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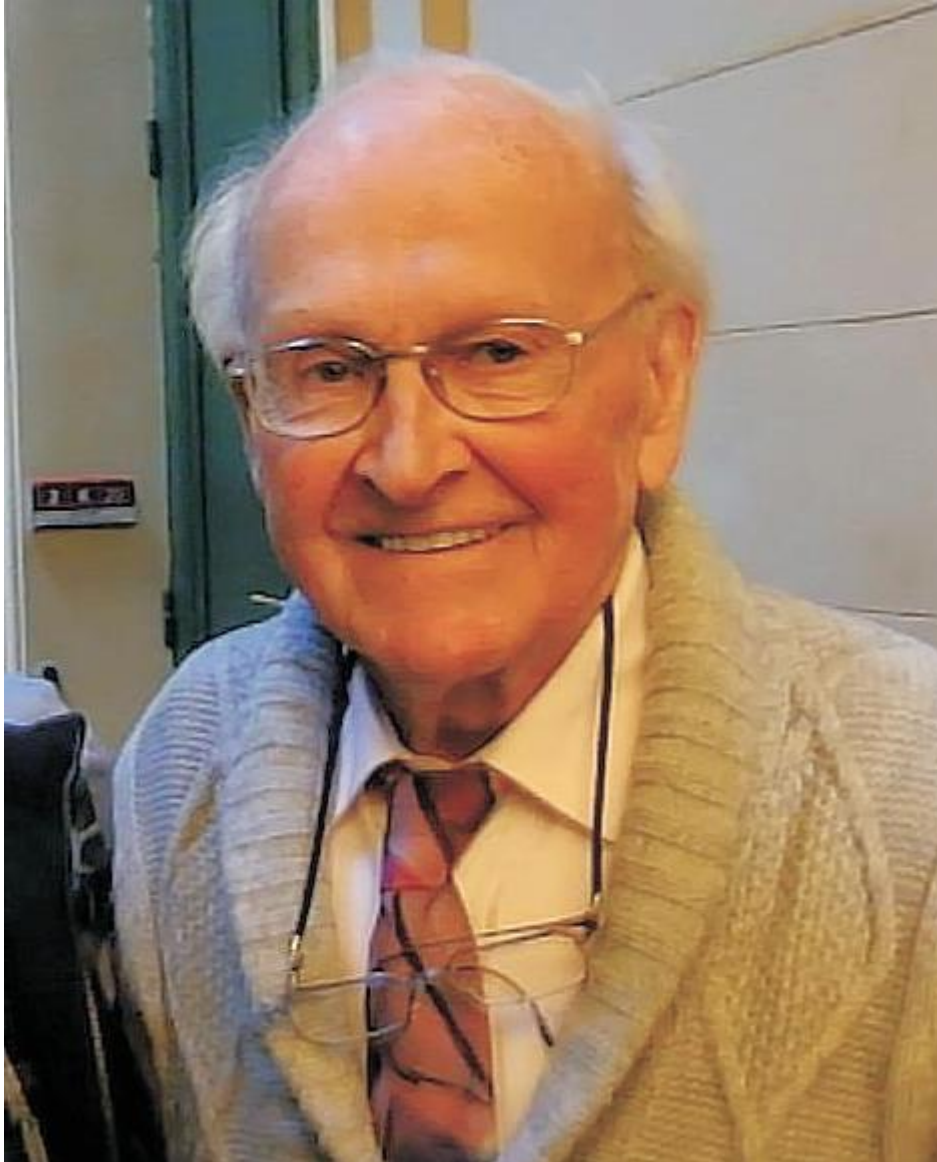
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## The Victories of Revisionism



**By Robert FAURISSON**  
Teheran, December 11, 2006

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*To President Mahmoud Ahmadinejad*

*To our prisoners of conscience Ernst Zündel, Germar Rudolf, Horst Mahler*

*To Arthur Butz, Fred Leuchter, Barbara Kulaszka, Ahmed Rami, Gerd Honsik, Heinz Koppe*

### Abstract

At the Nuremberg trial (1945-1946), a tribunal of the victors accused a defeated Germany notably of having ordered and planned the physical extermination of the Jews of Europe;

of having, to that end, designed and used certain weapons of mass destruction, in particular those that it called "gas chambers";  
of having, essentially with those weapons but also through other means, caused the death of six million Jews.

In support of that threefold accusation, regularly taken up over the past sixty years by all the main communications media in the West, no proof capable of standing up to examination has been produced. Professor Robert Faurisson concluded in 1980:

**"The alleged Hitlerite gas chambers and the alleged genocide of the Jews form one and the same historical**

**lie, which has permitted a gigantic political and financial swindle whose main beneficiaries are the State of Israel and international Zionism and whose main victims are the**

**German people – but not their leaders – and the Palestinian people in their entirety."**

In 2006 he maintains that conclusion in full. In nearly sixty years the revisionists, beginning with the Frenchmen Maurice Bardèche and Paul Rassinier, have accumulated, from the historical and scientific point of view, an impressive series of victories over their opponents. Twenty examples of such victories, running from 1951 to today, are given here.

Revisionism is not an ideology but a method inspired by the search for exactitude in matters of history. Circumstances have seen to it that revisionism is also the great intellectual adventure of the present time.

### Foreword

The present summary has as its title "The Victories of Revisionism" and not "History of Revisionism" or "Arguments for the Revisionist Case". It deals only with victories that our opponents have had to concede to us either explicitly or implicitly. Therefore one must not expect to find here a systematic mention of revisionist authors, works or arguments. If still I had to recommend a short sample of revisionist readings, I should suggest the prime work of reference that is *The Hoax of the Twentieth Century / The Case Against the Presumed Extermination of European Jewry*, published by Arthur Robert Butz in 1976. The book is masterful. In the thirty years of its existence no one has attempted the least refutation, so solidly is it built; I especially recommend the 2003 edition, enhanced by five remarkable supplements. It would also be appropriate to read Fred Leuchter's famous study, *An Engineering Report on the Alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland*, particularly in the gilt cover edition issued by Samisdat Publishers in Toronto in 1988, containing, on page 42, the text of a letter of capital importance, dated May 14, 1988, on the utter absence of openings in the roofs of the alleged gas chambers of crematoria II and III at Auschwitz-Birkenau. F. Leuchter has also produced three other reports on the gas chamber question. Not to be missed is German research chemist Germar Rudolf's *Lectures on the Holocaust / Controversial Issues Cross Examined*, Theses & Dissertations Press (PO Box 257768, Chicago, IL 60625, USA), 2005, 566 p., along with the same author's impressive periodical series (more than thirty issues to date) that he has brought out under the title *Vierteljahreshefte für freie Geschichtsforschung*, not to mention his English language magazine *The Revisionist* and a fair number of other publications. All told, the work done thus far by G. Rudolf (now aged 42 and imprisoned in Germany) amounts to a formidable scientific landmark. Finally, let us cite Canadian barrister Barbara Kulaszka's opus magnum *Did Six Million Really Die ? / Report of the Evidence in the Canadian "False News" Trial of Ernst Zündel, 1988*, published in 1992; with its compact print it is equivalent to a volume of about a thousand pages in regular book format. The text shows how, during Ernst Zündel's two long trials in Toronto in 1985 and 1988, the other side, when confronted with the revisionist argumentation, simply collapsed: a real Stalingrad for the orthodox historians, beginning with the biggest of them all, Raul Hilberg. Essential studies have been written by the Germans Wilhelm Stäglich and Udo Walendy, the Italian Carlo Mattogno, the Spaniard Enrique Aynat Eknes, the Swiss Jürgen Graf and ten or so other authors. The 97 issues of *The Journal of Historical Review* (1980-2002), in good part due to the American Mark Weber, constitute a mine of information on all aspects of revisionist research. In France Pierre Guillaume, Serge Thion, Henri Roques, Pierre Marais, Vincent Reynouard, Jean Plantin have picked up where Maurice Bardèche and Paul Rassinier left off. There are now countless revisionist-oriented publications and websites throughout the world, and this despite the prevailing censorship and repression. Nonetheless the "Holocaust" remains the lone official religion of the entire West, a murderous religion if ever there was one. And one that continues to fool millions of good souls in the crudest ways: the display of heaps of eyeglasses, hair, shoes or valises

presented as "relics" of the "gassed", faked or deceptively exploited photographs, texts of innocuous papers altered or purposely misinterpreted, endless proliferation of monuments, ceremonies, shows, the drumming of the Shoah into our heads as early as primary school, organised excursions to the holy sites of alleged Jewish martyrdom and great show trials with their calls for lynch-law.

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President Ahmadinejad has used the right word: the alleged "Holocaust" of the Jews is a **"myth"**, that is, a **belief** maintained by **credulity** or **ignorance**. In France it is perfectly lawful to proclaim unbelief in God but it is forbidden to say that one does not believe in the "Holocaust", or simply that one has doubts about it. This prohibition of any kind of disputing became formal and official with the law of July 13, 1990. The said law was published in the *Journal officiel de la République française* on the next day, that is, the 14<sup>th</sup> of July, day of commemoration of the Republic and of Freedom. It states that the punishment may run to as much as a year's imprisonment and a fine of up to €45,000, but there may also be orders to pay damages and the considerable costs of judicial publication. Relevant case law specifies that all this applies "even if [such disputing] is presented in veiled or dubitative form or by way of insinuation" (*Code pénal*, Paris, Dalloz, 2006, p. 2059). Thus France has but one official myth, that of the "Holocaust", and knows but one form of blasphemy, that which offends the "Holocaust".

On July 11, 2006 I personally was once more summoned to appear before a Paris court on the grounds of that special law. The presiding judge, Nicolas Bonnal, had recently attended a training course on the means of cracking down on revisionism over the Internet, a course organised by the European office of the Simon Wiesenthal Centre, in Paris, under the auspices of the *Conseil représentatif des institutions juives de France* (CRIF) (Representative Council of Jewish Institutions of France)!

In a release triumphantly headed "The CRIF plays an active part in the training of European judges," this Jewish body, whose political force is exorbitant, was not afraid of announcing *urbi et orbi* that it listed Nicolas Bonnal amongst its pupils or trainees [www.crif.org/?page=articles\\_display/detail&aid=7222&artyd=2&stinfo=297.376.1467](http://www.crif.org/?page=articles_display/detail&aid=7222&artyd=2&stinfo=297.376.1467).

And that is not all. At my trial, for good measure, the State prosecutrix happened to be a Jewess by the name of Anne de Fontette; in the closing words of her talk requesting conviction and sentencing she, although supposedly speaking in the name of a secular State, called for the vengeance of "Yahweh, protector of his chosen people" against "the lying lips" of Faurisson, guilty of having granted a telephone interview of revisionist character to an Iranian radio and television station, Sahar 1.

### The findings of revisionist research

The Germans of the Third Reich wanted to **extirpate** the Jews from Europe but not to exterminate them. They sought "a definitive — or final — **territorial** solution of the Jewish question" and not a "final solution" in the sense of any physical suppression (to want a "final solution of unemployment" is not to desire the death of the unemployed). The Germans had **concentration** camps but not "extermination camps" (an expression forged by Allied propaganda). They used **disinfection gas chambers** operating notably with an

insecticide called Zyklon-B (the active ingredient of which was hydrogen cyanide) but never had any homicidal gas chambers or homicidal gas vans. They used **crematory ovens to incinerate corpses** and not to throw living beings into them. After the war the **photographs purportedly exposing "Nazi atrocities" showed us camp inmates who were either sick, dying or dead**, but not killed. What with the Allies' blockade and their "area" bombing of Germany, and the apocalypse experienced by the latter towards the end of a nearly six-year long conflict, **famine and epidemics, notably of typhus**, had ravaged the country and, in particular, the camps in the western regions, overwhelmed by the arrivals en masse of detainees evacuated from the camps in the East, and thus severely lacking in food, medicine and the Zyklon-B needed for protection against typhus.

In the butchery that is a war, people suffer. In a modern war, the belligerent nations' civilians at times suffer as much if not more than their soldiers. During the conflict that, from 1933 to 1945, pitted them against the Germans, the European Jews thus had occasion to suffer but infinitely less so than they dare to assert with such a nerve. Certainly the Germans treated them as a hostile or dangerous minority (there were reasons for that), and against these people the Third Reich authorities were led to take, due to the war, more and more coercive police or military security measures. In certain cases those measures amounted to placement in internment camps or indeed to deportation to concentration or forced labour camps. Sometimes Jews were even executed for sabotage, spying, terrorism and, especially, for guerrilla activities in favour of the Allies, mainly on the Russian front, but not for the simple reason that they were Jewish. Never did Hitler order or permit the **killing** of a person because of his or her race or religion. As for the figure of six million Jewish deaths, it is a pure invention that has never been substantiated despite the efforts in that regard by the Yad Vashem Institute of Jerusalem.

In the face of the formidable accusations thrown at a defeated Germany the revisionists have said to the accusers:

Show us one single document that, in your view, proves that Hitler or any other National Socialist ordered and planned the physical extermination of the Jews;

Show us that weapon of mass destruction which, as alleged, was a gas chamber; show us a single one of them, at Auschwitz or elsewhere; and if, by chance, you claim that you cannot show us any because, according to you, the Germans destroyed the "murder weapon", provide us at least with a technical drawing representing one of those slaughterhouses which, as you say, the Germans destroyed and explain to us how that weapon with such a fabulous killing performance had been able to work without bringing on the death of either those who ran it or their helpers;

Explain to us how you have arrived at your figure of six million victims.

However, in over sixty years, the Jewish or non-Jewish accusing historians have shown themselves to be incapable of offering a response to these requests. Thus they have been accusing without any evidence. That is what is called **slander**.

But there is something yet more serious: the revisionists have set forth a series of established facts proving that the physical extermination, gas chambers and six million in question cannot have existed. 1) The first of these facts is that, for the entire duration of the war, millions of European Jews lived, plain for all to see, amidst the rest of the population, a good part of them being employed in factories by the Germans who were cruelly short of manpower, and those millions of Jews were therefore not killed. Better still: the Germans stubbornly offered to hand over to the Allies, up to the last months of the conflict, as many Jews as they might want on the express condition that they must not subsequently send them to Palestine; this proviso was made out of respect for "the noble and valiant Arab people" of that region, already violently beset by Jewish colonists. 2) The second fact, which is carefully hidden from us, is that excesses which might be committed against Jews could well bring on the severest sanctions: the killing of a single Jew or Jewess could get the perpetrator, although he be a German soldier, sentenced

to death by court martial and shot. In other words, the Jews under German rule continued to enjoy, if they observed the regulations in place, the protection of penal law, even in the face of the armed forces. 3) The third of these facts is that the alleged Nazi gas chambers of Auschwitz or elsewhere are quite simply inconceivable for obvious physical and chemical reasons; never after the purported hydrogen cyanide gassing of hundreds or thousands of persons in a closed space could others have soon entered in a veritable bath of that poison and proceeded to handle and remove so many corpses which, steeped with cyanide gas on both outside and inside, would have become **untouchable**. Hydrogen cyanide adheres firmly to surfaces; it penetrates even cement and bricks and is very difficult to remove from a room by ventilation; it penetrates the skin, it settles within the body, mixing with its fluids. In the United States it is precisely this poison that is used still today in an execution chamber to kill a condemned prisoner, but that precise chamber is of steel and glass and is equipped with machinery which is, of necessity, quite complex, calling for extraordinary precautions in its use; it is enough to see an American gas chamber designed for putting to death a lone individual to realise that the alleged Auschwitz gas chambers, which supposedly served to kill crowds of individuals, day after day, can neither have existed nor functioned.

But then, as people will ask, what became of all those Jews concerning whom we revisionists have concluded from our research that they were never killed? The answer is already there, right before our eyes and within everyone's grasp: a part of the Jewish population of Europe died, like tens of millions of non-Jews, due to the war and to hunger and disease, and another part plainly and simply survived the war in their millions. These latter fraudulently had themselves dubbed "miraculous" survivors. In 1945 the "survivors" and "miraculous escapees" were there to be counted by the million and they spread throughout the world to fifty or so countries, beginning with Palestine. How could an alleged decision of total physical extermination of the Jews have so engendered millions of "miraculous" Jewish survivors? With millions of "miraculous survivors" there is no longer any miracle: it is a false miracle, a **lie**, a fraud.

