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During World War II, Dr. Oliver was Director of Research in a highly secret agency of the War Department, and was cited for outstanding service to his country.

One of the very few academicians who has been outspoken in his opposition to the progressive defacement of our civilization, Dr. Oliver has long insisted that the fate of his countrymen hangs on their willingness to subordinate their doctrinal differences to the tough but idealistic solidarity which is the prerequisite of a Majority resurgence.

SOME QUOTABLE QUOTES FROM *AMERICA'S DECLINE:*

On the 18th Amendment (Prohibition): "Very few Americans were sufficiently sane to perceive that they had repudiated the American conception of government and had replaced it with the legal principle of the 'dictatorship of the proletariat,' which was the theoretical justification of the Jews' revolution in Russia."

On Race: "We must further understand that all races naturally regard themselves as superior to all others. We think Congoids unintelligent, but they feel only contempt for a race so stupid or craven that it fawns on them, gives them votes, lavishly subsidizes them with its own earnings, and even oppresses its own people to curry their favor. We are a race as are the others. If we attribute to Ourselves a superiority, intellectual, moral, or other, in terms of our own standards, we are simply indulging in a tautology. The only objective criterion of superiority, among human races as among all other species, is biological: the strong survive, the weak perish. The superior race of mankind today is the one that will emerge victorious—whether by its technology or its fecundity—from the proximate struggle for life on an overcrowded planet."

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The editor/publisher of *Liberty Bell* does not necessarily agree with each and every article in this magazine, nor does he subscribe to all conclusions arrived at by various writers; however, he does endeavor to permit the exposure of ideas suppressed by the controlled news media of this country.

It is, therefore, in the best tradition of America and of free men everywhere that *Liberty Bell* strives to give free reign to ideas, for ultimately it is ideas which rule the world and determine both the content and structure of our Western culture.

We believe that we can and will change our society for the better. We declare our long-held view that no institution or government created by men, for men, is inviolable, incorruptible, and not subject to evolution, change, or replacement by the will of an informed people.

To this we dedicate our lives and our work. No effort will be spared and no idea will be allowed to go unexpressed if we think it will benefit the *Thinking People*, not only of America, but the entire world.

George P. Dietz, Editor & Publisher

POSTSCRIPTS

by Revilo P. Oliver

CORRIGENDUM

I apologize for my failure, when reading the page proofs of the December issue, to notice the typographical error on p. 9 that misspelled the name of Phillip Parotti, the author of *The Greek Generals Talk*. Such an oversight would not have occurred, were my wife still able to read proof for me.

I hear that Mr. Parotti is working on a counterpart to his first book, to be entitled *The Trojan Generals Talk*. This is a more difficult undertaking: so few of the vanquished survived the Fall of Troy. Æneas has told his story for all time in Vergil's sonorous and majestic hexameters, which Tennyson rightly described as "the statliest measure ever moulded by the lips of man." He mentions Helenus, who may now be imagined to relate the amazing vicissitudes of fortune by which he eventually became Andromache's third husband and King of the Greeks in Epirus. Many details may be taken from Dictys Cretensis, the forgery that may have been perpetrated as early as the time of Nero, but more probably was produced in the Second Century, by a forger who claims to have transcribed a Greek text that was written, it seems, in the Mycenaean alphabet now known as 'Linear B.' Some hints may be taken from the extant fragments of the Cyclic poets and the late work of Quintus Smyrnaeus, which is scarcely Homeric, but is unjustly contemned by those who have not read it. But I cannot imagine how Mr. Parotti can assemble Trojan survivors of rank comparable to his Greeks.

PERHAPS IT'S GOOD FOR YOU

A highly significant lawsuit in the British courts was concluded by a judicial decision on 8 October, but, so far as I know, was ignored by the newspapers in the United

States. It was reported by the *New Scientist* (London), 13 November 1993.

Two English women sued British Nuclear Fuels for compensation for the cancers from which they were suffering, claiming that their disease had been caused by their fathers' exposure to nuclear radiation while working in that agency's nuclear reprocessing plant at Sellafield. Note that what was at issue was not the deleterious and possibly lethal effects on an individual of exposure to a certain amount of nuclear radiation, the lower limit of that amount being now vigorously debated. The question was whether some radiation would damage the sperm of men and cause the children they subsequently engendered to be malformed or likely to suffer from cancer and other degenerative diseases.

The women's attorneys based their case largely on a "study" by a British Professor of Medical Statistics who claimed to have found an amazing and alarming incidence of leukhaemia and lymphoma in the children of men employed at Sellafield, although the fathers had not shown evidence of serious damage from the relatively small amount of radiation to which they had been exposed. This could have been bolstered by the well-known effect of exposure to X-rays, which was thoroughly established many years ago, when it became certain that most roentgenographers, despite the precautions they take, become sterile,¹ and the evidence for a comparable effect on persons exposed to any considerable amount of radiation from radium.

