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VALE ROBERT FAURISSON



*** 25 January 1929 – + 21 October 2018**

On Monday, 22 October 2018, the following message from Jean Faurisson, Robert's brother in France, landed in my email box:

From: Faurisson Jean [<mailto:faurisson.jean@orange.fr>]

Sent: Monday, 22 October 2018 9:41 AM

Subject: Pr.Robert Faurisson is dead

I regret to inform you that my brother Robert passed away yesterday Sunday 21st of October at about 19:00h. Just as he entered through the door of his home in Vichy returning from a trip to his birth place in Shepperton (UK), he collapsed presumably because of a massive heart stroke.

There had been meetings with friends which were interrupted twice violently by opponents of his views. A video from bocage-info herebelow shows. I was accompanying him on this occasion

His 90th birthday was due on 25th January next.

>Message du 21/10/18 21:56

>De : "bocage info" <bocage-info@vtxnet.ch>

>A : "bocage info" <bocage-info@vtxnet.ch>

>Copie à :

>Objet : [RR] Dépêche No 161/18

>BOCAGE-INFO Le Professeur Faurisson donne une conférence dans sa ville natale. Une vidéo de Vincent Reynouard <https://www.youtube.com/watch?v=eoFAjySwQ-Q>

>Resistance Revisionniste --- L'information doit rester libre.

Best regards to everybody

Jean Faurisson

Robert Faurisson and a number of concerned European revisionist-nationalists had met in the English town of Shepperton for a conference, which an anti-racist hate-group managed to sabotage by threatening the owner of the establishment, who quickly caved in and asked the conference organisers to vacate the premises. The video clip, which captures this event, speaks for itself - [*https://www.youtube.com/watch?v=eoFAjySwQ-Q](https://www.youtube.com/watch?v=eoFAjySwQ-Q).

Robert Faurisson, accompanied by his brother, Jean, on this trip to the UK for the conference, returned to his home in Vichy, then suffered a fatal heart attack. Admittedly, Robert was not in the best of health but the added stress of such a sabotage act must have drained him.

After all, his almost life-long legal court battles in matters "Holocaust" had taken its toll. Just in April 2018 he suffered a further defeat when a court hearing the defamation action launched by Faurisson against *Le Monde* found in the newspaper's favour. The judgment followed the David Irving 2000 verdict that also found against Irving – branding him an "Antisemite", "Holocaust denier" and a "Racist". In Faurisson's defamation loss he was, on 12 April 2018, declared to be a "professional liar" and a "falsifier of history".

Earlier, in 2007, Faurisson had lost a defamation action against French Justice Minister Robert

Badinter, who had labelled Faurisson a "forger of history", and well known liar herself, US based Professor Deborah Lipstadt, put the knife into Faurisson: "Believe me this man is nothing but a forger of history and a liar and an anti-Semite."

Although such legal labelling would terminate anyone's career – he was not dismissed from his university post until 1991 – Faurisson could smile at such a judgment's folly. The very same newspaper had 40 years earlier given space to Faurisson's thoughts by publishing an even then definitive essay: "The Problem of the Gas Chambers, or the Rumor of Auschwitz". Perhaps this year's legal judgment it was payback time for an "editorial mistake" so long ago.

Still, losing defamation actions merely reminded Faurisson of the nonsense statement published in *Le Monde* on 21 February 1979 and signed by 34 French historians:

It is not necessary to ask how, technically, such a mass murder was possible. It was possible technically since it took place. That is the necessary point of departure for any historical inquiry on this subject. It is our function simply to recall that truth: There is not, there cannot be, any debate about the existence of the gas chambers.

In time such nonsensical statements would need to be tested in court, and when in 1984-5 the Toronto

Zündel trial began, it was Faurisson who provided much of the ammunition that demolished Professor Raul Hilberg's thesis as expressed in his book: *The Destruction of the European Jews*.

Hilberg became a witness for the prosecution, admitting among other things, that the Hitler order that began the extermination Holocaust did not exist, but which Hilberg had mentioned in his book. No wonder Hilberg refused to attend the second Holocaust trial that began in 1988 when the first trial's guilty verdict was overturned on appeal and a new trial was set down. Hilberg refused to attend this second trial because it would be too stressful for him to answer trivial questions.

Prior to 1985 the world had been fed the Nuremberg War Crimes Trials, which were anything but fair trials – outright victors' justice where lying, cheating, torture, et al, ruled procedures. In May 1960 Adolf Eichman was kidnapped in Argentina and taken to Israel where, after a nonsense trial, he was hanged in 1962. Then followed the December 1963-August 1965 Frankfurt Auschwitz Trials where the foundations for the Holocaust religion were further smithied into legal form.

Also in 1985, as an act to counter the argument revealed during the 1985 Zündel trial, Claude Lanzmann made *Shoah*, the 9-hour long film, which took over a decade to make. The 1988 Zündel trial, at which the sensational *Leuchter Report* was tabled as forensic evidence, dented the *Shoah* film's effect because it was the first time that in a court a forensic report had been made to test the proposition that homicidal gas chambers existed at Auschwitz.

Following on from Lanzmann's pioneering epic, Stephen Spielberg's *Schindler's List* was a sensation in itself. Unfortunately, however, by this time we had Adelaide Institute's South Australian Associate tell a different version to what was depicted in Spielberg's black-and-white film: David Brockschmidt's father was involved in transporting in his trucks the Polish Schindler Jews to Auschwitz and beyond. For posterity's sake, it must be acknowledged that Spielberg, in the shower scene, had a dramatic moment where naked Jewish women actually used showers that had water flowing from them.

Still, the film's effect caused a frenzied reaction from those who had to date managed to cement the "Holocaust" narrative into legal concrete. In 1993 legal experts realized that the US Holocaust

Museum would need further legal reinforcement to retain control of the "Holocaust" narrative, which Faurisson did not tire to point out had become a religion that must not be questioned.

On 13 July 1990 the *Gayssot Law* was enacted specifically to rein in Faurisson's continued questioning ***the existence or size of the category of crimes against humanity as defined in the London Charter of 1945, on the basis of which Nazi leaders were convicted by the International Military Tribunal at Nuremberg in 1945-46 (art.9).***

The Holocaust proponents further felt deflated when in 1993 the Canadian Supreme Court dismissed Zündel's 1988 conviction for "spreading false news". It declared the law unconstitutional, and this legal defeat reverberated around the western world where matters Holocaust were fracturing and legally not protected.

Ten years earlier in Germany, in 1983, Judge Dr Wilhelm Stäglich had his 1950s awarded doctorate in law revoked by his University of Göttingen. This sent a strong signal, especially to German academics, that matters Holocaust was off-limits and not up for debate. The religious dogma of Holocaust gained firmer ground. The Germans, like elsewhere in the world, did not enact and spell out specific "Holocaust denial" laws but softened the imprecise definition: "defaming the memory of the dead" – s130 of the Criminal Code.

Canada and Australia followed this trend of getting away from specific matters Holocaust and favoured the highly charged emotional Human Rights approach in silencing Holocaust critics by enacting laws that attempt to protect individuals from hurt feelings generated by those "horrible Holocaust deniers".

The peak of this legal thrusting we witnessed as an exact copy of Holocaust Human Rights legislation – where truth is no defence but where a hurt feeling settled the intellectual dispute of contrary opinions. The more emotional an accuser becomes the more it is guaranteed that an action will succeed in court. Playing the victim has been developed to an absolute art form where truth has become totally irrelevant.

The global media, however, never tired of affixing to such legal judgments the terms "Holocaust denial", "Antisemite", "Hater", "Nazi", "Racist", even "Xenophobe".

We witnessed this phenomenon in the recent US Congressional Supreme Court appointment hearings – where an accuser followed precisely the

script developed by Holocaust survivors when making claims for reparations-revenge upon the German nation.

In the US case the accuser, Dr Christine Blasey Ford, claimed Judge Brett Kavanaugh had sexually assaulted her some 30 years ago, while she was 14.5 and he was 16.5 years old. In her girlish-whimpish voice she gave evidence, which was faithfully modelled on the typically full-blown emotional Holocaust survivor performance.

Fortunately for the US President Trump's endeavours of having Judge Kavanaugh appointed to the Supreme Court as a "conservative justice," this emotional overload – of playing the victim card – did not fail to expose the serious contradictions and fabrications in Blasey-Ford's evidence.

Likewise, Professor Robert Faurisson never tired of confronting individuals in his typical French rationalistic "naked" form, where emotional matters could not make physical facts and forensic evidence, disappear.



Faurisson was also one of the first to question the authenticity of *The Diary of Anne Frank*, again on forensic grounds. Some parts were written in ball-point pen and so could not have been written before the pen was invented in 1951.

The legal battle continues for all those inspired by Robert Faurisson setting a personal example to all those who dare question any kind of orthodoxy, any belief system. I recall how in 1994 Professor Deborah Lipstadt came to Australia to talk about the Holocaust – and she signed for me her book with: *May Truth Prevail*.

After her Melbourne talk, I rang Robert Faurisson and Ernst Zündel because some of the things she mentioned about the existence of the homicidal gas chambers contradicted what Faurisson and Zündel had been saying. Both reassured me that Lipstadt's sophistry is exceptionally polished and emotionally charged so as to disconnect our critical faculties. This reassurance consisted of five words: ***The Story Keeps On Changing***.

And so legally Faurisson was silenced, and now he has died, but the world is still waiting for someone to fulfill his numerous challenges. The most pressing is this challenge:

Show me or draw me the Nazi gas chamber at Auschwitz!

Thank you Robert Faurisson for courageously standing your ground against those who are the real defamers, liars, and fabricators of history. You may have been legally defeated and paid a heavy price for standing your ground, but as Professor Arthur Butz also put it in his *The Hoax of the Twentieth Century*, one day the truth will emerge unhindered. And a big thank you to those who were a part of the close inner-core supporting and enabling Robert during his difficult challenges.

Fredrick Töben
Adelaide, SA, Australia,
23 October 2018
***toben@toben.biz**

Robert Faurisson's commitment to the Revisionist cause remained intact until his final breath

The passing of [Robert Faurisson](#) almost immediately after his final speech to an audience of Revisionist enthusiasts brings to mind other prominent figures who made similarly spectacular exits from this worldly stage. In 1673, French playwright Molière collapsed whilst performing the lead role in his comedy *Le malade imaginaire* (The Hypochondriac). More recently in 1984, British humourist Tommy Cooper suffered a heart attack whilst performing at the *Royal Variety Show* in London.

Molière was a satirist, seen as a potential dissident notably for works such as *Le misanthrope*, whose depiction of the hypocrisy of the dominant classes was taken as an outrage and violently contested. Cooper was one of Britain's best loved comics (but also a wife-beater). Both Molière and Cooper have statues dedicated to their life's work. The same goes for prominent suffragettes who, only a century ago, were considered the *terrorists* of the day.



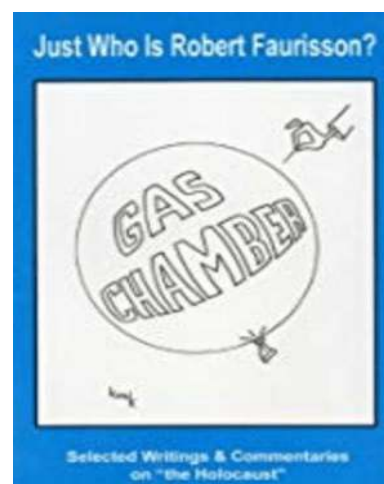
A statue of Robert Faurisson would be a fitting tribute. Predictably, however, the enemies of free speech are calling for Revisionism to be laid to rest with the deceased professor. No chance. Early works by Paul Rassinier, Maurice Bardèche and Arthur Butz were the Revisionist seeds tended to by Faurisson with his renowned methodical and analytical thoroughness. From his writings sprang forth vigorous roots which began to undermine official "Holocaust" historiography, notably regards Auschwitz. Starting with Jean-Claude Pressac and culminating today with the works of Germar Rudolf, Carlo Mattogno and Jürgen Graf, Revisionist historiography has produced a lush field of scientific research bursting with irrefutable argument.

Thanks to Robert Faurisson, more than a quarter of the population in France is now skeptical when it comes to the "Holocaust".

On the pretext that book burning and removal of civic rights must never happen again, present governments, in turn, implement increasingly strict laws in order to ... burn books and ban dissident opinions. However, sections of the mainstream are beginning to understand the futility of applying "hate speech" laws to Revisionism. (Statistics originally published by the Anti-defamation League):

"Twenty years of policing speech about the Holocaust has produced a perverse result. In the two countries in which Holocaust denial is freely available to anyone [The United States and Great Britain], the level of Holocaust denial and what might be termed Holocaust skepticism has changed very little. But despite the vigilance and police powers of the regulated-speech countries, the percentage of Holocaust deniers plus skeptics increased substantially, from 5 percent to 26

percent in France and from 8 percent to 11 percent in Germany."



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. – Robert Faurisson, December 1980.

If, as claimed by the enemies of free speech, Revisionist theses are indeed a "falsification of history", then surely all they would have to do is prove these theses wrong? But they are simply unable to do so. May the passing of Robert Faurisson also herald the end of these undemocratic and oppressive means of suppressing dissident voices.

Orthodox "Holocaust" historiography is the dead man walking. Faurisson's spirit is alive and well and will continue to thrive, even in the absence of a statue erected to his memory.



On Friday night in Lyon, some dissident fly-posting appeared ...

**Alison Chabloz
Derbyshire, UK,
23 October 2018**

***alison-chabloz@hotmail.com**

Robert Faurisson, 1929 - 2018

For the occasion of Robert Faurisson's 75th birthday, in 2004, I wrote a little piece (<https://codoh.com/library/document/1643/>) assessing his revisionist career. Now I must write his eulogy, but that 2004 piece can be considered part of this eulogy. There is nothing there to retract, leaving aside one objection he raised (message to me of Feb. 5, 2004: He had in fact published a little monograph I had forgotten, namely *Un Mémoire en défense contre ceux qui m'accusent de falsifier l'histoire*, 1980, with a Foreword by Noam Chomsky).

Also, I should note that, while the sole formal author of the 1980 book *Vérité Historique ou Vérité Politique?* was Serge Thion, it would be more realistic to consider Faurisson at least co-author. The book presented Faurisson's analysis of *The Diary of Anne Frank*, by Otto Frank.

My earlier concern that his work has not been adequately expressed or summarized remains. He left us with the situation largely unchanged in that respect, but it may now be possible to create a summary of his work that will satisfy us, though not Robert, wherever he is.

Let me explain.



Revisionists are difficult people. Their characters are necessarily individualistic and they are the last to agree on anything for the sake of harmony. Flipping through a dictionary, I wondered if I should describe Robert as not being a "concordant" person, but I kept thinking only an idiom would do: he was "not a team player". It is not difficult to see why it is inevitable that revisionists are temperamentally difficult. We must accept them on these terms; otherwise, we would not have them. A compliant or agreeable revisionist is no more possible than a married bachelor.

I am proud to say I share some of those features, and I realized very early that any significant joint project with Robert, such as co-authoring an article, was out of the question. The little bit of friction I had with him, over the more than forty-two years of our relationship, was handled in brief private communications, but I know of cases of sincere comrades trying close cooperation with explosive results, creating significant periods of

actual hostility, and provoking the lash of Robert's words.

Now that he has gone where we are all headed, publication of a summary or condensation of his work, written by a very able revisionist, may be possible.

Robert's passing will even be furtively upsetting to his enemies, as he played a role in France unlike anything we know in the USA. Everybody knew who Robert Faurisson was (Marine Le Pen called the 1990 Fabius-Gayssot law the "loi Faurisson" - RF mail of 2/27/18), because he was Goldstein for the media hyenas and pseudo-intellectual poseurs. On 23 August 2012, I wrote Germar Rudolf and others in connection with an article published by Ariane Chemin in *Le Monde*, and which Faurisson challenged in court (of course he eventually lost the case in June 2017 and appealed, unsuccessfully, in February 2018). I noted

"RF is their Goldstein. They would be lost if he were to pass from the scene."

I once read an account of a meeting in Paris during which, it seemed to me, each speaker tried to outdo the others in denouncing Robert, thereby reminding me of Orwell's "two minutes hate." I could easily imagine a participant heaving a volume of the *Grand Larousse* (The dictionary has 7 volumes; the encyclopedia has 10 volumes) at a TV screen depicting Robert-as-Goldstein on horseback, at the head of a column of Nazi soldiers passing through the Arc de Triomphe. In fact, I could even imagine each speaker given his own volume to heave.

Given those considerations, consider an article that appeared in *Le Monde* on 8 February 2018, about Faurisson's appeal against the Ariane Chemin article, entitled "The final battle [L'ultime bataille] of the Holocaust denier Robert Faurisson." Early in the story, it was noted Faurisson was 89. I could not help but interpret this story as expressing, among other things, both glee and regret that this Goldstein would soon be gone. To paraphrase a recent US president, they won't have Robert Faurisson to kick around anymore.

It will take time for his departure to sink in. Then there will be an awful void for many American revisionists; it could seem France no longer exists. On the other hand, it may now be possible for an able revisionist to attempt to summarize his work, but that person should be forewarned: an angry voice may come down from the clouds booming "Idiot! You have not understood at all!"

Arthur R. Butz
Chicago, IL, USA,
22 October 2018
***artbutz@me.com**

Heroic Holocaust Revisionist Dr Robert Faurisson Has Passed

Dr. Robert Faurisson (1929 – 2018) was born in England to a French father and a Scottish mother, and spent his adult life in France. There he was hounded and persecuted for 40 years due to his outspoken views, which were backed up by scholarly research. He vehemently denied the existence of homicidal gas chambers and pointed out the fraudulent nature of Anne Frank's Diary, acting as a serious thorn in the side of Holocaust promoters around the world.



The alleged Hitlerite gas chambers and the alleged genocide of the Jews constitute one and the same historical lie, which made possible a gigantic financial-political fraud, the principal beneficiaries of which are the State of Israel and international Zionism, and whose principal victims are the German people — but not their leaders — and the entire Palestinian people.” ~ Robert Faurisson, the famous “60 words sentence”, formulated in 1980.

Dr. Faurisson published his work in the Journal of Historical Review, sent letters to French newspapers, such as *Le Monde*, and was active on a number of internet sites, detailing exactly why he “denied” the Holocaust. His pioneering work led to professional terminations and vicious assaults upon his person by Talmudic terrorists.



Agression du professeur Robert Faurisson à Vichy (Allier) par 3 jeunes juifs “Fils de la mémoire juive” le 16 septembre 1989

Faurisson hospitalized after a terrorist attack.

From [Rightpedia](#):

Faurisson became familiar to a wider audience through the publication of three letters in French newspaper *Le Monde* between December 1978 and February 1979. In these articles he maintained that the so-called gas chambers were actually drawn and labeled as being functional “morgues” (Leichenkeller) on their genuine plans. Faurisson claimed that the alleged “Weapons of Massive Destruction” of the so-called death camps have never existed. Faurisson doubted also the existence of a master plan for the systematic murder of Jews. Because of the aggressive Zionist influence in

France, even in administrative area, he was removed from his academic position at the Central French Institution for Education by Correspondence under the allegation that his safety couldn't be warranted anymore at the University of Lyon. In 1989 his jaw was broken during one of a number of physical attacks that have been made against him by Jewish terrorists who were never pursued by the French police. In 1990 (according to some reports 1991) he retired from the civil service.

The Gayssot Act was a statute passed in France in 1990, which prohibited any Holocaust revisionism and served as the basis for removing Dr. Faurisson from his university position. Dr. Faurisson challenged the legality of the statute, as it violated his civil, political, and human rights under international law, but the Gayssot Act was upheld by the “Human Rights” committee as being necessary to counter any possible anti-jewish sentiment.

Dr. Faurisson was again on trial in 2006 after giving an interview to an Iranian TV station regarding his views on the so-called Holocaust. This resulted in a three-month probationary sentence and a fine of €7,500.

Robert Faurisson remained defiant until his last days.

Robert's brother Jean reported:

I regret to inform you that my brother Robert passed away yesterday, Sunday the 21st of October, at about 19:00h. Just as he entered through the door of his home in Vichy returning from a trip to his birth place in Shepperton (UK), he collapsed presumably because of a massive heart stroke. There had been meetings with friends which were interrupted twice violently by opponents of his views.

This courageous man, in his 90th year in this world, was aggressively confronted by “politically correct” cretins at the Shepperton Hotel, which likely led to his heart attack. Here is a video about meeting by French revisionist in exile Vincent Reynouard.

Dr. Robert Faurisson was a heroic truth-teller who paid the price for holding unpopular, illegal views, but he continued onward regardless. He would not be cowed into submission. He would not renounce his positions in return for an easy life. He will be remembered for his bravery. He has inspired many truth-tellers and will continue to inspire many more to come. May we continue his life's work and enlighten this world ruled by darkness and deceit.

Thank you for your work, Robert.

Kyle Hunt

Sorrento, FL, USA

22 October 2018

***kylhunt@gmail.com**

Robert Faurisson is dead, and was respected, loved, feared and hated for his work as a revisionist.

For the last 40 years or so of his life he worked as a revisionist, primarily in relation to allegations that are intrinsic to the Holocaust story. He still worked at Lyon II University in the beginning as a Professor of French literature, specializing in the analysis of text and documents.

What is the work of a revisionist as practiced by Robert Faurisson?

Basically, a revisionist checks alleged facts for validity, and reports his findings, including exposing allegations found to be false.

Clearly, the work of revisionists will be respected and loved by people who regard access to honest information as a basic right for all people everywhere.

Just as clearly, the work of revisionists will be feared and hated by people who do not regard access to honest information as a basic right for all people everywhere, and especially so by people who want ordinary people to be kept ignorant of specific information when such information is made available by revisionists.

I think it was Paul Rassinier's book, *The Lies of Ulysses*, that alerted Faurisson to a war being waged against ordinary people honestly exercising their powers of reason in relation to controversial issues, in this case the issue being the Holocaust story.

The Holocaust story was [and remains] based on testimonies - allegations by people claiming to have been witnesses of terrible crimes, and confessions by people alleged to have been perpetrators of terrible crimes.

The analysis of testimonies was amenable to Robert Faurisson's specialized professional skills, and he set about applying his skills - without fear or favor.

He began to discover that details within the testimonies that were the basis of the Holocaust story were in fact inconsistent with material reality. The inconsistencies accumulated relentlessly, and put the Holocaust story increasingly in serious doubt.

Thus were the early days of an ongoing war between revisionists dedicated to checking the alleged facts of the Holocaust story, and people who steadfastly believe in the Holocaust story, and regard the revisionist work of Robert Faurisson and others as an attack against not only the Holocaust story but also against "the memory of the dead", the alleged victims of alleged terrible crimes.

Clearly the Holocaust anti-revisionists were and are still motivated by extremely intense emotions.

There is an ongoing war being waged by Holocaust anti-revisionists against Holocaust revisionists.

How should fair-minded ordinary people deal with this war which - it could be argued - is tearing Western nations apart?

Let us look at how the two sides have engaged in this war.

First, the revisionists. Robert Faurisson simply practiced revisionism. He went on relentlessly checking alleged facts and seeking relevant new facts. Let's see what Robert Faurisson, himself in 1998, had to say about what revisionism is. In <http://robertfaurisson.blogspot.com/1998/12/introduction-to-ecrits-revisionnistes.html> he wrote:

"Revisionism is a matter of method and not an ideology. It demands, for all research, a return to the starting point, an examination followed by re-examination, rereading and rewriting, evaluation followed by re-evaluation, reorientation, revision, recasting; it is, in spirit, the contrary of ideology. It does not deny but aims to affirm with more exactitude. Revisionists are not "deniers" or "negationists" (the latter word, being the neologism adopted by revisionism's adversaries in France, has yet to pass into English dictionaries); they endeavour to seek and to find things where, it seemed, there was nothing more to seek or find."

So revisionism - as practiced by Robert Faurisson - merely continued practicing revisionism, and did not respond to aggression with aggression. It continued researching and explaining the findings of their research.

Second, the anti-revisionists. They attacked revisionists. They attacked verbally, physically, legally, financially, socially, administratively - in every way they could. Professor Faurisson was prevented from teaching his students by organized squads of young French Jews invading the classroom and preventing the lesson from taking place. Such violent interventions were allowed to occur by the University administration without any measures being taken either to protect Professor Faurisson and his students or to prevent the terror squads from intervening.

So we have a war between revisionists checking and rechecking alleged facts and relentlessly seeking additional information, and anti-revisionists employing terror and violence of all conceivable kinds.

What a strange war it is. Only one side - the anti-revisionists - are actually fighting.

The other side - the revisionists - are checking the facts, trying to provide accurate information.

The authorities and institutions of the nation - France in Faurisson's case - evidently support the anti-revisionists.

Should fair-minded ordinary people be concerned about this?

I don't know what you think, but I think there is no more important issue for ordinary people than the right to have access to honest information about our present and our past.

I think that interest groups trying to prevent revisionists from checking alleged facts could very well qualify as treason against the ordinary people of their nation; and that the government and institutions of their nation aiding and abetting such

treason indicates a level of corruption that should not be tolerated.

Does it matter? What do you think?

Clearly it mattered a great deal to Robert Faurisson. Even on the last day of his life, he had to endure yet another attack.

What can one say, but thank you Robert Faurisson for standing up for the right of ordinary people everywhere to have access to honest information about our present and our past.