For my part, in 1980 I summed up, in a sentence of sixty French words, the findings produced by revisionist research:

***The alleged Hitlerite gas chambers and the alleged genocide of the Jews form one and the same historical lie, which has permitted a gigantic political and financial swindle whose main beneficiaries are the State of Israel and international Zionism and whose main victims are the German people - but not their leaders - and the Palestinian people in their entirety.***

Today, in 2006, that is, twenty-six years later, I maintain that sentence in full. It had not been inspired by any political or religious sympathy or antipathy whatsoever. It had its ground in certified facts that had begun to be brought to light, on the one hand, by Maurice Bardèche in 1948 and 1950 in his two books on the Nuremberg trial and, on the other hand, by Paul Rassinier who, also in 1950, published his *Le Mensonge d'Ulysse* (Ulysses' Lie) (See *The Holocaust Story and the Lies of Ulysses*, Costa Mesa, California, Institute for Historical Review, 1990, XVIII-447 p.). From 1951 onwards, year after year, our adversaries, so rich, so mighty, so bent on practising all possible forms of repression against historical revisionism, have found themselves progressively forced to admit that we are **right on the technical, scientific and historical levels**. The victories achieved by Second World War revisionism are many and significant but, as must sadly be recognised, they still remain, in our day, almost wholly unknown to the greater public. The mighty have done everything to conceal these victories from the world. That is understandable: their domination and sharing of the world between them are in a way grounded in the religion of the alleged "Holocaust" of the Jews. Calling the "Holocaust" into question, publicly disclosing the extraordinary imposture of it all, pulling the masks off the politicians, journalists, historians, academics and people of the churches, clans and coteries who, for more than sixty years, have been preaching falsehoods

whilst all the time casting anathema on the unbelievers, amounts to a perilous adventure. But, as will be seen here, despite the repression, time seems in the end to be on the revisionists' side.

### Examples of revisionist victories

I shall recall here just twenty of these victories:

**1. In 1951** the Jew Léon Poliakov, who had been part of the French delegation at the Nuremberg trial (1945-1946), stated his conclusion that we had at our disposal an overabundance of documents for all points of the history of the Third Reich, with the exception of one point alone: the "campaign to exterminate the Jews". For this, he wrote, "**No document remains, perhaps none has ever existed**" (*Bréviaire de la haine*, Paris, Calmann-Lévy, 1974 [1951], p. 171; English version: *Harvest of Hate*, New York, Holocaust Library, 1979, revised and expanded edition).

**Remark:** There is, here, an extraordinary concession to the revisionist case. In effect, such a formidable criminal undertaking supposedly conceived, ordered, organised and perpetrated by the Germans would have necessitated an order, a plan, instructions, a budget, ... Such an undertaking, carried out over several years on a whole continent and generating the death of millions of victims, would have left a flood of documentary evidence. Consequently, **if we are told that there perhaps has never existed any such documentary evidence, it is because the crime in question was not perpetrated.** In the complete absence of documents the historian has no longer anything to do but keep quiet. L. Poliakov made this concession in 1951, that is, fifty-five years ago. However, it must be noted that, from 1951 to 2006, his successors have equally failed to find the least documentary evidence. Occasionally, here and there, we have witnessed attempts at making us believe in such or such discovery but each time, as will be seen below, the "discoverers" and their publicists have had to drop their claim.

**2. In 1960** Martin Broszat, a member of the Institute of Contemporary History in Munich, wrote: "Neither at Dachau, nor at Bergen-Belsen, nor at Buchenwald were any Jews or other detainees gassed" ("Keine Vergasung in Dachau", *Die Zeit*, August 19, 1960, p. 16).

**Remark:** This sudden and unexplained concession is significant. At the Nuremberg trial the only homicidal gas chamber that the accusation ventured to show in a film had been that of Dachau, and the testimonies telling of alleged homicidal gassings in the three above-mentioned camps had been numerous. M. Broszat thus implicitly acknowledged that those testimonies were false. He did not tell us in what respect they were false. Nor did he tell us in what respect other such testimonies relating, for example, to Auschwitz, Majdanek, Treblinka, Sobibor or Belzec should, for their part, go on being deemed reliable. In the 1980s, at Dachau, a sign indicated in five languages that the "gas chamber disguised as showers", visited by the tourists, was "never used" as such. The revisionists had then asked in what respect the room could be termed a homicidal "gas chamber", whereupon the Dachau Museum authorities took down the sign and replaced it with another on which, in German and English, can now be read: "Gas chamber. This was the center of potential mass murder. The room was disguised as 'showers' and equipped with fake shower spouts to mislead the victims and prevent them from refusing to enter the room. During a period of 20 minutes up to 150 people at a time could be suffocated to death through prussic acid poison gas (Zyklon B)." One will note the words "potential" and "could", the choice of which attests to a fine bit of trickery: this information spawns in visitors' minds the idea that the said "gas chamber" was effectively used for killing but, at the same time, it enables the museum to retort to revisionists: "We haven't expressly said that this gas chamber was used for killing; we've merely said that it *could be or could have been*, at the time, used to kill a certain number of people". To conclude, in 1960 M. Broszat, without any explanation, decreed in a simple letter that no one had been gassed at Dachau; thenceforth, the Dachau Museum

authorities, quite embarrassed, have tried, by means of assorted deceitful ploys varying over time, to fool their visitors into believing that, in this room that looks like showers (and for good reason, since that is what it was), people had well and truly been gassed.

**3. In 1968** the Jewish historian Olga Wormser-Migot, in her thesis on *Le Système concentrationnaire nazi, 1933-1945* (Paris, Presses universitaires de France), gave an ample exposition of what she called "the problem of the gas chambers" (p. 541-544). She voiced her scepticism as to the worth of some well-known witnesses' accounts attesting to the existence of gas chambers in camps such as Mauthausen or Ravensbrück. On Auschwitz-I she was categorical: that camp where, still today, tourists visit an alleged gas chamber was, in reality, "without any gas chamber" (p. 157).

**Remark:** To bring their horrible charges of homicidal gassings against the defeated, the accusers have relied solely on testimonies and those testimonies **have not been verified.** Let us take note of the particular case of Auschwitz-I: it was thus 38 years ago that a Jewish historian had the courage to write that this camp was "without any gas chamber"; however, still today, in 2006, crowds of tourists there visit an enclosed space that the authorities dare to present, fallaciously, as a "gas chamber". Here we see a practice of outright deceit.

**4. In 1979** thirty-four French historians signed a lengthy joint declaration in reply to my technical arguments aiming to demonstrate that the allegation of the existence and functioning of the Nazi gas chambers ran up against certain radical material impossibilities. According to the official version, Rudolf Höss, one of the three successive Auschwitz commandants, had **confessed** (!) and described how Jews had been gassed at Auschwitz and Birkenau. According to that very vague confession, when the victims appeared to have breathed their last gasp a ventilation apparatus was switched on and a squad of Jewish prisoners immediately entered the vast room to remove the corpses and carry them as far as the crematory ovens. R. Höss said that those Jews went about this work nonchalantly, whilst smoking and eating. I had pointed out that this could not be: one cannot go into premises saturated with hydrogen cyanide gas (a poisonous, penetrating and explosive compound) whilst smoking and eating and then touch, handle and take out, using all one's strength, thousands of bodies suffused with that poison and therefore untouchable. In their declaration the thirty-four historians answered me thus: "**One must not ask oneself how, technically, such a mass-murder was possible. It was technically possible, since it happened**" (*Le Monde*, February 21, 1979, p. 23).

**Remark:** That answer amounts to a dodging of the enquiry put forth. If someone shirks a question in this manner, it is because he is incapable of answering. And if thirty-four historians find themselves to such a degree unable to explain how a crime of these dimensions was perpetrated, it is because that crime defies the laws of nature; it is therefore imaginary.

**5. Also in 1979**, the American authorities finally decided to make public certain aerial photographs of Auschwitz which, up to then, they had kept hidden. With either cynicism or naivety the two authors of the publication, former CIA men Dino A. Brugioni and Robert G. Poirier, gave their little set of photos the title *The Holocaust Revisited* and tacked on here and there labels bearing the words "gas chamber(s)", but, in their commentaries, there was nothing whatever to justify those designations. (Central Intelligence Agency, Washington, February 1979, ST-79-10001).

**Remark:** Today, in 2006, this trickery makes our thoughts turn to the miserable demonstration by the former American government minister Colin Powell when trying to prove, by the same device of having labels stuck onto aerial photos, the existence of works for the manufacture of "weapons of mass destruction" in Saddam Hussein's Iraq. In reality, those photos of Auschwitz slap discredit on the case for Nazi gas chambers. What can be distinctly made out on them are serene crematoria

structures, with no crowds huddled outside waiting to enter the alleged changing rooms and the alleged death chambers. The surrounding grounds are free of obstruction and visible from all directions. The flowerbeds in the patches of garden round the crematories are neatly laid out and bear no trace of being stamped upon, every day, by thousands of people. Crematorium n°3, for instance, abuts on what we know to have been, thanks to sound documents from the Auschwitz State Museum, a football field and is close to a volleyball court (*Hefte von Auschwitz*, 15, 1975, plate on page 56 and page 64). It is also close to eighteen hospital barracks of the men's camp. There were thirty-two Allied air missions above this zone which also comprised the large industrial installations of Monowitz. It is understandable that the Allied aviation should have attacked the industrial sector several times whilst sparing as much as possible what was obviously a concentration, labour and transit camp and not an "extermination camp", on which there fell, in the end, only a few stray bombs.

**6. On April 21, 1982** an association (the "ASSAG") was created in Paris for "the study of murders by gassing under the National Socialist regime", "with a view to seeking and verifying **elements bearing proof** of the use of poison gasses in Europe by the officials of the National Socialist regime to kill persons of various nationalities, to contributing to the publication of this **evidence**, to making, to that purpose, all useful contacts on the national and international level". Article 2 of the association's charter stipulates: "**The Association shall last as long as shall be necessary to attain the objectives** set forth in Article 1." However, this association, founded by fourteen persons, amongst whom Germaine Tillion, Georges Wellers, Geneviève Anthonioz née de Gaulle, barrister Bernard Jouanneau and Pierre Vidal-Naquet, has, in nearly a quarter of a century, never published anything and, to this day in 2006, remains in existence. In the event that it be maintained, wrongly, that the group has produced a book entitled *Chambres à gaz, secret d'État* (Gas chambers, State secret), it will be fitting to recall that the book in question is in fact the French translation of a work first published in German by Eugen Kogon, Hermann Langbein and Adalbert Rückerl and in which there featured a few contributions by a few members of the "ASSAG" (Paris, Editions de Minuit, 1984; English translation published as *Nazi Mass Murder: a documentary history of the use of poison gas*, New Haven, Yale University Press, 1994).

**Remark:** By itself the book's French title gives a fair idea of the contents: instead of proof, supported by photographs of gas chambers, drawings, sketches, forensic reports on the crime weapon, the reader finds only speculations based on what is called "evidence" (*éléments de preuve*, "elements of proof", not proof), and this because, we are told, those gas chambers had constituted the greatest possible secret, a "State secret". If ever there were a "weapon of mass destruction" that deserved a well-done forensic examination it was indeed this one. In effect, it constitutes an anomaly in the history of science for at least two reasons: it had no precedent and has had no continuation; it arose out of nothing only to return to nothingness. However, the history of science knows of no such phenomenon. In any case, by the very fact of its existence yet today in 2006, one may say that the ASSAG association has still not attained the objective for which it was founded nearly twenty-five years ago. It has still found neither proof nor even any evidence of the "Nazi gas chambers" existence.

**7. In 1982**, from June 29 to July 2, an international symposium was held in Paris, at the Sorbonne, under the chairmanship of two Jewish historians, François Furet and Raymond Aron. According to the organisers it was to reply authoritatively and publicly to Robert Faurisson and "a handful of anarcho-communists" who had given him their support (an allusion to Pierre Guillaume, Jean-Gabriel Cohn-Bendit, Serge Thion and a few other free-thinking persons, some of them Jewish). On the last day, at a much-awaited press conference, the two chairmen had to admit publicly that, "despite the most scholarly research", no order given by Hitler to kill the Jews had been

found. As for the gas chambers, they did not even make an allusion to them.

**Remark:** This symposium constituted the first out-in-the-open attempt to show the general public that the revisionists were lying. As at other gatherings of the same kind (notably one held in 1987, again at the Sorbonne), revisionists were barred entry and, like all other such gatherings without exception, it ended in utter failure for the organisers.

**8. On April 26, 1983** the long-running lawsuit against me for "personal injury through falsification of history" (*sic*), begun, notably by Jewish organisations, in 1979, came to an end. On that day the first chamber of the Paris Court of Appeal, civil division section A, presided by judge Grégoire, whilst upholding a judgment finding me liable for "personal injury", paid solid tribute to the quality of my work. It ruled, in effect, that there could be detected in my writings on the gas chambers **no trace of rashness, no trace of negligence, no trace of having deliberately overlooked anything, nor any trace of a lie and that, as a consequence, "the appraisal of the value of the findings [on the gas chambers] defended by Mr Faurisson is a matter, therefore, solely for experts, historians and the public."**

**Remark:** If there cannot be found in the work of an author proposing to refute the case for the gas chambers either any rashness, negligence, deliberate oversight, lies or "falsification", that is proof that the work in question is the product of a serious, careful, conscientious, upright and genuine researcher, proof good enough to ensure the legal right to maintain publicly, as he himself does, that the said gas chambers are but a myth.

**9. In 1983**, on May 7, Simone Veil, who is Jewish and herself a "survivor of the genocide", declared on the subject of the gas chambers: "In the course of a case brought against Faurisson for having denied the existence of the gas chambers, those who bring the case are compelled to provide formal proof of the gas chambers' reality. However, everyone knows that the Nazis **destroyed those gas chambers and systematically did away with all the witnesses**" (*France-Soir Magazine*, May 7, 1983, p. 47).

**Remark:** If there are neither any murder weapons nor testimonies, then what is left? What is one to think of the places presented to millions of deceived visitors as gas chambers? What must be thought of the individuals who introduce themselves as witnesses or miraculous survivors of the gas chambers? For her part, **S. Veil is the first holocaustic authority to have thus given to understand that any alleged witness to gassings can only be a false witness.** Already on March 6, 1979, in the course of a televised discussion presented by the French programme "Dossiers de l'écran" (Screen Files) about the airing of the American series "Holocaust", she had displayed her contempt for one Maurice Benroubi, introduced as a "witness of the gas chambers". The latter, as a result, adopted an attitude of extreme discretion compared with that shown in his "testimony", which had appeared shortly before in the weekly *L'Express* (March 3-9, 1979, p. 107-110).

**10. In 1961** the Jew Raul Hilberg, orthodox historian Number One, published the first edition of his major work, *The Destruction of the European Jews*, and it was **in 1985** that he brought out the second edition, a profoundly revised and corrected version. The distance between the two is considerable and can only be explained by the succession of victories achieved in the meantime by the revisionists. In the first edition the author had brazenly affirmed that "the destruction of the Jews of Europe" had been set off following two consecutive orders given by Hitler. He neither specified the date nor reproduced the wording thereof. Then he professed to explain in detail the political, administrative and bureaucratic process of that destruction; for example he went so far as to write that at Auschwitz the extermination of the Jews was organised by an office that was in charge of both the disinfection of clothing and the extermination of human beings (*The Destruction of the*

*European Jews*, 1961, republished in 1979 by Quadrangle Books, Chicago, p. 177, 570). However, in 1983, going back completely on that explanation, Hilberg suddenly proceeded to state that the business of "the destruction of the European Jews" had, after all, gone on without a plan, without any organisation, centralisation, project or budget, but altogether thanks to "an **incredible** meeting of minds, a **consensus-mind reading** by a far-flung bureaucracy" (*Newsday*, New York, February 23, 1983, p. II/3). He would confirm this explanation under oath at the first Zündel trial in Toronto on **January 16, 1985** (verbatim transcript, p. 848); he would soon afterwards confirm it anew but with other words in the greatly revised version of his above-mentioned work (New York, Holmes & Meier, 1985, p. 53, 55, 62). He has just recently, in **October 2006**, confirmed it yet again in an interview given to *Le Monde*: "There was no pre-established guiding plan. As for the question of the decision, it is in part unsolvable: no order signed by Hitler has ever been found, doubtless because no such document ever existed. I am persuaded that the bureaucracies moved through a sort of latent structure: each decision brings on another, then another, and so forth, even if it isn't possible to foresee exactly the next step" (*Le Monde des livres*, October 20, 2006, p. 12).

**Remark:** The Number One historian of the Jewish genocide, at a certain point, thus found himself so helpless that he suddenly proceeded to disown his first version and to explain a gigantic undertaking of collective murder as if it had all been carried out through something like the workings of the Holy Spirit. In effect, since then he has evoked a "meeting of minds" within a bureaucracy, terming this meeting "incredible". If it is "incredible" or unbelievable, why then should it be believed? Must one believe the unbelievable? He also brings up "mind reading" and states it was performed by "consensus", but this is a matter of pure intellectual speculation grounded in a belief in the supernatural. How can one believe in such a phenomenon, particularly within a vast bureaucratic structure and, still more particularly, within the bureaucracy of the Third Reich? It is worth noting that on R. Hilberg's example the other official historians set about, in the 1980s and 1990s, abandoning history and lapsed into metaphysics and jargon. They questioned themselves on the point of whether one should be "intentionalist" or "functionalist": must it be supposed that the extermination of the Jews occurred subsequent to an "intent" (not yet proved) and in line with a concerted plan (not yet found), or instead had that extermination happened all by itself, spontaneously and through improvisation, without there being any formal intent and with no plan? This type of woolly controversy attests to the disarray of historians who, unable to provide evidence and real documents to back their case, are thus reduced to theorising in the void. At bottom, those on one side, the "intentionalists", tell us: "There were necessarily an intent and a plan, which we haven't yet found but which we shall perhaps indeed discover one day", whereas the others affirm: "There is no need to go looking for evidence of an intent and a plan, for everything was able to occur without intent, without plan and without leaving any traces; such traces are not to be found because they have never existed."

