Flesh and Animal Fat

On cremations in pits in the alleged extermination camps of the Third Reich

By Carlo Mattogno

“While in the crematorium ovens [of Auschwitz], once corpses were thoroughly alight, it was possible to maintain a lasting red heat with the help of fans, in the pits the fire would burn only as long as the air could circulate freely in between the bodies. As the heap of bodies settled, no air was able to get in from outside. This meant that we stokers had to constantly pour oil or wood alcohol on the burning corpses, in addition to human fat, large quantities of which had collected and was boiling in the two collecting pans on either side of the pit. The sizzling fat was scooped out with buckets on a long curved rod and poured all over the pit causing flames to leap up amid much crackling and hissing.”¹

1. Introduction

In the article entitled *“Die Krematoriumsöfen von Auschwitz-Birkenau”*² (The crematoria ovens of Auschwitz-Birkenau), which I wrote on the basis of the first results (1993) of a general study of cremation conducted with the precious help of Dr. Ing. Franco Deana, I dedicated section 6.2 to the problem of *“Verbrennungsprozess in einer Grube”* (combustion process in a pit).³ In this section, I called the system of combustion in a pit technically inefficient for fundamental reasons, and judged the combustion system described by the witness Filip Müller⁴ to be *“wärmetechnisch unmöglich”* (thermo-technically impossible).

During further work after the publication of that article, I came across the important book *“Die Kadaver-Vernichtungsanlagen”*⁵ (carcass disposal plants) written by German engineer Wilhelm Heepke who was one of the foremost German cremation specialists in the first four decades of the twentieth century and whose indisputable competence in this field I had already been able to appreciate while reading another of his fundamental works.⁶

Heepke’s book contains a section entitled *“Die Verbrennung in Gruben”* (combustion in pits), which is of great interest in connection with the topic of the *“cremation pits”* at Birkenau.

After 1995, my documentation on Auschwitz increased considerably, making it necessary for the first version of the article to be completely revised; however, being able to make only general corrections to the English edition, I decided to drop the section on combustion process in a combustion pit entirely.⁷ This topic required an individual treatment, which I can only now present to the public, after having dealt with the fundamental problem of the height of the ground water level at Birkenau.⁸

In the present article, I shall deal with the experimental data that will be used in a further paper covering specifically the topic of corpse incinerations in the open pits at Birkenau.

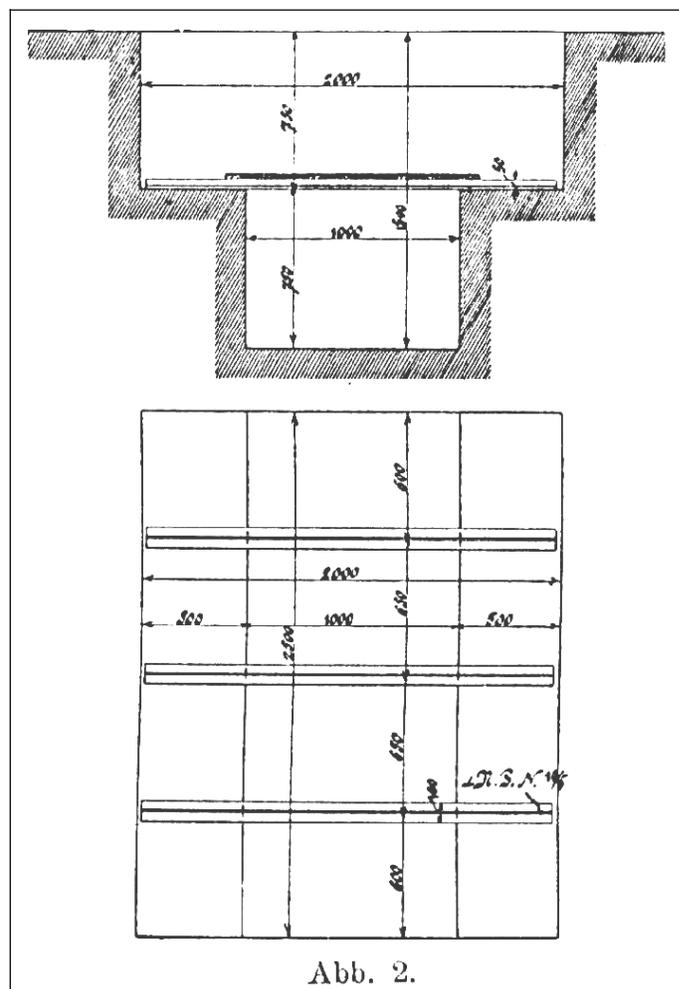
2. Carcass Burning in Pits According to W. Heepke

2.1. GENERAL PRINCIPLES

“This type represents the most widespread and the most modern method of individual burning and, if properly done, yields remarkable results. The carcasses are burnt in or above pits, the purpose of which is to concentrate the heat upon the object as much as possible, i.e., to improve the economy of the operation, and to allow an autopsy of the

carcass to be made without having to worry about spreading the infection by squirting blood or by body parts set aside. Regarding the layout of the pits, essentially the same considerations apply as for burials, except that the pits have to be made deeper by 0.5 - 1.0 meters, to a total of 1.5 - 2.0 meters, in order to allow for the ash generated. The choice of a suitable place depends primarily upon the prevailing wind.

The simplest procedure is to dig a pit 2.5 m long and 1.5 m wide and deep in the vicinity of the carcass and to fill



Document 1: Sketch of a pit with iron grid for carcass combustion.

Tabelle I.

Nr. des Versuches	Ausführung des Verfahrens	Verbrennungsobjekt		Brennstoff			Verdampfungs-einheiten	Wärmeaufwand	Dauer des Prozesses	Für 1 kg Kadaver						Bemerkungen
		Art	Gewicht kg	Art	Gewicht kg	Preis Einzel Mk.				Ge-samt Mk.	kg	WE	Std.	Brennstoff-gewicht kg	Brennstoff-kosten Pfg.	
I	A Kadaver auf Trägerrost. Dieser über der 1,5 m tiefen Grube.	Pferd, abgehäut., mit Eingeweiden	600	Holz	100	2,40	6,75	2700	450 000	20	0,46	1,13	4,5	750	2,00	Zu Grunde gelegte Preise: 100 kg Holz 2,40 M. 100 kg Briketts 1,40 M. 1 kg Teer 0,09 M. 1 kg Harz 0,14 M. Es verdampft: 1 kg Holz 9 kg Wasser 1 kg Brikett 12 kg "
				Brkl. Briketts	150	2,10										
				Steinkl. Teer	25	2,25										
II	Pferd, abgehäut.	850	Holz	100	2,40	9,40	3300	550 000	26	0,39	1,10	3,88	647	1,72	Es verdampft: 1 kg Holz 9 kg Wasser 1 kg Brikett 12 kg "	
			Brk. Briketts	200	2,80											
			Harz	30	4,20											
III	Rind, abgehäut.	300	Holz	225	5,40	6,75	2025	337 500	8,15	0,80	2,25	6,75	1125	1,65	Heizeffekt für: Holz 1500 WE/1 kg Braunkohlen Brikett 2000 WE/1 kg Wegen der geringen Mengen sind ausser Acht gelassen: Teer, Harz und Stroh in der Berechnung des Heizeffektes und der Verdampfungs-fähigkeit; Stroh in der Berechnung der Kosten.	
			Teer	15	1,35											
			Stroh	—	—											
im Mittel:											0,55	1,49	5,04	840	1,79	
IV	B Kadaver auf Trägerrost. Dieser in der 1,5 m tiefen Grube, nach Abb. 2.	Pferd	800	Holz	325	7,80	7,80	2925	487 500	10	0,40	0,98	3,65	610	0,75	
V	Pferd	425	Holz	225	5,40	6,75	2025	337 500	5,40	0,56	1,60	4,76	794	0,80		
VI	Rind	300	Holz	150	3,60	4,95	1350	225 000	3,30	0,55	1,65	4,50	750	0,70		
			Teer	15	1,35	—	—	—	—	—	—	—	—	—	—	
im Mittel:											0,50	1,40	4,30	720	0,75	

Tabelle II.

Nr. des Versuches	Ausführung des Verfahrens	Verbrennungsobjekt		Brennstoff			Verdampfungs-Einheiten	Wärmeaufwand	Dauer des Prozesses	Für 1 kg Kadaver						Bemerkungen
		Art	Gewicht kg	Art	Gewicht kg	Preis Einzel Mark				Ge-samt Mark	kg	WE	Std.	Brennstoff-gewicht kg	Brennstoff-kosten Pfg.	
VII	C Kadaver auf Trägerrost. Dieser über der 0,75 m tiefen Grube; mit Windschirm	Kuh	575	Holz	175	4,20	7,—	3075	512 500	5,35	0,52	1,22	5,3	890	0,58	Hier gelten dieselben Angaben wie die der Tabelle I. Hinzu tritt noch: Petroleum wird für die Berechnung des Heizeffektes und der Verdampfungs-fähigkeit vernachlässigt.
Briketts				125	1,74											
Petroleum				5 Liter	1,—											
VIII	Kuh	600	Holz	325	7,80	7,80	2925	487 500	7,—	0,54	1,30	4,8	812	0,70		
IX	Kuh	575	Holz	300	7,20	7,20	2700	450 000	7,—	0,52	1,25	4,7	800	0,76		
			Stroh	—	—	—	—	—	—	—	—	—	—	—	—	
im Mittel:											0,52	1,26	4,93	834	0,68	
X	D Kadaver direkt an Brennstoff. Dieser in 0,5 m tiefen Grube ohne Trägerrost und Windschirm.	Kuh	450	Holz	150	3,60	6,50	3150	525 000	6,45	0,67	1,44	7,0	1170	0,90	
XI	Kuh			500	Briketts	150										
		Petroleum	4 Liter		0,80											
im Mittel:											0,71	1,56	6,8	1147	0,91	

Documents 2 & 3: Results of experiments of carcass combustion on iron grids conducted in 1902.

it almost completely with firewood logs about 1 m long. In order to achieve a good draft, the wood must be stacked lengthwise and crosswise in alternate layers; it must first be soaked in petroleum to ensure good and rapid burning. The easiest way to do this is by means of a narrow pail or bucket filled with petroleum, with both ends of each log being dipped into the liquid. It is also recommended to line the sidewalls of the pit with such logs placed vertically and close together.

The carcass will be placed on the pyre with its opened abdomen downwards. A narrow channel of the width of a spade leading upwards at an angle from the bottom of the pit at each short side will allow the pyre to be lit easily; once the fire is lit, the openings of the channels must be closed by means of earth. The fire should develop rapidly, heat loss to the sides is minimal, thus, the heat will be concentrated on the carcass; the latter will progressively sink down into the pit and be completely consumed. During the first hours of the process, it is necessary to add more wood, even though the fat flowing down [from the carcass, transl.] will itself act as fuel for the fire.

For the burning of a large carcass of some 250 - 300 kg in weight, using the procedure described above, over a duration of 5 - 6 hours, the fuel requirements will be approx. 2.5 cubic meters of good firewood and 35 liters of petroleum."⁹

2.2. "KILN COMBUSTION"

Here, Heepke describes the "kiln combustion, as has been practiced for many years in Finland by the local chief veteri-

narian Fabritius,"¹⁰ which, however, does not concern us here because such a method was never used at Birkenau.

2.3. BURNING ON AN IRON GRID

"A further method for burning individual carcasses in the open air is the use of iron grids for burning. The main advantage of this procedure is the ease, with which the carcass can be dissected locally for inspection, there being no danger of spreading the disease through blood squirting out or through pieces of flesh or excrements: hence, a grid combustion is suitable especially in the case of infected carcasses, which have to be examined before disposal.

An older, not economically satisfactory method makes use of a grid resting on the long sides of the pit and consisting of two or three iron beams, T-girders, or rails. The pit is filled with fuel, a thick layer of straw having been placed on the bottom. The wind will, however, blow the flame away from the object and a great deal of the heat will be lost.

Fig. 2 shows a better arrangement [see document 1]. The pit is 1.5 m deep, but only 1.0 m wide in its lower part; thus, at a level of 0.75 m, there will be shoulders 0.5 m wide on either side, on which iron beams can be secured. Before placing the carcass on the grid, the bottom of the pit will be covered with a thick layer of straw and highly flammable material and the remainder, up to the level of the rails, filled with the main fuel being used. For an easier inspection of the animal, the free space between the rails will be covered with planks a suitable thickness. Any organs removed, being difficult to ignite, will be placed on the edge of the pit, to be pushed into the pit once

Tabelle III.

Ausführung nach Abb.	Firmen-Nr. des Ofens	Aussenmaße des Mauerwerks			Innenmaße des Verbrennungsraumes		Fassungsvermögen des Ofens bei einmaliger Füllung kg	Steinkohlenverbrauch bei voller Füllung kg	Dauer des Prozesses bei voller Füllung Stunden	Gewicht des Ofens kg
		Breite mm	Länge mm	Höhe mm	Breite mm	Länge mm				
3a und 3b	1a	1160	2460	2200	400	1700	250	110	5	950
	1b	1290	2460	2200	530	1700	310	130	6	1000
	2a	1290	2850	2500	530	2100	370	150	7	1200
	2b	1420	2850	2500	660	2100	450	170	8	1275
	3a	1420	3240	2800	660	2500	540	200	9,5	1475
	3b	1550	3240	2800	790	2500	650	225	10,5	1575
	4a	1550	3630	3100	790	2900	750	265	12	1875
	4b	1680	3630	3100	920	2900	900	300	13,5	2000
6a und 6b	1	900	1810	2000	400	860	70	50	4	675
	2	1030	1810	2100	530	850	100	60	5	700

Document 4: Experimental results of carcass incineration in cremation ovens.

combustion has progressed sufficiently. After the autopsy, the planks will simply be pulled away from under the carcass and left in the pit as extra fuel. The animal will then be turned over in such a way that the open abdomen will face downwards, and the straw at the bottom of the pit will be ignited."¹¹

2.4. PRACTICAL EXPERIENCE

"Using both methods for burning on grids, the official veterinarians Dr. Lothes and Dr. Profé of Cologne made a series of experiments, the main results of which are shown in Table I [see document 2]. The table tells us that the second method (trials IV, V, and VI), in which the grid is placed inside the pit, is to be preferred over the first, as the duration is reduced by a factor of 1.5 and the fuel consumption is lower. We also note a reduction in time for the digging of the pit as well as a certain independence from the wind. In this latter respect, we must assume that trials I - III were undertaken at a time of particularly little wind, otherwise the results obtained would have been even worse.

In view of the fact that smoke is generated mainly in the initial phase of the process and that unpleasant odors hardly make themselves felt beyond a distance of 100 meters, the selection of a suitable place for the pit is not overly restricted."¹²

2.5. COMBUSTION PITS IN SWAMPY TERRAIN

This aspect is without doubt the most interesting case to be examined in connection with our topic, as the Auschwitz-Birkenau camp was located in a heavily swampy area:¹³

"Now many cases of carcass disposal occur in swampy areas such as meadows, moors, or river valleys. In these areas the high water table makes it impossible to go down to 1.5 m, and thus one would have to abandon the idea of

using an efficient procedure, such as case B in Table I. In their effort to allow such a method to be used also in swampy terrain, Drs. Profé and Lothes, in their further experiments carried out in 1903, used [iron] beams laid across a pit only 0.75 meters deep to support the carcass. A collapsible windscreen, about 1 m high and made from iron plate, was then placed all around the pit. The screen thus took over the function of the missing depth of 0.75 meters; any heat losses can be countered effectively enough by surrounding [the screen] with a layer of earth. These trials, listed in section C, lines VII, VIII, and IX in Table II [see document 3] led to very satisfactory results, nearly equal to those of method B. For comparison, Table II also lists, in section D, lines X and XI, two trials where the carcass was placed directly on the fuel in pits 0.50 - 0.75 meters deep and burnt without any grid or windscreen.

From the above data one may conclude that it is possible, in the open, to burn carcasses efficiently, economically, and in a relatively short span of time, provided that methods B or C are used. These methods, according to Tables I and II, yield the following for 1 kg of carcass:

- a fuel requirement of 0.5 kg of wood having a vaporization power of 4.5 kg and a heating power of 775 kcal [Translator's note: the author has apparently corrected fundamental scientific data for various types of losses].
- a duration of the process of 45 seconds
- a cost of 1.33 pfennigs"

The most important information resulting from these experiments is the fact that the pits, because of their shallow depth (0.75 meters), required the positioning of an iron windscreen all around them, 1 meter high. Without this, their efficiency would have been considerably lower because of higher heat losses. In pits unprotected by a screen, only one layer of fuel and one layer of carcasses could be placed.



Photographs 1-3: Structure of Mattogno's crematory oven.

3. Nature and Aims of the Experiments Described by W. Heepke

It can be seen from the experiments described by Heepke that the ratio of fuel to flesh is always less than one; in other words, the combustion of one kilogram of flesh requires less than one kilogram of fuel – more precisely, between 0.39 and 0.80 kilograms of wood. We have to state, though, that the aim of the experiments was only to render hygienically harmless the carcasses of animals that had died from infectious diseases; for this, a more or less complete carbonization was all that was required. That the result was not an incineration, *i.e.*, a complete reduction of the carcass to ash, can be deduced from the fact that Heepke published a table reflecting the practical results of animal incinerators built by the H. Kori company of Berlin (see document 4). The results show that the largest type of equipment of this kind, oven 4b, was able to incinerate 900 kg of

For more reliable results, I conducted a number of experiments as described in the following sections.

4. Combustion Experiments by C. Mattogno (October - November 1994 and February 1995)

4.1. INCINERATION EXPERIMENT IN A FIELD-TYPE CREMATORIUM OVEN.

For the purposes of the experiments described in this article, I built a field-type oven from tuff blocks; photographs 1, 2, and 3 show its structure.

Measurements of the oven

- Total inner dimensions: width 27 cm; depth 60 cm; height 75 cm
- Combustion chamber: Height 27cm
- Hearth chamber: Height 39 cm
- Hearth grid: 27 cm × 53 cm, mesh spacing of 1×2 cm²
- Ash chamber: Height 13 cm.
- Combustion grid: longitudinal bars 1 cm apart (see photograph 2), placed 39 cm above the hearth grid.
- Effective surface of the grid: 50 cm × 27 cm = 1.350 cm²
- Chimney: internal cross section area 27 × 20 cm; height 70 cm from the ceiling of the combustion chamber, 97 cm from the grid of the combustion chamber.
- Device for closing the combustion chamber: 2 vertical blocks (see photograph 3).

The experiment was conducted with 6.5 kg



Photo 4: Prepared Beef

beef (see photo 4).

Technical data

- composition of beef (6.5 kg): bones 3.0 kg; fat 1.0 kg; cartilage 0.2 kg; muscles flesh 0.6 kg; offal 1.7 kg
- temperature of meat: 19°C
- wood used: dry oak wood and pine branches
- start of the experiment: 15:45 hours

Results of the experiment

- duration: 1 hr 15 mins.
- ash from flesh: 0.65 kg (= 10% of initial weight) (see photo 7, large pan)
- total wood consumption: 17.1 kg
- wood ash: 0.45 kg (= 2.6% of initial weight), (see photograph 7, small pan)
- ratio fuel/flesh: 17.1/6.5 = 2.63 (the weight of fuel used was 2.63 times that of the incinerated flesh)

Observations

Operation of the oven: Initial fuel load 5.1 kg wood (one layer of wood 30 cm high, see photograph 5), later loads every six to seven minutes. Combustion occurred with the front opening of the combustion chamber closed by means of two blocks of tuff placed vertically and leaving the opening of the ash chamber free. Into this chamber I had placed two aluminum pans for the collection of ash.

Combustion process: The chimney smoked for only seven to eight minutes after lighting the fuel; thereafter, combustion became very intensive (see photograph 6), the fat started to melt rapidly, and after not more than 8 minutes tongues of flame appeared at the top of the chimney, reaching a height of some 30 cm; combustion was very intensive almost throughout the duration of the experiment, subsiding only towards the end. In the initial phase of the combustion, after about 10 minutes, small amounts of grease dripped into the pans in the ash chamber, igniting almost immediately.

Ash: The ash consisted of a few rather large pieces, some smaller ones, and many little splinters and minute fragments. The bone residues were mostly white, very porous and friable with small black portions; all the residues could be easily broken up with light finger pressure.

4.2. EXPERIMENTAL INCINERATION IN AN OPEN FURNACE

The experiment was carried out using 10.8 kg of beef in a combustion chamber open to the front and at the top (see photograph 8: start of experiment)

Technical data:

- Oven: width 27 cm; depth 74 cm; distance hearth grid to combustion grid 23 cm.
- composition of beef (10.8 kg): bones and



Photo 5



Photo 6



Photo 7

cartilage 4.1 kg; fat 2.1 kg; muscle flesh 1.9 kg, offal 2.7 kg



Photo 8



Photo 9



Photo 10

burning intensively. To overcome the frequent drops in intensity of the fire, I started to split the wood into thinner pieces after the first half hour. I often stoked the fire by means of a metal rod. I also frequently stoked the flesh and pushed it to the back of the combustion chamber as it dried out and burnt. Under the effect of the draft, the flames concentrated in the rear part of the furnace after the first half hour.

Odor: smell of burning flesh, not very intensive, during the whole duration of the experiment

Ash (see photograph 10): The ash was constituted of rather large bone fragments with a white appearance on the outside, but black on the inside; these residues were partly friable and partly rather hard.

At the end of the experiment, I measured the temperature of the embers (without flames) by means of an oven thermometer

- temperature of meat: 17°C
- dry oak wood and pine branches
- start of experiment: 14:00 hours

Results of experiment:

- duration: 2 hr 40 mins
- ash from beef: 0.55 kg (= 5.1% of initial weight)
- wood consumption: 33.5 kg
- ash from wood: 0.85 kg (= 2.5% of initial weight)
- ratio fuel/flesh: 33.5/10.8 = 3.1 (the weight of the fuel used was 3.1 times the weight of the incinerated beef)

Observations:

For this experiment, the same grids were used as in the preceding one.

Operation of the furnace: initial fuel load was 4.5 kg with subsequent loads according to progress of combustion

Combustion process: the furnace smoked intensively for the first hour, the smoke being initially dark grey, later bluish, and eventually died down. Over the first hour, the wood burnt irregularly; light flames appeared over the flesh after 30 minutes. The fat, which ran into the pan of the ash chamber, caught fire immediately and burnt with a bright flame (see photograph 9, taken after 15 minutes). The flesh caught fire after one hour. After two hours, the flesh was still

located at a height of 10 cm above them. For the first few minutes, the temperature remained at around 270°C.

4.3. EXPERIMENT OF BURNING IN A PIT EXCAVATED IN THE GROUND (FEBRUARY 21, 1995)

Technical data

- pit measuring 0.85 by 0.50 by 0.60 (depth) meters (see photograph 11)
- beef (15 kg): mostly organs from the thoracic and the abdominal cavity (see photograph 12)
- fuel (52.5 kg): dry pine cones 1.5 kg; dry pine branches 3.0 kg; seasoned fire wood, oak, 40 to 60 long, 4-6 cm in diameter 48.0 kg; ethyl alcohol 1.5 liters
- temperature: 14°C
- start of experiment: 16:00 hours

Preparation of experiment

I laid out the pine cones on the bottom of the pit, covering them with the pine branches, upon which I piled the wood in a regular fashion, placing the logs alternately lengthwise and across to a height of a few centimeters above the ground. In this way, the wood constituted a kind of lattice with generous space for air circulation. The total weight of the wood was 42 kilograms.

I placed the flesh on the wood so as to cover little more than about half the surface area. I doused the wood with the alcohol and set it on fire.

Phases of the combustion process

The fire took rapidly and easily at the bottom (where the most easily inflammable material was placed) and then spread slowly upwards.

- lively combustion after 5 minutes
- intensive combustion after 25 minutes, flesh almost intact (see photograph 13)
- after 30 minutes, when the level of the wood had already dropped by about 20 centimeters, I distributed the rest of the wood (10.5



Photo 11



Photo 12

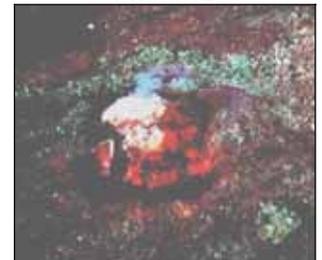


Photo 13

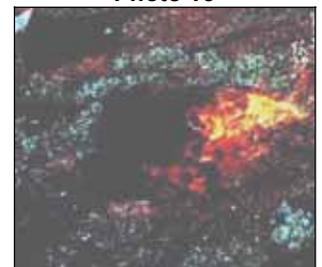


Photo 14



Photo 15



Photo 16



Photo 17

- kg) in a regular fashion over the flesh
- bright flames leaping out of the pit after about 45 minutes (see photograph 14)
- combustion with short flames after 50 minutes
- combustion with short flames after 60 minutes, flesh residue still covered by wood and embers
- as the wood was being consumed, the residue of the flesh slowly became visible. Bright flames, dying down. Three thick pieces of carbonized flesh remaining on the glowing embers
- flames stopped after 1 hour and 35 minutes
- photograph 16 shows the remains after 1 hour and 45 minutes

Smoke: Weak generation of smoke upon lighting and for a few minutes thereafter. Later, as combustion intensified, the smoke died down considerably. Very little smoke from the flesh in the succeeding hours.

Odor: Odor of low intensity during the combustion process, non-nauseating, also later while the residue remained on the embers.

Air temperature in front of the pit: After about 50 minutes, I attached an oven thermometer to a metal rod, which I fixed in the ground in front of the pit; the rod was bent forward until the thermometer was situated above the edge of the pit at a height of 90 centimeters (see photograph 15). Maximum recorded temperature: 120°C. The level of the wood, which burnt with short flames, had dropped to about 40 cm below ground level.

Temperature of the embers: The experiment was started at 16 hours. Once the flames had stopped, I watched the pit until evening. The next day (February 22) at 8 hours (air temperature 5°C) I introduced the tip of the thermometer rod into the embers and recorded the temperature every hour. At 8 hours (16 hours after lighting), the temperature of the embers was about 320°C; it stayed above 300°C until 13 hours. At 16 hours (24 hours after lighting) it was still 280°C. After stirring the embers with a metal rod, temperature rose to 340°C and stayed above 300°C for another 2 hours. At 23 hours (31 hours after lighting), the embers were still at 160°C.

Results

I recovered the ash (see photograph 17) the next morning (February 23). The results were as follows:

Wood ash: about 4.2 kg, (= 8% of total initial weight of wood burnt). Volume of ash about 12.500 cm³; specific density of ash about 0.34.

Ash and residue of flesh: 0.6 kg (= 4% of total weight of flesh burnt).

Bone fragments (very small): small scales, friable and po-

rous, outside white, inside black.

Soft matter: two or three pieces were carbonized and friable, easily breakable. Internally, they appeared to be carbonized, like soot. The third piece, oval in shape (about 13 by 7 cm, weight about 0.3 kg) was very dense and hard. Under the black crust it had an earthy appearance.

4.4. CONCLUSIONS

The heat produced by the combustion, not being able to spread to the outside, concentrated on the flesh above; this explains the good performance of this system: 3.5 kg of fuel per kilogram of flesh.

The experimental burning of beef in a furnace open to the front and at the top yielded a consumption of 3.1 kg of wood per kilogram of flesh, and produced 5.1% of ash from the flesh and 2.5% from the wood. Regarding the ash from the flesh, we must remember that it stemmed exclusively from bone matter, whereas in the case of the pit it came from soft parts of the carcass. The experiment in the furnace lasted 2 hours and 40 minutes. This rather long duration is due to the fact that the incineration of the residue on the grid necessitated such a long period of time. In the pit, combustion stopped after 1 hour and 35 minutes, but the result was an incomplete combustion.

A comparison of the two experiments shows that the fuel efficiencies are quite similar, but the performance, in terms of space, is clearly superior in the case of the furnace. The latter can, in fact, be operated continuously, whereas the pit has the disadvantage that the embers remain hot for too long a time and it is necessary to clean them out from the pit after they have cooled.

For the pit to function efficiently, the arrangement of the wood is very important. The logs must have a small cross section area if they are to burn easily and completely, and they must be laid out crosswise in the form of a grid. In the experiment described above, the initial load was 42 kg per 0.255 m³ of space, corresponding to 165 kg/cm³. We may specify 150 to 200 kg of wood per cubic meter of pit space for a satisfactory operation.

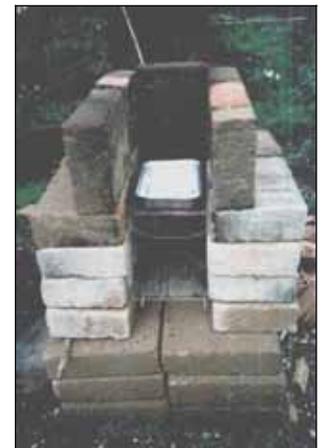


Photo 18



Photo 19



Photo 20

For easy and safe lighting it is important to place a layer of thin and easily flammable material over the bottom of the pit and to douse the inside of the pile with a combustible fluid. The process must, moreover, be carefully watched.

As was to be expected, combustion in a field furnace gave the best results in terms of fuel efficiency: 2.63 kg of wood per kilogram of incinerated flesh. This corresponds to about 152 kg for a corpse weighing about 58 kilograms.¹⁴ In view of the fact that the Gorini furnace (with direct firing) required 100 to 150 kg of wood bundles¹⁵ for the cremation of a normal corpse, the field furnace in our experiment functioned like a wood-fired crematorium and the consumption of 152 kg of wood for a corpse of 58 kg must be considered the theoretical minimum limit. Actually, in a larger furnace, such as would be needed for the cremation of a corpse of 58 kg, heat losses due to conduction, radiation, and heat of the flue gases (higher excess of air) would necessarily be higher, and thus we would also have a higher consumption of fuel.

With respect to the incineration in a pit, the fuel-to-flesh ratio cannot be less than 3.5, because during the small-scale experiments thinly split and easily inflammable wood was used, and this procedure is practically impossible to use on a large scale. For a corpse of 58 kilograms one must therefore assume the consumption of at least 200 kg of wood.

The technical conditions for the study of mass burnings in swampy terrain are therefore the following:

- a single layer of corpses
- a load of 1.5 corpses per sqm (1 corpse per 0.66 sqm)
- a consumption of 200 kg of wood per corpse.

4.5. THE CREMATION OF CORPSES ON PYRES

The above conclusions are perfectly compatible with practical experience. In India, in fact, cremation on a pyre is still an everyday practice. At Chandigarh, in sector 25, a total of 35 quintals of wood are used for the daily cremation of seven to eight corpses, an average of 437 to 500 kg per corpse.¹⁶ According to the review *Hindustan Today*¹⁷

“the 21,000 Hindus who die each day consume 18-million pounds of wood, or 560-acres of forest”

In other words, for the cremation of 21,000 corpses 8,100 tons of wood are needed, corresponding to 226.6 hectares of forest, for an average of 385 kg of wood per cremation.

A report on the wood requirements in urban areas in India states:¹⁸

“The people belonging to the Hindu religion needs fuel wood to burn dead body. About 5.54 quintal of fuel wood is required to burn on an average body.”

The Hindu population being averse to abandoning the traditional practice of pyres, a so-called “fuel efficient crematorium” has recently been introduced in an effort to reduce the consumption of wood. In practice, this is an open furnace of the type I used for the experiment described in section 4.2.¹⁹ This device needs only

half the amount of wood necessary for a cremation on a pyre (400 to 600 kg), *i.e.*, 200 to 300 kilograms.²⁰ In January of 2002, several furnaces of this type were set up in ten villages of the district of Ludhiana. The newspaper running this news item stated that with the new technology

*“only two to three quintals of wood will be consumed.”*²¹

Hence, the consumption of 200 kg of wood for the cremation of a corpse in a pit, as assumed above, would appear to be a conservative estimate.

5. Combustion Experiments with Animal Fat (Lard)

The experiments described below were conducted by me with the aim of testing the significance of the witness statements describing the recovery of boiling human fat from the alleged cremation trenches at Birkenau.

The witness who has given the most detailed description of this alleged procedure is Filip Müller. He wrote that in the yard to the north of crematorium V, two trenches each 40 – 50 meters long, 8 meters wide and 2 meters deep (as well as another 3 for which he gave no dimensions) had been dug; two channels some 25 – 30 cm wide had been scraped out lengthwise from the center of the bottom and sloping down towards the ends, ending in what Müller calls “collecting pans,” near the ends of the trenches. According to this testimony, the two channels had the purpose of catching and transporting to the “collecting pans” the human fat that oozed out during the burnings. Members of the so-called ‘Sonderkommando’ then scooped the boiling fat out of the reservoirs by means of buckets attached to metal rods and poured it over the pyre to feed the combustion.²²

Such a tale appears absurd for the following reasons:

- a. The boiling temperature of animal fat is around 200°C, which is considerably higher than the flash point of animal fat, which is 184°C.²³ This means that boiling animal fat catches fire in the presence of flames or sparks.
- b. Animal fat has an ignition point of ca. 280°C, which means that at temperatures of 280°C or more it ignites even without any external help from flames, sparks, or embers. Since the minimum temperature of a carcass combustion is 600-700°C, any fat would ignite instantaneously. If the temperature is lower than 600°C, “at the start of the cremation a distillation accompanied by a carbonization” occurs.²⁴
- c. The members of the so-called ‘Sonderkommando’ would have had to carry out their recovery of human fat on the edge of a cremation trench of at least 320 m², the surface of which was aflame at a temperature of at least 600°C! As we have seen above, during my small-scale experiment the temperature near the edge of the small pit reached some 120°C! An experiment aimed at studying prehistoric pyres was carried out by Dr. Alistair J. Marschall, who reports that he used a pyre made from one ton of wood to burn the carcass of a sheep. According to his statements, the fire became so intensive that af-



Photo 21



Photo 22

ter about one hour it was impossible to move closer than 3 meters to the pyre.²⁵

Notwithstanding all this, I have carried out three experiments regarding the recovery of fat, which I shall describe below.

5.1. EXPERIMENT INVOLVING DIRECT HEATING

On the combustion grid of a furnace open in front and at the top, I placed an aluminum pan containing 500 grams of lard (see photograph 18). The combustion grid was situated at a level of 35 cm above the hearth grid. Once the firewood had been ignited, the fat melted rapidly and started to boil. The vapors caught fire, producing intensive flames that reached a height of some 80 cm (see photograph 19). Combustion lasted about 2 minutes.

5.2. EXPERIMENT WITH HEATING BY RADIATION

The experiment was carried out in a furnace made of tuff blocks, open to the front and at the top.

On the bottom of the ash compartment I placed an aluminum pan containing 250 grams of lard. The hearth grid was at a level 25 cm above the ash compartment. It consisted of a metal wire-mesh net having openings 2 by 1 cm in size; thus, only small pieces of embers fell into the pan. The fat in the pan melted and started to boil under the influence of the heat radiating from the hearth; the vapors emanating from the fat caught fire rapidly and burnt with bright flames (see photograph 20).

5.3. EXPERIMENT WITH HEATING BY CONDUCTION (AND RADIATION)

The experiment was carried out in a furnace made of tuff blocks, open to the front and at the top (see photograph 21).

I placed a pan containing 250 grams of lard on the bottom of the ash compartment as in the preceding experiment, but I installed a grid of a metal wire-mesh with larger mesh size (10 by 10 cm) at a level 28 cm above the ash compartment. Then I lit the wood on the hearth. When the combustion had become strong enough, the embers began to fall into the pan below; the fat contained therein first melted, then was absorbed by the ash particles and burned with a flame less bright but for a longer period of time (about 15 minutes), in the way the wick of a petroleum lamp would burn (see photograph 22).