The defense relied on a real statistical study, one of which the cogency could not be plausibly challenged.

I have often commented in these pages on the worthlessness of the many "statistical studies" now used to frighten the boobs. Almost all of them are fatally flawed by a blockheaded refusal to recognize racial differences to

1. Their sexual activity is not impaired, but their sperm is not capable of fertilizing ova.

please the "Liberal" dunces; some even ignore sex to conciliate the screeching harridans of the female revolt against nature. And the number of human beings observed in such factitious studies, often less than one hundred, is so small that when one considers the very large number of variables, the results become meaningless. This is true of studies that may be honest, unlike the fraud by which the Rockefeller Foundation's employees so successfully propagated homosexual perversion.²

The American commission, with a large staff of scientifically qualified experts, was sent to Japan to determine the effects of atomic radiation on the survivors of the bombing of Hiroshima and Nagasaki, cities we had destroyed, killing over 200,000 Japanese. The commission made a study of the genetic effects on the survivors by examining a total of 75,000 children, *all of the same race*.³ Now that is a study on a scale that commands respect and conviction, and one of which the conclusions could be questioned only by alleging fraud on an impossibly vast scale and for no comprehensible motive.⁴

2. See *Liberty Bell*, February 1992, pp. 14-21.

3. The Japanese are a hybrid race, primarily Mongoloid, but with Caucasian elements from at least two sources, one almost certainly Aryan, and probably with Mongol and Turanian contributions, but their isolation on their islands for more than a thousand years produced a relatively homogeneous racial amalgam, with only some persisting differentiation between the aristocracy and the commonalty. Cf. *Liberty Bell*, October 1986, pp. 16-17.

4. The research was lavishly financed by the American government, as was entirely justified, since our destruction of Hiroshima and Nagasaki had created a unique opportunity for a crucial scientific investigation. One cannot suppose, however, that the commission was under any pressure to minimize the effects of the bombings; on the contrary, the most terrifying findings would have been welcome in Washington, where the policy of the government in the years following 1945 was to equip the Soviet with atomic weapons as soon as possible and then scare the boobs by depicting and exaggerating the horrors of atomic warfare, thus making them willing to be taxed and swindled for a simulated opposition to Communism and a sham "Cold War."

The thorough examination of 75,000 Japanese children proved that the intense atomic radiation that some parents had survived had not affected their reproductive systems or made their children abnormal in any way.

The research did more than that. It proved that the children of survivors were healthier and physiologically superior to children of the same age born in Japan as a whole. Their mortality from all causes was 30% less than that of other Japanese of the same age. They were 20% less likely to die from cancer. In their children, infant mortality from all causes was 35% less. And the liability to stillbirths was 85% less. Those findings are enough to make "Liberal intellectuals" and other nitwits run berserk, but rational men must simply accept the fact that the exposure of Japanese men and women to intense atomic radiation, often just below the level at which it would have been lethal, had markedly beneficial effects on their offspring.

So far as I know, this extremely important evidence was for the first time made available to the general public in the British court.

The plaintiffs' attorneys were naturally dismayed by findings that so diametrically contradicted their claims, and devised many quibbles, e.g., perhaps the women who would have borne defective offspring took advantage of the general availability of abortion in Japan after the defeat and surrender. There was no indication, however, that abortion had been more common among the survivors than in the unexposed population.

The British court held that the evidence from Japan was incontrovertible.

So far as one can determine from the *New Scientist*, the plaintiffs' attorneys did not think of the two reasonable arguments they could have used to claim that the findings of the American commission in Japan were not applicable to England, viz.:

(1). The Japanese may have a racial immunity to some effects of atomic radiation. Although it is well known that

some races have a resistance to, or tolerance of, certain diseases, such as syphilis and "AIDS,"⁵ that are deadly to other races, it seems unlikely, *a priori*, that there could be a racial tolerance of the effects of intense radiation, but it is not impossible.

(2) At the limit at which radiation becomes lethal, one would expect weaker individuals to succumb while the more stalwart and physically sound survive. This, as everyone knows, is what happens in great epidemics, such as the great plague in Athens during the Peloponnesian War, the Bubonic Plague in Mediaeval Europe, the epidemics of Cholera in Nineteenth-Century Europe, and the Yellow Fever in New Orleans in the 1890s and 1905. A large part of the infected population, perhaps 85%, dies, but some individuals, better equipped by heredity to resist the infection, survive. Thus many of the children of the survivors at Hiroshima and Nagasaki probably were the offspring of a physiologically superior part of the Japanese population and could therefore be expected to be healthier than the average child of physically inferior persons, having inherited their parents' physiological excellence. This is, of course, the more likely explanation, since it is certain that practically all of the physical and intellectual capacities of individuals are fixed and determined by heredity, and no amount of squawking by the Jews' packs of "Liberal intellectuals" will alter that fact.