**11. In May 1986** in France, certain Jews, alarmed upon realising that they could not manage to answer the revisionists on the simple plane of reason, decided to take action with a view to obtaining a legal prohibition of revisionism. Chief amongst them were Georges Wellers and Pierre Vidal-Naquet, grouped, with their friends, round the country's head rabbi René-Samuel Sirat (*Bulletin quotidien de l'Agence télégraphique juive*, June 1986, p. 1, 3). After four years, on July 13, 1990, they would get, thanks notably to Jewish former Prime Minister Laurent Fabius, then president of the National Assembly, a special law passed allowing for the punishment of any person who publicly made revisionist statements on the subject of the "extermination of the Jews": up to a year's imprisonment, a fine of €45,000 and still other sanctions. This recourse to force is a flagrant admission of weakness.

**Remark:** G. Wellers and P. Vidal-Naquet were especially alarmed by the court decision of April 26, 1983 (see paragraph

8 above). The former wrote: "The court admitted that [Faurisson] was well documented, which is false. It is astonishing that the court should have fallen for that" (*Le Droit de vivre*, June-July 1987, p. 13). The latter wrote that the Paris Court of Appeal "recognised the seriousness of Faurisson's work — which is quite outrageous — and finally found him guilty only of having acted malevolently by summarising his theses as slogans" (*Les Assassins de la mémoire*, Paris, La Découverte, 1987, p. 182; here quoted the English translation: *Assassins of Memory*, New York, Columbia University Press, 1992).

**12. In August 1986** Michel de Boüard, himself deported during the war as a *résistant*, professor of history and dean of letters at the University of Caen (Normandy), member of the Institut de France and former head of the *Commission d'histoire de la déportation* within the official *Comité d'histoire de la deuxième guerre mondiale*, declared that, all told, "**the dossier is rotten**". He specified that the dossier in question, that of the history of the German concentration camp system, was "rotten" due to, in his own words, "a huge amount of made-up stories, inaccuracies stubbornly repeated — particularly where numbers are concerned — amalgamations and generalisations". Alluding to the revisionists' studies, he added that there were "on the other side, very carefully done critical studies demonstrating the inanity of those exaggerations" (*Ouest-France* of August 2<sup>nd</sup> and 3<sup>rd</sup>, 1986, p. 6).

**Remark:** Michel de Boüard was a professional historian, indeed the ablest French historian on the subject of the wartime deportations. Up to 1985 he defended the strictly orthodox and official position. Upon reading the revisionist Henri Roques's doctoral thesis on the alleged testimony of SS man Kurt Gerstein, he saw his error. He honestly acknowledged it, going so far as to say that, if he hitherto personally upheld the existence of a gas chamber in the Mauthausen camp, he had done so wrongly, on the faith of what was said around him. (His untimely death in 1989 deprived the revisionist camp of an eminent personality who had resolved to publish a new work aiming to put historians on their guard against the official lies of Second World War history).

**13. In 1988** Arno Mayer, an American professor of Jewish origin teaching contemporary European history at Princeton University, wrote on the subject of the Nazi gas chambers: "Sources for the study of the gas chambers are at once **rare and unreliable**" (*The "Final Solution" in History*, New York, Pantheon Books, p. 362).

**Remark:** Still today in, 2006, the greater public persist in believing that, as the media tirelessly suggest, the sources for the study of the gas chambers are innumerable and unquestionable. At the Sorbonne symposium of 1982 A. Mayer, like his friend Pierre Vidal-Naquet, could not find words harsh enough for the revisionists; however, six years later, here was an ultra-orthodox historian who had drawn considerably closer to the revisionists' findings.

**14. In 1989** Swiss historian Philippe Burrin, laying down as a premise, without demonstration, the reality of Nazi gas chambers and Jewish genocide, attempted to determine at what date and by whom the decision to exterminate physically the Jews of Europe had been taken. He did not succeed any more than all his "intentionalist" or "functionalist" colleagues (*Hitler et les juifs / Genèse d'un génocide*, Paris, Seuil; English version: *Hitler and the Jews: the Genesis of the Holocaust*, London, Edward Arnold, 1994). He had to remark the absence of traces of the crime and note what he decided to call "the stubborn erasure of the trace of anyone's passing through" (p. 9). He bemoaned "**the large gaps in the documentation**" and added: "There subsists **no document bearing an extermination order signed by Hitler**. [...] In all likelihood, the orders were given verbally. [...] **here the traces are not only few and far between, but difficult to interpret**" (p. 13).

**Remark:** Here again is a professional historian who acknowledges that he can produce no documents in support of

the official case. The greater public imagine that the traces of Hitler's crime are many and unambiguous but the historian who has examined the relevant documentation has, for his part, found nothing but sparse semblances and "traces", and wonders what interpretation to give to them.

**15. In 1992** Yehuda Bauer, professor at the Hebrew University of Jerusalem, stated at an international conference on the genocide of the Jews held in London: "The public still repeats, time after time, **the silly story** that at Wannsee the extermination of the Jews was arrived at" (Jewish Telegraphic Agency release published as "Wannsee's importance rejected", *Canadian Jewish News*, January 30, 1992, p. 8).

**Remark:** Apart from the fact that a careful reading of the "minutes" of the Berlin-Wannsee meeting of January 20, 1942 proves that the Germans envisaged a "**territorial** final solution [*eine territoriale Endlösung*] of the Jewish question" in a geographical space to be determined, Yehuda Bauer's quite belated declaration confirms that this major point of the case alleging the extermination of the Jews is in fact worthless. Let us add, in our turn, that the extermination of the Jews was decided on neither at Wannsee nor anywhere else; the expression "extermination camps" is but an invention of American war propaganda and there are examples proving that, during that war, the killing of a single Jewish man or woman exposed the perpetrator, whether soldier or civilian, member of the SS or not, to German military justice proceedings and the possibility of being shot by firing squad (in sixty years never has a sole orthodox historian provided an explanation for such facts, revealed by the defence before the Nuremberg tribunal itself).

**16. In January 1995** French historian Eric Conan, co-author with Henry Rousso of *Vichy, un passé qui ne passe pas* (Paris, Gallimard, 2001 [1994, 1996]; English edition: *Vichy: an ever-present past*, Hanover, New Hampshire and London, University Press of New England, 1998), wrote that I had been right after all to certify, in the late 1970s, that the gas chamber thus far visited by millions of tourists at Auschwitz was completely fake. According to E. Conan, expressing himself in a leading French weekly: "**Everything in it is false** [...]. In the late 1970s, Robert Faurisson exploited **these falsifications** all the better as the [Auschwitz] museum administration balked at acknowledging them". Conan went on: "[Some people], like Théo Klein [former president of the CRIF, the 'Representative Council of Jewish Institutions of France'], prefer to leave it in its present state, whilst explaining the **misrepresentation** to the public: 'History is what it is; it suffices to tell it, even when it is not simple, rather than to **add artifice to artifice**'. Conan then related a staggering remark by Krystyna Oleksy, deputy director of the Auschwitz National Museum, who, for her part, could not find the resolve to explain the misrepresentation to the public. He wrote: "Krystyna Oleksy [...] can't bring herself to do so: **'For the time being [the room designated as a gas chamber] is to be left "as is", with nothing specified to the visitor. It's too complicated. We'll see to it later on**'" ("Auschwitz: la mémoire du mal" [Auschwitz: the remembrance of evil], *L'Express*, January 19-25, 1995, p. 68).

**Remark:** This statement by a Polish official means, in plain language: we have lied, we are lying and, until further notice, we shall continue to lie. In 2005 I asked E. Conan whether the Auschwitz Museum authorities had issued a denial or raised any protest against the statement that he, in 1995, had ascribed to K. Oleksy. His answer was that there had been neither denial nor protest. In 1996 this imposture and others as well concerning the Auschwitz-I camp were denounced by two Jewish authors, Robert Jan van Pelt and Deborah Dwork, in a work they produced together: *Auschwitz, 1270 to the Present*, Yale University Press, 443 p. Here is a sampling of their words in that regard: "**postwar obfuscation**", "**additions**", "**deletions**", "**suppression**", "**reconstruction**", "**largely a postwar reconstruction**" (p. 363), "**reconstructed**", "**usurpation**", "**re-created**", "**four hatched openings in the roof, as if for pouring Zyklon B into the gas chamber below, were installed [after the war]**" (p. 364), "**falsified**", "**inexact**",

"**misinformation**", "**inappropriate**" (p. 367), "**falsifying**" (p. 369). In 2001 the fallacious character of this Potemkin village gas chamber was also acknowledged in a French booklet accompanying two CD-Roms entitled *Le Négationnisme*; written by Jean-Marc Turine and Valérie Igounet, it was prefaced by Simone Veil (Radio France-INA, Vincennes, Frémeaux & Associés).

**17. In 1996** the leftwing French historian Jacques Baynac, a staunch antirevisionist since 1978, ended up admitting, after due consideration, that there was no evidence of the Nazi gas chambers' existence. One could not fail to note, wrote Baynac, "**the absence of documents, traces or other material evidence**" (*Le Nouveau Quotidien de Lausanne* [Switzerland], September 2, 1996, p. 16, and September 3, 1996, p. 14). But he said that he carried on believing in the existence of those magical gas chambers.

**Remark:** All in all, J. Baynac says: "There is no evidence but I believe", whereas a revisionist thinks: "There is no evidence, therefore I refuse to believe and it is my duty to **dispute**".

**18. In 2000**, at the end of her book *Histoire du négationnisme en France* (Paris, Gallimard), Valérie Igounet published a long text by Jean-Claude Pressac at the end of which the latter, who had been one of the revisionists' most determined opponents, signed a veritable act of surrender. In effect, taking up the words of professor Michel de Bouard, he stated that the dossier on the concentration camp system was "**rotten**", and irremediably so. He wrote asking: "Can things be put back on an even keel?" and answered: "It is too late". He added: "The current form, albeit triumphant, of the presentation of the camp universe is **doomed**". He finished by surmising that everything that had been invented around sufferings all too real was bound "for the **rubbish bins of history**" (p. 651-652). In 1993-1994 that protégé of the French Jew Serge Klarsfeld and the American rabbi Michael Berenbaum, "Project Director" at the Holocaust Memorial Museum in Washington, had been acclaimed worldwide as an extraordinary researcher who, in his book on *Les Crématoires d'Auschwitz, la machinerie du meurtre de masse* (Paris, CNRS éditions, 1993; English title: *The Auschwitz Crematoriums. The Machinery of Mass Murder*), had, it appeared, felled the hydra of revisionism. Here, in V. Igounet's book, he was seen signing his act of surrender.

**Remark:** The greater public are kept in ignorance of a major fact: the man who had supposedly saved the day for History, who once was presented by the world press as an extraordinary researcher who had at last discovered the scientific proof of the Nazi gas chambers' existence, ended up acknowledging his error. A few years later not a single newspaper or magazine announced his death.

**19. In 2002**, R. J. van Pelt, already mentioned, published *The Case for Auschwitz. Evidence from the Irving Trial*, Indiana University Press, XVIII-571 p. As is widely known, David Irving, who at the very most is a semi-revisionist ill-acquainted with the revisionist argumentation, lost the libel suit he had recklessly brought against the Jewish-American academic Deborah Lipstadt. He tried clumsily to make the case — a perfectly right one, for that matter — that there had existed no homicidal gas chambers at Auschwitz. But he nonetheless scored an essential point and, if Justice Charles Gray and other judges after him had had more courage, that point would have enabled him to succeed in his claim. The argument was summed up in a four-word phrase that I first put forth in 1994: "**No holes, no Holocaust**". My reasoning behind it was as follows: 1. Auschwitz is at the centre of the "Holocaust"; 2. The great crematoria of Auschwitz-Birkenau, or Auschwitz-II, are at the centre of the vast Auschwitz complex; 3. At the heart of these crematoria there were, supposedly, one or several homicidal gas chambers; 4. At a single one of these crematoria (crematorium n° 2), although it is in ruins, is it today possible to go and examine the room said to have been a gas chamber; it is the presumed scene of the crime, itself presumed as well; 5. We are told that, in order to kill the Jewish detainees locked inside, an

SS man, moving about on the concrete roof of the said gas chamber, poured Zyklon-B pellets through four regular openings situated in the roof; 6. However, one need only have eyes to realise that no such openings have ever existed there; 7. Therefore the crime cannot have been committed. For R. J. van Pelt, testifying against Irving, it was near torture trying to find a reply to this argument. Justice Gray as well had to acknowledge **"the apparent absence of evidence of holes"** (p. 490 of the verbatim transcript), and, in a more general way, he conceded that **"contemporaneous documents yield little clear evidence of the existence of gas chambers designed to kill humans"** (p. 489; for more details one may consult pages 458-460, 466-467, 475-478 and 490-506). In the text of his judgment Charles Gray admitted surprise: "I have to confess that, in common I suspect with most other people, I had supposed that the evidence of mass extermination of Jews in the gas chambers at Auschwitz was compelling. I have, however, set aside this preconception when assessing the evidence adduced by the parties in these proceedings" (13.71). Here the failure of the accusing historians is flagrant and Irving ought to have won his case thanks to that observation by a judge who was hostile towards him: the documents of the period furnish us with but decidedly little clear evidence of the Nazi gas chambers' existence and thus of a German policy to exterminate the Jews. Is this not, after all — as we have seen above —, what several Jewish historians had already concluded, beginning with Léon Poliakov in 1951?

**20. In 2004** French historian Florent Brayard published a work entitled *La « solution finale de la question juive ». La technique, le temps et les catégories de la décision*, Paris, Fayard, 640 p. In 2005, in a review of this book, the following three sentences could be read: "It is known that the Führer neither drafted nor signed any order to eliminate the Jews, that the decisions — for there were several — were taken **in the secrecy of** talks with Himmler, **perhaps** Heydrich **and/or** Göring. It is **supposed** that, rather than an explicit order, Hitler gave his consent to his interlocutors' requests or projects. **Perhaps** he did not even put it into words, but made himself understood **by a silence or an acquiescence**" (Yves Ternon, *Revue d'histoire de la Shoah*, July-December 2005, p. 537).

**Remark:** At nearly every word, these sentences show that their author is reduced to adventurous speculations. When he dares to express, without the benefit of the least clue, the notion that Hitler perhaps made himself understood "by a silence or an acquiescence", he is merely taking up the theory of the "nod" (the Führer's mere nod!) first voiced by American professor Christopher Browning at the Zündel trial in Toronto in 1988. No academic of antirevisionist persuasion has shown himself to be more pitiful and foolish than that shabbos-goy. So true is it that, destroyed by the revisionist victories, the official case has ended up being emptied of all scientific content.

#### **An assessment of these revisionist victories**

##### **Let us briefly recapitulate these revisionist victories.**

Their backs set to the wall by the revisionists, the official historians of the alleged physical extermination of the Jews have ended up acknowledging that, from the historical and scientific viewpoint, they are left without a single argument to support their ghastly accusation. They admit, in effect: 1) that they cannot invoke a single document proving the crime; 2) that they are unable to provide the least representation of the crime weapon; 3) that they do not possess any proof nor even any evidence; 4) that they cannot name a single truthful witness (see above, S. Veil's opinion on the matter); 5) that their dossier is *rotten* (twice repeated), *irremediably rotten* and that it is *bound for the rubbish bins of history*; 6) that the sources formerly invoked have revealed themselves to be not only rarer than was claimed but also unreliable; 7) that the alleged traces of the crime are few and far between, and difficult to interpret; 8) that at their end there have been falsifications, misrepresentation, artifice; 9) that in support of their case there

has too often been invoked a "silly [*sic*] story", that of a decision to exterminate the Jews supposedly taken on January 20, 1942 at Berlin-Wannsee; 10) that the foremost of their number, Raul Hilberg, is today reduced to explaining it all, in a nonsensical way, by supposed initiatives that the German bureaucracy had, according to him, boldly taken without any order, plan, instruction or supervision and thanks simply, it seems, to *an incredible meeting of minds and a consensus-mind reading*. These official historians have not known how to answer any of the revisionists' requests or observations in the style of: 1) "Show me or draw me a Nazi gas chamber"; 2) "Bring me one proof, one single piece of evidence of your own choosing, on the grounds of which to assert that there was a genocide"; 3) "Bring me one testimony, one single testimony, the best one in your opinion" or again: 4) "No holes, no Holocaust". Finding themselves on the ropes, the court historians have called on the law-courts to find against the revisionists, but, contrary to all expectation, it has sometimes happened that the judges have gone so far as to pay tribute to the revisionists' uprightness or to show their surprise before the sparseness or absence of the accusers' documentary evidence. Then, first in France and later in a number of other countries in Europe, these accusers have called for the passing of special laws to silence the revisionists. Here they have sealed their doom. To resort to special laws, to the police and prisons is to admit one's utter inability to use the arguments of reason, history and science.

