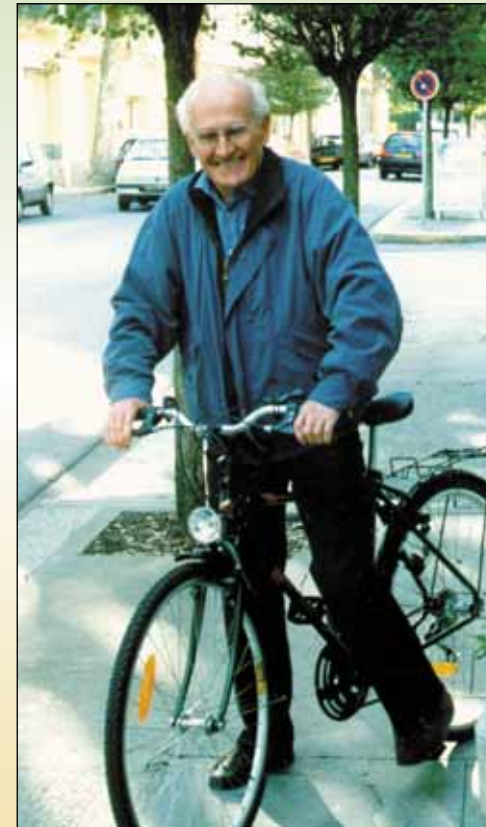


Countess, Lindtner, Rudolf, eds.

# exactitude



festschrift for  
robert faurisson



exactitude • festschrift for robert faurisson

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 20<sup>th</sup> century and the beginning of the 21<sup>st</sup> 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.

*Happy Birthday, Robert!*



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# EXACTITUDE

Festschrift for Robert Faurisson to his 75<sup>th</sup> birthday



# Exactitude

**Festschrift for  
Robert Faurisson  
to his 75<sup>th</sup> Birthday**

Edited by Robert H. Countess,  
Christian Lindtner, and Germar Rudolf



**Theses & Dissertations Press**

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# Preface

*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 wide-spread 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.”<sup>1</sup> 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.<sup>2</sup>

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.”<sup>3</sup>

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

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<sup>1</sup> Indiana University Press, Bloomington, IN, 2002, p. 411.

<sup>2</sup> *Ibid.*, p. 501

<sup>3</sup> *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 2<sup>nd</sup>. 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.

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 20<sup>th</sup> century (and at the beginning of the 21<sup>st</sup> 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 Festschrift, 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 volumes 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.

This Festschrift is 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 to this Festschrift, join in with us in celebrating one of the greatest heroes of revisionist historiography, *the* greatest intellectual adventure of our times:

### *Happy Birthday, Robert!*

---

The following text was written by Theodore O’Keefe, long-time co-worker of the Institute for Historical Review and former editor of *The Journal of Historical Review*, which I am happy to include at the end of this introduction:

*“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”*

# 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 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).<sup>1</sup> 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 Vianson-Ponté, criticizing the French version of the booklet *Did Six Million Really Die?*, and Faurisson attempted to publish a rebuttal there.<sup>2</sup>

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

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<sup>1</sup> 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>.

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

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*.<sup>3</sup>

## 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.<sup>4</sup>

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.<sup>5</sup> 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.

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<sup>3</sup> *Ibid.*, pp. 83-89.

<sup>4</sup> 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](http://www.vho.org/D/diwald). Editor's note.

<sup>5</sup> Serge Thion, *op. cit.* (note 2), Ch. 3.



## 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.<sup>6</sup> 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.

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<sup>6</sup> 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](http://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](http://www.ihr.org/jhr/v02/v02p319_Faurisson.html).

## 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:<sup>7</sup>

*"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

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

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 investigation. 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.<sup>8</sup>

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

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<sup>8</sup> 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.

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.



# 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 Nazi 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*.<sup>1</sup>

In March 1992, I visited Robert Faurisson at Vichy. He had read and corrected the manuscript of my book *Der Holocaust-Schwindel*<sup>2</sup> 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 ame-

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<sup>1</sup> La Vieille Taupe, Paris 1980.

<sup>2</sup> Guideon Burg, Basel 1993.

nable 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*<sup>3</sup> (English version: *Dissecting the Holocaust*<sup>4</sup>) 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*.<sup>5</sup> 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*,”<sup>6</sup> 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.<sup>7</sup> 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 dur-

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<sup>3</sup> Grabert, Tübingen 1994.

<sup>4</sup> 2<sup>nd</sup> ed., Theses & Dissertations Press, Chicago 2003. See end of this book.

<sup>5</sup> 3<sup>rd</sup> ed., Theses & Dissertations Press, Chicago 2003. See end of this book.

<sup>6</sup> “*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.

<sup>7</sup> *Vierteljahreshefte für freie Geschichtsforschung*, 6(1) (2002), pp. 67-70.



ing the entire World War.<sup>8</sup> 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,*"<sup>9</sup> (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

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<sup>8</sup> Graphos, Campetto 4, I-16123 Genova, Italy, 2002. This book will be published in English and German by Theses & Dissertations Press/*Castle Hill Publishers*.

<sup>9</sup> *Vierteljahreshefte für freie Geschichtsforschung* 5(2) (2001), pp. 136-145.

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.



# 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.<sup>1</sup>

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

Since I have already published a long review of Dr. Derrett's book elsewhere,<sup>4</sup> it will be sufficient here to say that Dr. Derrett believes that,

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<sup>1</sup> Brill, Leiden, 1977-1995.

<sup>2</sup> 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.

<sup>3</sup> Casa Editrice Sardini, Bornato in Franciacorta, Italy. Now difficult to procure!

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

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 – 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.*"<sup>5</sup> 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 Der-

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<sup>5</sup> Derrett, *op. cit.* (note 3), p. 17.

rett, with Garbe and virtually all other scholars, feel would be “to ask too much.”<sup>6</sup>

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 *Mûlasarvâstivâdavinaya* (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,<sup>7</sup> 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*,<sup>8</sup> 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 Buddhists 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 *Saddharmapundarikasûtram*. 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-da-rî-ka-sû-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

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<sup>6</sup> *Ibid.*, p. 30.

<sup>7</sup> Raniero Gnoli, *The Gilgit Manuscript of the Sanghabhedavastu*, Part i-ii, Roma 1977-1978.

<sup>8</sup> *Acta Orientalia* 43 (1983), pp. 124-126.

to publish my first book in this field: *Hemligheten om Kristus*, Klavrestrom 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.*”<sup>9</sup>

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 to his Festschrift 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  $9 \times 9 \times 9$  smaller cubes, giving you a total of 729 cubes. This large cube has, of course, a total surface area of  $6 \times 9 \times 9 = 486$ . 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,

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

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*.”<sup>10</sup> 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.<sup>11</sup> 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

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<sup>10</sup> *Acta Orientalia* 64 (2003).

<sup>11</sup> Leipzig, Berlin 1925 (reprint Leipzig 1979), p. 95.



Gospels of the New Testament. All the relevant sources concerning 'Das Reich Gottes' have been collected and discussed systematically.<sup>12</sup>

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.<sup>13</sup> It translates Sanskrit *pariyâyas*, which is a synonym, in which the original *pa-ri-* becomes *pa-ra-*, and in which the *-âyas* 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. *pariyâyas*, 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 vijnapurushâ bhâsitasyârtham âjânanti*, 'For by means of a single example, intelligent men recognize the meaning of what was said.'<sup>14</sup>

In the Sanskrit text we often find the compound *aneka-pariyâyena*, 'by way of many a simile, in many ways.' In the Greek version, the San. *aneka-pariyâyena* 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 *pariyâyena* is retained in the Greek *parabolais*, now in the plural. Furthermore, the final -n in *parabolên* retains the -n in the original San. *pariyâyena*.