5.4. CONCLUSIONS

1. The experiments show that animal fat, when heated to a temperature that can be reached by means of a wood fire, will burn readily.
2. Experiment 3 demonstrates that animal fat, when in contact with glowing embers, will ignite. Consequently, in a cremation trench, the human fat oozing out of the corpses and dripping through the burning wood, possibly reaching the layer of embers at the bottom of the trench, would burn without being able to flow over the bed of embers towards the alleged reservoirs. This was confirmed later by the ex-

perimental incineration in a furnace as described above, during which the fat dripping from the flesh into the ash tray ignited immediately and burned.

3. Experiment 2 demonstrates that any liquid fat, hypothetically dripping down below the embers into the alleged recovery channels, would burn under the effect of radiation from the glowing embers and by contact with them.
4. Experiment 1 demonstrates that human fat, hypothetically flowing into the recovery reservoir would, on account of the heat radiation from the fire, burn with bright and high flames, making it impossible not only to recover the fat, but also to get anywhere near the edge of the trench.

Notes

- ¹ Filip Müller, *Auschwitz Inferno: Testimony of a Sonderkommando*, Routledge & Kegan Paul, London 1979, p. 136f.
- ² In: Ernst Gauss (ed.), *Grundlagen zur Zeitgeschichte. Ein Handbuch über strittige Fragen des 20. Jahrhunderts*. Grabert Verlag, Tübingen 1994, pp. 281-320.
- ³ I use the terms 'burning' and 'combustion' because, technically speaking, a cremation can only be carried out in the oven of a crematorium.
- ⁴ "Die Krematoriumsöfen von Auschwitz-Birkenau," *op. cit.* (note 2), p. 318.
- ⁵ Wilhelm Heepke, *Die Kadaver-Vernichtungsanlagen* Carl Marhold, Halle a. S. 1905.
- ⁶ W. Heepke, *Die Leichenverbrennungs-Anstalten (Die Krematorien)*. Carl Marhold, Halle a. S. 1905.
- ⁷ "The Crematoria Ovens of Auschwitz and Birkenau," in: Ernst Gauss (ed.) *Dissecting the Holocaust*, 1st ed., Theses & Dissertations Press, Capshaw, AL, 2000, pp. 373-412.
- ⁸ C. Mattogno, "'Cremation Pits' and Ground Water Levels at Birkenau," *The Revisionist* 1(1) (2003), pp. 14-17.
- ⁹ W. Heepke, *op. cit.* (note 5), pp. 28f.
- ¹⁰ *Ibid.*, p. 29.
- ¹¹ *Ibid.*, pp. 32-33.
- ¹² *Ibid.*, p. 33.
- ¹³ *Ibid.*, p. 33, 36.
- ¹⁴ "The Crematoria Ovens of Auschwitz and Birkenau", in: *Dissecting the Holocaust*, 1st ed., Theses & Dissertations Press, Capshaw, AL, 2000, p. 398.
- ¹⁵ G. Pini, *La crémation en Italie et à l'étranger de 1774 jusqu'à nos jours*. Ulrico Hoepli, Milano 1885, p. 151.
- ¹⁶ Reeta Sharma, "The environmental cost of cremation by wood," in: *The Tribune*, online edition, Chandigarh, April 4, 2001; www.tribuneindia.com/2001/20010404/edit.htm#8. A quintal are 100 kg.
- ¹⁷ *Hinduism Today*, June 1994, www.hinduismtoday.com/archives/1994/6/1994-6-14.shtml
- ¹⁸ "Urban requirement of wood in M.P.," www.learnnature.com/forest/urbanrequirementofwoodinmp.htm
- ¹⁹ Cf. photograph of fuel efficient crematorium.
- ²⁰ Council for advancement of peoples action and rural technology. Rural Technology Division, "Fuel Efficient Crematorium." <http://www.ruraltechindia.org/fec.htm>
- ²¹ "New crematoriums for 10 villages," *Tribune News Service. Ludhiana Tribune*, on line. www.tribuneindia.com/2001/20010122/ldh1.htm#11.
- ²² Filip Müller, *op. cit.* (note 1), p. 131f., 136f.
- ²³ J.H. Perry, *Chemical Engineer's Handbook*, Wilmington, Delaware, 1949, p. 1564.
- ²⁴ P. Schläpfer, "Betrachtungen über den Betrieb von Einäscherungsöfen," in: *Schweiz. Verein von Gas- und Wasserfachmännern Monatsbulletin*, Zürich, XVIII.(7) (Juli 1938), p. 151.
- ²⁵ "Experimental cremation of prehistoric type," www.bradford.ac.uk/acad/archsci/field_proj/amarsh/cremexp.htm

Flames and Smoke from the Chimneys of Crematoria

Optical Phenomena of Actual Cremations in the Concentration Camps of the Third Reich

By Carlo Mattogno

1. The Problem of Flames Spouting from Chimneys

A number of witnesses speak about flames they saw coming out of the chimneys of crematoria. In technical terms, this can be formulated as a question: is it possible for the combustion of unburnt gases to occur not only inside but also outside of the smoke ducts, thus producing the phenomenon of flames coming out of the chimneys?

We shall investigate this problem on the basis of Crematoria II and III of Auschwitz-Birkenau, and specifically for furnaces number 3 and 4, which had the shortest flues. These flues had a cross section area of 0.42 m² (0.6 by 0.7 m) and a length of 6.5 and 10.5 m respectively. Both fed into the duct of the central draft blower, which was about 2 m long with a cross section area of 0.8 by 1.2 m. The shortest smoke duct thus showed an average cross section area of 0.46 m² and a total length of 24 m, including the smokestack.

The velocity of combustion gases in a chimney varies with the square root of the draft; in case of crematoria with coke-fired ovens it amounted to roughly 3 m/sec,¹ whereas for industrial furnaces it is in the order of 3 to 4 m/sec.² When assuming the higher of these values, we see that even in the shorter of the two ducts the combustion gases would remain (24/4=) 6 seconds in the smoke duct.

In modern incinerator plants for solid urban refuse the design is such that the combustion gases will remain for 2 seconds³ in an after-burning chamber held at 950°C; in electrically heated plants presently offered by the Swiss Brown-Boveri company (BBC), after-burning takes place in exhaust ducts, in which the combustion gases remain 1.3 to 2.3 seconds.⁴

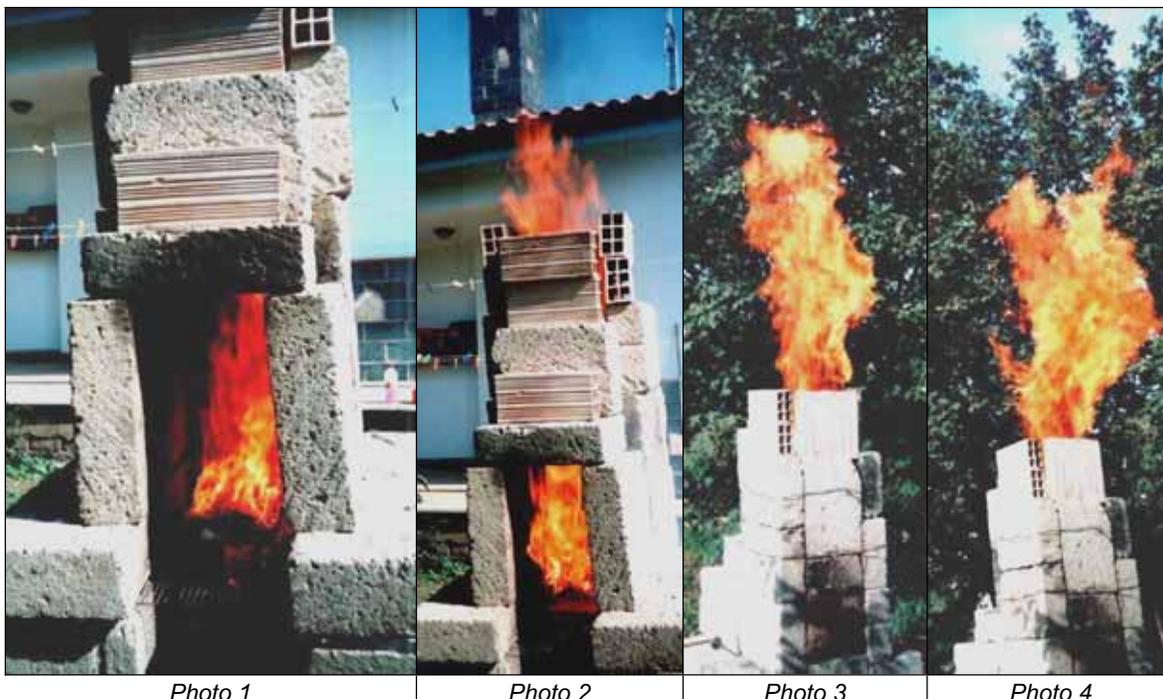
For crematoria II and III at Birkenau this means that in the shortest duct the smoke remained 3 times longer than would have been necessary for its complete combustion. Therefore, it was impossible for any flames to be observed on top of those chimneys.

1.1. AN EXPERIMENT WITH A FLAMING CHIMNEY

In order to test the correctness of those conclusions, I have carried out several combustion experiments with animal fat in a field oven, in which flames did come out of the chimneys. The set-up consisted of two grids, a lower one being a hearth for firewood and an upper one to take up the fat. On the latter, I placed an aluminum pan, 33 by 25 by 5 cm, containing 400 grams of lard (pork fat) and then lit the wood on the lower grid.⁵

Once the fat had melted, it eventually began to boil and the vapors caught fire immediately. The flames developed a few centimeters above the boiling fat, which remained clearly visible (see photographs 1 and 2). During the most intensive combustion phase the flames came shooting out of the chimney reaching a height of 1.5 m above the top opening of the chimney and over 2 m above the pan with the boiling fat. (see photographs 3 and 4). Combustion lasted for approximately 5 minutes.

This phenomenon can be explained as follows: the volumetric flow rate of the combustion gases, which were generated by the decomposition of the fat, was greater than their combustion rate; thus, the gases remained in the combustion chamber for less time than would have been necessary for complete com-



bustion. Therefore, combustion took place outside of the combustion chamber and even outside of the chimney.

Two more experiments were carried out in order to test this explanation.

1.2. COMBUSTION TEST WITH ANIMAL FAT IN A COMBUSTION CHAMBER WITH SHORT CHIMNEY (JANUARY 10, 1995)

The experiment was carried out in a field oven built from blocks of tuff and equipped with two grids, the lower one for wood and the upper one for the fat. The combustion chamber had a volume of some 0.05 m^3 and was connected to a chimney having a cross section area of 0.27 by 0.27 m and a height of 0.54 m, set about 10 cm above the upper grid. On this latter grid, I placed an aluminum vessel 22 cm by 17 cm in size, containing 200 grams of lard. Then the hearth was loaded and the wood was lit. A few minutes later, the boiling lard caught fire and flames came shooting out of the chimney to a height of 70 cm above its base (see photographs 5 and 6). Complete combustion of the fat took 3 minutes with the most active phase lasting about 2 minutes and 45 seconds.



Photo 5

Photo 6

kg of fat in 0.05 m^3 per hour, *i.e.*, 80 kg of fat per m^3 per hour or a total of $15.5 \times 80 \text{ kg} = 1,240$ kg of fat per hour in the total combustion volume.

We see that flames would have come out of the chimney if $1,240$ kg of lard had been burnt per hour in the three muffles.

Applying the results of the second experiment: 0.3 kg of fat in a volume of 0.2 m^3 over 4 minutes, corresponding to 4.5 kg of fat in a volume of 0.2 m^3 per hour, *i.e.*, 22.5 kg of fat per m^3 per hour or a total of $15.5 \times 22.5 \text{ kg} = \text{about } 350$ kg of fat per hour in the total combustion volume.

Thus, it would have been possible to burn some 350 kg of fat per hour in the three chambers of this oven without any flames appearing at the top of the chimney.

We are talking here about *pure fat*. Therefore, the phenomenon of flames coming out of the chimneys would have been physically impossible in the case of the incineration of three corpses per hour in the three chambers of that oven, because, actually, the fat content of three corpses weighing about 70 kg each is only about 25 kg, whereas 350 kg of fat would correspond to about 42 such corpses. I have not taken into account the combustion of body proteins because proteins burn considerably more slowly than fat.

1.3. COMBUSTION TEST WITH ANIMAL FAT IN A COMBUSTION CHAMBER WITH LONG CHIMNEY (JANUARY 10, 1995)

In this case, I removed one layer of tuff blocks from the chimney of the oven and installed there an ordinary stovepipe 2.10 m in length and having a cross section area of 0.40 by 0.20 meters. The total volume of the combustion chamber was therefore about 0.20 cubic meters. On the upper grid I placed an aluminum vessel similar to the one previously used but containing 300 grams of lard. I then loaded the hearth and lit the wood. As before, the fat quickly caught fire, but no flames or individual bursts of flames came from the chimney (see photograph 7). The fat was consumed within 3 minutes and 45 seconds with the most intensive phase lasting 3 minutes and 30 seconds.

1.4. CONCLUSIONS

The two tests were similar in nature, the difference being that a stovepipe was used in the second case. In spite of more fat being used in the second experiment, no flames came out of the smokestack opening, because the gases generated by the decomposition of the fat in a combustion chamber four times as large were burned completely within the chimney.

As these are results of a physico-chemical type, they can be applied in proper proportions to the Birkenau crematoria.

1.4.1. CREMATORIA II AND III

Volume of the shortest smoke duct (including chimney flue): 0.46 m^2 by 24 m in length = $11.04 \text{ m}^3 = \text{ca. } 11 \text{ m}^3$
 combustion chambers: $1.5 \text{ m}^3 \times 3 = 4.5 \text{ m}^3$
 total volume: $11 + 4.5 \text{ m}^3 = 15.5 \text{ m}^3$

Applying the conditions of the first experiment: 0.2 kg of fat in a volume of 0.05 m^3 over 3 minutes, corresponding to 4

1.4.2. CREMATORIA IV AND V

Crematoria IV and V had two chimneys each, one for each group of four muffles. The total volume available to the combustion gases (chambers, duct, and flue) was about 18 cubic meters. If we apply the same reasoning as before, we obtain:

a) for the first experiment

80 kg of fat per hour per m^3 of chamber volume, *i.e.*, $80 \times 18 = 1,440$ kg of fat per hour for the 4 chambers.

It would have been possible to observe flames above the chimneys if $1,440$ kg of fat per hour were burnt in the four chambers.

b) for the second experiment

22.5 kg of fat per hour per m^3 of chamber volume, *i.e.*, $22.5 \times 18 = 405$ kg of fat per hour for the four chambers.

No flames would have been observed even if more than 100 kg of pure fat (corresponding to 12 corpses) had been burnt in each of the four chambers.

1.5 CONCLUDING REMARKS

The above considerations are based on a time unit of one hour, but it is obvious that the incineration of the *total* amount of fat contained in the corpses would have taken much less time. On the other hand, it is equally apparent that the combustion of this fat could not be controlled in the same way as was possible in the experiments described herein. The external fat and the internal fat of the corpses would have melted, evaporated and burnt over time in an irregular way, depending upon

the vaporization and combustion rates. Hence, combustion of the *total* fat content of a corpse would have extended over a period of not less than 30 minutes. This, however, does not invalidate the results, because the upper limit of the non-verifiability of the phenomenon (flames from the chimneys) would have been the combustion of 175 kg of fat in 30 minutes for crematoria II and III, whereas in practice only 25 kg of fat were thus burnt. For crematoria IV and V the respective figures would be a limit of 202 kg of fat in 30 minutes as opposed to an actual combustion of only 34 kg of fat.

The above arguments do not mean that no flames would ever have come from these chimneys; we merely argue that the phenomenon is *not directly related* to the incineration, *i.e.*, to the burning of corpses. As opposed to this aspect, the phenomenon may well occur as an *indirect side-effect* of the incineration, *i.e.*, as a result of the combustion of the coke used as a fuel for these furnaces.

It is well known that under conditions of incomplete combustion carbonaceous fuels will produce carbon particles, which will deposit on the walls of the smoke ducts in the form of soot. Under appropriate conditions (if the soot layer is sufficiently thick and the temperature sufficiently high) the soot will ignite and flames will indeed emanate from the chimney.

In pre-war times, when the average European household was using wood, coke, or coal almost exclusively for home-heating, such cases were so common that the phenomenon was, on occasion, produced intentionally for scientific studies. For instance, in early 1933, such experiments were carried out in a nearly abandoned four-story building in Berlin.⁶ A diagram shows that 95 minutes after the ignition of the soot on the first floor one meter above ground level the combustion temperature of the soot in the smokestack reached 1060°C. This is not really surprising, for soot consists of carbon having an ignition temperature of 700°C.

Obviously, this phenomenon will not occur continuously, but only at times, because it depends essentially on the accumulation of a sufficiently thick layer of soot, and that requires some time. It is clear that this phenomenon is unrelated to the reports of eyewitnesses who speak of flaming smokestacks as a direct consequence of the incineration of corpses. The most telling of such statements is that of Henryk Tauber who declared on 24 May 1945:⁷

“It was possible to charge up to eight ‘muselmans’ [in one muffle⁸]. Such big charges were incinerated without the knowledge of the head of the crematorium during air raid warnings in order to attract the attention of airmen by having a bigger fire emerging from the chimney”



Photo 7

The purpose of such false statements was obviously to give credence to the falsehoods concerning the mass incineration of purportedly gassed victims, such gigantic incinerations causing flames to shoot from the smokestacks.

2. The Problem of Smoke from Chimneys

The phenomenon of smoking chimneys is closely related to the above observations: if the flow rate of a combustible gas mixture in a combustion chamber is higher than its ignition rate, the mixture will not ignite inside the chamber but outside of it, provided conditions remain constant. If, however, conditions do not remain constant, *i.e.*, if the temperatures in the flue and the smokestack are lower than the ignition temperature of the gas mixture, the gases will leave the smokestack unburnt or only partially burned in the form of smoke.

No official historian has taken the problem of smoking chimneys at Auschwitz into consideration, except for Jean-Claude Pressac who discussed it in 2000, rejecting it outright. We shall consider both his technical arguments and his reasons for rejection in the following section.

On June 15, 1995, Pressac gave a long interview to a certain Valérie Igounet, the content of which was obviously reworded before publication. Pressac declared:⁹

“At the first European congress on cremation, which took place at Dresden in 1878,^[10] strict rules were put down regarding the procedure of the incinerations. Firms building such ovens^[11] had to respect such rules. One of the rules stipulated that ‘the products of the incineration must not harm the environment.’^[12] Smoke and noxious odors were prohibited.

The Topf company, from its very beginnings a producer of furnaces of all kinds, was very wary of smoke generation, as this indicated a poor functioning of the hearth. One of its leaflets appealed to clients by saying: ‘If your chimney smokes, you are losing money.’ The Topf incineration furnaces did not smoke, nor did those of the competition. [...]

When, after his arrest in March 1946, Kurt Prüfer was interrogated by the Soviets on the subject of the crematoria in the concentration camps, he explained their design details. Ovens for civilian use operated with pre-heated air, which caused the corpses to burn rapidly and without smoke.

The ovens in the camps being of a different design, such a measure could not be applied. The corpses burnt more slowly and smoke did develop. In order to prevent this from happening, it was sufficient to blow air into the incineration chamber.

The three double-muffle ovens of crematorium I in the Auschwitz Stammlager were indeed equipped with blowers.

This also applied to the triple-muffle ovens at Buchenwald and crematoria II and III at Birkenau. Prüfer, by using a technique identical to the use of bellows to fan the fire of a blacksmith, achieved a combustion time approaching that of civilian furnaces and was able to avoid smoke generation. On the other hand, the eight-muffle ovens of crematoria IV and V did not have blowers, but this lack was compensated for by the strong draft generated in the two 16-meter smokestacks. Regarding the ovens produced by the Kori company in Berlin, these were fired with fuel oil or coke and were fabricated or built without blowers.”

It is no doubt true that crematoria were not supposed to smoke, in accordance with the pious wishes of their promoters. It is, however, also a fact that all furnaces, in particular those using coke as fuel, did smoke to a greater or lesser extent. Instead of looking at the cremation diagrams, Pressac satisfied himself with the “rules.”

For instance, the oven used in the Dessau crematorium by the engineer Richard Kessler for his experiments in 1926 and 1927 (fifty years after the Dresden meeting) smoked invariably in all cases and with any kind of fuel used – coke, gas, or (brown coal) briquettes. Kessler, it must be remembered, was one of the foremost German authorities of his day in the field of cremation. For his tests, he used an oven manufactured by the Beck Bros. company of Offenbach with some of his own improvements; it was in no way inferior to the Topf ovens.

The diagrams illustrating the operation of the oven included a graph for the “representation of smoke development,” which distinguished between three colors of smoke, viz. “black,” “dark,” and “light.” The draft indication for the grid was two-fold and distinguished between the force of the draft at “normal combustion” and at “smoke combustion.” The first combustion using gas (the oven was equipped with a gas burner in addition to a gas generator) resulted in smoke for something like an hour: During the second and the seventh cremation with coke, smoke was produced for approximately 20 minutes.¹³

In the 1940s, the problem was still so acute that another specialist of cremation, the Swiss engineer Hans Keller decided in 1944 to study it scientifically. He published his findings in an article entitled “Causes of smoke generation during cremation.”¹⁴ It follows that civilian furnaces regularly produced smoke.

We will now consider the interrogation of the Topf engineer Kurt Prüfer by Captain Shatanovski and Major Morushenko of the Soviet anti-espionage organization SMERSH. On March 5, 1946, Prüfer declared:¹⁵

“In civilian crematoria, preheated air is injected by means of special bellows, making for a rapid and smokeless incineration of the corpse. The design of the crematoria for concentration

camps was different; it did not allow preheating of the air and thus resulted in a slower combustion of the corpse and in the production of smoke. In order to reduce the amount of smoke generated as well as the odor of the burning corpse, a ventilation was employed.”

Thus, according to Prüfer, the smokestacks of the Topf ovens installed in the concentration camps did indeed smoke, and the installation of an air blower (translated erroneously as “ventilatsia,” ventilation, in the Russian text), while reducing the smoke, did not eliminate it completely.

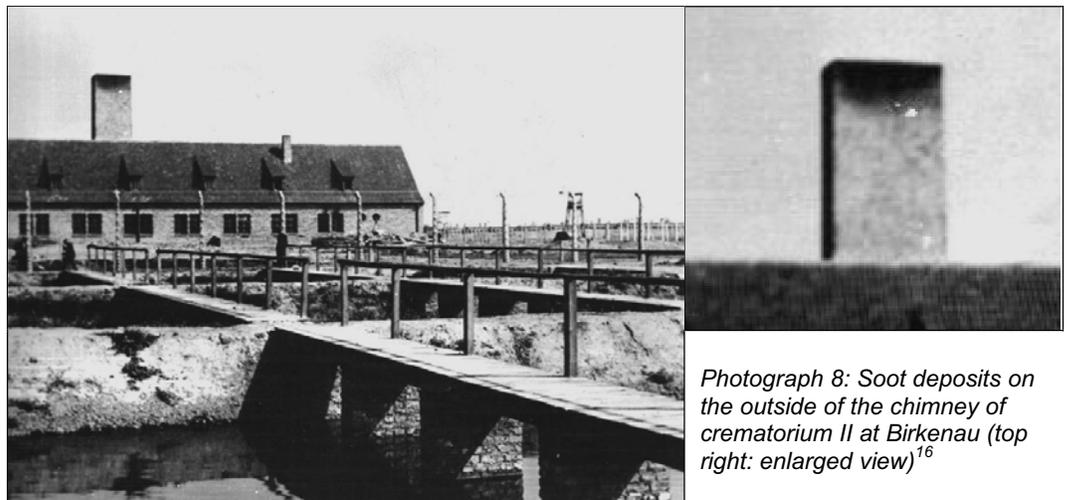
By contrast, Pressac argues that for an elimination of the smoke it was sufficient “de pulser de l’air dans le creuset incinérateur” (to pump air into the incineration chamber) – as if the phenomenon were simply caused by a lack of combustion air. In reality the coke ovens operated with an enormous excess of air. Experience shows that the smoke is caused

- either because the combustion gases are cooled down too much in the recuperator or in the flue, to the point that there is no after-burning,
- or because of an inability of the smokestack to handle the gases (as asserted by Keller),
- or (as was the case in the first electric oven built by Topf for the Erfurt crematorium) because the draft in the chimney is too high, causing coal particles, which constitute the visible smoke and the soot, to leave the smokestack unburnt.

In any case, the injection of cold air into the muffles (the Topf ovens at Auschwitz did not possess any device for preheating the combustion air) would have caused nothing but a worsening of the problem and yet more smoke. Prüfer’s explanation is technically unfounded. His attempts at reducing the smoke not only did not reduce it, they made matters worse.

With respect to the specific topic of the Topf ovens at Auschwitz, it would be technically erroneous and in contradiction with obvious facts to maintain that they did not smoke. These ovens, as we have seen, were not equipped with the technical devices to monitor the production of smoke (flue gas analyzers) or to prevent it (such as the recycling loop to burn smoke as used at Dessau), which civilian ovens possessed. Their coarse and simple design invariably led to smoke generation.

In this regard, it is sufficient to realize that for the triple-muffle oven, the most common type at Birkenau, the blower,



Photograph 8: Soot deposits on the outside of the chimney of crematorium II at Birkenau (top right: enlarged view)¹⁶

which fed combustion air into the muffles, could not be controlled individually for each chamber; moreover, combustion in the three muffles was controlled by a single flue damper. Hence, optimum combustion control for the three muffles was impossible in practice, but not even that would have eliminated the smoke. In crematoria IV and V, the situation was even worse, because a single damper served four muffles!

On the other hand, on the subject of a photograph of crematorium II at Birkenau taken in the summer of 1943, Pressac writes in his first book:

“The crematorium had already been in use as can be seen from the soot near the top of the chimney.”

It is indeed possible to distinguish soot deposits at a level of over 15 meters on the outside of the chimney (see photograph 8). This means that, when the ovens were in operation, the chimney *did produce smoke*, and not just a little bit. Pressac is, therefore, in contradiction not only with the facts but with himself as well.

Pressac’s argument – that the eight-muffle ovens of crematoria IV and V compensated for the absence of suction blowers “by a strong draft” made possible by the two 16-meter chimneys – is profoundly absurd, because the height of the chimneys for crematoria II/III and IV/V was practically identical (15.46 vs. 16 m), and their cross section areas were also proportionally identical. For crematoria II/III, each of the three channels making up the chimney had a cross section area of 0.96 m² and served six muffles, whereas each of the two chimneys at crematoria IV/V had a cross section area of 0.64 m² and served 4 muffles. A simple comparison shows that the relative areas per muffle were identical (0.64÷0.96=4/6)!

Finally, Pressac’s assertion that in the Auschwitz crematoria it was possible to achieve a combustion rate approaching that of the civilian furnaces, thanks to the blowers (*i.e.*, the duration of the incinerations was reduced), lacks any technical basis. In the Topf ovens supplied to Auschwitz, the air ducts coming from the blower ran transversally through the upper rear portion of their brickwork. Perpendicular to them, secondary ducts ran lengthwise above the vaulted ceiling of the muffles and connected to four openings in this ceiling.

Thus, combustion air was fed into the muffles from above. A similar air injection system had already been tested in the gas-fired ovens I and II of the Zurich crematorium (1931-1932). According to professor Paul Schlöpfer (1938), experience showed this system to be inefficient:¹⁷

“In addition, the air is fed into the muffle from the top and then flows down along the side walls absorbing heat. The muffles are thus cooled on the inside. The combustion gases are made to flow directly downward, and the important initial heating-up of the muffle does not occur. [...] Also in the case of oven-types I and II, feeding air from the top turns out to be counterproductive, as the duration of combustion is extended [from one hour] to 1 1/2 hours, and the oven has to be reheated briefly after each incineration.”

To underpin his arguments, Pressac refers us to Prüfer, the designer of the triple-muffle and the eight-muffle furnaces of Birkenau, but his efforts go up in smoke and the French researcher entangles himself in a web of contradictions. In his second book he had, in fact, asserted that the capacity of crema-

toria II/III at Birkenau had amounted to 1,000 corpses per 24 hours.¹⁸ If we compare this to Prüfer’s statements under interrogation on 5 March 1946,¹⁹ as quoted by Pressac, we find:

“Question: How many corpses could be burnt in one of the Auschwitz crematoria in one hour?”

Answer: in a crematorium of five ovens or fifteen muffles, it was possible to burn 15 corpses per hour.”

Hence, a single corpse could be incinerated in each muffle of the five triple-muffle ovens, or theoretically 360 corpses in 24 hours.

Let us recapitulate: when the Birkenau ovens were in operation, the chimneys of the crematoria smoked continuously. This could not be avoided, because

- the triple-muffle and eight-muffle furnaces did not have any recuperators for preheating the combustion air;
- in the triple-muffle furnaces, the air blowers could not be controlled individually for each muffle;
- the cold air fed into the muffles from above cooled down the walls of the muffles and caused the temperature to drop;
- a single damper controlled the combustion in the three muffles;
- in the eight-muffle types, a single damper controlled the combustion in four muffles

Moreover, the top of the chimney of crematorium II was black with soot.

But why did Pressac ignore even an obvious proof in the form of a photograph? The answer is simple: he *could not allow* the chimneys of the Birkenau crematoria to smoke, because the aerial photographs known to him (which show no smoke coming from the chimneys) were taken at a time when mass gasings and incinerations were supposed to have taken place and thus the crematoria could not, under any circumstances, have been inactive.

This question is to be investigated in a further article.

Notes

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¹ W. Heepke, *Die Leichenverbrennungs-Anstalten (Die Krematorien)*, Verlag von Carl Marhold, Halle a. S. 1905, p. 74.

² G. Salvi, *La combustione*. Tamburini Editore, Milan 1972, p. 620.

³ *Manuale dell’ingegnere*. Nuovo Colombo. Hoepli, Milan 1990, p. E-740.

⁴ *BBC-Elektro-Kremationsöfen im Dienste der Feuerbestattung*, undated leaflet.

⁵ For a more detailed description and for more views of the oven used see the previous article in this issue “*Combustion Experiments with Flesh and Animal Fat*.”

⁶ Ing. Kristen, “*Ausbrennversuche an Schornsteinen*,” in: *Wärmewirtschaftliche Nachrichten für Hausbau, Haushalt und Kleingewerbe*, 6(7) (April 1933), p. 83-85.

⁷ Jean-Claude Pressac, *Auschwitz: Technique and operation of the gas chambers*. The Beate Klarsfeld Foundation, New York 1989, p. 489.

⁸ Camp jargon for ‘emaciated inmates.’

⁹ V. Igounet, *Histoire du négationnisme en France*. Éditions du Seuil, Paris 2000, p. 648f.

¹⁰ Actually, the congress took place on June 7, 1876

¹¹ At that time, there was as yet no producer of incineration ovens.

¹² The quotation is not quite exact, the text actually reads: “*Es dürfen keine überriechenden Gase entstehen, die Verbrennung muß also geruchlos sein.*” (No evil-smelling gases must be produced, hence, incineration must be odourless). M. Pauly, *Die Feuerbestattung*, Verlagsbuchhandlung von J.J. Weber, Leipzig 1904, p. 15.

¹³ R. Kessler, “*Rationelle Wärmewirtschaft in den Krematorien nach Maßga-*

be der Versuche im Dessauer Krematorium,” in: *Die Wärmewirtschaft*, 4(8) (1927), pp. 150, 154, and 156.

¹⁴ H. Keller, *Ursache der Rauchbildung bei der Kremation*. Bieler Feuerbestattungs-Genossenschaft, Jahresbericht 1944, Biel 1944.

¹⁵ J. Graf, “Anatomie der sowjetischen Befragung der Topf-Ingenieure. Die Verhöre von Fritz Sander, Kurt Prüfer, Karl Schultze und Gustav Braun durch Offiziere der sowjetischen Antispiionageorganisation Smersch (1946-

1948).” *Vierteljahreshefte für freie Geschichtsforschung*, 6 (4) 2002, p. 404.

¹⁶ APMO, Neg. Nr. 20995/460.

¹⁷ Betrachtungen über den Betrieb von Einäscherungsöfen, in: *Schweiz. Verein von Gas- und Wasserfachmännern*, Zürich 1938, p. 155f.

¹⁸ J.-C. Pressac, *Die Krematorien von Auschwitz. Die Technik des Massenmordes*, Piper Verlag, München-Zürich 1994, p. 200.

¹⁹ J. Graf, *op. cit.* (note 15), p. 404.

Treblinka: An Exceptional Guide

By Dr. Robert Faurisson

1. Introduction

With regard to the wartime Treblinka camp, I have mentioned over the years – in a few conference addresses, in a video presentation, and in some correspondence – the testimony of Marian Olszuk. But because I have been absorbed in the ordeal of the revisionist struggle over the past 15 years, I have put off writing a report about my meeting with that exceptional Polish witness. My report should, more generally, also deal with the journey in 1988 that took me first to Treblinka-Małkinia in Communist Poland and then to the camps of Oranienburg-Sachsenhausen and Ravensbrück in Communist Germany. Ernst Zündel had a set of seven videos about my visits to those three camps. I don’t know if those tapes were destroyed in the 1995 arson attack that devastated much of his big house in Toronto, and I will not ask him about that, since right now he is being held in a high security prison in Canada. In addition to that, I still have some 30 photographs that bear witness to my on-site investigation of that shrine of the ‘Shoah,’ Treblinka.

Two men accompanied me during that on-site investigation in June and July of 1988: the German Tijudar Rudolph and the young Canadian Eugen Ernst. The former was kind enough to serve as interpreter and draftsman, while the latter was our cameraman and photographer. I express my thanks to them here for their dedication, competence, and spirit of sacrifice in an adventure that was to prove difficult, with exhausting days of work, bad accommodations, and some troubles caused by the Polish Communist authorities. I also thank my friend Ernst Zündel for having covered our travel and accommodation expenses.

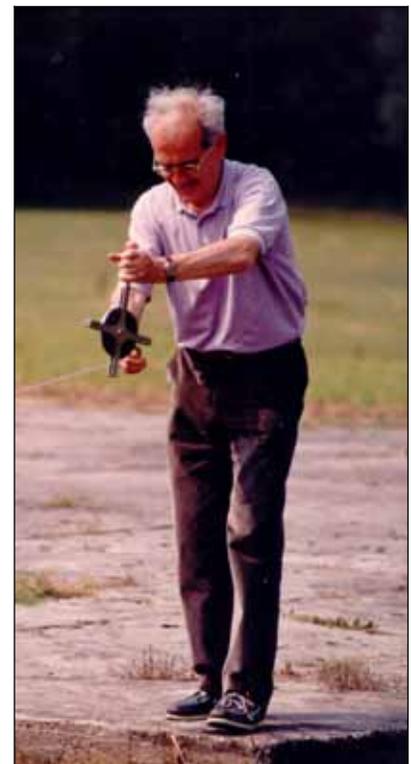
2. My Investigation Method

My normal investigation method consists of, first, assembling as much documentation as possible on a given subject, then to get away from the writings or records, which are so important to those whom I call ‘paper historians,’ and, finally, to visit and inspect first-hand the place I am investigating. After a prolonged examination of the site, I look for witnesses in that area. In my questioning, I generally try to be direct and insistent and to avoid conveying even a hint of shyness. Although I am interested in witnesses of all ages, social positions, and points of view, I have learned through experience that in an investigation of this kind it is best to find witnesses who are as non-intellectual as possible and who were no more than 20 years of age at the time of events in question.



Dr. Robert Faurisson in Treblinka, June 1988.

That 1988 on-site investigation, I should mention, was hardly my first of the kind. During the 1960s, I had already carried out a delicate, even dangerous investigation of the summary executions carried out in the summer of 1944 by the ‘resistance fighters’ or ‘terrorists’ in a very limited area of the French département of Charente (between the cities of Angoulême and Limoges). I had questioned Communists and non-Communists about incidents they preferred not to discuss. During the 1970s, I conducted some other difficult investigations that led me, as Montaigne wrote, to “*rub and grind [my] brain against another’s*” and which got me to shed any remnants of shyness. Those experiences were a ‘school’ for me that, I believe, taught



me to size up the real value of a witness and his testimony. From that standpoint, I was fortunate to find, during my 1988 investigation of Treblinka, a witness of exceptional quality.