A hundred other arguments again could be recalled here to prove that, on the plane of history and science, **the immense edifice of lies put up by the "Holocaust" or "Shoah" sect has been thrown down, with not one stone left upon another**. In contrast to this expanse of ruins, we have seen the construction of a whole revisionist literature. In it can be discovered a profusion of documents, photographs, expert studies, trial transcripts, technical and scientific reports, testimonies, statistical studies, all of which bearing on a hundred aspects of the history of the Second World War that show what the lot of the European Jews was in reality, and demonstrate in striking manner that the Jewish version of that war is largely of the order of myth. **From the myth, the Jews have gone on to mythology and from mythology on to religion or, rather, to a semblance of religion**. Today the servants of that false religion appear more and more like priests who carry on officiating and turning over the hallowed phrases but, manifestly, no longer have the faith. They seem no longer really to believe in their "credo". So it is, for instance, that for about the last ten years they have been seen advising their flocks to observe the greatest possible discretion on the subject of the gas chambers. In his memoirs, published in French in 1994 and in English in 1995, the big false witness Elie Wiesel wrote: "Let the gas chambers remain closed to prying eyes, and to imagination" (*All Rivers Run to the Sea*, New York, Knopf [Random House], p. 74). Claude Lanzmann (maker of the film *Shoah*), Daniel Goldhagen (author of *Hitler's Willing Executioners*), Simone Veil (former president of the European Parliament, quoted above), François Léotard (a former French government minister) have in the last few years become surprisingly reserved, cautious or silent on the matter. Some months ago, Jacques Attali (a Jewish businessman and historian) decreed: "The immense majority of Jews murdered were killed by German soldiers' and military policemen's individual weapons, between 1940 and 1942, and not by the death-works, which were put into place afterwards" ("Groupes de criminels?", *L'Express*, June 1, 2006, p. 60). This implicit way of writing off the alleged Nazi gas chambers is becoming regular practice. Attempts are made to replace the Auschwitz lie with the lie of Babi Yar or those of other fantastical slaughters in the Ukraine or the Baltic countries but not once are we provided with scientific evidence concerning them, such as reports of exhumation and post-mortems as has been the case with the real massacres perpetrated by the Soviets at Katyn, Vinnitsa or elsewhere. As for the number of dead at Auschwitz, we are hardly told any longer that it was 9,000,000 (as in the film *Nuit et Brouillard* [Night and Fog]), 8,000,000, 6,000,000 or



4,000,000 (as at the Nuremberg trial or on the commemorative stones at Auschwitz-Birkenau until 1990). The new religion's clerics are settling for 1,500,000 (as marked on those same stones since 1995), or for 1,100,000, or for 700,000, (as J.-C. Pressac wrote), or still for 510,000 (as Fritjof Meyer concluded in 2002: "Die Zahl der Opfer von Auschwitz", *Osteuropa*, May 2003, p. 631-641), all these latter figures being no better founded than the previous ones.

### General Conclusion

We are granted the privilege of witnessing, in this beginning of the 21<sup>st</sup> century, a serious calling into question of one of the greatest lies in history. **The myth of the "Holocaust" may well be aglow with a thousand lights: in reality it is burning itself out.** It has served to justify the creation in the land of Palestine of a warlike colony that has taken the name of "Jewish State" and endowed itself with a "Jewish Army". It imposes on the Western world the yoke of a Jewish or Zionist tyranny bringing itself to bear in all fields of intellectual, academic and media activity. It poisons the very soul of a great country, Germany. It has allowed the extortion from the latter, as well as from a good number of other Western countries, of exorbitant sums in marks, in dollars or in euros. It overwhelms us with films, with museums, with books that keep the flame of a Talmudic-style hatred burning. It makes it possible to call for an armed crusade against "the axis of evil" and, for this, to fabricate, on demand, the most shameless lies precisely in the pattern of the Great Lie of the "Holocaust", for there is no difference between Adolf Hitler's "weapons of mass destruction" and those of Saddam Hussein. It makes it possible to accuse nearly the whole world and to demand "repentance" and "reparations" everywhere, either for alleged actions directed against "Yahweh's chosen people", an alleged complicity in the crime, or an alleged general indifference to the fate of the Jews during the Second World War. Under its belt it has a glut of rigged trials, beginning with the loathsome Nuremberg trial. It has sanctioned thousands of hangings of defeated soldiers, an atrocious post-war Purge, the deportation of millions of civilians chased from their ancestral homelands, indescribable pillaging, tens of thousands of scandalous legal proceedings, including those carried out today against octogenarians or nonagenarians, attacked by "miraculous" Jewish survivors giving their false testimony. These abominations, this outrage of lies and hatred, this hubris that one day or another destiny always comes to punish, in short, all these excesses must end. No nation has shown more patience with this Jewish or Zionist hubris than the Arab nation; however we see that this nation itself has now run out of patience. It is going to throw off the Israeli yoke and have the West understand that the time has come to seek real peace instead of supporting and arming an artificial State that maintains itself only by force. Even in the West, even in the United States, the scales are falling off some people's eyes and there is now a certain awareness of the hazards imposed on the international community by such prolonged submission to the false religion of the "Holocaust", no. 1 weapon, sword and shield of the State of Israel.

### Practical Conclusion

There exist some practical means to launch a real action against this false religion with its sanctuary located at Auschwitz. As is known, in the heart of Auschwitz there is an emblematic gas chamber. Up to now thirty million tourists have visited it. It is an imposture; all the historians are aware of this, as the authorities of the Auschwitz State Museum know better than anyone. Yet UNESCO (the United Nations Educational, Scientific and Cultural Organization), on October 26, 1979, at the request of the Polish government, put this camp on its list of World Heritage and Cultural Property Sites, **thus assuming the duty of preserving its authenticity. For my part, I suggest therefore that the matter of this fraud be formally referred to UNESCO, as it constitutes an offence against education, science and culture. In a more general manner, we could take up the words of Jean-Gabriel Cohn Bendit in 1979: "Let us fight for the destruction of those**

**gas chambers they show tourists in the camps where there were none, as we now know" (*Libération*, March 5, 1979, p. 4).**

There exist other practical means to fight the tyranny of the "Holocaust" myth, first amongst which is to announce to the whole world these "revisionist victories" that have thus far been kept hidden from it. I trust the revisionists present at this gathering will suggest other means and discuss them with us. Practising mendacity on a grand scale, the "Holocaust" religionists have made themselves, little by little, the enemies of the human race. For more than sixty years they have progressively been putting the whole world, or just about, under indictment. Their main target has, of course, been Germany and all those who, alongside that country, had thought it their duty to fight against Stalin in the same way that others, in the opposing camp, believed they must fight against Hitler. But, in their accusatory frenzy, Jewish organisations have gone so far as to rebuke the wartime Allies for an alleged criminal "indifference" to the lot of the European Jews. They have attacked Roosevelt, Churchill, De Gaulle, Pope Pius XII, the International Committee of the Red Cross and numerous other personalities, official bodies or countries for not having denounced the existence of the "gas chambers". But how could what was so obviously just a grotesque war rumour have been considered verified? It is enough to read the book by the Jew Walter Laqueur, *The Terrible Secret* (London, Weidenfeld & Nicolson, 1980, 262 p.), to gather thirty or so references to the widespread and thoroughly justified scepticism in the Allied camp before the flood of rumours originating from Jewish sources. Inquiries were carried out enabling officials to conclude that the rumours were unfounded. **It was thus clear-sightedness and not indifference that the Allies and others charged showed. It was the very same clear-sightedness that, after the war, in their speeches or in their memoirs, Churchill, De Gaulle and Eisenhower showed as they avoided mentioning, even so much as once, the said "gas chambers".**

War and war propaganda need **lies** just as crusades and the crusader spirit are fuelled by **hatred**. On the other side, peace and friendship between peoples can only gain from care being taken to achieve **exactitude** in historical research, research that all must be able to carry out in complete **freedom**.

### Two appendices concerning the alleged gas chamber of Auschwitz-I

#### 1. Eric Conan's 1995 statement in its entirety

*Another delicate subject: what to do about the falsifications bequeathed by the Communist administration? In the fifties and sixties, several buildings which had either disappeared or been put to other use were reconstructed, with serious errors, and presented as genuine. Some, too "new", were closed to the public. To say nothing of the delousing chambers that were at times presented as execution gas chambers. These aberrations have been of great service to the negationists, who have drawn on them for the main substance of their fabrications. The example of crematorium I, the lone one at Auschwitz I, is significant. In its morgue was installed the first gas chamber. It functioned for a short time, in early 1942: the isolation of the zone, called for by the gassings, disrupted the camp's activity. It was therefore decided, towards the end of April 1942, to transfer these lethal gassings to Birkenau, where they were carried out, on essentially Jewish victims, on an industrial scale. Crematorium I was subsequently turned into an air-raid shelter, with an operating room. In 1948, during the museum's creation, crematorium I was reconstituted in its supposed original state. Everything in it is false: the gas chamber's dimensions, the location of the doors, the openings for the pouring in of the Zyklon B, the ovens, rebuilt according to what the survivors remembered, the height of the chimney. In the late 1970's, Robert Faurisson exploited these falsifications all the better as the museum administration balked at acknowledging them. An American negationist has recently shot a video inside the gas*

chamber (*still presented as authentic*): in it he can be seen addressing his "revelations" to the visitors. Jean-Claude Pressac, one of the first to establish exactly the history of this gas chamber and its modifications during and after the war, proposes that it be restored to its 1942 state, basing his suggestion on the German blueprints that he has recently found in the Soviet archives. Others, like Théo Klein, prefer to leave it in its present state, whilst explaining the *misrepresentation* to the public: 'History is what it is; it suffices to tell it, even when it is not simple, rather than to *add artifice to artifice*.' Krystyna Oleksy, whose director's office, which occupies the old SS hospital, looks straight out on to crematorium I, has not resigned herself to do so: 'For the time being, it is to be left "as is", with nothing specified to the visitor. It's too complicated. We'll see to it later on.' " (Eric Conan, "Auschwitz: la mémoire du mal", L'Express, January 19-25, 1995, pages 54-69; p. 68)

In his lengthy study, E. Conan wanted to show the great distance between "remembrance" and history. He did so without calling into question the dogma of the "Holocaust"; he even went so far as to state his belief in the existence of the weapon of mass destruction called "gas chamber", and he posited certain assertions devoid of the least scientific foundation as being exact and demonstrated. Nonetheless he had the courage to denounce some serious lies, amongst which that of the **emblematic** "gas chamber" presented today to visitors at Auschwitz. And he dared to admit that, in the late 1970s, I was right about the matter. In 2005 I asked him whether his study had given rise to any rectifications or protests, particularly on the part of the Auschwitz State Museum authorities and Krystyna Oleksy. His answer was: "None".

## 2. The full relevant passage in a CD-Rom booklet prefaced by Simone Veil

[Robert Faurisson] has the motivation: exclusive love of the truth; this would seem to be an obsession of his. An academic, Robert Faurisson was never to cease using this scientific surety, a presumed pledge of respectability. He read Maurice Bardèche. He discovered Paul Rassinier. He "dissected" Rimbaud, Lautréamont and Apollinaire. A brilliant and cultured man, he is nonetheless one bent on causing trouble. Through the seventies, Robert Faurisson worked. He outlined his historico-literary method. He went to the Auschwitz archives. His denial was to build itself there. It *rests* on a *real fact*: the gas chamber at the Auschwitz I camp is a "reconstitution", for it served as a storehouse for SS medical supplies and as an air-raid shelter after the gas chambers at Auschwitz II Birkenau were put into service; what he was able to see (and what can still be seen) is *a supposed gas chamber. This is undeniable. Be that as it may, for Robert Faurisson it is a put-up job done by the Jews* (Le Négationnisme (1948-2000). Interviews broadcast on the radio network France-Culture, produced by Jean-Marc Turine. Booklet by Valérie Igounet and Jean-Marc Turine with a preface by Simone Veil, Vincennes, Frémeaux et associés, 2001, 48 pages; p. 27-28).

[See drawings on p. 21-22]



**Myth of the Gas Chambers**  
**"Who knocked it down?" "Faurisson."**

November 1, 2006: this drawing by "Chard" (the Frenchwoman Françoise Pichard, of Paris) received second prize in the international cartoon contest on the "Holocaust" organised by Iran.



**"And yet it doesn't gas..."**  
**- colloquial French for "it's no good" or "it doesn't work".**

Professor Bruno Gollnisch had merely stated that, on the subject of the gas chambers, historians ought to be able to express themselves freely. He was first suspended from teaching for five years by the University of Lyon-III. Then, on November 7th and 8th, 2006, he had to appear before a court in Lyon made up of presiding judge Fernand Schir and two associates. Pressures and blackmail led him to break down and acknowledge before his judges the existence of the genocide of the Jews and the Nazi gas chambers. The court's decision will be pronounced on January 18, 2007. It must be realised that French law prohibits any disputing of the reality of Nazi crimes against the Jews "even if [such disputing] is presented in veiled or dubitative form or by way of insinuation"(Code pénal, 2006, p. 2059). Consequently, with regard to this matter one must neither dispute **nor even appear to dispute**.

On December 11, 2006 I completed a twenty-page study entitled "The Victories of Revisionism" <http://robertfaurisson.blogspot.com/2006/12/victories-of-revisionism.html>. In it I noted, as examples, twenty victories won by the revisionists on the strictly historical and scientific level, whereas, on the media and judicial levels, their opponents continued to occupy nearly all the terrain. The "Holocaust" sectarians concealed their defeats and went on deceiving the public as they had been doing since 1945. But now, suddenly, the accelerated development of the Internet and the evolution of the world situation, so unfortunate for the State of Israel and the United States of America, have gradually changed the order of things. Revisionism's victories have started getting talked about. In particular, there is a proliferation of websites, forums and blogs where visitors have been able to learn, first, of the concessions made to the revisionists by "Holocaust" historians, and then of the real capitulations to which some of the latter have been driven. To begin, in 1979, a group of 34 French academics signed a joint statement that was most revealing of their inability to describe the operation of "the magical gas chamber" (Louis-Ferdinand Céline); they pitifully declared: "One must not ask oneself how, *technically*, such a mass-murder was possible. It was technically possible, since it happened" (**Le Monde**, February 21, 1979, p. 23). In 1985 Raul Hilberg, the most eminent historian of "the Holocaust", finally acknowledged that there was, *after all*, no known evidence of the reality of any order, plan or organisation aiming at the physical destruction of the European Jews and, in order to continue upholding that fiction nonetheless, he decided to resort to some astonishing explanations in the vein of what might be called "group parapsychology" (see below). In 1995 Jean-Claude Pressac, Serge Klarsfeld's liege man, definitively laid down his arms (see

below). In the years thereafter something of a general desertion or rout could be observed among historians of "the Holocaust": feigning ignorance of what, in 1968 in her main academic dissertation, the Jewish historian Olga Wormser-Migot had herself been compelled to call "the problem of the gas chambers" and passing over in silence a number of other historical "problems" of that kind, they were content to repeat the purely gratuitous statements of the judges at Nuremberg and, for the most part, did not venture to look for historical and scientific evidence of their "Holocaust". But one Jewish researcher remained in the running, the one whom I, for my part, called "the last of the Jewish Mohicans"; that was my sobriquet for Robert Jan van Pelt. However, once again, the matter was to end with a kind of capitulation. As will be seen below, on December 27, 2009 the fellow wound up his lengthy research work with the following observation: as concerns Auschwitz, for virtually everything "we know" about that camp (capital of "the Holocaust", visited by millions of believers) there is simply no evidence to be found... there at Auschwitz; it would be better to stop spending so much money trying to preserve the place; nature should take it back! This researcher's embarrassment is indeed understandable: he would prefer to see the pure fabrications, like the crematorium at Auschwitz I, disappear ("Everything in it is false", as French historian Eric Conan eventually found in 1995: *L'Express*, January 19-25, 1995, p. 68; on this subject see point no. 16 at <http://robertfaurisson.blogspot.com/2006/12/victories-of-revisionism.html> and the article at [http://www.ihr.org/jhr/v15/v15n1p23\\_Weber.html](http://www.ihr.org/jhr/v15/v15n1p23_Weber.html)).