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 dharmapariyâye bhâsyamâne...* 'When this Dharma-parable was being spoken (by Bhagavat)...' (e.g. SBV I, 160). Along with the *Saddharmapundarîka*, 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

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

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

<sup>14</sup> SDP, ed. H. Kern, p. 71 etc.

a part of the *Mûlasarvâstivâda-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 *dharma-* of the Sanskrit. At the same time, as said, the *polla* reflects the sense of *aneka-*, in *aneka-paryâyena*. Matthew, in other words, combines elements from two different sentences. The Greek *polla* for San. *dharma-* 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 sen-

tences themselves, sections of a smaller and larger size, they are, all of them, characterized in a purely quantitative way by their number of syllables.”<sup>15</sup>

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.<sup>16</sup>

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.

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<sup>15</sup> J. Smit Sibinga, *Literair Handwerk in Handlingen. Rede uitgesproken bij de aanvaarding van het ambt van gewoon hoogleraar in 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.

<sup>16</sup> *Numerical Literary Techniques in John. The Fourth Evangelist’s Use of Numbers of Words and Syllables*, Leiden 1985.

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 LXX<sup>17</sup> – 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 *pariyâyas*, just as *paromia* in John renders San. *pariyâyas* 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.

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<sup>17</sup> 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...

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 Buddhists sources, including *Therîgathâ* 500, *Satapancâsatka* 5, *Sûtrâlam-kâra*, Nâgârjuna’s *Suhrillekha* 59, *Saddharmapundarikasûtra* (ed. Kern, p. 463), *Dvâvimsatyavadâna* etc.

The Sanskrit as given in the *Satapancâsatka* 5 runs:<sup>18</sup>

*so ‘ham prâpya manusyatvam sasaddharmamahotsavam /  
mahârnavayugacchidra-kûrmagrîvârpanopamam //*

‘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 *Saddharmapundarikasûtram*<sup>19</sup> the simile is introduced to illustrate the rareness of the appearance of a Buddha:<sup>20</sup>

*durlabho hy amba tâta buddhotpâdah, udumbarapuspasadrso ma-  
hârnavayugacchidrakûrmagrîvâpravesavat*

‘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 *Mâtrceta* 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.

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

<sup>19</sup> Kern, ed., p. 463.

<sup>20</sup> Kern, transl., p. 423.

The simile of the turtle (*kûrmas*) and the hole in the yoke (*yugacchidram*) 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:<sup>21</sup>

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.)

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<sup>21</sup> E.g. Walter Bauer, *Wörterbuch zum Neuen Testament*, Berlin 1988.

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.<sup>22</sup>

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 *kippa-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.

<sup>22</sup> For instance, Greek BaPTiSma translates Sa. aBhSaMBoDhi and uPaSaMPaDâ at the same time, see my book *Hemligheten om Kristus*, Klavrestrom 2003, for a discussion of the relevant passages



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 *kesasmasrûny avatârya* etc. in order to become a monk (e.g. *Catusparisatsûtra* 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 *paresâm*. San. *paresâm* in *Catusparisatsûtra* 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.<sup>23</sup>

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*.

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<sup>23</sup> Cf. e.g. P. Feine, *op. cit.* (note 12).

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 homosynonym).

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 epêrôtêsen 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 *epêrôtêsen*, ‘he asked,’ also 5 syllables. The *rājā* becomes the synonym *arkhôn*. The *legôn*, translating San. *prâha* (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*.<sup>24</sup> 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 Kapi-lavastu, *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.

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

So the *arkhôn* is the *râjâ* 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 anthrôpois 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 deva-parsadi*). 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 *drstvâ* 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 râjâ 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 *pa-ra 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-sîlâni*) 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 ob-

ject, the *panta*. Matthew sticks to the words, not to the sense. The subject may become the object.

The following *ti ara estai hêmin* 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 kârâisyâmi* (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 huios 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 ethaumasan hoi okhloi legontes*, or Matthew 21:20: *hoi mathêtai ethaumasan 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 prcchanti* (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 *Mahesas* (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 *ethaumasân* and *exoplêssonto sphodra*, i.e. by 4 or 7 syllables, where the original has 5 or 8 syllables.

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

Matthew was simply carried away by a San. original *prcchanti*, or rather *prcchantas*, '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*, known 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 bhîksavas 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: *durlabhadar-sanâs ...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-genesia* when the Son of man etc. will be seen sitting on the lotus throne. Here, the *palin-genesia* 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 Grdhakûta (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 Grdhakûta 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 *thésauron* actually refers to, can only be understood by one who has ears to hear the original Sanskrit:

The *thésauron* translates, again San. *sûtram* (s-t-r-m = th-s-r-n). Greek *thésauron* 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 Pundarîka, for it is repeated and expanded Matthew 25:14: *PaReDôKeN autois ta huPaRKHoNTa autou* – Pundarîka, Pundarîka.

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, *passim*). 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 *ka-lâyânam*.

The *sûtra-dhâarakas* brings *kalyânam*. San. *kalyânam* 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. *kalyânam*. The *kalyânam* becomes *an-gelion* (k-l-y-n-m = n-g-l-i-n). The *su-* is a synonym of *kalyânam*. 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 *kalyânam*.

The *eu-aggelistês* is one who brings the *kalyânam* 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. *kalyânam*, we learn something interesting. The numerical value of *kalyânam* 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 *kalyânam*, *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 = Pundarîka-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 *dharma-bhânaka* 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 *parnispannas* when he puts the *Pundarîka-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 Sûtra.

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

The parables of the *kûrmas* 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 Tathâgata.

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-samdhâna*, 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 sûtra in books.’

We should therefore also expect the commandment *têrêson tas entolas* to be a case of *divisamdhâna*. 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 *sûtram* of the *Saddharmasya*, then he mentions the *sûtra* of the *pundarîka*, and by making another sort of *divisamdhâna* we end up with the most important of all *sûtras*:

*Saddharma-pundarîka-sûtram.*

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 anthrôpou 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-thrô-pou es-tin.*

The following title likewise consists of nine syllables:

*Sad-dhar-ma-pun-da-rî-ka-sû-tram.*

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

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

The *sû-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

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

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

The title of the SDP can be taken as meaning ‘The *sûtra* of the Lotus man of the True Dharma.’ The Lotus man is the Tathâgata born from and sitting in the Lotus. It also refers to his 1200 little sons, the bodhi-sattvas sitting in Lotus thrones. The Tathâgata is always spoken of as their heavenly father.

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

It cannot, therefore, be denied that the *Saddharmapundarîkasûtram* is one of the main sources of the New Testament.

The SDP repeatedly prescribes the use of symbolical language (*samdhâ-bhâsâ*, *samdhâ-vacana*) when the *dharmabhânakas*, the evangelist, has to spread the Saddharma all over the world. He has to be good at using tricks (*upâya-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 *kârmās* by *kamêlos* etc.

The NT – even the very title – is replete with such *samdhâ-bhâsâ*. One must have ears to hear the Sanskrit behind the Greek – the *samdhâ-bhâsâ* – 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. Pâpîyâs – 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 dialektô ta logia sunetaxato, hêrmêneusen d' auta hês ên dunatos hekastos.*<sup>25</sup>

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.