Alan Kerns

Cairns, Qld, Australia

26 October 2018

***alan0kerns@gmail.com**

My Eulogy for this great man – Robert Faurisson

Robert Faurisson was a tireless fighter for truth and made huge personal sacrifices to counter the lies and propaganda of those who have vested interest in the Holocaust Industry. The hypocrisy of the mainstream media is best illustrated by their fighting for freedom of speech even if it meant spreading fake news and demonising their opponents but, deny the sacrosanct right of Faurisson to speak the truth and more importantly to expose the lies and propaganda of the vested

interests of the Holocaust industry. We can be assured that truthseekers throughout the world will honour his name by continuing his legacy and be more determined to ensure that Truth will always prevail.

Matthias Chang,

Kuala Lumpur, Malaysia,

25 October 2018

***matthiaswenchieh@gmail.com**

Professor Faurisson's enormous and unique contribution to the cause of truth

I've read your very good summary (with excellent photograph). Also Arthur Butz's rueful eulogy, in which he sensibly analyses the necessarily difficult characters of revisionists. It was also fitting that Alison should contribute her overview, she knew Faurisson personally. Over the last days, I've received (but not read) many eulogies, the purpose of some of which is not always clear. Perhaps the most insightful, well-composed and even humorous piece was that of Faurisson's countryman, Jerome Bourbon, editor of Rivarol (poorly translated by Google, for the monolingual).

As a relative late-comer to the subject -- I won't use the appellation 'revisionist'; childish bickering among some dissidents has arisen, as to who may or may not call themselves a 'revisionist'— I cannot write knowledgeably about Professor Faurisson's discoveries, but they were without doubt momentous. The opposition he aroused testifies to that.

Armchair warriors, chattering away at each other in the blogosphere, may experience a thrill at the thought that the Faurissons of this world (and the likes of Ursula Haverbeck, Horst Mahler, Gerd Ittner, Fredrick Toben, Wolfgang Fröhlich, Monika and Alfred Schaefer, Jez Turner, Simon Sheppard,

Alison Chabloz) are being persecuted, and risk being or actually have been locked up, simply for uttering the commonsensible truth.

I often wonder why more people don't ask themselves why highly intelligent people, like Professor Faurisson, are prepared to challenge biased laws, when the system must convict them. These are not Johnny one-notes, their obsession with historical truth is no hobby, it affects everyone. They do it because they feel compelled to do so, because they know that the future of the free world is at stake.

Difficult to classify as I know I am, my consistent habit has been to admire those who have risked their freedom by expressing their convictions, rather than those who churn the waters in their wake, or those who view the presence of one of these heroes as a photo opportunity.

For myself, I must confess that I never met Robert Faurisson. I didn't visit him when he invited me at some point in 2016, after my book appeared. I regret this, but doubt that meeting me would have afforded Faurisson more than an opportunity to assuage his curiosity. As I'm not by nature anyone's disciple, I prefer to observe and judge people at a distance, even those I'm disposed to

commend for their good work. My views about Faurisson are thus not sufficiently significant to be recorded. So my conclusion must be that I have nothing to add to the recollections of those who knew the professor personally, and are in a position

credibly to assess his life's work and his enormous and unique contribution to the cause of truth.

Gerard Menuhin
Zurich, Switzerland
25 October 2018
***g.menuhin@gmail.com**

In memoriam Robert Faurisson



On the evening of Sunday 21 October 2018 Robert Faurisson, one of the most eminent representatives of the School of Historical Revisionism, died.

While the existence of Nazi homicidal gas chambers has been questioned by both historians and the general public, his work has earned him an international reputation. Robert Faurisson's reflections on the charges against the Third Reich date back to the end of the war.

It was in 1960 that his research turned to the question of the genocide of the Jews, the plan, the means (the gas chambers), the results. Robert Faurisson spent fourteen years visiting the contemporary Jewish Documentation Centre in Paris, analysing thousands of documents. He personally interviewed witnesses. He conducted field investigations, repeatedly visiting Auschwitz, Birkenau and other camps.

On the particular point of the Auschwitz homicidal gas chamber, March 19 1976, he uncovered the architect's original plans where they are indicated as morgues (Leichenkammer). In France and abroad, he interviewed chemists and engineers in order to carry out an assessment on the means and techniques used in a mass extermination by gassing.

From his work, Robert Faurisson concluded that there was no evidence of the existence of homicidal gas chambers and that their functioning on technical, physical, chemical and physiological grounds was an impossibility.

Robert Faurisson presented these results to the scientific community. The American historian Raul Hilberg, the "pope" of the exterminationist historical school, has, on this point as on others, paid homage to his colleague Robert Faurisson: "I will say that, in a certain way, Faurisson and others, without wanting to, have done us a favour. They have raised questions that have the effect of

engaging historians in new research. They have obliged us once again to collect information, to re-examine documents and to go further into the comprehension of what took place." (Interview by Guy Sitbon, *Le Nouvel Observateur*, July 3-9, 1982, p. 71). Historiography since the war would not have advanced one iota by acting in accordance with the opinion as expressed in a declaration signed by thirty-four careerist historians, published in 1979 by *Le Monde*: They stated that "It must not be asked how, technically, such a mass murder was possible. It was technically possible given that it took place. That is the requisite point of departure of any historical inquiry on this subject. It is incumbent upon us to simply state this truth: there is not, there cannot be, any debate about the existence of the gas chambers." (Philippe Ariès, et al., *The Nazi policy of extermination: a statement by historians* ", *Le Monde*, 21 February 1979, page 23).

In France, in the wake of the murderous spirit of the Purge [the wave of official trials that followed the Liberation of France and the fall of the Vichy Regime], first attempts at judicial repression were orchestrated to suppress any historical criticism of the facts surrounding WW2. Such criticism would come from recognized intellectuals (Maurice Bardèche) or from direct witnesses of deportations and the camps (Paul Rassinier), against whom the entire legal arsenal of repression was used: insult, defamation, apology for murder, provocation and even civil law.

Legal repression directed against Robert Faurisson began in 1979, after he had already become a recognised figure in the field of literary revisionism.

This repression was accompanied by an extraordinary campaign of defamation, administrative persecution, ostracism and even serious and repeated physical aggressions whose perpetrators were applauded.

Robert Faurisson's ideas earned him ten physical assaults (two in Lyon, two in Vichy, four in Paris, two in Stockholm) without penalty for his attackers. In addition, he underwent six police raids (criminal police and anti-crime squad) as well as an exhaustive number of trials.

However, in a remarkable decision of April 26, 1983, Paris' Court of Appeal, after citing jurisprudence ("the Courts are neither competent nor qualified to judge the value of historical work

that researchers submit to the public and to settle the controversies or the disputes that these same works rarely fail to raise"), had to note that "the accusations of frivolity made against him [Robert Faurisson] are irrelevant and are not sufficiently established", stating, "nor is it any more permissible for the court, considering the research to which he has devoted himself, to state that Faurisson has dismissed the testimonies frivolously or negligently, or that he has deliberately chosen to ignore them; furthermore, this being the case, no one can convict him of lying when he enumerates the many documents that he claims to have studied and the organizations at which he supposedly did research for more than fourteen years" and finally ruling that "the value of the conclusions defended by Faurisson (on the existence of the gas chambers, i.e. their non-existence) rests therefore solely with the appraisal of experts, historians, and the public" (eleventh recital of the judgment).

No doubt this was a victory for revisionism on legal terms, as was the 1987 intervention by Jean-Marie Le Pen who dared to say about the gas chambers "that there are historians who debate these questions". It was too much. Hence, adoption of the law of 13 July 1990, meant to condemn any questioning - however allusive - of the events for which Germany and all vanquished Europe had been found guilty.

The Professor often said that all war is a butchery. Without doubt, and it is precisely since the eleventh century that the nations of Latin Christendom have striven to pacify the conflicts that opposed them. And in the classical age, from the sixteenth to the nineteenth century, they had managed, at least among themselves, to limit war in space and time: a peace treaty and an amnesty concluded the conflict.

There followed a reciprocal pardon and a ban on stirring up the embers of the past. The study of history has always been a perilous undertaking. But the situation of historians has worsened since the

Second World War which marked the resurgence of the ideology of war for just cause. From an inverted perspective, such ideology does away with limits as to the means and knows no other ends than annihilation of the enemy.

Thus the Second World War, preceded and accompanied by a deluge of criminal charges, was prolonged in the course of a show trial in which the victors saw fit to judge the vanquished.

The most famous is known as "Nuremberg", succeeded in France by those of Bouvier, Barrie, Bouquet or Capon, or in Germany more recently by that of Gröning.

As for historians, their situation has become unenviable: the former obligation of silence has been replaced by the duty to cultivate hatred of the vanquished enemy. Between obeying the iniquitous decree of a mortal Creon or respecting the eternal laws of the gods, Robert Faurisson has traced for us the path of the Just.

PS. I met Robert Faurisson for the first time December 26, 2008, the night of his performance with Dieudonné at the Zenith in Paris. He told us that he could not find a lawyer who would agree to defend him. I was then training as a barrister in Paris and I promised him that I would defend him. I was sworn in December 2010 and Robert Faurisson instructed me for the first time in 2012 and again in December 2015.

Thus I had the honour of being instructed as his defence counsel during the last three years of his existence. At the end of each month, I reviewed his lawsuits with him: , "Un homme" trial finished; MetaTV, Tehran, and Le Monde pending before the Court of Appeal; Rivarol, pending the order of the investigating judge; The Struthof, sentence under deliberation before the court of Cusset.

Damien Viguiet
Saint Denis, France
25 October 2018
***[Damien Viguiet](#)**

Remembering Professor Robert Faurisson

I am heartened by the many eulogies and testimonials I am reading and hearing about the great Dr. Robert Faurisson. Instead of repeating others' heartfelt responses I will express my personal perspective on him. I discovered Dr Robert Faurisson around 2005 when Lance Owen, my "conspiracy advisor" as I call him, had me over at his apartment a few blocks away for the next download of his knowledge and wisdom, here in Vancouver, Canada.

Lance showed me diagrams of so called gas chambers and books about the Holocaust and wartime aerial photos of the Auschwitz

concentration camp. He told me about this ground breaking Holocaust revisionist, Robert Faurisson and how we've had the wool pulled over our eyes and we've been totally lied to about the Holocaust and about World War II.

I always had a keen interest in the mystique of Adolf Hitler, which I believe comes from my previous life there during the war. I was incredulous about Lance's fanciful and deluded claims about the gassings of millions of Jews. How could he tell me, his close friend, that one of the most well documented mass killings were some kind of stage show that didn't even happen? I felt he was

insulting my intelligence but I remained polite as he had taught me so much. I am very respectful to my teachers and I forgave him for going off into the deep end into one too many conspiracy theories. I finished the beer he gave me and walked home, almost forgetting our whole conversation.

Fast forward to 2011 and I am watching, "One Third of the Holocaust" on YouTube. Since 2006 my life has literally been transformed by the greatest teacher in the world – YouTube. I got into UFOs, government secrecy, international bankers and how the Rothschilds couldn't tolerate the debt free currency of National Socialist Germany. That's what led me to believe that maybe I was lied to about the Holocaust. At some point a feeling of humiliation came over my red face and I recalled my condescending tone to my buddy Lance! My god! He was right! I swallowed my pride and apologized to him and he chuckled the way he always does.

Then, six years after kicking Dr. Robert Faurisson off the stage of my live, enter stage right, Robert Faurisson's writings and YouTube videos. I consumed that and spent at least 150 hours in Holocaust revisionist or, better to call it, historical exactitude, studies. I also have a Dresden survivor advisor who spoke so highly of Robert Faurisson, then as now. He phoned me up on Oct. 24, 2018 to ask me to tell my friend Dr. David Duke that it would be a shame if he did not publicly pay his respects to Faurisson.

Over recent years I have seen most of the videos by David Irving and I learned of differences of view between him and Robert Faurisson regarding the intricacies of the gas chambers story and the number of Jewish dead in WW II. Faurisson became the central authority figure in my life regarding this subject matter. As a Buddhist teacher, I take refuge in the Buddha, his teachings and the community. I also take refuge in Robert Faurisson. For the rest of my life and for those I inspire in my YouTube audience, he is my security in a world of lies, lies and more lies. As long as we have the printed word, video and freedom of thought, I will always have Faurisson to refer to others when they tell me what a hate filled antisemitic neo-Nazi, I am.

Sadly, only weeks ago he agreed to be on The Brian Ruhe Show. I had that feeling of wanting to be worthy of having him on my show so I waited years before contacting him. Through an intermediary he replied that he would be happy to join me but he was occupied for a while and needed to wait. That creates in me an even stronger bond with him that lingers on. In my first email to him on Sept. 27, 2018 I wrote:

Hello Dr Faurisson,

I would like to invite you to be my video guest on The Brian Ruhe Show on YouTube. I have known your work for many years and wanted to wait until I was worthy of having you on my show. I am in touch with Lady Michele Renouf and I have had Monika and Alfred Schaefer here at my home. You are the most important revisionist in the world to me so I would be deeply grateful if you could do a show, even for a short period. Paul Fromm gave me your email.

Some of my main themes is WW II revisionism and the problem of international Jewish power in the world. I had over 12,000 subscribers to my YouTube channel with over 3,000,000 hits until YouTube took my channel down in March due to their increasing censorship. I have had many high profile guests and I continue with another YouTube channel: Brian Ruhe, plus Bitchute.

I was delighted, the same day, a fellow named Otto at ottone180@gmail.com replied to me:

*Dear Brian,
I write on behalf of the Professor, who asks me to let you know that he would like to accept your invitation to record an interview now but, since this particular period is a difficult one for him, he will have to put off doing so for the time being. He'll be in touch with you as soon as possible.*

*Best regards,
G. Nichols*

I wrote back:

*Dear Prof. Faurisson,
I am delighted that you can join me for a video!
And your answer was so swift this is almost too good to be true.*

I can certainly understand that this is a difficult time for you now.

Please take your time and let me know whenever the time is right for you.

We'll be in touch later.

May you be well, happy and peaceful,

Brian Ruhe

Finally, as President of the Thule Society at <https://thulesociety.nfshost.com/> I don't have the spiritual attainment to make claims about where Robert Faurisson is today but I refer you to the Spiritual Practices tab on our website. In our own way, we meditate, chant and direct our hearts and minds to Vichy, France and to the soul of Dr. Robert Faurisson. We dedicate our merit to him to give him a boost in heaven and we smile as we contemplate upon his extremely brave life and his perfect death. May his spirit, released from this false world, be well, happy and peaceful and may his name live forever more upon this flawed earth.

Brian Ruhe,

Vancouver, BC, Canada,

25 October 2018

***brian@brianruhe.ca**

Robert Faurisson: A Freedom Fighter to His Last Breath

The Holocaust establishment is a vampire squid which wraps around the Western world, destroying any historical scholarship or enquiry about World War II in general and Nazi Germany in particular.

By [Jonas E. Alexis](#), October 25, 2018



...by [Jonas E. Alexis](#), [Fredrick Töben](#), and
[Michael Hoffman](#)

Michael Hoffman is the author of *The Great Holocaust Trial: The Landmark Battle for the Right to Doubt the West's Most Sacred Relic*, which was banned by Amazon on August 13, 2018.

Fredrik Toben was born in Germany to a North German farming father and an Austrian mother in 1944. His parents emigrated to Australia at the end of 1954. He has a BA degree in English and German Literature and Philosophy at the University of Melbourne in 1969. He studied Psychology and Economics at Victoria University Wellington, New Zealand.

Toben has a Ph.D. in philosophy (1974-77) from the University of Stuttgart. He completed his doctoral thesis on a comparison of philosopher CS Peirce's principle of Fallibilism and Karl Popper's theory falsification. He has taught in New Zealand, Zimbabwe, Germany, Nigeria, and Victoria.

Jonas E. Alexis: Whatever you may want to say about the late Robert Faurisson, it should certainly be understood that he paid a huge price for standing against the Holocaust establishment, a vampire squid which wraps around the Western world, destroying any historical scholarship or enquiry about World War II in general and Nazi Germany in particular.

You want to ask important questions about gas chambers? You want to challenge the official narrative by counterarguments and serious evidence? You want people to respond to your arguments, doubts, and queries about Nazi Germany? Well, welcome to the anti-Semitic club.

Faurisson was called "the father of Holocaust denial" precisely because he did what people of reason should have done long ago: he challenged the Holocaust cult, the ideology which continues to suck the life out of anything that smells like serious historical scholarship. Noam Chomsky, to his credit,

did not believe that Faurisson was an anti-Semite. Chomsky declared then:

"[Dr. Robert Faurisson has served as a respected professor of twentieth-century French literature and document criticism for over four years at the University of Lyon-2 in France. Since 1974 he has been conducting extensive historical research into the 'Holocaust' question.](#)

"Since he began making his findings public, Professor Faurisson has been subject to a vicious campaign of harassment, intimidation, slander and physical violence in a crude attempt to silence him. Fearful officials have even tried to stop him from further research by denying him access to public libraries and archives.

"We strongly protest these efforts to deprive Professor Faurisson of his freedom of speech and expression, and we condemn the shameful campaign to silence him. We strongly support Professor Faurisson's just right of academic freedom and we demand that university and government officials do everything possible to ensure his safety and the free exercise of his legal rights."

Chomsky was attacked by a number of Jewish academics for declaring that Faurisson had every right to pursue his academic research or historical enquiry. Chomsky again elaborated:

"Let me add a final remark about Faurisson's alleged "anti-Semitism." Note first that even if Faurisson were to be a rabid anti-Semite and fanatic pro-Nazi — such charges have been presented to me in private correspondence that it would be improper to cite in detail here — this would have no bearing whatsoever on the legitimacy of the defense of his civil rights.

"On the contrary, it would make it all the more imperative to defend them since, once again, it has been a truism for years, indeed centuries, that it is precisely in the case of horrendous ideas that the right of free expression must be most vigorously defended; it is easy enough to defend free expression for those who require no such defense.

"Putting this central issue aside, is it true that Faurisson is an anti-Semite or a neo-Nazi? As noted earlier, I do not know his work very well. But from what I have read — largely as a result of the nature of the attacks on him — I find no evidence to support either conclusion.

"Nor do I find credible evidence in the material that I have read concerning him, either in the public record or in private correspondence. As far as I can determine, he is a relatively apolitical liberal of some sort."

I support Chomsky wholeheartedly here, for ideas should be refuted and rejected by counterarguments, empirical evidence and intellectual honesty, not by harassing the person perpetuating those ideas.

Yet ever since World War II, the West has been inundated by ideological principles which stifle serious historical projects. If you want to disprove what your opponent is saying, all you have to do now is produce *ad hominem* attack. French historian Valerie Igounet declared that Faurisson was an "anti-Semitic forger" who "lusted after scandal."^[1] And that settles the issue altogether!

In any event, Faurisson was not a violent man, even though he was beaten by a group called Sons of Jewish Memory way back in 1989. If conformist historians want us to take them seriously, then they need to stop producing *ad hominem* attack on Faurisson and others and start responding to the serious issues.



Fredrick Töben

Fredrick Toben: On Monday, 22 October 2018, the following message from France landed in my email box: - continue at first article, above.

Michael Hoffman: French Professor Robert Faurisson died of heart failure at his longtime home in Vichy, France on October 21. His life was like something out of Alfred Jarry by way of André Breton, a surreal circus in which clowns and stage magicians, barkers, burlesquers and fire-eaters, incessantly circled and mobbed the one sane person under the Big Top.

Faurisson's sanity was an expression of his conscience and though an atheist, the historical parallels are unmistakable: Thomas More refusing on principle King Henry VIII's marriage to Anne Boleyn; Martin Luther rejecting submission to the commands of Emperor Charles V: "Here I stand. I can do no other." Faurisson could do no other. Compromise and surrender were not in his DNA. Above all, he admired men and women who would not recant their doubts in the face of the loss of good name, bank account, career, freedom, and life itself.

Those who sneer at the professor for his "unforgivable" doubts about the existence of the holy execution gas chamber relic in Auschwitz, seldom deny that, with the exception of death, he suffered all of the other penalties for the "crime" of his skepticism. His enemies say that he merited those severities. They honor skepticism toward the dogmas they despise, and despise skepticism toward the dogmas they honor. They have made a great saint out of Galileo and an evil cretin out of Faurisson. One need not be an "anti-Semite" to note the bankruptcy of this double standard.

Faurisson's Inspiration: Paul Rassinier

In the media's search for the roots of Faurisson's supposed "anti-semitism" and "neo-Nazism" (because no one can doubt The Holy Truth except from anything other than impure motives), the name Paul Rassinier is seldom permitted to intrude on the cartoon-like demonization process. It was Rassinier who was Faurisson's spiritual and intellectual mentor. A member of the anti-Nazi French resistance, he was arrested by the Nazis, brutalized and interned in the Buchenwald concentration camp. After the war, Rassinier served briefly in the French National Assembly. In the 1950s he was deeply disturbed by what he regarded as unconscionable exaggerations of Nazi crimes, including claims of mass death by poison gas. He expressed his views in *The Lie of Ulysses: A Glance at the Literature of Concentration Camp Inmates* (1950), and *The Drama of the European Jews* (1964), among other works.



Michael Hoffman and Robert Faurisson

Faurisson's study of Rassinier's work led him to a passionate interest in his doubts and questions. To explain away this freethinking curiosity and healthy skepticism in terms of the pathology of Jew-hate, is a cheap and pathetic trick. In the 1960s Rassinier admonished Faurisson, who was a dedicated amateur athlete, "Stop the tennis and the skiing and get to work." And work he did, un travail de bénédictin, inspiring people on the Left and Right of all races and religions, from Henri Rocques and Roger Garaudy, to Mahmoud Ahmadinejad and Dieudonné M'bala M'bala.

After obtaining his doctorate from the Sorbonne, Robert served as Professor of French Literature at

the University of Lyon, where he taught classes on the 19th century symbolist poets such as Arthur Rimbaud, authenticated disputed texts, and became an authority on the misanthropic, 20th century dystopian novelist, Louis-Ferdinand Céline.

Céline's friend and factotum, Albert Paraz, the chemical engineer turned writer, penned an introduction to Rassinier's *Ulysses*, which led Robert in 1980 to turn to a cache of Céline's letters published by the distinguished Gallimard press in Paris as *Lettres à Albert Paraz*. In one of these, reproduced on p. 276 of the book, Céline wrote the following: "(Rassinier) tends to cast doubt on the magical gas chamber. That's quite something!"

This is a seemingly minor observation, but Robert never forgot it and repeated it in one form or another throughout his life. Céline remains a towering presence in French literature and his early intuition that there was some fabulous superstition at the heart of the homicidal gas chamber allegations, led Faurisson to the actual gas chamber at San Quentin prison in California, where he contrasted the monumental gassing apparatus there, with its massive, submarine-like door, and extraordinary, hours-long measures for safely decontaminating the chamber, with the alleged gassing facility explained as having been in operation in Auschwitz-Birkenau. Robert considered the explanation for the supposed homicidal gas chambers in Poland as "magical." Céline's witticism became part of his lexicon.

Faurisson entered the national scene in France 1978 after its leading newspaper, *Le Monde*, published his incendiary essay, "The Problem of the Gas Chambers, or the Rumor of Auschwitz." In the United States this would be the equivalent of publication in the *New York Times*. Faurisson's fate was sealed henceforth. He would either become the Doubting Thomas of Europe, or he would collapse and recant under the immense pressure and strain of the savage reaction of enraged true believers. As we know, he compounded his "heresy" further in the coming years and pressed onward with virile indifference toward the harassment and torment with which he was afflicted.

Faurisson and the Left

Though it is said by the fake news purveyors that he found a home on the extreme Right" (the *New York Times* of Oct. 22 writes, "His notoriety only grew through an endless cycle of articles in the far-right press"), Faurisson was promoted and published by a minority of notable Leftists as well, including Pierre Guillaume and Serge Thion, who welcomed his scholarship. His 1980 volume, *Mémoire en défense contre ceux qui m'accusent de falsifier l'histoire: la question des chambres de gaz*, with a preface by Massachusetts Institute of Technology Professor Noam Chomsky, was issued by the Marxist publishing house, *La Vielle Taupe*.

Why this support from some on the Left? They reasoned that the homicidal gas chamber genocide-narrative serves to forever place every crime of capitalism in a trivialized and subordinate category. "No matter how many civilians the U.S. government killed in Iraq it can't compare to what the Germans did to the Jews," is the cliché. Certain Leftists consider the inculcation of this mindset a tactic for the perpetual minimization of the crimes of all other forces, in particular plutocracies and oligarchies. If the gas chambers said to have been used to execute a million human beings in Auschwitz were an imposture, then some on the Left believed it was necessary to say so.

Another of Robert's friends and colleagues was Judaic-Austrian Ditlieb Felderer, an eccentric though brilliant forensic researcher who had been a refugee as a child in the Second World War. After obtaining residency in Sweden, Felderer as an adult converted to the Jehovah's Witnesses. He became a top researcher for them and was dispatched to study the Auschwitz-Birkenau camp, where Witnesses had been interned. He made more than a dozen trips, beginning in 1978, and took thousands of rare color photos of the museum's "exhibits," where he discovered to his shock, that many were fake. Felderer shared his research with Faurisson. (Felderer was excommunicated by the Witnesses for publishing his findings).