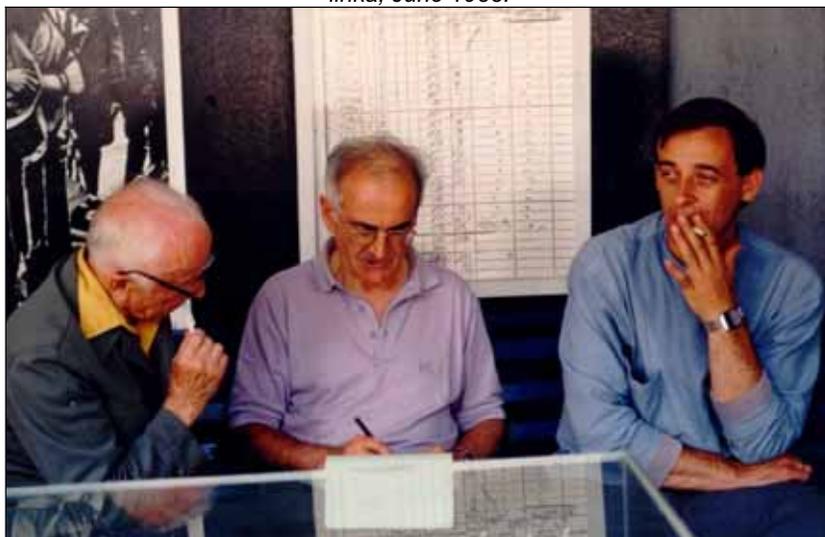
3. An Exceptional Witness: Marian Olszuk

At Treblinka, it was my good fortune to find Marian Olszuk. An exceptional witness, and indeed a guide. Born in nearby Wólka Okraglik, he was 63 years old. In 1942-43, the period I was investigating, he was 17 and 18 years of age. One could hardly imagine finding anyone who might have lived closer to the two Treblinka camps. From December 1941 to July 1944, the Treblinka I camp, located quite close to a sand and gravel quarry that supplied Warsaw, was a prison camp mainly for Poles, both Jewish or non-Jewish, who had been found guilty of breaking laws of the German occupation authorities. The nearby Treblinka II camp was, from July 23, 1942, to October 14, 1944, a camp reserved for Jews, mainly Jews from Warsaw. According to legend, this was, in the jargon of the Allies, an 'extermination camp.' According to the *Encyclopedia of the Holocaust*, at least 870,000 Jews were exterminated there over a nine-month period, from late July 1942 to April 1943.

One of a family of eight children, Marian Olszuk worked every day in the quarry with other Poles who were more or less free to come and go as they liked alongside prisoners watched over either by German soldiers armed with pistols or by Ukrainian guards with carbines. His father was a lumberjack. In the evenings, the young man returned to the family farm, which was a mile and a quarter north of Treblinka II. Often he would go to the field owned by his father that was just 300 meters from the barbed wire of the eastern perimeter of the alleged 'extermination camp.' The soil was poor, and his family grew rye and lupin there. Passing by the foot of a watchtower, the young Marian would sometimes strike up a conversation with the sentries who, companionable enough, would now and then toss him a cigarette from on high. The camp was small, covering only between 13 and 14 hectares. (By contrast, the Oranienburg-Sachsenhausen camp, north of Berlin, covered 388 hectares.) In 1942-1943, the 'extermination camp' area was practically devoid of trees or large shrubbery. As a result, the neighboring farm folk and passers-by could easily observe, through the barbed-wire fence, the prisoners and the guards as well as the various buildings of a camp that is now said to have been ultra-secret. From the perspective of someone facing the entrance to the camp, the Olszuk family farm was located a mile and a quarter to the left, while their plot lay, to the immediate right, 300 meters from the camp's eastern limit. Thus, Marian Olszuk passed close by the



The guide Maria Pisarek, Tjudar Rudolph, and Dr. Robert Faurisson in Treblinka, June 1988.



Tjudar Rudolph, Dr. Robert Faurisson, and Wincenty Trebicky, director fo the Treblinka museum, in Treblinka, June 1988.



Dr. Robert Faurisson, Tjudar Rudolph, and Mariam Olszuk, in Treblinka, June 1988.

'extermination camp' every day that he went to work at the quarry, and when he worked on the family plot, he was also right near the 'extermination camp.'

Even though, of course, he never entered the camp area, every day people gathered in groups outside the front gate, openly engaging in barter and black market dealing. Traffickers came from Warsaw to sell goods to the Ukrainian guards who, in turn, would do business with the Jewish prisoners to whom they sold food. Some of those Jews bought ham and sausages, which were luxury items at that time. The existence of the two camps at Treblinka was common knowledge, and a good many of the Jewish inmates seemed to have money, gold, or jewelry.

Had Marian Olszuk ever noticed signs of homicidal activities by the Germans in this 'extermination camp?' His answer was No. Once he had seen a big fire blazing within, but it was a mound of old clothing, about four meter high, in flames. He never saw any burning corpses. All the same, several times he heard, at night, the cries and wailings of women and children that reached his farm. Now and then, he related, a ghastly stench emanated from the camp. Had Olszuk ever heard talk of gas chambers? Yes, he had met a Russian who told him that the Germans used "*a mobile gas chamber on rails*" (sic). He knew the Germans executed condemned prisoners by firing squad near Treblinka I. In his movements about, the young worker-farmer often happened upon Jews who were housed in the Treblinka II camp. Those Jews worked at various tasks in the woods, supervised by Ukrainian guards who, for their part, often deserted. The food was appalling. His own work, Olszuk told me, was to load, by shovel, small trucks (or wagons?) with sand or gravel, eight hours a day. The work was particularly hard going in the winter cold. Personally he had never seen a Jew being killed. One day, his father gave clothes to a Jew who had escaped from the camp. Convoys of Jews arrived every day. When he was finally called up for work in Prussia, Marian fled, finding refuge in Warsaw, and returned to the farm only after the camps had been shut down. He recalled that common graves were dug up, and that gold and rubies were found among the human remains.

Remarkably, after the 'liberation' of Poland and after the war, no administrative or police authority questioned him about what had taken place at Treblinka. After the war there were official commissions of inquiry, which issued extravagant reports, comparable to the Soviet report on Katyn (USSR-008). But none of those commissions ever asked the Olszuks to testify. All the same,

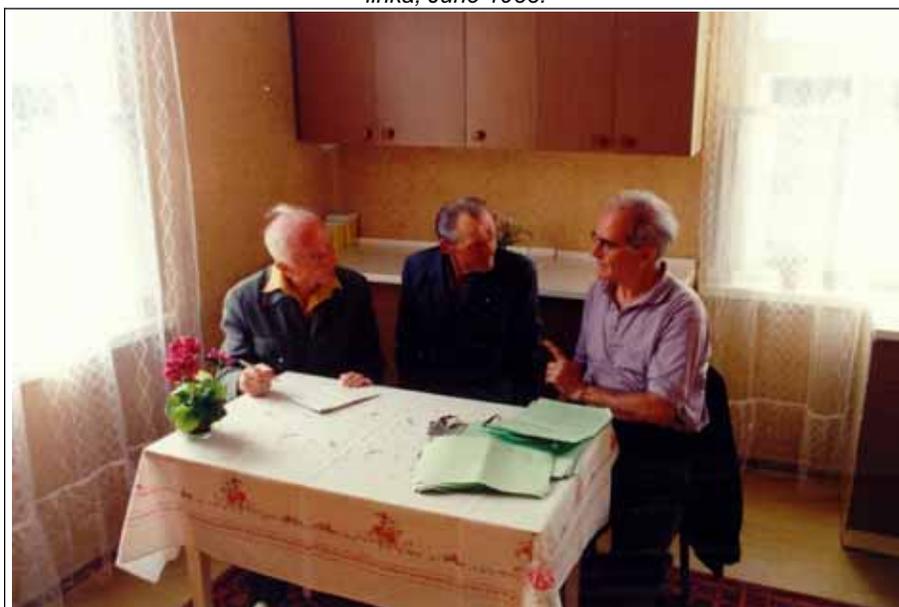
the official camp guide, Marja Pisarek, coldly asserted in 1988 that "*No one in the vicinity will talk to you*". But Marian Olszuk, obviously, was able and willing to talk to us at length, and, unlike another Polish witness, clear-headedly.

4. The False Dimensions of the 'Extermination Camp'

For our investigation, I had insisted that our small team should bring along a surveyor's chain, which we used for quite some time in taking measurements of the two camps. On the second day of our acquaintance with him, Marian Olszuk, well dressed for the occasion, had agreed to show us, on the spot, the real dimensions of the 'extermination camp.' With a video camera recording it all, we accompanied him from one end to the other. I believe I may rightly say that simply by watching



Mariam Olszuk (dressed up), Dr. Robert Faurisson, and Tjudar Rudolph, in Treblinka, June 1988.



Tjudar Rudolph, Dr. Robert Faurisson, and Henryk Gawkowski, in Malkinia, June 1988.

his movements, we observed a real ‘man of the soil,’ someone who was remembering before our eyes, more than 40 years later, every detail of the terrain. Trees and bushes had grown up where formerly the land was practically bare. When he came upon a tree, sometimes he wondered whether the camp’s boundary ran to the left or right of it. It was impressive to observe the weathered farmer stop, reflect, and make his decision. The video recorded those moments. It was in the course of this walk that our man gave us a revelation: the camp had in reality been smaller in size than what the tourists are told. In 1947, after the war, the authorities bought small abutting parcels of land to, in effect, enlarge the ‘extermination camp.’ The first family to be thus expropriated had been that of Franciszek Pawlowski, and the second, the Olszüks who had only to part with an area of 2,500 square meters. In the attached drawing, made by Tjudar Rudolph with what means we had on hand at the time, one will note the difference in area between the actual camp of 1942-1943, which covered about 14 hectares, and the 1988 camp for tourists, about 23 hectares in size. At the conclusion of this visit of the grounds, Marian Olszuk took leave of us and we, for our part, resumed our work of measuring. At that point the deputy curator of the Treblinka museum suddenly arrived on a moped. Upon noticing our presence he became irate, telling us that never in all his life had he seen such doings as ours. Taking his anger into account, I replied by pointing out that it was precisely to better gauge what the prisoners of Treblinka had endured that it seemed necessary to us to measure the dimensions of the camp itself. Suddenly calm and smiling, Tadeusz Kiryluk was ready to declare: “*After all, it’s precisely people like you that we need!*” We soon became almost friends with him and his superior, curator Wincenty Trebicky. They were even glad to give us an interview, which was recorded on video. Still, their bureaucratic talk contrasted sharply with the testimony of the worker and farmer Marian Olszuk, which so plainly was the fruit of real experience. The accounts of the two functionaries, which came straight from the official, orthodox literature, was vague, stereotyped, and marked by a perfectly hollow intellectuality. Their accounts took on an unintentional burlesque aspect: the very setting, in which they spoke, the ‘extermination camp’ of such modest dimensions, discredited the aberrations of the official argument they were spouting, according to which, for instance, the Germans killed some 870,000 persons there in about nine months, burying the bodies on the spot. (Trebicky, for his part, fancied the much higher figure of 1,500,000 victims.)

It was our intention to go back and see Marian Olszuk a third time, for we still had quite a few questions to put to him. Unhappily, though, there was now a risk of compromising him. The Communist police, who were certainly informed of our

activity, might now at any moment take him in for interrogation. Regretfully we decided not to meet again with our guide, who was both providential and unexpected.

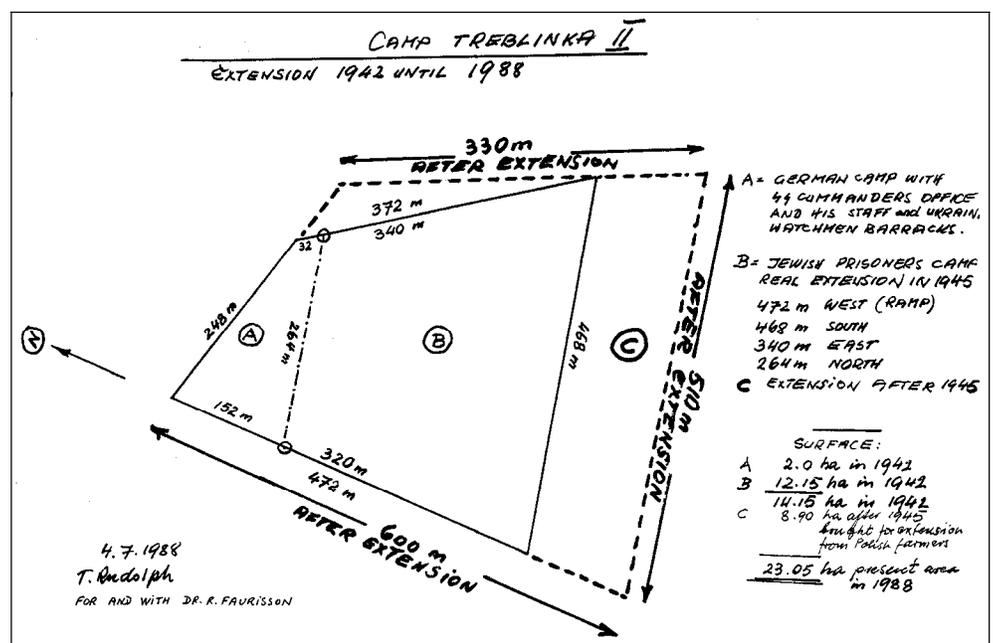
On the previous day, it should be mentioned, Tjudar Rudolph, Eugen Ernst, and I had dealings with the local police, who held us for an hour’s questioning in a room at the railway station of nearby Małkinia. We had in effect been reported for filming the station and some rail cars, comparable in every way to the rail freight cars of the war years. But even though we were not able to meet again with Marian Olszuk, I was to make contact with a ‘rare bird,’ the famous locomotive driver filmed by Claude Lanzmann in *Shoah*.

5. The Locomotive Driver’s Spontaneous Admission

One of Claude Lanzmann’s most prominent witnesses was Henryk Gawkowski, seen in the film *Shoah* dressed in his driver’s uniform, wearing a cap and driving an engine as he had during the war years when he transported trainloads of Jews from Warsaw to Małkinia, and then to Treblinka. In a reenactment scene, he leans out of the cabin door and, running a finger across his throat, he directs that gesture towards the space formerly occupied by the Jews as a sign that they were about to be killed.¹

I came upon Gawkowski in Małkinia, where he was born in 1922. In the mornings, our question and answer sessions went smoothly enough, but in the afternoons, under the influence of alcohol, he became an endless talker, incapable of replying coherently to questions. He went on about everything as if he had seen it all. He did not recall Lanzmann’s name. Possibly, though, Lanzmann had, as is his habit, introduced himself under some assumed name, arrogating academic titles to boot.² All the same, he spoke with fond remembrance of the film’s director, a Frenchman who, as he let us know, had supplied him with such fine “*Spanish wines*”.

One morning, while he was reciting stories that he had plainly read and not lived, I interrupted Gawkowski to put to him, point-blank, a question that would topple the whole edifice



Map of Treblinka, drawn by Tuidar Rudolph, July 4, 1988

of his boastings and regurgitations of what he had taught himself. I asked him:

"But then, were you aware of taking all those Jews to their death, day after day, and over a period of nearly 15 months?"

His reply burst forth:

"No, of course not!"

I asked him at what moment he became aware of such killings. Answer:

"After the war."

In other words, to take up the parable of the American revisionist Arthur Butz,³ Gawkowski was another one of those who, at the time, had not seen *"the elephant."* He had neither seen it, nor heard it trumpet, but a good while later had become convinced that, in this particular corner of Poland, a monstrous pachyderm had, for nearly 15 months, secretly haunted the area, spreading terror as it went. Enough to make one think that *"the elephant"* was magical, unless it were only a mirage!

6. The 'Extermination Camp' was Actually a Transit Camp

To understand that the alleged gas chambers of Auschwitz could not have existed, it is enough to take a look at the very real gas chamber of an American penitentiary. To grasp that the purported rates of operation of the Auschwitz crematory ovens are fictitious, it is enough to inform oneself of the rates of operation, quite real, of the crematory ovens in use nowadays. To see for oneself that the story attributed to Anne Frank is riddled with physical impossibilities, it is enough to visit, with open eyes, the *"Anne Frank House"* in Amsterdam. In a like manner, in order to gauge the extent, to which the prodigious secret exterminations and burials of Jews at Treblinka are but a lie, it is enough to cover on foot today the quadrilateral once formed by the camp and to note its modest proportions – about 248 meters by 372 meters by 468 meters by 472 meters.

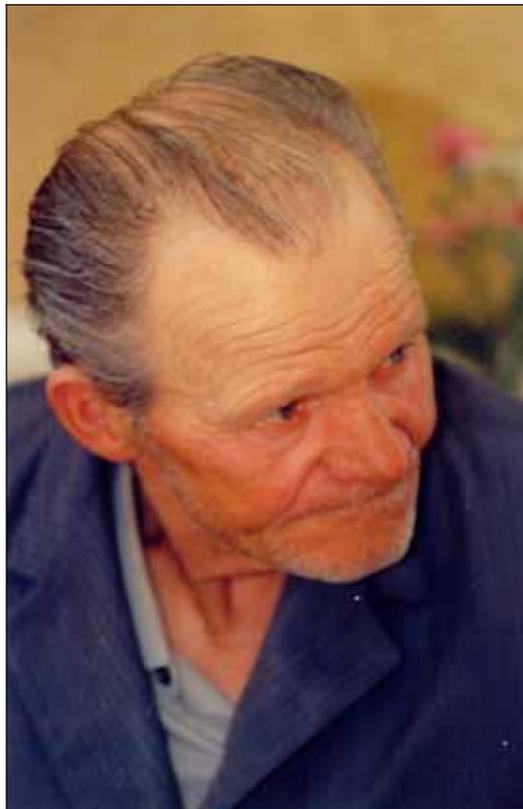
Revisionists can obviously present many additional arguments, going over the 'testimonies,' the 'admissions,' the 'confessions,' the trials, and the books, in which, for a reader with a bit of alertness, the Jewish accusations concerning the Treblinka camp continually show themselves to be illusory and false. Amusement may be found in the fact that, already in 1946 at the Nuremberg trial, the presiding judge, assisted by the Soviet prosecutor, quickly moved to prevent witness Samuel Rajzman from producing evidence supposedly showing a diagram of Treblinka; it must be said that, at the time, that particular Jewish witness spoke of a crematory oven located in Treblinka where it is admitted that there never was a crematory oven and where, according to a document that, in the International

Military Tribunal's view, stated *"facts of common knowledge"*, there had been only *"steam chambers"*, and no 'gas chambers.'⁴ It may be remembered that the German Kurt Franz, whose apparent confessions effectively strengthened the argument for gassings at Treblinka, ended up writing quite plainly:⁵

"I had nothing to do with the gassings of Jews either at Treblinka or elsewhere"

It would be entertaining to present, side by side, Jewish and Communist diagrams of Treblinka II, noting that, with regard to the purported extermination structures, they are all remarkably vague and, besides, incompatible with one another.

But personally I prefer to spare my readers the repertory of my heaps of files, particularly on Treblinka, giving here only this account of our visit to the camp in the company of a first-rate guide: the Pole Marian Olszuk.



Henryk Gawkowski, in Matkinia, June 1988.

When Jürgen Graf asked me in 2000 for advice in preparing his own visit to Treblinka with his friend Carlo Mattogno, I suggested that he visit me to consult my documents on the subject, and I asked him to get in touch, once at Treblinka, with Marian Olszuk. I sent him some photographs attesting to my encounter with the latter. Unfortunately Graf was unable to come to France and, when he visited Treblinka, he did not question the best of all possible witnesses and guides. I regret this all the more as he might have put to Marian Olszuk the questions left over from the time of my 1988 visit. I am perfectly sure that Marian Olszuk's replies would have been of precious help to Graf and Mattogno in preparing their joint work *Treblinka, Extermination Camp or Transit Camp?*, first published in German in 2002 by Castle Hill Publishers.

In any event, the case is settled. A hundred items of evidence, together with the book by Graf and Mattogno, show that Treblinka II could never

have been anything but an ordinary and modest *Durchgangslager*, that is, a transit camp for Jews being transported to Majdanek, Auschwitz, or other concentration and labor camps, to the south or east.

Along with the great lie of Auschwitz, the crude lie of Treblinka belongs, therefore, in the trash can of history.

Notes

¹ A transcripts of the dialog and descriptions of the stage business can be found in Lanzmann's book *Shoah*, with a preface by Simone de Beauvoir, Fayard, Paris 1985, pp. 47-49.

² See my *Ecrits révisionnistes (1974-1998)*, private edition, 1999, vol. II, p. 746.

³ A.R. Butz, *"Context and Perspective in the Holocaust Controversy"*, reprinted in A. R. Butz, *The Hoax of the Twentieth Century*, 3rd ed., Theses and Dissertations Press, Chicago, IL 2003, pp. 379-407, here p. 392.

⁴ *IMG*, vol. VIII, p. 357 or *IMT*, vol. VIII, p. 325, and document PS-3311.

⁵ *Ecrits révisionnistes (1974-1998)*, op. cit., vol. II, pp. 753-755.

Research News

Palm Trees Never Lie

By Mohammed A. Hegazi

The palm tree, known to botanists by the Latin name *Phoenix dactylifera*, is an ancient tree that has been grown in Iraq for thousands of years. There are about 450 varieties (cultivars) in Iraq. They vary in size, shape, and color.

The life cycle of dates begins with pollination. The waxy cream-colored pollen grains from a male tree are manually transferred to the small fragrant whitish flowers on female trees. These are borne on a branched spadix divided into 25 to 150 strands 30 to 75 cm long. In Iraq and the rest of the Northern Hemisphere, pollination takes place in spring. The ovaries of the female flowers then begin to swell and grow into that delicious fruit.

The date fruit is initially green and astringent. It is not edible until it reaches full size and its color becomes red or yellow, depending on the variety. The fruit is then fleshy and crunchy. Some varieties ripen earlier than others. We will assume for the purposes of this discussion that the yellow dates in the photo belong to the latest of varieties. We would then assume that the photo was taken toward the end of September at the latest, when the fruit begins to change color from yellow to brown.

If the fruit is not harvested, it will fully ripen and fall from the tree in October. By the end of October, it would be a miracle if any of these yellow dates were still on any palm tree in Iraq.

However, the Pentagon spin machine is trying to dupe us all by telling us that this photo was taken in December. It shows two American soldiers lifting the lid off that elaborate "spider hole," in which they claim they have found Saddam Hussein. Behind the two soldiers, a palm tree stands proud, bearing its delicious yellow fruit. If the spin machine can lie against the testimony of that poor innocent palm tree, then that spin machine is capable of any fabrication.

They also gave us an account of what happened on that day, and how the cowardly Saddam Hussein begged for his life. But they never told us why they failed to capture that historic moment on video. It would be quite convincing if we could hear the man or see him with his hands up, just as we have seen that proud palm tree showing its yellow dates. Instead, we could only hear the yelping of Jewish presenters on CNN and Fox News gloating over the successful operation. We also heard later of how Ariel Sharon spent the night in Baghdad celebrating with his American subordinates.

If they lied about the time they captured Saddam Hussein, it would be sound to assume that the tale they are telling us about his cowardice is sheer fabrication. The man would never have surrendered unless he was gassed before they grabbed him. He would have been aware of the level of American brutality as demonstrated in the rare photos slipping out of Guantanamo Bay. He must have considered again and again how he would react in that

critical moment, while contemplating in his hideout. His reaction would surpass that of his brave sons, who commanded respect by holding several hundred cowardly US invaders at bay, before their bodies were riddled with bullets beyond recognition. Such would be the bravery of a man of the caliber of Saddam Hussein.

Only one simple detail escaped the Pentagon spin machine: Palm trees never lie.

"Date Palm Cultivation

Edited and compiled by Abdelouahhab Zaid

Chief Technical Adviser/Director UNOPS – Date Palm Research & Development Programme of the United Arab Emirates [...]

2. HARVESTING CONSIDERATIONS

[...] Whole dates are harvested and marketed at three stages of their development. The choice for harvesting at one or another stage depends on varietal characteristics, climatological conditions and market demand.

The three stages are as follows:

- Khalal: Physiological[ly] mature, hard and crisp, moisture content: 50 - 85 %, bright yellow or red in colour, perishable;*
- Rutab: Partially browned, reduced moisture content (30 - 45 %), fibres softened, perishable;*



Scene from footage of U.S. Army as broadcast by world media, allegedly depicting U.S. soldiers after the capture of Saddam Hussein in December 2003, showing the 'rat hole' in which they claim to have found the former Iraqi dictator. In the background, to the left top of the right shoulder of the soldier on the left, a bunch of orange-colored dates can be seen hanging down from a date palm tree. In the northern hemisphere, dates have this color only between July and early September. (For a color version of this picture see this article online at www.vho.org/tr/2004/1)

– *Tamar: Colour from amber to dark brown, moisture content further reduced (below 25 % down to 10% and less), texture from soft pliable to firm to hard, protected from insects it can be kept without special precautions over longer periods. [...]*
Harvesting in the northern hemisphere takes place at the

end of summer and in the fall, starting at the end of July (depending on the geographical area), with the harvesting of the Khalal varieties (especially Barhee), and ending in the middle of November [with the Tamar varieties].”

Source: www.fao.org/DOCREP/006/Y4360E/y4360e0d.htm

Typhus – The Phantom Disease

By *Otto Humm, MD*

Of the numerous eyewitness reports on the concentration camps and alleged extermination sites of the Third Reich, one often finds reports by former inmates describing atrocities committed by SS personnel while these witnesses were hospitalized in the camp's hospitals due to a severe typhus infection. The best known example may be that of Jacob Freimark who, while recuperating from typhus in the hospital of the concentration camp of Auschwitz,¹ claimed to have seen numerous murders committed by an SS man. It ought to be uncontested that typhus epidemics occurred frequently in many camps of the Third Reich, the Bergen-Belsen and Auschwitz camps probably being the best known examples. Thousands of inmates and also members of the camp personnel became ill, and many of them eventually succumbed to the disease.

As a physician experienced in the diagnosis and therapy of this ailment, I noticed the time correlation between severe outbreaks of this disease and the alleged experiences of such fantastic atrocities of the SS, so that I will be more explicit on the symptoms of the disease in this report.

Until the last century, typhus (also known as war fever, tabardillo, European typhus, jail fever) and dysentery killed more people during any war than did wounds inflicted by armed conflict. After 1914, typhus could basically be controlled through annual vaccinations in the German army.

A typical symptom of European typhus is the patient's marked psychosis at the peak of the illness, a state of incessant state of delirium.³ Typhus comes from the Greek “τυφος” meaning stupor, referring to the frenzy developed by the sick.

As a specialist for internal medicine, I encountered only a few cases of typhus, which were all mild due to vaccination, while serving at the military hospital (no. 2/529) in Russia. Dialogue cured the convalescents from their illusions. After the war, I often treated cases of typhus, albeit antibiotics existed at this time, which curbed the development of the disease so that the once common state of stupor did not occur.

I do not know whether inmates of concentration camps were immunized against typhus. Should this not have been the case, then the outbreak of the disease would have led to the gravest delirious form. The occurring stupor has a specially characteristic,

and it would certainly be most interesting for historiography to investigate a possible relation between the origin of certain eyewitness reports and this typhus symptom, since those hundreds or even thousands of ailing inmates in the camp's hospital section certainly had little hope of adequate medical care, quite in contrast to those patients who my colleagues and I had treated. I therefore quote here a longer excerpt from the case study of a physician, who was on duty in a specialized hospital at the eastern front during WW II and who treated severe cases of typhus and who described symptoms vividly:⁴

Prof. Dr. Hans Kilian: *The Phantom Disease*

“March 17th. Today I'll be doing something unique; I'll be driving to Chilowo in order to see cases of typhus with patients accommodated in a designated hospital. I need to learn more about the symptoms, because typhus comes with a number of severe surgical complications.

Chilowo lies to the north of the road to Pleskow. A car can barely reach it, since huge ice-capped snow dunes always block the way, especially when we have to leave the main road. Nevertheless, we reach the hospital in Chilowo in a relatively short time. Upon my request the commanding GP, a medical doctor of internal medicine, brings me to the station for typhus.

I have an inkling that something terrible will happen. I ponder for a few minutes in front of the entrance. The GP



The reason for the horror in the German camps at the end of World War II can hardly be better explained than by this photo of the British guard post at the entrance to the liberated, yet still contained Bergen-Belsen camp.²

whispers to me: 'Don't be frightened, Professor, the men are terribly distraught, some are lunatics!'

Initially, I don't really know what he means, but I will find out in a minute. He presses the knob of the broken, wind torn door. The hinges creak. We enter a poorly lit room, accommodating about twenty men. A slim door leads to adjacent rooms where the most severe cases of typhus are stationed, people who had to be isolated due to complications, and ... the dying.

The first impression is grizzly. Three men actually move about in stupor. One taps along gesticulating, mumbling about, going from bed to bed. He does not know what he is doing or saying, or where he is. Another tries opening a window, apparently wanting to leave. An orderly holds him gently, trying to persuade him to stop, but he understands not a word. There is no reply, no reaction, the patient seems to follow his inner urge, and like an obstinate animal he will not alter his attitude. A third with a swollen red discoloured face and reddened eyes meanders about with threatening gestures but with an absolutely absent look to his eyes; he staggers towards us. While shouting, he keeps coming closer and closer. One gets the impression that he takes us for Russians. We quickly grab his arms, try to sooth him, to turn him around, to bring him to his bed. He screams in brute panic, thrashes about violently, and defends himself so that two other orderlies have to help us contain that insane man. We finally manage to lay the poor, totally disoriented chap down and to cover him with a blanket. An orderly remains at his side.

Beside him lies another soldier with wet compresses on his forehead. A nurse says he has a severe headache. His face is also red and swollen. He suffers from a severe form of conjunctivitis, a typical symptom of typhus in the early stages. This emaciated man is not at ease in his bed. He is befallen with a curious tremor of his hands and arms, single muscles keep twitching and he makes curious uncoordinated movements with his limbs. Sometimes his neck is so spastic that his head buries itself deeply into the pillow. He then gnashes with his teeth in such a manner that it goes up and down our spines. These are the symptoms of meningitis,

which is also accompanied by muscular spasms and stiff necks. This reminds us of tetanus. During interim periods, the face of the man seems motionless, rigid, masked, without mimicry. Then involuntary, uncontrolled, erratic grimaces overcome the face. What I want to say is that no noticeable facial expression prevails. That's what gives the countenance such an uncanny, sick expression. This mental disorder expressed itself directly. The man is out of his senses. He doesn't answer inquiries properly and doesn't know where he is. His deep-lying eyes have a feverish glance.

We pull up his shirt to inspect his skin. This is the first time I see the atypical red rash, exanthema and, skin hemorrhage. The man is, like all typhus patients, undernourished, in fact fully emaciated. Because of his high fever, his skin is extremely dry. His lips are parched and split, his tongue parched and coated. He coughs a lot and speaks in a hoarse voice. The nurse explains that he has difficulty swallowing, choking quite often. Of course this is dangerous. Even his speech is incoherent, proof of brain malfunctioning. His words are completely vague. In odd apoplexy, he just stammers something between his teeth.

I keep getting the impression that the claim that typhus is predominantly a disease of the brain, i.e. a form of encephalitis, is correct because the most apparent symptoms are all related to the brain's malfunctioning. This would explain the senseless rounds, the total disorientation of the afflicted, the erratic speech and finally, the colossal stupefaction.

On all fever charts, we see uniform and rhythmic curves and notations of low blood pressures. This can only indicate a failure of the circulatory system. Blood vessels swell; lose their tension, thus causing a reduction of the blood pressure. The spleen of all the encumbered is swollen.

The understanding colleague for internal medicine does not say much. He lets me observe it, see, feel, and work at it. I am not influenced at all in the sick bay. He notices that all my senses are set to perception and does not want to disturb my learning process. I am very grateful for his attitude.

Reminiscing upon all these impressions, it seems that because of the generalized vessel damage, symptoms per-



Mass grave of typhus victims at Belsen; right: British liberators deliberately exposed SS women to contagious diseases.⁵

taining to nearly all tissue and organic defects are the central feature of this extraordinary disease. On this basis typhus can instigate or promulgate intestinal paralysis and diseases of the central nervous system. Since this infection holds a lot of unanswered questions, proper diagnosis respective to differential diagnosis must be very difficult.

We continue walking and come to a person, who arouses my special interest, because the tips of his fingers and toes, including finger- and toenails, have a deep bluish-purple hue, as if necrosis were taking place. No doubt due to deficient blood circulation. Astounded I ask my colleague whether he has experienced any loss of limbs, because this does look like third degree freezing. He ascertains that in the course of the ailment the phalanges will not die off, they will heal eventually and there is no need for amputation.

Now it's obvious why so many false diagnoses can be made.

While we regard the fingers, hands, and joints of this patient, there is sudden commotion in one of the back

rooms. An orderly rushes towards us, screaming all along 'Doctor, doctor, somebody is choking to death!'

We rush to the site and find a totally emaciated patient with severe symptoms of asphyxia. His face has turned deep purple, his pulse barely palpable, irregular, and hectic. He is apoplectic and struggles for breath – his trachea must be obstructed. I immediately project my finger to the base of his tongue and palpate a soft mass, which completely engulfs the trachea. Artificial respiration by applying manual thoracic pressure will not make sense nor lead to success. If nothing decisive is done, this man will die. We grab and transport him quickly to an adjoining room, apparently the first-aid post. The orderly restrains him.

'A knife,' I scream, 'a knife quickly!'

One gives me a vessel with a few instruments soaked in antiseptics. Fortunately I also see a scalpel. This must suffice. I quickly take off my uniform, roll up my sleeves and allow the head of the suffocating man to be bent back. I cut an opening into the trachea without taking any preliminary



Fotodokument vom 1. Mai 1945:
Ein polnischer Jude in einem Außenlager von Kaufering bei Landsberg vor den Leichen ermordeter Mithäftlinge.

"Photo document of May 1, 1945: A Polish Jew in a satellite camp of Kaufering by Landsberg in front of the corpses of murdered co-inmates"

As a matter of fact: the emaciated, dehydrated corpses prove that these inmates died of typhus.

Photo Forgery by Treacherous Captions: The allied occupational forces made photos such as these of the liberated concentration camps of the Third Reich by the thousands.

The manifested interpretation that the emaciated corpses were the victims of National Socialist racism is nevertheless ill founded – here two pictures from Markus Tiedemann's *In Auschwitz wurde niemand vergast (Nobody was gassed in Auschwitz, Verlag an der Ruhr, p. 131f.)* with similar misleading subtitles.

Cause of these deaths was malnourishment and lack of medical supplies toward the end of the war, when the infrastructure of the Third Reich collapsed.

Numerous such human mounds were scattered all over Germany, because millions lay on the battle fields, in the bombed cities, were frozen, slain, or died due to starvation along the escape routes for the 15 million east and ethnic Germans.

Fotodokument von 1945. Gipfelpunkt der Rassenideologie: das Massengrab eine Konzentrationslagers, wie es alliierte Truppen vorfanden.



"Photo document of 1945: Climax of Racist Politics: A mass grave of a concentration camp as found by allied troops." This is a section enlargement of the same mass grave in the Bergen Belsen camp as shown on the previous page (left), and it does not show the climax of racist policy, but the result of the climax of allied carpet bombing.

antiseptic precautions in this dire situation. I perform a tracheotomy. This is possible since the man has lost consciousness and is thus fully relaxed. It's uncanny how little blood flows. As soon as the scalpel has opened the trachea wide enough, I place a scissor into this gap and open it. The man doesn't breathe any more. My colleague must begin artificial respiration, while an orderly lets oxygen flow into the tracheal cut. An immediate intravenous injection of 'Coramin' follows.