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

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

In the SDP (p. 372) there is a very nice description of how the *dharmabhânaka* does his work: *ye kecil laukikâ lokavyavahârâ bhâsyâni vâ mantrâ vâ, sarvâms tân dharmanayena samsyandisyati*. 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.<sup>26</sup>

According to ancient philosophers, the Mystery myths had a ‘hidden meaning.’<sup>27</sup>

*“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).

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<sup>26</sup> *The Jesus Mysteries*, London 1999.

<sup>27</sup> *Ibid.*, p. 25.



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.

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

See also on the internet: [www.jesusbuddha.com](http://www.jesusbuddha.com)

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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.

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.

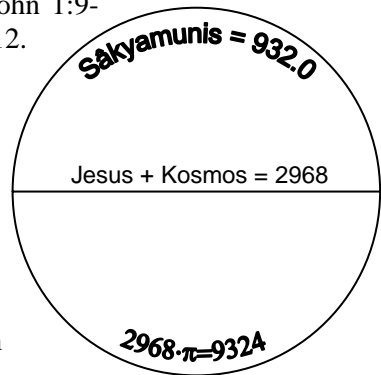
The title ‘New Testament’ is based on Sanskrit ‘The Body of the Buddha’ = 888 = the numerical value of Jesus (in Greek). The Sanskrit is *Tathâgatas* = 816 plus *kâyam* = 72 = 888.

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.



# 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,<sup>1</sup> 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,<sup>2</sup> 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 periodic 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,<sup>3</sup> entitled "*The Myth of the Extermination of the Jews. Historical and Biographical Introduction to Revisionist Historical Writings*".<sup>4</sup> That led to my first personal meeting

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<sup>1</sup> "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.

<sup>2</sup> 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.

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

<sup>4</sup> *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.

with Prof. Faurisson. Because 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*”!<sup>5</sup> 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*.<sup>6</sup> The book *Olocausto: Dilettanti allo Sbaraglio*<sup>7</sup> 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:<sup>8</sup>

*“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*

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<sup>5</sup> *Shalom*, no. 2, February 28, 1987, p. 10.

<sup>6</sup> Edizioni La Sfinge, Parma 1987, pp. 33-39.

<sup>7</sup> Edizioni di Ar., Padova 1996, pp. 11-82.

<sup>8</sup> *Olocausto: dilettanti a convegno*, Effepi, Genova 2002, p. 79.

*escaped from the reach of the Great Golem of anti-negationism and its disciples. 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,<sup>9</sup> 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).<sup>10</sup> The book written by this specialist of Little Red Riding-Hood contains a collection of errors on Prof. Faurisson, such as:<sup>11</sup>

*“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!<sup>12</sup> In this regard, it is now the established methodical practice of the official histo-

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<sup>9</sup> *L'irritante questione delle camere a gas. Logica del negazionismo*. Bompiani, Milano 1998.

<sup>10</sup> Graphos, Genova 1998.

<sup>11</sup> V. Pisanty, *op. cit.* (note 9), p. 73.

<sup>12</sup> 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).

rians that whoever wants to face the topic of revisionism has to proffer new lies about Prof. Faurisson. In an essay to be published shortly,<sup>13</sup> I have shown to what extent the Jewish writers Michael Shermer and Alex Grobman have adopted this practice in a recent antirevisionist book,<sup>14</sup> 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 volumes<sup>15</sup> 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:<sup>16</sup>

*“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,*

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<sup>13</sup> “‘Denying History:’ the false ‘convergence of evidence’ of the ‘Holocaust’”, *The Revisionist*, 2 (2004), in preparation.

<sup>14</sup> *Denying History. Who Says the Holocaust never Happened and Why Do They Say it.* University of California, Berkeley, Los Angeles, London, 2002.

<sup>15</sup> R. Faurisson, *Écrits Révisionnistes (1974-1998)*. Édition privée hors-commerce. © Robert Faurisson, 1999.

<sup>16</sup> *Olocausto: Dilettanti allo sbaraglio*, op. cit. (note 7), p. 275.

and it is therefore an illusion to believe that by striking down Rassinier's theses<sup>17</sup> 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,<sup>18</sup> and the German Wilhelm Stäglich, the famous author of the book *Der Auschwitz-Mythos: Legende oder Wirklichkeit?*<sup>19</sup>

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

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<sup>17</sup> As certain French anti-revisionists insist in doing, see in this regard: Florent Brayard, *Comment l'idée vint à M. Rassinier. Naissance du révisionnisme*. Fayard, Paris 1996; and Nadine Fresco, *Fabrication d'un antisémite*, Seuil-La librairie du XXème siècle, 1999.

<sup>18</sup> *The Hoax of the Twentieth Century*. Historical Review Press, 1976; revised 3<sup>rd</sup> edition: Theses & Dissertations Press, Chicago 2003.

<sup>19</sup> Grabert-Verlag, Tübingen 1979. English translation: *The Auschwitz Myth: A Judge Looks at the Evidence*, Institute for Historical Review, Newport Beach, CA 1986.

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/m<sup>3</sup>) would have been lethal and that this could have been reduced even further, to 100 ppm (or 0.12 g/m<sup>3</sup>), thereby obviating the need for a ventilation system and leading to insignificant traces of cyanide in the walls of the alleged homicidal gas chambers.<sup>20</sup> This argument, taken into account by judge Charles Gray in the formulation of his verdict,<sup>21</sup> 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/m<sup>3</sup> 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.<sup>22</sup>

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,

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<sup>20</sup> *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.

<sup>21</sup> Trial Irving vs. Lipstadt, verdict of Justice C. Gray, April 11, 2000, para.7.89.

<sup>22</sup> *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*, The-  
ses & Dissertations Press, Chicago 2003.

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 Kaunas. 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),<sup>23</sup>
- *Das Konzentrationslager Stutthof und seine Funktion in der nationalsozialistischen Judenpolitik* (Castle Hill Publishers, Hastings 1999)<sup>24</sup>
- *Treblinka. Vernichtungslager oder Durchgangslager?* (Castle Hill Publishers, Hastings 2002).<sup>25</sup>

The recently published second edition of the joint work *Dissecting the Holocaust. The Growing Critique of 'Truth' and 'Memory'*,<sup>26</sup> 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.

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<sup>23</sup> English translation: *Concentration Camp Majdanek. A Historical and Technical Study*. Theses & Dissertations Press, Chicago 2003.

<sup>24</sup> 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.

<sup>25</sup> English translation: *Treblinka. Extermination Camp or Transit Camp?*, Theses & Dissertation Press, Chicago 2004.

<sup>26</sup> 2<sup>nd</sup> ed., Theses & Dissertations Press, Chicago 2003.



My own contributions to the progress of revisionism began in 1985 with the publication of *Il rapporto Gerstein. Anatomia di un falso*,<sup>27</sup> 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*,<sup>28</sup> 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 gasings. In 1994, I published a reply to the second book on Auschwitz by Jean-Claude Pressac<sup>29</sup>, entitled *Auschwitz fine di una leggenda*.<sup>30</sup> Together with the refutation by Prof. Faurisson 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*.<sup>31</sup>

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,”*<sup>32</sup> as well as an essay under the title “*Sonderbehandlung*” *ad Auschwitz. Genesi e significato*,<sup>33</sup> both containing a wealth of docu-

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<sup>27</sup> Sentinella d’Italia, Monfalcone 1985.

<sup>28</sup> Edizioni di Ar, Padova 1992.

<sup>29</sup> *Les crémateurs d’Auschwitz. La machinerie du meurtre de masse*. CNRS Editions, Paris 1993.

<sup>30</sup> Edizioni di Ar, Padova 1994.