Attempting to force Faurisson into a political category to which he did not subscribe or belong, is a way of falsifying the reality that like Felderer, he was a pursuer of truth wherever it leads, and however it may surprise or appall. Unjustly assigning to him a devotion to "far-Right" ideology is intended to buttress the propaganda that he had ulterior "Fascist" or "anti-Semitic" motives. This device was employed at its most asinine level on October 22 by one Ethan Epstein, associate editor of the neocon-Republican newspaper, *The Weekly Standard*, wherein Epstein hallucinated the following: "Faurisson took the usual Holocaust denial line: it never happened, but it should have. One of the ironies of Holocaust denial is that it is an allegedly 'objective' historical inquiry, yet is embraced exclusively by those with an animus towards Jews. That suggests that Holocaust deniers are fully aware that they are lying."

Mr. Epstein puts forth enormities that we must accept on his authority: Prof. Faurisson believed Judaic people should have been exterminated. Everyone who denies that they were exterminated has "an animus toward Jews" and is "fully aware" that they were exterminated. This is the patter of a carnival buffoon.

Zündel Trial, 1985

Confuting the "eyewitnesses" and the "expert" Beginning in 1983, German-Canadian publisher Ernst Zündel came under intense pressure from the

government of Canada for claiming that the crimes of the Nazis had been distorted out of all proportion to reality. In that year his right to mail literature was suspended by the government (he was forced to travel 80 miles from Toronto to Niagara Falls, New York to avail himself of a post office). In 1984 the government of Canada announced that Zündel would be prosecuted for "false news" for having published the booklet, *Did Six Million Really Die?* All the resources of the state were employed to assemble a formidable prosecution team consisting of "Holocaust survivor eyewitnesses," and "one of the world's leading experts on the Holocaust," Dr. Raul Hilberg, author of the three volume *Destruction of European Jewry*. The intent was to have Zündel imprisoned for two years.

The smart money put odds on Zündel being found guilty in a matter of days, his defense disgraced and debunked. After all, like the implanted meme says, "How can you deny the Holocaust?"

But that's the wrong question to ask. Whether or not the fact of the mass murder of Judaic persons by the Nazis qualifies as planet earth's only officially certified Holocaust™ is not the issue, it is rather a linguistic diversion—the product of the minting of an Orwellian neologism. The Soviets, Maoists, Protestants, Catholics, African animists, Aztecs, Conquistadors, Ottoman Turks and Americans in Iraq, have all committed mass murder. The revisionist skeptic in actuality poses this question: was the murder of Judaics an unprecedented, mass chemical-industrial extermination employing poison gas?

If the answer is no, then there is very little that is unique about Nazi mass murder. It is of the same barbarity as Soviet and Maoist massacres. Faurisson devoted his life to this question on scientific and technical grounds, while doubting the official story, beginning with many of the principal fables upheld at the Nuremberg trials.

The odds-makers had it backwards. The 1985 Zündel trial turned out to be an extraordinary overthrow of the pompous assumptions of the disciples of the Nazi gas chamber extermination dogma. The "eyewitnesses," under expert cross-examination by Doug Christie, powered by Faurisson's intricate knowledge and command of the facts, admitted that they had not seen what they had claimed to have seen. They confessed in court they had only heard rumors and seen nothing approaching a gassing. This was an astounding turnabout.

The chief witness for the prosecution, Prof. Hilberg, that giant of Holocaustianity, found himself debating Prof. Faurisson, through defense attorney Christie's Faurisson-informed cross-examination. Robert sat at the defense table, regularly providing Christie with texts and documents which reduced Hilberg, the "authority" whose knowledge could not

be questioned, to a quivering pile of self-contradictory nonsense, and simultaneous startling revelations (there is "no scientific evidence for the gassings" was one of his confessions). This writer reported the trial from the press gallery. The contest was one for the history books: the first debate on the homicidal gas chambers between a revisionist professor and a "Holocaust" professor, wherein the latter was defeated by the former, lending weight to the probability that the gassings' imposture maintains credibility only in a vacuum where no contradictions, challenges or cross-examinations are permitted.

Faurisson was a man of the Enlightenment. He was no "hater." While at Zündelhaus I remember sharing a snack with him and a couple of World War II German army veterans. Robert was talking and he paused to try and recall the name of Julius Streicher, the Nazi-era publisher in Germany of the infamous Jew-hating newspaper, *Der Stürmer*. He asked us, "Who was that man who wrote those disgusting things about the Jews?" There was no one at the table he was trying to impress or needing to deceive, just one American revisionist and two combat vets of the German military. He was at his ease. If it had been his custom to disparage Judaic people, he would have expressed it on that occasion as a matter of habit, or one of the other times I conversed with him or overheard his conversation out of camera and microphone range. On the contrary, this was the humane tenor of Robert's private chats. The primitive antediluvians consumed by hatred for him made themselves believe that his soul was as shriveled as their own. They were wrong.

The 1985 Zündel trial will remain Robert Faurisson's finest hour. He paid dearly for it. In 1989, at age 60, he was assaulted in a park near his home by what the New York Times on Oct. 22 described as "the Sons of Jewish Memory." The Times reports without elaboration that he was "beaten." In truth Faurisson was severely beaten about the face and required reconstructive surgery. His attackers were not prosecuted. As soon as he was fully recovered, he was back on the barricades—becoming the Kafkaesque Man—always on trial, repeatedly prosecuted in dozens of cases in France for committing thought crimes and sacrilege against The Holy People ("offending the memory" etc.). He recounted to me his time in jail only in terms of the kindness and courtesy shown to him by his French-Muslim guards. He was more often fined than jailed. The financial toll was considerable. His life was in many respects impossible. Insults to his faithful wife, her expulsion from her Catholic choir, the reputational damage to his children and siblings—it was unending. Of course he became unemployable as a professor.

France's "Faurisson Law"

In 1990, with him in mind, the French National Assembly passed the Faurisson law, otherwise known as the Fabius-Gaysot Act, criminalizing the expression of public doubts about the execution gas chamber claims. Here was a national law specifically legislated to gag one man!

After Robert was removed from his university professorship due to the enactment of Fabius-Gaysot, he challenged the legislation as a violation of his right to freedom of speech under the "International Covenant on Civil and Political Rights." The "Human Rights Committee" upheld his condemnation however, while the French courts ruled that the Gaysot Act was constitutional. This from a nation that had criminalized Calvinist and Huguenot theology in the 16th and 17th centuries, and then turned around and made Catholic theology a capital offense in the late 18th century. It seems that in France the inquisitor's ignominy is ineradicable. No wonder then that when Muslims are sanctimoniously lectured about their "misplaced" rage over blasphemy against Mohammed, they respond by wanting to know how it is that Faurisson's "blasphemy" of the gas chambers is illegal in France while attacks on their Prophet are protected speech.

L'Affaire Garaudy/Abbé Pierre

By December of 1995 Faurisson's research had become the basis for the celebrated French intellectual Roger Garaudy's 1995 book, *Les Mythes fondateurs de la politique israélienne* ("The Founding Myths of Israeli Politics"; caveat: the second edition, published in March, 1996 is self-censored). Garaudy feared citing Faurisson by name as the source for major portions of his book. This tactic did him little good. It was obvious to the enemies of freedom that Garaudy's source was Faurisson's published work. The Zionists and their media were exceedingly alarmed by this development, given Garaudy's standing in French letters. He became the target of the usual libel and harassment. Their panic grew when an illustrious Catholic joined the fray.

In early 1996 the elderly Abbé Pierre, founder of the acclaimed philanthropic "Emmaus movement" and the among the most heralded and esteemed of Catholics in France, boldly came to Garaudy's defense. It was a remarkable moment. This monk dared to say that the number of deaths at Auschwitz had been exaggerated, and that there should be debate on the question of the existence of Nazi homicidal gas chambers. Abbé Pierre informed the publication *La Croix*: "No longer to be able to speak a word about Jewish affairs across the millennia without being called an anti-Semite is intolerable." In the newspaper *Liberation* he was quoted as saying that after he offered support for Garaudy's position, he had seen at the Brussels

airport people coming spontaneously to meet and encourage him; he stated that these people told him: "Thank you for having the courage to challenge a taboo." He added that he hoped, "People will no longer let themselves be called anti-Jewish or anti-Semitic for saying that a Jew is singing out of tune!"

Alas, his bravado was met with such a hurricane of hysteria that it wasn't long before Abbé Pierre was compelled to leave France and go into hiding in an Italian monastery. He declared to the newspaper *Corriere della Serra*, "The Church of France has...intervened so as to silence me through the pressure of the media, motivated by an international Zionist lobby." A lynch mob atmosphere led to Abbé Pierre eventually requesting mercy by taking back his words and asking to be free from relentless harassment. He wrote:

"Anxious to Live the Truth, free of any duress, seeing my words relating to the works of Roger Garaudy, especially the book *Les Mythes fondateurs de la politique israélienne*...I have decided to retract my words, referring the matter entirely to the opinions of the Church experts; and, asking pardon of those whom I may have offended, I wish to leave it to God to be sole judge of the rectitude of everyone's intentions."

Dr. Faurisson had been engaged with the storm of controversy swirling around Garaudy and the Abbé from early 1996, when Garaudy's publisher had privately entreated him for documents and other evidence whereby Garaudy, whose contingency planning prior to publication of his book had been inadequate at best, could defend his thesis.

It is worth quoting at some length Robert's analysis of the affair, beginning with the sorry spectacle of the Abbé's capitulation: "He thus retracted his words. He confessed his sins. He begged the world's pardon and went to the point of describing himself as being 'free of any duress.'...Later, he would say to Professor Léon Schwartzberg: 'I ask your pardon' (*Le Figaro*, August 22, 1996). Later still he would choose a means typical of the media to try to obtain the pardon of the Jews and a return to grace with the press. In the issue of *Faits & Documents* (Facts and Documents) of October 15, Emmanuel Ratier wrote: 'Abbé Pierre has truly made his teshuva (Jewish penitence) regarding his support for Roger Garaudy.

"...The Garaudy/Abbé Pierre affair has created the usual witch-hunt climate maintained by the media in general and the newspaper *Le Monde* in particular. Over the past several months, all sorts of other 'affairs' of the same kind have followed on the heels of one another in France, in which the victims have been suspected of having committed the mortal sin of revisionism. Let us cite, by way of example, the case of Olivier Pernet, Professor of

Philosophy in Lyon, that of Marc Sautet, a promoter of philosophy cafés, that of Raymond Boudon and Bernard Bourgeois, members of the French Society of Philosophy, that of Noelle Schulman, teacher of physical chemistry at a college in the Yvelines...

"Nevertheless, on September 2nd and 3rd, *Le Nouveau Quotidien* (de Lausanne), published a well-informed study of revisionism in the light of the Garaudy and Abbé Pierre cause célèbre. The author J. Baynac confirmed that the revisionists, whom he called 'negationists,' had plenty of reason to rejoice over this scandal which had 'changed the atmosphere in their favor.' He noted that, as for the adversaries of the revisionists, 'disarray has given over to consternation'...and that, since the beginning of 'the Faurisson affair' in 1978-1979, historians had preferred to opt out: they 'have scattered.'

"...Baynac considered that, in order to prove the existence of the Nazi gas chambers, they had depended too heavily on witnesses, something which was 'ascientific.' As for scientific proof, he recalled the statement by Jewish-American historian Arno Mayer in 1988: 'Sources for the study of the gas chambers are at once rare and unreliable.' Then, going even further, he said that it was necessary to have the frankness to recognize that on the matter of documents, traces, or other material evidence proving the existence of the said gas chambers, there was quite simply... nothing!"

Concerning Garaudy and Abbé Pierre, Faurisson, a seasoned veteran of the brutal Zionist war on free thinking, added this trenchant and indeed profound observation: "Two octogenarians who believed that they knew about life and men, discovered suddenly with the surprise of children that their past existence had actually been, on the whole, rather easy. Both of them over the space of a few days had had to withstand an exceptional trial: that which Jewish organizations inflict as a matter of course on individuals who have the misfortune of provoking their wrath. There is in this, on the part of these organizations, neither plot nor conspiracy, but something in the order of ancestral reflex. The media, which are devoted to them and would have to pay dearly were they to do anything contrary to their wishes, know how to mobilize against the 'anti-Semites,' which is to say against persons who, with some exceptions, do not hate the Jews, but are hated by them."

Faurisson and Revisionism in Iran

A decade later, in December, 2006, Prof. Faurisson's research had obtained so great a reception in the Islamic Republic of Iran that a World War II revisionist history symposium was hosted by that nation, led by Robert. It was a great success and made headlines around the world. In 2012 Faurisson achieved the unimaginable, being the first revisionist historian ever to be honored by

a head of state, when Mahmoud Ahmedinjad, the President of Iran, conferred upon him a medal for his "courage, resistance and fighting spirit." More recently Dr. Faurisson was discovered by a new generation of the young French avant-garde, among them internationally known African-French satirist and comedian, Dieudonné M'bala M'bala.

French people are sometimes viewed as complicated, difficult, humorless and prolix. But when the peculiar genius of the French manifests, it does so in a spectacular burst of defiant individualism personified by men I have dubbed the "The Four Musketeers" of the modern age: Antonin Artaud, L.F. Céline, Marcel Lefebvre and Robert Faurisson.

There is a streak in the French national character that caused *Le Monde* to prominently publish Faurisson's doubts in 1978, something that would have been nearly impossible in the *New York Times*, or any other major American newspaper. Robert garnered allies from elite ranks of French society: the aforementioned Pierre Guillaume and Serge Thion, and Henri Rocques, whose PhD. dissertation at the University of Nantes in 1985 challenged the claims of gas chambers in Belzec; Bernard Notin, Prof. of Economics at the University of Lyon; this writer's French publisher, Jean Plantin, and others who shall for the present remain anonymous. Despite draconian laws, revisionism in France (prejudicially termed "negationisme"), has what Thomas Molnar termed "sociological presence," perhaps more so than in any other country, including Britain and America. Faurisson did not achieve this alone, but it would not have been possible without him. Moreover, throughout the world the scholars and activists he has influenced and inspired are innumerable.

While in full command of his mind and body, for the better part of Robert's last days on earth he was visiting his birthplace in Shepperton, England, where he gave a speech amid some seventy friends and well-wishers, after which he returned to his home in France, where he died peacefully and painlessly. What a tribute to him from that God in whom he did not believe.

Robert Faurisson, 1929-2018. Requiescat in pace.

[1] "Robert Faurisson, a father of the Holocaust denial movement, dies at 89," *Times of Israel*, October 22, 2018.

If you wish to keep apprised of the leading critics of revisionism, please view this blog:

*<http://holocaustcontroversies.blogspot.com/>

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[*https://www.veteranstoday.com/2018/10/25/robert-faurisson-a-freedom-fighter-to-his-last-breath/](https://www.veteranstoday.com/2018/10/25/robert-faurisson-a-freedom-fighter-to-his-last-breath/)

Freedom's enemies finally kill Faurisson **False version of history now controls the world**

The first time I remember encountering Robert Faurisson was seeing that photo of his bloodied face after he'd been attacked in 1989 by a group of gangsters called "the Sons of Jewish memory". The Jews had wanted to kill Robert Faurisson for a long time before they finally succeeded last weekend.

The last time I saw him was on this spontaneous video made mere hours before his death. Vincent Reynouard's quick camera work captured the phenomenon that has dogged the scrupulous French classics professor — as well as the entire Holocaust Revisionist movement — for the last 40 years.

Study the video. It will be the last you'll see of the old professor, but it won't be the last you'll see of the Jewish technique used to counter ironclad evidence of the Jewish lies about World War II.

[*https://www.youtube.com/watch?v=pUQhcxeJc8A](https://www.youtube.com/watch?v=pUQhcxeJc8A)

After all, that's why all those old women have been put in jail in Germany for trying to tell the world what Faurisson and his confederates have been advocating for the better part of a half century. This is what you should expect when trying to organize a meeting to discuss easy-to-prove lies about World War II.

Jews can't allow the truth about World War II to be told, because if it was, the whole world would turn on them with actions much worse than what the black Communist government of South Africa is doing to the remaining white farmers it has not yet murdered. The rest of the world was still mired in a Jewish-created Depression in 1940 while Germany had become unbelievably prosperous under Hitler's leadership.

So, Faurisson's last event was the fiasco at Shepperton, his old hometown, which clearly demonstrated the power of the Jews in getting businesses to follow orders. What put him squarely in the middle of this Jewish target was a statement he first made in 1979.

"Show me a photo or a drawing of the homicidal gas chamber?"

It was a question the Jews and their apologists have never been able to answer, nor were they ever able to find documentation that German authorities would ever have sanctioned such a

practice, a fact which the International Red Cross has verified.

Faurisson returned to his home in Vichy, France after the debacle in Shepperton.

The incredible stress of the visit to England was too much for a man just a few months short of his 90th birthday and his heart gave out in the foyer of his own home after this one, final, disturbing visit to the town of his birth.

There is rejoicing in the Jewish world today at his death. Faurisson had been the most intractable opponent of the cynical Holocaust public relations apparatus. Although many Revisionists remain hard at work trying to convince the public of the greatest lie of all time, Faurisson was known as the dean of the movement.

Historian Michael Hoffman stressed the pivotal role Faurisson had in guiding attorney Doug Christie to victory in the famous Ernst Zundel Holocaust trials in Canada in the late 1980s. In that trial, many Jewish experts were forced to testify there was no evidence for homicidal gassings.

Hoffman called Faurisson a man who was always on trial. This is the reward for unwaveringly insisting on the truth, to be bashed by Jewish thugs (his face required reconstructive surgery), to be fired from his post as professor at the University of Lyon, and to be plagued by injuries to both his body and soul that bothered him the rest of his life.

To be reviled and feared by those who will never have that kind of courage is the lesson to be learned and the danger to be faced by those who try to speak the truth in a world dominated by lies.

The way the Jews treated Faurisson is the same way Jews treat the whole world — if you don't believe their lies they'll beat you to a pulp, and if you keep disbelieving their fables about their beloved Holocaust, as with the case of Robert Faurisson, the battle will result in your death. That he made it to a few months short of his 90th birthday was evidence of his French-Scot tenacity.

Watch the video after reading this story and reflect upon how this is how the governments of the world are bribed and blackmailed into absolute obedience to the Jewish world bank (or whatever they're calling it now). The restaurant lived in fear of losing

its business to a boycott by Jews had Faurisson and his entourage were not evicted on the spot.

Take note of the video's final line: "As long as the crippling myth of the Holocaust lasts, no hope of national rebirth will be possible." This is the deliberately jumbled world we face today.

Faurisson set the standard for dispassionate objectivity in investigating a controversial subject without any rancor toward the parasitic liars who harassed him. He endured the perverse slanders

heaped upon him by Jews intent on maintaining their bogus Holocaust propaganda, and remained dignified and purposeful to the very end. Jews are unfamiliar with this kind of behavior, which is what separates the vast majority of them from the rest of the human race.

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Robert Faurisson recognized the clear and present danger

As recorded in Christian scriptures--specifically the Gospel of Matthew--one of the last acts Jesus Christ is said to have performed shortly before suffering the Mafia hit commissioned against him by what was at that time the 1st century version of today's B'nai B'rith was to heap curses upon the Jewish leadership for its inveterate evil and its seemingly magnetic pull towards dishonesty and murder.

He compared them to a brood of Vipers--one of the most deadly poisonous snakes in the animal kingdom--and predicted that there could be but one end that this particular pedigree of humanoids was destined to inherit, which was Hell itself.

He ended his curses by saying that 'prophets, wise men, and teachers' would one day rise up against this brood of vipers, individuals who would dedicate themselves to bringing light and truth as the only antidotes to the lies that represent the building blocks of all organized Jewish power and without which this power structure simply cannot sustain itself and who would be rewarded for such selfless work by being killed, crucified, flogged in the synagogues and persecuted from town to town by the Jews.

Clearly, just as the political rebel Jesus Christ is said to have predicted, this is precisely--almost

word for word--the case with Dr. Robert Faurisson, may he rest in peace.

A genuine academic and lover of truth, he paid the ultimate price in his service to humanity as the wise man and teacher that he was, suffering--sometimes figuratively and sometimes literally--all those tricks of the trade which organized Jewry must by its very spiritual DNA perpetrate against those who dare to bring truth and enlightenment to a world that has been made dark by the lies, madness, and Black Magic of Judaism--murder, crucifixion, flogging in the synagogues and persecution.

May Dr Faurisson's courage in the face of so many clear and present dangers serve as an inspiration to a new generation of warriors willing to face the risks of what a vindictive, vulgar and violent Koshier Nostra must by its very organic nature unleash against those who choose to live their lives in the light of truth and who are driven by a genuine passion for the historically-proven fruits of Gentiledom--civilization, order, peace and prosperity.

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29 October 2018**

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Expressing our most sincere, heartfelt and grateful sentiment for Professor Robert Faurisson

When I started coming up to Framingham to visit with Jim, aside from the fact of our mutual commitment to Holocaust revisionism or as Professor Faurisson calls it "holocaust exactitude", we learned that there were a number of the old core we wished interview. This project began to evolve and take on legs if you will, when we learned that Fred Leuchter lived near Boston. I contacted Fred and we had lunch with him and his wife and began to form a friendship that continues to today. We were able to interview Fred at Jim's home and it was the first of what would become,

upon Fred's suggestion, the *League of Extraordinary Revisionists*.

Fred provided the title after the interview and he also became extremely motivated and felt it was essential that we interview his dear friend, Professor Robert Faurisson.

We made contact with Professor Faurisson in October 2015 to set a time where we would essentially conduct the interview on Skype and record the interview. When I returned to Jim's, for the interview Jim attempted to contact Professor Faurisson and I believe I eventually had to call him and basically talk us into an alternative recording

method on Jim's phone. It was surprisingly good, with excellent audio and equally surprisingly good video. You know how technology can be especially with Skype.



The League of Extraordinary Revisionists



**Jim Rizoli, Robert Faurisson
interview October 2015**

*https://www.youtube.com/watch?v=mqRLnpJ_8ek

Jim proceeded then, following the most welcome and amazing interview, to edit and produce it as quickly as he could. At that time YouTube was not censoring, banning, restricting our videos or oppressing us.

So our second interview went up on YouTube and we distributed it to the few people on our email list

primarily the other members who would soon be added to the League (LOER).

Since that time we have been in constant communication with his sister and himself and he is always offered us encouragement regarding our email postings whether it be articles or videos that we have produced. We cherish our association and friendship with the professor and seriously and truly grieve his loss but do believe that we should honor his memory by being just as active and just as determined as he was at his nearly 90 years of age.

A true compatriot and soldier of Truth. Since then and since his death, we have resent the interview Jim had with the professor. It was our pleasure to have gotten to know him these past three years, being truly grateful for the interview successfully at the urging and prompting of our mutual friend Fred Leuchter.

Love and appreciation,

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26 October 2018

*<https://codoh.com/library/document/3846/?lang=en>

JIM RIZOLI'S BITCHUTE

*https://www.bitchute.com/channel/kDHBE5vylTdI/JIM_RIZOLI'S_BLOG

*https://jrizoli.wordpress.com/JIM_RIZOLI'S_VIMEO

*https://vimeo.com/jimrizoliJIM_RIZOLI'S_HOOKTUBE

FROM YOUTUBE:

*<https://hooktube.com/channel/UCMzrytfSOObpxbzYl6lBojA>

BojA

Robert Faurisson refused to renounce Holocaust Revisionism

Dr Robert Faurisson sacrificed a big part of his life to seek the truth over a historical period that is protected by law in his home country of France. A decade before the law, they did everything to destroy his career, and when they created the law they tried to silence him. It never worked because of his courage.

I was privy to two things that I was one of the only handful of people to ever know before the event took place. The first was the possibility that he would have to renounce Holocaust Revisionism to the public in open court to avoid a prison sentence; he felt he had to for his physical health would not allow him to serve time in prison. Thankfully, it never happened. The second secret I was privy to, was the New Years Eve surprise in front of thousands when French comedian, Dieudonne M'bala M'bala ----- brought him on stage, which made international news.

Sometimes, he was harsh to me like a teacher to a student, and his mentoring made me a better person and a more careful thinker. It may be a century away from now that a new historian, not yet born, will look back to our century and re-discover Dr. Robert Faurisson as a man of great intellect, tenacity, clear thinker, and most importantly, which he prized the most, courage.

For me, Dr. Robert Faurisson is a man I will never forget. His last days on earth he was visiting his birth place in England, after the event in his honor he returned home to France, turned the key to his home and collapsed with instant death, short of his 90th birthday, three months before January 25th.

Rest in peace, Dr. Faurisson, you will not be forgotten.

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My homage to Robert Faurisson

Well, it brings great sadness as well as the end of an era. I could talk about this in different ways but I'd like to use the occasion to try to make others understand how one might come to the revisionist school of thought. Because this sensibility, which eventually leads to asking questions

and to looking into the Professor's work, needs to be explained.

I wish to emphasise that I'm sad he's gone. At the same time, I've been in his company fairly often recently and just to note that E&R supported him by way of my barrister as well as by assuring his security. And he was surrounded by friendship and affection. Friends presented him with the *qu'enelle* d'or awarded to him by Dieudonné. He sent me a very kind voicemail

Now that he's gone, asides the revisionist combat we can say that we accompanied him, I think, with warm and tender affection right till the end. And that's really important. He was someone - how to put it - we simply can't imagine what he had to suffer. Ten times worse than what I was subjected to and admittedly I sometimes have trouble keeping my calm. There's a price to pay, for the organism, physically and psychologically, and he was someone who needed to be surrounded with love and affection, in order to bring some kind of balance.