From 1979 to 2009, that is, for thirty years, the proponents of the authorised version of Second World War history have failed in their attempts to reply to the revisionists on the level of history, science, material research and the careful study of documents and testimonies. To compensate for this failure the "Holocaust" worshipers have sought refuge via the reserves of imagination or belief; hence a remarkable propagation of novels, notoriously false "testimonies", plays, films, ceremonies, pilgrimages. And so it is that "Shoah Business" and the "Holocaust Religion" have flooded the world with their products and their phantasmagoria. For their part, feeling the wind is in their sails, the revisionists will continue staying the course taken back in the late 1940's by, in particular, Maurice Bardèche and Paul Rassinier. Revisionist authors or activists have appeared in many countries around the world, especially in Europe and the United States. The most outstanding of the authors is unquestionably the American Arthur R. Butz; in order not to compromise his personal safety I shall avoid giving the name here of the most extraordinary activist. I also have in mind a number of other authors, in particular authors of German, Austrian, Belgian, Spanish, French, Italian, Swiss, Canadian, Australian or South American nationality. The list of North Americans who have participated in the past or who, like Bradley Smith and his friends, are active in the revisionist struggle today is relatively long.

*An image haunts our contemporaries, that of the mounds of bodies discovered at the liberation of the German concentration camps in 1945.* In that dreadful, fixating image they think they see proof of the inhumanity of the "Nazis" and, as a result, they believe by instinct that the revisionists are basically individuals who have taken up the task of rehabilitating Adolf Hitler. I wish these uninitiated, who, at the outset, close their hearts and minds to revisionism and let themselves be carried by their emotions, would start making an effort to reflect on the reality that lay behind the photographs and films in which they believe they see the harrowing proof of "Nazi atrocities".

#### **The photographs and films showing corpses**

In my youth I myself had been shocked by the spectacle of the dead and the walking corpses in the camp at Bergen-Belsen. A bulldozer was seen pushing bodies of inmates towards the edge of great ditches, bodies which SS women then threw into those ditches. We were shown an SS physician, Dr Fritz Klein, seated,

legs apart, in the midst of one of them and appearing to think rather highly of himself, while Franz Hössler, another SS man, was seen standing before a truck laden with corpses, seemingly giving a self-satisfied speech. Many years later I would come to realise that, in this case, I had actually been the victim of a propaganda film and its artifices.

In the last months of an atrocious war, in the chaos to which Germany had been reduced, Bergen-Belsen, utterly swamped with detainees coming from the East, had been ravaged by a typhus epidemic. In the days following the camp's liberation on April 15, 1945 – that is, when the British had taken charge – perhaps close to 14,000 people would still die, especially of typhus. In what remained of their cities the civilians had become cave dwellers, staying in whatever holes in the ground they could find, fallen prey to hunger and cold. At Bergen-Belsen there were practically no more supplies, medicine or means of disinfection. It was in this disastrous situation that the SS officer Josef Kramer, commandant of the camp, decided to send a delegation under a white flag in the direction of British Field Marshal Montgomery's troops so as to warn them that they were approaching a huge den of infection, and that the detainees, once released, would have to be prevented from spreading typhus among the Allied soldiers and the German population. A cooperation agreement was made between, on the one hand, the Wehrmacht (excluding the SS) and, on the other hand, senior British army officers. The latter, once having arrived on the scene, decided to open the common graves and count the dead, then, after the count, reburied them in new ditches. Actually, a bulldozer did push the bodies to the edge of the ditches but the driver was a Tommy, whom I, like masses of other spectators before me, had once taken for a German soldier. As late as 1978 – the better to maintain that same error in peoples' minds, presumably – a photograph would be published which "beheaded" the driver of that bulldozer (Arthur Suzman & Denis Diamond, *Six Million Did Die: The Truth Shall Prevail*, Johannesburg, South African Jewish Board of Deputies, Second Edition, 1978, p. 19). SS women were made to stand alongside the ditch and then throw the bodies in, barehanded. As for Dr F. Klein and F. Hössler, they were made to play an affected role and thus appear to illustrate the pride inspired in SS men by their supposed work of death. J. Kramer, himself, after being beaten by soldiers of the Royal British Artillery, was to be locked up for a whole night in a refrigeration room to break his "arrogance" (Dr G.-L. Fréjafon, *Bergen-Belsen Bagne Sanatorium*, Paris, Librairie Valois, 1947, p. 22). A good many other camps offered the spectacle of hundreds of corpses and one can easily imagine the disgust of the liberators, arrested by the smell of victims of either typhus or dysentery whom, given their numbers, it had not been possible to bury.

To take another example of deception by photography, everyone may well have felt revulsion upon seeing the neatly aligned corpses in the Nordhausen camp, but it was to be learned after some time that those dead were in fact victims of an Allied bombing raid targeting mainly the military barracks called Bölke Kaserne. Meanwhile, at Dachau, Buchenwald and elsewhere identical sights lent credence to the legend that those camps, conceived and run as "death camps", had been equipped with homicidal "gas chambers" regularly achieving an extravagant daily turnover. Upon verification, the official historians had admitted, under the pressure exerted by revisionist authors and especially by Paul Rassinier, author of *The Holocaust Story and the Lies of Ulysses*, that despite the many "testimonies" of priests, professors and doctors, the alleged "gassings" of detainees there had never taken place (Martin Broszat, of the Institut für Zeitgeschichte in Munich, "Keine Vergasung in Dachau [Bergen-Belsen, Buchenwald]", *Die Zeit*, August 19, 1960, p. 16).

#### **Shame on the Germans? Or on the Allies? Or on war?**

The day when Copernicus showed that the sun did not revolve around the earth but that, on the contrary, the earth revolved

around the sun there occurred what it has become customary to call a "Copernican revolution". The expression means not only that reality may differ from appearance – a fact easily noted – but also that reality can be situated at the exact opposite of appearance. This is what happened after the war when some researchers realised that a number of the horrors first attributed to the losers, that is to say, in Europe, mainly the Germans, were perhaps, in reality, attributable to the Allies. Consequently, in the face of all those photographs that made people cry out "Shame on Germany!", it would perhaps be more just to say "Shame on the Allies who put Germany in that state!", or else to conclude "Shame on war and its train of abominations!" Upon advancing into Germany the GI's themselves had been surprised at the extent of damage wrought by their aviation. One should be conscious of the fact that Churchill and Roosevelt had innovated when, fitting out their aircraft fleets with adequate capability, they had set about waging a systematic war – against civilians – on such a scale as history had never known. They had decided to raze the cities, big or small, and sometimes even the villages. From their standpoint it was necessary, by fire from the sky, bombardments of towns and villages, low-flying machine-gunning of city-dwellers trying to escape from the furnaces or of farmers in their fields, to make life impossible for all Germans without exception. Houses, hospitals, schools, universities, men, women, children, old people, livestock, everything had to disappear. The trains must no longer be able to run: they would need several days to make a journey that would normally have taken a few hours; one can imagine in what state convoys of detainees, for example, arrived at their destination after leaving, by force or by choice, the camps in the East before the arrival of the Soviets. Taking into consideration the decision made by Roosevelt and Churchill, one must agree that it was easier to attack civilians in that way rather than military personnel. Sometimes in the camp of the Western Allies certain lofty consciences, notably clerics, were heard protesting against such savagery, of which the "Dresden" bombings remain the prime example. But the propaganda, for its part, argued for the duty to destroy all that in one way or another stood for Satan or, in the minds of Jewish propagandists, Amalek. Indeed, since then, in Japan, Vietnam, Iraq and a few other corners of the globe, the Americans have been led to wage the same type of devastating war.

### **The judicial masquerades of victors putting the vanquished on trial**

I myself, being, if I may say so, at the *extreme centre* of opinions concerning politics or history, cannot pronounce condemnation of a given belligerent's having sought, as in a kind of competition in the matter, to invent still more means of killing than its opponent. I would be content to say that for me, *every war is a butchery; the winner is a good butcher and the loser not so good a butcher; on the other hand, at the end of a war, the winner may at most administer to the vanquished lessons in butchery but not lessons in law, justice or virtue.* Yet that is what happened at the Nuremberg trial (1945-1946) and in a thousand other trials of the same calibre up to today where we see Jewish organisations demanding that sickly nonagenarians be carried into court on a stretcher for "crimes" generally going back seventy years and for which there is no evidence nor sometimes even the least witness: the defendant had perhaps simply found himself in the wrong place at the wrong time; for instance, he had supposedly been at Treblinka, a camp in which some presume to say, without the least evidence, that, according to certain persons, homicidal "steam chambers" operated (Nuremberg document PS-3311), and according to others, homicidal "gas chambers": the "testimonies" are vague, contradictory and the trouble has never been taken to verify them, which, as certain revisionists like the Australian Richard Krege have proved, is nonetheless possible and shows that the revisionists are right (« Treblinka Ground Radar Examination Finds No Trace of Mass Graves », in *The Journal of Historical Review*, May-June 2000 (Vol. 19, No. 3), p. 20: [http://www.ihr.org/jhr/v19/v19n3p20\\_radar.html](http://www.ihr.org/jhr/v19/v19n3p20_radar.html)).

At Nuremberg the victors tried the vanquished; they were thus both judge and party to the case; they had decided beforehand that, if necessary, one would do without real evidence: "The Tribunal shall not be bound by technical rules of evidence [...]. The Tribunal shall not require proof of facts of common knowledge but shall take judicial notice thereof [...]" (articles 19 and 21 of the Charter of the International Military Tribunal). Moreover, the victors' justice violated the usages of normal justice in ignoring the separation of powers (some of those who took part in the drafting of the Charter went on to become judges and prosecutors), instituting collective responsibility (any member of a group declared "criminal" was automatically considered a criminal himself), implementing retroactivity of laws and denying those convicted any possibility of appeal. No representatives of the neutral nations were among the judges and prosecutors. In all seriousness the Soviets, with the concurrence of the American, British and French judges, had the audacity to rebuke the Germans *for having carried out deportations and used concentration camps or forced labour camps!* Resorting to an additional specification of article 19 of the Charter, the Soviet prosecutor got the judges to refuse any serious investigation of the crime in Katyn forest imputed to the Germans. As for the principal Soviet judge, Major General I.T. Nikitchenko, he had served as prosecutor in 1936 at the previous judicial masquerades called "the Moscow trials", something that had not kept him from being recruited for Nuremberg.

At bottom, if one keeps in mind the crimes perpetrated against the German people by means of an air war aiming to exterminate civilians, if one recalls the deportations (called displacements) of the German minorities from Central and Eastern Europe, if one adds to that both the serial rapes of German women and girls (as happened, for example, at the age of twelve, to Hannelore Kohl, future wife of the chancellor; see Heribert Schwan, *Die Frau an seiner Seite / Leben und Leiden der Hannelore Kohl*, Munich, Wilhelm Heyne Verlag, 2011, p. 54-58), if one bears in mind the looting, the official grabbing by the Allies of Germany's silver, gold, platinum, jewellery, securities, properties, banks, museums, scientific and industrial patents and if, to cap it all, one notes that the Nuremberg trials of German leaders earned the description, by some, of "a farce" or, in the words of Harlan Fiske Stone, Chief Justice of the United States Supreme Court, a "high-grade lynching party", one can only find it deplorable that, for 66 years, our schools, universities and media have ceaselessly been telling us that, during the last world war, the victors represented Good and the vanquished, Evil.

### **Elie Wiesel: a prominent false witness**

Elie Wiesel ideally embodies this lack of understanding of human nature, which everywhere, in fact, is made up of a combination of Good and Evil. This unintelligence leads him, in his efforts to uphold the argument that the people of Israel is the salt of the earth and suffers from Evil more than any other, to lie with assurance, preach hatred for the opponent and untiringly ask us all to go and, in a way, spit on the graves of the defeated. In January 1945 he and his father had had the choice, offered by the Germans, between staying on at Auschwitz until the arrival of the Soviets and being transferred to a camp inside Germany; the two of them, after careful consideration, chose to leave with their exterminators rather than wait for their liberators. Having got to Buchenwald, where his father was to die of dysentery and where, it seems, the Germans were killing 10,000 people a day – Stephan Kaptai, "Author, Teacher, Witness", *Time Magazine*, March 18, 1985, p. 79: <http://www.time.com/time/magazine/article/0,9171,963362,00.html>, he nonetheless played chess there at times (Jorge Semprun and Elie Wiesel, *Se taire est impossible* (Keeping silent is impossible), Paris, Arte Editions, 1997, p. 12). In Elie Wiesel, as will have been noted, there is a lot of the clown who knows that the more he exaggerates, the more the audience will appreciate him. On February 7, 1996, he received the insignia of an honorary doctorate from the University of Picardy - Jules Verne. In its issue of February 9, *Le Courrier Picard* wrote of

the talk that Wiesel gave there and of his replies to questions from those attending: "One query came from many in the audience: 'What do you think of the emergence of revisionist and denialist currents?' [E. Wiesel answered:] 'They are virulent anti-Semites, depraved, organised and well funded. The day I received the Nobel Prize [December 10, 1986 in Oslo], there were hundreds of them in the streets demonstrating against me. Never will I grant them the dignity of a debate. They are morally sick beings. I think I know how to fight injustice, I don't know how to fight ugliness.'" As Serge Thion and Pierre Guillaume, who accompanied me in Oslo in 1986, can attest, along with myself, the number of demonstrators there that day amounted quite precisely to zero. The truth is that with my two revisionist friends I handed out that day copies, in English and Swedish – easily readable for Norwegians), of my flier on "Elie Wiesel: a prominent false witness"

<http://robertfaurisson.blogspot.com/2010/04/prominent-false-witness-elie-wiesel.html>.

At the entrance to the hall where the award was about to be presented we had, in an extremely quick action, distributed the text to about forty people; then we in turn entered the hall where, for my part, I struggled to contain my laughter when the Nobel candidate started intoning something of a chant, perhaps a Jewish one, but to an assuredly buffoonish effect. At the exit, the billionaire philosopher Bernard-Henri Levy, flanking Elie Wiesel on the left, cast a dark look at us.

### **We need a return to the search for accuracy**

But, personally, I have a dream: the day may come when, after a screening of *Night and Fog* (the classic propaganda film by Alain Resnais), imposed on all children in France, the teacher, instead of fostering the pupils' tendency to unthinking indignation and rash judgment, will ask them to reflect a bit. He or she will teach them to gauge the distance there can be, in this film as in numerous other documentaries-documentaries, between image and commentary. These images we are shown here: what exactly do they signify? What do those abominations, those piles of corpses, that bulldozer mean? As for that concrete room with the "ceiling, furrowed by fingernails": on the basis of what forensic investigation is it called a "gas chamber", that is, a chemical slaughterhouse for human beings? Where have fingernails (of keratin) ever been known to "furrow" a concrete surface? Upon seeing so many corpses, whom is one to accuse? The loser? Or, quite simply, war and its inevitable train of horrors? Or again, in this particular case, all things considered, would it not be the ruthless war policy conducted by the winner? Later on there will still be time to teach the adolescents or the adults that the pupils have become that, as all too often in the human adventure, "the first casualty in any war is the truth", that "it's the winner who writes history", that "justice gladly lies down in the winner's bed" and that, in the words of the foremost French author of the 20<sup>th</sup> century, L.-F. Céline, "**the frenzy of lying and believing is catching like the itch**". Yes, lying and credulity often go together. We need to try to guard against the two evils, or else get cured of their effects. For this it is essential, before pronouncing a judgment on anything, to work, reflect, examine, weigh, and, again, to weigh, examine, reflect, and work again. There is no tougher school than the revision of conventional wisdom. This school is none other than that of revisionism. The revisionists do not deny; they are neither deniers nor denialists; they strive to be constructive, positive and at times some of them might be classed as positivists. Their research method is as old as the world; it is like the thirst for knowledge or the love of science and the exact. Let us be modest and avoid claiming that we seek the truth, or that we have found it. "The truth", especially when that word is adorned with a capital letter, risks being vague or inaccessible. What should be sought is accuracy, that is to say, at each instant a small verifiable truth; it is the sum of those little verifiable truths which, at the end, will make it possible to enunciate a conclusion that, in turn, has some chance of being exact.