<sup>31</sup> Stiftung Vrij Historisch Onderzoek, Berchem 1995. An English translation “*Auschwitz: Plain Facts*” is available online at [www.vho.org/GB/Books/anf](http://www.vho.org/GB/Books/anf)

<sup>32</sup> Edizioni di Ar, Padova 1998.

<sup>33</sup> Edizioni di Ar, Padova 2000; Engl. translation: *Special Treatment in Auschwitz. Genesis and Significance*, Theses & Dissertations Press, Chicago, in preparation.

ments 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*<sup>34</sup> 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.

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<sup>34</sup> R. Faurisson, “Eine Revisionistische Monographie über Majdanek,” in: *Vierteljahreshefte für freie Geschichtsforschung*, 3(2) (1999), pp. 209-212. C. Mattogno, “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.

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,<sup>1</sup> 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.<sup>2</sup> 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.

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<sup>1</sup> Raul Hilberg, *The Destruction of the European Jews*, three volumes, Holmes & Meier, New York 1985.

<sup>2</sup> 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.

## 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 Lemaître, 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.<sup>3</sup> 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.<sup>24</sup> (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.

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<sup>3</sup> Hannes Alfvén, "Has the universe an origin?," *Trita-EPP*, 1988, 07, p. 6

<sup>4</sup> F. Duccio Macchetto and Mark Dickinson, "Galaxies in the Young Universe," *Scientific American*, vol. 276, p. 66.



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.

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 burghesses 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 hy-

potheses 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*.<sup>5</sup>

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<sup>5</sup> Margaret Mead, *Coming of Age in Samoa*, 1928.

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.<sup>6</sup>

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

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<sup>6</sup> Derek Freeman, *Margaret Mead and Samoa*, London 1983.

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, run-aways, 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.*"<sup>7</sup> 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 ab-*

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<sup>7</sup> *Ibid.*, p. 227.

sence 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*.<sup>8</sup> 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 origin 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

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<sup>8</sup> Margaret Mead, *Sex and Temperament in Three Primitive Societies*, London 1935.



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 after 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:<sup>9</sup>

*“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.

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<sup>9</sup> A.J.P. Taylor, *The Origins of the Second World War*, London 1961, p. 262f.

The situation at Cambridge was similar. The historian Edward Hallett Carr (1892-1982) wrote already in 1952:<sup>10</sup>

*“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

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<sup>10</sup> Edward H. Carr, *German-Soviet Relations between the Two World Wars, 1919-1939*, Oxford 1952, p. 136.

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 that<sup>11</sup>

*"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 adhesion 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 proba-

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<sup>11</sup> *The Times*, Aug. 26, 1939, p. 9.

bly 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.

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.<sup>12</sup>

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

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<sup>12</sup> *Svenska Pressen*, Helsinki, Sept. 8, 1939, p. 4.

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.<sup>13</sup>

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.<sup>14</sup> 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

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<sup>13</sup> *Pravda*, Nov. 30, 1939.

<sup>14</sup> *Contributions to Soviet and East European Research*, vol. 11, no. 1, p. 103-5.



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.<sup>15</sup> 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:<sup>16</sup>

*"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*

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<sup>15</sup> Albert Speer, *Erinnerungen*, Frankfurt 1969, p. 179.

<sup>16</sup> Adam B. Ulam, *Expansion and Coexistence*, New York, p. 277.

revolutionary battles of the proletariat.”<sup>17</sup> 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 rearmament<sup>18</sup> (implicitly: to be able to complete 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.<sup>19</sup> Concerning the Pact, Tokaev mentions what he learned from an authentic source two days after its ratification.

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<sup>17</sup> Iosif Stalin, *The Essential Stalin: Major Theoretical Writings 1905-52*, London 1973, p. 93.

<sup>18</sup> Gustav Hilger and Alfred Meyer, *The Incompatible Allies*, New York 1953, p. 307.

<sup>19</sup> Grigory Tokaev, *Stalin Means War*, London 1951, p. 72.

*“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.<sup>20</sup>

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:<sup>21</sup>

*“[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 re-

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<sup>20</sup> *Ibid.*, p. 30.

<sup>21</sup> Winston Churchill, *The Second World War*, Part I, London 1948, p. 306f.

alize 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 this Festschrift, Dr. Robert Faurisson.



# 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,<sup>1</sup> the physical inconceivability of the Auschwitz gas chambers as described by many eye witnesses.<sup>2</sup> 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.<sup>3</sup> Although Robert Faurisson has been criticized for this simplification by both friend and foe, the facts laid out in this cartoon are basically correct.

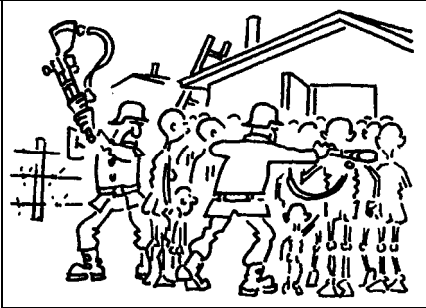
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<sup>1</sup> Robert Faurisson, "*Le camere a gas non sono mai esistite*", *Storia illustrata*, 261 (1979), pp. 15-35 (online: [abbc.com/aaargh/fran/archFaur/RF7908xx2.html](http://abbc.com/aaargh/fran/archFaur/RF7908xx2.html)); Engl.: "*The Gas Chambers: 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](http://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](http://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](http://www.vho.org/GB/Journals/JHR/2/4/Faurisson312-317.html))

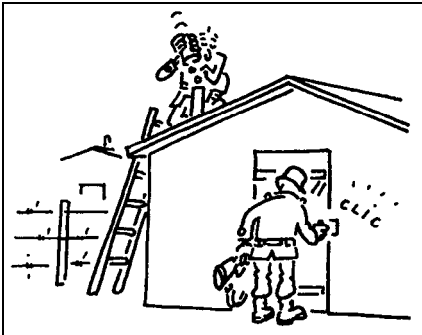
<sup>2</sup> Konk, *Aux Voleurs*, Albin Michel 1986, p. 61; reprinted in Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers*, Beate Klarsfeld Foundation, New York 19889, p. 20.

<sup>3</sup> 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.

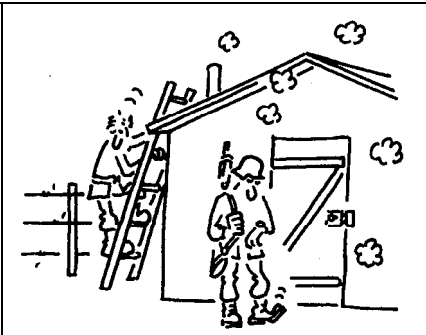
But I have checked a detail of his thesis, that concerning the ventilation of Zyklon B. Here is what virtually all the witnesses said:



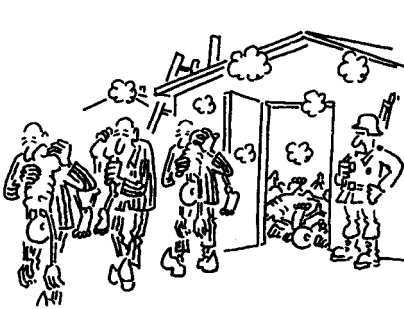
The victims were pushed into the gas chamber.



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!**

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.