I insist that notwithstanding his combat - which is non-debatable because we do not have the right to debate it - let's say it as it is: apart from his non-debatable combat there was the whole "human" aspect that was extremely important. And here I must mention Dieudonné.

Dieudonné did a lot - a lot for Robert Faurisson. Perhaps I also did a lot in order that Dieudonné found out about Faurisson - which some people reproach me for - but how could I be ashamed of that? He's someone we accompanied during his final years which was very important because he succeeded - how should I put it? - in transferring his combat to another generation,

Meaning there were people who were interested in him from the 1970s onwards and in the generations that followed; 20 or 30 years down the line, people do burn out. But thanks to Dieudonné the younger generation became interested in Pr. Faurisson. If we look at his trials which took place towards the end of his life, he was surrounded by people in their 20s and 30s and this was a fountain of youth which he found both very useful and agreeable. That's the first aspect.

Now, let's talk about revisionism in a more fundamental way. How does one arrive at the point of becoming interested in his work? For my part, it so happened that I came to Paris with no knowledge of any of these issues and I believed

that reality corresponded to what I saw on TV and at the cinema in war films broadcast in continuity on TV channels since I was a child: the Second World War, the Germans, the Allies, the Resistance, the Americans, - what we were shown at the cinema - a world with goodies and baddies. When I was 20 I firmly believed in all that and then I arrived in the capital, Paris, where I immediately became a part of society referred to as the "superstructure". First of all, fashion, then journalism, publishing and cinema.

And there I encountered the presence of a powerful community which - by way of its own psychology and its own interactions - bore no resemblance to those people of that particular community as depicted in Hollywood films. And therefore at one point I told myself: either there are two different categories when it comes to this kind of people or else I've been sold something which doesn't really correspond to reality. And at that moment - one of those times when things seem to happen for a reason - by chance, I think in 1983, I discovered a certain professor whose work was based on alternative theories relating to critical studies of historical events and who was trying to show that the history of "good" and "evil", that these cartoon-like differences between goodies and baddies weren't quite as clear-cut as that.

And I became interested, just as I was interested in lots of other things - for example, the question of the workers' struggle according to Marx; questions of nationalism by way of nationalist thinkers - I've always looked at things from all sides. And I became fascinated at that time with revisionism. And back then it wasn't on the Internet, it was physical. I went to La Vieille Taupe, rue de l'Ulme, and there I discovered a bookshop which needed iron bars on its shop front because of attacks by militants. This bookshop is also where I learned that Jews weren't always the victims. There were cultural Jews and artistic Jews but there were also aggressive and violent "Leagues", thuggish and vitriolic with no concern for the debate of ideas:

"We are here. Present. Proud, noble and cruel Jews.

We're well trained. We're well equipped.

We are utterly fearless.

Our enemies should be more afraid of us than we are of them".

So I discovered the other side of the story. I discovered other kinds of Jews than the ones portrayed by the American film industry. Ultra violent Zionist Jews, shunning all debate. And I also discovered people who studied history dispassionately with far fewer ideological overtones and that things were far more complicated than they appeared.

Prof Faurisson never spoke about "the Truth" and he was rigorous in his convictions. Only God knows the Truth and in the end it always only ever boils down to a question of opinion. On the other hand, he stood firmly by what he called "exactitude". The violence he was subjected to is proportional to the thoroughness of his work. If his work had been more approximative and ideological, or inexact, then it would have been easy to counter him - on the grounds of exactitude, by way of serious historiography. But, he was exact to such a point that it was necessary to quietly usher in a vote - in summer when there were no deputies around - and naturally under the usual pressure from special interest groups - which led to the adoption of a totally iniquitous law prohibiting the study of a certain period in history covering the years 1933 - 1945 - and establishing once and for all "History and Truth Revealed" - conclusions of the Nuremberg Tribunals, the victors' tribunal in the context of the immediate after-war with high stakes, tensions, suffering and overwhelming emotion, which well might have been understandable at that particular moment in time. But it would have been more logical - from a historical point of view - which is in fact the essence of history, including revisionism - that the longer we had waited after these events, then the stakes might not have been so high and we could have moved from ideology towards historiography and allow historians to work with more hindsight. However, we went from the ideology of the victors to the ideology of remembrance, from the political to the religious.

"The Shoah, the extermination of the Jews,

"The genocide must be sacralised, it must be sacred".

And therefore I became interested in the work of Pr Faurisson and in revisionism in general

and from then on I would say that my life changed definitively. I realised that the world of good and evil was a bit more complicated than that, that those who dominate us weren't necessarily synonymous with good and that victory doesn't necessarily tie in with being the kindest or most honest. I realised that evil was everywhere and that relative good was everywhere, too. I also realised that talking about it was eminently dangerous and that if you did talk about it, you were immediately doomed to integral marginalisation. And my marginalisation whether in film or in journalism - before I'd even spoke a word in public - sprang from the fact that my revisionist reading and my conversations at the dining table about revisionism became common knowledge. I exercised the same naivety as many other people who are naive by way of their own innate honesty. I talked about the work of Robert Faurisson at dinner with people from the fashion, media and film industries, telling them they ought to be interested.

I think I remember once saying the same to [Eric] Zemmour: You should take a look and read what he says, it's interesting. It's much more interesting than people like to believe, and than what people say. I was totally naive. That's how I came to be interested in the work of the professor.

And at first I was interested in revisionism itself, without any concern for the actual person. Once I discovered the extraordinary persecution he'd been subjected to - which shocked me further still - because when we talk about political prisoners in distant lands, the torture and conviction of political dissidents, we're always ready to lend a hand with Reporters Without Borders, to mobilise in the name of faraway suffering. And yet, not one French intellectual, not one French journalist has ever publicly condemned the unbelievable persecution - right up to attempted murder - of which Prof Faurisson was victim, along with revisionists in general. Imprisoned, whether in Germany, Canada or the US simply for having produced research results including scientific research results.

Right, we'll change the subject because it's prohibited by law to talk about these issues.

For all the free speech Tartuffe hypocrites I mentioned earlier, have the guts to talk about the persecution suffered by Robert Faurisson during his life, for having had the audacity to work according to the principles of exactitude concerning a sequence in history which we are no longer allowed to study, that has been mythologised and sacralised in order to create a religion.

Because let me remind you that revisionists are reproached for blasphemy, for daring to discuss revealed truths. And this proves that the Shoah has become a religion:

"You can all piss off! You're all Nazi scum, insulting the memory of six million dead Jews."

We see the same violence and the same debate denial on the part of anti-revisionists - anti-revisionism has become the state religion -as we see from religious extremists and notably from those fingered by Zemmour - radical Islamists. The same levels of violence, the same refusal and denial of others. And I think we should criticise anti-revisionism as much as we criticise Daesh-ist Islam, which never happens. But that would show intellectual steadfastness, moral standing and coherence. Few people are brave enough to be coherent. Coherence means paying the highest price.

Eventually, I did meet the professor, with Dieudonné, and there I met a man who was completely devoid of violence or hatred, despite everything that had happened to him, which is quite extraordinary as we're talking about religious belief here. He was full of good companionship and humour - English humour, let's say, because he was of Scottish origin - half Scottish; not shy of

laughing out loud and who was of such kindness and devoid of any hatred.

That was what I found. And I also sensed that he was stricken with excruciating pain and that what he'd suffered was absolutely horrid. And I say that I will never forget the professor's work,

his personality, the persecution he suffered, those who persecuted him and who still persecute him upon the moment of his death and who will continue to persecute him after death and despite his death. And I believe that this is the true task of remembrance.

Furthermore, I think that France - as a nation and as a people - will only be free once the despicable and iniquitous Gayssot Law falls. As Vincent Reynouard puts it so well: there is no chance of a nationalist revival or feeling of nationalist pride among the people as long as historical revisionism is forbidden. All the rest is lies, smoke and mirrors, And if one day France becomes France again, not only will the Gayssot Law have fallen; at that moment in France there will be no streets named after Eric Zemmour. But there will be streets, or boulevards, or even avenues named after Robert Faurisson. And I hope there will be schools named after him, too. Because Robert Faurisson was a Master. A school master, a master of exactitude, a master of moral rectitude and most of all he was master of what I would call authentic virility. He's the bravest man I ever met during my lifetime. He was a man of slight build, but far braver than any of the beefy, loud-mouthed, far right jokers that I've met over the years. Including, I might add, the man of the "mere detail" who didn't have the courage that day to say that this thing is everything but a mere detail because in fact it's Golgotha; it's the atomic nucleus around which turns which the entire system of western domination, along with the whole Globalist empire.

As Maurice Bardèche already understood and discussed in his book "Nuremberg" (a book for which I and I alone am the editor and republisher).

What else can I say? Perhaps to note that revisionism is not a topic that relates to the far right

- contrary to Revisionism's reduced status according to all the professional liars, whom I shall not describe here. Historical revisionism began on the Left with Rassinier in his two books

Crossing the Line and The Lie of Ulysses. He was a member of the socialist resistance who after the war simply described his own experiences in the camps which was different from the story being related by these same professionals - who were already deploying Remembrance ideology with precise political objectives. Basically to render impossible any criticism of the state of Israel and to render untouchable a certain population group that has become increasingly dominant. Historical

revisionism is not a far right concept. It's an ideology which comes from the Left as I already noted, with Rassinier. Revisionism was perpetuated by a certain "hard-Left", even by sections of the Marxist Left and at the end of the 1950s by the Italian Communist Party: "Auschwitz or the great alibi". It cropped up again by way of Cohn-Bendit's own brother - let's not forget Jean-Gabriel Cohn-Bendit, I think:

"Flying to the rescue of freedom of expression: Because the French justice system is now attempting to ban Historical revisionism, Left-leaning libertarians such as the American Noam Chomsky have unexpectedly declared support for Faurisson. Among them is also Jean-Gabriel Cohn-Bendit, elder brother of the famous leader of May 68 and a close associate of the publishing house La Vieille Taupe:"

"Pierre Guillaume told me there's a story concerning Faurisson, etc., that they want to ban him.

I had a look and I said: OK, I'm going to write something. I am against censorship. If I am not convinced of something, then I have the right to harbour doubts. That is all. I have the right to say it! - That I'm not convinced, that I'm shaken by all this. Arguments exist. Voilà".

In fact, revisionism was gaining ground everywhere, on the left, even the hard left. I remember Revisionism being satirised in Charlie Hebdo: Charlie at the time of Professor Choron with Vuillemin's "Hitler = SS" graphic. If, in fact, the Fabius-Gayssot Law came into being quietly, it's because revisionism was growing thanks to its exactitude. It was making a bee-line towards all the moralists and truth seekers both on the left and on the right:

"Roger Garaudy, 84, former university professor, former Communist Deputy and Senator, a convert to Islam, author of 53 books including the one which gave grounds for his appearance today in court in Paris. He is accused of contesting crimes against humanity for speaking of the myth of the extermination of 6 million Jews".

"Abbé Pierre persists and insists: In an interview with Libération this morning he relaunched the controversy long thought to be dead and declared that he's satisfied with the support for Roger Garaudy: 'I'm sure that the French people are breathing a huge sigh of relief: the taboo is finally lifted,' declared Abbé Pierre, speaking about revisionist theories".

So again I say that, whilst we might as well use Faurisson's death to relay certain important truths, revisionism is not a far-right ideology. It's an ideology of people who are curious about the truth and exactitude. An ideology born on the left and which then rebounded to the far left

and which has also been seen on the far right - it's true that at one point in time the entire far right were revisionists – and that's a good thing. And all those today who walk behind Zemmour are shameless closet revisionists, and all those who read and validated Faurisson and who still validate him in secret... I won't even mention my former good friend Thierry Ardisson who prided himself in former times as a revisionist and on whose bookshelf on the second floor of his home - reserved uniquely for his friends and not just for his collaborators - stood the complete library of revisionist works. And, from the way in which all these persons have bowed down to those who dominate us, whereas at the beginning they were readers and admirers of the professor, we are able to measure the courage and the uphill battle of the professor's life.

I think his life can be qualified as being Christ-like.

Professor Faurisson, you are a role-model for us, our teacher. And your posterity is assured and will be further amplified and one day you will be recognised as one of the greats in French history who deserves to be in the Panthéon, - if we first manage to rid that place of all the Voltairians who, fatally in the end, only ever brought Voltairian lies and arrogance, from... Simone Veil and tomorrow maybe the Klarsfelds and why not Bernard Henry Lévy, finishing off with Hanouna and Zemmour for good measure, right until everything comes crashing down in the grand finale.

Adieu, professor. Again, thank you and unending respects to you.

Alain Soral –

Paris, France

25 October 2018

***<https://youtu.be/rOPTBx13Jo>**

My 2010 Preface answers the question: Just Who Is Robert Faurisson?

A pamphlet with a similar title, written by the brilliant political essayist who goes by the name of François Brigneau, appeared some years ago in France. The present introduction will be a far more succinct answer than that found in Brigneau's book, but will try to keep to the idea that short need not mean incomplete.

To the general French public Robert Faurisson is "a revisionist", more often "the revisionist", as he is likely to be the only such personality of whom they have heard, at least the only one who has willingly lent his name to the historical revisionist movement. This point is important, for it may be worthwhile to recall that in the mid-1990s, when the doddering former Marxist philosopher Roger Garaudy, then a recent Moslem convert, had scandalised the "intellectual" public by re-circulating some key elements of Robert Faurisson's work (without bothering to mention that rich source), he was soon to be seen taking pains to distance himself from those historians whom the regime and its media have largely succeeded in passing off as mere "Nazi stooges", thus tools of the devil, enemy of Abraham's god. By doing so Garaudy left some informed observers wondering whether the "philosopher" in his wisdom did not share, to some extent, this official view himself. Indeed he was later to stress repeatedly, at his subsequent criminal trial (yes, authors of books on history are prosecuted in France), his profound attachment and devotion to Abraham, his god and his people. But all that is quite another matter.

On one score the public are for once right: Faurisson is *the* French revisionist. Just what revisionism in fact is, though, they are at a loss to

say in a coherent manner. What do revisionists wish to revise? History? Does not "revise" mean "change"? Change is often a scary notion. What can be the point of the revision? The bulk of the population, fundamentally – necessarily – conservative, are bound to be suspicious.

But what, then, of the "élite", the "intellectuals"? Is it not their job to ask questions about the past, the present, the future, everything? More on them below.

Robert Faurisson is a retired gentleman and a scholar of the old school, that is to say a well-bred man of classical education who made a successful career in the University. A University man, well-rounded: a sporting man (tennis, skiing) and one not limited in his curiosity by the bounds of his formal fields of study or, for that matter, by anything else.

This free-wheeling curiosity was in 1960 attracted to the object that was later to win him renown, and to cause him dreadful tribulations both of a professional and a physical kind: the official history of the Second World War, the aftermath of which formed then – and still forms now – the basis of the general political order in Europe and the world. For it was in that year that he chanced upon a piece published in the German newspaper *Die Zeit*, in fact a letter from one Dr Martin Broszat of the *Institut für Zeitgeschichte* in Munich, which stated that in the camp at Dachau nobody had been gassed. This affirmation flew in the face of the established version of the history of the war as officially laid down (a "fact of common knowledge") at the 1945-46 Nuremberg international – in truth, inter-Allied – show trial. During proceedings there

the prosecution, in order to "prove" the truth of the Dachau lethal gassing stories, had treated the court to a projection of an American "documentary" (propaganda) film, formally admitted as "genuine evidence": it in fact showed nothing more than a lone individual standing in a room at Dachau that he described as a gas chamber in which a hundred people at a time had been regularly put to death.

The *Die Zeit* letter thus touched on an aspect of the greatest possible importance, not just some minor detail. Very simply, the procedure followed at Nuremberg was gravely flawed, for if it had blithely let false allegations of systematic mass-murder in one place pass as true, then the tribunal's judgments must need some serious looking into as well. Likewise the version of the terrible events (the war itself), which the tribunal had solemnised by its verdicts. And Faurisson set about doing just that, sedulously and in great depth.

So it was that on site at Auschwitz, the very heart of "the Holocaust", the French professor, who is supposed to be a falsifier of history and one who conceals or misrepresents important documents, managed to get the communist polish authorities to admit that their museum's "crematorium" was only a reconstruction, not a genuine wartime structure. He then insisted on seeing the blueprints of the real Auschwitz and Birkenau crematoria and, on March 19, 1976 in the archives of the Auschwitz State Museum, managed to do so, thus discovering that the drawings showed the rooms in question, which some presumed to call "execution gas chambers", to be in fact *Leichenhalle* or *Leichenkeller*, that is, ordinary depositories (mortuaries) for bodies awaiting cremation. Although the exterminationists were now no longer successful in their efforts to keep those drawings hidden, Faurisson was still to have great trouble finding a place to publish his discovery, finally being able, in 1979, to start making the blueprints known through an article, with photos, in the Spanish magazine *Interviú* (February 22-28, 1979, p. 64-66).

At the time of his visits to Auschwitz (1975 and 1976) Faurisson was teaching modern and contemporary French literature at the University of Lyon, his real speciality being the "critical appraisal of texts and documents (literature, history, media)". Moreover, he had already demonstrated that the Diary of Anne Frank was a literary hoax, a tale, full of material impossibilities, composed by Otto-Heinrich Frank, Anne's father, with the assistance, for the Dutch version, of a woman from Amsterdam called Isa Cauvern and, for the two German versions, of a German woman by the name of Anneliese Schütz.

That said, by the year 1974, even before having gone to see for himself what exactly "Auschwitz" was in the concrete, his present conclusion was solidly established: the "holocaust" story was a farrago of disparate and contradictory eye-witness

"testimonies" mounted against a background of vicious wartime hate propaganda.

With hindsight, we ourselves (and, all the more easily, our descend- ants, unless the world to come is peopled exclusively by mindless, senseless masses) may have no trouble in seeing the inclination to carry out the research that Faurisson began doing fifty years ago as perfectly normal and desirable: the unprecedented destruction that had recently taken place on the continent, the enormous loss of life surely deserved all possible examination, from all reasonable points of view. Notably, if a systematic, mechanical mass slaughtering of civilians of a certain ethnic group had been carried out by one of the most cultivated and scientifically advanced nations on earth, nothing could be more natural than an urge to look into how this hellish deed had been planned and organised, how it had been done: with what means? or so it seems to us rational observers.

But far from being exposed to a candid, albeit horrified world, the diabolical instrument of the racial extermination that the noble Allies had fought to stop, the mass-execution gas chamber in functioning condition, has – notwithstanding the public exhibition of alleged examples in various states of repair at the grounds of some camps – remained shrouded in mystery, a desired mystery at that: Grand Wizard Elie Wiesel has himself written (in *All Rivers run to the Sea*, published in 1995) that it must be protected "from prying eyes", in other words, from rational examination. Thus the very thing which, in its murderous efficiency, is supposed to symbolise evil itself, this means of carrying out the systematic extermination of one people by another – a crime without precedent – and which is constantly used to remind the world of a martyrdom in our modern era, on the one hand, and of the barbarous nature of yesterday's enemy, on the other hand, is left unexplained, undefined, literally a mystery.

With the challenge, first put forth at a press conference in Stockholm in 1992, "Show me or draw me a Nazi gas chamber", Faurisson intended to shake peoples' awareness and make them realise that they had in fact never seen any such thing. Naturally the journalists there failed to report the challenge, which has yet to be taken up, just like Faurisson's other ringing dare to anyone to provide "one proof, one single proof" of the magical gas chambers' material reality. Their reality as officially alleged at the "extermination camp" of Birkenau, specifically at the remains of the roof of Krema 2, would depend on the presence of openings through which Zyklon B pellets could be dropped by the Nazi mass-murderers in order to poison their prisoners trapped underneath, but those openings, as today's open-eyed visitor may note, simply do not exist. Faurisson sums up the

state of things with the phrase "No holes, no holocaust".

Also an official mystery is the matter of the mass-murder's organisation and carrying out. If there is no trace of any relevant military or administrative orders, this absence is put down plainly and simply to the supernatural, the diabolical: the main order did not need to be made either orally or in writing, but was instead issued and received by means of telepathy (Raul Hilberg's "incredible meeting of minds" and "consensus-mind reading" in his statement under oath at the trial of the German-Canadian revisionist Ernst Zündel in Toronto in 1985).

Such a statement in the world forum of historiography (the late Hilberg did and still does pass for a prominent "international authority" in "Holocaust" studies) may itself easily be seen, by the clear-sighted, as an outright admission that the case for the reality of the "holocaust" has little to stand on. For his part, Faurisson's observation is, simply put:

"Yes, it's incredible, that is, unbelievable. So unbelievable, that I don't believe it!"

In France there have been two other such unwitting, monumental admissions on the part of the "authorities" (the "intellectual" and the legislative ones, respectively): the first came six years before Hilberg's 1985 pronouncement, the second in July 1990.

In 1979, 34 "intellectuals" (in fact, historians) who had got wind of the Lyon literature professor's inconvenient curiosity – he had after all finally succeeded, after countless attempts, in getting a piece published in their favourite daily, *Le Monde* – actually took it upon themselves to publish a near full-page advertisement, in that same paper, of their refusal to countenance the examination of the gas chambers and their functioning. The query "How had this happened?" was, they declared, unfit to be put, "since it had happened" (sic). One was expected to accept simply (and I use the word advisedly) that, during the war, diabolical forces had acted, and that no questions as to their workings were allowed. And this in 1979, not 1579. To a revisionist's, indeed to any honest, sober, non-partisan observer's eyes, it surely ought to have seemed that the "system" felt the game was up, and that it was time to exert some firm repression.

And repression was swift in coming. Faurisson was henceforth regularly prosecuted and convicted for making public the fruits of his labour. To date he has lost a good dozen criminal cases, all for historical revisionism. Since 1990, most of these have been brought against him under a law that Jean-Marie Le Pen has called the Lex Faurissonia, a statute promulgated on the 14th of July of that year

with the aim of stemming a purported rising tide of racism and antisemitism. (For the occasion the government and media had even resorted to the shamelessly ostentatious exploitation of a curious incident of vandalism in a Provençal Jewish cemetery.) It intends to do this by forbidding a most devilish practice abroad in the land: the questioning of the holy writ of Nuremberg as far as "crimes against humanity", i.e. against the Jews, are concerned.

If a rational mind refuses to entertain the notion of the divine, it necessarily has no time for the Devil either. It is with such a disposition that Faurisson has done his research into matters which he realised had simply not been thoroughly examined, or not examined in the least. Doubtless many others had wondered exactly how such awful things had come to pass, only to abandon the hypothesis of even the vaguest, shallowest research project, perhaps thinking: "Surely some experts must already have taken care of the question at some time or other: this mass-gassing business in the midst of the '39-'45 war." Robert Faurisson will be remembered – if, as I have remarked above, rational thought does not become extinct – as the man who, upon learning that such was not the case, himself insisted on examining these few, precise elements of recent history which have determined the political, intellectual, and (increasingly) cultural orientations of our world, and then proved they were counterfeit.

Nevertheless, a western world grown largely weary of its old martyrdom-and resurrection-based religion appears to be easily, steadily seduced by a new one which, unlike the old, has its kingdom set firmly in this world, and which accords special, near absolute rights and powers to the resurrected, in whatever land they may dwell (miraculously, of course): in Palestine, in Europe, or anywhere else.

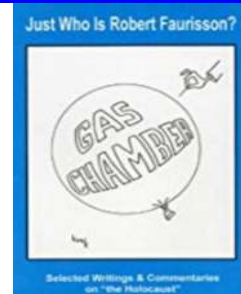
Who the hell, then, is this Faurisson, and what *exactly* does he say?

Guillaume Fabien

Rome, Italy

3 November 2018

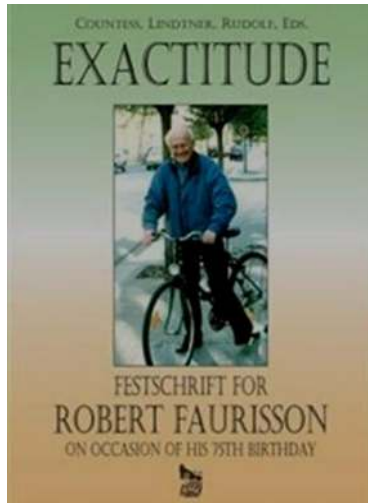
***ottone180@vodafone.it**



Preface from the 2010 published book of selected writings & commentaries on "the Holocaust", Historical Review Press, Carshalton, Surrey 2014 -1st, reprint edition 6 Jan. 2014; ISBN-10: 0906879043

Dr Robert Faurisson Memorial

Germar Rudolf with Brian Ruhe livestream



In 2004 Germar Rudolf edited and published this Festschrift for Robert Faurisson:

On January 25, 1929, 75 years before this book was published, a man was born, who probably deserves the title of the most courageous intellectual of the last third of the 20th century and the beginning of the 21st century: Robert Faurisson. With hitherto unheard of bravery and steadfastness, he challenged the dark forces of historical and political fraud, deception, and deceit with his unrelenting exposure of their lies and hoaxes. His method of analytical exactitude in historiography and his striving for clear brevity in presenting the results of his research have become both famous and infamous at once. Over the last 30 years, Robert Faurisson has become a role model of character strength to many, a lodestar for his method to his disciples, an idol for his breathtaking research activities to his admirers. This Festschrift is dedicated to him by some of his closest friends in his struggle for exactitude in historiography and his ongoing fight not only for historical and political, but also for individual justice. It contains a collection of articles by several authors addressing various issues of scientific revisionism in general, Holocaust revisionism in particular, and biographic sketches of Robert Faurisson's scholarship over the decades.