We succeed. After a few minutes his somewhat spastic breathing begins, becoming regular. 'Coramin' works wonders. However the man remains in a deep coma. We are deeply embarrassed, because we have no tracheal tubing. I cannot remain here hours on end holding an opened scissor. At this station for internal medicine, no one apparently took such a severe case into consideration. What luck that at least a knife and a scissor were at hand. We must find the means of keeping the trachea open.

'Do we have a stark rubber or garden hose which could be used as a provisional tracheal tubing?' I ask.

The orderlies disperse and return with a piece of rubber tubing. We adjust a small piece, plugging a safety pin at one end of the tubing. Then it is disinfected and placed into the trachea, pinned to the neck of the patient. A continuous flow of oxygen passes the provisional tube. Already we believe we have saved the man, but one can never be sure in this passive stage of patients with typhus.

In spite of all our efforts, the soldier dies in the evening hours of cardiac arrest. His corpse is deathly cold. Darkness fills the room.

We still sit together when this sad news reaches us. I immediately ask for a dissection.

'We must know the cause of asphyxia, since this situation may reoccur.'

The corpse is brought into a cool room of the cellar and Prof. Schmidt is notified. He wants to come to Chilowo the next morning to do the autopsy.

We all watch him. Not only does he discover lesions of the thoracic mucous membranes, which no doubt developed because of the extreme dehydration of the pharynx and thorax, but also profound ulcerations of these organs. An infection around the ulcers caused a sudden swelling of the glottis and throat; the feared glottis oedema developed, which obstructed the air passage causing the nearly mortal asphyxia. Schmidt also demonstrates that the infectious process spread into the surrounding area. An impending destruction of the glottis is already developing. Thus it is of utmost importance that dehydration of the mucous membranes of the mouth and sinuses be averted while treating typhus. We keep pondering, which proper measures can be taken. The autopsy has revealed important information.

After Schmidt finishes his sad work, I return with him to Porchow. We hardly speak, each of us pondering. Schmidt is probably thinking: *what more will happen?*"

It is very plausible that a substantial number of inmates of the concentration camps in the Third Reich, especially of Auschwitz, were afflicted by the severe form of typhus. The understanding attained through the above report on the symp-

oms of typhus leads to a threefold assessment of the stories told by typhus survivors of the German concentration camps:

1. The state of hallucinations of the diseased can be partially responsible for claims bordering at the absurd and unreal, *i.e.* assertions which are scientifically and technically impossible. For instance, what could a typhus patient do, when in his stupor he saw SS men throw children into open flames or inmates of the special commandos pour human fat onto the burning corpses of their slain comrades? Nobody would have cared for these sick inmates in order to cure them from their hallucinations. The stories of these typhus patients probably made their rounds amongst the inmates who on their part generated rumor and atrocity stories.
2. The numerous documented incidents of extremely emaciated human beings in the concentration camps of the Third Reich (so-called 'muselman'), especially at times of typhus epidemics, are to be explained as unavoidable symptoms of typhus and not as proof of deliberate malnutrition of the interned.
3. Medicine in the late thirties and early forties of the last century was not capable of describing all indications of typhus and had no means of a proper treatment. It was a time of learning (circumstantial symptoms). The high mortality rates of inmates in the camps of the Third Reich were not due to lack of proper care. It has been proven, especially at Auschwitz, that enormous efforts were made to fight and cure the disease. Thus, legal responsibility lies not in the circumstances leading to the death of so many inmates, but rather in the reasons for the internment of those inmates, many of which were incarcerated without due process.

In the past, a multitude of attempts to explain the occurrence of apparently false or exaggerated eyewitness reports, especially of the alleged annihilation of the Jews in the Third Reich, have been made, leaving intentional falsehood aside. One of the first attempts was made by Samuel Gringauz.⁶ He describes the literature of Jewish Holocaust survivors as judeo-, loco-, and egocentric, where survivors attempted to make their mark in their Jewish and non-Jewish vicinity:

"Most of the memoirs and reports [of Holocaust survivors] are full of preposterous verbosity, graphomantic exaggeration, dramatic effects, overestimated self-inflation, dilatante philosophizing, would-be lyricism, unchecked rumors, bias, partisan attacks and apologies."

For many years now, the special socio-psychological effect, which the traumatizing culture of Holocaust remembrance has on Holocaust survivors, is described as the Holocaust-Survival-Syndrome (HSS). According to this, memories of real experiences of the survivors are continuously overwritten by accounts and reports from others. As a result, the survivors themselves became a social group, relentlessly influencing each other, generating a psychological of group fantasies and of martyrdom in the process.⁷

Prof. Dr. Elisabeth Loftus, North American expert for eyewitness criteria, has shown another approach to explain unlikely or simply false witness statements.⁸ She describes the conditions, under which humans are incapable of distinguishing between actual experience and hearsay. It seems that especially under emotional stress our brain's control mechanism to distinguish be-

tween real memories and mere illusions or hearsay breaks down.

This fourth attempt to explain delirious fantasies of those stricken with typhus is not meant to replace the approaches already mentioned. It simply adds another possibility in the attempt to explain the occurrences of witness statements that sound fantastically unreal.

Notes

First published in *Vierteljahreshefte für freie Geschichtsforschung*, 1(2) (1997), pp. 75-78; translated by Dr. Harald Hortig.

¹ Cf. Claus Jordan, "The German Justice System – A Case Study," in: Germar Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago, IL, 2003, pp. 145-179.

² Imperial War Museum, Horror 8 BU 4092.

³ Heggelin, *Differential-Diagnose innerer Krankheiten*, Thieme Verlag, Zürich 1951.

⁴ Hans Kilian, *Im Schatten der Siege*, Ehrenwirth, München 1964, pp. 220-225.

⁵ Left: Imperial War Museum, Horror 9 BU 3744; right: www.scrapbookpages.com/BergenBelsen/BergenBelsen05.html.

⁶ Samuel Gringauz, "Some Methodological Problems in the Study of the Ghetto," in: Salo W. Baron, Koppel S. Pinson (eds.), *Jewish Social Studies*, Vol. XII, New York 1950, pp. 65-72.

⁷ Polish Historical Society, News release, January 25, 1993, 91 Strawberry Hill Ave., Suite 1038, Stamford, CT 06902, USA; cf. Paul Chodoff, "Post-traumatic disorder and the Holocaust," *American Journal of Psychology – Academy Forum*, Spring 1990, p. 3.

⁸ Elizabeth Loftus, *The Myth of Repressed Memory*, New York, 1994; see the series of articles on this topic in *The Revisionist* 1(4) (2003), pp. 456-466.

Aspects of Biological Warfare During World War II

By Germar Rudolf

Weapons of mass destruction, a term causing Pavlovian reflexes in many people today, as the U.S. government uses its citizens' fear to enforce its imperial politics, have been used since World War I. The use of poison gas on the western front during World War I has been described thoroughly, and everybody knows about the two atom bombs that devastated Hiroshima and Nagasaki. It is also known that the Germans would have had the possibility to use new, devastating chemical weapons – Sarin and Tabun – but that they decided not to use it, apparently because Hitler was opposed to WMD.

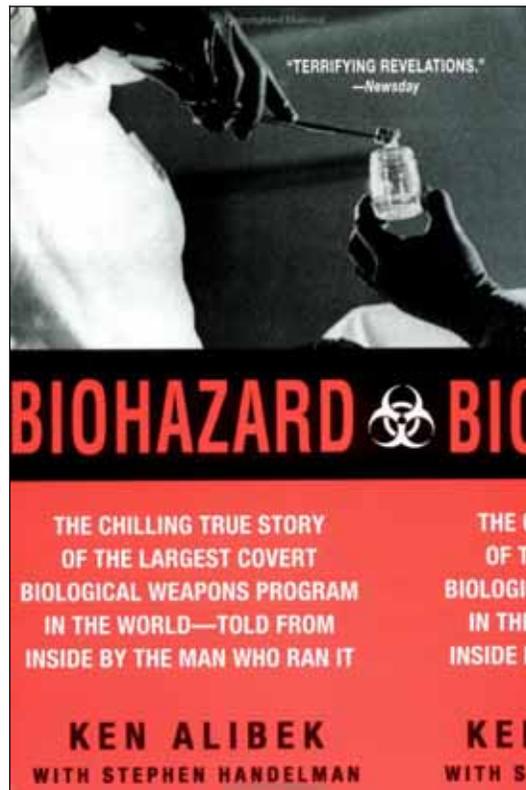
What is less known is the biological warfare that was waged on the eastern front during World War II. In his book *Biohazard*,¹ Ken Alibek, between 1988 and 1992 deputy chief of the Red Army's biological weapons program, summarized his experiences and results of his research of Soviet archival records. According to his findings, the Soviets had used germs causing the tularemia disease against Wehrmacht units fighting during the battle of Stalingrad in 1942.² The symptoms of this disease are headache, nausea, and high fever, which can lead to death if untreated. Although this disease is endemic in Russia with some 10,000 cases every year, it had a sudden outburst in summer 1942 in German soldiers, bringing the German campaign in southern Russia to a temporary halt. But the disease later spread into the civilian population and also over to

the Soviet side, which explains why biological weapons are not as promising as they seem to be to some.

Alibek also reports that typhus had been considered by the Soviet Government as early as 1928 to serve as a bio-weapon during wartime. Although it is yet unknown whether this disease was spread by the Red Army, there is one indication that typhus germs were indeed used as a weapon in the east against the German occupational forces: In frequent reports to the Joint Secretariat of the Combined Chiefs of Staff of the Allied forces, Colonel L. Mitkeiwicz, Liaison Officer of the Polish Secret

Army to this Combined Chiefs of Staff, reported about the activities of his secret army. We reproduce here the report dated September 7, 1943.³ The Polish Secret Army was commanded from London by General Sikorski, who was killed during an airplane crash at Gibraltar on July 4, 1943. This Polish Secret Army is not to be confused with the National Liberation Army, which was founded in 1944 by communists.

Even though it must be expected that the figures given in this report might be exaggerated, the fact that Polish underground fighters caused some casualties to the German occupational forces is indubitable, and even though such guerilla warfare against an occupational power is illegal, one cannot blame the Poles morally for waging such a war against what they conceived to be an illegal occupation. What is of interest here is



the penultimate page of this report, which lists under “3. *Activities of retaliation*”:

“Typhoid fever microbes and typhoid fever lice: in a few hundred cases”

Fritz Berg was the first to describe in detail the German efforts to fight typhus⁴ – which can probably be called the main killer in the German concentration camps – and thus to save the lives also of many Jewish inmates in their camps.

Hans Jürgen Nowak and Hans Lamker were the first to point out that the Germans made an astounding decision in 1943/44: During the war, the Germans had invented microwave ovens, which they developed not only to sterilize food, but also to disinfect and delouse clothes. The first operable microwave delousing unit was planned to be put into operation on the eastern front in order to delouse and disinfect the clothes of German soldiers, whose second most serious threat was various infectious diseases. But instead of deploying it on the eastern front, the Germans reconsidered their decision and finally sent this unit to – Auschwitz, in order to save the lives of their prisoners, most of them Jews.⁵ Hence, when it came to protecting the lives threatened by infectious diseases, it was obviously more important to the Germans at that time to save the inmates in Auschwitz, who were employed in the war industries in Upper Silesia, than to save their soldiers on the battle field.

Whereas the Germans were desperately fighting typhus on all fronts with all technologies available in order to save the lives not only of their soldiers, but also – and to some degree even more importantly so – of their prisoners, Germany’s enemies were active to thwart all German efforts to save lives.

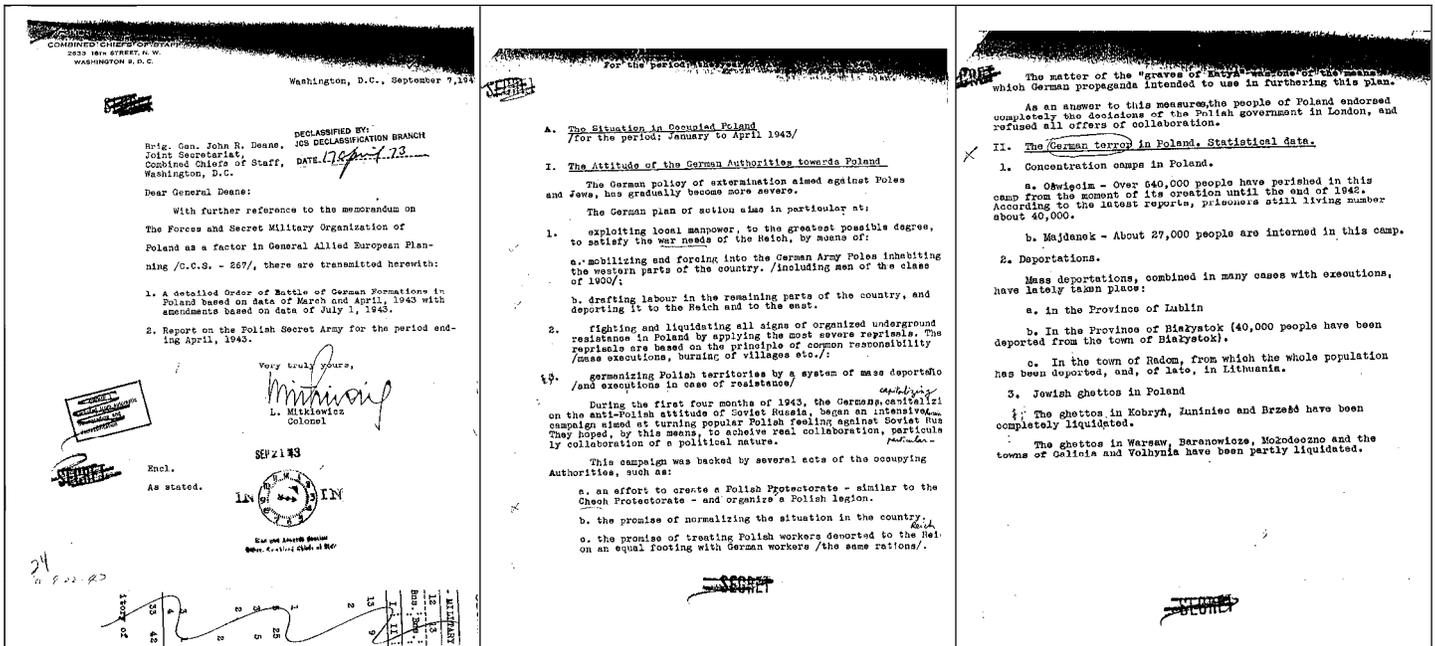
After the war, however, Germany’s enemies exploited the explosion of typhus epidemics in Germany and blamed it on the

Germans by accusing them of having deliberately exposed millions of innocent people in their camps to this disease, and also by turning one of the means used to fight the disease – Zyklon B – into an alleged agent of mass murder.⁶

Truth is the first victim in every war.

Notes

- ¹ Ken Alibek, Steven Handelman, *Biohazard. The Chilling True Story of the Largest Covert Biological Weapons Program in the World – Told from Inside by the Man who Ran it*, Random House, New York 1999; see also the review by Mark Weber, “Secrets of the Soviet Disease Warfare Program,” *Journal of Historical Review*, 18(29) 81999, p. 32.
- ² K. Alibek, *ibid.*, pp. 29-31.
- ³ Record Group (RG) 218, Archives of the Joint Chiefs of Staff; Box 701; “Geographic File 1942-1945, CCS 231.5 Poland (9/21/43) to CCS 381 Poland (6/30/43), Sec. 2”; File folder CCS 381 Poland (6/30/43) Sec. 1, “Military Organization of Poland as Factor in General European Planning”. Sec. 1 “Correspondence from 6/30/43 thru 11/4/43,” Report dated September 7, 1943, from Colonel Mitkiewicz to General Deane; the text of this report was first published in French translation under “Le rapport Mitkiewicz du 7 septembre 1943 ou l’arme du typhus” in *Revue d’Histoire Révisionniste*, no. 1, May-July 1990, pp. 115-128.
- ⁴ Friedrich P. Berg, “Typhus and the Jews,” *Journal of Historical Review*, 8(4) (1988), pp. 433-481.
- ⁵ Hans Jürgen Nowak, “Kurzwellen-Entlausungsanlagen in Auschwitz,” *Vierteljahreshefte für freie Geschichtsforschung*, 2(2) (1998), pp. 87-105; Hans Lamker, “Die Kurzwellen-Entlausungsanlagen in Auschwitz, Teil 2,” *ibid.* 2(4) (1998), pp. 261-273. The first of these articles has been translated into English and published as part of the article by Hans Jürgen Nowak, Werner Rademacher, “Some Details of the Central Construction Office of Auschwitz,” in: Gernar Rudolf (ed), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago, IL 2003, pp. 311-336, here 312-324; cf. also the short summary by Mark Weber, “High Frequency Delousing Facilities at Auschwitz,” *Journal of Historical Review* 18(3) (1999), pp. 4-12.
- ⁶ See on this, e.g., Friedrich Paul Berg, “Zyklon B and the German Delousing Chambers,” *Journal of Historical Review*, vol. 7, no. 1, pp. 73-94.



I. Military organization.

One of the recent moves of the Polish Secret Army was to develop the organization of the military network especially in the eastern and western areas.

The organization H.Q. Staff is being completed by the addition of new personnel. At the same time secret tactical exercises are being organized for junior commanders.

II. Military work of centralization.

A program of organization and centralization is being carried out, for the purpose of incorporating into the ranks of the Polish Secret Army all the anti-military organizations, which have so far taken no part in the activities of the army.

III. Military education.

The first course of an Infantry Officers' Candidate School was completed in June, 1942. There were 150 groups of students. One group generally numbers 4 to 5 students.

In July new groups of Infantry Officers' Candidates began on a new course. The first course of a school for Non-Commissioned Officers started at the same time.

Large-scale military training for youth of both sexes was started. Girls learn nursing and liaison work in special centers.

A second school for automobile drivers was opened in the middle of 1942. The training received by students of the first school proved satisfactory.

IV. Production of explosives.

Two types of hand grenades are produced in some localities (hand grenades with delayed, and immediate action fuses).

V. Publications of a military nature.

Instructions in the use of German infantry and artillery equipment have been published. Other publications contain the description and instructions in the use of German panzer, engineering, and signal equipments.

Several publications of a military nature are appearing in Poland, such as:

- "Information Bulletin" which appears weekly in 24,000 copies, bi-weekly in 8,000 copies, monthly in 11,000 and 6,000 copies.
- "Press Agency", a weekly containing a review of current events. It is distributed to all underground publications, the number of which exceeds 100.

C. Sabotage, diversion and retaliation activities in Poland.
(for the period March 1 to April 1, 1943)

I. The above activities are carried out by guerrilla groups and sabotage detachments of the Polish Secret Army. Regular army units destined for other tasks, take no part in those activities.

II. General aims and objects of the sabotage activities.

1. Disorganizing German military transports.
2. Lowering the production of German war material.
3. Sabotage and destruction of German agricultural production.
4. Disorganizing German occupation administration in Poland.
5. Lowering the morale of the German army and the German population by means of:
 - a. Subversive propaganda
 - b. Acts of retaliation

III. Area of activity: Poland, the Third Reich, and the western parts of the U.S.S.R. behind the German lines.

IV. Results:

The reports and statistical data given below are fragmentary and cannot constitute a complete picture of the results of the activities described, for the following reasons:

- a. Limited technical means of communications at the disposal of our organization within the country. Fear of overburdening the communications network inside Poland, and between Poland and London.
- b. Difficulties of transit to and from Eastern Poland and strict control of all traffic between the Third Reich, Western and Central Poland.

1. Sabotage activities (for the period: for the year of 1942 to May, 1943).

a. Railways

Damaged locomotives	2,085
Damaged cars	7,007
Burned cars	189
Railway transports set on fire	142
Damaged armament transports	227
Interruptions in the schedule of westbound rail traffic	158
Interruptions in telephone and telegraph communications in the railway system	144

b. Production of war material

- In the "Avia" plant in Warsaw 1,032 sets of bomb racks were defectively manufactured (not fit for use).
- In the powder plant "Pionki" the amount of rejected defectively manufactured explosives equaled a month's output.
- In the Oberhütte Stahl Glivice the production of anti-tank shells was stopped, due to inadequate penetration.
- At the foundry "Pold" the production of steel fell to 30% of the former output, as a result of sabotage activities.
- In the "Gostkowice" plant in Warsaw the production of locomotives fell to 30% of the former output.

Open hearth furnaces put out of action 2
Oil well blocked 7

The following material was damaged in several plants:

lathes	363
motors	76
transmission belts	301
miscellaneous machines	342
trolleys	14
portable saw materials	22,772 kg.
miscellaneous instruments	242
automats	104

The wear and tear of instruments was increased and caused the loss of 17,568 man-hours

The following equipment was damaged in mines:

tubes	645 m.
current conducting rails	25 m.
trolleys	1,261
jumps	11
dynamos	2

The following miscellaneous material was destroyed:

rubber pontoons	25
zinc alloy	18 tons
iron	108 tons
steel	102 tons
special materials	897 kg.
tools	344 kg.

SECRET

gasoline 3,300 litres
alcohol 40,000 litres
oil 300 litres
gas mixture 200 quarts
substitute cotton 450,000 lbs.

c. Miscellaneous

The following have been burned down:

barracks	1
aviation depots	1
army garages	2
army workshops	1
quartermaster stores	3
motor cars destroyed	201
railway bridges destroyed	9

d. Rear-Germans activities (for the period January to April 1943).

Nine armed attacks against German prisoners have been made with the aim of liberating soldiers of our Secret Army or members of subversive organizations.

successful attacks	7
unsuccessful attacks	2

In all about two hundred men have been set free.

Besides the attacks mentioned above, the following were carried out in April 1943:

- an attack against a German prison near Cracow, in which 120 prisoners were set free,
- an attack against a German police garrison in the town of Wroclaw Mazowiecki, in which imprisoned soldiers of the Polish Secret Army were liberated.

3. Activities of retaliation (for the period January to April 1943)

a. the following were liquidated:

	January	February	March	April
Gestapo agents	50	16	27	
Germans - in combat and by hidden means	100	20		
members of the deportation committees				18

b. poison has been administered in 189 cases in 132 cases in 105 cases

Typoid fever microbes and typhoid fever lice in a few hundred cases

c. Besides the above-mentioned cases, the following German officers were liquidated in April 1943:

Herr Krüger - Chief of the Police Department and of the S.S. and assistant of Governor Frank.

On April 16, 1943 - Kurt, Head of National Social Security.
On April 8, 1943 - Hoffman, Head of the Warsaw Labor Board.
On April 13, 1943 - Dietz, Hoffman's assistant, together with Dietz - 27 Gestapo agents.

d. A series of personal threats against Germans has been started, and liquidation resorted to.

Results highly satisfactory.

e. As an answer to the deportations which took place in the county of Zamosc (November 26 to November 28, 1942) acts of retaliation were carried out during December and January 1943.

Results:

The village of Cieszyn, freshly settled by German colonists, was burned down. (Sixty-four families of German settlers and eight S.S. men perished).

Several other settlements, destined for German colonists were also burned down.

SECRET

3. Activities of retaliation [...]

Typoid fever microbes and typhoid fever lice: in a few hundred cases"

Whereas the Germans were desperately fighting typhus on all fronts with all technologies available in order to save the lives not only of their soldiers, but also of their prisoners, Germany's enemies were active to thwart all German efforts to save lives.

SECRET

As a result of our retaliation activities against the Germans began, on November 2, 1942, a mass man-hunt in the above-mentioned localities with the intent of trapping civilian population and our partisan groups.

A special Polish detachment (300 soldiers) was sent into action, engaged the Germans in the vicinity of Lasowice and prevented the man-hunt.

On November 4, 1943 the following German reinforcements left Lublin: 5 infantry companies, an S.S. battalion and armored cars.

Our detachments stopped the fight and went into hiding in the forests.

Our losses: 24 dead, a few wounded, 360 captured.
The enemy's losses: over 40 dead.

Book Reviews

Three Revisionist Classics

By Eric Janson

Germar Rudolf, *The Rudolf Report. Expert Report on Chemical and Technical Aspects of the 'Gas Chambers' of Auschwitz*, Theses & Dissertations Press, Chicago 2003, 456 pp., paperback, \$30.- / hardcover, \$45.-.

Germar Rudolf (ed.), *Dissecting The Holocaust. The Growing Critique of 'Truth' and 'Memory'*, Theses & Dissertations Press, Chicago 2003, 616 pp., paperback, \$30.

Arthur R. Butz, *The Hoax of the Twentieth Century. The Case Against the Presumed Extermination of European Jewry*, 3rd revised edition, Theses & Dissertations Press, Chicago 2003, 506 pp., paperback, \$25.

One could argue that Holocaust Revisionism passed a watershed about fifteen years ago, for a number of reasons. First, the second Zündel trial, in 1988, provided the basis for a thorough exposition of revisionist work to that point. Second, the same trial spawned, at the suggestion of Robert Faurisson, the well-known *Leuchter Report*, a landmark as well as a challenge for all subsequent Holocaust forensics. Finally, the decline and ultimate collapse of the Soviet Union in the following few years resulted not only in the liberation of Eastern Europe and East Germany but also in the gradual opening of access to wartime German documents seized by the Soviets in 1945.

If the *Leuchter Report*, even with its defects, has set the tone for all subsequent forensic studies, the opening of the Soviet archives has provided the raw data for many other studies. These two themes – forensics and documentary analysis – have dominated all serious analytic work in Holocaust studies since then, and, given the nature of the problem, all such serious analytic work has been performed by Holocaust revisionists.

Two of the most outstanding works in these categories are *The Rudolf Report* by the German chemist Germar Rudolf, and *Dissecting the Holocaust*, a compilation edited by Rudolf. Undergirding both is the seminal synthesis of Arthur Butz, *The Hoax of the Twentieth Century*, first published in 1976. All three have recently been (re-)published by Theses and Dissertations Press. Together, they might be considered the three essential long works of Holocaust revisionism, the classics in their field.

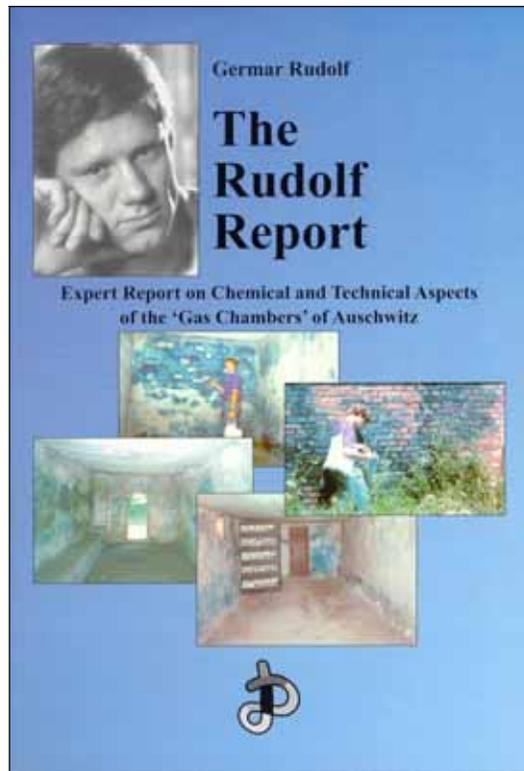
The Rudolf Report

In its original form, *The Rudolf Report* was meant to be a more thorough and professional analysis of the method Fred Leuchter had used in his 1988 report. In that study, Leuchter, a non-chemist but expert in execution systems, had, *i.a.*, attempted to compare quantifiable cyanide traces of the alleged gas chambers at Auschwitz with the same traces – often visible as blue stains – in a known delousing chamber in the same camp. The chemical results indicated that the cyanide traces of the delousing chambers were many times higher than the very small traces found in the mortar and concrete of the buildings usually identified as gas chambers.

The entirety of Holocaust forensics as it pertains to Auschwitz has depended on this somewhat surprising lack of cyanide traces in the supposed gas chamber sites. Rudolf, a trained chemist and a PhD candidate at the prestigious Max Planck Institute for Solid State Research in Stuttgart between 1990 and 1993, carried Leuchter's analysis much farther, incorporating all the relevant chemical literature, explicating the method of blue stain formation, and demonstrating, to a high degree of probability, that the minute traces existing in the gas chamber sites were within the range of error for such analyses.

Though there have been many attempted refutations of both Leuchter and Rudolf – some of them truly ridiculous, as in the attempt to dismiss the blue stains as being of unknown origin – none have been successful, and all have been seriously hurt by the high-flown moralizing and frankly political posturing of their authors.

The newest version of *The Rudolf Report* retains all of the original authoritative analysis but also contains much more. In his original report, Leuchter tended to make a number of statements regarding the adequacy of certain sites for gassing based on his lengthy experience, but which, precisely for that reason, was hard to systematize and quantify. Rudolf, however, who clearly is a very competent researcher as well as a brilliant chemist, has gone much farther. Nearly every brick or fixture, nearly every unexplained or suspicious documentary reference or “*criminal trace*” in any of the crematoria at Auschwitz and Birkenau – the traditional sites, in which over half a million people are supposed to have been murdered with the pesticide Zyklon B – is thoroughly explained in terms of an



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enormous German architectural and building construction literature, including sanitation, delousing and disinfection, and even civil air defense.

Besides such enormous erudition, Rudolf has taken pains to construct his report so that it reads almost like a crime novel: the *Report* now begins with a breathtaking analysis of a gas chamber execution in the United States, before leading into a detailed discussion of the perils of cyanide usage and handling. Yet, even while Rudolf carries the reader along on a voyage of discovery and understanding, one's feet never leaves the ground, thanks to Rudolf's detailed references and always thorough and logical argumentation.

Dissecting the Holocaust

In 1994, Gernar Rudolf published a book in Germany containing articles by all of the contemporary leading Holocaust revisionists. Although the volume received testimonials from some leading German historians for its scholarly tone – not necessarily endorsements of its contents – the German government intervened in order to ban and ultimately destroyed all copies of the book it could obtain. The present book is a revision and expansion of that original work.

The twenty articles and several appendices the work comprises run the gamut from studies of single war crimes to analyses of alleged mass murder sites. To categorize them further, we must first remind ourselves of the issues regarding the Holocaust and its revision. The basic Holocaust claim, which was generated in post-war trials and is enforced to this day in courts, is that National Socialist Germany, while fighting World War Two, sought to kill every Jewish individual in its sphere of influence.

According to this basic claim, some six million Jews were murdered, usually in gas chambers or gas vans by hydrogen cyanide gas from a pesticide or diesel-generated carbon monoxide. Anyone who deviates from any of these claims is subject to the anathematizing epithet 'Holocaust denier,' exposed to harassment, attack, and personal destruction, and subject to legal sanctions in many European countries.

One group of articles in *Dissecting* focuses on disputing the number of Jewish deaths, either cumulative or at certain sites: Auschwitz, Treblinka, Babi Yar. Closely related to the number of victims is, of course, the question of how the numerous bodies alleged were disposed, in this case cremation, and hence there is a detailed discussion of cremation capacities at Auschwitz. Another subject, which bears on overall deaths and body disposal, is the evidence of World War Two aerial intelligence photography, which is the subject of another article in the book.

A second group of articles concerns the alleged murder

weapon – poison gas of one kind or another. This leads to discussions of diesel engines, the likelihood of faked gas van documents, and several discussions of the supposed gas chambers at Auschwitz, Majdanek, and elsewhere. A part of the Holocaust claim – not essentially disputed by most revisionists – is that sizable numbers of Jews were simply shot. This raises issues of why they were shot – whether in reprisal for guerrilla attacks or as part of an anti-Jewish policy – and this in turn leads to studies not only of the shooting literature but also of the concentration camp system as a whole, in which Europe's Jews were confined and forced to work for the National Socialist war effort.

A third group of articles concerns the way, in which post-war trials were used to establish the legal factuality of the various Holocaust claims, as well as the way, in which the legal

system, particularly in Germany, has subsequently been used to enforce silence on the subject. This gives rise in *Dissecting* to contributions on the nature of the Holocaust and case studies of judicial suppression and intimidation. A smaller group of miscellaneous articles rounds out the volume.

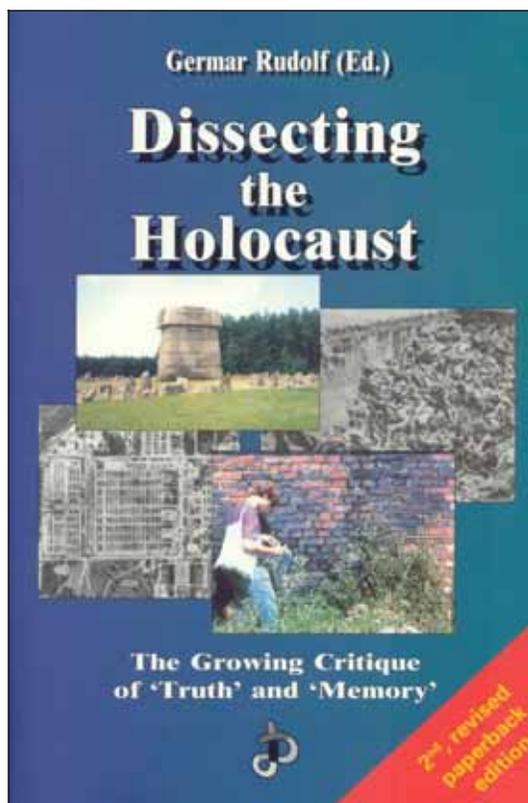
The articles in this book are of variable quality, as one would expect in a volume with more than two dozen authors. Generally, the articles are persuasive but somewhat repetitive. Since, however, the volume's repetitiveness is a function of the deep-seatedness of Holocaust belief, which these authors seek to overthrow, the reader is reminded of how obvious revisionist claims appear, once one allows common sense to govern one's thinking on the subject instead of dogma.

For example, it is a truism of crematory operation that it takes about an hour – more or less – to cremate a human body, and this under optimum conditions. Yet Carlo Mattogno, in his discussion of the Auschwitz crematoria,

and Arnulf Neumaier, in his contribution on Treblinka, belabor this fact in order to establish that the alleged murder rates at these camps could never have been achieved.

Pointing this out does not diminish these contributions. For example, Mattogno provides extensive data in support of his argument that the Auschwitz Birkenau crematoria lacked the capacity to have cremated many more than 100,000 victims. At some point the objective reader will be convinced and will not need extensive calculations of the impossibility of, say, burying 800,000 bodies in a few acres of ground at Treblinka. Nor, aside from its rhetorical impact, do we need a discussion of spontaneous human combustion like that in the famous children's book of Biedermeier Germany, *Struwwelpeter*.

Similarly, Mattogno on Majdanek, Rudolf on Auschwitz, and Friedrich Berg on the alleged diesel gas chambers at the



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“*Operation Reinhardt*” camps (Belzec, Sobibor, Treblinka) are thoroughly convincing in their analysis of the inadequacy of various spaces or various devices for gassing masses of human beings. Yet these analyses must inevitably fall short of establishing conclusive proof, since one cannot prove a negative. As a result the authors seem compelled to discuss virtually every trace of evidence with pedantic thoroughness. As a means of persuading the skeptical reader, such detail might be required, but most readers will be convinced of the basic rightness of the revisionist perspective long before then.

Since much of Holocaust revisionism involves skepticism about the scope or scale of Jewish deaths, it is perhaps inevitable that a certain scoffing tone will enter into the discussion. Manfred Köhler’s discussion of Holocaust testimonies concludes with a priceless and quite ridiculous litany of absurd Holocaust claims, but such scoffing could easily be considered disrespectful by someone raised on the prevailing Holocaust account of World War Two. Likewise, Herbert Tiedemann’s analysis of Babi Yar, a ravine outside Kiev where tens of thousands of Jews are alleged to have been massacred, is rarely able to suppress a derisive tone that is not likely to be persuasive.