The question adjudicated in the British court may well become a subject of legal action in the United States.

5. Recent excavations of the oldest sites of occupation by the Maya, c. 1100 B.C., (at Cuello in Belize, formerly British Honduras) show that they were already suffering from the American Indians' gift to the civilized world, but, as is well known, the race had a partial immunity to the disease, which made its physiological effects on them comparable to a rather mild arthritis or a severe case of catarrh among Aryans. European (i.e., Aryan) perverts are less likely to contract the African Plague than members of other races; see *Liberty Bell*, April 1988, pp. 5-8.

It was recently disclosed by the General Accounting Office that in 1948 to 1952 the American Army released radiation bombs over Los Alamos, New Mexico, Dugway, Utah, and Oak Ridge, Tennessee. These were experiments to determine how far the 'fall out' from the bombs would normally travel. In one of the four experiments at Los Alamos, clouds of radioactive 'fall out' traveled seventy miles before being dissipated. And it was already known that in 1949 similar experiments spread such radiation for over two hundred miles in Oregon and Washington, sites naturally selected for the experiment since the population was predominantly Aryan, with only a very small admixture of the biological garbage dear to our domestic enemies and 'do-gooders.'

Thus far, there seems to be no valid information concerning the intensity of the radiation or the number of deaths or serious injuries caused to the luckless individuals in the path of the radioactive clouds, but when such information becomes available, some individuals will surely ask to be indemnified for what was inflicted on members of their families and there will probably be claims of genetic impairment, quite possibly valid.

Naïve Americans were shocked by such callous and cynical experimentation with the lives of Americans by an agency of what they still imagine to be their government. Mature and unprejudiced observers have long known that the alien government in Washington naturally has no compunction about killing White Americans in experiments⁶ or even just for fun, as was recently shown at Waco, Texas. After all, our masters had almost a million American men and women killed or maimed to help the Jews in their war against our race and civilization. You cannot suppose they have since then acquired any greater compassion for their tax-paying animals.

6. E.g., the exposure of many soldiers to deadly poison gases, with threats of court martial and execution if they revealed the cause of the injuries they sustained; see *Liberty Bell*, March 1993, pp.17-20.

THE CHRIST MYTH

Christianity is a fusion of two myths.

The Jesus myth requires no explication. It is clear that the stories collected in the "New Testament" are versions of a folk-tale formed, like the legend of Robin Hood, by the accretion around a central figure of episodes in the careers of a number of minor figures. The Jesus of that legend was a composite formed from tales about Jesus ben Ananias,¹ Jesus ben Pandera,² the agitator, whose name may have been Jesus, who led a party of his followers into Jerusalem during the celebration of the Passover and was well received by the populace, but soon suppressed, and Judas the Gaulanite.³ And it is possible, of course, that there was an otherwise forgotten Jesus who also tried to start a Jewish revolt against civilized rule and paid the penalty. The composite Jesus was, of course, a would-be christ and interested only in his own barbarous people. The stories in the "New Testament" have been embellished by Christians, and that is what is remarkable.

The Christ myth is puzzling, an historical problem that is still unsolved. Indeed, if considered *a priori* as an

1. The obvious source of at least the "prophecy" about the destruction of the Temple in Jerusalem. We cannot be certain about the doctrine for which the Sanhedrin tried to persuade the Roman governor to consent to his crucifixion, but after the governor released him, he became a prophet of disaster until he was appropriately killed by a Roman missile during the siege of Jerusalem in 59-60.

2. The probable source of at least part of the story about a crucifixion and resurrection. The tradition about him, which was known to Celsus before the year 180, probably had an historical basis in the career of a Jewish *goës* who won, and then lost, the favor of Queen Alexandra Helene (Salome), the widow of Alexander Jannaeus, c. 70 B.C. See *Liberty Bell*, February 1986, pp. 27-34.

3. See Josephus, *Antiquitates*, XVII, 4; XX, 102.

historical phenomenon, it is astounding. The Jesus of the composite legend was a would-be christ, who anticipates the basic doctrine of the Talmud, that Jews are a unique form of life, vastly superior to all other peoples, who, at best, if totally submissive to God's People, may aspire to the status of dogs. He boasts that he brings not peace, but a sword, so he probably wanted to rouse the Jews scattered throughout the world as well as those in Palestine to start slaughtering the civilized peoples, as did his successors in the great Jewish Conspiracy of 117. Yet this implacable enemy of the Aryans was transformed by the Christ myth into a god that Aryans worshipped!