It was good to see that a group in England held a dinner conference for Robert Faurisson, using the Exactitude concept, to which Faurisson himself sent out invitations:

From: Celine Norton celine.norton67@gmail.com
Sent: Donnerstag, 11. Oktober 2018 21:38
Subject: Conference on October 20th

Germar Rudolf and Brian Ruhe



*[Brian Ruhe](#)

Dear friends,
 I write to inform you that I shall be taking part in a conference to be held outside London on Saturday October 20th.
 Should you be interested in attending please get back to me soon for the necessary contact details.
 Yours sincerely,
 R. Faurisson

Historical Exactitude Conference International 2018 20 October 2018

This historic conference records the triumphant swansong (against all obstacles) of the world-renowned scholar **Professor Dr Robert Faurisson**. His tenacious detective method of historical source critical "exactitude" achieved many forensic victories for "Holocaust" Revisionism to bring history in accord with the facts, not Jewish exceptionalist dogma.

Vincent Reynouard (exponent of Faurissonian exactitude) outlines the pivotal relevance of "Holocaustianity" in the world and the typical violent persecution experienced by revisionists. In fact, the disruption midway of the international conference by the self-defined "meth-fuelled" Antifa terrorists (who enact "Jewish mafia" tactics to foreclose venues) is captured in this video. Here is proof of their hatred of peaceful open debate.

Here is the tyranny encapsulated in "The New Definition of Anti-Semitism" made manifest for all to view by *Telling Films*. Music played by Canadian violinist Monika Schaefer.



Professor Faurisson and his assistant, William Nicholls, who has been by his side for decades.

*<https://youtu.be/4wqjM8PIKIU>

Streamed live on Oct 29, 2018

In this livestream Germar Rudolf – on his 54th Birthday – talks about Dr Robert Faurisson helping to write the Leuchter Report about the gas chambers. Then Fred Leuchter talked with me on the phone hours later and denied this so we plan to have Fred Leuchter on the show to talk about this side of this misunderstanding.



Germar Rudolf

***germar.rudolf@comcast.net**

Comments

***[Hugo Ravn 10 hours ago \(edited\)](#)**

If Robert Faurisson wrote the Leuchter Report, actually a number of reports, I would like to hear Fred Leuchter's explanation of to which extend that is true. The reports are very technical in passages and I don't think Robert Faurisson had the academic capacity to write those. It bothers me when such an allegation is brought forward publicly without the still very much alive Fred Leuchter's presence. It's no secret, that the air between Fred Leuchter and Germar Rudolf became somewhat thickened after Germar Rudolf made his revision of Leuchter's Report. I believe Germar Rudolf is doing his best to be scientific correct, but he sometimes makes his points unclear by wrapping them into long circumstantial explanations in stead of keeping it simple. At least Fred Leuchter acted more diplomatic, when he was asked whether he disagrees with Germar Rudolf. We need a session including both to clear this up.

[Hugo Ravn 10 hours ago](#)

Quote from [http://nikolay-](http://nikolay-levashov.ru/English/Articles/Universe-eng.html)

levashov.ru/English/Articles/Universe-eng.html:

"The fact is that Einstein, while employed in a patent bureau, simply «borrowed» these ideas from two scientists: a mathematician/physicist Jules Henri Poincare and a physicist Hendrik Antoon Lorentz. These two scientists had collaborated for several years on this theory. It was Poincare who introduced the postulates of the isotropy (homogeneity) of the Universe and the constancy of the speed of light in a vacuum, and it was Lorentz who devised his famous formulas pursuant to his work on the ether drift. Einstein, working then in the patent bureau, had access to their scientific research and decided to "jot down" their theory in his name. He even kept the name of Hendrik Antoon Lorentz in "his" Relativity Theory, by naming the basic mathematical formulas of "his" theory the "Lorentz transformations". However, he did not specify what role he (Einstein) had in these formulas (none); also, he even refrained from mentioning the name of Poincare, who introduced the postulates. In spite of all this he, for some "reason", gave this theory his own name. Everyone knows that Einstein is a Nobel Prize laureate and believes that he won this prize for creating the General and Special Relativity Theories. But this is not so. The scandal around these theories, though known only in narrow scientific circles, prevented the Nobel Committee from awarding him a purse for them. Instead, they found a very simple way out: Einstein was awarded the Nobel Prize for discovery of the second law of the photoelectric effect, which was a particular case of the first law of the photoelectric effect. It is of interest, that Russian

physicist Alexander Grigorievich Stoletov (1830-1896), who discovered the photoelectric effect, did not receive a Nobel Prize, or any other prize for his discovery. Yet Einstein won it for the "study" of a particular case of this law of physics. Arrant nonsense, however you look at it. The only logical explanation is that someone intensely desired to make Einstein the Nobel laureate and looked for any opportunity to achieve this. The "genius" had only to "work" a little with the discovery of Russian physicist Stoletov, "studying" the photoelectric effect, and ... behold, a new Nobel laureate "was born"! Probably the Nobel Committee considered that two prizes for one discovery was excessive and decided to award only one ... to the brilliant scientist Einstein! Who cares whether the prize was given for the first or second law of the photoelectric effect? What mattered to them was that Einstein, the "genius", was selected. However, the fact, that this discovery was made by the Russian physicist Stoletov, was a "trifle", not worthy of consideration. The most important consideration was that, a man of "genius", a "scientist", Einstein, became the Nobel Prize laureate. And now almost everyone believes that he received this award for "his" GREAT General and Special Relativity Theories. A compelling question arises: why did someone very influential want so badly to make Einstein the Nobel Prize laureate and glorify him throughout the whole world as the greatest scientist of all times? Was there a reason? The reason lies in the terms of the deal that was struck between Einstein and those persons who made him the Nobel laureate. Probably Einstein himself was eager to be the Nobel laureate and the greatest scientist of all time! And most likely these persons had a vital necessity to direct the development of Earth's civilization towards the wrong path, ultimately leading to ecological catastrophe. Einstein agreed to become an instrument of this plan, but stipulated his condition—to become the Nobel laureate. The deal was done and its terms were fulfilled. Furthermore, the creation of Einstein's image as the genius of all time has only strengthened the effect of the plan that was intended to indoctrinate the masses with false concepts as to the nature of the Universe. Albert Einstein In this connection Einstein's famous photo, wherein the world's "greatest genius" sticks out his tongue, takes on quite a different meaning that can be easily guessed! Unfortunately, plagiarism is not a rare phenomenon in science. However, the real issue is not even the fact of plagiarism, but that these concepts about the nature of the Universe are completely erroneous. As a consequence, the science, which created the postulates of isotropy (homogeneity) of the Universe and the velocity of light, is leading mankind to planetary ecological disaster. Someone might assume that Einstein and those supporting him simply did not know that this theory fell short of reality. Or, perhaps Einstein and Co. honestly erred, as did so many scientists who created their hypotheses and theories that later on could not be empirically verified. Some may even protest that there were no high precision devices available at that time, which would enable man to plumb the depths of micro- and macrocosm. Some may cite experimental facts which could confirm the rightness (at that time) of Einstein's Relativity Theory."

***<https://www.youtube.com/watch?v=ydWeUysja2E>**

"Exactitude"

– a reference point in empirical research

Whenever someone dies at the end of a long life, and whose character was such that during that long life one paused to attempt to capture a flicker of that which for decades was that person's guiding light, a diminution of oneself is felt for a time, as did with me.

Robert Faurisson was one such person, for it was he that used the term 'exactitude' as his reference point in determining what the actual facts were concerning a specific question in respect of a series of historical events collectively known as the Holocaust. His challenging question to purveyors of the orthodoxy, whose seemingly unassailable position was buttressed by others who wielded the punitive might of the State in protection of that orthodoxy, always was, 'Show me, or draw me, a gas chamber?'



Dissenting women were labelled "Witches" and then after a false-fraudulent trial, were burnt at the stake

To ask such a question speaks to the presence of a mind which knew that the whole Holocaust story was a fabrication in its key elements, with the key question first being posed to himself; of the many many lies constituting the seemingly hermetically sealed Holocaust, which of the lies was the most important to expose, which, domino like, then collapses all of the other lies?

Faurisson focussed his attention on the alleged gas chamber as this was the principal means - by far, by which the alleged Nazi exterminationist policy was carried out, and so, metaphorically speaking, if that leg of the three legged stool was knocked out, then the 2nd leg - called Zyklon B gas, automatically gives way, as the gas could not have been used for that purpose, rapidly followed by the sacred 6 Million 3rd leg, for the vast majority must have survived as the alleged means of exterminating them could not have been used.

The polling showed little change and it was still going to be a landslide for Trump's Republicans. So, what to do?



After the 1988 Toronto second Zundel trial, maintaining the 4 million death figure became untenable.

An alleged attack on themselves, resulting in many alleged deaths, has the advantage that it cannot easily be disputed because any sceptic would be instantly smeared as a anti Semite, and a Holocaust Denier. We know the drill.

Seems to be working, as online sceptics seem to be absent, for the reason I've just stated.

So I will press on, and apply some exactitude by asking that since we know that the Pittsburgh Synagogue has CCTV, then why have we not seen the video of Bowers either loitering or entering the Synagogue?

Is it because he wasn't even there?



In 1992 the 4 million dead was reduced to 1.5 million dead

And, why was the age distribution of the 11 worshippers, who we are told were killed, range from 54 to 97? Why not the normal age distribution, especially as there was a baby naming ceremony in there?

If we don't ask these impolite questions, the Jews will leverage this to the max, looking to add this to the rising de-personalising of whites, behind which are the Jews, obviously preparatory to our attempted mass extermination.

At this juncture, were it shown that Bowers did not enter the Synagogue, everything would change overnight, and Israel and Jews would become a despised nullity to all Americans.

As it happens, given the very recent events in the US where allegedly 14 pipe bombs were allegedly sent in the mail to prominent persons of Democrat persuasion, and the alleged shooting of 11 worshippers in a Pittsburgh Synagogue, the word 'exactitude' is prompting me to make comment as follows;

The Jews are desperate to get a clear majority in both Houses of Congress in the Mid Terms, and

from their own polling they saw that chance slipping away rapidly, and in an act of desperation sent off pipe bombs which obviously were all duds and could not explode, but their media – it is theirs indisputably, knew to state without any equivocation, that they were real. Unfortunately for them, they were being bypassed by vast numbers of people who intuitively go online if they want to discern the truth of a developing story.

Michael Mazur,
Melbourne, VIC, Australia,
31 October 2018
***mazur@iinet.net.au**

The burial of Robert Faurisson



I was at Faurisson's funeral yesterday in Vichy. I absolutely wanted to attend although his family wished for strict intimacy. I had told myself: we will show them that Faurisson was not alone, that revisionism is doing well; there will be hundreds, perhaps thousands, from France and elsewhere at the gates of the cemetery.

I was even a little afraid, I fear crowds and violence, what will we do faced with hundreds or thousands of opponents who will be there to insult us? How many police vans will there be?

In fact there were three of us: an admirer from Valenciennes, my wife, who is not a revisionist but who wanted to accompany me, and myself; Faurisson's family members were there obviously, but not all. In total 30 people; I'd never seen so few at a funeral! Not a single cop or journalist.

I apologized to Yvonne, Faurisson's sister, for coming along despite the instructions and she replied that she was very happy that I had disobeyed. The four or five bouquets were taken away by the Funeral Parlour, not to remain on his grave in order to avoid attracting attention.

A tomb without any inscription, as a further precaution. The beast is dead and buried, you can sleep peacefully!

The burial was strictly civil, the "professor" was atheist, but if there is a God up there, I'm sure he'll

welcome him with open arms because he must be rather proud to have created a chap like Faurisson.



Who did this? Faurisson!



The Earth is flat!

Konk, alias Laurent Fabre, is the star cartoonist of the 70s / 80s. Considered the most gifted of his generation, he worked for *Le Monde*, *Le Matin*, *L'Événement du jeudi* and *Le Figaro*. After reading the writings of Robert Faurisson, he denounced the censorship of revisionism. Now retired, he runs a blog called *Konktextes* and fans are collecting his best productions on the site [Lesdessins de Konk](http://LesdessinsdeKonk.com).

* <https://konktextes.wordpress.com/2018/10/27/lenterrement-de-faurisson/>

Robert Faurisson

25 January 1929 – 21 October 2018

*He fought until his hand was too weary to lift
his sword, the battle raging around him.
The day of freedom he was not to see, the age
of bondage prevails.*

*The beasts who prey on the stupidity and
innocence of man sit smugly in their dens,
feasting and belching, worshiping their
graven idols.*

*The warrior gave his last breath and departed.
His earthly accomplices grieve.
But not for long as war looms on the horizon.*

*There will be many deprivations and struggles
but still they march on not knowing whether
they will be victorious or lost in nothingness.
The memory of their comrade inspires them to
continue.*

*The soul of our existence has been fortified,
and we give thanks.*

Peter Hartung

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3 November 2018

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Elévation

*Adieu vieux professeur qui, fidèle à ton nom,
Vécus en forgeron, traquant les forgeries
N'en craignant ni les étincelles ni les démons
Et bravant coups et procès en sorcellerie !
Toi l'Ecoissais de coeur, latin par la pensée,
Méthodique spartiate au style condensé,
Tu as servi l'Histoire avec intégrité
A la recherche de l'exacte vérité ;
Avec l'appui d'Ajax, tu rendis aux voyelles
Rimbaldiennes leurs formes substantielles,
Puis les chants d'Isidore te valurent le
courroux
Des sorbonagres ; enfin tu ruinas les fables
Fumeuses grâce à ton labeur indéniable,
Bâti solidement par la vis et l'écrou.*

Pélagius Mens

Elevation

*Adieu old professor who, true to your name,
Like a blacksmith at the forge, tracking down
forgeries*

Unafraid of fireworks and demons

Braving witch trials and punches!

Scottish at heart, Latin in thinking,

Spartan methodology in condensed style,

You served History with integrity

Seeking the exact truth;

With the help of Ajax, you gave Rimbaudian

Vowels their essential forms,

Then Isidore's songs earned you the wrath

Of the Sorbonnards; in the end you destroyed

*The fuming fables thanks to your undeniable
toil,*

Solidly assembled by way of nut and bolt.

Pélagius Mens

NB: Translation by Alison Chabloz;

>>This sonnet was written by a young teacher of French and Latin who admired Robert and had gone to see him at his home. When he says, at the beginning, that Robert is "fidèle à ton nom", which means true to his name, it is because the origin of the word "Faurisson" is supposed to come from the Latin word "faber", which means "craftsman", also the origin of all those French names "Faure", "Favre", "Fabre"... In sending his sonnet the young man wrote: "I signed with my nickname as advised". - Yvonne <<

Robert Faurisson – prickly with friend and foe alike

Robert Faurisson (1929-2018) died in Vichy Sunday, October 21 of a cardiac arrest. However, the unfortunate man had said that his intention was to commit suicide after the death of his suffering wife. By throwing himself under a train,

literary tic, because Faurisson was professor of Letters, literature being an authorisation to say almost everything and anything.

Rejected hypothesis because, according to his sister, Faurisson apparently collapsed and died in

the hallway after returning home from a trip to Great Britain, from whence several observations. Firstly, perhaps the flight was responsible for his death, being perilous for the frail and elderly, especially during takeoff and landing. Then, when you are cursed, afflicted, your family is often divided, as was the case with the Faurissons; but his sister is fond of the professor. According to her, he has always been right. Finally, G, – named *D en français* – saw to it that Faurisson's death was a good way to go.

Literature is, in theory, contrary to history, of which archaeology is almost an exact science, but this is only an impression because French archaeologists are asked to venerate the Goddess of Reason, while their Anglo-American counterparts sometimes neglect the sacred. Then the historian swings to literature; like a novelist in a more or less paroxysmal way, he defends ideology.

Such is the case of Valerie Igounet, ephemeral, eloquent star and historian of the Institute of Present Tense History, also member of the kabbalist circle. Present Tense is a poor translation from German of Contemporary. The present tense is instantaneous, a second later its story is different. Igounet was singled out after studying the life and work of Paul Rassinier and then emphasizing the decisive role played by the Hard Left in its support for the professor from 1978 onwards.

There was, however, a disagreement between Faurisson and Hard Left revisionists. The state employee always spared the French State from its responsibility in the holocaust narrative, for provisional government and French military justice played a vital role in the construction of the Auschwitz gas chamber, which was the price to pay in order to seal alliance between rare Gaullists and nutcases.

In the nineteenth century there was talk of utopian socialism. The Hard Left did not appear in Europe until after the first world war, people of this line of thought being revolutionaries, often of an anti-Bolshevik advisory tendency. It was not until the years following the Second World War that the Left started showing its teeth in France. First by way of the drab journal *Socialisme ou barbarie*, then in the sumptuous era of the *Internationale situationniste* which emphasized the emotional angle.

On this subject, after being attacked several times, Faurisson did not hide his fear, an indispensable condition for the courageous. He also liked to joke. He inspired the unknown author of the anti-Jew revisionist cartoon distributed in Lyon at the Papon trial. Surrounded by friends, he even managed to liberate himself at the Paris courthouse. He began one day by designating a "criminal", before bestowing a coup de grace by asserting that he is Breton.

Ditto regards brave cartoonist Konk the day after publication of his revisionist cartoon. Being a follower of Faurisson assured Konk's non-comprehension of the arcana of historical revisionism, in other words he understood everything.

Faurisson was in search of posterity and he attained his goal. In short, he could be prickly toward friend and foe alike.

He found the right words during the twilight of his life. He quoted the famous sentence by Arno Mayer: *Sources for the study of the gas chambers are at once rare and unreliable*, in the treacherous translator's version of the French edition of his book. Faurisson corrected. According to him unreliable means shitty in Anglo-Saxon law, a word that Alain d'Issy has unpicked. Question of authority, because Mayer is an American historian focusing on Auschwitz, flagship of the camps.

Auschwitz is dream territory for the historian, who finds lots of documents. Nothing to do with the tripartite architecture of the ancient temples of Mesopotamia that pose much more complicated questions. For man was like us five millennia ago, while FF: [Freemasons] have not invented anything with their three dots.

Vulgar anti-revisionists will not stop ejaculating at the moment, but the Pope of the Revisionist Church is dead, long live the pope! Robert, definitely not the infamous Jesuit Francis. In their *Protocols of Zion*, the Elders claim that only Jesuits could have resisted them. A lie, because the council of Jesus' missionaries was quickly instrumentalised by the sharks of Jewish finance.

Faurisson, the final figurehead? Nope or maybe. Nature abhorring a vacuum, he will be replaced. The old guard still lives, Berclaz, Butz, Graf, Guionnet, Mattogno to name only the best, leaving Plantin and Reynouard to pick daisies, despite both being of French race or at least partly assimilated. Let's insult provisional government and French military justice. No risk involved, all or almost all of their representatives from 1945-46 are dead.

Two Swiss guards out of five names cited are two too many, non-commissioned lawyer Berclaz and multilingual officer Graf. Of course, we're scraping the barrel. Prof of engineering Butz is strong, but he is no longer young, we can't see him playing Don Quixote. Mattogno is rejected, being of military training, which leaves only little Guionnet, honour of Issy.

His ratings are up. According to the *Issisois* he is heir to Faurisson, an opinion not shared by his sister. He is arrested, filmed by a native in uptown Issy. Lazy, with his Vietnamese apothecary probably in the throws of death, he now goes to the Swiss Hospital, next to his home, to consult the charming Greek woman who speaks impeccable

French, even if she doesn't know old and middle French. Undoubtedly a person of a lower rank.

As often is the case, Alain could be wrong. She knows about witches' brooms, probably witches' rounds, too, but apparently does not know about Alembert. Yet it was in his street that Alain should have invited Herr Professor Faurisson for a banter in degenerate cant, in *rosbif* slang. This was Faurisson's vocation, but he wanted to talk about history, a twisted science that should not be allowed to fall into any hands. As a result, he burned his fingers, although his clarifications on contemporary Yankee kikery remain.

German Jews Robert Badinter and Serge Klarsfeld pretend to rejoice in his existence because he gave them grist to grind. We, too, because Faurisson brandished the anti-Jew standard as did the utopian socialist Fourier, the anarchists Proudhon, Bakunin, etc.

24 excellent votes for this paper. Old fool from Nantes, word rhyming with aunt, added his photo in the I like section. Allegedly an informant, he knows a thing or two about Hard Left literature. Ask the local cops what they think about the Hard Left. Nothing, apart from that if ordered to do so they would destroy it. In short, having balls is essential if one identifies as Hard Left.

But homage is paid to Faurisson, not to the nonentity. Nonentity or nonsensity, both words in use. Choose whichever you want, as they say in downtown Issy. We say towel in Paris, preferred to towel-head, so you see we keep ourselves informed regards provincial dialects. But it is we, Issisoids, who defend Paris against foreigners. You can tell Alain to go get screwed by the Greek, he will not flinch, he will rather enjoy it, but don't say Faurisson *tête de con*.

Faurisson looks down on us from heaven. He regrets having been a shit to his supporter Guionnet, faithful to the anti-Jew cause. Faurisson always pretended to be politically correct, but his best henchman, or zealot, assures us that he was 100% pure juice anti-Jew. And do not force us to say that gas chambers are too soft for the Jew.

Hitlerite fritzs advanced over conquered territory in France, a country where almost everyone was anti-Jew except for a few hippies. And now we can announce the latest fashion, young girls will soon have balls, if they don't already.

Strident Laura grumbles, to believe her she's had balls since birth and goes as far as to say Issisoids *tête de noix* [nuts]. Satanic insult, even though *rue des Noyers* [Walnut Street] used to be long artery of the ancient hamlet of Issy. It is now called *rue Émile Dolet*, continuing as *avenue Jules Guesde*, formerly *rue du Simetier*. Nanterre's courthouse was cunning during Guionnet's last stint in custody, and he handed over the victim to Breton police captain Lebec. Not a drop of blood was shed.

Guionnet was an expert in press matters, unlike the [ca]ptain. He was the most embarrassed. His job is to squeeze little thugs, not historians of the mound. He immediately grasped what took place on *rue Simetier*. In short, the ancient hamlet of Issy is overlooked by Saint-Etienne's church, respected by pagans, like *Rue Dolet* and the *Chevalier de la Barre*, for we were first pagans. To the north of the hamlet is the Swiss Hospital with its beautiful apothecary Anna we call Anne Hellas. Hellene, with whom Alain has fallen madly in love, is blonde. To the south, the former castle of the Duke of Conty, of which there remains only part of the door and dovecote, pigeon having preceded post. Rumour has it that Conty would have been influenced by Jansenism, but this is unproven.

You can talk about Issi instead of Issy, that's ok, but not here, *casus belli*. Alain almost strangled a Corsican-Breton Monday for this very reason.

In primary school, dunces and talented students alike called Faurisson "Hedgehog" [hérisson], and it was not until 2018 that an old fool, almost indulgently, calls him Hedgehog again. Appellation that even the *traumaturgist* buffoon Dieudonné has not dared to use.

Alain Guionnet

Issy-les-Moulineaux, Paris, France

23 October 1018

Abridged translation by Alison Chabloz

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Robert Faurisson and Donald Trump

When Dr Fredrick Toben asked me to write a short eulogy for famed holocaust revisionist historian, [Dr Robert Faurisson](#) and tie it into current events in America, namely the Trump political movement, I thought, really? Have you lost your mind, man? I never knew Dr Faurisson, I never met him, I am in no possible way an expert on holocaust revisionism except to know that the overall tale of Jewish extermination during the Second World War is a complete fallacy. I'm going to be condemned for even assuming what I do as a writer/blogger even comes close to the lifetime accumulated work of Dr

Faurisson. But Mr Toben can be a persistent man, much like Mr Faurisson, and in that persistence, I found the connection to President Trump's war on internationalism, sometimes referred to as the Post WW II World Order, or today, simply as globalism.

President Trump is tireless and relentless in his pursuit of "Making America Great Again" and does not back down to the so-called "Deep State" forces plotting, and actively working, against him and his agenda to free America, and the world really, from

the internationalist forces that have ruled the world for the 70-100 years.

Dr Faurisson was doing battle with the same forces and in fact, one could say that the existence of Dr Faurisson, and his work challenging the historical narrative of the holocaust and the political correctness that was spawned from it, was a prerequisite for the awakening of the world and the eventual rise to power of a bold, bodacious, billionaire businessman from New York City named Donald J. Trump.

Trump was living the good life enjoying the fruits of his lifetime of labor when powerful people no doubt approached him to run for president. We may never know the exact identities of these people but most agree that they were loyalists in the military and military intelligence community along with, yes, even some in the financial community who didn't like the direction the world was going in--in short, it was bad for business.

Regardless, the call to service was asked of Trump and he responded in the affirmative. But that call to service would not have even been made unless the powers that be in the American military/intelligence/financial community had not been awakened on some level to the inordinate influence on America by the Jewish lobby.