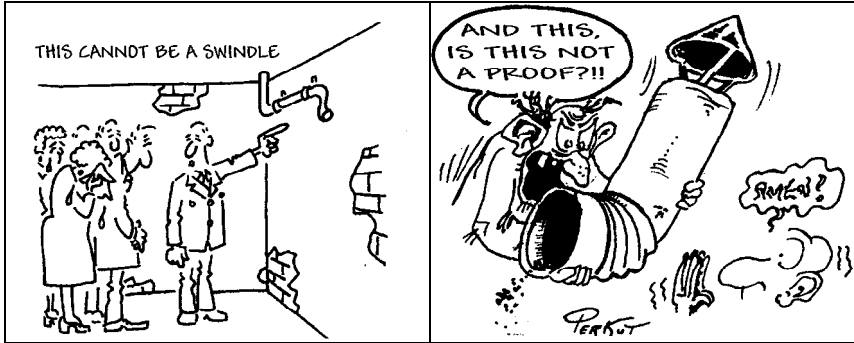


Having realized that there really is no physical proof for the existence of homicidal gas chambers in the Third Reich – Faurisson's most important thesis – the Holocaust lobby came up with all sorts of 'criminal traces' in order to prove Faurisson wrong,<sup>4</sup> although when looking closer at this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

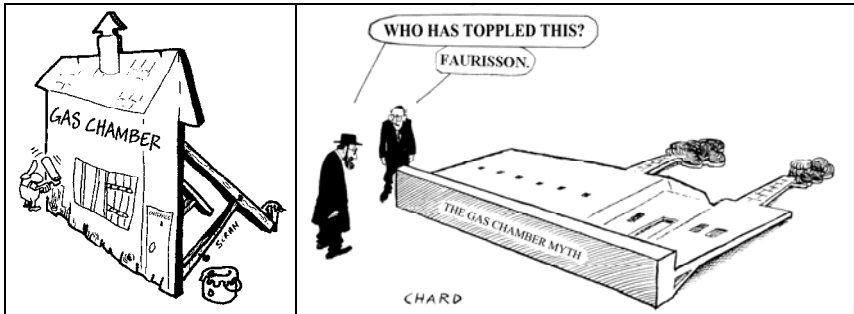
<sup>4</sup> E. Kogon, H. Langbein, A. Rückerl *et al.* (eds.), *Nationalsozialistische Massenmordungen durch Giftgas*, S. Fischer Verlag, Frankfurt 1983; French: Henry Rollet, *Les chambres à gaz secret d'Etat*, Les Editions de Minuit, Paris 1984; Engl.: *Nazi Mass Murder*, Yale University Press, New 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.

<sup>5</sup> 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](http://www.vho.org/F/j/RHR/3/Faurisson65-154.html)); F. A. Leuchter, *The Fourth Leuchter Report*, Samisdat Publishers Ltd., Toronto 1991 (online: [www.zundelsite.org/english/leuchter/report4/leuchter4.toc.html](http://www.zundelsite.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](http://www.vho.org/D/anf)); Engl: [www.vho.org/GB/Books/anf](http://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:





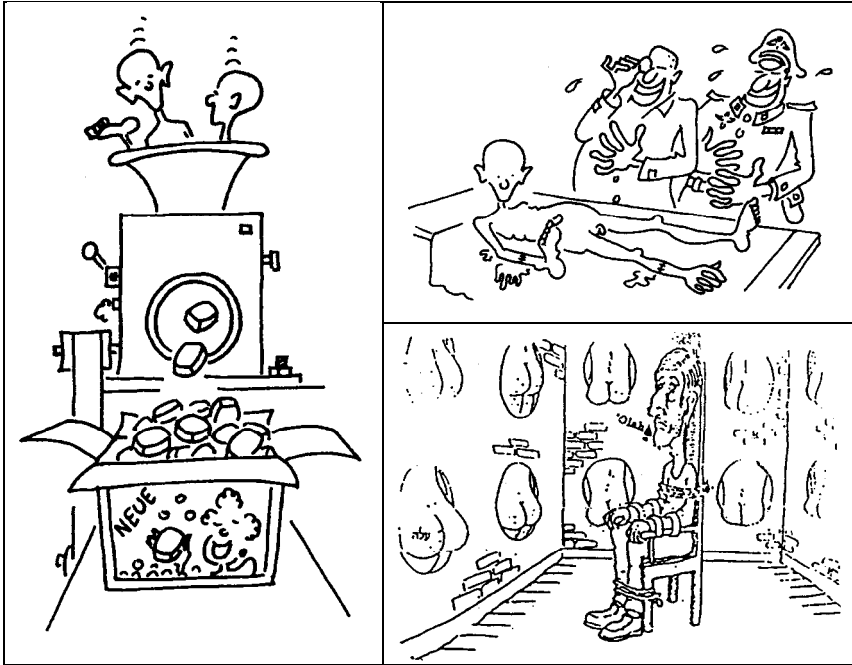
Imagine you find a room, which has wooden doors with felt gasket, a ventilation system, and maybe even a pipe reaching into it: would that be evidence that this room was a gas chamber? Because that's the kind of evidence the Holocaust lobby presents us. If that is evidence, indeed, then look around in 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.

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[www.who.org/GB/Books/trc/index.html#expert-report](http://www.who.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](http://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](http://abbc.com/aaargh/fran/archVT/vt9309xx1.html)).



*Jewish Soap Opera*

*"Show me or draw me a gas chamber"*

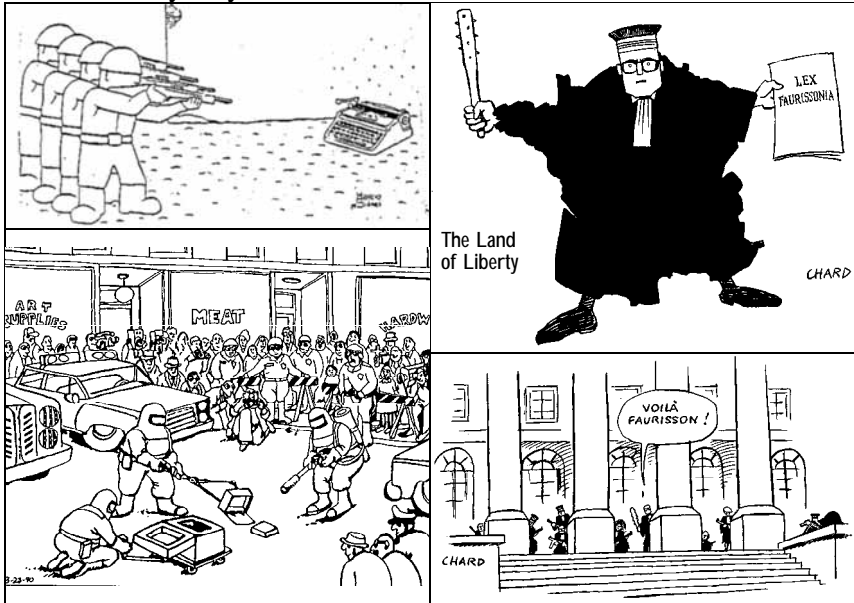
There are, of course, also those other cartoons which were created in an atmosphere of apparent revisionist victory and inspired by the radical attitude of recent converts. Not all of them are of good taste, but a rough kind of humor is not yet punishable by law, at least not in the US. It may be different 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;<sup>6</sup> 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 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, Ditleb 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

<sup>6</sup> 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](http://www.vho.org/GB/Journals/JHR/11/2/Weber217-227.html))

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.