Smaller set pieces seem more valuable. Although only a piece of the puzzle, Udo Walendy’s analysis of atrocity photographs does succeed in showing clear cases of miscaptioning and photo retouching. The same goes for John Ball’s analysis of aerial photography for most of the concentration camps and Babi Yar as well: the analyses seem quite convincing, although limited in what can be proved about the facts on the ground from a height of 10,000 feet or more.

Ingrid Weckert’s analysis of a couple of critical gas van documents is thoroughly convincing as to the retrofitted forgery of one key document, however, her analysis of the gas van phenomenon is not as convincing as it could have been, since there are numerous other documents in the same collection that merited discussion.

Another piece, by Hans Nowak and Wilhelm Rademacher, provides a synoptic review of the documents of the Auschwitz Construction Office, which were only made available in 1989. Many points in support of revisionist interpretations of Auschwitz are indicated in passing as the documentary pile is traversed: This is one area, in which much more work can and should be done.

Two pieces – by Claus Jordan and Rademacher – describe the current juridical situation in Germany and Austria today. One deals with the case of an alleged Holocaust perpetrator, while the other recounts the ordeal of Holocaust revisionist Walter Lüftl. These two articles are not really relevant to a discussion of the Holocaust claims per se, but they are eye-opening accounts of the manner, in which a historical account articulated in political trials in 1945-1947 is enforced today.

Robert Faurisson – the leading European revisionist – provides two articles, which give the reader an overview of the Holocaust controversy as well as the nature of Holocaust witnesses. As is typical, the learned doctor of classical and modern languages and documentary analysis wears his learning lightly, writing clear and concise commentaries punctuated with telling revelations.

The best offerings in *Dissecting*, however, are those of its editor Germar Rudolf. His article on Auschwitz is a persuasive summary of the arguments presented in *The Rudolf Report*, and his article on Holocaust death statistics, based on a comparative analysis of several statistical studies, is balanced and fair, even though it may project a Jewish death toll that many will regard as on the low side. Yet it is in his gracious introductory essay, in which Rudolf argues for the necessity of revisionism, while, at the same time, making clear his desire neither to diminish the nature of Jewish suffering nor to marginalize Jews in any way, that Rudolf scores perhaps his greatest triumph.

Beautifully presented and cleanly produced, *Dissecting the Holocaust* is the most complete, synoptic, and detailed study of what Robert Faurisson might call “*the great intellectual adventure of the twenty-first century.*”

The Hoax of the Twentieth Century

The Hoax of the Twentieth Century, first published in 1976 by Arthur R. Butz, a professor of electronic engineering at Northwestern University, was initially ignored. Within a year or two, however, the book was widely publicized by Jewish groups who accused Professor Butz’s book of arguing that ‘the Holocaust never happened.’ Yet aside from venom, inaccurate characterizations, and complaints of Butz’s supposed insensitivity to Jewish claims and Jewish suffering under the National Socialists, no critic has ever even attempted a refutation of Butz’s arguments. Even here, however, appearances are deceiving.

In order to understand the sometimes confrontational tone of *The Hoax of the Twentieth Century*, one has to understand something of the period, in which it was written. Extravagant characterizations of the destruction of the Jews of Europe by the National Socialists – the word ‘Holocaust’ was not yet popularly employed – were common in the general literature, along with frequent attacks on any and all Germans whose fate it was to live in National Socialist Germany. As a result, Butz here and there makes remarks that might be considered insensitive or rude in the current climate, but that were actually rather moderate in the context of the time.

The body of the original book is largely unchanged, although there has been some improvement in the footnotes, which are now conveniently placed at the bottom of the page. In fact, this new edition, with a proper typeface and presentation, is something of a revelation.

Overall, Butz takes as his point of departure the fact that our knowledge of the alleged extermination of some six million Jews by the National Socialists was gleaned largely from postwar trials, following several years of Allied propaganda. Therefore he correctly takes the tack of describing first the nature of the postwar trials, with all that that entailed in terms of torture, witness intimidation, and hysterical atmosphere, and then providing a chronological accounting of the newspaper reports of the time, principally as published in the *New York Times*.

As far as the questionable nature of at least some of the postwar trials go, Butz largely repeats claims that had been made by many others in the late ‘40s and early ‘50s, including F.J.P. Veale and Freda Utley. The real surprise concerns the revelations of wartime propaganda, which showed a strong cor-

respondence between newspaper reports and postwar judicial 'facts' as well as a very early determination of the total number of approximately six million Jewish victims. What is remarkable about this part of Butz's analysis is, first, that while the mass murders were supposedly done in secret, they are described in great detail in newspaper reports of the day, and second, the fact that anyone who has ever used newspapers for historical research knows that initial reports are invariably garbled and almost always seriously exaggerated.

Having established the suspect nature of the postwar trials, and having provided a plausible narrative of the wartime propaganda, which then became the 'common knowledge' at those trials, Butz moves on to a more detailed discussion of the extermination claim, specifically at the Auschwitz Birkenau complex.

Its Auschwitz analysis, even today, remains the great triumph of *The Hoax*. Taking as his starting point the April 6, 1946, affidavit of former camp commandant Rudolf Höß, Butz describes the inaccuracies, implausibilities, and ambiguities of the proposed evidence, and in the process makes several startling contributions. He deduces from the evidence that the construction of the crematoria at Birkenau was due to the high death rate, and that Birkenau's standing as a 'death camp' was largely due to the fact that typhus killed several thousand in the summer of 1942. This finding leads Butz to the discussion of the longstanding German method of dealing with the typhus threat: cleansing of inmates in communal showers while, nearby, their garments were fumigated with the widely used pesticide Zyklon B.

Many of Butz's characterizations of Auschwitz have been accepted by establishment writers on the subject, including Jean-Claude Pressac and Robert Jan van Pelt, though they arrive at different conclusions. Other parts of Butz's analysis, while not as detailed, have also stood the test of time. For example, in describing the crematoria at Auschwitz and writing at a time when mortality figures for that camp in the several millions were still widely quoted by historians, Butz simply pointed out that cremations normally took about an hour and there was no practical method to accelerate the process much farther. The point still holds: any death rate for Auschwitz, which moves into the hundreds of thousands, is unsustainable in terms of the actual facts of cremation.

Butz's analysis demonstrated real prescience: he was the first to recognize that, if exterminations were happening at Auschwitz, the Allies must have known, and because of the critical importance of the synthetic rubber industry located there would have photographed the camp for intelligence pur-

poses. Indeed, three years after this book was first published, the aerial photographs emerged, the only problem being that they did not show any evidence of mass killings or cremations..

There are points where Butz might in retrospect be criticized. Due to the lack of original documents available to skeptical readers, Butz on occasion includes lengthy documents and even summarizes dozens of cables concerning the Hungarian deportations, which would hardly seem necessary today.

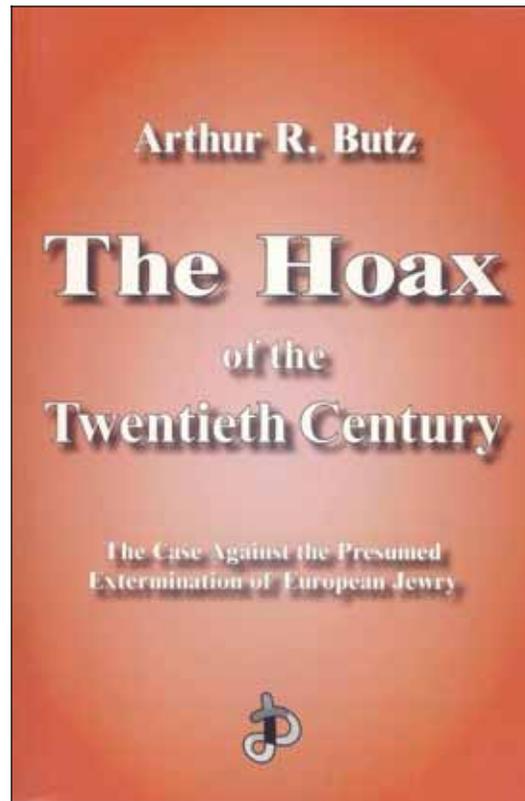
A further problem concerns the Hungarian deportations themselves. After discerning what he perceived to be a pattern of misrepresentation and lying in the conduct of the postwar trials, Butz concludes that forgery must have been involved in the applicable documents. Yet current knowledge suggests that such a conclusion was probably hasty and is not corroborated by the emerging knowledge of an enormous influx of Hungarian Jews into the concentration camp system.

A similar case concerns the shooting accusations in the East, most of them in the occupied Soviet Union. Butz's analysis of the unlikelihood of the dual use of the *Einsatzgruppen* for killing all Jews as well as maintaining rearguard order still stands, but his suspicion of large scale forgery of *Einsatzgruppen* documents is not as well supported. The riddle of the shootings, since both revisionists and their opponents agree that shootings on some scale took place, is why to this day there have not been excavations of the murder sites commensurate with the claims of shootings – of the magnitude of the killings usually numbering well over one million – that are supposed to have taken place.

Another problem concerns the question of origin and responsibility for what Butz describes. In one place, Butz makes clear his opinion that the extermination story was concocted by Zionists. In context, this makes perfect sense, since it is inarguable that

most of the people involved in disseminating rumors from Europe in the United States coupled their declarations with demands for unfettered Jewish emigration to Palestine. On the one hand, Butz's statement seems to imply that the Zionists who were broadcasting the rumor knew full well the falsity of the claims they propagated, which need not be true. On the other hand, by focusing on the Zionists, Butz tends to ignore the fact that many parties – Poles in exile, the Soviet Union, and, of course, Britain and America – all had reasons for promoting such propaganda, not only for wartime purposes but also for the purpose of the postwar establishment of Europe they separately envisioned.

As indicated above, Butz has been criticized for 'insensitivity' to Jewish claims and Jewish losses. The charge, however much it might smack of the weak-kneed and hypocritical sensi-



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tivity issues of our own day, must still stand, if only for rhetorical and persuasive purposes. Wherever we stand on the facts, the Holocaust is essentially a Jewish story of their own tribulations. Its prominence in our cultural life will probably diminish over time, but the facts themselves will not be re-evaluated, much less changed, unless Jews can feel free to do so without threat of ridicule or reprisal from their own camp. As a result, it is unfortunately true that emotional and thin-skinned readers will take some of Butz's comments the wrong way, and use their hurt feelings as a pretext for discarding the rest of Butz's usually quite excellent analysis.

For all of its debatable defects, *The Hoax of the Twentieth Century* remains the indispensable synthesis of Holocaust revisionism. There are several reasons for this. The first is that, prior to Butz, revisionism had never risen above a level of personal reminiscence or accuracy that surpassed that of pamphleteering. Thus, Butz represented the first attempt to bring all of these threads together into one large over-arching concept, supported with accurate details and thorough references.

Second, as the first to articulate the revisionist position in full, Butz established the outer bounds of the revisionist position, one hundred and eighty degrees opposed to the traditional view. As a result, all subsequent analysis, whenever it rose above the 'vertical' analysis of a specific issue, must inevitably work toward the center, while being tethered to Butz as a point of orientation.

The third reason is that the book is path breaking in many respects. It is the first to describe typhus and its prevention with Zyklon B in any detail, the first to describe the wartime newspapers as the source of the subsequent propaganda, and the first

to focus on the postwar trials as the source of the commonly accepted perspective on alleged National Socialist crimes.

As if this were not enough, the current edition includes a new foreword, written in 2003, as well as six supplements written over the past twenty years. All of these are completely free of any of the quibbles one might have with the original book, each being characterized by forceful exposition, and a knack for reducing the complexity of the subject to simple propositions that underline the accuracy and elegance of Butz's original conclusions. Indeed, these latter contributions, written with restless intelligence, insight, and even wisdom, are alone worth the price of the volume and enhance the rest of the text as well.

We turn from Butz's volume reminded of his observation that no other book has been written since his that attempts to provide a synoptic view of the Holocaust or its revision. This is undoubtedly true and probably always will be. The reason is that Holocaust revisionism is as time bound as its opposite in the Holocaust establishment. Over the last twenty-eight years, both sides have attempted to find some common ground with the 'other side,' although even today such gestures are minor and limited to footnote concessions.

Eventually the two sides will come closer together and other syntheses will be written. Coming from the Holocaust establishment, such books will be considered revisionist denial. Coming from the revisionist side, they will be considered establishment sellouts. But in reality, both types of books will represent a groping towards historical truth and accuracy, the demand for which was first clearly expressed in the book here reviewed.

A Small Fraud that Betrays a Bigger Hoax

By Francis Dixon

Jürgen Graf, Carlo Mattogno, *Concentration Camp Stutthof and Its Function in the National Socialist Jewish Policy*, Theses and Dissertations Press, Chicago 2003, 122 pp., \$15.-

Among the concentration camps of National Socialist Germany, Stutthof has remained something of a stepchild. Established near Danzig at the start of the Second World War (and under Polish control since the end of that war), the Stutthof camp is smaller and more remote than Dachau or Buchenwald, and far less notorious than Auschwitz or Majdanek. Partisans of the Holocaust extermination thesis concede that fewer Jews died there than at the major alleged extermination camps, although none of them has contested the anomalous claim that Stutthof had a gas chamber, which allegedly dispatched Jews and other inmates during a few months in 1944. Thus, Stutthof has to date been little studied by either orthodox historians of the Holocaust or by their revisionist challengers.

Revisionist historians Jürgen Graf and Carlo Mattogno have remedied this with their concise but substantive study *Concentration Camp Stutthof and Its Function in the National Socialist Jewish Policy*. The two are patient researchers and careful

scholars, noted for their diligence in seeking out records and for their ability, as gifted linguists, to read documents in a variety of languages foreign to most Western historians, including Russian, Hungarian, and Polish. The last of these, of course, is the key to postwar scholarship (such as it is) on Stutthof, because official Polish historians have long been the custodians of what records survive from the camp, and have generated nearly all the literature on its history.

Concentration Camp Stutthof is a short book, but admirably organized in terms of the key questions on Holocaust extermination claims as they relate to the camp. After briefly surveying the state of existing research on Stutthof at the outset of their study, Graf and Mattogno clearly define their main purposes: to investigate the alleged gassings; to attempt to determine how many died from all causes at the camp; and to examine the import of deportations of Jews to Stutthof in 1944.

Prefatory to investigating those Holocaust-related questions, the authors provide a brief overview, based on surviving documents, of the camp's history, which, they show, was pretty much in line with that of most other German camps. In very broad lines, Stutthof first housed Polish political prisoners, later received a large influx of Soviet prisoners of war; finally,

though not to the prejudice of its security role, the chief purpose of Stutthof became the employment of its prisoners, including a growing number of Jews, on work crucial to the war economy.

More emphatically than most revisionists, the authors concede – and deplore – the high death rates and sometimes brutal treatment that was the lot of camp inmates. They credit the accusation that some unwell inmates, at least, were killed by lethal injection. As the authors write in their conclusion, their “research in no way trivializes the actual sufferings of Stutthof inmates” or denigrates the memory of those who actually died in the camp.

Reasonable persons might think that such sentiments could provide common ground for revisionists and ‘exterminationists,’ and in a reasonable age Graf and Mattogno might have concluded their study a third of the way through. Given the miasma of unreason that cloaks the history of the Second World War, the authors are compelled to present and examine at some length the official history of the camp as presented in the writings of officials of the postwar Stutthof museum and other functionaries.

The authors have little difficulty in showing that the official version of Stutthof’s history is based not on careful examination and dispassionate evaluation of the best evidence available, but rather on those rumors and inventions of the inmates that serve best to impute malicious intent and murderous deeds to the German authorities. That many of Stutthof’s historians were themselves detained there and that most of the place’s historians spent decades as exponents and guardians of a historical orthodoxy that formed part of the state communist ideology would lead any observer to suspect their objectivity; reading the substantial swatches of their version of Stutthof’s history reproduced in *Concentration Camp Stutthof* is enough to confirm the strongest suspicions.

For example, a brief passage quoted from one of Stutthof’s prime official histories, Krzysztof Dunin-Wąsowicz’s *Stutthof*, informs of an SS sergeant Foth who “arbitrarily handed down” hundreds of death sentences (at a time when simple corporal punishment had to be authorized from Berlin). Among the deeds of this Foth, we learn, was beating to death a contingent of women condemned to death by gassing when the gas chamber failed. Dunin-Wąsowicz somehow knows (without revealing his source) that Foth “felt sick if he had not killed at least one inmate during the course of a day’s work.” (p. 39 of the work under review) The rest of the official historiography on display here is of a piece, and Graf and Mattogno have wisely refrained from attempting to refute it lie by lie: for anyone who

can read and think, the official version of Stutthof’s history is its own best refutation.

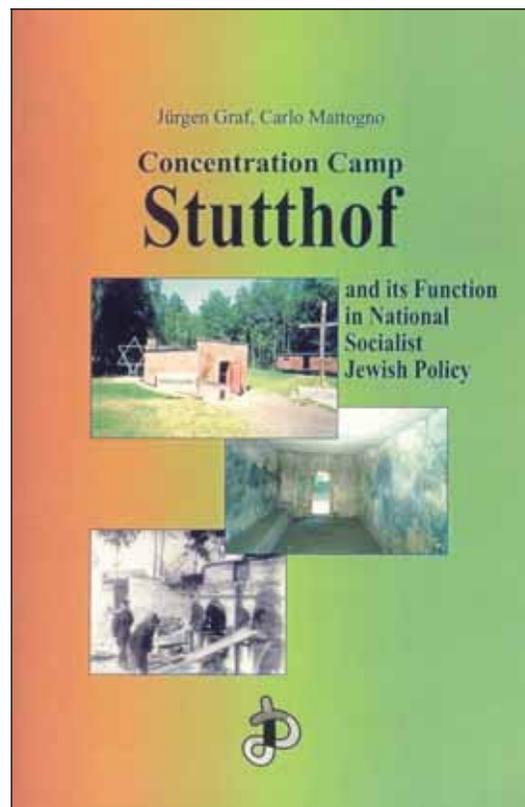
The authors take more pains refuting the various claims of homicidal gassings at Stutthof, although they are scarcely forced to extend themselves. The gassings are supposed to have taken place mainly in a delousing chamber, while some are said to have occurred in one or more narrow-gauge railway cars that were either stationary or circled through the camp as they did their grim work. The inmates often suspected that they were to be gassed and had to rounded up and forced in, or else deceived into entering either the chamber or the railway cars. Unsuspecting inmates are said to have sometimes been selected for gassing by means of foot races. Graf and Mattogno are easily able to show that, beyond these ludicrous stories from inmates, there is no documentary evidence that either the delousing chamber

or the railway cars were designed or used for anything but their official purpose. They handily refute the thesis of the late Jean-Claude Pressac, the only partisan of gassing at Stutthof to offer technical rationales, that the presence of a hole in the ceiling of the delousing chamber indicates a homicidal purpose: much more likely it served to ventilate the chamber (which lacked the circulatory apparatus in more modern German facilities).

If Graf and Mattogno’s study of Stutthof went no further, it would be a valuable, if less than scintillating, addition to scholarship on the concentration camps. Their findings on the camp’s role in the wartime German Jewish policy, however, make this book a revisionist tour de force that simultaneously adds to our knowledge of what actually befell many of the Jews who came to the camp and establishes a convincing rationale for the gas chamber hoax.

The authors are able to estimate, based on partial records of deaths and on analysis and extrapolation from those figures, that around 26,000 persons perished at Stutthof, rather lower than official estimates but still a high toll. More important, they are able to demonstrate that the Jewish mortality rate was comparatively low, and that Jews died at a lower rate while the ‘final solution’ was in operation than in the latter months of the war, when gassing and other means of mass killing are supposed (by official historians) to have ceased.

The great majority of the ca. 50,000 Jews who came to Stutthof, as the authors show, were Hungarians shipped either directly from Auschwitz or from Auschwitz by way of another camp from June to October, 1944, at a time when the alleged annihilation of the Hungarian Jews at Auschwitz was in full swing. Moreover, as the authors also indicate, a large number of the Jews who came to Stutthof from Auschwitz were never



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registered as inmates at the latter camp: a fact that official historians long interpreted as virtual proof that such persons had been gassed at Auschwitz.

Graf and Mattogno do a great service by demonstrating that the safe arrival from Auschwitz of so many Jews at so obscure a camp as Stutthof at the height of the alleged exterminations has been a major embarrassment for official historians including Raul Hilberg and Danuta Czech, as well as the Polish authorities on Stutthof. The authors plausibly speculate that ambient rumors of a gas chamber were imported by the Jews transported from Auschwitz; quite likely the Stutthof gas chamber claim owes its continued existence to those very inapposite arrivals (although the authors establish that only about two thousand persons, not all of them Jews, are said to have been gassed at Stutthof).

Concentration Camp Stutthof thus serves as more than a necessary extension of the revisionist method to a little-studied camp. It is of course – indeed, by virtue of the comparative isolation of the camp and its relative freedom from previous asso-

ciations – that the book is a model study of the gas chamber allegation. And the authors, too, have made a contribution to the humanitarian history of the camps, fulfilling their stated purpose of rescuing Stutthof’s history from the obscenity of lurid inventions and propaganda distortions. Yet what makes the book valuable above all else, is the payoff on its carefully defined objectives – investigating the camp’s gas chamber, mortality, and role in the NS Jewish policy – by way of carefully researched conclusions that provide a springboard to further investigation as well as add another nail to the coffin of the Holocaust myth.

Carlos Porter’s fluid English translation from the German original is of high quality, and contributes significantly to the book’s value. As with many small press revisionist books, copy editing and proofreading, though adequate, have room for improvement. Nearly twenty pages of photographs of camp installations, plans, and contemporary documents enhance *Concentration Camp Stutthof*’s value to casual and serious readers.

Treblinka: Extermination Camp or Transit Camp?

By Jürgen Graf

Carlo Mattogno, Jürgen Graf, *Treblinka: Extermination Camp or Transit Camp?*, Theses & Dissertations Press, Chicago 2004, pb, 370 pp., \$25.-

At the end of November or beginning December 1995, during an evening stroll in the cold late fall of Moscow, Carlo Mattogno and I had an inspiration. We had been working in two Russian archives with holdings in German wartime documents. While our main research target was the Auschwitz concentration camp, we had also turned up quite a bit of material about Treblinka in the Archive of the Russian Federation, including many eyewitness testimonies and reports of Soviet commissions. Despite the absence of primary documents German, we decided to write a book about Treblinka.

Several important revisionist investigations of this notorious “pure extermination camp” had already appeared. Udo Walendy had prepared a comprehensive critique of the official account of Treblinka in *Historische Tatsachen* (Historical Facts) No. 44, pointing out a series of technical impossibilities as well as contradictions among the eyewitnesses. The anthology *Dissecting the Holocaust*, which was published in 1994 by Ernst Gauss (i.e. Germar Rudolf), contained three essays – by John Ball, Friedrich P. Berg, and Arnulf Neumaier – which dealt completely or partially with Treblinka. All of these authors, however, limited themselves to taking apart the orthodox version of the “death factory,” making no attempts to discover an alternative function for Treblinka.

This is in no way surprising: While a large number of documents survived in Auschwitz and

Majdanek, those for Treblinka (as well as for the other “pure extermination camps” Belzec, Sobibor, and Chelmno) are as good as gone; nor will the visitor find any tangible physical traces at the sites of the former camps. The modern picture of the “killing centers” is therefore based solely on eyewitness testimonies. It is not an easy matter to find out the real function of these camps under these circumstances.

It was chiefly for this reason that Mattogno and I put our Treblinka project temporarily on ice. During the course of intensive travel in Poland in the summer of 1997, we were able to visit the Treblinka site, 80 kilometers east of Warsaw, and take a number of photos, but our main interest was the concentration camp Majdanek.



Treblinka. Stone Memorial in the Center of the Camp. © Carlo Mattogno, 1997

Our interest in Treblinka was renewed by the end of 1999, when our Australian friend Fredrick Töben informed us of the ground-penetrating radar investigations by his fellow Australian Richard Krege, a young engineer. By means of radar, which discovers irregularities of the soil structure and can indicate underground finds as buried objects and grave sites, Krege investigated the area of Treblinka, which, according to eyewitnesses, contained huge mass graves. Since neither Treblinka, nor Belzec, Sobibor, or Chelmno are alleged to have had crematoria, the corpses of 750,000 to three million murdered Jews (the numbers depending on the author) were first buried in mass graves, but then, following the spring of 1943, dug up and cremated in open air on huge gratings, allegedly without leaving a trace. Based on preliminary results from several days worth of radar investigations in October 1999, Krege came to the conclusion that the soil in the zone of the alleged mass graves was completely untouched and that therefore the graves had never existed.

This was exciting news. If Krege's results were correct, then the extermination camp story was, with absolute scientific certainty, finished, for the official version of Treblinka stands and falls with the existence of those graves. I quickly contacted the Australian engineer by telephone in order to learn the details. He informed me that his data were incomplete: Further on-site investigations were necessary. He also planned to check out Belzec and Sobibor. We decided to work together.

Since the two-week rental of the radar equipment was beyond Krege's means, I sent out a letter requesting donations from my sponsors and friends, and succeeded in raising the necessary amount. On August 21, 2000, six days after my 49th birthday (at which time I departed my homeland, Switzerland, permanently), the three of us – Richard Krege, Carlo Mattogno, and I – met in Cracow. However, Mattogno had to return to Italy two days later due to a family illness – which fortunately proved not to be serious – so Krege and I continued the journey to the “extermination camps” on our own.

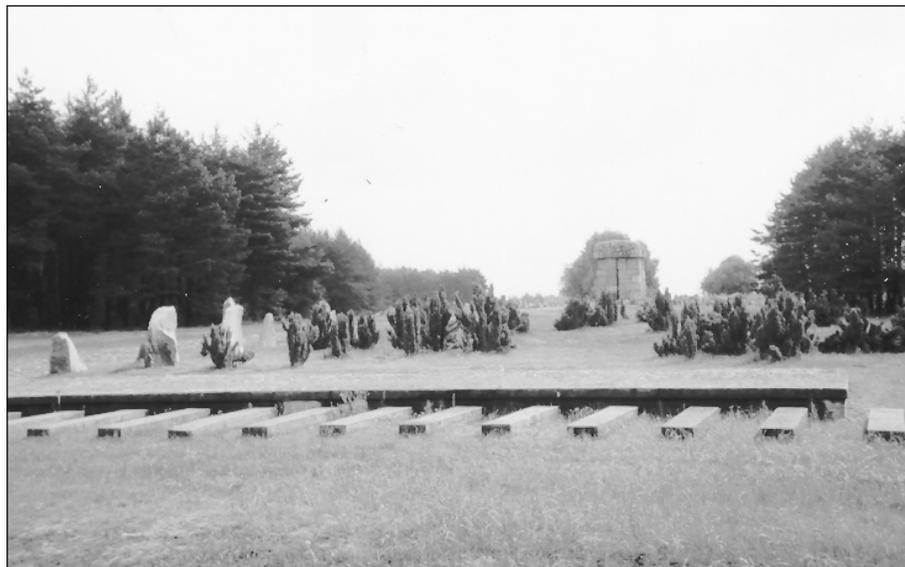
Our first goal was Auschwitz. For his study, Krege required a comparison between Treblinka and a place where mass graves

had been dug at the time of the Second World War. Several such graves are located in Auschwitz-Birkenau, where about 20,000 victims perished during a murderous spotted fever epidemic during the summer and fall of 1942. Since the capacity of the old crematorium in the main camp was insufficient by far for the cremation of all the epidemic victims and the crematoria of Birkenau had not yet been built, the corpses were for the most part buried in mass graves, which are clearly visible on the Allied aerial photographs as published and interpreted by John Ball. We had no problems finding one of the graves with the ground-penetrating radar device; the ground configuration and vegetation unmistakably differed from that of adjacent areas. Krege worked there for two days with his equipment. Because I had no idea how to operate the apparatus, I was unable to be of much help, so my task on that trip was limited to one of interpreter.

The next station was Belzec, where my colleague found ideal working conditions. Although about 600,000 Jews are alleged to have been gassed in this tiny camp, *i.e.* one tenth of the famous “six million,” it attracts few visitors, and the Polish authorities have not thought it necessary to build a museum there. Therefore Krege could work there for days undisturbed, especially since Mother Nature was smiling on us. Conditions were different in Sobibor: First, there is a museum at the entrance to the camp, the employees of which are quick to notice any unauthorized activity in the camp area, and second, as a young Polish historian who worked in the museum informed us, the exact (or supposed) location of the mass graves is unknown. Since the historian knew Mattogno and myself to be revisionists from our previous visit in 1997, we renounced any secrecy and asked for permission to employ the radar equipment. The man referred us to an office in Warsaw to obtain the necessary approval; we declined so futile an effort and continued on to Treblinka.

There we stayed in a well-kept country guest house at the edge of the small town Ostrow, not far from Treblinka. Over the following days Krege worked tirelessly with his radar equipment, checking out every square meter of ground in the area of the alleged mass graves. Since buses with (frequently Israeli) Holocaust tourists arrived continuously, I was on tenterhooks throughout. Luckily the industrious activity of my companion caused no suspicion among the Holocaust pilgrims, and we left Treblinka without any awkward incidents. Krege returned to his home via Germany the following day, while my path led me further east – first to Lemberg (Lviv), in Ukraine, where I researched for several days in the local archive, then to on Moscow, and two months later to the Orient. But that is another story.

Richard Krege presented the initial results of his research, displayed on slides, at two conferences (in June 2001 in Washington and in January 2002 in Moscow). While the scans of Birkenau showed evidence of massive ground disturbances, strengthening



Treblinka. Cross beams of concrete, along a concrete platform, symbolize the railroad track and the ramp of the camp. © Carlo Mattogno, 1997.

support for the presence of an earlier mass grave, all traces of similar soil disturbances are missing in Treblinka and Belzec. The only logical conclusion is that these huge mass graves, containing up to one and a half million corpses (per *Encyclopedia of the Holocaust*: 870,000 in Treblinka and 600,000 in Belzec), never existed. This fact alone suffices to make the official version of the Holocaust collapse like a house of cards.

Originally Mattogno, Krege, and I planned to publish the complete results of these radar ground penetration studies of Treblinka as part of a comprehensive study of the camp. Our plan has changed. In view of the special importance of these research results we have agreed to the suggestion of Castle Hill Publishers that we publish them, together with those from Belzec, in a separate book. Therefore Krege's results were not included in the Treblinka book, which Mattogno and I completed in the spring of 2002.

Treblinka: Extermination Camp or Transfer Camp? is mostly the work of Carlo Mattogno, since he edited seven of the nine chapters. I am the author of the first and fifth chapter, and the introduction and conclusion; I also translated Mattogno's chapters into German. The first part of the book includes an overview of orthodox as well as revisionist historiography on Treblinka, a thorough analysis of the origin of the official version of Treblinka, a systematic historic and technical rebuttal of this version that goes far beyond previous revisionist scholarship, and a survey of the Treblinka trials in Germany and Israel, in which nearly every principle of justice was discarded. The second part of our book establishes that Treblinka was a transit camp, through which the deported Jews from Warsaw and other Polish towns were channeled, partly eastward into the occupied Soviet territories, partly southward to Majdanek and other work camps in the Lublin district.

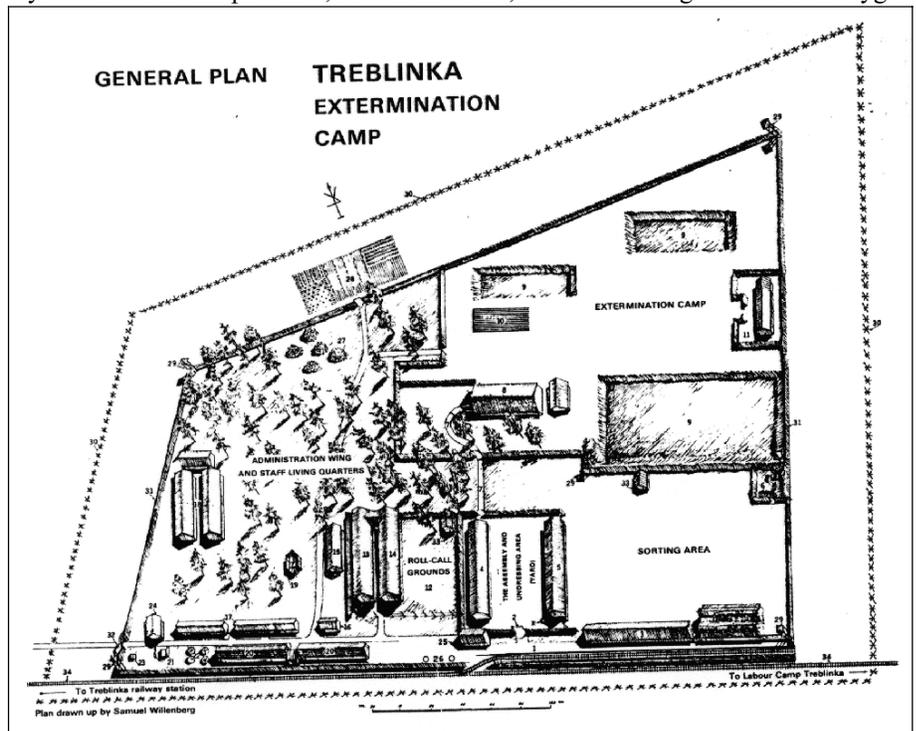
According to the official historiography, the Jews who arrived in Treblinka were told that they were in a transfer camp, where they had to shower and their clothes had to be disinfested before they continued their journey. In this way, goes the story, the Jews were enticed to enter the gas chambers. We assume that the first part of the story is correct: The Jews took showers, and their belongings were placed in disinfestation chambers. As is known, German disinfestation chambers during the war were often operated with steam. If this was the case in Treblinka, it is the key to the original version of the extermination myth, according to which the Jews were allegedly killed in Treblinka with steam. On November 15, 1942, less than four months after the opening of the camp, the resistance organization of the Warsaw ghetto published a long report entitled *Treblinka: Eternal Disgrace for the German Nation*, in which it was claimed that to that date two million Jews (almost 20,000 per day!) had been murdered in

steam chambers. The report went on to allege that the corpses had been buried in ever larger mass graves, and that after the extermination of all Jews "*the ghost of death in the steam chambers would stand before the eyes of the whole Polish people.*" *Treblinka: Eternal Disgrace* was taken quite seriously in the Warsaw ghetto. The journalist Eugenia Szajjn-Lewin entered the following in her diary:

"The worst is the death in Treblinka. In the meantime we all have become aware of Treblinka. Over there, people are boiled alive."

After the Red Army conquered the region around Treblinka in August 1944, Soviet investigative commissions set immediately to work, reporting that three million people were killed in the camp. However, the specified killing method was no longer steam, but rather suffocation achieved by sucking the air from the death chambers by means of a vacuum pump driven by a diesel engine. Gradually the diesel engine, which had at first only driven the pump, was transformed into the killing weapon itself. The author of the latest counterfeit of Treblinka reality was the Jewish carpenter Yankiel Wiernik, who, in May 1944, plagiarized the report of the resistance organization of November 1942, replacing the "steam chambers" with "gas chambers".

It is quite probable that there was a diesel engine in Treblinka: A generator set would have been needed to supply the necessary electricity, and such a set was normally driven by a diesel engine. Since diesel engine exhaust fumes smell terribly, the technical amateur Wiernik evidently believed that these exhaust fumes were a suitable means of murder. This is a gross error, for, as Friedrich P. Berg and other revisionists have emphasized, these emissions, due to their high content of oxygen



Plan of Treblinka, drawn by Samuel Willenberg in 1984. The author's Treblinka includes a chronological presentation of the various maps of the camp published after the war, and demonstrates their many inaccuracies. (From: S. Willenberg, Revolt in Treblinka, Żydowski Instytut Historyczny, Warsaw 1989, p. 6)

and low content of carbon monoxide, are poorly suited for the killing of people; any gasoline engine would be more efficient.