### **The black boxes of the "Holocaust" have to be sought out and their contents examined**

This type of revisionist research or activity is not without hazard. To embark upon, and, especially, to keep on with revisionist action takes guts. Elie Wiesel and his friends stand guard around the black boxes of the "Holocaust": there is no question of letting us approach and see what they contain. Yet, personally, I had the luck one day of discovering and opening for an instant **the black box of Auschwitz and Birkenau** at the Auschwitz State Museum. This happened in two stages. In 1975, during my first examination of the scenes of the "crime", I had detected some downright anomalies in what is shown to us as a crematorium in its original state (Krema I at Auschwitz proper, that is, Auschwitz I main camp) or crematoria in ruins (Kremas II and III as well as IV and V at Birkenau, or "Auschwitz II"). I then got a senior official of the Museum to acknowledge that Krema I had been "reconstructed", whereas the public thought they were seeing a genuine crematorium kept in its original state. I had him note the absence of any soot at the mouth of a crematory oven, which he assured me was "original"; then he told me that the said oven was actually a "reconstruction", whereupon I made him admit that the "reconstruction" necessarily implied the knowledge and, therefore, the existence of building plans for the crematoria. I asked him where the plans were. Not without embarrassment he confessed that they were in the camp Archives. Being obliged to return to France, I put off my visit to the Archives till the following year. I shall pass over the details of the difficulties encountered then and come straight to the conclusion: **on March 19, 1976 I discovered in the archives of the State Museum the building plans of the Auschwitz and Birkenau crematoria, supposed to have contained the homicidal "gas chambers". Those plans had been kept hidden from us since 1945** – see my piece "A look back at my discovery, on March 19 1976, of the building plans for the Auschwitz and Birkenau crematoria":

<http://robertfaurisson.blogspot.com/2010/09/look-back-at-my-discovery-on-march-19.html>. And for good reason, as they now revealed a special secret. In the small Krematorium I, the room said to have been a homicidal "gas chamber" had in reality been a "*Leichenhalle*", that is, an innocuous depository or mortuary room in which to put corpses awaiting cremation. The large Krematoriums II and III of Birkenau had possessed only "*Leichenkeller*", that is depositories built partly underground to ensure a relatively cool interior. Krematoriums IV and V, also located at Birkenau, contained only harmless rooms some of which were equipped with stoves and which could never have served as "gas chambers". At the end of prolonged studies, one after another, on Zyklon B (a product based on hydrogen cyanide gas, invented in 1922 by an assistant of the German Jewish chemist Fritz Haber and patented on December 27, 1926), the disinfecting or delousing gas chambers and, especially, the American execution gas chambers using cyanide gas, I concluded that *the "testimonies" or "confessions" concerning the systematic execution of Jews in "gas chambers" ran into radical physical and chemical impossibilities*. Even today I am still amazed at the fact that the United States, swamped in Holocaust literature but possessing so many men of science, both in chemistry and engineering, should have had no one to proceed with a comparison between the somewhat vague Nazi "gas chambers" and the easily verifiable reality (at least up until a recent period) of the American gas chambers. It is enough to see one of these to realise instantly that the Nazi "gas chambers" are purely a figment of the imagination. A real gas chamber for the execution of a sole person is necessarily a terribly complicated thing, for the gasser must avoid gassing himself 1) either in the execution phase, 2) or during ventilation, 3) or when entering the chamber and handling and removing a highly cyanided body which, being so, remains highly dangerous. I repeat that it would suffice, even for the uninitiated, to see up close an American prison's gas chamber and to have its operation explained to understand that not only did the Nazi "gas chambers" not exist but also that **they could**

**not even have existed.** For my part, in 1979, I had seen and studied the gas chamber in Baltimore, Maryland. Also in 1979, in Los Angeles, at the first international conference of the Institute for Historical Review, I made public my discovery of **the black box of Auschwitz and Birkenau.** "This is dynamite!", one lady in the audience judged.

#### **The victories of revisionism**

Three years earlier, in 1976, an American academic, Arthur Robert Butz, had published on the subject of the alleged extermination of the Jews a masterful book entitled **The Hoax of the Twentieth Century.** In 1985 and again in 1988 in Toronto, at the trials of Ernst Zündel, the revisionists annihilated first Raul Hilberg, the number 1 historian for the exterminationist case, then Rudolf Vrba, the number 1 witness of the alleged criminal gassings at Auschwitz, and finally, thanks in particular to the examinations made by Fred Leuchter, the whole myth of the gassings was at the point of death. Afterwards this central element, the "heart" of the charges against the Germans of the Third Reich, would be seen slowly disintegrating. For example, in 1988, Arno Mayer, professor of history at Princeton, wrote: "Sources for the study of the gas chambers are at once rare and unreliable" (**Why did the Heavens not Darken? The "Final Solution" in History,** New York, Pantheon Books, p. 362). Other researchers, who before had trumpeted their certainty of the existence of those "gas chambers", have ended up admitting that there is no proof thereof. The Frenchman Jean-Claude Pressac, protégé of Beate and Serge Klarsfeld – themselves "hunters of former Nazis" – went so far as to acknowledge that the whole dossier of the history of the wartime deportation was "rotten" with too many lies and that this dossier, notwithstanding the real sufferings of so many deportees, was henceforth good only for the "rubbish bins of history"; Pressac wrote that in 1995 but his capitulation was revealed only in 2000.

To those wishing to learn more about the matter I would recommend my study on "The Victories of Revisionism" of December 11, 2006

<http://robertfaurisson.blogspot.com/2006/12/victories-of-revisionism.html>.

#### **The coup de grâce given, on December 27, 2009, to the myth of the Nazi "gas chambers"**

Three years afterwards, on December 27, 2009, the myth of Auschwitz received the *coup de grâce*. The blow was administered by a Jewish academic, Robert Jan van Pelt, whom one may consider the last person to have sought to *prove scientifically* that Auschwitz, the capital of "the Holocaust", had been an "extermination camp" (an American term coined in November 1944), that is, a camp equipped with extermination "gas chambers". The revisionists had no opponent more determined and more resolved to fight them *on the historical and scientific level* than this professor teaching the history of architecture at the University of Waterloo (Ontario, Canada). He defended the usual argument holding that, to gas several thousand Jews at a time, an SS man, having got up on the roof of certain "gas chambers", poured Zyklon B pellets through four holes made in the concrete ceiling of the said "gas chambers". Ever under the pressure of revisionist discoveries, he had been bound to concur that the holes in the small Krematorium I had been created by... the Soviets and the Polish communists. But R.J. van Pelt and his friends were sure of finding such holes in the concrete roofs, in ruins, of Krematoriums II and III. However, after years of research, they proved unable to supply a single photograph of those holes or of the perforated shafts (?) that allegedly had allowed the diffusion of hydrogen cyanide gas underneath, thus failing to meet my challenge summed up in the formula: **"No holes, no Holocaust"**. Hence the capitulation of R. J. van Pelt. On December 27, 2009, quoted in an article in the *Toronto Star*, he revealed that, in his opinion, the conservation of Auschwitz-Birkenau made little sense: it was better to let nature take it back. And he added, speaking of what we are supposed to know about the camp (that is, that there were "gas chambers", etc., there), these precise words: **"Ninety-nine per cent of what we know we do not actually**

**have the physical evidence to prove"**, going on to say of "the Holocaust" in general that, in future: "We will know about it from literature and eyewitness testimony [...]. **To demand that we have more material evidence is actually us somehow giving in to the Holocaust deniers by providing some sort of special evidence**" - "A case for letting nature take back Auschwitz":

<http://www.thestar.com/news/insight/article/742965--a-case-for-letting-nature-take-back-auschwitz>.

Those lines did not fail to remind me of the extraordinary admission, of the kind to make revisionists celebrate, to which English judge Charles Gray was reduced when, on April 11, 2000, he handed down his decision in the libel case brought in London by David Irving against Penguin Books and Deborah Lipstadt. Miss Lipstadt had got van Pelt to attend and support her defence, while Irving, whose acquaintance with revisionist argumentation was mediocre, for fear of being associated with Germar Rudolf and myself did not want our assistance: he had even gone so far as to base his lawsuit on the fact that he had been presented to the world as a "Holocaust denier". The admission by the judge was devastating for van Pelt, who had devoted part of his life to trying to find evidence of the homicidal "gas chambers" existence. Here it is: **"I have to confess that, in common I suspect with most other people, I had supposed that the evidence of mass extermination of Jews in the gas chambers at Auschwitz was compelling. I have, however, set aside this preconception when assessing the evidence adduced by the parties in these proceedings"** - High Court of Justice, Queen's Bench Division 1996-I-1113, Judgment, § 13.71; <http://www.fpp.co.uk/docs/trial/judgment/extract1.html>. Immediately after the paragraph bearing his stunning "admission" the judge gives us, in § 13.72, 13.73 and 13.74, the specific reasons why he, like a revisionist, has revised and corrected his "preconception". What we see here, essentially, is a British judge taking up, in April 2000 in London, the finding pronounced seventeen years before, on April 26, 1983, in Paris, by the first chamber of the court of appeal (Section A, presided over by François Grégoire): for it, Robert Faurisson, accused by Jewish organisations essentially of having, in his work, exhibited 1) leivity, 2) negligence, 3) wilful ignorance and 4) mendacity, to arrive at the conclusion that the Nazi "gas chambers" had never existed, had in fact done a job where there could not be found a trace either of 1) leivity, 2) negligence, 3) wilful ignorance or 4) mendacity. The judges then stated: "The worth of the findings defended by Mr Faurisson [on the problem of the gas chambers] is **therefore** [my emphasis] a matter solely for the appraisal of experts, historians and the public." In plain language this meant that, in view of the serious nature of Faurisson's writings on the subject, everyone should have the right to say: "The alleged Hitlerite gas chambers never existed".

But, of course, on that day in Paris back in 1983 I was nonetheless held liable for "personal injury" because, it seems, I had been malevolent; in particular, I found myself reproached for having "never seen fit to find a word of respect for the victims" (which was inaccurate), and my "'revisionism' [might] appear like an attempt at overall rehabilitation of the Nazi war criminals" (which was a thought or an afterthought that I had never had). At his end, David Irving lost his case in London on April 14, 2000 because, it seems, he had been as malevolent as a racist can be.

#### **The Einsatzgruppen: no order to kill the Jews**

What with the case for the existence of the Nazi "gas chambers" becoming ever more difficult to uphold, the official historians and the media have set about focusing on the *Einsatzgruppen*. Not shrinking from any manner of cheating, they have in some instances begun dressing up those "Intervention Groups" with the label, invented by themselves, "Mobile killing squads". The *Einsatzgruppen* carrying out their activities in the USSR had the job of overseeing the army's rear, particularly due to the presence of snipers and partisans who succeeded in killing numerous German soldiers and perpetrating sabotage. Never did the *Einsatzgruppen* receive an order to execute Jews as

such. Jews could be shot for acts of either terrorism or sabotage or, as hostages, in retaliation either for such acts or for some similar reason. The assertions to the contrary and the mental constructions made around a supposed "Kommissar Befehl" or the confession of SS General Otto Ohlendorf at Nuremberg are of the order of myth. In general, "despite the most erudite research" (François Furet, speaking at the end of a conference at the Sorbonne on July 2, 1982), never has such an order been found. Even the most indulgent or subservient historians have had to admit this; see particularly, for example, regarding the *Einsatzgruppen*, Helmut Krausnick and Hans-Heinrich Wilhelm in *Die Truppe des Weltanschauungskrieges / Die Einsatzgruppen des Sicherheitspolizei und des SD*, Stuttgart, Deutsche Verlags-Anstalt, 1981, p. 634; also, Yaacov Lozowick in "Rollbahn: The Early Activities of Einsatzgruppe C," *Holocaust and Genocide Studies*, Oxford, 1987, Vol. 2, p. 221-241.

#### **For want of evidence, Raul Hilberg explains everything by the paranormal**

As for the deliberate character of the alleged extermination of Jews on a whole continent, Raul Hilberg was not afraid of stating, in 1961 in the first edition of his work of reference, that there had been two orders from Hitler to kill the Jews (*The Destruction of the European Jews*, Chicago, Quadrangle Books, p. 177). Following the emergence of historical revisionism on the international scene he renounced that statement, which had not been accompanied by any document or evidence, and came up with another, asserting that, if no document or evidence could be found, it was because the destruction of European Jewry had been done spontaneously, without orders, without a plan, without anything, thanks to the initiative and action of a large bureaucracy working to that purpose by means of thought transmission (*The Destruction of the European Jews*, Revised and Definitive Edition, New York and London, Holmes & Meier, 3 volumes, 1985, p. 53, 55, 62)! According to the new Hilberg, that strange bureaucracy, thought to be so obedient and punctilious, had at some point suddenly taken the initiative to throw overboard all bureaucratic restraint and all obedience to whatever orders came from above, and did so to set about killing the Jews; from then on it had worked only "by an incredible meeting of minds, a consensus-mind reading", and without any "basic plan", with "written directives not published", "broad authorizations to subordinates, not published", "oral directives and authorizations", "basic understandings of officials resulting in decisions not requiring orders or explanations". Hilberg explains that "no one agency was charged with the whole operation"; "no single organization directed or coordinated the entire process"; "no special agency was created and no special budget was devised to destroy the Jews of Europe"; "In the final analysis, the destruction of the Jews was not so much a product of laws and commands, as it was a matter of spirit, of shared comprehension, of consonance and synchronization" - "Raul Hilberg explique maintenant le génocide par télépathie" - Raul Hilberg now explains the genocide by telepathy, <http://robertfaurisson.blogspot.com/1988/09/raul-hilberg-explique-maintenant-le.html>. One can only stand dumbfounded when faced with these phantasmagoria invented by the number one "Holocaust" historian, with these absurd explanations by the working of the Holy Spirit within the German bureaucracy, this "meeting of minds" described by Hilberg in person as "incredible"; before this recourse to the power of "consensus-mind reading", this "matter of spirit", this "shared comprehension", this "consonance" and "synchronization". Never, I think, in world historiography has an argument been put forth and defended by the use of notions that belong to such an extent to the realm of **magic**. And **black magic** at that, when one thinks of the harmful or criminal effects that the general belief in "the destruction of the European Jews" has since 1945 been able to have on billions of people around the world.

**Facts exclude the reality of**

#### **a destruction of European Jewry**

Curiously, the authors who presume to uphold the case for the existence of a Third Reich policy to exterminate the Jews fail to explain a considerable number of facts which, had there been such a policy, would be incomprehensible. As A. R. Butz wrote, "The simplest valid reason for being sceptical about the extermination claim is also the simplest conceivable reason: at the end of the war they were still there" (*The Hoax of the Twentieth Century*, p. 10). In 1945, at war's end, the number of Jewish "survivors" or "miraculous" Jewish survivors was staggering. So many "miraculous survivors" could not be a miracle but rather the manifestation of a natural fact. Each survivor who dares to testify that people of his or her category were systematically slaughtered is making, by the sheer fact of still being alive, a self-refutation argument: he or she is "living proof" that the statement is absurd. Still in 1997, fifty-two years after the war, the official number of Jewish survivors was assessed, by some, at 834,000 and by others at 960,000 ("Holocaust Survivors" by Adina Mishkoff, Administrative Assistant, Amcha, Jerusalem, August 13, 1997; these figures were provided by the office of the Israeli Prime Minister). According to an estimate by the Swedish statistician Carl Nordling, to whom I submitted the Israeli government assessments, if those figures are rounded to an average of 900,000 then it will be reasonable to conclude that in 1945 the number of survivors slightly exceeded three million. Even today, the "survivors" organisations abound under the most varied names; they bring together former Jewish *résistants*, Jewish forced labourers, Jews who were fugitives or living undercover during the war as well as former "children of Auschwitz"; this last group includes Jewish children born in that camp or interned there from infancy with their parents. Auschwitz, like many other camps, was equipped with hospital buildings or infirmaries where Jews, like Elie Wiesel himself, had access to care.

#### **In the middle of the Reich, at the height of the war, homes and hospitals for Jews**

In German cities, up to the end of the war, there were hospitals or homes reserved for Jews. We may take the example of Vienna: according to a German document published in English translation by R. Hilberg himself, on October 17, 1944, that is, several months before the end of the war, the Council of Elders of the Jews in Vienna was responsible for Jewish hospitals, a children's home and day school, a community kitchen, a bathhouse, a poor people's home (for the elderly), a clothes and furniture depot, a relief (or welfare) division, a library, cemetery administration and grounds, a technical column with its workshop. The whole was spread out in eleven different points in the city. On October 17, 1944 an Allied bombing raid completely destroyed the children's hospital. In the night that followed, a new makeshift hospital had to be installed ("as an emergency measure a new hospital had to be set up overnight") and, in agreement with "the Secret State Police (Gestapo) Main Directorate for Vienna and the City Construction Office", "the Council handed the supervision of building and carpentry to a competent architect against payment of a lump sum". The community kitchen, reserved primarily for Jewish workers (43,892 meals served in 1944), was hit during the raid of November 5, 1944 but the damage was very quickly repaired (Yad Vashem document O 30 / 5, Excerpts from the Annual Report of the Director of the Council of Elders of the Jews in Vienna, signed Josef Israel Lowenherz, dated January 22, 1945, *Documents of Destruction / Germany and Jewry 1933-1945*, Edited with Commentary by Raul Hilberg, Chicago, Quadrangle Books, 1971, p. 125-130, p. 127-128). Another example, one that speaks volumes, is that of Berlin and, especially, of its "Hospital of the Jewish community" (Krankenhaus der Jüdischen Gemeinde) at No. 2 Iranischestraße. A book to read on this subject is Daniel B. Silver's *Refuge in Hell / How Berlin's Jewish Hospital Outlasted the Nazis*, Boston, Houghton Mifflin, 2003, p. 352. The author, a Jewish lawyer, and his Jewish witnesses rack their brains trying to solve the problem:

"With Hitler having decided to exterminate the Jews, how is it that so many Jews, all through the war, should have received regular medical care in this hospital run by Dr Walter Lustig?"