The Jews, naturally and, from their standpoint, reasonably, hate all Aryans, but they feel a specially intense hatred for Aryans who are so intelligent and manly that they resent being herded and fleeced by their Jewish shepherds and refuse to believe in the enormous racial superiority that entitles Jews to own the entire planet. When the Germans tried to have a country of their own, international Jewry sent against Germany their stupid British hounds and eventually their rabid American mastiffs, who obediently and foully murdered the German leaders to prove to the world that resistance to God's People is an unforgivable sin that is punished by torture and death. That we all know.

Now, if, in the coming century, say by the year 2100, the Jews begin to venerate Hermann Goering or Alfred Rosenberg or Julius Streicher as their divinely inspired Saviour and worship him as a Son of God and an incarnation of their Yahweh, that would be astounding, wouldn't it? Yes, but not more incredible than the transformation of a Jewish christ into a Saviour of Aryans and a god.

It is to solve this historical paradox that Nicholas Carter has written his new book, *The Christ Myth* (available from Liberty Bell Publications, \$7.50 postpaid). Mr. Carter will be remembered by readers of *Liberty Bell* for a number of

cogent articles⁴ and his excellent book, *The Late Great Book, the Bible* (available from Liberty Bell Publications, \$5.50 postpaid),⁵ in which he reached and enforced the conclusion that "the establishment of Christianity in the West represents one of the greatest tragedies that has ever befallen the human race."

He persuasively finds the key to the paradoxical enigma in the effect of Greek civilization on the barbarous Jews. It will be necessary, therefore, to begin with the sixth century B.C.

As we all know, Cyrus the Great, the founder of the Persian Empire, showed great favor to the Jews, probably to recompense their work in subverting the Babylonian Empire and betraying the city of Babylon into his hands. The Jews so needed his protection that they flattered him by calling him their christ,⁶ i.e., a being divinely sent and inspired by Yah to save his people. Soon after 538 B.C., Cyrus rewarded them (as the British were to do much later) by giving them permission to take over for themselves a part of Palestine.

Soon after they were established in Jerusalem, a contingent of wealthy Jews from Babylon undertook a drastic reformation of their tribal religion. They eliminated their goddess and three other gods, and recognized Yah (or Ya'u), a god they had taken over from the Canaanites, as the patron god of their race.⁷

4. Especially "A Rational Religion," March 1989; "Apocalypse Soon," December 1989; "Witch-Doctors for Christ," June 1991. Some other articles have been superseded by the present book.

5. Reviewed in *Liberty Bell*, April 1986, pp. 55-60.

6. A crucial text is quoted in *Liberty Bell*, September 1993, p. 6, n. 9.

7. Conclusive evidence about the earlier form of the Jews' religion is provided by documents from the Jewish colony at Elephantine, an island in the Nile below the First Cataract, now submerged by the Aswan Dam. The Jews of that colony believed themselves perfectly orthodox in worshiping their five gods, including Yah's consort, 'Anath. The documents were edited and translated by A.

HELLENISM

The special protection of the Jews by Cyrus was continued by his successors until the Persian Empire was conquered by Alexander the Great. That was a truly epochal event. The entire Near and Middle East was transformed. The vast and incontestable superiority of the world's first rational civilization, made evident to all by its invincible military power, was apparent to all the diverse populations of those lands. The Greeks built cities that were the focus of a truly great and rational culture. Everyone above the peasantry sedulously imitated Greek customs, including athletic contests and games. The conquered populations hastened to learn as much Greek as they could, and Aramaic, the Semitic language that had been the *lingua franca* of the Orient and used even by the Persians as the language of administration, became a vulgar and despised dialect, used only by the lowest and most ignorant classes.⁸

E. Cowley of Magdalen College (Oxford) in his fundamental book, *Aramaic Papyri of the Fifth Century B.C.* (Oxford, Clarendon Press, 1923). For a learned but frantic and at times ludicrous attempt to explain away the evidence, see Bezalel Porten, *Archives from Elephantine* (University of California Press, 1968).

8. The disastrous consequences of Alexander's victory soon became apparent. Alexander encouraged his men to marry women of the Persian aristocracy, who were Aryans and, so to speak, racial cousins of the Greeks, and who spoke a language (Old Persian, which must be distinguished from Avestan, the dialect of the Zoroastrian Scriptures) that was cognate with Greek and had basically the same syntax. But the Greeks who settled in the new Greek cities in Asia brought comparatively few women with them and married more or less indiscriminately wives who were often Semites or from some of the many racial conglomerates. The result was many children of Greek fathers who were only partly Greek and, in themselves and their increasingly hybrid descendants, reflected the contamination in their thinking. Intelligent White natives, furthermore, had their children well educated in Greek, producing generations of pseudo-Greeks. One result of this racial agglomeration was Stoicism, on which see the Appendix below.