Between August 1944 and the end of 1945, differing methods of extermination contended in the atrocity propaganda. The three most often mentioned were suffocation by vacuum pumping of the death chambers, diesel exhaust fumes, and steam. The Soviet-Jewish author Wassili Grossmann wrote in his horror report *The Hell of Treblinka*, which was published in several languages in 1945 (and according to which the “*barbed wire surrounded waste land of Treblinka consumed more people than all the seas and oceans together since the beginning of mankind*”), that all three techniques were used, but mostly the first one. Although a document submitted by the Polish authorities to the Nuremberg Tribunal in December 1945 stated that several hundred thousand Jews were killed in Treblinka with steam (PS-3311), the Polish judge Zdzislaw Lukaszewicz, the author of the first forensic reports about Treblinka, decided at about the same time for diesel exhaust fumes, because this appeared to him to be the most believable of the various killing techniques offered by the witnesses. In February 1946 the former Treblinka inmate Samuel Rajzman, in testimony presented at Nuremberg, spoke only of gas chambers. Since the Gerstein report, which at that time was attracting the attention of the historians, also mentioned diesel engines as the killing weapons at Belzec and Treblinka, the diesel gas chamber became at that time “established historic fact,” and the other variants disappeared into the trash bin of history. The original figure for of Treblinka victims, three million, was dropped as too unbelievable; in the following years considerably lower numbers were found satisfactory.

In toto, the various witnesses listed the following killing methods for Treblinka:

- Exhaust fumes from an unspecified engine, with poison added to the fuel.
- A mobile gas chamber that traveled along the mass graves and unloaded the corpses into them.
- Gas chambers with delayed reaction gas, which enabled the victims to walk to the mass graves, where they lost consciousness and fell into the graves.
- Quicklime in trains; according to this version Treblinka served only as a burial place.
- Boiling steam.
- Electric current.
- Shooting with machine guns.
- Suffocation by vacuum pumping of the chambers.
- Chlorine gas.
- Zyklon B.
- Diesel exhaust fumes.

This total confusion is of course quite embarrassing for the historians. While the less venturesome, such as Raul Hilberg, were satisfied to ignore all killing techniques described by the witnesses except the diesel engine, more impudent writers stoop to falsifying historical sources. This is especially true of the Israeli professor Yitzhak Arad, author of the “standard work” *Belzec, Sobibor, Treblinka, The Operation Reinhard Death Camps*, in which the descriptions of the resistance movement of November 1942 are reproduced in detail, but the original “steam chambers” are replaced with “gas chambers” each time!

In short: The official Treblinka version is an uninterrupted chain of absurdities. This, however, does not answer the question of the camp’s actual purpose. Such revisionists as Arthur Butz, Robert Faurisson, Mark Weber, and Andrew Allen hypothesized that Treblinka was a transfer camp many years ago. Mattogno meticulously sets forth, on the basis of numerous documents, the National Socialist policy of Jewish resettlement to the East in two chapters, and in the final chapter provides evidence upon evidence and proof upon proof that those Jews who were brought to Treblinka were indeed subsequently sent through to other destinations. In order to counter the objection that, in the end, it does not matter whether the Jews were gassed in Poland or shot farther east, Mattogno in another chapter scrutinizes the thesis of the orthodox historians, according to which the *Einsatzgruppen* performed a policy of systematic extermination of Jews in the occupied eastern territories, and demonstrates that this allegation is untenable.

That Treblinka served, among other things, as a transit camp to Majdanek and other work camps in the Lublin area is admitted even by the Jewish historians Tatiana Berenstein and Adam Rutkowski. In the verdict of the Demjanjuk trial in Jerusalem certain former Jewish deportees were named who arrived in Majdanek after a short stay in Treblinka. It is more difficult to prove that Jews were deported from Treblinka to the occupied Soviet areas, but at least *one* solidly documented proof exists. On July 31, 1942, one week after the opening of Treblinka, the Reichskommissar for White Russia, Wilhelm Kube, excitedly objected to Reichskommissar for the Eastern territories Heinrich Lohse against the transportation of 1,000 Jews from Warsaw to Minsk, on the grounds that these Jews represented a danger as potential carriers of epidemics and as supporters of the partisans. At that time all deported Jews from Warsaw arrived in Treblinka, so that those 1,000 Jews must have been sent through that camp to Minsk. This one transport already is enough to shake the foundations of the story of the “pure extermination camp,” in which every Jew except for a handful of “work Jews” was immediately murdered. Whoever objects that this transport is merely an exception must ask himself how many other such “exceptions” existed.

Of course much is still obscure: the exact number of Jews deported to Treblinka, the exact destinations of those who were transferred from there, the fate of those who survived the harsh conditions of the war. There is reason to hope that the improving accessibility to the archives in the new nations that have sprung from the former USSR will make it possible for historians who are interested in the truth to shed more and more light into this darkness.

Our book contains numerous photos and documents and is based on the analysis of the German, Polish, French, and English published literature on Treblinka and on intensive research in many archives. Carlo Mattogno has based the technical part partially on prewar sources; he cites, for example, a technical-toxicological study prepared by leading experts and published in Germany in 1930, which indicates that the Germans already at that time had exact knowledge of the relatively low danger of diesel exhaust fumes, which underlines the falsity of the tale of

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the diesel exhaust fumes gas chambers. Richard Krege's book about the results of his ground penetrating radar investigations will be a welcome addition to our research results when it appears. We rather doubt whether the representatives of the orthodox historiography will be able to counter with much more than lawsuits and testimonies, such as that of Abraham Bomba, who described in Claude Lanzmann's film *Shoah* how he cut

off the hair of seventy naked women in a gas chamber four meters long by four meters wide.

Note

Sources are completely omitted in this book review. For these I refer to the book itself.

Carlo Mattogno, Jürgen Graf

Treblinka

NEW!

Extermination Camp or Transfer Camp?

370 pages, 6×9, paperback, bibliography, documents, photos, index, \$25,-

Holocaust survivors report that at least 700,000, if not as many as three million, people primarily of Jewish faith were murdered in the Treblinka camp in eastern Poland between the summers of 1942 and 1943. Various murder weapons are claimed to have been used: mobile or stationary gas chambers; poison gas with delayed or immediate effect; unslaked lime; steam; high voltage; machine guns; vacuum chambers; chlorine gas; Zyklon B; and diesel exhaust gas. According to the witnesses, the corpses of the victims were finally incinerated on pyres as high as a multistory building – without leaving a trace.

In the first part of this book, the official version of Treblinka is subjected to a thorough critique regarding its historical genesis, inner logic, and technical feasibility. The result of this analysis is that the establishment history, which in many European countries is mandated by penal law, is not merely untenable, but an uninterrupted chain of absurdities.

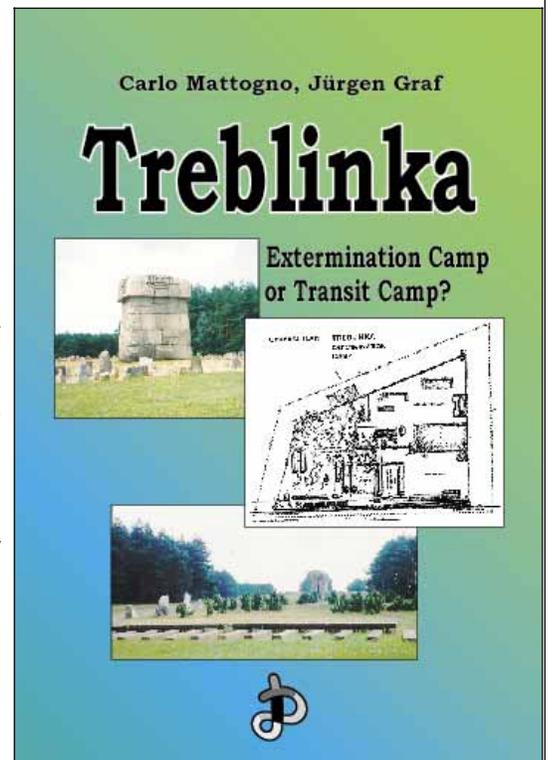
In the second part of Treblinka, the authors attempt to determine the actual function of the Treblinka camp with the help of eyewitness testimony, government documents, and forensic findings. Their analysis leads them to the surprising conclusion that Treblinka was a transit camp, through which Jews from Warsaw and other areas were led on their way either to occupied Soviet territories in the east or to the Majdanek camp and other labor camps in the area south of Treblinka.

The two authors offer revealing commentary on the other eastern "pure extermination camps," Belzec and Sobibor, and provide a stimulating discussion of the alleged mass shootings of Jews by the Einsatzgruppen, increasingly offered as an alternate explanation of the fate of Jews deported there rather than gassed.

Much of the material presented in this book will be new even to revisionist experts. The fluid style of Jürgen Graf guarantees that the reader will barely notice the time slipping by, and the absurdity of the original "eyewitness" testimonies as well as Graf and Mattogno's skillful debunking of the ludicrous findings of establishment historiographers will make readers laugh as well as think. By far the most thorough and up-to-date study of a camp that has hitherto been out of the range of revisionist guns, Treblinka is historical dynamite, Graf's and Mattogno's finest study to date, the kind of book that wets the appetite for more research, more reading, and more revisionist truth!

Every revisionist owes it to himself and herself as well as to the cause of intellectual freedom and historical truth to buy, to read, and disseminate Jürgen Graf and Carlo Mattogno's Treblinka: Extermination Camp or Transit Camp?

Thanks very much, yours sincerely
Germar Rudolf, Theses & Dissertations Press



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The Other Auschwitz

By Francis Dixon

Jürgen Graf, Carlo Mattogno, *Concentration Camp Majdanek: A Historical and Technical Study, Theses & Dissertations Press, Chicago, IL, 2003, pb, 316 pp., \$25.-*

The German concentration camp commonly known as Majdanek has long had a conflicted identity among students of the alleged Holocaust. It goes by two names, the official German “Konzentrationslager Lublin” (after the Polish city in which it was situated), as well as the more familiar Polish designation, derived from the nearby Majdan Tatarski quarter of Lublin.

In the standard Allied version of the war, Majdanek was first viewed as an extermination camp with some facilities for labor, but later as a labor camp with some facilities for extermination. According to the specifics of the extermination legend for Majdanek, large numbers of Jews were dispatched there by shooting as well as gassing; as for gassing, the official story maintains that victims were killed by Zyklon B, supposedly typical of Auschwitz, and by carbon monoxide, the alleged killing agent at Treblinka, Sobibor, and Belzec.

Easily the most acute of Majdanek’s identity problems, however, is the great disparity between Majdanek’s lurid reputation in the first months and years after its capture by the Red Army in late July 1944, and the oblivion into which the camp’s memory has subsequently declined. Majdanek was the first big camp to fall into Allied hands, and the initial Soviet propaganda – obediently parroted by the *New York Times* and other Western media – described the place as a vast extermination center, with 1.5 million victims, in other words about as many as are supposed to have been killed at Treblinka, Sobibor, and Belzec combined. Today, however, Majdanek has been all but forgotten in the West, an afterthought even to “exterminationist” scholars. These historians have pared down the camp’s grandiose death toll 80 to 90 percent below the original claims, with alleged deaths from gassing now generally estimated by Holocaust partisans as fewer than one hundred thousand.

Knowledgeable revisionists will note that as regards extermination claims, Majdanek is a precursor of Auschwitz, which fell to the Soviets six months after the Lublin camp. As with Auschwitz, the crematoria and delousing chambers were said to have been employed to exterminate great numbers of Jews; the Red propagandists put photos of the cans that had contained the pesticide used for delousing to good use; and even the heaps of shoes (800,000 in all) and

clothing found at Majdanek were utilized, Auschwitz-style, as proof of mass murder.

All of this prompts at least two questions: Why has Majdanek largely faded from Holocaust “memory,” while Auschwitz, though buffeted in recent decades by the force of revisionist inquiry, still retains its prestige? And, more concretely, how does the evidence (or lack of it) for homicidal gassings and disposal of great numbers of corpses in the crematoria at Majdanek differ from the evidence for the same at Auschwitz?

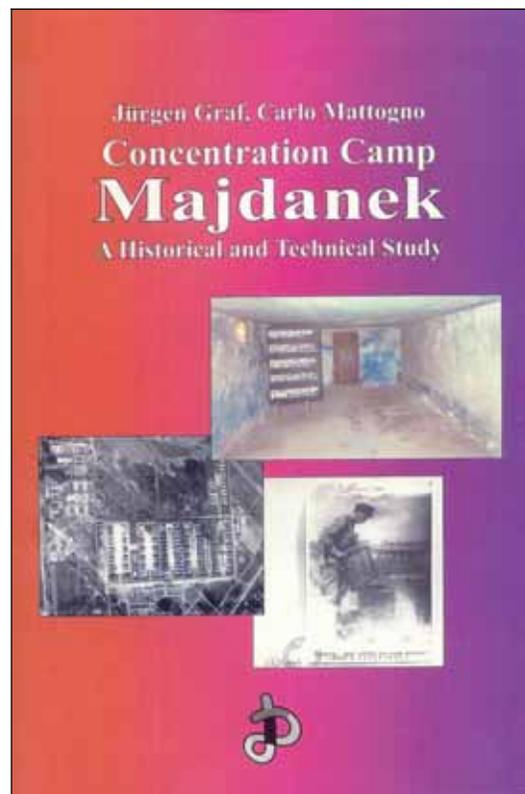
Jürgen Graf and Carlo Mattogno’s recent *Concentration Camp Majdanek: A Historical and Technical Study* does a superb job of evaluating the evidence for mass murder by gassing and cremation at Majdanek. The authors, working from wartime documents, the considerable postwar Polish literature on the camp, and the large body of knowledge they have assimilated over years of research, concentrate on establishing Majdanek’s general history, the number and origin of its inmates, its mortality figures, the workings of its crematoria and delousing chambers, and the evidence for mass killings at the camp, whether by gassing or shooting, as well as the conduct and findings of the postwar trials. Their careful survey of the key issues of the Holocaust as they relate to Majdanek corrects previous errors of revisionists and by establishment researchers, and turns up much useful information on the camp’s history, as well as valuable pointers for the comparative history of the camps.

Graf and Mattogno make no attempt to defend Majdanek.

The first line of their concluding page reads: “The concentration camp Majdanek was a place of suffering.”

They are able to show that many thousands died from inadequate sanitation at the camp throughout its history (the authors note that, thanks to obstructionism on the part of local occupation authorities, it took months to link Majdanek to the city of Lublin’s sewer facilities). An unknown number of prisoners, most of them evidently Polish resistants, were executed in the camp.

While the authors’ sobriety (and, dare it be said, a tiny dash of schoolmasterly pedantry on their part) generally militates against their making sweeping generalizations or drawing comparisons of the Majdanek vs. Auschwitz type, such is their industry that *Concentration Camp Majdanek* contains a trove of data capable of wider applications. Students of the problem of the origin of the gassing rumors and the countervailing problem of the absence of gassing reports



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(first raised by Butz about Auschwitz) will find Graf's and Mattogno's studies of the ease illuminating, with which information could pass covertly to and from Majdanek, as they will the authors' careful survey of the scattered reports of homicidal gas chambers that appeared in publications of the Polish government-in-exile. In fact, Majdanek held less economic interest for U.S. and Britain and was a much more remote target for their reconnaissance flights than Auschwitz, and may well have been easier to glean information from for Polish resistance groups.

The authors are diligent in demonstrating that the most tangible evidence to show that anyone was ever killed by lethal gas at Majdanek is the wartime reportage of the Polish government in London – and that this evidence is utterly insubstantial. As they establish beyond cavil, none of the documents that survives from the camp refers to homicidal gassing, nor do the Zyklon cans, delousing chambers, and crematoria, which the Soviets captured intact, provide proof of a single homicidal gassing at Majdanek (in an aside (p. 159) Carlo Mattogno, responsible for most of the technical writing in this book, does not categorically exclude the theoretical possibility that someone could have been gassed in one of the delousing chambers). Indeed, compared to the alleged machinery of mass destruction at Majdanek, Saddam Hussein's non-existent arsenal of nuclear, biological, and chemical weapons was positively imposing: The Germans' supposed extermination weapons existed and were used precisely to preserve lives, and the lives of their prisoners at that.

To show that Majdanek was not a poison gas "killing center," *Concentration Camp Majdanek* offers several meaty chapters on the delousing chambers, the crematoria, and the Zyklon B. These small studies alone would be worth the price of the book. The chapter on the delousing chambers is a careful account of when, how, and why they were built, with a critical examination of previous studies of their function by official theorists and revisionists (the work of Fred Leuchter and Germar Rudolf comes in for some perhaps overly harsh criticism here). The chapter-length essay on the workings of crematory ovens is one of the most lucid treatments this reviewer has seen, and, as is typical of the very best sort of scholarly work, of general use in evaluating Holocaust claims. Finally, a chapter analyzing the evidence and postwar Polish literature on the delivery of Zyklon B to Majdanek concludes, just as the reader's eyes are about to glaze over from German procurement procedures and exterminationist claptrap, with the springing of this revisionist trap:



Soviet soldier on the roof of the hygienic building in Majdanek. The Russian caption states: "Opening through which the substance 'Zyklon' was poured into the gas chamber." In fact it was one of the two ventilation shafts of the "Drying Facility".

"What we have here is a classic 'vicious circle': that Majdanek was an extermination camp is proven by the Zyklon B, and that these shipments could have only been for criminal purposes is proven by Majdanek's having been an extermination camp!" (p. 208)

The authors have carefully studied the available records of the size of Majdanek's inmate population and the death toll there. Their heroic efforts at calculating these, in light of the gaps in the documentary record, have enabled them to conjecture that something like 42,200 human beings perished at the grim camp, or about 3 percent of the losses trumpeted by the Communists and their helpers sixty years ago. Mattogno and Graf also estimate the total inmate population of Majdanek at a surprisingly low 109,000. They would be the first to welcome improved findings here, but their work here leaves little doubt that their figures are more trustworthy than those of the other side.

As noted above, Graf and Mattogno's straight-ahead research style doesn't leave much room for imaginative excursions – but even so, careful revisionist readers will note that *Concentration Camp Majdanek* entertains more evidence and allows more likelihood for gassings at Majdanek than at Auschwitz (which is very bad news for supporters of the Auschwitz myth). The book's careful investigation of the claim that many thousands of Jews were shot at Majdanek (Operation "Harvest Festival") points ahead to future controversies over the extent and purpose of mass shootings on the Eastern Front.

Even in its small revelations and refutations, the book often delights, as when it dispenses with the claim that the sick were routinely killed off, or when it shows why the great piles of shoes may mean something else than mass murder.

Concentration Camp Majdanek is not an exercise in apologetics (and perhaps because of that has produced much new knowledge). The subject matter of this book is often far from pleasant, but nonetheless it is often pleasurable to read such forceful intelligence arrayed on behalf of our cause: freely working toward the truth. It is a book that should of course be in every research library in America, and just as certainly won't be.

Nonetheless, the continuing publication of books such as *Concentration Camp Majdanek* is the life blood of Holocaust revisionism, without which it would soon atrophy into reportage and debate. These & Dissertations Press, and in particular its proprietor Germar Rudolf, are to be congratulated for their work in bringing it out in this substantial and well-designed paperback edition.

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Concentration Camp Majdanek includes more than fifty pages of maps, original documents, and photographs of the relevant camp installations. Its five-page bibliography runs to eighty-two works in five languages. Although there remains room for improvement in copyediting and proofreading, Viktor

Diodon's translation is quite good, with a few questionable renderings of foreign titles but never a major lapse to distract or confuse the reader, a major achievement in a historical and technical study of over three hundred pages.

The Holocaust before It Happened

By Bill Wright

Don Heddeshimer, *The First Holocaust: Jewish Fundraising Campaigns with Holocaust Claims during and after World War One*, Theses & Dissertations Press, Chicago 2003, pb., 140 pp., \$9.95.

George Santayana was famous for his aphorism "*Those who cannot remember the past are condemned to repeat it.*" Perhaps those who believe in the myth of the 'six million' have forgotten that Jews were making substantially similar claims regarding 'six million' Jews about to perish in the aftermath of World War One.

Don Heddeshimer has written a fascinating account of these claims in *The First Holocaust: Jewish Fundraising Campaigns with Holocaust Claims during and after World War One*. Again and again the pages of the *New York Times* and other journals were filled with allegations that Jews in Poland and other war-torn countries, all 'six million' of them, were threatened with imminent extinction through starvation and disease unless large sums of money were raised and sent overseas. As a matter of fact there was much starvation and disease in Germany and other war-ravaged lands but it did not primarily affect the Jews. Rather, as numerous American military and diplomatic personnel observed, the common people suffered while wealthy Jews lived high on the hog. Then as now, Jews sought to elevate their suffering above that of all others.

Heddeshimer establishes that despite much hand wringing over real and alleged suffering the bulk of the money for Jewish relief actually went to "*constructive undertakings*" – meaning such things as establishing cooperative banks in Poland, financing tradesmen and artisans, and, in particular, promoting Jewish agricultural settlements. It should be emphasized that this Jewish fundraising was conducted within the context of three key concurrent historical events: 1) the communist revolution in Russia; 2) the rise of Zionism in Palestine together with the incipient Palestine Mandate; and 3) the effort to secure

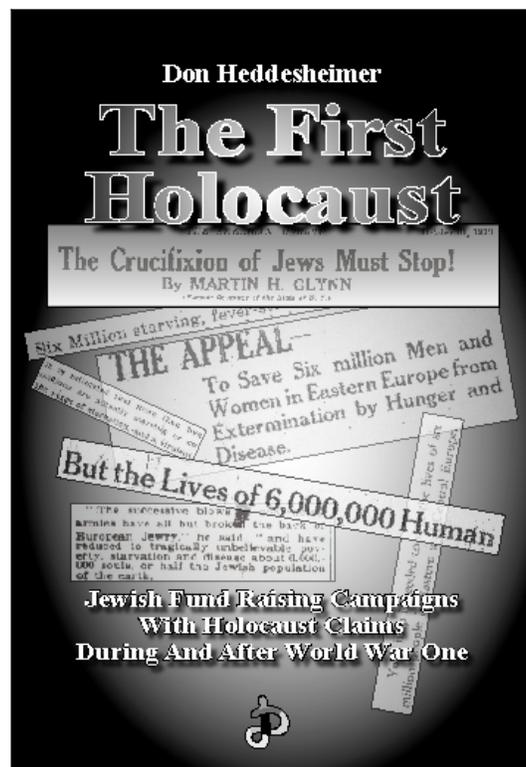
'minority rights' (better, Jewish rights to a state within a state) in anti-Semitic Eastern Europe. Thus, Jewish relief served as camouflage for much broader political objectives.

Much of the money was channeled through the Joint Distribution Committee, an organization which still exists today. The Joint Distribution Committee was charged by many informed American diplomats and military men, such as Hugh Gibson, the U.S. ambassador to postwar Poland, with involvement in supplying the Bolsheviks (an activity that would have been facilitated by the fact that most Polish Bolsheviks were Jewish, according to Gibson). Such wealthy American Jews as Felix Warburg of the Kuhn-Loeb bank in New York helped finance Jewish agricultural colonies in Soviet Russia with the cooperation of the Soviet government. By 1928 there were 112 Jewish agricultural settlements in the Crimea alone.

Two organizations, in particular, were involved in the Soviet-Jewish collaboration: the aforementioned Joint Distribution Committee, and the American Jewish Joint Agricultural Corporation – the so-called Agri-Joint, to which Julius Rosenwald, the owner of Sears, was a generous donor. Heddeshimer does

an excellent job of putting this collaboration in proper historical context. He points out that many of these Jewish agricultural colonies were Zionist and were intended as training centers for eventual transfer to Palestine. He also makes clear the interrelatedness of the Zionist and communist movements by referring to several significant facts that have been largely forgotten. Thus, he quotes or paraphrases Dov Ber Borochov's *The National Question and the Class Struggle*, in which the Zionist desire for a Jewish state in Palestine was represented as a Marxist struggle by an oppressed nationality for its own autonomy. Heddeshimer also cites Nahum Sokolow on how, during the 1917 Communist uprising in the port of Odessa, entire battalions of Jewish revolutionaries marched in the streets behind banners proclaiming "*Liberty in Russia, Land and Liberty in Palestine!*"

There is a saying that "*The more things change, the more they remain*



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the same.” This is the basic message of *The First Holocaust*. The essential elements of the post-World War II charge of the virtual annihilation of East European Jewry are already present in the post-WWI claim of the impending starvation of the ‘six million.’ The only significant difference is the addition of the gassing claim twenty-five years later. Yet *The First Holocaust* does more than merely trace the antecedents of the latter extermination accusation. It demonstrates that organized Jewish power was already both massive and ominous even before

World War One, able to achieve, for one, the abrogation of the longstanding trade treaty between the United States and tsarist Russia through pressure brought on the U.S. government almost entirely by Jews.

At 140 pages, *The First Holocaust* is a compact book, but it packs an enormous amount of thought-provoking data into a highly informed historical context. Scholars of the Holocaust and of the Jewish question will learn almost as much from *The First Holocaust* as will interested laymen.

The Man who Knew too Much

By Thomas Dunskus

Lynn Picknett, Clive Prince, Stephen Prior, *Double Standards: The Rudolf Hess Cover-Up*, Warner Little Brown & Co Ltd, 2002, 608pp., \$16.95

Martin Allen, *The Hitler-Hess Deception. British Intelligence's Best-kept Secret of the Second World War*, Harper Collins, NY 2003, 352pp., \$27.99

More than half a century ago, in May of 1941, during a conflict that soon widened into the Second World War, at a time when most people now alive were not yet born, a man flew unescorted from Augsburg in Germany to the Scottish highlands in an unarmed Messerschmitt 110 twin-engine plane which he piloted himself. The plane had been specially prepared for this mission by the installation of drop-tanks under the wings and various other modifications. He expected to be received at his destination by a number of very high-ranking British politicians prepared, he thought, to discuss a possible peace deal between Great Britain and Germany. When he discovered that no landing preparations had been made for him, he bailed out of his aircraft and was soon taken prisoner.

The man's name was Rudolf Hess; he was Hitler's deputy in the party and next in line, after Göring, for the chancellorship in the German government. From the moment he landed on Scottish soil until his death by strangulation in Spandau prison 46 years later he would never be a free man again. When his mission failed, he was declared insane by the German side whereas Britain was never able to make up her mind as to whether he was a prisoner of war or simply a mentally sick man who should have been returned to his home country under the terms of the Geneva Convention.

At the time of his daring flight, the National Socialists had instituted a

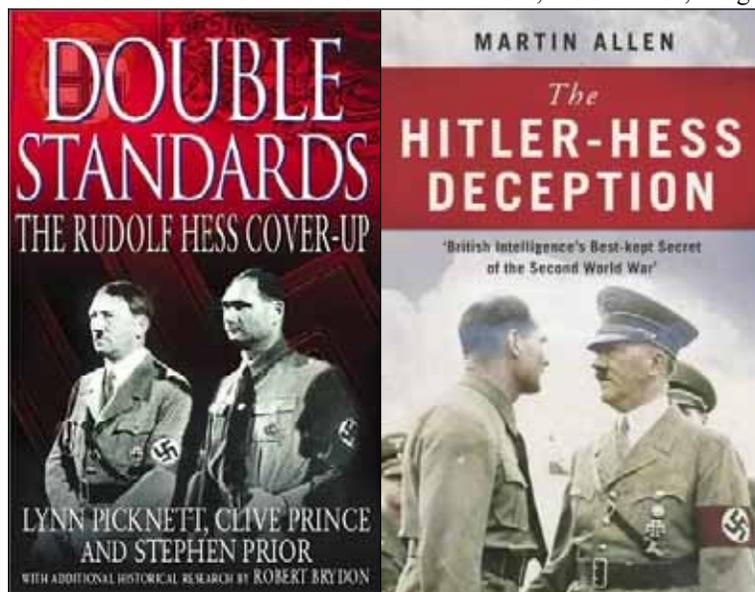
number of anti-Jewish laws, they had instigated or at least tolerated a pogrom, and were following an expansionist and aggressive policy, but with some hindsight, one wonders why this man had to be shut up for the rest of his life by the Allied Military Tribunal at Nuremberg, whereas other figures among Hitler's close associates who had, in later years, played a much more active role were released from jail after a number of years that appear reasonable under normal legal aspects. For the last twenty-five years of his life he was the only prisoner at Spandau, guarded by a detachment of the four Allies in rotation. His family was allowed monthly visits, but the conversations were supervised and strictly limited to personal matters. Various unsuccessful efforts were made to have him released on humanitarian grounds but all failed. His death is shrouded in mystery, the official version is that he hanged himself by means of an electric cord, but an autopsy revealed that the cause of death may well have been strangulation.

In the years after WW2, he became the subject of an occasional book, but ever since his death there has been a profusion of titles dealing with the man, his flight, his mission, and his end. It is as if his spirit refused to be laid to rest and continued to haunt his captors, for the majority of authors are British – Peter Padfield, Peter Allen, Hugh Thomas, Martin Allen, and

Lynn Picknett *et al.*, to name only a few.

Leaving aside some possibly far-fetched theories, the most recent accounts set forth a number of points such as

- Hess was one of the sanest, most internationally experienced, best informed, and least dogmatic men in the government of the Third Reich.
- His influence on party politics was guided by high moral standards.
- Despite official denials, he flew to Britain with



Hitler's full knowledge and support.

- There was a substantial British peace party in 1941, which included most of the aristocracy – and the Royal Family.
- His fate was closely linked with that of the Duke of Kent, brother of the British King.
- Winston Churchill guilefully used Hess and the peace party to encourage Hitler to wage war against the Soviet Union.

Obviously, the various authors concentrate on different aspects of this topic and have somewhat divergent opinions on the importance of the points at issue. Martin Allen's most recent book *The Hitler-Hess Deception* is strong when it comes to the events, which preceded Hess' flight. In a way, it is a sequel to his book *Hidden Agenda*, which deals with German efforts to court the Duke of Windsor and with the deal that may have been struck between the Duke and Hitler in early 1940; some of the personalities involved appear, in fact, in both works.

The main issue that Martin Allen as well as some of the other authors expound is that Hess' flight was not at all a flight undertaken by a madman at the spur of the moment, rather, it was the culmination of a series of flights by Hess to meet the British "Ambassador Extraordinary and Plenipotentiary on Special Mission in Spain," Sir Samuel Hoare. For Allen, this was a sting operation set up by Churchill's SOE organization with the aim of having Hitler wage war against the Soviet Union and thus relieving the pressure on Britain. Allen does not go very deeply into the question whether a peace party, possibly under the leadership of the Duke of Hamilton, actually did exist in Britain. For him the important point is that, regardless of whether it did or not, the Germans were led to believe in its existence and its ability to topple Churchill and were thus encouraged to attack the Soviet Union.

Once Hitler had been launched against Stalin, Hess became expendable, but as he knew about the initial overtures from Britain, he could not be set free, nor could any telling traces of the operation be allowed to remain. This was accomplished, in Allen's view, by an immediate seizure of all pertinent documents still available in occupied Germany, and possibly even by the elimination of important witnesses such as Prof. Karl Haushofer who, with his son Albrecht, had played a major role on the German side in the negotiations with the "peace party."

The book *Double Standards*, written by Lynn Picknett *et al.*, presents us with a more detailed analysis of the political situation in war-time Britain; it strongly affirms the existence of a peace party, with, at its head, the Duke of Hamilton, the leading Scottish peer and, like Hess, an accomplished aviator. These authors leave open the question of whether this party was knowingly playing into the hands of Churchill, whether it was pressured into cooperation by the War Cabinet that had begun to intern political opponents, or whether its own peace moves were simply being used by the Prime Minister as bait for the Germans. The authors strongly underscore the involvement of British nobility, including the Royal Family, in the moves to end the war with Germany.

Double Standards deals in great detail with the various places where Hess was detained and with the circumstances of his transfers and conditions of detention. The book describes an attempt involving the Duke of Kent and aimed at spiriting Hess

by plane out of the country, perhaps to Sweden, in the course of which all on board, except one man, met their death. This kind of theory ties in with the ideas of other authors who claim that Hess died or was killed at some time during the war and was replaced by a *Doppelgänger* who was suitably conditioned for this unsavory role. As mentioned above, however, this line of thought does not really sound convincing, even if the circumstances of the Duke of Kent's plane crash have, indeed, remained mysterious to this day.

The general consensus of most authors is that, in one way or another, the Churchill government managed to encourage the Germans to attack the USSR, then waited which turn matters would take and eventually joined forces with the Soviet Union once the German army had not succeeded in overthrowing their enemy in a first onslaught. The question is raised here and there in these books as to what extent London informed Moscow of the impending attack. While there is no documentary evidence, the presence of the 'Cambridge Five' at crucial positions in the British administration renders it highly likely that Stalin was indeed made aware of what was going on between Berlin and London, even if he may not have been fed information via official channels. The Soviet preparations for a war against Germany (and possibly the rest of Europe) have recently been discussed in a number of publications that converge on the conclusion that the deployment of Soviet forces in the western part of the country was such that the USSR, later in 1941, would have struck out on its own had the Germans not made their preemptive move.

The question, which is looming large behind the many pages devoted to this subject, is why Churchill was so adamant in his negative attitude towards Germany, whether he was aware of the possibly horrible consequences of his decisions, and to what extent he condoned the scenario that he was conjuring up. *Double Standards* speculates that Hess may have gone so far as to propose to Britain a change in the German government with Hess becoming Chancellor and Hitler being moved to the more ceremonial post of President of the Reich. This is not unconvincing for, if Germany at Munich still thought that Britain would not become active on the continent, the situation was different in 1940/41 and may well have prompted the Reich government to become more flexible.

What is frightening about the British sting operation is the apparent lack of scruples, with which the Churchill government went about setting two dictatorships up against each other. The outcome of this duel was not at all certain; what was certain, though, was that the independence of the countries of eastern Europe was doomed. This consideration also invalidates the argument that Britain could not possibly make peace with the Reich, because London had, after all, gone to war to preserve the integrity of Poland. These are questions of political morality, and in a way it would seem that the increasing preoccupation of British authors with this turning point of WWII reflects the unease they are feeling with respect to major and in the end catastrophic decisions taken in their name and over their heads by less than a handful of people in Whitehall.

A clue to the question as to why Churchill acted in this way can perhaps be found in the documents reproduced in the German edition of Martin Allen's book (*Churchills Friedensfalle*),

which were only quoted in the English original. In September of 1940, Sir Robert Vansittart, Chief Diplomatic Adviser to the Foreign Office, wrote a letter to Lord Halifax, Secretary of State, on the subject of peace overtures made to Mr. Mallet, the British ambassador in Sweden, by Dr. Weissauer, Hitler's personal lawyer:

"I hope that you will instruct Mr. Mallet that he is on no account to meet Dr. Weissauer. The future of civilisation is at stake. It is a question of we or they now, and either the German Reich or this country has got to go under, and not only under, but right under. I believe it will be the German Reich. This is a very different thing from saying that Germany has got to go under; but the German Reich and the Reich idea have been the curse of the world for 75 years, and if we do not stop it this time, we never shall, and they will stop us. The enemy is the German Reich and not merely Nazism, and those who have not yet learned this lesson have learned nothing whatever, and would let us in for a sixth war even if we survive the fifth. [...] All possibility of compromise has now gone by, and it has got to be a fight to a finish, and to a real finish. [...]" (emphases in the original.)

This letter is a most instructive illustration of the state of mind of the small group of people who governed Britain in the 1940s. It shows that the fight against Hitler was incidental; it was only part of a larger battle aimed at eliminating Germany as a political power in order to preserve the British Empire. Vansittart's references to the "fifth war" – which Halifax undoubtedly understood – beg the question of the other four. Obviously, WWI was one of them, but the three others that Britain had supposedly fought against the Reich since the 1860s are somewhat mysterious, as there never were, during that time, any declared hostilities between the two countries. One can only surmise that for Vansittart the wars Prussia fought against

other countries in 1864, 1866, and 1870 or such conflicts as the Boer War, the Agadir crisis, or the Baghdad railway project were, in essence, wars, in which Britain herself confronted the German Reich. Such considerations shed interesting sidelights on British activities behind the scenes of European politics throughout the 19th century.