This was brought to public attention by the now famous Walt and Mearsheimer work called [The Israel Lobby and U.S. Foreign Policy](#), the authors of which suddenly were "antisemites" after it's publication. But long before these scholars, that had "street cred" in official academia, there were dozens paving the way for such work by challenging the official narrative of the globally spread political correctness of the Jewish tale of....."the holocaust."

It was in fact "the holocaust" which is given as a reason for Israel's existence and the cruelty it exerts against the native Palestinians. It is "the holocaust" which is given as a reason why one shouldn't criticize the bad behavior of certain Organized Jewish Interests and, in fact, the political correctness, of such self-censoring which it has given birth to, has now spread to not criticizing any racial, ethnic, religious or sexually identified group regardless of how bad-behaving they may be.

After the 911 attacks on America and the nation was lied into war, certain America-loyal powers-that-be, began to take a good, long and sincere look at what America was doing and had become

and who/what was behind it and those certain PTB's would not have been able to see what was really going on without the previously executed work of the Revisionists in speaking truth to power, speaking truth to the historical narrative and challenging the Post WW II World Order. Robert Faurisson was the man who got that started.

Although his career suffered, he was mercilessly beaten up by Jewish-inspired street thugs and barely survived in the hospital, and he too was relentless in his pursuit of the truth. He was, in his life, the embodiment of what President Trump described in one of his recent speeches to the people of Indiana, the fighting spirit of the early pioneers and a rallying call to us, now, in the 21st century:

These proud Indiana patriots braved the wilderness, and defied the dangers to build a life and a home with their own two hands. They didn't have a lot of money, they didn't have a lot of luxury, but they all had one thing in common. They loved their families,they loved their country and they loved their God. These courageous Americans did not shed their blood, their sweat and their tears so that we could sit at home while others tried to erase their legacy, tear down our history, and destroy our proud American Heritage. That's what it is. It's a Proud American Heritage.

For the sake of our freedom, and for the sake of our children, we are going to work, we are going to fight and we are going to Win, Win, Win. We will Not bend, we will Not break, we will Never give in. We will Never give up! We will Never back down. We will Never surrender. And we will Always fight on to Victory. Always! Because we are Americans.

Like I said, I never met Robert Faurisson so I have no idea how he felt about Americans, or America itself. But I think he would be happy to know that his work was pivotal and helped put in motion this political movement going on in America today and which is slowly spreading throughout the world. His work and the suffering and sacrifices he had to endure will give freedom and actual life to others and for that we should all be appreciative. I certainly am.

May God bless this great man.

Alan Knutson

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4 November 2018

* <https://theuglytruth.wordpress.com/2018/11/04/lol-democrats-traumatized-by-2016-are-suffering-from-pre-midterms-nightmares/>

SAPERE AUDE - DARE TO KNOW

Fredrick Töben offers a brief tentative concluding summary of the Faurisson phenomenon

There really is nothing new in human nature's way of settling disputes. It is an eternal recurrence

[eternal mortal?]- the inexorable battle-of-the-wills, which Friedrich Nietzsche encapsulated in his

Der Wille zur Macht/The Will to Power – from naked military aggression, to pure sophistry-outright lying and unhesitatingly using the force of law for re-educational purposes, and to altruism. We saw a combined variation of these impulses on display in the September 2018 Brett Kavanaugh-Christine Blaséy Ford US Congressional hearing where Kavanaugh faced unsubstantiated accusations of having sexually violated Ford. That hearing also encapsulated the current tendency to embrace a structured victimology belief system emanating from a fearsome deficiency thinking “identity politics”, which has jettisoned well-proven and tested biological imperatives.

Then we recall how over 2000 years ago, so we are led to believe, Greek philosopher, Socrates, refused to bow down to the gods because he considered them to be a part of degenerate Athenian democracy, for which he was sentenced to death. To make the charge stick, Socrates was also charged with corrupting Athenian youths. He accepted his sentence by drinking that fateful cup of hemlock!

A parallel with our western democracies is striking, especially since “the 9:11 insider job” re-set the global death dialectic on account of the then prevailing global Communism vs Capitalism/western democracy dialectic breaking down.

This *Untergang des Abendlandes-The Downfall of the Occident* in the Spenglerian sense, is indeed becoming relevant, and is worthy of further reflections. The prevailing growth of hedonism-nihilism is creating a vacuum in the materialistic western global economies, which is being filled by legally enforcing a substitute belief system, i.e. “HOLOCAUST” belief, the new global religion.

The “Holocaust” is a dogma that is not permitted to be rationally discussed for truth-content. It is fatal to ask and demand a single pertinent and specific factual/forensic proof that will verify this dogma’s veracity. The only claim that is permitted to be made is that individuals must blindly believe, without question, its dogmas.

The currently prevailing atheistic Marxist-Feminist “democratic” freedom ideology has created “Holocaust” Revisionist MARTYRS, of which Robert Faurisson is just one of many. On 8 November 2018 Frau Ursula Haverbeck celebrates her 90th Birthday in prison for daring to challenge the factuality of matters “Holocaust”. Horst Mahler, Wolfgang Fröhlich, Gerd Ittner, Alfred Schaefer, Simon Sheppard, Jeremy Bedford-Taylor, and numerous others, are likewise challenging the PC mindset that is literally killing our humane impulses within our civilization.

Again, though, what is comforting to know about all this propaganda warfare, is that this suppression of free expression is nothing new in human history.

The current legal free expression suppression, simply highlights a basic fact: read and study any historical period of the world and surprise-surprise, there is only a repeat of the human factor expressing itself – the only new elements in this human drama are the impulses emanating from technological advances, but even there its products are copies, almost perfect forgeries, of natural prowess, of life itself.

Contrary to Alain Guionnet’s, above, logical exposition concerning literature, great works of literary merit capture the essence of what it means to be human – from the moral to the immoral and to amoral actions. It’s all happened before because life simply is more than logic, something French rationalists so easily forget.

In his 1959 book, *Wisdom of the West*, Bertrand Russell elaborated on the deductive, inductive and abductive reasoning processes that have created Western civilization.

British Empiricism employs inductive reasoning where we move from one particular to the next – we remain mainly in the physical world and rarely obtain an overarching view of the maze of particulars that make up an object, a problem; French Rationalism – of which Robert Faurisson’s thinking is a prime example – deduces in tight logical form a conclusion of certainty. The problem emerges when the premise on which the whole logical structure rests, is false, fallible, then the beautiful logical structure rests on an illusion.

Hence, when listening to “Holocaust” or any other survivor testimony, there is the great danger of what Elisabeth Loftus in 1994 called *The Myth of Repressed Memory*, emerging. This was so clearly exposed during the 1984-5 and 1988 Ernst Zündel Toronto “false news” trial.

The third arm of Western reasoning is the now so feared German Idealism, which incorporates the logical form of Abduction that CS Peirce developed, i.e. it is hypothetical thinking – speculating – dreaming, if you wish.

For example, a deductive and inductive analysis of a matter can sum up basic human conflict within a few sentences, and it can theorize on the emotional content of the concept LOVE, which then becomes a mere physical technique rather than an experience, but not a mystery or a losing one’s reason, nor through Love making contact with the pulsations of our Universe.

The Ratio – the rationally thought-through ideology, for example of Marxism-Feminism-any enforced belief system, will inevitably kill the creative impulse, as it did in those countries that had Marxism enforced upon them. The Soviet Union was not conquered by Western Capitalism’s “freedom and democracy” but died when its soul was force-fed the Talmudic-inspired Marxist ideology, which the current impulses are doing

likewise within the western world. The enforced racial rape of the Europeans is a prime example of Talmudic vengeance at work.

And that is because there are two dialectic methods: the Talmudic-Marxist-Feminist death dialectic and the Hegelian life-giving dialectic.

For example: In the former the opposites come together and clash in a life-death struggle. For example: Man – Woman; from the resulting battle of thesis-antithesis, the synthesis is the androgynous individual, i.e. an overcoming, a transcending our biological nature, which is a nonsense.

In the Hegelian dialectic man and woman come together and instead of one dominating over the other on grounds of self-hatred, envy and lust for power, there is a thesis: Man, antithesis: Woman, and synthesis: Child. It is interesting to note how the homosexual society is now busy copying the heterosexual society in that it seeks to “normalize” the concept family and procreation.

About 50 years ago the heterosexual society was scoffed at for being “breeders” because hedonistic inversion had become all the rage among those who rationalized upon their failed biological make-up.

A totally rational society, as is the French, will also scoff at the German mindset – for being incomplete! Yet, when a German visits France, he will be disappointed to see how unclean things are, especially in public spaces, something that is common also in other parts of the world.

The purely empiricist countries are marked by being derivative and uncreative, and this factor we have also observed within the “Holocaust Revisionist” scene. Hence Robert Faurisson’s understandable obsession with authenticity, exactitude, because his Scottish heritage taught him how there are predators who cannot create anything but who survive on having perfected the art of thieving.

The act of creation in the English world is highlighted by the heights reached in William Shakespeare’s *Sonnets* and plays – or should I seriously state: Shakespeare’s works were authored by Edward de Vere, 17th Earl of Oxford.

I must confess I don’t care at this time to elaborate on such claim because I shall conclude thusly.

This latter state is so beautifully captured in Shakespearean words, which a logician – and like those individuals working on artificial intelligence – can only recreate as a copy, a forgery of sorts, without having any qualities that make up the Heideggerian principle of authenticity.

How do you logically capture the quality of irony, for example? You can talk about it but to capture it as Shakespeare has done, that is when the Gods blessed the human creative impulse.

Here is Marc Antony’s Eulogy of Julius Caesar:

**Friends, Romans, countrymen, lend me your ears;
I come to bury Caesar, not to praise him.
The evil men do, lives on;
The good is oft interred with their bones;
So let it be with Caesar. The noble Brutus
Hath told you Caesar was ambitious:
If it were so, it was a grievous fault,
And grievously hath Caesar answer’d it.
Here, under leave of Brutus and the rest—
For Brutus is an honourable man;
So are they all, all honourable men—
Come I to speak in Caesar’s funeral.
He was my friend, faithful and just to me:
But Brutus says he was ambitious;
And Brutus is an honourable man.
He hath brought many captives home to Rome
Whose ransoms did the general coffers fill:
Did this in Caesar seem ambitious?
When that the poor have cried, Caesar hath wept:
Ambition should be made of sterner stuff:
Yet Brutus says he was ambitious;
And Brutus is an honourable man.
You all did see that on the Lupercal
I thrice presented him a kingly crown,
Which he did thrice refuse: was this ambition?
Yet Brutus says he was ambitious;
And, sure, he is an honourable man.
I speak not to disprove what Brutus spoke,
But here I am to speak what I do know.
You all did love him once, not without cause:
What cause withholds you then, to mourn for him?
O judgment! thou art fled to brutish beasts,
And men have lost their reason. Bear with me;
My heart is in the coffin there with Caesar,
And I must pause till it come back to me.**

For the sake of presenting a balanced view of matters, this celebration of Robert Faurisson’s life ends with a for-and-against “Holocaust” Revisionism by also quoting the words from his sworn enemy – the sophists, the liars and the real fabricators of history.

These individuals needed legal protection, the force of law, in order to defeat Faurisson’s factual truths, which do not need legal protection.

Remember, always ask the factual question: **Show me or daraw me the Nazi gas chamber!**

To date no-one has done so. Why not? Now let the media defamation of Faurisson begin!

Robert Faurisson: The liar and his legacy

Ben Cohen, 27 October 2018, JNS.org

"He will lie, sir, with such volubility, that you would think truth were a fool," opines one character about another in William Shakespeare's *All's Well That Ends Well*...writes Ben Cohen/JNS.

It is an observation that the bard would no doubt apply to others of a similarly slippery character, and certainly those who have built their reputations by purveying outrageous lies that masquerade as sacred truths.

The French Holocaust-denier Robert Faurisson, who died this week at the age of 89, consistently regarded the truth as if it "were a fool." Faurisson's entire career was built upon two layers of lies: firstly, that the Nazi genocide of 6 million Jews was a hoax and a swindle, rather than a historical fact; secondly, that he was one of the courageous few willing to expose this wicked conspiracy engineered, of course, by "Zionists."

As several of Faurisson's obituaries observed, he failed spectacularly in his quest to turn the denial of the Holocaust into a mainstream movement. Previously an unremarkable professor of literature at the University of Lyon, after 1990, when the French parliament voted to make the denial of the Holocaust illegal, Faurisson essentially became a criminal, losing his academic tenure and spending much of his time fighting (and not winning) court cases. Indeed, his most recent defeat was last April, when Faurisson lost a 40-year-old legal battle with the French newspaper *Le Monde*, finding himself denounced by the Paris Court of Appeal as a "professional liar," a "falsifier" and a "fabricator of history."

This deserved reputation aside, Faurisson remains an important figure to understand in terms of the broader fight against anti-Semitism. In particular, we should look at the unique contribution of the Holocaust-denial movement to what the late Jewish historian Robert Wistrich called "the arsenal of millennial anti-Semitism." Holocaust denial, Wistrich argued, transformed the victims of the Holocaust and those who survived the slaughter "into superlatively cunning, fraudulent and despicable perpetrators" in keeping with pre-modern anti-Semitic tropes about deceitful, duplicitous Jews with horns charging interest on loans.

Wistrich's presentation of Holocaust denial as a mutation of anti-Semitism was, not surprisingly, very far from the deniers' own depiction of their work. Faurisson grandiosely insisted that his claims were grounded on the "scientific" proof that the gas chambers were a figment of the Zionist imagination, and that the vast majority of Jews had died because the Allied onslaught on Nazi Germany in the latter stages of the war had brought with it diseases like typhus. For evidence, he pointed his readers to the "research" of crackpot deniers like Ernest Zundel, a German-Canadian publisher; Arthur Butz, an American engineering professor; and Richard Verrall, a British admirer of Adolf Hitler whose own scurrilous pamphlet asked on its cover page, "Did Six Million Really Die?"

For Faurisson and his followers, the laughable cracks in this assertion of scientific respectability were of far less importance than the irresistible conclusion that was pointed to. As Faurisson explained it during a 1980 radio interview, the "lie" of the Holocaust "opened the way to a

gigantic political and financial fraud of which the principal beneficiaries are the State of Israel and International Zionism, and the principal victims the German and the entire Palestinian people." This defining statement of Holocaust-denial's purpose still prevails in much of the Arab and Muslim world, and is, of course, state doctrine in the Islamic Republic of Iran, whose leaders honoured Faurisson at a ceremony in Tehran in 2012.

Demonizing Zionism and Israel, then, was a key goal of Holocaust-deniers from the very beginning—a point that should be borne in mind the next time you hear someone say that anti-Semitism might be bad, but anti-Zionism is something noble. As Robert Wistrich noted, France was the "main intellectual laboratory" for Holocaust denial after 1945, and opposition to Zionism was a key ideological motive for its purveyors. As early as the 1950s, Maurice Bardeche, a professor at the Sorbonne with Nazi sympathies, joined with other wartime collaborators, including members of the SS, in attacking Israel as the "illegitimate daughter of America" built on stolen Arab land with funds extorted through the "Holocaust myth." This line was continued by Bardeche's successor, Paul Rassinier, who identified as a left-wing socialist, and then by Faurisson himself.

Now that Faurisson is dead, who is left to continue his legacy?

There is, of course, the extreme right in America and Europe—fanatics who revere Hitler and national socialism. But we also have to remember that Faurisson—a neo-fascist who supported the terrorist OAS campaign in the 1960s against French withdrawal from Algeria—enjoyed an audience on the left as well. Even without embracing his Holocaust-denial thesis in totality, his conclusions about Zionism and Israel chimed with the far left's portrayal of the Jewish state as an illegitimate, colonial outpost. In France itself, there was an additional twist in this sorry tale, with some leftists seduced by Faurisson arguing that the Holocaust was fabricated to divert attention from the contemporary crimes of modern capitalism!

In the ideologically febrile environment we live in today, it's easy to see how an idea that comes from one extreme can be adapted and refined by its opposite. Such promiscuity is, and has always been, the greatest danger posed by Holocaust-deniers. Their politically calculated support for the Palestinians grants them access to an audience on the left that is already susceptible to outlandish anti-Semitic assertions, as long as these come in the form of attacks upon Israel. For that reason, we should not assume that Faurisson's ideas will be buried with him.



Ben Cohen writes a weekly column for JNS on Jewish affairs and Middle Eastern politics. His writings have been published in *Commentary*, the *New York Post*, *Haaretz*, *The Wall Street Journal* and many other publications.

*** <http://www.jwire.com.au/robert-faurisson-the-liar-and-his-legacy/>**

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What a cheap shot - the evil that men do lives after them, the good is oft interred with their bones!
Instead of using the force of law to stifle open debate, why not take up Faurisson's basic forensic challenges - "Show me or draw me the homicidal gas chamber ..."?
Then think of Talmudic content when you talk about anyone telling lies.

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Facing Up to Anti-Semitism

'We Will Win Because History Is On Our Side'

Interview Conducted by [Annette Großbongardt](#), October 30, 2018 05:45 PM

Historian Deborah Lipstadt exposed author David Irving for being a Holocaust denier in 1993. Now, she warns of the growth of what she calls "softcore" anti-Semitism. Trump and his kind, she says, are even more dangerous than those who openly agitate against Jews.



Anti-Semitism is on the rise in many Western countries - AP

DER SPIEGEL: Professor Lipstadt, the trial of the Holocaust denier David Irving took place in London. How do you feel when you come back to the city today?
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Lipstadt: Every time I come to London, I take the same hotel where I stayed then for 12 weeks during the trial. When we won in court, even taxi drivers and people in the street congratulated me. But the trial was not a pleasure, it was an ordeal, years of hard work. Luckily, I had wonderful lawyers and supporters. The court found Irving was a Holocaust denier, a racist and an anti-Semite.

DER SPIEGEL: He denied the mass murder of the Jews in the gas chambers of Auschwitz. He was also well connected with German neo-Nazis. He said that the Jews would keep coming back to the Holocaust because it was the only interesting thing they had ever experienced.

Lipstadt: It was unbearable how he made fun of Holocaust survivors. Before the trial, he once pointed to

the tattooed camp number of a survivor and asked her how much money she had made from it. He claimed that more women had died in the backseat of Ted Kennedy's car in Chappaquiddick than in the Auschwitz gas chambers.

DER SPIEGEL: A reference to the 1969 car accident in which a woman in Kennedy's car was killed.

Lipstadt: That was his typical cynical attitude. It seemed that he got joy from the trial, as if it was somehow amusing.

DER SPIEGEL: Did you ever see him again after the trial?

Lipstadt: Never. He allegedly gives lectures and offers tours to former death camps in order to defend his lies. People regularly send me articles where he is quoted, then I write back that I'm no longer interested. This guy stole six, seven years of my life, that's enough.

DER SPIEGEL: At that time, you were under enormous pressure. Holocaust survivors were imploring you to save their history. What was your answer to them?

Lipstadt: I told them: We will win because history is on our side. So were the facts. We had very good evidence.

DER SPIEGEL: During the trial, Irving posed as an allegedly unjustly accused historian.

Lipstadt: Oh yes, that was his big show. He defended himself all by himself and there I was with all my lawyers. He loved to play the victim. But he had sued me, not the other way around. And he had many supporters, I believe, who also helped him with money. I feared the judge might come to the conclusion that although Irving did not tell the truth, he had done so in error.

DER SPIEGEL: Could you prove that he had lied deliberately?



Abbie Trayler-Smith/ DER SPIEGEL
About Deborah Lipstadt

Deborah Lipstadt was born in 1947 in New York to a family of Jewish immigrants. Her father was from Hamburg. A well-respected historian, she is a professor at Emory University in Atlanta. In her 1993 book "Denying the Holocaust," she unmasked the British author David Irving as a Holocaust denier. He sued her for defamation but lost the case in 2000. In early November, her new book "Antisemitism Here and Now" will be published in German ("Der Neue Antisemitismus").

Lipstadt: Yes. We followed even his footnotes back to the sources and were able to show how he had twisted the facts in order to exculpate Hitler. For example, about the "Endlösung" (*final solution*). In a book, Irving mentions the meeting in April 1943 between Hitler, Foreign Minister Joachim von Ribbentrop and Miklos Horthy, the Hungarian head of state. The Hungarians persecuted the Jews, mistreated them, but the Germans demanded more radical steps. He could not possibly murder them all, Horthy said. Hitler answered by saying that wasn't necessary. This was on the first day of the meeting. But on the second day, when Horthy protested again, Ribbentrop said the Jews had to be exterminated and sent to concentration camps. Hitler then broke into an anti-Semitic harangue: the Jews were like tuberculosis bacilli that would infect a healthy body. He agreed with Ribbentrop. Irving reversed the sequence, as if the meeting had ended with Hitler saying no need to deport the Jews.

DER SPIEGEL: Your success in court in the year 2000 is seen as historic. The newspapers spoke of a "victory of history." The *Daily Telegraph* even compared it to the war crimes tribunal of Nuremberg in 1946 and to the Eichmann trial of 1961. Wasn't that a bit much? Even today, Holocaust deniers still haven't disappeared. You yourself write in your new book: "They feel stronger than ever."

Lipstadt: The trial weakened the hardcore Holocaust deniers, those who say Auschwitz did not exist and there were no gas chambers. They are still around, but we amassed such historical evidence against their lies that they are far less of a threat. Today, we have the softcore deniers who say: Enough Holocaust, it's enough, it wasn't actually that bad. And: Israelis are also Nazis.

DER SPIEGEL: Alexander Gauland, head of the right-wing populist [Alternative for Germany](#) (AfD) party, recently said that Hitler and the Nazis were just a "speck of bird shit" on more than 1,000 years of "successful German history." Is that what you mean?

Lipstadt: Exactly, that's softcore denial. It's like Jean-Marie Le Pen, founder of the right-wing extremist Front National in France, who said the gas chambers are just a "detail" of history. The softcore deniers do not claim that it did not happen, but they put it in relative terms and say one also has to be proud of our history. They are even more dangerous than the hardcore deniers and harder to fight.

DER SPIEGEL: How so?

Lipstadt: Someone who is obviously lying is easier to identify. How do you fight a David Duke ...

DER SPIEGEL: ... a leading U.S. neo-Nazi and a former Ku Klux Klan leader. But he openly denies the Holocaust.



Holocaust denier David Irving - Graham Barclay

Lipstadt: He's a hardcore denier. But "white supremacists" among his followers, who believe in the supremacy of the white race, would not deny, but would say: "Hitler was not that bad, he wanted to create a pure ethno-state." Under Trump, they are experiencing an upswing. The question is: How do you defeat them without giving them more importance?

DER SPIEGEL: That's something we were hoping you might be able to answer.

Lipstadt: If I had a simple answer to that, I would have already published it as an op-ed in DER SPIEGEL. It is a big challenge that we all face. It always depends on the case. When students come to me saying, David Irving is going to speak in Atlanta, we'll go and protest! I say: Don't do that. If you go, the press will go there too and he'll get the front page. I'm not saying that you should simply ignore them. My point is: You have to fight smartly. Do not go berserk.

DER SPIEGEL: There is a lot of uncertainty among German lawmakers on both the state and federal level when it comes to dealing with AfD representatives. Initially, many just wanted to ignore them, but that's obviously hard to do in the day-to-day of politics.

Lipstadt: It's also not going to work. They have already gained a political foothold. You have to deal with them in terms of substance. You have to do your homework and ask: Do you have any evidence at all? Show me the facts. When Trump says George Soros paid the people protesting against Judge Kavanaugh, then I say: While Soros does support some organizations that reject Kavanaugh, there is no evidence at all that he paid women to testify or protest against him.

DER SPIEGEL: Do you think Trump supporters are even interested in facts? He just creates his own so-called "alternative facts."

Lipstadt: I don't want to condemn all Trump supporters, though many have fallen for his lies. We must try to unmask them. Today, truth is under attack and we must defend it aggressively and talk to those who may be fooled by his swindle. During the U.S. presidential campaign, a woman came to me who was unsure if she should vote for Hillary Clinton. She said: Hillary is sick. I asked: How do you know that? From the internet. Where on the internet, whose website? I do not remember. What evidence is there? She had none. On the fourth question, she gave up, realizing that she had believed a rumor.

DER SPIEGEL: Martin Schulz, the Social Democrat who ran against Chancellor Angela Merkel in the last election, recently got a fair amount of positive attention when he said in German parliament that Gauland belonged on the dung heap of history.

Lipstadt: Calling someone a shit may feel good, but it's not the answer. It does not help. Again, we must fight smartly. Many have compared Trump's policy of separating children from their parents at the border to the Holocaust. But that comparison is wrong. It's horrible, it's reprehensible, but it's not genocide. What we fight today is not fascism -- or maybe, not yet fascism. It is populism, from the right and from the left. I am wary of Nazi comparisons, but what I see is a kind of ugly populism whose hateful rhetoric reminds me of how the National Socialists in Germany came to power. It's an ethnocentric populism, it feeds a dangerous mood, a sort of tyranny of the mob. Many Americans think Hitler came to power by a revolution, but he won elections. We should not forget that.



Hungarian Jews at Auschwitz in 1944 - Yad Vashem

DER SPIEGEL: Populists are gaining broad support by claiming that only they speak for the people, for the underprivileged, for the losers of globalization who have lost their jobs and see no prospects for the future.