Even the Jews, whose language was Aramaic (Hebrew was known only to the more learned members of the priesthood), were affected by their forced exposure to civilization. Jews who had any capacity for assimilating or simulating culture learned Greek, and usually changed their Canaanite names for distinctively Greek names by a kind of fixed conversion; e.g., a man named Jesus called himself Jason, by allusion to the famous Argonaut, and Matthew became Menelaus, in honor of the celebrated husband of Helen. The names of cities were likewise changed; e.g., Amorah became Ariopolis, and Akko became Ptolemais. Even in the Temple at Jerusalem the signs regulating admission to the sanctuary were written in Greek.

This process of real or simulated conversion to civilization was facilitated by the fact that the Jews continued to enjoy under Alexander and the Diadochi who succeeded him the privileges they had been given by the Persians. The *Jewish Encyclopaedia* (12 vols. quarto; New York, Funk & Wagnalls, 1901-1906) admits (s.v. 'Hellenism') that "Alexander ... and the first Ptolemies and Seleucids ... treated their Jewish subjects with much benevolence."⁹

What Christians call the "Old Testament" (including books and parts of books that are omitted in most Bibles), originally written in Hebrew and Aramaic,¹⁰ had to be

9. The encyclopaedia naturally does not inquire how the Jews alienated such benevolent patrons, as they have alienated every civilized nation on which they fastened themselves.

10. As everyone knows, the Book of Daniel was written in Aramaic but only partly translated into Hebrew. It is likely that other texts, now in Hebrew, were first composed in the Aramaic with which the writer was much more familiar and then translated, much as you might write a letter or essay in English and then translate it into the Latin you learned in high school. The later books were written in sloppy Greek and, it seems, never translated into Hebrew to give them an air of sanctity.

translated into Greek for the benefit of Jews who could not read Aramaic, which had once been their native tongue.¹¹ The result was the Septuagint, which takes its name from a typical Jewish forgery, the letter concocted in the name of Aristeeas (supposedly a Greek who could not write really correct Greek), which certifies that the Septuagint was directly inspired or rather dictated by Yah himself (his name may have been by that time Judaized by changing it to Yahweh).¹²

Educated Jews, wishing to make their tribe respectable in the eyes of civilized men, followed their racial proclivity and invented sons of Abraham who had been companions of Hercules, and descendants of Isaac who had sailed with the Argonauts. Later, growing bolder, they identified Moses with Musaeus, the mythical son of Orpheus (or of Linus, the mythical inventor of sustaltic music), who lived long before Homer, wrote didactic verse and hymns, and, being a divinely gifted seer, like Tiresias, left a collection of oracular utterances.

To a modern reader, this will seem to be mere trifling, but when Jews identified their Yahweh with Zeus, the consequences changed history. Somewhere along the line,

11. In Palestine the Jews first adopted Canaanite (commonly called Old Phoenician, a dialect of Western Semitic), which is what we call Hebrew, although the Jews never did (they called it correctly "the language of Canaan.") When Aramaic became the common language of the Near East, the Jews adopted it and Hebrew became a holy language known only to holy men.

12. According to the silly story, seventy-two learned rabbis were immured, each in a cabin of his own, so that they could independently translate the farrago of the "Old Testament." Yahweh saw to it that the seventy-two independent translations were identical, even to the smallest jot or tittle. Unfortunately, Yahweh must have studied Greek under a hopelessly incompetent teacher, for no one who has a real comprehension of the Greek language can read the Septuagint without a sensation of nausea.

Zeus was identified with the Zeus of Cleanthes' hymn, i.e., God in the Christian misuse of that word; he was the god of Stoic monotheism, also called Providence and the Mind of the Universe (*animus mundi*). That converted Yahweh from a tribal deity, who fought for his race and overcame the gods of other nations, into the unique and supreme god of the universe. That was an arrogant claim that altered Jewish consciousness, and was maintained even by the Jews who most resented civilization and returned to their primitive barbarism.

With even greater effrontery, educated Jews began to claim that one or another aspect of civilization was of Jewish origin. They had learned the method of allegorical interpretation from the Stoics,¹³ and by outrageously twisting the texts of their sacred books (in Greek translation), they proved their point with the facility of a shyster lawyer.

This impudent hoaxing reached its fullest development with a Jewish "philosopher," Aristobulus,¹⁴ who, c. 150

13. The Stoics derived it from the concept of ὑπόνοια (perhaps best translated as 'underlying meaning') with which we are familiar in the writings of Plato. It may be traced back to Pherecydes of Samos (c. 544 B.C.), who wrote in Greek but may not have been a Greek by race and could have been a Semite. He is sometimes credited with having introduced to the Greek world the Hindu notion of metempsychosis and thus of an immortal soul, but that idea is present in the Orphic religion, which is probably older and attains a beautifully poetic expression in the odes of Pindar. On Stoicism, see the Appendix at the end of this article.