Thus, in a vain effort to stem the tide of history and save the Empire, Churchill and the men around him lost not only what they were trying to preserve but managed to ruin a good part of Europe at the same time. The authors of *Double Standards* devote several pages to a discussion of the tragedies on all sides that could have been avoided if Hess' mission had been a success. With a marvelously tongue-in-cheek attitude they also consider, side by side, the kind of Europe that, in 1941, would have resulted from a reasonable peace with Germany, and the political structure we see emerging today in the same geographical area: they find little to choose between the two.

While Martin Allen clearly casts Hess in a sympathetic light, the three authors of *Double Standards* go a step further. Like so many captains, they bear him to center stage and seem to say that, had he been put on, he would have proved most noble. With this regard it matters but little whether his final resting place is at Wunsiedel, next to his parents, or in Scottish soil, next to the poor fellows who may have crashed with him on Eagles Rock.

The final book on this subject still remains to be written, but certain and possibly crucial documents will not be released until 2017, and others have been transferred from official archives to the archives of the Royal Family, which are not subject to normal holding regulations. However, the existing literature contains information waiting to be exploited further, we can thus hope for more light to be shed on these events, which have so decisively shaped the world in which we live today.

Wagner-Bashing: Are Germans as 'Screwed Up' as Jews?

By Robert H. Countess, Ph.D.

Gottfried Wagner, *Twilight of the Wagners*, Picador, New York 1997, 310 pages, hardcover, \$15.-

Richard Wagner (1813-1883) was – and still is – "the Great One" in the history of opera. Certainly a debatable opinion, but with Wagner societies worldwide and with the Bayreuth Festspielhaus in northern Bavaria as his "eternal" shrine à la Lourdes or Fatima, and with the obligatory pilgrimage by "the faithful" to the August-October operatic extravaganzas annually produced, I ask if any thoughtful opera enthusiast can seriously doubt that "Richard der Große" is still reigning over opera as he either looks down from Heaven above or up from Hell below.

Thankfully for readers of this journal, I do not find it necessary to state that his last name is pronounced "VAG-nur." Nor is it necessary to state that he died in the same year as the Trier-born Karl Marx, nor that Wagner participated in only one violent revolution – the 1848 socialist attempt to overthrow kingly

rule, nor that Wagner took financial advantage of almost everyone he ever became friends with – particularly Otto Wesendonck of Switzerland. Wagner's philosophy seems to have been: "I've got friends I haven't used – yet."

My favorite story takes place at the Wesendonck estate – with the Welsh actor Richard Burton playing Wagner in the epic 19-21 hour movie around 1986 – when Herr Wesendonck tells Richard:

"You've eaten my food, enjoyed my lodging, taken my money, and seduced my wife."

To which Wagner replies:

"What are friends for?"

Seemingly, the key problem for many music lovers since 1933 has been to ask: How can I love Wagner's musical dramas and yet hate his anti-Jewish sentiment, best expressed in his *Judaism in Music* (circa 1850)? Truly a major problem for Jews who populate the Wagnerian landscape of the Wagner societies, the written books and articles about his life and operas, and

who are often prominent in orchestras and directorships presenting his works to the audiences.

I must make my own confession at this point: that I have liked much of Wagner's music over the past 25 years and that I am a member of the Dallas-Fort Worth Wagner Society in addition to having visited Bayreuth twice and taken tours of the truly magnificent theater on the *Festspielhügel* along with *Wahnfried*, the similarly magnificent residence of "King Richard." I have even preached two sermons in churches using *Parzifal* and *Tannhäuser* as the central texts! I possess LP record sets of *The Ring* and other operas, along with CDs of *Tannhäuser*, my favorite, so that I can listen and sing along while driving on long trips in my Peugeot. At the same time, I must also confess that Wagner's powerfully framed anti-Jewish monograph about music in the 19th century has not been a problem for me since I heartily embrace academic freedom of speech in every area of life. (Likewise, I possess Karl Marx's writings, especially his little known monograph *A World without Jews* – which, I suppose could permit some people to call me "a Marxist," shall we say?)

I even learned that although more books have been written about Jesus Christ than anyone else in human history, the second person on the list is Richard Wagner, about whom some 20,000 books have been written. Truly amazing for a mere mortal and operatic composer!

In my opinion, all opera is either "BW" or "AW" – that is, Before Wagner or After Wagner. So important was he, his works, and his novel approach to grand drama in this music form.

Dr. Gottfried Helferich Wagner, author of the book discussed here, was born April 13, 1947, in Bayreuth to Richard Wagner's grandson Wolfgang Wagner. He took his doctorate in musicology from Vienna and is married to an Italian Catholic wife, now living in Milan, Italy, with their son. This great-grandson of Richard Wagner lectures and writes and participates in numerous Jewish Holocaust events, being a member of the "Post-Holocaust Dialog Group" founded by the Hebrew Union College professor Abraham J. Peck (Cincinnati, Ohio).

Peck wrote the introduction to this 310-page book, and his opening sentence almost tells everything a reader needs to know in terms of what to expect from Gottfried Wagner:

"Twilight of the Wagners is a book that Gottfried Wagner had to write, a book about his coming of age, in an age dominated by the shadow of Auschwitz." (p. 1)

One must ask himself: Is this book, therefore, worth reading? Of course, some reasons for book reviews are to enable the reader 1) to avoid buying and reading a book and to accomplish this by simply reading a highly informative review, or 2) to decide that he must have this book since the review created so much interest in its content.

For me, I waded through *Twilight* over a three-week period and found that I had a hard time putting it down until I finished marking it up and making copious notes. I now hope to contact Herr Wagner and sit down and discuss his problem. His problem, in my opinion, is that he, like so many Germans and Jews of our time, is "screwed up" emotionally and mentally because of the Jewish Holocaust Story's dogma that all modern history is either "B.H." or "A.H." – that is, Before the Holocaust or After the Holocaust.

Professor Robert Jan van Pelt could have written the Peck introduction to *Twilight of the Wagners*, since van Pelt, the pseudo-architect, also makes all modern history turn upon the Auschwitz dogma with the sacred Six Million and homicidal gassing chambers in which "the evil Germans" genocided Jews (with, of course, an occasional Gentile gassed so that Jews do not appear to be callous-hearted to the mistreatment of a few Gentiles).

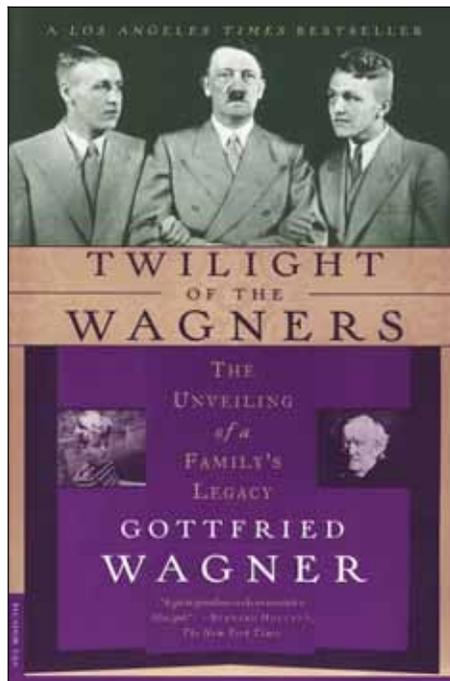
One of the great contributions of this book is that Gottfried unearthed a treasure trove of personal, unpublished letters stored in the *Wahnfried* archives. For example, he writes on page 209 that Chancellor Hitler proposed marriage to his grandmother Winifred and that, if she had accepted this proposal (so much for the rumor that Hitler was homosexual!), Gottfried might have carried the name "Gottfried Wagner-Hitler!" (This item had been published also in the 1982 work *Who's Who in Nazi Germany* by Robert Wistrich.)

Early on in the book, Gottfried focuses on his lifelong conflict with his father Wolfgang, who competed with his brother Wieland Wagner for operatic prominence at the *Festspielhaus*. He writes:

"Tyrannically, Wieland enforced his will in the interests of his work, and my father had to submit to him in front of everybody. Wieland's fits of violent rage, his cynicism, and his damning remarks about people who did not agree with his ideas alienated me just as much as his scornful remarks about my father's productions. Father suffered very much under this: he wanted to be his brother's equal as an artist." (p. 26)

The children of these two warring brothers were not even allowed to play together, nor did the two families appear in official photos nor sit together during performances (p. 27).

Much of the book addresses Gottfried's rebellion against his own father's tyrannical demands: Even today he is alienated from his father. Perhaps this helps explain the warmth he cherishes for his second wife's Italian Catholic family, into which he married in 1983, taking Teresina as wife. Clearly, Gottfried exchanged his atheism for a Catholic Christianity that has contributed to more profound meaning and purpose in his life, in contrast to the sterile Lutheranism of his father. Humans seek out warmth and love in their relationships, and I believe Gottfried cannot be blamed for his search and for its results.



On the one hand, one might believe that the field of music and opera is dominated by arrogant and treacherous people such as the Wagners showed themselves to be, while on the other hand, one might believe that the enormous pressures of the audiences for artistic innovations drive the high ability achievers into arrogance and tyranny. Richard Wagner himself was clearly an arrogant tyrant, but one also sees this personality type in politics and acting and sports and the worlds of business, law, medicine and academia.

Twilight has many anecdotal examples of Gottfried's encounters with Jews who displayed hate for Germans in general, with one noteworthy example being that of "the New York based psychiatrist Yehuda Nir" (p.294). He met Nir in 1994 at the Scholars Conference on the Holocaust and the Churches meeting at Rider College in New Jersey. This Polish Jew survived six years of World War Two along with his mother and sister; he told Gottfried that he was pleased to become acquainted with him "because it allows me to gain additional insight into my feelings toward the Germans: the murderers of my father when I was eleven years old."

For me as a reviewer, I must ask Gottfried why it is that throughout the book he never once asks the "Yehuda Nirs" what led to a father's death or how that father died and what he did to bring about his arrest. Perhaps he had been a partisan or collaborator with the Communists, as were many Jews. Gottfried, despite his advanced doctoral studies, never seems willing to explore Jewish culpability in their own treatment or mistreatment by the German military or by Eastern Europeans whose own fathers were murdered by Jews and Gentile Communists prior to the arrival of the Germans. Gottfried displays both an ignorance and naïveté that is utterly inexcusable for a highly educated man! This great-grandson of Richard Wagner seems to possess absolutely no intellectual or emotional curiosity about "the Jewish Problem" in Europe or anywhere else. For him, Jews are presumed to be the eternally innocent victims of "anti-Semitism" – period!

Therefore, I have framed the title of this review as a question: Are Germans as "screwed up" as Jews?

And the answer, I hold, is clear: most Germans are so completely bankrupted emotionally by the Jewish Holocaust Story and threatened by the Jewish Holocaust Industry promoted by the Elie Wiesels, Simon Wiesenthals, Rabbi Marvin Hiers, Abe Foxmans, Edgar Bronfmans, Deborah Lipstadts, Robert Jan van Pelts, Daniel Goldhagens, and the Frank Littells that they lack that fundamental human quality of self-defense, and they are thus "screwed up." On the other hand, most Jews lack the fundamental quality of being honest with the negatives in their own history, and Jews in general insist upon the mythical dogma of their own special supremacy and chosenness to be innocent victims of Gentile evil. Hence, they also are "screwed up."

Abraham Peck is a strong example of a "screwed up" Jew. His disabling disease is what I call "the Disease of Auschwitz." Peck has a fatal case of it and will likely die with the word "Auschwitz" word on his lips. The Abraham Pecks of this world have no compassion for the tens of millions of non-Jews murdered by his fellow Judeo-Bolsheviks, no compassion for the rape and theft and murder and ethnic-cleansing of several

millions of Semito-Palestinians in Israel-Palestine since 1948, and no compunction over the creation of a movie and TV and publishing industry that smears and distorts and condemns millions of Germans for their DNA year after year.

Dr. Gottfried Wagner and Abraham Peck are the sorts of people who today persecute a German pacifist named Ernst Zündel, and they willingly and enthusiastically do so because Ernst Zündel denies their myth. An Ernst Zündel must be silenced by these "screwed up" people because his denial – if it were to become widely accepted – threatens their disabling disease of hatred. These are the same sorts of people who hated Galileo for his audacity in opposing the Establishment myth wherein the Sun revolved around the Earth rather than vice versa, and those people coerced Galileo to change his statement (although *not* his mind!). And Ernst Zündel will not change either his words or his mind!

The Peck and Gottfried Wagner types also will attack Mel Gibson and his "Lethal Weapon" movie *The Passion*, because they seek to control the media for purposes of continuing the myth of Jewish victimhood and Jewish innocence.

On page 3 of his introduction, Peck rejects any reconciliation between Germans as perpetrators and innocent Jewish victims, and I believe here that Peck displays his own spiritual lostness and depravity. For me, I love the German noun *Versöhnung*, "reconciliation" in English, because the verb *versöhnen* points to a father bringing a son back into his good graces and the end result is love and peace and mercy and fellowship.

The Abraham Pecks of this world hate reconciliation because it requires repentance, that is, in Greek, *metanoia*, a change of mind. The Peck type refuses to consider that he has been in error about Germans and German history and thus he refuses to consider that he and his fellow Jews have done wrong, have sinned, have murdered and lied and cheated and stolen and raped and been an arrogant minority in a host majority anywhere in the world.

In conclusion, my question about *Versöhnung* has to be directed toward Gottfried Wagner, the great-grandson of "Richard the Great": Will you, Herr Doctor Wagner, study the Jewish Holocaust Story from the method of *exactitude* and examine the physical evidences that there were indeed no homicidal gassing chambers at Auschwitz? And that "the Six Million" is a propaganda figure? And that the Hitlerian program was primarily one of resettlement and then deportation to the east and eventually beyond Europe itself?

My hope is that Gottfried might learn the truth about World War Two and that he might become reconciled – that is, become a son again – to his fathers and brothers and sisters who themselves were terribly persecuted and ethnically cleansed by the Versailles Treaty and its long-lasting aftermath until 1947 and even until 2003. Gottfried can only then begin to face the truth that there were indeed Germans who did bad things to Germans and Poles and Jews and others, but at the present, Gottfried knows only this negative aspect of the story – truly abounding with negatives for which individual Germans were guilty and ought to have been prosecuted for.

While writing this review, I began to read *The Slave Trade* by Professor Hugh Thomas (of Boston University) and it be-

came apparent that “the Black Holocaust” from 1440 through 1870 was an international “crime against humanity” performed by Whites and Jews and Arabs and African Negroes against an estimated 13,000,000 Negroes. As a venture, it was thoroughly successful in terms of economics; in terms of morality, it was thoroughly despicable and immoral to its core. But what is really obscene today is that Jews promote their “Holocaust” as being of greater enormity and scope and depth.

Herr Doctor Gottfried Wagner needs to study “the Black

Holocaust” and to learn that he has been successfully recruited by the Jewish Holocaust Industry so as to diminish the crime against Negroes in order to increase the purity of Jewish victimhood and, with it, to attempt to justify the acquisition of financial and moral reparations from Germans and other compliant Gentiles. Dr. Wagner is a major part of the problem rather than of the solution.

I maintain the hope that Gottfried can become reconciled to his people and the best of their history.

Jewish Involvement in Black American Affairs

By Paul Grubach

The Nation of Islam (ed.), *The Secret Relationship Between Blacks and Jews*, Historical Research Department, Springfield, MA, 334 pp. paperback, \$19.95

Just about every year on the eve of the national holiday honoring Martin Luther King Jr.’s birthday, the mainstream media in the United States put forth numerous articles about the large Jewish involvement with Dr. King and the equally large Jewish involvement with the Black American Civil Rights movement. Not surprisingly, the mainstream media’s description of this phenomenon is seen through rose-colored glasses. Jewish influence in Black American affairs is portrayed as overwhelmingly selfless, altruistic, charitable and humane. But is this really true? Let’s take a look.

In 1991, The Nation of Islam, a Black religious group, published a very important study of Jewish involvement with the Black slave trade. Entitled *The Secret Relationship Between Blacks and Jews* (SRBBJ), it is a well documented and well argued book, and the authors make this clear from the very beginning:

“The information contained herein has been compiled primarily from Jewish historical literature. Every effort has been made to present evidence from the most respected of the Jewish authorities and whose works appear in established historical journals or are published by authoritative Jewish publishing houses.”

The Black American expert on the slave trade, Dr. Tony Martin, has endorsed the book, as he has made it assigned reading in his courses. I have investigated at least some of the sources and they do indeed check out.

In the book’s introduction we read:

“Deep within the recesses of the Jewish historical record is the irrefutable evidence that the most prominent of the Jewish pilgrim fathers used kidnapped Black Africans disproportionately more than any other ethnic or religious group in New World history and participated in every

aspect of the international slave trade.”

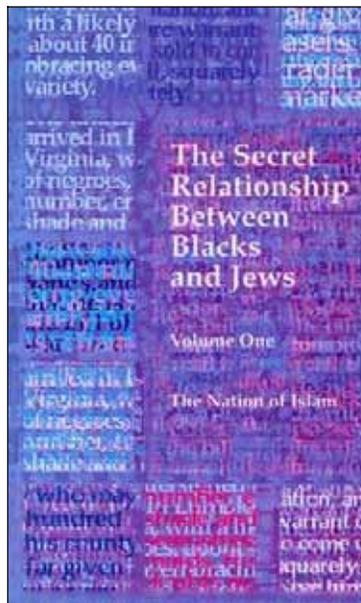
Further on it is written:

“Most have always assumed that the relationship between Blacks and Jews has been mutually supportive, friendly and fruitful – two suffering people bonding to overcome hatred and bigotry to achieve success. But history tells an altogether different story.”

Not surprisingly, Jewish-Zionist groups, and those allied with them, have attempted to blacken the book’s reputation. Unable to refute its thesis, they resort to smear tactics. But Black Americans would do well to heed SRBBJ’s advice. The relationship between Blacks and Jews, they write, “is a relationship that needs further analysis. [...] Hidden and misunderstood, it is indeed time to reopen the files and reconsider *The Secret Relationship Between Blacks and Jews*.”

Furthermore, the irrational attacks upon SRBBJ highlight the hypocritical double standard that pervades the study of the sordid and evil business of the Black slave trade. It is socially and morally acceptable for Jewish scholars like Bernard Lewis to write books (*Race and Slavery in the Middle East: An Historical Inquiry*) that discuss Arab involvement in the Black slave trade, and it is socially and morally acceptable to discuss Black and European involvement in the Black Slave trade. But it is positively ‘wrong, evil, and immoral’ for any non-Jewish scholar to openly discuss Jewish involvement in the Black slave trade.

Indeed, consider the case of the brave Black scholar Tony Martin, who did try to tell the world about the large Jewish involvement in the Black slave trade. Readers of *The Revisionist* should check out his book *The Jewish Onslaught: Despatches from the Wellesley Battlefield*. For attempting to tell the truth about the large Jewish involvement in the Black slave trade he was harassed, persecuted, and Jewish-Zionist forces tried to damage his career. Indeed, any non-Jewish intel-



1,275 footnotes – More than 3,000 sources – Jewish journals, encyclopedias, newspapers & other publications – Jewish scholars & rabbis – Court records – Shipping records – Jewish wills – Runaway slave notices – Auction notices – Published sermons – Census data – Slave bills of sale – Tax records

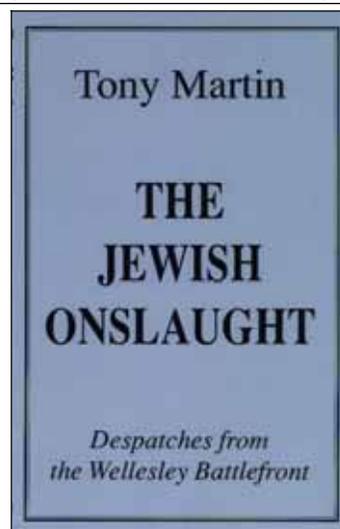
lectual that attempts to bring to light the large Jewish involvement in the Black slave trade will almost certainly be attacked and maligned by Jewish-Zionist groups.

Black American intellectual Harold Cruse and California psychology professor Kevin MacDonald have also fearlessly scrutinized Jewish involvement in Black affairs. Both have written some very insightful analyses of the question: Why were Jews so disproportionately involved in the Black Civil Rights movement? In their books, Cruse's *The Crisis of the Negro Intellectual* and MacDonald's *The Culture of Critique*, they have noted that many Jews want a racially integrated society because it provides a hospitable environment for their long term policy of non-assimilation and group solidarity. Many Jews view white/Euro-American nationalism as their greatest potential threat, and they promote racial integration precisely because this presumably dilutes Euro-American power and lessens the possibility that a powerful and cohesive Euro-American standing in opposition to Jewish interests will develop.

There is evidence that supports their viewpoints. If the *primary* motive of the Jewish groups that were involved in the Black American Civil Rights movement was to promote racial equality and racial integration, then we should expect that they would promote racial equality and ethnic integration in Israel just as ardently as they promoted it in the United States. But this is not the case. For the most part, the Jewish groups that were and are working to create a racially integrated society in

the US are the same Jewish groups that were and are ardent supporters of the ethnically segregated apartheid state of Israel where racial segregation and Jewish supremacy are enshrined in law. Jewish scholar Uri Davis has written a book, the title of which says it all: *Israel: An Apartheid State*.

If there is ever to be harmony between the races in the United States, then we are all going to have to literally lay "all of the cards on the table." That is to say, Blacks and whites, Jews and non-Jews, are going to have to discuss these racial problems in an open, honest and forthright manner, free of name-calling and emotional outbursts. The history of Jewish involvement in Black affairs has been, for the most part, surrounded by taboos and "off-limits" for discussion. It is about time that Black Americans – and all other Americans for that matter – break down these taboos and reconsider Jewish involvement in Black American affairs.

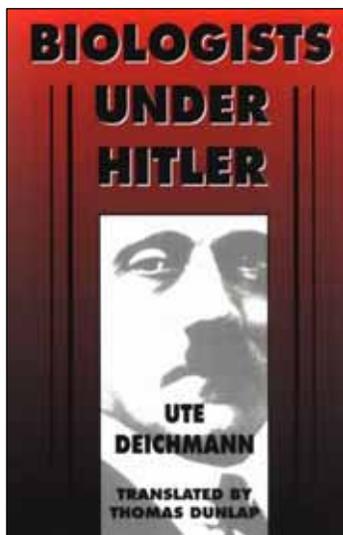


Book Notices

By Francis Dixon

Ute Deichmann, *Biologists under Hitler*, Harvard University Press, Cambridge, MA, 1999, 488 pp. pb., \$20.95.

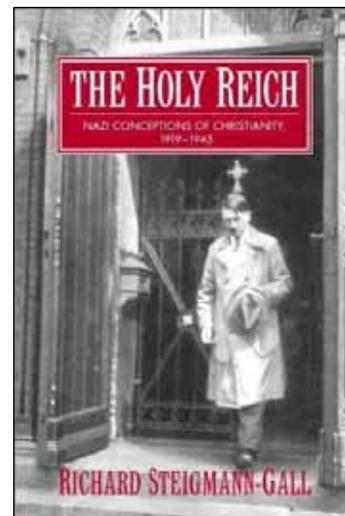
While careful to toe the prescribed historical line, *Biologists under Hitler* is a careful and capable study of the Third Reich's biological research and researchers that cuts against the received version, often in surprising ways. Author Deichmann, a research fellow of the Institute of Genetics at the University of Cologne, demonstrates that the study of biology was well funded in prewar Germany, and that serious work was done in the field, in particular in genetics. *Biologists under Hitler* argues that the purging of Jews from the biological field was rather less injurious than has been argued and assumed, and that Germany's decline in biological research after the war resulted primarily from the country's privation and isolation rather than from earlier National Socialist policies. The book's discussion of the attempts of



such postwar lights in biology as ethologist Konrad Lorenz to conceal their activities under Hitler will be of much interest to revisionists and 'Nazi'-hunting bitter enders alike.

Richard Steigmann-Gall, *The Holy Reich: Nazi Conceptions of Christianity, 1919-1945*, Cambridge University Press, Cambridge, Eng., 2003, 310 pp. hc., £25.

Most studies of National Socialism represent the movement's membership and ideology as anti-Christian, if not pagan, but this scholarly study demonstrates that Christianity played a powerful role in the thought and action of such leading National Socialists as Erich Koch (Gauleiter of East Prussia) and Wilhelm Kube (Gauleiter of Brandenburg), both of who played active roles in party and church, and many others. While the tendency of recent (tendentious) works has been to seek to establish close links between

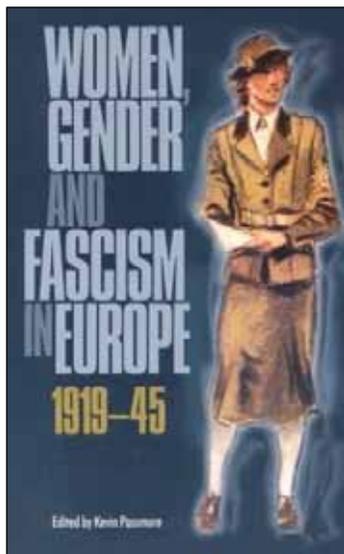


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the Vatican and the Reich Chancery, Steigmann-Gall argues for a stronger connection between National Socialism and German Protestantism, above all its liberal wing. A provocative work on NS ideology and Christian faith with implications that go well beyond its formal argument.

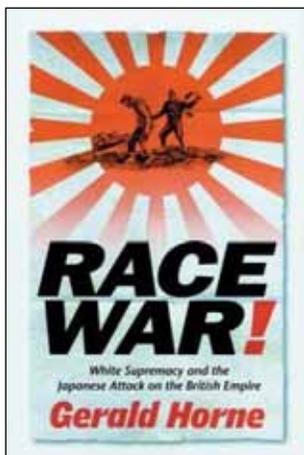
Kevin Passmore, *Women, Gender, and Fascism in Europe, 1919-45*, Rutgers University Press, Piscataway, NJ, 2003, 304 pp. hc., \$24.95.

Why did women across Europe flock to join and support radical nationalist movements that, by the canons of today's "feminism," oppressed them? The fourteen essays in this timely work explore the role of women in fascist and rightist parties in Germany, Italy, France, Spain, and Britain, as well as in the less familiar nationalist movements of Latvia, Poland, Yugoslavia, Serbia, Croatia, Romania, and Hungary. While this book is scarcely free of regnant ideological presumptions, its findings on the appeal of fascism for feminists, as well as women, during the interwar years may surprise readers both left and right, as well as offer provocative questions (and perhaps answers) to activists determined to increase the number of women in their ranks.



Gerald Horne, *Race War! Race Supremacy and the Japanese Attack on the British Empire*, New York University Press, New York 2003, 320 pp. hc., \$37.95.

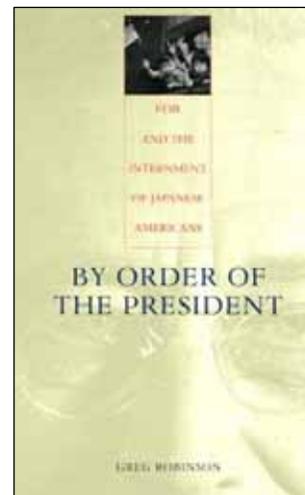
A long overdue study of Japan's exploitation of white racial attitudes toward Asians and blacks in the conquering, ruling, and publicizing its Greater East Asia Co-Prosperity Sphere, *Race War!* is a close study of how the Japanese played the "race card" in Hong Kong, Indonesia, and the Philippines among their conquests, and in such propaganda targets as India, New Zealand, and the United States. Excruciating detail on how the Japanese racially humiliated their white captives to gain support among their Asian allies, new information on Japanese ties to Elijah Muhammad's Chicago-based Nation of Islam, piercing insights on how Japan's wartime successes in the European colonies of Asia helped pressure the colonial powers (including the U.S.) toward racial equality and decolonization after the war. Valuable both for its historical revela-



tions and as a corrective to knee-jerk Japan-bashing and self-congratulatory Allied histories of the Pacific War.

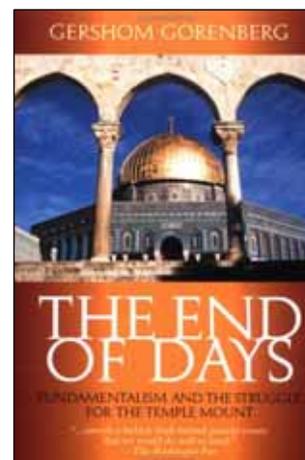
Greg Robinson, *By Order of the President! FDR and the Internment of Japanese Americans*, Harvard University Press, Cambridge, MA, 2003, 336 pp. pb., \$19.95.

The vexed question of American culpability and responsibility for the wartime internment of Japanese-American citizens has long been debated, but until this recent book there has been a significant lacuna in the discussion: the role of President Franklin Delano Roosevelt. Greg Robinson, assistant professor of history at the University of Quebec at Montreal, marshals FDR's writings and correspondence as well as internal government documents to show that Roosevelt played a central role in planning and executing this unsavory national episode in (temporary) ethnic cleansing. An excellent demolition of decades of establishment spin-doctoring and a solid contribution to the ongoing revision of the history of the "Good War."



Gershom Gorenberg, *The End of Days: Fundamentalism and the Struggle for the Temple Mount*, Oxford University Press, New York 2002, 288 pp. pb., \$15.95.

While lately much has been made of the baneful role of Islamic fundamentalism in the Middle East and elsewhere, *The End of Days* succeeds (in spite of itself) in shifting much of the blame from reactionary mullahs to millenarian rabbis and evangelists. The book's focus on Jerusalem's Temple Mount, where remnants of the temple of Herod vie with Muslim mosques, above all the Dome of the Rock, from whence Muhammad is said to have ascended to heaven, for the competitive and sometimes murderous attentions of their adherents. As Gorenberg, loyal Zionist that he is, cannot help demonstrating, the chief destabilizing impetuses at the Temple Mount have come from Israeli governmental meddling (the current intifada was ignited by an unwelcome visit of Ariel Sharon to the Temple Mount in September 2000) and from increasingly collaborative efforts of Jewish and Christian fanatics to usher in the First (or Second) Coming by rebuilding the temple of King Solomon (and incidentally razing the Arab shrines), rather than from the often furious responses of the Palestinians. A useful and available account of the fundamentalist threat posed by pro-Israel Protestants and gentile-hating Jews at one of the hottest spots on the planet.



Letters to the Editor

Re.: D. Bartling, "Why the United States Reject the International Criminal Court," *TR*, 1(3) (2003), pp. 301-308.

Dear Sir:

Your article on the American refusal to join the ICC brought to mind an incident years ago. During the war I spent a short time on Samar in the Philippines and while there heard some ugly stories. I forgot about them until I saw the story in the *Wall Street Journal*. Then I dug up the book *The Conquest of the Philippines by the United States, 1898-1925*, by Moorfield Storey and Marcial P. Lichauco (Books for Libraries Press, Freeport, NY, 1971), from which I have enclosed a few pages (see illustration). The book is not based on the testimony of some survivor wanting a million in reparations but on the sworn testimony of American soldiers before Congress. The book clearly shows we taught the Japanese how to treat prisoners.

Can you imagine the hue and cry if the Germans had taken church bells, much less if they refused to return them to the country from which they had been looted?

Sincerely,

Rudy Meyer
Port Angeles, WA

Re.: "False Memory Syndrome," *TR*, 1(4) (2003), pp. 456-466.

Dear Mr Rudolf,

I refer to the November 2003 issue of *The Revisionist*, and in particular the series of articles dealing with so-called 'false memory syndrome.'

I have undertaken my own detailed research and study of the 'holocaust' topic, and I have come to the conclusion based upon wide reading that the chief advocates of this tale are liars, pure and simple. Thus, the awkward term 'false memory syndrome,' and particularly as this term is applied to 'holocaust' tales, in effect means that some-

one is a liar.

I feel that it is unnecessary to spend valuable time and energy upon reviewing alleged sophisticated researchers, such as Elizabeth Loftus, when beneath all the rhetoric and endless detail (often very boring) about how people's memories can be

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the following oral instructions:

"I want no prisoners. I wish you to kill and burn: the more you kill and burn the better you will please me," and further, that he wanted all persons killed who were capable of bearing arms and in actual hostilities against the United States, and did in reply to a question by Major Waller asking for an age limit, designate the limit as ten years of age.

It will be observed that in this accusation by the Secretary, which is grave enough on its face, the Secretary interpolated the words, "in actual hostilities against the United States," after the phrase "capable of bearing arms." But the dispatches which came from Manila in the course of the trial which were never questioned clearly refute that mitigating phrase. For General Smith's counsel was quoted as saying,

General Smith did give instructions to Major Waller to "kill and burn" and "make Samar a howling wilderness," and he admits that he wanted everybody killed capable of bearing arms, and that he did specify all over ten years of age, as the Samar boys of that age were equally as dangerous as their elders.

The accused bore his trial like a man. He admitted giving the orders. He did not seek to excuse them on the ground that his words were

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command of their superior officer. Said Major Waller on November 23, 1901 (18):

On the march to Liruan the second column, fifty men, under Captain Bears, in accordance with my orders, destroyed all villages and houses, burning in all one hundred and sixty-five. . . . I wish to go southward a little, destroying all houses and crops, and, if possible, get the rifles from Balangiga. *This plan has been explained to the General (Smith), meeting his approval* (19).

This, when viewed in the light of a subsequent endorsement by General Smith himself to the effect that the aforementioned Major Waller "carries out my wishes loyally and gallantly," and recommending that he be awarded another brevet, speaks for itself.

Fire and looting, killing to exterminate, refusal to take prisoners of war,—there are some of the outrages we have found from such official records as are opened to us. What else do we find from other independent and official sources? The Weir charges are the first to attract attention among the many available.

On the tenth of April, 1901, Andrew K. Weir, a private in the Fourth Cavalry, wrote a letter to his uncle, charging Lieutenant Frederick Arnold and Sergeant Edwards of his regiment with outrageous cruelty to a Filipino prisoner who was stripped naked, given the water torture in

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reckless talk,—on the contrary, he sought to justify them. On the solitary question, therefore, of whether or no he had given the order the reviewing officers of high rank found him guilty and sentenced him "to be admonished."

Even the *Boston Transcript*, one of the strongest supporters of the Washington administration, could not refrain from saying that this sentence was "the very lightest penalty that could be awarded for such an offence against humanity and the laws of war," adding that had the President done no more "the proceedings of the court martial would have been about as effective as firing a blank cartridge against an armed enemy."

The representatives of the army upon the court martial were, however, satisfied with this blank cartridge.

When these results were transmitted to the Secretary of War, surely there was an opportunity for him to show manly indignation at General Smith's inhuman order. But instead of that he sought to justify the leniency of the court on the ground that Smith did not really mean what he said and that his subordinates so understood it. This might conceivably sound probable having come from a man like Mr. Root were we not confronted with official reports from Smith's subordinates in the course of the campaign showing how they really interpreted the

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the most revolting manner, whipped and beaten unmercifully while he was down, kicked, strung up by the thumbs and then his ankles tied and his feet jerked from under him. Young Weir was an eye witness of this cruelty and complained to Lieutenant Arnold, who told him:

When I give a man to Sergeant Edwards, I want information. I do not know how he gets it; but he gets it anyway.

Weir also charged Arnold with cutting a strip from the man's ankle, attaching it to a piece of wood, and then coiling the flesh up his shin bone; with having an old man held under water until he was unconscious; with tying several times a man to a saddled horse with a few feet of slack, and then making the rider gallop, dragging the victim if he could not keep up. For all these charges, Weir said that he had witnesses.

These serious charges were eventually brought to the attention of the War Department. The matter was thereupon referred for investigation to the inspector general of Northern Luzon. This officer, Captain P. W. West of the Fifth Infantry, subsequently turned in his findings on August 27, 1901, reporting a mass of testimony proving that Weir's charges were true. The inspector general also added:

falsified (in plain terms they are lying), we are faced with the hard fact, as Jürgen Graf pointed out, that we live in “a society which has chosen the lie as its leitmotif” (*The Giant With Feet of Clay*, p. 118, 2001 Theses & Dissertations Press edition).