In the end, the answer consists in just two short sentences: "There is no explaining it. It was all a miracle." The miracle itself was presumably composed of two main factors: "sheer blindluck and bureaucratic infighting among Nazi organizations" - as the back cover presentation puts it. If there was a consuming fear in the hearts of all Berlin's Jews - including the patients, surgeons and physicians, nurses and other staff of their hospital - it was that of the terrifying, indiscriminate bombing by the Anglo-American air squadrons.

Finally, with regard to facts opposing the assertion, made without evidence, that Third Reich Germany was exterminating the Jews, a French study is worth reading, rich in astonishing revelations; entitled "Vie quotidienne des juifs allemands pendant la guerre (Trois documents)" (Everyday life of German Jews during the war - Three documents), it appeared in the **Revue d'histoire révisionniste** n° 6 (May 1992), p. 131-140. The piece bore the by-line of "Célestin Loos" but actually had two authors: the Belgian Pierre Moreau, recently deceased, and myself. The case of the Berlin Jewish hospital (director: Dr Walter Lustig) is mentioned in passing (p. 138, note 3).

#### **Jewish collaboration with the German occupiers**

In a 1992 study on the "Brown Jews", reproduced in my *Ecrits révisionnistes (1974-1998)* - pages 1421 to 1433: <http://robertfaurisson.blogspot.com/1992/05/propos-de-larret-touvier-laffaire-des.html>, I brought up the existence and role of the "Jewish Councils in Europe" (p. 1429-1430) in the following terms:

From late 1939 the Germans imposed the creation of "Jewish Councils" for the administration of Jewish communities in Poland in cities, provinces or ghettos. Some Councils tried hard to thwart German policy, but most brought an important contribution to the German war effort. They provided labour and manufactured goods. This policy of resolved collaboration was followed by Mordechai Chaim Rumkowski, the famous "King of Lodz", who went so far as to issue his own currency, Jacob Gens of Vilnius, Moshe Merin of Sosnowiec in Silesia and Efraim Barasz of Bialystok. These Councils condemned armed struggle against the Germans, some going so far as to combat the resistance fighters. Germany had its "Representation of German Jews of the Reich", France had its "General Union of Jews of France" [UGIF], Belgium an "Association of Jews in Belgium". The Netherlands, Slovakia, Hungary, Romania and, in Greece, Salonika had their Jewish Councils. Those of the Netherlands, Slovakia and Hungary were particularly cooperative. Through their collaboration with the Germans many Jews amply secured their subsistence: certain of them, such as Joinovici and Skolnikoff, built colossal fortunes.

During the war contacts between certain Zionist circles and the Germans carried on. In 1941 the "Stern Gang" and "Lehi" even offered a military alliance with Germany against Britain. An emissary of the Jewish body, Naftali Lubenchik, met the diplomat Otto Werner von Hentig in Beirut for talks on the subject.

#### **Germany was ready to hand Jews over to the Americans and the British**

After considering several possible territorial solutions of the Jewish question, solutions which, like the "*Madagascar Projekt*", proved unworkable, Germany was ready to hand over the Jews of Europe to the Americans and British but on the condition that they keep those Jews within their own territories until the end of the war and not allow them to emigrate to Palestine, in order to spare "the noble and valiant Arab people".

Indeed, for example in 1944, the German Foreign Ministry (headed by Joachim von Ribbentrop) informed the British government that Germany was ready to hand over 5,000 "non-Aryan" persons - of whom 85% would be children and the other 15% adults accompanying them - from Poland, Lithuania and Latvia, but on condition of receiving the guarantee that they would be hosted till the end of the war in the British Empire (for

example in Canada), barring Palestine and the rest of the Middle East. "The Reich Government cannot lend itself to taking part in a manoeuvre that would tend to let the Jews chase the noble and valiant Arab people from their homeland, Palestine" - Nuremberg document NG-1794, Eberhardt von Thadden, on 29 April and 5 May 1944; Wagner, July 29, 1944. Henri Monneray, former deputy prosecutor at the International Military Tribunal, **La persécution des juifs dans les pays de l'Est présentée à Nuremberg**, Paris, Editions du Centre de documentation juive contemporaine, 1949, p. 168-169.

On January 15, 1945 Heinrich Himmler met the former Swiss President Jean Marie Musy in the Black Forest town of Wildbad; the latter was there at the behest of the Americans to discuss once again "the improvement of the Jews' lot". Previous talks had already had their effect on one point: previously subject to being assigned, like all others, to the hardest labour, the Jews were now granted a privilege, that of not being assigned to "hard labour" but only to "normal work". In a note on this meeting Himmler wrote:

I again put forth my position to him. We assign the Jews to labour and that, of course, includes hard work such as the building of roads and canals, mining, and there they have a high mortality rate. Since the start of discussions on improving the Jews' lot, they have been employed in normal work, but it goes without saying that they must, like all Germans, work in armaments production.

**Our view on the Jewish question is as follows: the position taken by America and England regarding the Jews does not interest us in any way. What is clear is that we do not want to have them in Germany and in the German living space, given the decades of experience since the [First] World War, and we shall not join in any discussion on the matter. If America wants to take them, we are glad of it. But it must be ruled out, and here a guarantee will have to be given to us, that the Jews whom we allow to leave [continental Europe] via Switzerland can ever be sent back to Palestine. We know that the Arabs, just as much as we Germans, reject the Jews and we do not want to partake in such an indecency as the sending of more Jews to that poor nation tormented by the Jews - zu einer solchen Unanständigkeit, diesem armen, von der Juden gequälten Volke neue Juden hinzuschicken** - document of the US-Document-Center, Berlin. Photograph in Werner Maser, *Nürnberg, Tribunal der Sieger*, Munich-Zürich, Droemer Knauer, 1979, p. 262-263.

#### **Excesses committed against Jews could be punished by death**

Many other precise material details exclude the possibility of the German authorities' having pursued a policy to exterminate the Jews, but I think the very strongest evidence of the non-existence of such a policy lies in the fact that, during the war, the murder of a sole Jewish man or woman by a German ran the latter the risk of a sentence up to the death penalty, and execution. For lack of space here, I refer the reader to the text of a talk on this subject that I gave in 2002 entitled "Punishment of Germans, by Third Reich authorities, for mistreatment of Jews (1939-1945)"

<http://robertfaurisson.blogspot.com/2002/06/punishment-of-germans-by-third-reich.html>.

#### **The imposture of the Six Million. Wilhelm Höttl and the Nuremberg tribunal unmasked**

In the next few paragraphs I intend to show first how the myth of the Six Million Jews supposedly killed or otherwise deceased during the Second World War was born, then through what lies it came to be endorsed - thanks to its particular lying inventor - by the International Military Tribunal (IMT) of Nuremberg and, finally, how, in 1987, I personally managed, in the presence of a witness, to confound former SS officer Wilhelm Höttl for having given false testimony by stating in writing and under oath that he had got that figure from the mouth of Adolf Eichmann himself.



It was in 2003 that the American Don Heddeshimer, a lawyer by profession, revealed to us that the myth of the Six Million had arisen from the most sordid source imaginable: from 1900 (and perhaps even earlier?) certain Jews in New York had made up and launched a lucrative advertising slogan that allowed them to collect millions of dollars through fund raising campaigns. The slogan they devised was of two short sentences: "At this time millions of our brothers are dying in Europe. Give us money to come to their aid". In general, those European Jews were supposed to number "five million" or "more than five million" or, especially, "six million". Depending on the circumstances and periods, the Jews' killers were presented as being the Russians, the Ukrainians, the Tsars, the Poles, ...

**(The First Holocaust / Jewish Fund-Raising Campaigns with Holocaust Claims During and After World War One**, Preface by Gernar Rudolf, Theses & Dissertations Press, Chicago, October 2003, p. 144). The newspaper contributing most to the dissemination of slogans peculiar to such campaigns was the **New York Times**. One of the most active personalities involved was Rabbi Stephen Wise (1874-1949), a friend, successively, of Presidents Wilson and, especially, F. D. Roosevelt; founder of the World Jewish Congress, he was a militant Zionist. With the start of the Second World War the designated killers became Hitler or the Germans, while the European Jews were decreed "dead" or "killed" and no longer merely "dying". In 1945-1946 the American delegation at the Nuremberg Trial happened, it seems, to be 75% Jewish; the estimate is that of U.S. Executive Trial Counsel Thomas J. Dodd (from the September 20, 1945 letter to his wife, published in a book co-authored by his son, Christopher J. Dodd, and Larry Bloom, **Letters [of Thomas J. Dodd] from Nuremberg**, Crown Publishers [Random House], p. 136). Presumably at least some of the Jews there, having grown up with the refrain of "millions of European Jews being dead or bound to die" in their ears, ended up believing in good faith what they heard or read on the subject. For them, the main thing was to have that belief endorsed by the Nuremberg judges. To attain their objective they would use a most dubious character, a former SS major and lieutenant-colonel who, in the last months of the war, in Italy, sensing that he risked ejection from the SS for both embezzlement and contact with the enemy, had got in quite close touch with the Allied authorities. At war's end, having become one of their exemplarily docile prisoners, he was transferred to Nuremberg, where he fully cooperated with the prosecution. It was to him, in particular, that the prosecutors owed the impressive organisation chart of the German Security Police and the Security Service (Document 2346-PS) bearing his signature. On November 26, 1945 he agreed to sign an affidavit (Document PS-2738) in which he claimed that at the end of August 1944, at his apartment in Budapest, he received a visit from his colleague Lieutenant Colonel Adolf Eichmann, who advised him that he had recently submitted a report to Himmler, who had wanted to know the exact number of Jews killed thus far. According to the report, Eichmann put it exactly this way:

**"Approximately 4,000,000 Jews had been killed (getötet) in the various concentration camps (Vernichtungslagern), while an additional 2,000,000 met their death in other ways, the major part of whom were shot by operational squads of the Security Police during the campaign against Russia."** And he added that Himmler had not appreciated this report because, for him, the number of Jews killed had to be more than six million. The affidavit was read out in court on December 14, 1945 by the American assistant trial counsel William Walsh, who committed the dishonesty of translating the suspect word *Vernichtungslagern* by the classic phrase "concentration camps". A German lawyer spoke up, requesting the appearance of Höttl. He would never obtain it. And the height of it all was reached when, in the final ruling, the Tribunal presumed to conclude, on September 30, 1946: "Adolf Eichmann, who had been put in charge of this program by Hitler, has estimated that the policy pursued resulted in the killing of six million Jews, of which four million were killed in the extermination institutions" (**IMT**, I, p. 252-253). The truth is

that never had Hitler put Eichmann or anyone else in charge of such a programme, and that the estimate was not that of Eichmann but, instead, had been *attributed* to him by W. Höttl. After the war Höttl continued to work with the Allies in the fear of being handed over to a Hungary governed by communists who would not have failed to execute him. Meanwhile his colleague Eichmann lived in Argentina until the day in 1960 when he was kidnapped by the Mossad and taken by force to Israel to be found guilty at the end of a judicial farce even worse than that of Nuremberg. In the investigatory phase of his case, examining magistrate Avner Less, a captain in the Israeli Army, asked Eichmann whether he had any comments on the statements made about him by Höttl, and the response was: "Yes indeed! Höttl's allegations are a hotchpotch of muddles that the man has stuffed his head with" (*Jawohl! Die Angaben von Höttl, das ist ein von Sammelsurium von Durcheinander, das der Mann seinen Kopf bekommen hat*; see Jochen von Lang, *Das Eichmann-Protokoll*, Berlin, Severin und Siedler, 1982, p. 107). Eichmann then pointed out that the advent, after the war, of millions of survivors belied the possibility that there had existed any programme of physical extermination of the Jews. He stated, for example, on the next page: "Captain, after the war the Allies nonetheless counted - I think - 2.4 million Jews. And hundreds and hundreds of thousands of Jews came out of the concentration camps" (*Herr Hauptmann, da sind immerhin - glaube ich - wie gesagt, es sind 2.4 Millionen von den nach Alliierten Kriegsschluss gezählt worden. Und Hunderttausende von Juden kamen aus den Konzentrationslagern*). When, for his part, he employed the word "*Vernichtung*" regarding the Jews, he had in mind the annihilation of the Jews' power (in the framework of the search for a possible "final territorial solution to the Jewish question") and not the sense that the translators like to give that word, that is, "physical extermination" (p. 110).

In 1987 W. Höttl, beset by his compatriots' criticism or requests for clarification about the words he had ascribed to his colleague Eichmann, began to retreat. He suddenly claimed that it was under the influence of alcohol that the latter had spoken; he had, apparently, let Eichmann drink profusely of his favourite, apricot-based Hungarian spirits, *barack* (**Welt am Sonntag**, March 8, 1987, p. 2). I wrote to him at his home in Altaussee in Austria, where he was a school principal. I got him to promise to see me on two consecutive days in the company of an Austrian called R. M. On February 3, 1989 R. M. and I were received in Höttl's office. I had not hidden anything about my revisionist beliefs from him. I asked him some questions about his August 1944 interview with Eichmann. I let him talk at length, but suddenly I told him that, for at least two reasons, I did not believe the contents of his affidavit: firstly, six million Jews killed by July or August 1944, when there were still about nine months of war to come, would imply for the whole duration of the war an even higher figure than the already huge and unproved one of six million (the equivalent of the population of a country like Switzerland); then, I noted in the same affidavit a word that seemed an anachronism - and it is well known that in history anachronism is one of the signs of falsehood. The word in question was *Vernichtungslagern*, that is, "extermination camps". It is precisely the German translation of an American neologism, "extermination camps", having first appeared in Washington in November 1944 in the famous "*War Refugee Report*" or "*Auschwitz Protocol[s]*", which the world owes to the mythomaniac "Holocaust" witness Rudolf Vrba (<http://www.holocaustresearchproject.org/othercamps/auschproto.html>). It is most unlikely that Eichmann should have used such an expression in August 1944 in Budapest. Visibly struck by the argument, our interlocutor, losing all self-assurance, asked us in a plaintive tone: "Why do you lend so much importance to that statement of Eichmann's?" And he explained that the man was under the influence of alcohol and that he suffered with regard to himself, Wilhelm Höttl, from **an inferiority complex, which led him to inflate the facts and figures**. In other words, Höttl suddenly called into question the central point of his own affidavit. He even withdrew all value from it. However, it was that ringing declaration that,

subsequently, would allow the Tribunal to launch the announcement to the world of Germany's extermination of six million Jews. Höttl had lied; then, as seen above, to that lie the judges at Nuremberg added their own lie in coldly attributing the statement to Eichmann himself.

On the morning after that interview R. M. and I were preparing to leave our hotel and go, as agreed, to the second meeting with Höttl when the telephone rang: it was Mrs Höttl informing us that her husband was unwell and could not see us.

Today, R. M. is still alive and can attest to what I say here and which, in any case, is recorded in our correspondence. I must say that, thereafter, I maintained correspondence with Höttl. I suggested that he leave to posterity a piece of writing in which he might set the record straight. His response and the ensuing letters show a man decided on rejecting my suggestion but nonetheless troubled. In 1997 he published *Einsatz für das Reich* (In the Service of the Reich) (Koblenz, Verlag S. Buble). Curiously, in the section on "Eichmann and the six million" he showed himself discreet and evasive on the heart of the matter and even wrote: "The figure of 6 million seems, anyhow, to be magical" (*Diese Zahl von 6 Millionen scheint irgendwie magisch zu sein*) (p. 83). Some of his remarks were openly revisionist (p. 82-85 and 420-423) but he took the precaution of ending with a profession of holocaustic faith which I would describe as merely verbal. He died two years later at the age of 84. History will record his treachery. But Höttl may be granted consideration of mitigating circumstances: in the first place, on a personal level, had he refused to cooperate with the Americans he would have been consigned to the Hungarians, who would have hanged him; and he would have had to be a hero to defy the victors' justice, the Jewish thought police and the religion of the "Holocaust", which, in the 1980s, wrapped in an aura of sacred terror, was, little by little, to invade the entire Western world.

#### The present state of things

As of today, on the strictly historical and scientific plane, the assessment is disastrous for the proponents of the official truth. There remains not one stone upon another of the edifice built by the 1945-1946 Nuremberg Tribunal, the Jerusalem Tribunal of 1961, and by Léon Poliakov, Gerald Reiling, Raul Hilberg and a crowd of mainly Jewish authors. To confine ourselves to the three essential elements of the charge brought against Adolf Hitler and the Third Reich, no one, in the sixty-five years and more since the war, has been able to find a single order to kill the Jews, or a single proof that there existed a single homicidal gas chamber or gas van, or a single proof that six million European Jews were murdered or had simply died, of whatever cause, during the Second World War. When the American revisionist Bradley Smith, head of the Committee for Open Debate on the Holocaust (CODOH), asks his country's academics to provide him, with supporting evidence, the name of one person who died in a gas chamber at Auschwitz, he is answered with insults or silence. Why?