14. Not to be confused with the Hasmonaean (Maccabaeian) Aristobulus, eldest son of John Hyrcanus, who became King of the Jews (in 103 B.C.) by imprisoning and murdering his mother, or with the matricide's nephew, the second Aristobulus, who revolted against *his* mother, became King in 67 B.C., and tried to suppress his elder brother, who was high priest, thus starting the civil war that finally forced the Romans to intervene and restore order in Judaea. A number of other Jews also took the common Greek name.

B.C., brazenly claimed that the philosophy of Aristotle and, indeed, the whole of Greek culture was derived from the "Old Testament"! He naturally forged some Greek verse, purportedly from early Greek poets, to prove some of his points.

A far more moderate and intelligent practitioner of the allegorical method was Philo Judaeus (c. 20 B.C.-c. A.D. 50), on whom Mr. Carter concentrates his attention. Although his enemies may have exaggerated when they claimed that he did not know a word of Aramaic (to say nothing of Hebrew), it is true that all his knowledge of the Jews' holy books came from the Septuagint. He was a learned man, and, if I am not mistaken, acquired a command of Greek that no other Jewish author ever attained.¹⁵

We especially remember Philo for his candid admission that the tale in the "Old Testament" about an armed conquest of Palestine led by Jesus (alias Joshua) is preposterous, and that what must have happened is that the Canaanites, their minds muddled by old Yahweh, admitted the Jews to their country as eminently pious refugees and permitted the immigrants to organize their synagogues and flourish until they were ready to take

15. There is a good edition of the Greek texts by F. H. Colson and G. H. Whitaker, accompanied by a reliable translation (I have checked it in many places; the only error I noticed is a systematic one. One of the translators was a prominent clergyman, so wherever Philo wrote 'Jesus' (Ἰησοῦς), the name is dishonestly changed to 'Joshua,' to prevent Christian sheep from wondering about their "Old Testament.") Text and translation were published in ten volumes (1929-1962) with two supplemental volumes (1953) of writings for which Philo's text is lost, but which are preserved in an Armenian translation that was translated into English by Ralph Marcus. The fourteen volumes form part of the Loeb Classical Library, which is now distributed in this country by the Harvard University Press. I need scarcely add that Philo's various works are always cited by the first words of Latin translations of their titles.

over the country of their enemies—for the Jews considered the foolish Canaanites as their enemies and entered Canaan intending to kill or enslave their stupid hosts as soon as they had sufficiently penetrated the fools' country. American boobs will soon learn that the barbarians never change their tactics or their nature.

We should also remember Philo for his formulation of the "One World" hokum that is now so widely used as sucker-bait for dim-witted Aryans. He affirmed that the Divine Plan (λόγος ὁ θεῶς) arranges the rise and fall of nations "to the end that the whole of our world should be as a single state, enjoying that best of constitutions, democracy."¹⁶

Philo was a well-educated and learned man, admirably well versed in Greek literature and philosophy, and Mr. Carter rightly takes him as a model of 'Hellenized' Jews, all of whom he lumps together as the *Letzim*. But we must remember that he remained a Jew. You cannot read very far

16. *Quod Deus*, 176: ἵνα ὡς μία πόλις ἡ οἰκουμένη πᾶσα τὴν ἀρίστην πολιτείῶν ἄγῃ δημοκρατίαν. I quote the translation in the edition cited above, but reject Colson's suggestion that Philo may have meant that democratic equality was attained by the successive rise and fall of nations by which each had its turn at hegemony. Philo is continually preoccupied with the future that God is preparing, and, as I suggested in a review published in 1949, the somewhat confused construction of the preceding phrases about the fall of nations probably shows Philo's sedulous avoidance of any possible offense to Roman sensibilities. (It would have scarcely been tactful to speak of a coming fall of the Roman Empire!) I am convinced, therefore, that he meant that the Divine Purpose was to be realized in some future Utopian era in which, after the fall of empires, all nations will dwell together in some kind of spontaneous concord under the supervision of old Yahweh, alias the *animus mundi*. I cannot take time to discuss the special meaning that Philo gives to δημοκρατία.

in Philo's rather copious writings¹⁷ without becoming aware of an alien mentality. He had, as I have said, a good command of the noble language, but when he writes ἀλήθεια, the corresponding adjective, ἀληθής, -ές, and their derivatives, he does not mean what the words mean in respectable Greek.