*The Revisionist Book*

*There comes Faurisson!*

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.<sup>7</sup> 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’.<sup>8</sup>)

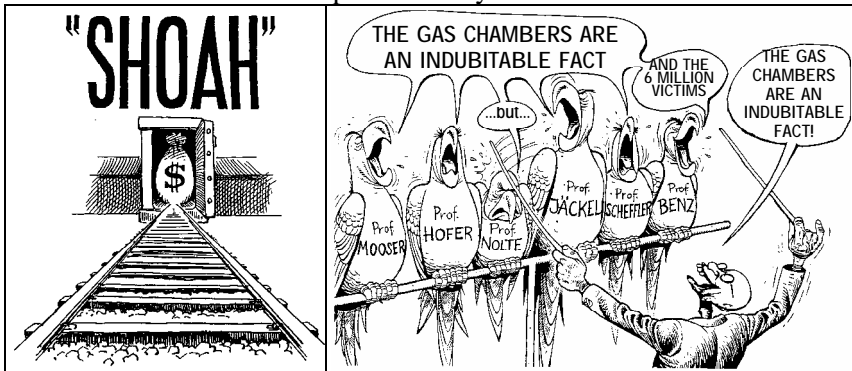
After drastic censorship laws had been introduced in many countries in the early 1990s, basically outlawing criticism against many Jewish

<sup>7</sup> Cf. Robert Faurisson, “An Assessment of the Garaudy/Abbé Pierre Affair”, [www.vho.org/aaargh/engl/FaurisArch/RF961101engl.html](http://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](http://www.vho.org/VffG/1997/1/FauGar1.html).

<sup>8</sup> 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.



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



Auschwitz – End of the Line for Gentile Money

German Historians

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.<sup>9</sup> Though the trial itself cannot be called revisionist as such, as

<sup>9</sup> See, e.g., Ronald Reeves, “Pseudo-Experts,” [www.vho.org/GB/c/GR/Pseudo.html](http://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](http://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](http://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](http://www.vho.org/VffG/2000/1/1_00.html).

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.<sup>10</sup>

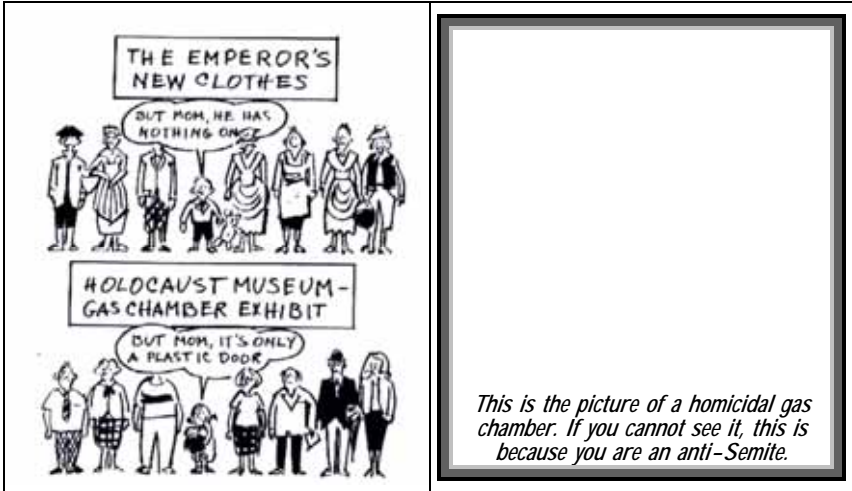


Also during this trial, many other revisionist arguments refuting those futile ‘criminal traces,’ which allegedly prove homicidal gassings, were brought to public attention. One example concerns the simple wooden doors found in the former Auschwitz camp, which are claimed to have served as doors in gas 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.<sup>11</sup>

Since David Irving stubbornly refused to accept such and similar ‘evidence’ as proof for homicidal gassings, the London Court concluded

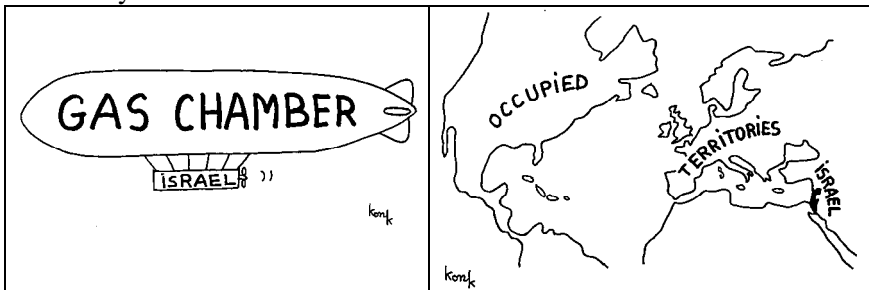
<sup>10</sup> Cf. Brian Renk, “Convergence or Divergence?,” *Journal of Historical Review*, 20(5/6) (2001), p. 33-51; Carlo Mattogno, “‘No Holes, no Gas Chamber(s),’” [www.russgranata.com/noholes.html](http://www.russgranata.com/noholes.html); also printed in German in *Vierteljahreshefte für freie Geschichtsforschung*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

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

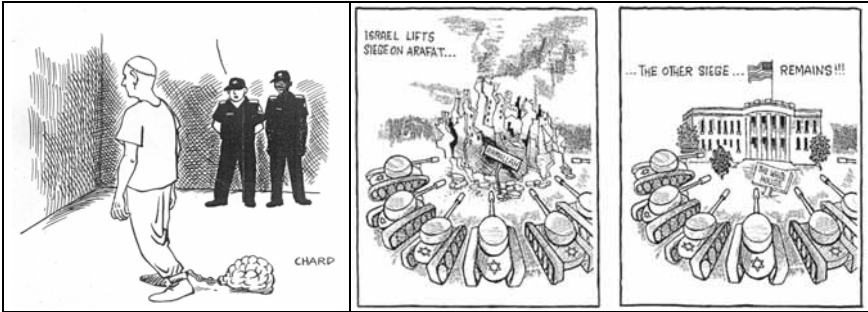


that, since David Irving could not see a gas chamber in Auschwitz, he must be an evil anti-Semite...

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) ~~THIS IS A THOUGH CRIMINAL~~ 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, because 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.

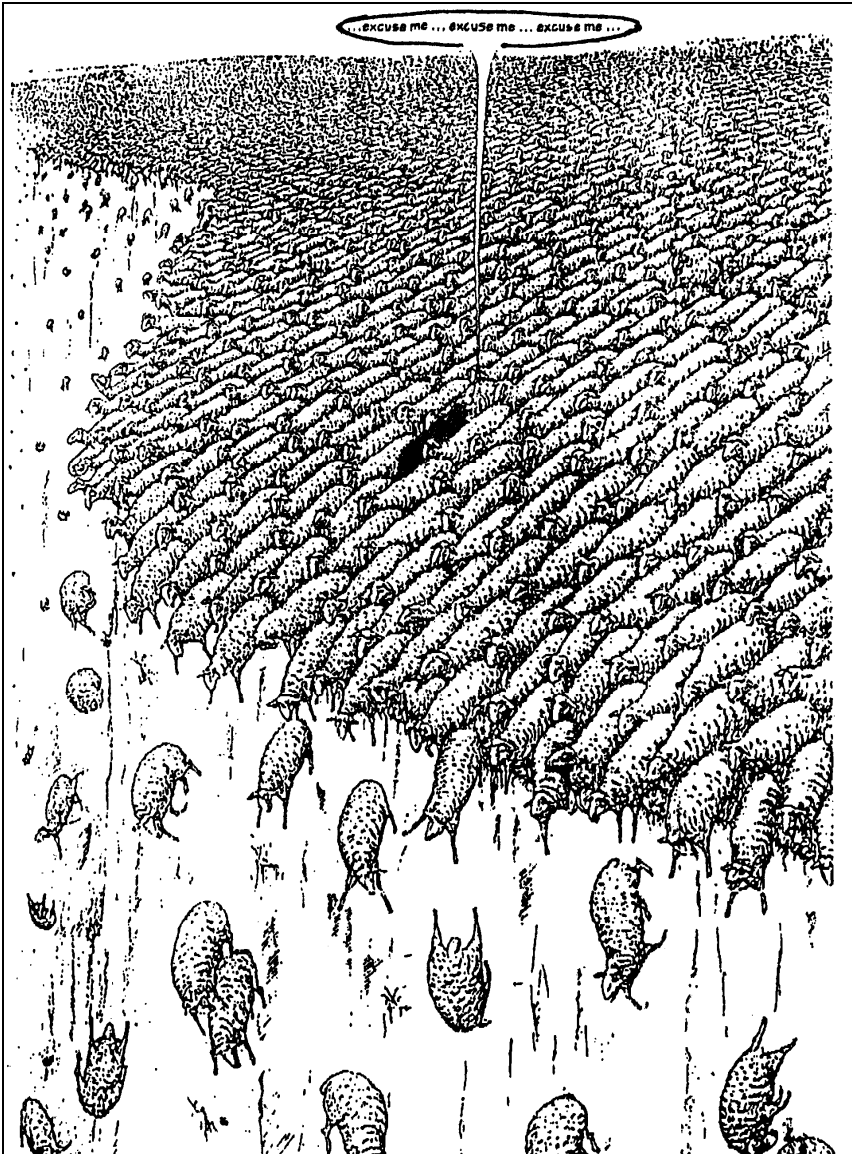
International capitalism brings the world to the brink of a worldwide economic collapse – and soon beyond – mainly driven by a progressive redistribution of wealth from poor to rich, caused by a monetary system based on public debt and interest on interest. Social unrest, perhaps even revolution is unavoidable 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.<sup>12</sup>