For his part, E. Wiesel wrote in 1994: "Let the gas chambers remain closed to prying eyes, and to imagination" (*All Rivers Run to the Sea / Memoirs*, New York, Knopf, 1995, p. 74; original French version: *Tous les fleuves vont à la mer / Mémoires*, Paris, Seuil, 1994, p. 97); here he makes a confession: that of feeling a terrible embarrassment, which he shares with all his ilk, historians included. When he adds: "We will never know all that happened behind those doors of steel" he is indulging his "imagination", for the only alleged "gas chamber" that one may visit at Auschwitz has two very ordinary wooden doors, one of which is partially glazed (and opens inwards, where dead bodies had supposedly piled up!); as for the third opening, it gives free access to the room containing furnaces, a coke repository and funerary urns: the ovens, at times heating up to 900° C, would have stood in direct proximity to the "gas chamber" full of a substance – the disinfectant Zyklon B – emitting hydrogen cyanide gas, known for its explosive nature! In the second volume of his memoirs Wiesel returns to this need to say nothing, tell nothing, imagine nothing about the alleged "gassings": "I believe I know everything, can

guess everything, about the victims' final hours. I shall say nothing. To imagine would be indiscreet. To tell would be indecent", and he adds that, on the spot, at Auschwitz-Birkenau, "As we get closer to the place where the killers built their gas chambers and their crematories [in reality, ruins of simple crematoria – RF], we clench our teeth and suppress the desire to scream." Yet with his fellow Jews he will first murmur, then "the murmur becomes a scream, the cry of a community gone mad, mad with grief and lucidity" (... *And the sea is never full / Memoirs 1969-*, New York, Knopf, 1999, p. 193; original French version: ... *et la mer n'est pas remplie / Mémoires 2*, Paris, Seuil, 1996, p. 291<sup>1</sup>). Further on he repeats: "I forbid myself to imagine what happened inside the gas chambers; my gaze follows the living people who enter them to die of suffocation only as far as the entrance" (p. 356). Here we are, immersed in pathos. In *La Nuit* there is no mention of the "gas chambers"; E. Wiesel tells us that at Auschwitz as at Buchenwald it was outdoors, in infernal flames, that the Germans exterminated the Jews. In the German translation of his book, the "gas chambers" burst onto the scene: in fifteen instances, the translator has put gas where the author had not (see "Un grand faux témoin (suite): Elie Wiesel", either in my *Écrits révisionnistes (1974-1998)*, p. 1526-1529 or on my blog at <http://robertfaurisson.blogspot.com/1993/06/un-grand-faux-témoin-elie-wiesel-suite.html>). It was the Catholic intellectual François Mauriac who, in his preface, spoke of "the gas chamber" and the "oven fuelled with living creatures" and, to start, evoked "those carriages stuffed with little boys" (p. 10; one will note the word "stuffed" – *bourrés* – and the absence of any little girls). "*Anus Dei*", as Mauriac was dubbed with a quip attributed to Paul Léautaud, had been seduced by the young Wiesel and could refuse him nothing. The English translation of the book is not without interest (*Night*, New York, Bantam Books, paperback edition of 1982: "This edition contains the complete text of the original hardcover edition [1960]. NOT ONE WORD HAS BEEN OMITTED", XIV, 111 p.). Mauriac's preface is the object of some significant changes or attenuations: three times "*Israélien*" or "*israélien*" is translated as "Jew"; "*l'œil bleu*" of the young Elie Wiesel turns into "dark eyes", "*millions de morts*" fades to "thousands of dead" and, above all, "*ces wagons bourrés de petits garçons*" become "those trainloads of little children". At the beginning of Chapter II of *La Nuit* in the original French edition (1958) there were carriages filled with eighty people, in which "freed from all social censure, the youths openly gave themselves over to their instincts and, under cover of darkness, copulated in our midst, paying no mind to anyone, alone in the world. The others pretended not to see anything". In more recent editions, for example that of 2007, "*s'accouplaient*" has become "*s'attouchaient*". The translations into English have at times kept "to copulate" (*The Night Trilogy*, paperback edition, first published 1987, Canada, Harper Collins, fifteenth printing, 1997), with others choosing "to flirt". With E. Wiesel, whether he talks or writes, transformations and cheating are to be found at every corner. All throughout his public existence "the Pope of the Holocaust religion" has made up for the bankruptcy of the official

<sup>1</sup> The English edition lacks the sentences presented above as "To imagine would be indiscreet. To tell would be indecent [...] the whisper becomes a scream, the cry of a community gone mad, mad with grief and lucidity". The translation of *And the sea is never full* is the work of E. Wiesel's wife Marion. According to an American researcher Mrs Wiesel has in the past purposely mistranslated certain words so as to deceive the reader and, in several passages in *Night*, resorted to the practice in an attempt to right the account's confused chronology. The researcher in question, who has a perfect command of French, informs us as well that, as is the case here, she has at times simply chosen not to include certain words or sentences if she believes a faithful translation might suggest to English readers that E. Wiesel is not, after all, a reliable witness.

historians. We have not a single proof, not a single document to prove "the Holocaust" but we indeed have the performances of the clown Elie Wiesel and his confederates. Where a historical subject of great gravity called for sober historians, we have had only histrions; Elie Wiesel is the first among these: a clown, a histrion crowned with a Nobel Prize.

#### **Good news for poor humanity**

Thanks to the Internet, the achievements and victories of revisionism will finally be within the whole world's reach. For E. Wiesel and his associates, for Jewish organisations in general, for the Zionists and the State of Israel, the news is bad, but for common humanity it is good. Reputedly capable of all possible horrors, humanity has nonetheless still not committed the supreme horror that would have consisted in coldly seeking to exterminate an entire "race", particularly in veritable death factories. This "crime of crimes" was not committed: *Germany has not committed the irreparable*. She has been atrociously maligned. Has her very soul ended up being killed? The future will tell.

For 66 years, by virtue of the assumption that the unprecedented horror had unquestionably happened, we have been constantly subjected to the same chant: "How could the country of Goethe and Beethoven, land of so many great minds, scholars, benefactors of humanity have committed the crime of crimes?", or again "How could the world stay silent? How is it that Pope Pius XII, so hostile to Adolf Hitler, never mentioned the gas chambers either during or after the war?", or "How can it be explained that neither in their statements nor in their respective memoirs Churchill, Eisenhower, de Gaulle, although ruthless in denouncing the crimes of National Socialism, should never have mentioned those gas chambers that were the ultimate weapon of mass destruction of Jews?", or "How is it that so many Jews - derisively called 'Brown Jews' - should have agreed in the countries occupied by the German army, or in ghettos or camps, to cooperate with the Nazis?", or, finally, "What is behind the overall silence of nations and, in particular, that of Switzerland and the International Committee of the Red Cross, in the face of the Holocaust then underway?" These and other questions of like nature have an answer: *the irreparable crime was not committed*. The Jews were treated by National Socialist Germany as declared or potential enemies but they were never steered towards physical extermination; during a total war in which millions of civilians perished many Jewish civilians died but many survived. More than sixty-five years after the war we are still awaiting estimates that can be verified. After the war, Jewish survivors or miraculous survivors were to be counted by the million, to the point that they could people a new State called Israel and disperse in some fifty countries in the great wide world.

**Times are changing, fast and profoundly**

"The Holocaust" will go down in history as one of the most fabulous impostures of all time. The State of Israel has so far owed its survival only to this imposture which, in its eyes, justifies the theft of a territory, a cruel apartheid and perpetual war: this State is headed towards its doom as well. The Jewish organisations in the Diaspora have failed. Their arrogance, their pressure, their blackmailing procedures, their constant calls for repression against those who open, one after another, the black boxes of "the Holocaust" have not prevented a development throughout the world of widespread scepticism and fatigue with regard to stories illustrating the purportedly exceptional character of an incomparable Jewish suffering. The Jews on the whole have had bad shepherds, who are leading them to the abyss. They would be well advised to listen to those among them, few for the moment, who, whether in a low voice or out loud, denounce the Great Imposture of the Holocaust, the Great Imposture of the State of Israel and the Great False Witnesses in the style of Elie Wiesel.

The revisionists have discovered the sinister black boxes of the "Holocaust", then opened them and decrypted the contents for us. They have been able to unmask the apostles or disciples of a secular religion grounded in conceited pride, lies, hatred and greed. To all people, without distinction, the revisionists can bring relief: they teach us that, despite a capacity for every kind of horror, humanity has, after all, never committed the unspeakable slaughter for which, over several generations, some have presumed to blame it at every hour of the day or night, demanding ever more financial compensation, ever more privileges.

Today we are facing a secular religion, that of the "Holocaust" or "Shoah", which **is bound to go down in history as the dishonour of men**. This religion originated in the Western world and has developed there at a dazzling pace, but is already falling into decay. The rest of the world does not want it, sometimes even expressly rejecting it. **The "Judeo-Christian" West would be well advised to take note of this and follow an example given by the rest of the world.**

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**Born in 1929 of a French father and a Scottish mother, R. Faurisson taught classical letters (French, Latin, Greek) before specialising first in the analysis of modern and contemporary French literary texts and, finally, in the appraisal of texts and documents (literature, history, media). He was professor at the Sorbonne and the University of Lyon. Because of his historical revisionist stands, he was effectively forbidden from teaching. He has incurred many convictions in the law courts and has suffered ten physical assaults. In France, access to the press, radio and television is barred to him, as it is to all revisionists. Amongst his works: *Écrits révisionnistes (1974-1998)*, in four volumes (2<sup>nd</sup> edition, LV-2027 p.).**

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## **Vincent Reynouard responds to the massacre at Charlie Hebdo**

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<http://carolynyeager.net/vincent-reynouard-responds-massacre-charlie-hebdo>

Reynouard taken to court and bankrupted by Laurent Sourissear, alias Riss, executive editor of the Jewish "Charlie Hebdo" magazine only a few weeks before the massacre at the CH office in Paris.

A must-see [video](#) by revisionist Vincent Reynouard appeared a few days ago explaining this lawsuit against him and how it turned out recently in court.

Vincent does his usual masterful job of presenting the full background of why Charlie Hebdo and Sourissear aimed their Jewish hatred at him. The video is on [Youtube](#) where it has closed captions in English -- in other words, English subtitles.

However, when downloaded the English subtitles disappear. Obviously then, one needs to go to the [page on Youtube](#) (or to the [KZ Kladderadatsch channel](#) where

you will find other fine videos with English subtitles) to view it *with* the subtitles.



Vincent Reynouard: "I Am Not Charlie"

<https://www.youtube.com/watch?v=QVUMVJRIqn8>

## France focuses on freedom of speech, but comic Dieudonné arrested for controversial remarks

By [Alison Hird](#), Reuters/Jacky Naegelen, FRANCE - Saturday 17 January 2015

Shortly after the jihadist attacks on *Charlie Hebdo's* offices, President François Hollande vowed to protect the freedom of expression embodied by the satirical journal. But since then more than 50 people have been detained or jailed for a range of remarks, shouted out or posted on social media. Young people in particular are denouncing what they see as double standards: cartoons satirising the Prophet Mohammed are given support in the name of free speech while people are prosecuted for comments that appear to condone terrorism. On Wednesday French comedian and polemicist Dieudonné M'Bala M'Bala was arrested for condoning terrorism after posting "I feel like Charlie Coulibaly" on Facebook. This was just after some 3.7 million people had taken part in the "Je suis Charlie" ("I am Charlie") unity marches across France. Dieudonné has been [convicted](#) on charges of anti-Semitism in the past and the comment was interpreted as supporting Amedy Coulibaly, the gunman who killed a policewoman and four Jewish men in a kosher supermarket just over a week ago.

Pope Francis summed up the mixed messages during his visit to the Philippines, saying that "to kill in the name of God is an absurdity," but "you cannot provoke, you cannot insult other people's faith."

Prime Minister Manuel Valls has clearly said that freedom of speech must not be confused with racism, anti-Semitism or Holocaust denial.

But where does France put the boundary between freedom of speech and condoning terrorism?

The right to say, write or print what you want is laid down in Article 11 of the [Declaration of the Rights of Man and of the Citizen](#), adopted during the [French Revolution](#) in 1789.

Later, in 1881, a freedom of the press law imposed limits on this fundamental right. Certain exceptions such as defamation, incitement to hate and slander were added.

People who provoke "discrimination, hate or violence towards a person or a group of people due to their origin, belonging or non-belonging to an ethnic group, a nation, a race or a religion" can be jailed for one year and/or fined 45,000 euros. After an anti-terror law was passed in the National Assembly last November, directly provoking or publicly condoning terrorism now carries a five-year jail term and a fine of 75,000 euros.

The CFCM (French Muslim Council) took *Charlie Hebdo* to court in 2007 for publishing insulting caricatures of the Prophet Mohammed, but lost.

"The court found that the caricatures of Mohamed were meant to be a humorous way of criticising a religion but that they did not set out to hurt or shock the religious sentiments of Muslims," explains lawyer Julien Fournier.

Under French law you can insult other people's faith, "but not individuals on the basis of their religion," Fournier adds.

But lawyer Emmanuel Pierrat told *Mediapart* that the associations "didn't target the right drawings". If they'd attacked caricatures of Muslims rather than the Prophet himself, "the verdict would not necessarily have been the same."

*Charlie Hebdo* also benefitted, and continues to benefit, from a European Court of Human Rights ruling which states that controversial, even insulting, comments are allowed if they're judged to be part of a public debate.

"*Charlie Hebdo* cartoons fit the public debate category perfectly," says Patrice Rolland, a human rights expert at Paris's UPEC university. "They treat issues such as violence and Islam."

France's Cour de Cassation uses this as a way of guaranteeing very large freedom of expression in public, explains Rolland, even if it allows the use of very strong vocabulary and criticism in public - which in private would be considered defamatory.

In 2006 that ruling was also applied to over-rule charges of anti-Semitism against French sociologist Edgar Morin for having lambasted Israel's policy in the Palestinian territories in 2002.

"The Cour de Cassation said it wasn't anti-Semitic defamation, but that it related to a very serious political debate, a debate that had to be preserved in the name of freedom of speech. Even if it involved shocking vocabulary," adds Rolland.

It will now be up to the Parquet de Paris to decide whether Dieudonné's Coulibaly posting falls into the same category says Fournier.

"The Parquet de Paris felt there was enough material for Dieudonné to be judged and will have to show in court that his words [I feel like Coulibaly] can't be considered part of a public debate or as humouristic."

**Dieudonné's past is not likely to weigh in his favour. In 2008, he invited Robert Faurisson, a Holocaust denier, to one of his shows. Holocaust denial is punishable under the 1990 Gaysot law, and carries up to a year in prison.**

**Dieudonné claims to be a humorist but inviting Faurisson meant he "could no longer fall into the humour category," lawyer Emmanuel Pierrat told *Mediapart*. "From a legal point of view, that was his error. It's connoted everything he's done since."**

Franck Fregosi, an Islam specialist at Aix-en-Provence University, says French tradition allows you to mock all religions and "there's almost a sanctification of the right to satire, going back to Voltaire, to the Enlightenment."

But Dieudonné's focus on Jews is far from keeping with this satirical tradition.

**"This guy makes sketches in which he regularly wants to accuse Jewish people of being responsible for all the difficulties of the societies. Anti-Semitism is not an opinion, it's racial prejudice. Dieudonné wants to re-write history."**

**Basically French freedom of expression allows for radical differences of opinion and belief - including denying the existence of the Prophet or Jesus Christ - but does not accept the denial of historical facts.**

While many intellectuals in France defend the principle of free speech, there is growing debate over the cartoons themselves.

"For many Muslims these cartoons are like being punched in the face," says Rolland. "There's no discussion, no right to reply. I don't think *Charlie* fully appreciated the impact they might have."

Rolland is not in favour of banning the cartoons but regrets that *Charlie Hebdo* has lost touch with reality.

"They didn't realise that they were in the position of force, of domination. They say "we're against the fat cats, the powerful people, the baddies", as if all Muslims are ayatollahs or oil magnates. I don't think they paid enough attention to that."

Rolland hopes that journalists will explore the difference between a harsh critique and an insult, something *Charlie Hebdo* "didn't see and didn't want to see."

And while Frégosi says France is still in a state of shock and it's too early for a calm debate about what went wrong, he welcomes the willingness of some media to discuss limits on what you can and cannot say.

"Many journalists said we have to accept freedom [of expression], but we have also to be responsible for the impact these drawings have on other people and other countries. Because the problem is not only French. There's a French context but all these questions also have an influence all over the world."

<http://www.english.rfi.fr/france/20150117-France-focuses-on-freedom-of-speech,-but-comic-Dieudonn%C3%A9-arrested-for-controversial-remarks>

[Emph.added - ed.AI.]