To the rational Greek (Aryan) mind, truth is something that can and must be objectively determined: it denotes veracity as opposed to lying, facts as opposed to fancies, reality as opposed to illusory appearances. Truth is factual and must be determined by observation and reason. For Philo, however, 'truth' is what he thinks Yahweh said in the Scriptures he wrote and what he therefore wants. 'Truth' for Philo is not what is, but what ought to be. It is the Jewish religion as he understands it, after revising it with his allegorical interpretations. It is Faith and therefore irrational. There can be no greater antithesis than between the Greeks' rational and objective truth and the "truth of unreason," as Bertrand Russell aptly termed faith in religions, fictions about supernatural beings that soothe and comfort weaklings who are afraid to contemplate the grim world of reality.¹⁸

Philo was really uninterested in truth as the Greeks and all rational men conceive it. Since Philo constantly tries to equate his religion to Stoicism,¹⁹ you should particularly

17. If you are interested in his peculiar mentality, observe Philo at work on the opening chapters of *Genesis* in his *De opificio mundi* and *Legum allegoriae*.

18. An admirably clear and comprehensive analysis of Philo's misuse of the Greek words, by Dr. Thomas E. Knight, has just appeared in the *American Journal of Philology*, CXIV (1993), 581-609.

19. Philo even adapted to his religion the famous Stoic paradox that the vast majority of men are slaves, since they are enslaved by their desire for such trumpery things as pleasure, wealth, or glory, and that only a wise man (i.e., Stoic-sage) is free, because,

notice that no Stoic would ever have countenanced his faith in the "truth of unreason." See the Appendix on Stoicism below.

Philo and all of the *Letzim* we have mentioned thus far differ radically from other *Letzim*, whom we must now consider.

HEROIC FAILURE

It is the great virtue of Mr. Carter's book that he forces us to consider critically a Jewish and Christian generalization about the history of Judaea in the second century B.C. He makes us aware that it is highly probable that, besides the *Letzim* mentioned above, who tried to salvage Judaism by forgery, hoaxes, and sciolistic distortions of evidence, there were educated and enlightened Jews who faced the problem candidly and saw that the only solution was to abandon Jewish claims to immeasurable racial superiority, to jettison the barbaric cult, and to adopt civilization whole-heartedly.

The detailed history of this period is a Gordian knot, depending principally on Josephus (*Antiquitates*) and the second book of *Maccabees* (which is found in some Christian Bibles); both were bitter enemies of the Hellenizing faction, but contradict each other and are also at variance with the few indications to be derived from trustworthy historical sources.²⁰ What is clear, however, is that, as a result of

even if he is in chains and being tortured, he retains command of his own mind and his moral integrity. Philo substitutes righteousness for Stoic wisdom; see his *Quod omnis probus liber sit*.

20. I limit myself here to the bare essentials, wasting no time on problematic details. If you have nothing to do for the next few years, I suggest that you collect all available information about the history of the Seleucid Empire in the second century B.C. and then sit down to winnow the stories in Josephus and *Maccabees* in hope of extracting a fairly plausible resolution of all the conflicts in untrustworthy narratives—if you think that worth having.

some one of the continual upheavals in Judaea, a Jew named Jesus, who had adopted a civilized name, Jason, became the high priest in Jerusalem, probably in 173 B.C. although possibly several years earlier. He represented *Letzim* who wanted to introduce Greek culture into Jerusalem, and he evidently cleared an area in the city and founded what seems to have been a kind of Greek-style gymnasium, serving both for athletics (which orthodox Jews abominated) and as a kind of open club in which educated men could meet for intelligent and often philosophical discussion (which the orthodox also abominated).

In 171 and for reasons which are not quite clear but may be related to family feuds, Jesus-Jason was succeeded by a man who may have been a relative and who changed his name to Menelaus.²¹ He is the focus of Mr. Carter's cogent revision of the Jewish and Christian story which had never been effectually challenged.

According to that story, Menelaus was a Jew so wicked that he became the instrument of the awful pagan king, Antiochus IV Epiphanes, who wanted to persecute God's sweet little lambs and suppress worship of the One True God (beastly old Yahweh). That is patently absurd. Although it is true that the Seleucids, descendants of one of Alexander's generals, were not only cultivated men themselves, but doubtless perceived the value of a dominant civilization in promoting some sort of unity among their multi-racial subjects, Antiochus, as a prudent ruler, was primarily interested in finding a way to end the perpetual turmoil in Judaea, where normal communications along the major trade routes were often made almost impossible because the sweet little lambs were perpetually rioting and killing one another, using religious pretexts to justify a perpetual succession of petty but destructive civil wars. And

21. Josephus says that he was Onias, the brother of Onias. Such duplication of personal names within a family seems unlikely and suggests confusion in either Josephus's mind or the extant text. The man's Jewish name may have been Matthew.

the attribution of wicked "pagan" purposes to Antiochus becomes absurd when the enemies of Menelaus charge that he was so corrupt that he **bought** the support of Antiochus with an enormous bribe. That sufficiently shows who took the initiative and vindicates Menelaus's sincerity.