*The Black Sheep: A Revisionist*

<sup>12</sup> 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](http://www.vho.org) soon.

# 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 Faurisson, 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.

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 countering 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' debate, 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.*"

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 publica-

tions, *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](http://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 Capitulate

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 13<sup>th</sup> 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 pub-*



lished 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 Brennenstuhl, 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 operation 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 benefi-

*ciaries 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-Gaysot 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 Zundelsite.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 dismal 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 tenaciously 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 Ger-



many, 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

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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 address 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 tech-

niques 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 manner. No more amassing mere words and emotional statements by alleged 'eye-witnesses 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!

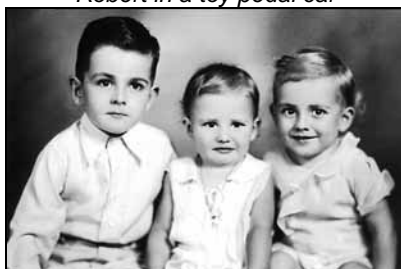


# Biography of Robert Faurisson

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 Nazi gas chambers, the ‘confessions’ of the SS, the ‘Diary of Anne Frank,’



Robert in a toy pedal car



Left to right: Robert, Françoise,  
Phillippe



Left to right: Françoise, Philippe,  
and Robert



August 29, 1943, Marseilles: The  
Faurisson siblings, left to right:  
Brigitte, Yvonne, Jacques, Jean,  
Françoise, Phillippe, Robert

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 Gas-sings*” (Spring 1980) and “*The Gas Chambers of Auschwitz Ap-*



*Robert Faurisson with his wife and daughter*

*pear 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.

## The Authors and Editors

**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/](http://pubweb.acns.nwu.edu/~abutz/)

**R. H. Countess**, U.S. citizen, born in 1937 in Memphis, Tennessee; Education: BA, MA, PhD in religion (doctorate in New Testament Greek text); MLS in humanities. Dr. Countess taught at several U.S. and European schools: Covenant College, Tennessee State University, Northern Virginia Community College, University of Alabama in Huntsville, Alabama A&M University, Calhoun Community College, Oakwood College, Kiev Christian University, Tyndale Theological Seminary, Odessa International Theological Seminary. Lectures at schools in the USA, South Africa, Australia, Germany, Ukraine, the Netherlands. Published some 100 articles in various journals and magazines; Founder of Theses & Dissertations Press. Served on various Boards of Directors. Retired US Army Chaplain. Resides near Huntsville, Alabama. May be contacted at [boblbpinc@earthlink](mailto:boblbpinc@earthlink) or POB 64, Capshaw, AL 35742.

**Jürgen Graf**, Swiss citizen, was born in 1951 in Basel. He studied French, English, and Scandinavian languages at the University of Basel und 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/](http://www.ety.com/tell/) for more.



**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 Klavrestrom. Danish publishers came under pressure to not bring it out. For more information, the reader may consult: [www.jesuisbuddha.com](http://www.jesuisbuddha.com)

**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](http://www.russgranata.com)

**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/>

**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](http://www.vho.org/Authors/Germar_RudolfE.html)

**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: Toben 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](http://www.adelaideinstitute.org).

**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.zundel.org](http://www.zundel.org).

HOLOCAUST Handbooks, Vol. 1: *Germar Rudolf (ed.)*

## Dissecting the Holocaust

The Growing Critique of 'Truth' and 'Memory'

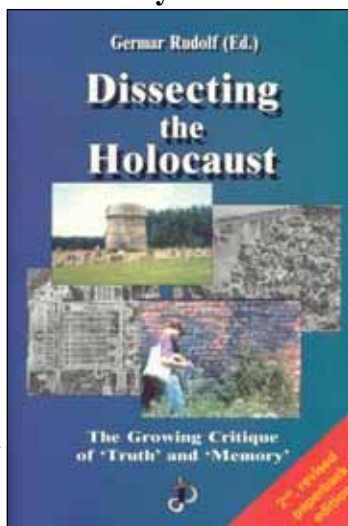
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2<sup>nd</sup>, revised paperback edition! 616 pp. pb, 6"×9", b/w ill., bibl., index: \$/€30.-, £20.-



HOLOCAUST Handbooks, Vol. 2:

*Germar Rudolf*

## The Rudolf Report

Expert Report on Chemical and Technical Aspects of the 'Gas Chambers' of Auschwitz

In the years after its first publication, the so-called *Leuchter Report* about the alleged gas chambers of Auschwitz and Majdanek has been subject to massive, and partly justified, criticism. In 1993, Rudolf, a researcher from the 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 and exposes the fallacies of various failed attempts to refute Rudolf's Report. The conclusions are quite clear: The alleged gas chambers of Auschwitz could not have existed.

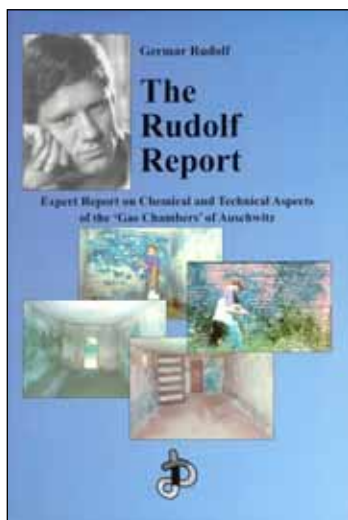
In the appendix, Rudolf describes his unique persecution.

"These scientific analyses are perfect." —H. Westra, Anne-Frank-Foundation,

"[T]he report must be described as scientifically acceptable."