Robert Countess’s closing remarks about Elizabeth Loftus are also to the point. Her behavior with regard to John Demjanjuk completely disqualifies her as worthy of any respect. However, such behavior is to be expected from those of her race. Friedrich Nietzsche’s observations are also worth remembering in terms of the central issue of liars and their innate disposition towards falsification. He wrote of this Jewish propensity for falsification in *The Antichrist* (pp. 78f., 3rd Noontide ed., 1997, translated by H.L. Mencken).

Finally, it strikes me that what is needed is the radical recovery of the once virile White European ability to detect the con artist and the liar. The gut instinct for that which is right as opposed to wrong. The liars have gained the upper hand. Those of us who have perceived their web of deceit ought to be far more aggressive in terms of defining their agenda which is that of falsification.

Paul Ferdinand, Liss, Hampshire, England

Re.: “9/11: Terror Attack or Government Fraud?,” TR, 1(3) (2003), pp. 248-284.

Very Interesting

Veeeeerrrrrrrry interesting article there, Herr Rudolf. But just a preliminary result you will agree.

Re: further experimentation (which seems justified): commercial, cheap, handheld GPS gear can track both position (Lat./Long.) and altitude. Recommend cell phone users use GPS rather than pilot interviews to establish time, position, altitude.

If some one wants to get REAL clever they could use Microsoft MapPoint and a laptop and GPS ... program the computer to dial through a modem (it is the same type of connection) and record its time + position every time throughout the flight ... Just a thought.

Come to think of it, I have never been able to make a cell call from a plane at altitude. The cell network is connected by line of sight microwave between towers on the ground. If you are close to a cell, you connect to that cell, which talks to its neighbors. Probably the cell station’s antennas are oriented to pick up signals coming in from the horizon not the sky. You could ask some cell phone engineers if it is even possible.

Wonder why no one thought of this sooner?

Glad you are still awake out there. We need someone on watch.

Eric Fowler

Cell Phones and 9/11

The series of articles in *The Revisionist* raise serious questions about the ‘official’ story of what really happened with the hijacked airliners on September 11, 2001. The in-depth analyses by both Germar Rudolf and Dr. Alexander K. Dewdney are well researched with regard to cell phone usage while aviating and Mark Elsis offers a devastating critique of the air defense system.

However, Dr. Dewdney’s “alternative scenario” as to what

really happened on that eventful day quickly degenerates into Looney Tunes when he describes an elaborate hoax of fake cell phone calls from the aircraft. It stretches all imagination to think that operatives could build a file of names by taking flights over a period of several weeks beforehand just to gain personal information on potential flyers on 9/11. This is pure nonsense, a fantasy that just could not happen. Todd Beamer and Barbara Olson are real people who made real calls from their flights. Dr. Dewdney even turns the crash of flight 93 in Pennsylvania into a planned event. For what purpose?

The more serious question is how, technically, these calls were made at all. In the case of Todd Beamer, he was apparently on an airfone. But the other, purported cell phone calls, raise problems. Reading of the technical difficulties of cell phone usage in flight and, yet, faced with a historical record of such calls almost places one in the position of the French historians when confronted with irrefutable evidence about the technical impossibility of the Auschwitz ‘gas chambers.’ They didn’t let that bother them. “It happened; therefore it was possible.” In the cell phone case, the only possible answer is that the calls were made at a low enough altitude to enable some workability as, clearly, usage would not have been possible at the normal cruising altitudes for the flights.

The elaborate hoax imagined by Dr. Dewdney would have required vast resources, both technical and manpower related. I don’t think it is technically possible in this day to remotely control an airliner as described to take perfect aim at the Twin Towers let alone TO program fake phone calls to shift suspicion to radical Arabs. I also believe that the large number of people that would have been involved in the deception would lead to a slip. The greater the number in the loop, the harder it is to keep a secret. Deceptions of this magnitude could only work with a small number of tightly controlled operatives.

(As an aside, this issue works to the advantage of “holocaust deniers.” An operation of the magnitude of the conventional literature, *i.e.*, the deliberate destruction of 6,000,000 Jews entails a large operation with a huge number of people knowledgeable about the operation or at least major parts of it. Yet, the silence is deafening as there was no such awareness and, contrary to popular belief, no reliable witnesses have ever come forth to describe the perceived reality.)

The problem with a wildly unrealistic scenario as described by Dr. Dewdney is that it casts doubt on all of his analyses and that can even extend to the publication and its editor. A case in point is the series *Gestapo Chief* by Gregory Douglas. Seemingly realistic, the reader is roped into a believable scenario describing how Heinrich Müller not only survived the war, but ended up working on behalf of the CIA. But when Douglas goes so far as to show that Hitler actually escaped Berlin and survived the war, an assertion that flies against the face of scientifically established evidence, Douglas loses all credibility and the series of books is thus consigned to the dustbin as a forgery.

This is the true danger of publicizing ‘crackpot’ conspiracy theories: a loss of credibility for more serious and believable undertakings such as holocaust revisionism.

PSH 11/17/03

REMARK BY THE EDITOR

A major restricting factor of making cell phone calls from airliners is not only the cruising altitude, but also the speed of the plane. All 9/11 airliners cruised at full speed, which made it impossible to place phone calls from them, no matter which height the object was traveling at. Therefore, not cell phone calls were placed from these airliners, as this was technically impossible, at least according to my findings and to expert statements. All calls were therefore either placed by seatphone (via satellite) or those calls were faked.

In his article, Prof. Dewdney indicated which efforts the Mossad is capable of for a minor intelligence operation – creating many witnesses along the way. So how many people needed to know about a possible fake 9/11 scenario? Those who manipulate the plane’s computer – perhaps one or two people – those gathering the information about passengers – another one or two, maybe even the same people – those placing the phone calls – another one or two, or perhaps the same people – those setting up the Arabs, and those planning and coordinating it all.

Of course planes can be controlled accurately by electronics. With today’s readily available simple and cheap Global Positioning Systems one can even control and steer any kind of boat *much better* than by hand. The same is all the more true for airplanes with their sophisticated electronics.

Besides, just a few weeks ago I spoke to a former Air Force pilot who confirmed that the pilots who flew those 9/11 airliners right into their targets at high speed must have had long experiences as fighter pilots. No way some Arabs with barely any flight experiences could have pulled that off! And what sophisticated, well trained pilot would do such a suicide mission?

Also, as former security advisor of the German Chancellor Andreas von Bülow wrote, the Arabs left traces like a herd of trampling elephants behind, but the “black boxes” of all four airliners involved were magically destroyed. This reeks like a setup. It would be worthwhile to see his book on this covert operation, which avoids any “crackpot” theory, translated into English.

Germar Rudolf

Re: Thomas A. Fudge, “The Fate of Joel Hayward in New Zealand Hands: from Holocaust Historian to Holocaust?,” *TR*, 1(4) (2003), pp. 439-448.

To the Editor:

Dr. Fudge ends his fine essay with this question:

“Why Won’t the Hayward Affair Come to an End?”

I would like to propose one possible explanation. The Holocaust Lobby direly wants to prevent Holocaust revisionism from ever entering mainstream Academia. In their view, they have to keep Holocaust revisionism a “fringe movement, and



they want to make sure that Holocaust revisionism is never accorded academic respectability. Thus, it makes sense that the Holocaust Lobbyists would make a “permanent example” of one of the first attempts to introduce Revisionist ideas into a respected University history department. If they make sure the harassment and agony of Dr. Hayward go on indefinitely, this will send the following not-so-subtle message to mainstream academic historians: “If you dare flirt with Holocaust revisionism, you will suffer the same agonizing fate that Joel Hayward is enduring.” Clearly, this message will (so the Holocaust Lobby believes) discourage most mainstream academics from ever taking up Holocaust revisionism.

However, the world political situation is now shifting against political Zionism and Jewish political power. As the world inches more and more toward another major war in the Middle East, brought about in a large measure by Jewish-Zionism, so too will more and more academics, intellectuals and journalists begin to question and reject an ideological driving force behind Jewish-Zionism – the Holocaust ideology. Furthermore, the more the Holocaust Lobby utilizes their totalitarian methods to stifle healthy debate on the Holocaust issue, so too will freedom loving people rebel and reject their methods and ideology. Indeed, it is no accident that the attempt to censor Dr. Fudge’s article actually backfired against the Holocaust Lobby – the article’s circulation was increased by tenfold.

In just one year, Germar Rudolf and company have turned *The Revisionist* into an outstanding, first-rate intellectual journal, and I believe it will be an intellectual force to be reckoned with in the near future.

All the best, Paul Grubach

Re: André Chelain, “Was the Me262 the First Airplane to Break the Sound Barrier?,” *TR*, 1(1) (2003), pp. 69-71.

Sir!

You ask the question “Was the Me262 the First Airplane to Break the Sound Barrier?” At <http://mach1.luftarchiv.de/> you will find the answer: Yes.

This site contains a Me 262 A-1 Pilot’s Handbook, ref: F-SU-111-ND dated January 10, 1946. Issued by Headquarters AIR Material Command, Wright Field, Dayton, Ohio. It describes the behavior of the plane at speed faster than sound (see below). It also contains the report of a pilot breaking the sound barrier.

Wolfram Krail

b. Speeds of 950 km/hr (590 mph) are reported to have been attained in a shallow dive 20° to 30° from the horizontal. No vertical dives were made. At speeds of 950 to 1000 km/hr (590 to 620 mph) the air flow around the aircraft reaches the speed of sound, and it is reported that the control surfaces no longer affect the direction of flight. The results vary with different airplanes; some wing over and dive while others dive gradually. It is also reported that once the speed of sound is exceeded, this condition disappears and normal control is restored.

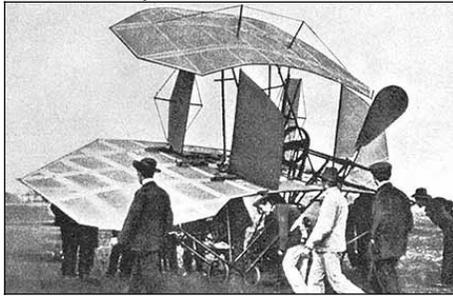
In Brief

The USS Liberty Tragedy Will Not Rest

The June 8, 1967, Israeli attack in the Mediterranean Sea on the USS Liberty, during which 34 crew died and 172 were injured, is subject of a public conference that began in Washington on January 6, 2004. While some historians have accepted the version that the attack was a mistake, survivors and a varied group of academics and former military officials insist the attack was deliberate. This version of events was strengthened when Ward Boston, a naval captain who acted as senior legal counsel for the Navy's court of inquiry in 1967, signed an affidavit declaring that the late Admiral Isaac Kidd, president of the court, had told him that President Lyndon Johnson and Robert McNamara, defense secretary, had ordered a cover-up. (*Financial Times*, January 12, 2004)

German or American First to Fly?

On August 18, 1903, on the Vahrenwalder Heide in Hannover, Germany, before four witnesses who notarized the event – and four months before the Wright Brothers made their inaugural flight in Kitty Hawk, NC – German Karl Jatho made a powered flight. His home-made plane flew for about 60-feet just under a foot above ground. He bettered this three months later by flying his plane for 262 feet at an altitude of more than nine feet. In the week of the 100th celebration of the Wright Brothers' inaugural flight in Kitty Hawk, NC, many are remembering other pioneers of flight that have been eclipsed by the famous duo. Karl Jatho died in 1933.



Karl Jatho's Biplane (side view) – 1903
<http://www.flyingmachines.org/jatho.html>

Britain Publishes Air Photos Online

Almost 60 years after the war, Britain's Keel University decided to publish online air photos British planes took over Germany during WWII (<http://www.evidenceincamera.co.uk/>). Reuters subsequently spread false rumors that some photos taken over Auschwitz would prove the Holocaust with smoke billowing out of cremation pits. (*Spiegel*, Jan. 19, 2004)

SS Geriatrics Tried in Italy for Alleged War Crimes

A trial in Italy's La Spezia, scheduled to begin on 20 April 2004 – Adolf Hitler's 115th Birthday – will see three former SS-men face charges of massacring 560 people in Sant'Anna di Stazzema in 1944. It is alleged that in August 1944 Gerhard Sommer, 83, Alfred Schonenberg, 83, and Ludwig Sonntag, 80, all members of a Panzergrenadier Division, surrounded the Tuscan village of Sant' Anna di Stazzema in an alleged hunt for partisans and instead began massacring women, children, and the elderly. (*ANSA*, January 13, 2004)

Hunting Lithuanian Geriatrics

82-year-old Cleveland real estate broker Algimantas Dailide, living in Gulfport, Florida, has been deported to Germany after a federal appeals court refused to allow him to stay. A US federal judge ruled in 1997 that Dailide lied about his wartime past when he entered the United States in 1955. He had his US-citizenship revoked after Jewish government investigators of the OSI accused him of playing a role in the arrest of Jews in Lithuania. "His Cleveland attorney Joseph McGinness calls the case very sad. The government calls it an attempt to secure some justice for Holocaust victims." (*AAP*, January 17, 2003)

Former German Camp Guard to be Deported

A US federal judge has ruled that a former German concentration camp guard found living in the US would be deported, immigration officials said. Judge Larry Dean granted the Government's request to deport Johann Leprich in a written ruling issued in late November 2003. The 78-year-old retired machinist will be deported to his native Romania or possibly Germany or Hungary, said Greg Gagne, a spokesman for the Executive Office of Immigration Review. Leprich came to the United States in 1952 and became a citizen in 1958. But the Justice Department later discovered his National Socialist past and moved to revoke his citizenship in 1986. Leprich acknowledged serving during World War II in the Death's Head Battalion, a branch of the SS that supplied guards to concentration camps. He worked as a guard at Austria's Mauthausen concentration camp. At the end of a 1987 denaturalization hearing in Detroit federal court, Leprich moved to Canada. But evidence surfaced that Leprich continued to live secretly in the United States. Federal agents began looking for him, and his case was featured on the television show *America's Most Wanted* in 1997. On July 1, authorities found him hiding behind a panel under the basement stairs at his family's home 25 miles northeast of Detroit. He has been jailed since then while the Justice Department sought a deportation order. (*AP*, November 25, 2003) Compare that effort to get rid of *one legal* immigrant with the efforts made by US authorities to get rid of *millions of illegal* immigrants.

Wiesenthal Center Organizes Witch Hunt

In its January 16, 2004, issue, the French magazine *Metro* reported that the Simon Wiesenthal Center has announced the activation of a phone line in Romania, which the Center wants Romanian citizens to use in order to denounce any neighbor they suspect was involved in any war crimes during World War II. The Center offers a reward of \$10,000 for captivating such 'criminals.'

Just on December 26, 2003, the Simon Wiesenthal Center had announced that a similar denunciation phone line had been established in Austria. It is not known whether this report about Romania is just a repetition, with *Metro* having confused Austria with Romania. But considering the reliability of today's media, nothing is sure anymore.

Finta case changed war crimes prosecutions in Canada

Imre Finta, a former captain in the Hungarian gendarmerie who was charged with war crimes allegedly committed during WWII, died recently at age 90. Finta had faced four counts including robbery, unlawful confinement, kidnapping, and manslaughter in connection with the forced deportation of 8,617 Hungarian Jews from the provincial town of Szeged. Evidence at his trial indicated that after being confined in an open-air brickyard, the Jews were loaded onto sealed trains in inhumane conditions to be sent to Auschwitz or to forced labour in Nazi-occupied Europe. Many died en route.

A jury acquitted Finta of all charges, and on March 24, 1994, in a 4-3 decision, the Supreme Court of Canada upheld the acquittal. Legal scholars said the High Court's decision set conditions for conviction so high that it made it virtually impossible to successfully prosecute German war criminals in Canada. The court ruled that an accused must not only be shown to have the requisite *mens rea* (state of mind) to intend a criminal act, such as murder or kidnapping, but must also realize the act is part of a war crime. The court also allowed an accused to escape responsibility if he or she was merely following orders.

The Finta trial came a few years after the federal government amended the Criminal Code to give Canadian courts jurisdiction to try alleged WWII-era war criminals. That move was one of several recommendations in the 1986 Deschenes commission report on exclusively bringing alleged Axis criminals to justice.

Leo Adler, director of national affairs for the Simon Wiesenthal Center, said the court's decision in the Finta case in effect put an end to war crimes prosecutions in Canada:

"Instead, the more cumbersome, time-consuming and highly inefficient process of denaturalization and deportation was instituted in Canada. While numerous individuals have been stripped of their citizenship, none have been forcibly removed. All are still in Canada, either in various stages of appeal or other litigation, or awaiting cabinet's order of removal. Some have been waiting for years."

What's more, the Supreme Court decision resonated beyond WWII-era war crimes to modern ones. The same tests that were articulated in Finta would apply to modern day war criminals.

Finta immigrated to Canada in 1951, three years after a Hungarian tribunal convicted him in absentia of "crimes against the people." He became a Canadian citizen in 1956. For many years, he operated a Hungarian restaurant on Toronto's Bloor Street, a short walk from the Jewish Community Center at Bloor and Spadina Avenue. (*Canadian Jewish News*, January 1, 2004)

Alleged War Criminal Solomon Morel Safe in Israel

On December 7, 2003, Israel refused to extradite Polish-born Jew Solomon Morel, 83, to face trial in Poland for alleged war crimes committed in a German camp in Swietochlowice, southern Poland. The Polish Justice Ministry's spokeswoman, Barbara Makosa-Stepkowska, said Israel rejected the allegations because the charges against Morel failed Israel's definition of genocide. The investigation into Morel, begun in 1992, was the only one in Poland against a Jew accused of retaliating

against the Germans after their defeat. He is alleged to have killed 1,500 camp inmates (*JTA*, October 26, 2003)

Muslim Paper Fomenting Hate?

The Canadian Jewish Congress wants a Muslim newspaper investigated for hate speech. *The Miracle*, published in British Columbia, printed an article accusing the Jews of masterminding the Great Depression, both World Wars, the Holocaust, the Kennedy assassination, the September 11, 2001, terrorist attacks and dozens of other evils. Written by Idaho-based Edgar J. Steele, the article was published in the December 19, 2003, issue of *The Miracle*, which is dedicated to "Islamic brotherhood" and bringing "harmony amongst all Muslim and other communities." Editor Nusrat Hussain said he did not necessarily agree with the article but defended its publication as freedom of speech. (*JTA*, January 7, 2004)

Latvian Vulgar Revisionism Denounced

Latvia's Special Minister for Integration, Nils Muiznieks, urged the General Prosecutor's Office to investigate the newspaper *DDD* for publishing an article titled "Falsifiers of History," which stated that Jews spread "legends about gas chambers in which six million kikes died. That is a historical lie composed by kike historians." Muiznieks said the article "may inspire dangerous consequences for the broader public and publicly undermine the honor and dignity of a concrete ethnic group." (*Washington Jewish Week*, June 26, 2003)

German Cartoon Attacks Holocaust-Promoter

Lea Rosh, the German woman who was the driving force behind the creation of the Berlin 'Holocaust' memorial, was named by Berlin *Tip* magazine the most embarrassing Berliner of 2003. The construction of the memorial was temporarily halted because the Degussa firm, producer of a chemical making the memorial stones graffiti-proof, was accused to have owned shares of the DEGESCH firm that produced Zyklon B during WWII.



The 100 most embarrassing Berliners

The Auschwitz Tattooist

Another 'Holocaust' survivor tale appeared in the December 2003 edition of the *Australian Jewish News*. Lou Sokolov claims that his Auschwitz survival was a miracle because he belongs to "one of the only Jews" who entered the crematorium and came out alive. From August 1942 to late 1944 Sokolov, along with assistants, tattooed the arms of 200,000 Jews from Holland, Belgium, Yugoslavia, Norway, Germany, Greece, Italy, Latvia, Austria, and Hungary.

“When two men, one dead and one alive, were registered with the same number, Sokolov had to go into the crematoria to verify the number on the dead man’s arm.”

He recalls witnessing daily suicides by people who threw themselves against the electric fence – when the rear of the camp was open!

“On January 19, 1945, as the Russians approached, Sokolov joined one of the last groups to march out of Birkenau.”

That sounds like he, like Elie Wiesel, was given the option to either stay and be ‘liberated’ by the Red Army or to leave with the Germans, and he apparently decided to stay with his beloved, atrocious mass-murderers.

Swastikas a Felony in New York?

A bill that would make swastika graffiti a felony was introduced in the New York state assembly. The bill, which would make the crime punishable by one to four years in jail, was introduced earlier this month following several anti-Jewish acts in Brooklyn and Queens in the past two months, the *Brooklyn Papers* newspaper chain reported. Such graffiti currently is considered a misdemeanor. (*JTA*, December 31, 2003)

More On Ernst Zündel’s Ordeal

“Further, the comments by Mr. Justice Blais that the book *Covert Entry* is a ‘novel’, prior to hearing any evidence on Zundel’s part concerning the background to this book, which will be heard during the hearing proper on the certificate, raises an apprehension of bias on the part of Mr. Justice Blais given his background as the Solicitor General of Canada in charge of CSIS. The book charges CSIS with serious matters concerning Zundel, namely, that it had foreknowledge of the bomb which was sent to him in 1995. That Mr. Justice Blais would immediately brand the book a ‘novel’ and begin to aggressively intervene in the questioning of Zundel on the book, raises a reasonable apprehension that Mr. Justice Blais, as a former Solicitor General in charge of CSIS, would not be impartial in considering and judging Zundel’s allegations against CSIS.”

From Barrister Doug Christie’s submission that Justice Blais recuse himself from the case, which the judge refused to do. December 2003.

French Revisionist Jean Plantin Can Keep Degrees

On January 13, 2004, the Lyon administrative court of appeal confirmed the validity of revisionist scholar Jean Plantin’s university degrees, thereby dismissing an appeal lodged by the universities Lyon II and Lyon III. The Court ruled that a university administration may revoke a degree only within a four month period and that this needs to be done legally. The court upheld Jean Plantin’s successful appeal to the County Court in June 2003 that the universities’ decision to revoke his two degrees – “maîtrise d’histoire” and “diplôme d’études approfondies” – was illegal.

In June 2000, the University Lyon II decided that Jean Plantin’s DEA diploma, obtained 10 years before (1990), regarding the “Investigations about the typhus epidemics in German concentration camps,” was not valid because one of the jury members was absent. In July 2001, the University Lyon

III, who, ten years before, had granted Jean Plantin a diploma because of his work about Paul Rassinier, decided finally that his work was “unacceptable”.

On June 25, 2003, Jean Plantin was sentenced for contempt of court to prison for six months without remission for continuing to publish revisionist books, after he had been sentenced twice in 1999 for “challenging crimes against humanity” with his revisionist publications. The matter is now subject to appeal. (*AFP*, January 13, 2004)

Humor in France Anti-Semitic

French comedian Dieudonne M’Bala M’Bala dressed as an Orthodox Jew ended his sketch on the popular live public TV channel France 3 chat show “You Can’t Please Everyone,” with “Heil Israel” and the Hitler salute. The station apologized, but criminal investigations into this ‘anti-Semitic’ incident are proceeding. (*JTA*, December 24, 2003)

Human Rights Court: No Freedom of Speech for Garaudy

On July 8, 2003, the European High Court in Straßburg dismissed as inadmissible the appeal filed by French revisionist Roger Garaudy against a decision of the French penal courts. The French courts had sentenced Garaudy for his 1995 revisionist book *The Founding Myths of Israeli Politics* to a suspended prison term of nine months and a fine of 160,000 FF (ca. \$30,000). The European High Court ruled that revisionist theses instigate hatred against Jews and are therefore not protected by constitutionally guaranteed freedom of speech.

French Revisionist Jailed for Revisionism

The trial of 34-year-old French father of four Vincent Reynouard, author of a book and a video-cassette about the wartime tragedy of Oradour-sur-Glane, was held in Limoges. He is charged with “attempting to justify war crimes” via the video-cassette in question. The proceedings were rushed through in three hours. The presiding judge, François Casassus-Builhé, demonstrated a shocking partiality. He forbade the showing of the video. He forbade the cross-examination of the sole prosecution witness. The barrister for the LICRA (International league against racism and anti-Semitism) was moderate. The public prosecutor sought a n unsuspended sentence of one year imprisonment. Eric Delcroix was brilliant in his defence of V. Reynouard. The correctional court of Limoges announced its judgment on Dec. 12, 2003: Vincent Reynouard was sentenced to one year imprisonment, nine of which were suspended, and was ordered to pay a fine of 10.000 euros; all files seized by the Belgian police remain confiscated; Reynouard has a probation period of three years, has to pay one euro of symbolic damages to three suing parties, and 1,000 euros of expenses for the lawsuit. Reynouard’s ‘accomplice’ Guy Dubois received a suspended term of three months imprisonment and a fine of 2,000. The trial was accompanied by hysterical war propaganda programs by the French media.

Prison Term for Swiss Revisionists confirmed

On June 4, 2003, the Appeal Court in Freiburg, Switzerland, confirmed the prison sentences handed down against Swiss revisionists Georges Brennenstuhl (three months) and René-

Louis Berclaz (his term was reduced from nine to six months). (*Schweizerische Depeschen Agentur*, June 4, 2003)

German Human Rights Group Prosecuted

On November 9, 2003, the “Association for the Rehabilitation of Those Persecuted for Challenging the Holocaust” was established in Vlotho, Westfalia (Germany). The event was attended – in person or by proxy – by famous revisionists like Ernst Zündel, Ingrid Rimland, Robert Faurisson, Germar Rudolf, Jürgen Graf, Gerd Honsik, Wilhelm Stäglich, Fredrick Töben, Andres Studer, Hans-Dietrich Sander, Manfred Röder, Frank Renniecke, Hans Schmidt, Anneliese Remer, and others. This human rights group intends to fight for everybody’s right to freely investigate the biggest taboo of western societies.

Shortly after the association was established, its office was raided by the German police and criminal investigations started against several leading members of this human rights group (Horst Mahler, Otto Chors, Ursula Haverbeck-Wetzel) for “Denying the Holocaust.” (*tageszeitung*, Dec. 13, 2003)

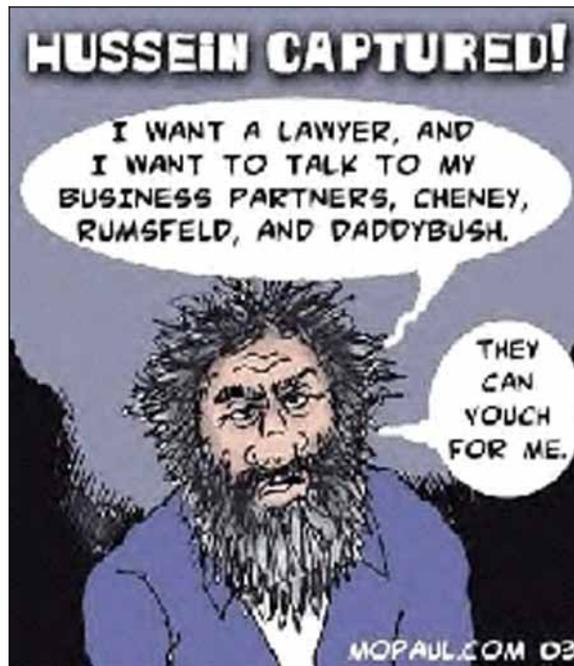
Anbody who wants to assist this human rights group may contact it via Mr. Mahler, Weidenbusch 13, D-14532 Kleinmachnow (Germany). Membership is currently only €10 (\$12) per month.

Greece to Institute National Holocaust Day

Greece announced this week that it would establish a national day of remembrance for Greek Jews who died in the Holocaust. The country’s Interior Ministry said it would submit legislation to parliament making January 27 – the day the Auschwitz camp was captured by the Red Army – a “day of remembrance of Greek Jewish Holocaust victims”. More than 90 per cent of Greece’s 80,000 Jews are claimed to have perished in German camps or during the German occupation of Greece in World War II. The announcement came a day after the Los Angeles-based Simon Wiesenthal Center issued a travel advisory urging Jews to avoid visiting Greece for the 2004 Olympics because of the alleged anti-Semitic climate. (*AJN*, November 28, 2003)

French Special Envoy for Holocaust Issues

On Nov. 21, 2003, the periodical of the French government (*Journal officiel de la République française*) published a decree of the day before announcing the nomination of “an ambassador for the international dimension of the Shoah [Holocaust], of robbery and the duty to remember.” Jacques Huntzinger, Plenipotentiary Minister 1st class, will be this ambassador. The de-



Question: If it takes 200,000 US troops eight months to capture one geriatric ‘despot’, then how long would it take... Oops! Sorry. It took them so long to capture the geriatric ‘despot’ that I’ve forgotten the rest of the question.

cree was signed by Jacques Chirac, President, Jean-Pierre Raffarin, Premierminister, and Dominique de Villepin, Minister for Foreign Affairs.

US Special Special Envoy for Holocaust Issues

In May 2002, Randolph Marshall Bell was declared Special Envoy of the USA for Holocaust Issues. Bell headed the U.S. group assisting in organizing the 1997 London conference on “Nazi gold.” He also worked closely together with the U.S. department of revenue to come to an agreement with Austria in 2000/2001 regarding reparation payments for forced labor and expropriations. (www.state.gov/p/eur/rls/or/2002/12692.htm) The psychological gagging and financial plundering of Germany is perfectly organized.

Wehrmacht Helmets Cause Grief in Israel

Israeli soldiers reportedly are refusing to wear U.S.-supplied helmets which they think make them look “Nazi.” *Ma’ariv* reported that an unspecified number of conscripts and reservists preferred to go without the new head protection, saying the square brims and ear coverings were reminiscent of Wehrmacht helmets. A military spokesman rejected the notion, saying the cut-rate US military surplus helmets were a bargain for Israel in time of budget cuts. (*JTA* January 4, 2004)

Snow White and the Madness of Truth

Stockholm’s Museum of National Antiquities hosted an exhibition “Making Differences” where one item, entitled “Snow White and the Madness of Truth,” featured a small ship carrying a picture of Islamic Jihad bomber Hanadi Jaradat sailing in a rectangular pool filled with blood-colored water. Classical music was played in the background. The artist “hoped it would lead to an artistic dialogue,” but the Israeli ambassador to Sweden destroyed the exhibit, and this on the eve of an international conference on genocide to be hosted by the Swedish government. (*AFP*, January 17, 2004)

German Citizen Convicted of Aiding Hizballah

On January 14, 2004, an Israeli court found a German citizen guilty of conspiring with Hizballah to plan a terror attack in Israel. Stephan Smyrek, 27, was convicted by a panel of three judges at the Tel-Aviv District Court of passing information to Hizballah and aiding the organization in planning a suicide bombing. However, he was acquitted of charges that he was going to carry out the attack himself. (International Policy Institute for Counter-Terrorism, Israel, www.ict.org.il/spotlight/det.cfm?id=309)

The Price of Whistle-Blowing

Mordechai Vanunu, 49, who, in a 1986 *Sunday Times* interview, blew the whistle on Israel's nuclear industry and was subsequently sentenced to 18 years imprisonment in Israel, is due for release on April 21, 2004. His release is now conditional on his signing an agreement that he will not disclose any further secrets that he may still have. (*The Age*, January 6, 2004)

Rachel Corrie Memorial Destroyed by Israel

As reported in *TR* 3/2003 (pp. 308-312), Rachel Corrie was the heroic Jewish volunteer who was crushed to death in Rafah, Gaza, in March 2003 as she tried to prevent an Israeli bulldozer from demolishing a Palestinian home. As a reaction to this, Palestinians rebuilt the home, which she tried to protect, and converted it into a memorial for both Rachel Corrie and Nuha Swaidan, who was a pregnant Palestinian woman who was also killed by a bulldozer during a house demolition in Gaza. However, the owner of this memorial promptly received a new demolition notice on Sept. 29, 2003. The property is home to Bait Arabiya and Salim Shawamrah and their seven children who have watched Israelis demolish their house four times before. The official reason for demolition is there was no building permit. In the meantime, Rachel Corrie's parents visited the Arabiya property in support of their quest and were also received by President Arafat (see picture). The Bait Arabiya property has become a symbol of peaceful resistance not only to occupation but to Israeli's sustained campaign to displace Palestinians from their country altogether.

(<http://english.aljazeera.net/NR/exeres/8CA366FF-E2DC-469A-B605-584AFF15545.htm>)



US Firm Sentenced for Notice of Unkosher Products

Due to the violent politics of Israel in the occupied territories, illegal under international law, the U.S. Firm Cook Composites and Polymers Co. in northern Kansas decided to indicate for its customers in the Middle East that all of its products were non-Israeli and would not contain any Israeli components. As a result, this company was sued for violation of anti-boycott laws and finally agreed to pay a fine of \$6,000. The U.S. anti-boycott provisions bar U.S. companies from providing information about their business relationships with Israel. They also require that receipt of boycott requests be reported to the Bureau of Industry and Security, formerly known as the Bureau of Export Administration. Knowing violators of the anti-boycott provisions face fines of up to \$50,000, or five times the value of the exports at issue, and possible imprisonment. Offenders can also be denied export privileges. The Bureau of Industry and Security says it has imposed more than \$26 million in fines for violations of the provisions. (*Kansas City Star*, June 25, 2003) Of course, every U.S. company may boycott French, German, etc. products as they please and everybody may call for a boy-

cott of these nations, and as is generally known, the trade of many products with certain, mainly Arab countries is severely restricted by U.S. law. The same laws for everybody...

Mark of Cain

In the recent, 11/14/03 issue of the *Forward* (p. 9), one of the most important Jewish newspapers in the United States, I came across the following statement made by Rabbi Eric Yoffe, president of the Union for Reform Judaism. He stated:

"And in Europe, which bears the mark of Cain for its complicity in the Holocaust, the Arab-Israeli conflict has become a means of absolving guilt. In turning Israelis from victims into Nazis, they [non-Jewish Europeans] seek to cleanse their consciences by casting their sins upon us [Jews]."

This comment is interesting for two reasons. First, it shows that the Holocaust doctrine is indeed used by certain groups of powerful Jews as an ideological battering ram against all non-Jewish Europeans. Notice that Rabbi Yoffe labels all of Europe with the "mark of Cain." Just as it is socially and morally acceptable for Jewish groups like the ADL to proclaim as its mission the ending of the defamation of the Jewish people, so it should also be with non-Jewish Europeans. What is good for the goose is good for the gander. It should be socially and morally acceptable for non-Jewish Europeans to work to expose the lies and exaggerations in the Holocaust ideology, which in turn are used to defame all non-Jewish Europeans. This is one of the reasons why the mission of *The Revisionist* is so vitally important. By exposing Holocaust lies and exaggerations, the journal is helping to end the defamation of all of European peoples.

The quote from Rabbi Yoffe is important for another reason. It displays the hypocritical double standard that is so deeply ingrained in modern day society. It is a fact of history that people of Jewish descent were a major force behind the rise of totalitarian Communism, which in turn brought misery and death to millions of non-Jewish people. It is also a historical fact that there was a large amount of sympathy and support within the Jewish community for Communism. Now, suppose for the sake of argument a major European or American politician were to say something similar to what Rabbi Yoffe said:

"And in the Jewish Community, which bears the mark of Cain for its complicity in the crimes of Communism, the Nazi Holocaust has become a means of absolving guilt. In turning all non-Jewish Europeans into Holocaust perpetrators, the Jews seek to cleanse their consciences by casting their sins upon non-Jews."

Any European or American leader that made a statement like this would immediately be branded an 'evil anti-Semite.' Indeed, in certain European nations he may even be put on trial for 'hate crimes.' Contemporary Western society 'allows' Jews to use the Holocaust as an ideological battering ram against non-Jews. But non-Jews are absolutely forbidden to use the crimes of Communism as a battering reproach against Jews. Hypocrisy abounds.

Paul Grubach

Updated: January 19, 2003