Lipstadt: It's too easy to say that populism is all about the worker who used to earn \$25 an hour, go on vacation, had a cottage in the countryside and a boat to go fishing boat -- and who now works in a 7-Eleven for \$9, or maybe \$7, an hour.

DER SPIEGEL: Why is that too easy?

Lipstadt: Trump's voters are not just angry workers. Among his followers are many successful, well-educated and wealthy middle- and upper-class Americans. Hitler's followers, too, were not all unemployed and disgruntled angry street mobs. Many "respectable" citizens ignored his extremism, his anti-Semitism, because they liked other parts of his policy. Something similar to this is what we are seeing in the United States today.

DER SPIEGEL: German President Frank-Walter Steinmeier recently said that the growing contempt for democracy reminded him of the Weimar Republic, Germany's pre-Nazi era democracy. Your publisher has even posed the question: "Are we going to return to the poisonous systematic brutality of the 1930s?" Are we?

Lipstadt: There is [a lot of poison and brutality](#). But is it like in the 1930s? No, thank god. Or maybe not yet? There are disturbing signs on the horizon, Steinmeier is right. My colleagues Timothy Snyder and Chris Bowning have also been pointing out some parallels. When Hitler became chancellor, the conservatives who supported him believed that they could control him. They couldn't. So it is with Trump and the Republicans today. But the fact that Trump, with his narcissistic and autocratic tendencies, sometimes reminds us of Hitler at the beginning of his power does not mean that everything that took place between 1933 and 1945 will happen again. That it will end up in a genocide. But there is cause for concern.

DER SPIEGEL: What exactly do you mean?

Lipstadt: How the president is undermining confidence in the democratic institutions. How he calls an American judge of Hispanic origin a "Mexican judge." How he is

casting doubt on the courts and on the integrity of the FBI as part of the judiciary. And on the media, which he just calls MSM, mainstream media, and repeatedly attacks them without any proof. This is extremely dangerous. In the United States, as in parts of Europe, we are witnessing a persistent attack on liberal democracy and an attempt to create an illiberal democracy, a soft version of dictatorship.

DER SPIEGEL: Do you think Trump is an anti-Semite?

Lipstadt: No, but he knows that his followers include many white nationalists, racists and anti-Semites. He will avoid anything that displeases them. That's why, after the race riots in Charlottesville in August 2017, where neo-Nazis shouted, "Jews will not replace us!" and "Our blood, our soil!", he spoke about "good people on both sides." He did not invent hatred and racism, but he helps legitimize it by sending these extremists this message: Your racism, your hatred is OK. This happens also on the Left. Jeremy Corbyn, head of the British Labour Party, may not be an anti-Semite himself, but when it comes to the anti-Semitism of others, [he shuts more than one eye](#), thus encouraging them. We are experiencing an irrational populism that feeds people's prejudices, their fears, their concerns for the future.

DER SPIEGEL: Do you believe it is possible to counter emotion with facts?

Lipstadt: A diehard populist or anti-Semite will probably not be impressed with facts, but perhaps people who might be attracted by the simplistic solutions of the populists will, if we show them how absurd the populist theses are.

DER SPIEGEL: Populists like to invoke the freedom of expression when bending the facts.

Lipstadt: It may surprise you, but I am against laws prohibiting the denial of the Holocaust. I understand very well why there is such a law in Germany and in Austria and in Poland. But I believe in freedom of expression. If anyone doubts the terrorist attack on the World Trade Center, he should be able to say that.

DER SPIEGEL: You think it's OK to just let people claim that 9/11 never happened, or that it was some Jewish-controlled conspiracy?

Lipstadt: That's the price of freedom of speech. I find it more dangerous to let politicians choose what can and cannot be said. Just think of the U.S. at the moment and imagine President Trump and the new Supreme Court defining what you still can say! The media does have a special responsibility here.

And they do not have to spread such conspiracy lies. They can show that such claims are nonsense and entirely made up.

DER SPIEGEL: That sounds good, but how far can you really get with facts in times of fake news and filter bubbles? You yourself spoke in the *Guardian* last year of a "general sentiment out there that you have your facts, I have my facts, and whoever yells loudest wins."

Lipstadt: That's why I say: It's not easy. And that's why I wrote this book -- in order to contribute my analysis as a historian and to help understand what's going on. Because as long as we do not understand it, we cannot deal with it well.

DER SPIEGEL: You call it the new Anti-Semitism. What's new about it? Is it not just the same old stereotypes of the rich Jew who supposedly rules the world?

Lipstadt: For a long time, anti-Semitic conspiracy theories came from the right. Now we are seeing them on the left as well. Much of today's anti-Semitism also

comes from parts of the Muslim community, with immigrants bringing it with them to Europe.

DER SPIEGEL: Yet [in Chemnitz](#), during the far-right demonstrations there in September, it was German neo-Nazis who shouted: "Get out of Germany Jewish swine!"

Lipstadt: Yes, and they also hate Muslims. Yet we can't ignore the fact that there are Islamist anti-Semites who are also against an open society. In many other ways, anti-Semitism is as old as the New Testament.

DER SPIEGEL: The German government has adopted an anti-Semitism definition that also includes certain forms of criticism of Israel. Many find it hard to tell the difference between legitimate criticism of Israel and anti-Semitism?

Lipstadt: This intense hatred against Israel is relatively new in Europe, it gives the anti-Semites new energy. To say it very clearly: Of course one can criticize Israel's policies. And Israelis should be careful what they brand as anti-Semitism. Prime Minister Benjamin Netanyahu was wrong when he said that an EU-planned labeling of settler products was like the Nazi yellow star. But those who scorn Israel as a Jewish collective, who deny Israel's right to exist, who defend anti-Semites by saying, "see, what bad things Israel is doing." That is anti-Semitism.

DER SPIEGEL: What lessons can be drawn from the Irving trial for the fight against anti-Semitism and the denial of history today?

Lipstadt: You cannot fight every battle. But some battles you have to fight, and then you can't wait too long, otherwise it will be too late. If someone collapses in the street, it's too late for a first-aid course. Now is the time to prepare, to inform yourself and to get ready. And: It helps to connect with people who share the same values. Jews, non-Jews, Americans, Germans, all who are worried about the future of democracy now.

DER SPIEGEL: That also means intervening when you see anti-Semitism?

Lipstadt: Yes! When evil happens, there is no neutrality. If someone gets beaten up in the street and I just walk by, I'm on the side of the perpetrator. It is not only about Jews: Anti-Semitism should also be feared by non-Jews because it threatens the basic values of a democratic society. What begins with the Jews never ends with the Jews. If the Nazis had won, they would have killed millions more people.

DER SPIEGEL: Do you have a kind of compass when it comes to identifying "soft" anti-Semitism?

Lipstadt: If it's about Jews and money, Jews and power, "the Jews" who allegedly control the media. Mark

Zuckerberg is Jewish, but the Jews are not Mark Zuckerberg.

DER SPIEGEL: What did you think of Zuckerberg's recent decision to not block Facebook for Holocaust deniers?

Lipstadt: I think that's a serious mistake.

DER SPIEGEL: In Berlin and other cities, many Jews no longer dare to take to the streets wearing a kippa.

Lipstadt: It is very depressing. I know about the attacks, I sometimes go to Germany too. A Berlin acquaintance who is Jewish told me about her daughter who saw an orthodox Jew walking down the street and she shouted: "Mommy, he can't walk around like that, that's way too dangerous!" When even a child thinks that you can no longer openly show that you are Jewish, something is very wrong.

DER SPIEGEL: Do you think it's wrong to hide the kippa under a baseball cap, or to avoid wearing one at all?

Lipstadt: I can understand that in some places. Where it is dangerous, you have to be careful. But in the long run, it is more dangerous if Jews suppress their identity. It reminds me of the British Jews who warned me before the trial against Irving that I that I shouldn't make such a fuss and find a compromise with him instead. I asked: What number of victims should I set for a deal? One million dead Jews? Two million?

DER SPIEGEL: What was the answer?

Lipstadt: Silence.

DER SPIEGEL: Professor Lipstadt, thank you for this interview.



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*<http://www.spiegel.de/international/world/interview-with-anti-semitism-historian-deborah-lipstadt-a-1235929.html>



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I come to you today to speak of liars, lawsuits and laughter. The first time I heard about Holocaust denial, I laughed. Holocaust denial? The Holocaust which has the dubious distinction of being the best-documented genocide in the world? Who could believe it didn't happen?

0:39 Think about it. For deniers to be right, who would have to be wrong? Well, first of all, the victims — the survivors who have told us their harrowing stories. Who else would have to be wrong? The bystanders. The people who lived in the myriads of towns and villages and cities on the Eastern front, who watched their neighbors be rounded up — men, women, children, young, old — and be marched to the outskirts of the town to be shot and left dead in ditches. Or the Poles, who lived in towns and villages around the death camps, who watched day after day as the trains went in filled with people and came out empty.

1:30 But above all, who would have to be wrong? The perpetrators. The people who say, "We did it. I did it." Now, maybe they add a caveat. They say, "I didn't have a choice; I was forced to do it." But nonetheless,

they say, "I did it." Think about it. In not one war crimes trial since the end of World War II has a perpetrator of any nationality ever said, "It didn't happen." Again, they may have said, "I was forced," but never that it didn't happen. Having thought that through, I decided denial was not going to be on my agenda; I had bigger things to worry about, to write about, to research, and I moved on.

2:23 Fast-forward a little over a decade, and two senior scholars — two of the most prominent historians of the Holocaust — approached me and said, "Deborah, let's have coffee. We have a research idea that we think is perfect for you." Intrigued and flattered that they came to me with an idea and thought me worthy of it, I asked, "What is it?" And they said, "Holocaust denial." And for the second time, I laughed. Holocaust denial? The Flat Earth folks? The Elvis-is-alive people? I should study them? And these two guys said, "Yeah, we're intrigued. What are they about? What's their objective? How do they manage to get people to believe what they say?"

3:13 So thinking, if they thought it was worthwhile, I would take a momentary diversion — maybe a year, maybe two, three, maybe even four — in academic terms, that's momentary.

3:25(Laughter)

3:27 We work very slowly.

3:29(Laughter)

3:31 And I would look at them. So I did. I did my research, and I came up with a number of things, two of which I'd like to share with you today.

3:39 One: deniers are wolves in sheep's clothing. They are the same: Nazis, neo-Nazis — you can decide whether you want to put a "neo" there or not. But when I looked at them, I didn't see any SS-like uniforms, swastika-like symbols on the wall, Sieg Heil salutes — none of that. What I found instead were people parading as respectable academics.

4:15 What did they have? They had an institute. An institute for historical review. They had a journal — a slick journal — a journal of historical review. One filled with papers — footnote-laden papers. And they had a new name. Not neo-Nazis, not anti-Semites — revisionists. They said, "We are revisionists. We are out to do one thing: to revise mistakes in history." But all you had to do was go one inch below the surface, and what did you find there? The same adulation of Hitler, praise of the Third Reich, anti-Semitism, racism, prejudice. This is what intrigued me. **It was anti-Semitism, racism, prejudice, parading as rational discourse.**

5:19 The other thing I found — many of us have been taught to think there are facts and there are opinions — after studying deniers, I think differently. There are facts, there are opinions, and there are lies. And what deniers want to do is take their lies, dress them up as opinions — maybe edgy opinions, maybe sort of out-of-the-box opinions — but then if they're opinions, they should be part of the conversation. And then they encroach on the facts.

5:54 I published my work — the book was published, "Denying the Holocaust: The Growing Assault on Truth and Memory," it came out in many different countries, including here in Penguin UK, and I was done with those folks and ready to move on. Then came the letter from Penguin UK. And for the third time, I laughed ... mistakenly. I opened the letter, and it informed me

that David Irving was bringing a libel suit against me in the United Kingdom for calling him a Holocaust denier.

6:32 David Irving suing me? Who was David Irving? David Irving was a writer of historical works, most of them about World War II, and virtually all of those works took the position that the Nazis were really not so bad, and the allies were really not so good. And the Jews, whatever happened to them, they sort of deserved it. He knew the documents, he knew the facts, but he somehow twisted them to get this opinion. He hadn't always been a Holocaust denier, but in the late '80s, he embraced it with great vigor.

7:10 The reason I laughed also was this was a man who not only was a Holocaust denier, but seemed quite proud of it. Here was a man — and I quote — who said, "I'm going to sink the battleship Auschwitz." Here was a man who pointed to the number tattooed on a survivor's arm and said, "How much money have you made from having that number tattooed on your arm?" Here was a man who said, "More people died in Senator Kennedy's car at Chappaquiddick than died in gas chambers at Auschwitz." That's an American reference, but you can look it up. This was not a man who seemed at all ashamed or reticent about being a Holocaust denier.

7:56 Now, lots of my academic colleagues counseled me — "Eh, Deborah, just ignore it." When I explained you can't just ignore a libel suit, they said, "Who's going to believe him anyway?" But here was the problem: British law put the onus, put the burden of proof on me to prove the truth of what I said, in contrast to as it would have been in the United States and in many other countries: on him to prove the falsehood.

8:26 What did that mean? That meant if I didn't fight, he would win by default. And if he won by default, he could then legitimately say, "My David Irving version of the Holocaust is a legitimate version. Deborah Lipstadt was found to have libeled me when she called me a Holocaust denier. Ipso facto, I, David Irving, am not a Holocaust denier." And what is that version? There was no plan to murder the Jews, there were no gas chambers, there were no mass shootings, Hitler had nothing to do with any suffering that went on, and the Jews have made this all up to get money from Germany and to get a state, and they've done it with the aid and abettance of the allies — they've planted the documents and planted the evidence.

9:21 I couldn't let that stand and ever face a survivor or a child of survivors. I couldn't let that stand and consider myself a responsible historian. So we fought. And for those of you who haven't seen "Denial," spoiler alert: we won.

9:42(Laughter)

9:44(Applause)

9:50 The judge found David Irving to be a liar, a racist, an anti-Semite. His view of history was tendentious, he lied, he distorted — and most importantly, he did it deliberately. We showed a pattern, in over 25 different major instances. **Not small things — many of us in this audience write books, are writing books; we always make mistakes, that's why we're glad to have second editions: correct the mistakes.**

10:23(Laughter)

10:25 But these always moved in the same direction: blame the Jews, exonerate the Nazis.

10:34 But how did we win? What we did is follow his footnotes back to his sources. And what did we find? Not

in most cases, and not in the preponderance of cases, but in every single instance where he made some reference to the Holocaust, that his supposed evidence was distorted, half-truth, date-changed, sequence-changed, someone put at a meeting who wasn't there. In other words, he didn't have the evidence. His evidence didn't prove it. We didn't prove what happened. We proved that what he said happened — and by extension, all deniers, because he either quotes them or they get their arguments from him — is not true. What they claim — they don't have the evidence to prove it.

11:27 So why is my story more than just the story of a quirky, long, six-year, difficult lawsuit, an American professor being dragged into a courtroom by a man that the court declared in its judgment was a neo-Nazi polemicist? What message does it have? I think in the context of the question of truth, it has a very significant message. Because today, as we well know, truth and facts are under assault. Social media, for all the gifts it has given us, has also allowed the difference between facts — established facts — and lies to be flattened.

12:15 Third of all: extremism. You may not see Ku Klux Klan robes, you may not see burning crosses, you may not even hear outright white supremacist language. It may go by names: "alt-right," "National Front" — pick your names. But underneath, it's that same extremism that I found in Holocaust denial parading as rational discourse.

12:46 We live in an age where truth is on the defensive. I'm reminded of a New Yorker cartoon. A quiz show recently appeared in "The New Yorker" where the host of the quiz show is saying to one of the contestants, "Yes, ma'am, you had the right answer. But your opponent yelled more loudly than you did, so he gets the point."

13:07 What can we do? First of all, we cannot be beguiled by rational appearances. We've got to look underneath, and we will find there the extremism. Second of all, we must understand that truth is not relative. Number three, we must go on the offensive, not the defensive. When someone makes an outrageous claim, even though they may hold one of the highest offices in the land, if not the world — we must say to them, "Where's the proof? Where's the evidence?" We must hold their feet to the fire. We must not treat it as if their lies are the same as the facts.

14:02 And as I said earlier, truth is not relative. Many of us have grown up in the world of the academy and enlightened liberal thought, where we're taught everything is open to debate. But that's not the case. There are certain things that are true. There are indisputable facts — objective truths. Galileo taught it to us centuries ago. Even after being forced to recant by the Vatican that the Earth moved around the Sun, he came out, and what is he reported to have said? "And yet, it still moves."

14:46 The Earth is not flat. The climate is changing. Elvis is not alive.

14:54(Laughter)

14:56(Applause)

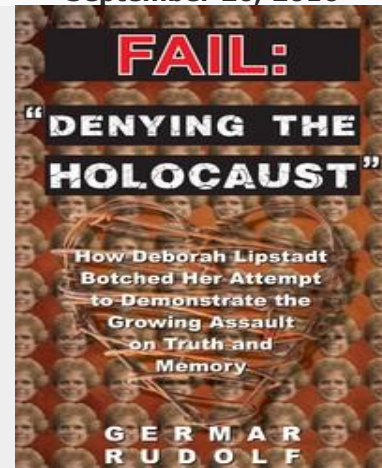
14:58 And most importantly, truth and fact are under assault. The job ahead of us, the task ahead of us, the challenge ahead of us is great. The time to fight is short. We must act now. Later will be too late.

15:23 Thank you very much.

15:24(Applause)

Germar Rudolf's Introduction to *Fail: "Denying the Holocaust"*

September 26, 2016



Germar Rudolf: *Fail: 'Denying the Holocaust'*

This is my introduction to the book [**Fail: "Debunking Holocaust Denial Theories." How Deborah Lipstadt Botched Her Attempt to Demonstrate the Growing Assault on Truth and Memory.**](#)

In 1993 Deborah Esther Lipstadt, a U.S.-American professor of Jewish history and Holocaust research, published a book entitled *Denying the Holocaust: The Growing Assault on Truth and Memory*, in which she gives her perspective of the political background, motivations and "spurious methodology" (p. 111) of the revisionists, and also tries to deal with some revisionist arguments (see the cover illustration to the right).^[1]

As I write these lines, the book is 23 years old. Normally, that would be a good reason to ignore it as outdated. But assuming this would be a grave mistake. Although the sales ranking on Amazon does not indicate that it is a bestseller by any stretch of the imagination (in late August 2016 it was roughly no. 500 in the category "Holocaust"), the book is as relevant today as it was when it had just appeared.

The reason for the book's importance is not so much its contents but rather its political and historical impact. One of the persons whose political background, motivations and methods Lipstadt briefly mentions in the book is the British historian David Irving. Lipstadt depicts him in her book as a racist, anti-Semitic Holocaust denier. David Irving, who was once considered the most successful historian of contemporary history in the world due to having the most editions of his works in circulation, didn't like his reputation smeared by Dr. Lipstadt, so he decided to sue her for defamation.

The libel suit unfolding in London in 1999/2000, however, ended in a complete disaster for Irving, since, in the verdict of the ruling judge, the defendants — Lipstadt and her publisher — managed to prove most of the claims made against Irving as true.^[2]

As a consequence, a number of books appeared documenting not only Irving's complete and utter defeat but also claiming that, as a corollary, "Holocaust denial"

has finally been exposed as a pseudo-historical movement driven by ulterior political motives and with no basis in factual reality.^[3]

Lipstadt's case became so famous – or was considered so important to and by the mainstream – that her own account of the trial as published in her book *History on Trial: My Day in Court with David Irving* (Ecco, New York 2005) has been turned into a movie which is to be released in September 2016; parallel to this, her book telling her story of the trial will be reissued under the same title as the movie: *Denial: Holocaust History on Trial*. Irving, for his part, has continued his previous preoccupation with matters of history (see his website at www.fpp.co.uk).

Lipstadt's original work which triggered all this is also about to be reissued, emphasizing the fact that the mainstream still considers this 23-year-old book to be highly relevant and topical. This new edition slated for December 2016 is described by the publisher as follows:^[4]

"The denial of the Holocaust has no more credibility than the assertion that the Earth is flat. Yet there are those who insist that the death of six million Jews in National Socialist concentration camps is nothing but a hoax perpetrated by a powerful Zionist conspiracy. For years those who made such claims were dismissed as harmless cranks operating on the lunatic fringe. But they have now begun to gain a hearing in respectable arenas. In this famous book, reissued now to coincide with the film based on the legal case it provoked, Denial, Deborah Lipstadt shows how—despite tens of thousands of witnesses and vast amounts of documentary evidence—this irrational idea not only has continued to gain adherents but has become an international movement, with 'independent' research centres, and official publications that promote a 'revisionist' view of recent history. Denying the Holocaust argues that this chilling attack on the factual record not only threatens Jews but has an unsuspected power to dramatically alter the way that truth and meaning are transmitted from one generation to another."



Promotion poster for the upcoming movie Denial about David Irving's defamation suit against Deborah Lipstadt.

The present book will neither deal with Irving's libel suit against Lipstadt nor with any of the publications based on it. It will exclusively deal with Lipstadt's 1993 book *Denying the Holocaust*. Once the new edition has been released, I will also evaluate in a new edition of the present study whether, and if so then to what degree, the new edition has been amended, corrected and/or updated (unless it is a mere reprint, in which case this present edition will remain in print).



Deborah E. Lipstadt

Parallel to the present extended review, another book-size review is being prepared by a different author who analyzes Lipstadt's account of the trial, that is to say, her book *History on Trial*, as well as the movie *Denial* based on this book. It will be released as yet another volume of our *Fail* series. This extended review will analyze Lipstadt's methods as well as her arguments in order to evaluate whether and to what degree her numerous claims about Holocaust revisionism aka denial – its motives and methods – are true. In doing so, I will not analyze all of her claims, as this would inflate the present study to a volume far exceeding Lipstadt's own book, but will focus on a number of representative examples.

Before immersing myself in the matter, I may point out that a thorough and exhaustive evaluation of the evidence presented during Irving's defamation suit by expert witness for the defense Dr. Robert van Pelt, professor for cultural history, was published in the English language already in 2010.^[5] I will on occasion refer to this work, among others, for further reading.

It goes without saying that any new edition of Lipstadt's initial book, if giving the impression that it is more than just a historic reprint of the original, would have to be updated by considering the development of "Holocaust denial" since 1993, and also by taking into consideration any corrections necessary due to 23 years of ensuing historical research.

In fact, between the appearance of the first edition of *Denying the Holocaust* in 1993 and the recently announced new edition of 2016, many new, ground-breaking revisionist studies have appeared as journal articles and books, which no serious scholar claiming to refute the "deniers" can ignore. To be easy on Dr. Lipstadt, I ignore here the many relevant works published in other languages, foremost those in Italian, German and French, and will focus exclusively on those in the English language. And to be even more merciful to her, I name here no journal articles but only monographs, and among them only the most important ones (most of which are part of the revisionist series [Holocaust Handbooks](#). I omit the already-mentioned work critiquing van Pelt's book on Auschwitz as cited in footnote 5):

- **Joseph Halow, *Innocent at Dachau*, Institute for Historical Review, Newport Beach 1993**
- **Germar Rudolf (ed.), *Dissecting the Holocaust: The Growing Critique of 'Truth' and 'Memory'*, Theses & Dissertations Press, Capshaw, AL, 2000 (2nd ed., *ibid.*, 2003)**
- **Jürgen Graf, *The Giant with Feet of Clay: Raul Hilberg and his Standard Work on the 'Holocaust'*, Theses &**

Dissertations Press, Capshaw, AL, 2001 (2nd ed., Castle Hill Publishers, Uckfield, 2015)

- Germar Rudolf, *The Rudolf Report: Expert Report on Chemical and Technical Aspects of the "Gas Chambers" of Auschwitz*, Theses & Dissertations Press, Chicago 2003 (2nd ed., The Barnes Review, Washington, D.C., 2011)
- Jürgen Graf, Carlo Mattogno, *Concentration Camp Stutthof: Its History & Function in National Socialist Jewish Policy*, Theses & Dissertations Press, Chicago 2003 (4th ed., Castle Hill Publishers, Uckfield 2016)
- Jürgen Graf, Carlo Mattogno, *Concentration Camp Majdanek: A Historical and Technical Study*, Theses & Dissertations Press, Chicago 2003 (3rd ed., The Barnes Review, Washington, D.C., 2012)
- Don Heddesheimer, *The First Holocaust: The Surprising Origin of the Six-Million Figure*, Theses & Dissertations Press, Chicago 2003 (3rd ed., Castle Hill Publishers, Uckfield 2015)
- Carlo Mattogno, Jürgen Graf, *Treblinka: Extermination Camp or Transit Camp?*, Theses & Dissertations Press, Chicago 2004
- Carlo Mattogno, *Belzec in Propaganda, Testimonies, Archeological Research, and History*, Theses & Dissertations Press, Chicago 2004
- Carlo Mattogno, *Special Treatment in Auschwitz: Origin and Meaning of a Term*, Theses & Dissertations Press, Chicago 2004 (2nd ed., Castle Hill Publishers, Uckfield 2016)



All 38 scientific studies that comprise the prestigious, revisionist series [Holocaust Handbooks](#) published or in preparation as of September 2016. For more information, see the descriptions of each volume in the back of this book.