—Dr. Henri Ramuz, Professor of Chemistry

455 pp. A5, b/w & color ill., bibl., index; pb: \$/€30.-/£20.-; hardcover: \$/€45.-/£30.-



**HOLOCAUST Handbooks, Vol. 3:**

*Jürgen Graf*

# GIANT With Feet of Clay

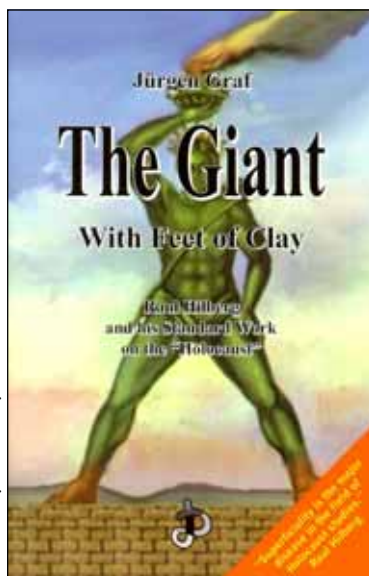
**Raul Hilberg and his Standard Work on the "Holocaust"**

Raul Hilberg's 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"×9", ill., bibl., index, \$/€9.95-; £7.-**



**HOLOCAUST Handbooks, Vol. 4:**

*Jürgen Graf, Carlo Mattogno*

**Concentration Camp**

# Stutthof

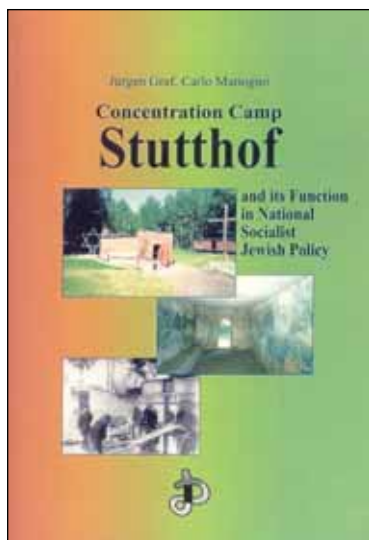
**and its Function**

**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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## HOLOCAUST Handbooks, Vol. 5:

*Jürgen Graf, Carlo Mattogno*

# Concentration Camp Majdanek

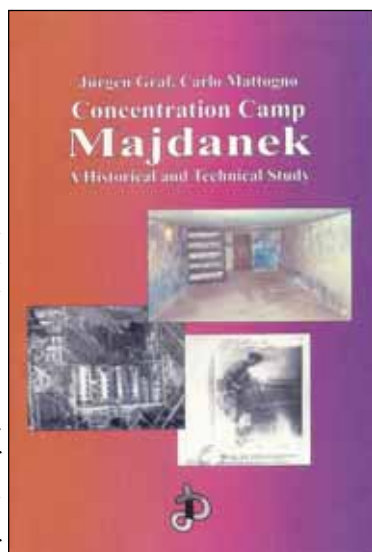
## A Historical and Technical Study

Amazingly, little scientific investigation had been directed toward the concentration camp Lublin-Majdanek in central Poland, even though orthodox Holocaust sources claimed that between fifty thousand and over a million Jews were murdered there. The only information available from public libraries is thoroughly 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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## HOLOCAUST Handbooks, Vol. 6:

*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 at the end were probably 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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HOLOCAUST Handbooks, Vol. 7:

Arthur R. Butz

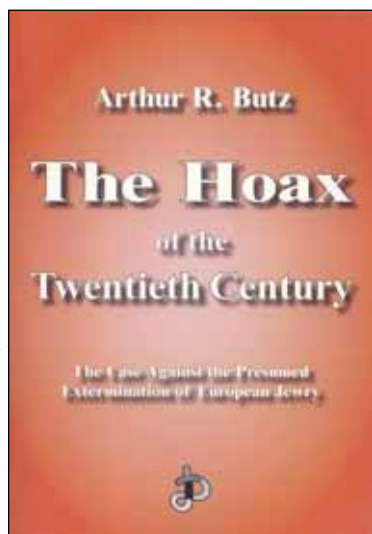
# The Hoax of the Twentieth Century

**The Case Against the Presumed Extermination of European Jewry**

With his book *Hoax of the Twentieth Century*, A. R. Butz, Professor of Electrical Engineering and Computer Science, 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 forbear 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.

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HOLOCAUST Handbooks, Vol. 9: (Summer 2004)

Germar Rudolf, Jürgen Graf

# Lectures on the Holocaust

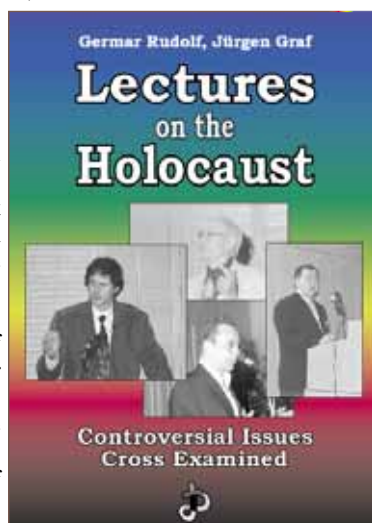
**Controversial Issues Cross Examined**

In 1992, German scholar Germar Rudolf held several lectures at various academic societies in Germany. His topic was very controversial: the Holocaust in the light of new forensic findings. Even though Rudolf presented nothing short of full-fledged Holocaust Revisionism to the mainstream audiences, his arguments fell on fertile soil, because they were presented in a very pedagogically sensitive and scholarly way. This book is an updated version of these lectures, enriched by contributions of Swiss scholar Jürgen Graf.

The book's style is unique: It is a dialogue between the two lecturers on the one hand who introduce the reader to the most important arguments and counter arguments of Holocaust Revisionism—backed up with sources and references to further reading—and the reactions of the audience to these presentations on the other hand: supportive, skeptical, and also hostile comments, questions and assertions. It reads like a vivid and exciting real-life exchange between persons of various points of view, a compendium of Frequently Asked Questions on the Holocaust and its critical re-examination.

There is no better way to introduce readers unfamiliar with revisionism to this highly controversial topic.

ca. 400 pp. pb, 6"×9", ill., bibl., index, \$/€25.-/£18.-



HOLOCAUST Handbooks, Vol. 10: (Spring 2004)

**Carlo Mattogno**

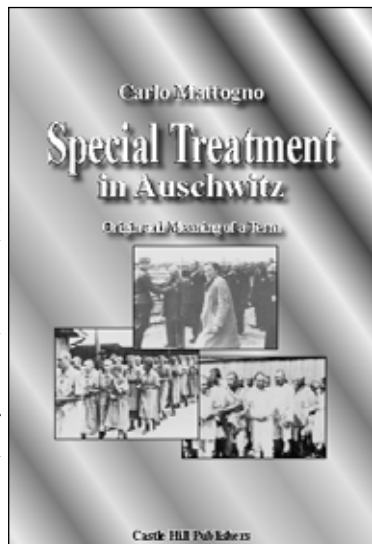
# Special Treatment in Auschwitz

## Origin and Meaning of a Term

According to official historiography, terms like “special treatment” or “special action,” when occurring in German documents in the context of the “Holocaust”, were camouflage words which really meant the killing of inmates.

Although it cannot be denied that such terms do mean execution in numerous documents of the Third Reich, this does not mean that such terms always had that meaning.

In this book, Carlo Mattogno has collected a large number of documents, in which such terms occur, and has put them into their proper historical context. Most of these documents were thus far unknown. Mattogno proves that these terms had a broad variety of meanings, all referring to normal aspects of daily life in the Auschwitz camp, but in no case referring to executions. Therefore, it turns out that the ‘deciphering’ of alleged camouflage words applied by official historiography is untenable.



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After analyzing tens of thousands of archival, media, and court documents, these authors dare to write the first ever comprehensive history of the Auschwitz concentration camp. This work will appear in at least two volumes, each some 800 pages – the definitive camp history.