- Carlo Mattogno, *The Bunkers of Auschwitz: Black Propaganda versus History*, Theses & Dissertations Press, Chicago 2004 (2nd ed., *Debunking the Bunkers of Auschwitz*, Castle Hill Publishers, Uckfield 2016)
- Carlo Mattogno, *The Central Construction Office of the Waffen-SS and Police Auschwitz: Organization, Responsibilities, Activities*, Theses & Dissertations Press, Chicago 2005 (2nd ed., Castle Hill Publishers, Uckfield 2015)
- Germar Rudolf (ed.): *Auschwitz: Plain Facts: A Response to Jean-Claude Pressac*, Theses & Dissertations Press, Chicago 2005 (2nd ed., Castle Hill Publishers, Uckfield 2016)
- Germar Rudolf, *Lectures on the Holocaust: Controversial Issues Cross Examined*, Theses & Dissertations Press, Chicago 2005 (2nd ed., The Barnes Review, Washington, D.C., 2010)
- Fred A. Leuchter, Robert Faurisson, Germar Rudolf, *The Leuchter Reports: Critical Edition*, Theses & Dissertations Press, Chicago 2005 (4th ed., Castle Hill Publishers, Uckfield 2015)
- Carlo Mattogno, *Auschwitz: Open Air Incinerations*, Theses & Dissertations Press, Chicago 2005

- Germar Rudolf, Carlo Mattogno, *Auschwitz Lies: Legends, Lies, and Prejudices on the Holocaust*, Theses & Dissertations Press, Chicago 2005 (3rd ed., Castle Hill Publishers, Uckfield 2016)
- Carlo Mattogno, *Auschwitz: The First Gassing: Rumor and Reality*, Theses & Dissertations Press, Chicago 2005 (3rd ed., Castle Hill Publishers, Uckfield 2016)
- Carlo Mattogno, *Auschwitz: Crematorium I and the Alleged Homicidal Gassings*, Theses & Dissertations Press, Chicago 2005
- Thomas Dalton, *Debating the Holocaust: A New Look at Both Sides*, Theses & Dissertations Press, New York 2009 (2nd ed., Castle Hill Publishers, Uckfield 2015)
- Samuel Crowell, *The Gas Chamber of Sherlock Holmes*, Nine-Banded Books, Charleston, WV, 2010
- Jürgen Graf, Thomas Kues, Carlo Mattogno, *Sobibór: Holocaust Propaganda and Reality*, The Barnes Review, Washington, D.C., 2010
- Carlo Mattogno, *Chelmno: A German Camp in History and Propaganda*, The Barnes Review, Washington, D.C., 2011
- Santiago Alvarez, *The Gas Vans: A Critical Investigation*, The Barnes Review, Washington, D.C., 2011
- Carlo Mattogno, Jürgen Graf, Thomas Kues, *The "Extermination Camps" of "Aktion Reinhardt": An Analysis and Refutation of Factitious "Evidence," Deceptions and Flawed Argumentation of the "Holocaust Controversies" Bloggers*, Castle Hill Publishers, Uckfield 2013 (2nd ed., *ibid.*, 2015)
- Carlo Mattogno, *Inside the Gas Chambers: The Extermination of Mainstream Holocaust Historiography*, The Barnes Review, Washington, D.C., 2014
- Nicholas Kollerstrom, *Breaking the Spell: The Holocaust, Myth & Reality*, Castle Hill Publishers, Uckfield 2014 (2nd ed., *ibid.*, 2015)
- Warren B. Routledge, *Holocaust High Priest: Elie Wiesel, "Night," the Memory Cult, and the Rise of Revisionism*, Castle Hill Publishers, Uckfield 2015
- Carlo Mattogno, Franco Deana, *The Cremation Furnaces of Auschwitz: A Technical and Historical Study*, Castle Hill Publishers, Uckfield 2015
- Carlo Mattogno, *Curated Lies: The Auschwitz Museum's Misrepresentations, Distortions and Deceptions*, Castle Hill Publishers, Uckfield 2016
- Carlo Mattogno, *Healthcare in Auschwitz: Medical Care and Special Treatment of Registered Inmates*, Castle Hill Publishers, Uckfield 2016

In addition to these, there are also a few important revisionist monographs that appeared in the English language prior to 1993, although Lipstadt does not mention them at all:

- Walter N. Sanning, *The Dissolution of Eastern European Jewry*, Institute for Historical Review, Torrance, CA, 1983 (2nd ed., Castle Hill Publishers, Uckfield 2015)
- Wilhelm Stäglich, *The Auschwitz Myth: A Judge Looks at the Evidence*, Institute for Historical Review, Torrance, CA, 1986 (3rd ed., *Auschwitz: A Judge Looks at the Evidence*, Castle Hill Publishers, Uckfield 2015)
- John C. Ball, *Air Photo Evidence*, self-published, Delta, B.C., 1992 (3rd ed., Castle Hill Publishers, Uckfield 2015)

The first book listed is about Jewish population statistics, a topic addressed by Lipstadt in her book. I will come back to it when addressing Lipstadt's arguments in this regard. The second book would be of interest only when

tracking the history of revisionism, as most of its contents has been superseded by more recent research results. Ball's book on air-photo evidence would be very important when discussing documentary evidence for the Holocaust and the way revisionists interpret it, but since Lipstadt has clearly stated that she enters only very reluctantly into any discussions of facts involved in the matter at hand, she has stayed away from this issue. Whether such an approach is justified or even justifiable will be one of the many issues that I will discuss in the present book.

**Germar Rudolf,
Red Lion,
August 28, 2016**

[1] Deborah E. Lipstadt, *Denying the Holocaust*, Free Press, New York 1993 (paperback: Plume/Penguin Books, New York/London 1994). If not indicated otherwise, page numbers refer to the 1994 paperback edition.

[2] That libel case has been thoroughly documented online: www.hdot.org

[3] For a documentation of the trial see Don D. Guttenplan, *The Holocaust on Trial: History, Justice and the David Irving Libel*

Case, Granta Books, London/ W. W. Norton & Company, New York 2001; for a hostile evaluation of Irving as a historian see Richard J. Evans, *Lying About Hitler: History, Holocaust, and the David Irving Trial*, Basic Books, New York 2001; for the evidence on exterminations at Auschwitz presented by the defense see Robert J. van Pelt, *The Case for Auschwitz: Evidence from the Irving Trial*, Indiana University Press, 2002.

[4] www.amazon.com/dp/0141985518; retrieved on Aug. 27, 2016.

[5] Carlo Mattogno, *Auschwitz: The Case for Sanity: A Historical and Technical Study of Jean-Claude Pressac's "Criminal Traces" and Robert Jan van Pelt's "Convergence of Evidence"*, The Barnes Review, Washington, D.C., 2010; 2nd ed.: *The Real Case for Auschwitz: Robert van Pelt's Evidence from the Irving Trial Critically Reviewed*, Castle Hill Publishers, Uckfield, 2015; holocausthandbooks.com/dl/22-trcfa.pdf (Aug. 27, 2016).

[Prof Lipstadt did visit Prof Faurisson in France early in her career, and he asked her a simple pertinent question: "Are you married?" Her response in the negative gave Faurisson an answer that was later to explain many matters. – F Toben]

Britain's Rumour Factory

Origins of the Gas Chamber Story

An essay published in tribute to Prof. Robert Faurisson on his 88th birthday 25th January 2017

For more than thirty years, historians have been aware of once-secret memoranda by senior British intelligence official Victor Cavendish-Bentinck in which he casts doubt on the alleged use of homicidal gas chambers by National Socialist Germany. Writing to Whitehall colleagues at the end of 1 August 1943, Cavendish-Bentinck used dismissive language which today in most European countries would undoubtedly see him prosecuted for "Holocaust denial".

During the trial of British historian David Irving's libel action against Deborah Lipstadt in 2000 (now dramatised in the Hollywood film *Denial*) some of Cavendish-Bentinck's remarks were raised by Irving as justification of his claim that the gas chamber story originated as a propaganda lie. In his judgment against Irving, Mr Justice Gray accepted the counter-arguments of Lipstadt's defence team. Their interpretation has since appeared in a book by Prof. Sir Richard Evans, who was among Lipstadt's defence witnesses.

Seventeen years on from the Irving-Lipstadt trial, it is now possible to access a broader range of British documents, including intelligence material. In this essay I shall attempt to clarify what these documents tell us about the role of British propaganda and intelligence in relation to the initial allegations of homicidal gassing by National Socialist Germany.

The conclusions can be briefly summarised:

- Britain's Political Warfare Executive and its predecessor first deployed stories of homicidal gassing as part of propaganda efforts in two areas unconnected to treatment of Jews. Their objective was to spread dissension and demoralisation among German soldiers and civilians, and among Germany's allies. Walter

Laqueur, 'Hitler's Holocaust', *Encounter*, July 1980, pp 6-25; this article was a preview of the same author's book *The Terrible Secret* (Boston: Little Brown, 1981)

- Partly because they knew of these earlier propagandist initiatives, Victor Cavendish-Bentinck and his British intelligence colleague Roger Allen disbelieved later stories that homicidal gas chambers had been used to murder Poles and Jews. They succeeded in having these allegations removed from the draft of a joint Anglo-American Declaration on German Crimes in Poland, published on 30th August 1943.

Continue reading at:

* <http://heritageanddestiny.com/wpcontent/uploads/2017/03/Britains-Rumour-Factory.pdf>

French Holocaust denier Robert Faurisson dies at 89

* <https://www.ynetnews.com/articles/0,7340,L5377769,00.html>

Jean-Marie Le Pen praises French Holocaust denier following his death in Vichy aged 89. Robert Faurisson was convicted after he called the gas chambers 'the biggest lie' and contested the authenticity of Anne Frank's Diary

* <https://www.thejc.com/news/world/jean-marie-le-pen-praises-french-holocaust-denier-robert-faurisson-following-his-death-vichy-aged-89-1.471363>

Robert Faurisson, Holocaust Denier Prosecuted by French, Dies at 89

* <https://www.nytimes.com/2018/10/22/obituaries/robert-faurisson-dead.html>

Robert Faurisson, France's Best-Known Holocaust Denier, Dies at 89

* <https://www.weeklystandard.com/ethanepstein/robert-faurisson-frances-best-known-holocaust-denier-dies-at-89>

Der Grosse Wendig

Einleitung

2. Greuelpropaganda auch nach dem Kriege - Seite 19-21

In den grossen Weltkriegen des vergangenen Jahrhunderts wurde als Kriegsmittel zur Mobilisierung der öffentlichen Weltmeinung gegen den jeweiligen Gegner und zu seiner moralischen Verurteilung in großem Maße Greuelpropaganda betrieben. Schon im Ersten Weltkrieg waren darin die westlichen Alliierten den Deutschen weit überlegen und von viel geringeren Skrupeln in bezug auf die unglaublichsten Lügen geplagt. In dem Jahrzehnt nach 1918 wurden viele verbreitete Greuelmärchen – teilweise von aufrichtigen alliierten Persönlichkeiten selbst – richtiggestellt, so daß sie eine Teil ihrer die Völker gegeneinander hetzenden Wirkung verloren. Das war nach dem Zweiten Weltkrieg und infolge der völligen Besetzung Deutschlands grundlegend anders. Jetzt begann erst richtig die alliierte Greuelpropaganda in den von den Siegern beherrschten Massmedien zu immer größeren Höhen aufzulaufen. Sie wurde in den Dienst der Umerziehung der Deutschen gestellt, die einer weitgehenden Charakterwäsche unterzogen wurden. Unter der Mithilfe einer immer größer werdenden Zahl von Helfershelfern wurde mit raffinierten psychologischen Methoden den Deutschen das Geschichtsbild der Sieger nahegebracht, bis die meisten es glaubten und für wahr nahmen.

Ein eindrucksvolles Beispiel hat Professor Dr. Friedrich GRIMM, einer der herausragendsten Strafverteidiger nach 1918 und 1945 aus der ersten Nachkriegszeit geschildert, das wegen seiner exemplarischen Bedeutung ganz zitiert werden soll.⁽¹¹⁾

„Dazukommt in unserer Zeit die verheerende Einwirkung der Propaganda, die es den Menschen so schwer macht, auch den Gutgesinnten, die wirklichen Vorgänge des Zeitgeschehens zu erkennen und zu beurteilen. Sie hat uns schon in den letzten Jahren des ersten Weltkrieges und danach zu schaffen gemacht. . . Nach dem zweiten Zusammenbruch war es nicht anders. Jetzt war es schlimmer, weil es nun eine einseitige Propaganda der Gegner war, der deutscherseits nichts mehr entgegengesetzt werden konnte.

Ich hatte im Mai 1945, wenige Tage nach dem Zusammenbruch, eine denkwürdige Aussprache mit einem bedeutenden Vertreter der Gegenseite. Er stellte sich mir als Universitätsprofessor seines Landes vor, der sich mit mir über die historischen Grundlagen des Krieges unterhalten wollte. Es war ein Gespräch von hohem Niveau, das wir führten. Plötzlich brach er ab, zeigte auf die Flugblätter, die vor mir auf dem Tisch lagen, mit denen wir in den ersten Tagen nach der Kapitulation überschwemmt wurden und die sich hauptsächlich mit den KZ-Greueln beschäftigten. 'Was sagen Sie dazu?', so fragte er mich. Ich erwiderte: 'Oradour und Buchenwald? Bei mir rennen Sie da offene Türen ein. Ich bin Rechtsanwalt und verurteile das Unrecht, wo ich ihm begegne, am meisten aber, wenn es auf unserer Seite geschieht. Ich weiß jedoch einen

Unterschied zu machen zwischen den Tatsachen und dem politischen Gebrauch, den man davon macht. Ich weiß, was Greuelpropaganda ist. Ich habe nach dem ersten Weltkrieg alle Veröffentlichungen Ihrer Fachleute über diese Frage gelesen, die Schriften des NORTHCLIFFbüros, das Buch des französischen Finanzministers KLOTZ *Vom Krieg zum Frieden*, in dem er schildert, wie man das Märchen von den abgehackten Kinderhänden erfand und welchen Nutzen man daraus zog, die Aufklärungsschriften der Zeitschrift *Crapouillot*, die die Greuelpropaganda von 1870 mit der von 1914/1918 vergleicht, und schließlich das klassische Buch von PONSONBY: *Die Lüge im Kriege*. Darin wird offenbart, daß man schon im vorigen Kriege Magazine hatte, in denen künstliche Leichenberge durch Fotomontage mit Puppen zusammenstellte. Diese Bilder wurden verteilt. Dabei war die Unterschrift frei gelassen. Sie wurde später je nach Bedarf durch die Propagandazentrale telefonisch aufgegeben.'

Damit zog ich eines der Flugblätter heraus, das angeblich Leichenberge aus den Kzs darstellte, und zeigte es meinem Besucher, der mich verdutzt ansah. Ich fuhr fort: 'Ich kann mir nicht denken, daß in diesem Kriege in dem alle Waffen so vervollkommen wurden, diese geistige Giftwaffe, die den ersten Krieg entschied, vernachlässigt worden sein sollte. Mehr noch, ich weiß es! Ich habe die letzten Monate vor dem Zusammenbruch täglich die Auslandspresse gelesen. Da wurde von einer Zentralstelle aus über die deutschen Greuel berichtet. Das ging nach einem gewissen Turnus. Da kame ein besetztes Gebiet nach dem anderen dran, heute Frankreich, morgen Norwegen, dann Belgien, Dänemark, Holland, Griechenland, Jugoslawien und die Tschechoslowakai. Zunächst waren es Hunderte von Toten in den Konzentrationslagern, dann, wenn 6 Wochen später dasselbe Land wieder dran war, Tausende, dann Zehn-, dann Hunderttausende. Da dachte ich mir: In die Millionen kann diese Zahleninflation doch nicht gehen!'

Nun griff ich zu einem anderen Flugblatt: 'Hier haben Sie die Million!'

Da platzte mein Besucher los: 'Ich sehe, ich bin an einen Sachkundigen geraten. Nun will ich auch sagen, wer ich bin. Ich bin kein Universitätsprofessor. Ich bin von der Zentrale, von der Sie gesprochen haben. Seit Monaten betreibe ich das, was Sie richtig geschildert haben: Greuelpropaganda – und damit haben wir den totalen Sieg gewonnen.'

Ich erwiderte: 'Ich weiß, und nun müssen Sie aufhören!' Er entgegnete: 'Nein, nun fangen wir erst richtig an! Wir werden diese Greuelpropaganda fortsetzen, wir werden sie steigern, bis niemand mehr ein gutes Wort von den Deutschen annehmen wird, bis alles zerstört sein wird, was Sie in anderen Ländern an Sympathien gehabt haben, und bis die Deutschen selbst so durcheinander geraten sein werden, daß sie nicht mehr wissen, was sie tun!'

Ich schloß das Gespräch: 'Dann werden Sie eine große Verantwortung auf sich laden!'

Was dieser Mann uns angedroht hatte, kam. Das Schlimmste aber war die Verwirrung, die dadurch unter den Deutschen angerichtet wurde. Greuelpropaganda und politische Justiz! Diese Begriffe gehören zusammen."

(11) Friedrich GRIMM, *Politische Justiz, die Krankheit unserer Zeit, Scheur, Bonn 1953. S146 ff.*; ähnlich in: ders., *Mit offenem Visier, Druffel, Leoni 1961, S.248 f.*

Introduction

2. Atrocity propaganda even after the war -pages 19-21

In the great world wars of the last century, atrocity propaganda was widely used as a means of war to mobilize world public opinion to morally condemn opponents. Already during the First World War, the Western Allies were far superior to the Germans and plagued by far fewer scruples when it came to the most incredible lies. In the decade after 1918, many widespread atrocity stories were corrected - sometimes by sincere Allied personalities themselves - so that their offensive lost some of its effect. This was fundamentally different after the Second World War with the total occupation of Germany. Then, Allied atrocity propaganda in the victor-dominated mass media began to rise to ever greater heights. It served the purpose of re-educating the Germans who were subjected to extensive character smears. With the help of an ever-increasing number of accomplices, sophisticated psychological methods were used to familiarize Germans with the history of the victors, until most believed and took it for granted.

An impressive example was given by Professor Dr. Friedrich GRIMM, one of the most outstanding defence lawyers. His anecdote concerning the use of atrocity propaganda from the first post-war period, after 1918 and then after 1945, should be quoted entirely because of its exemplary significance. (11)

"In addition to this, the devastating effect of propaganda in our time makes it so difficult for people to recognize and judge even the kind-hearted, and to understand the real events of current affairs. We were already perturbed by this during the last years of the First World War and afterwards. After the second collapse, it was no different. Although this time it was even worse, because it was one-sided propaganda from the opponents: the German side could not be put forward.

In May 1945, a few days after the collapse, I had a memorable debate with a major representative of the other side. He introduced himself to me as a university professor of his country, who wanted to talk to me about the historical foundations of the war. It was a high level conversation we held. Suddenly he broke off, pointing to the leaflets lying on the table in front of me, with which we were flooded in the first few days after the surrender and which were mainly concerned with concentration camp atrocities. 'What do you say to that?', He asked me. I replied: 'Oradour and Buchenwald? All this open doors. I am a lawyer and I condemn wrong where I

encounter it, but most of all when it happens on our side. But I know how to make a distinction between 50 facts and the political use that one makes of these. I know what atrocity propaganda is. After the First World War I read all the publications by your experts on this question, the writings of the NORTHCLIFF Bureau, French Minister of Finance KLOTZ's book *From War to Peace*, in which he describes how the fairy tale of chopped off children's hands was invented and how it could be used; revelations in the magazine *Crapouillot* which compare the atrocity propaganda of 1870 with that of 1914/1918, and finally the classic book by PONSONBY: *Falsehood in Wartime*, where he describes how journals during the previous war had already showed fake body piles which in fact were photo montages using dolls. These pictures were distributed with the signature left blank. It was later relayed over the telephone by the Propaganda Centre when necessary'.

With that, I pulled out one of the leaflets allegedly representing corpses from the camps and showed it to my visitor, who looked at me in puzzlement. I continued: 'I cannot imagine that in this war, when all weapons were so perfected, that this spiritual poison weapon which decided the first war should have been neglected. Even more, I know it! I have read the foreign press daily during the last months before the collapse. There were reports from a central office about the German abomination that relied upon one particular angle. There was one occupied area after another, today France, tomorrow Norway, then Belgium, Denmark, Holland, Greece, Yugoslavia and the Czechoslovakia. First there were hundreds of deaths in the concentration camps then, six weeks later, thousands, tens of thousands and then hundreds of thousands. I thought to myself: this inflation of numbers into the millions cannot continue!

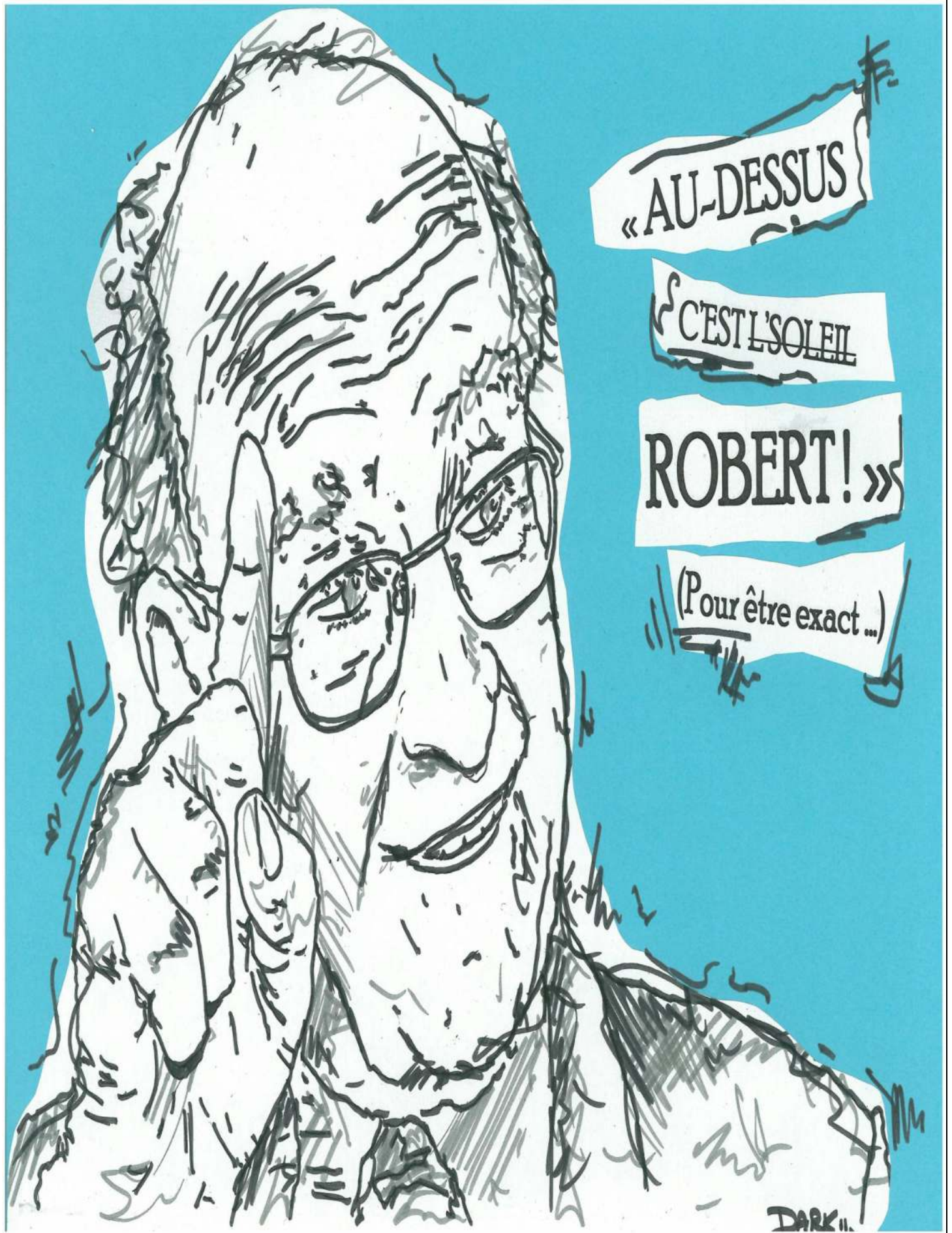
'Then I picked up another leaflet: 'Here you have the million!'

My visitor burst out: 'I see, I'm in the company of an expert. Now I want to tell you who I am. I am not a university professor. I am from the central office you spoke about earlier. For months, I've been involved in exactly what you described: atrocity propaganda - and that's how we gained total victory.'

I said, 'I know, and now you have to stop!' He said, 'No! We will continue this atrocity propaganda, we will increase it, until nobody accepts one good word from the Germans any more, until everything that you have had sympathy for in other countries is destroyed, and until the Germans themselves are so confused that they no longer know what they are doing!'

I concluded the conversation: 'Then you will take on a great responsibility!' What this man threatened has come to pass. The worst part, however, was the confusion caused among the Germans. Atrocity propaganda and political justice! These terms belong together."

(11) Friedrich GRIMM, *Politische Justiz, die Krankheit unserer Zeit, Scheur, Bonn 1953. S146 ff.*; similar in: ders., *Mit offenem Visier, Druffel, Leoni 1961, S.248 f.*



« AU-DESSUS

C'EST L'SOLEIL

ROBERT! »

(Pour être exact ...)

DARK II.