Mr. Carter's work reminds us that we have no reason to doubt that Menelaus was a cultivated and highly intelligent Jew who saw that the only remedy for barbarism is civilization, and that the only way to civilize the Jews was to abolish their disgusting superstition. That attitude won him the sympathy of Antiochus and a measure of support that was soon greatly increased.

Antiochus was at war with Ptolemaic Egypt and invaded that country. In 168 a rumor reached Palestine that Antiochus had been defeated and killed. Menelaus was expelled by Jesus-Jason and his faction, who had been engaged in treasonable intrigues with the Egyptians, in preparation for an Egyptian occupation of Jerusalem. What had really happened, however, was that Antiochus had won what should have been a decisive victory, but had been prevented from following it up by the intervention of an envoy from the Roman Senate, Popillius Laenas, who, in effect, made Egypt a Roman protectorate.²²

As soon as the truth was known, Jason fled and Menelaus was restored to his priestly dignity. We should note, however, that both Hellenizers had large popular followings.

22. It would be vain to speculate to what extent the Senate had been covertly influenced by the large colony of Jews who had planted themselves in Rome, many of whom had become very wealthy. When Cn. Cornelius Scipio Hispallus was the Praetor Peregrinus in 179, he tried to run all the offensive aliens out of town, but was, of course, powerless against Jews who had taken the precaution of buying themselves Roman citizenship by having a fellow Jew who was a slave dealer "sell" them to some venal and well-paid Roman, who then emancipated them, making them legally members of his own polluted family. The other Jews, we may be sure, crawled back into Rome as soon as Hispallus's term of office was ended.

The net effect of this was to make Antiochus, who had been humiliated by the Romans and prevented from ending the menace to his kingdom from Egypt, willing to use his army to support Menelaus, who, officially the high priest of the Jews, proceeded to abolish all the innumerable and vulgar regulations of "the Law," the superstition about the Sabbath, and, above all, the savage sexual mutilation by which the Jews differentiated themselves physically from civilized mankind. Menelaus was undoubtedly supported by a sizeable minority of educated Jews, many or most of whom engaged surgeons to uncircumcize them.

He is a man whom we should honor and whose failure we must regret.

It is hard to say in what proportion piety and political ambition dominated the wealthy Jewish clan who were descended from a man whose name, passing through Greek, was Hasmonaeus (Asamonaeus in some sources). A member of this clan murdered a priest who was about to perform a sacrifice in accordance with the new rule, and fled to the wilderness, where he organized gangs of bandits who flourished by raiding towns, slaying educated Jews, and grabbing their property. They won the support of the lower classes, already jealous of their betters, and, as you know, it is almost impossible to suppress such banditry without helicopters. Antiochus' governor, Lysias, underestimated the difficulty and made ineffectual attempts to suppress them, which the Jewish writers have naturally magnified into great victories for Yahweh's people. These Hasmonaeans, now more commonly known as Maccabees from the epithet given them, derived from an Aramaic word meaning 'hammer, mace,' were for a considerable time merely outlaws and pests.

There can be no doubt but that Antiochus was now prepared to give Menelaus full support, and there is no doubt but that no amount of barbarous fanaticism could have prevailed against an army that was still organized with Macedonian tactics and discipline. The Jewish problem would have been solved forever, if Antiochus had not been distracted

by the need to protect his eastern borders against the Parthians, and not even then, if he had not died, evidently from poison or a contagious fever, at Gabae, in or near what is now Afghanistan.

Lysias, Antiochus's governor of Syria, was evidently a mediocre man. When he failed to suppress the bandits, he had the foolish idea that he could end his troubles by forcing on Menelaus a compromise. The bandits were given amnesty; the Hasmonaeans were admitted to the city; the traditional rites of Yahweh were largely restored with only an addition to content the Hellenizers; and, of course, the situation became more intolerable than ever, since the Hasmonaeans used their new position for aggression on the civilized minority everywhere.

When Lysias finally saw the consequences of his folly, he took the requisite action. He mobilized his army, occupied Jerusalem and other cities, and restored order.²³ He would probably have solved the Jewish problem permanently, if the barbarian rabble had not again been saved by a perverse fate. Antiochus's heir was a boy of ten,²⁴ who had been left in the care of Lysias, but

23. The Jews never miss an opportunity for Holohoaxing, so they produced lurid accounts of the thousands and thousands of Yahweh's darlings who were martyrs to the True Faith and slain by the awful "pagans." See especially the later part of Book IV of *Maccabees*. Book III, incidentally, is a gospel about a wicked Egyptian king who wanted to oppress God's Own and mobilized his army for that purpose, but Yahweh sent a couple of angels who made the war elephants trample the soldiers to death. The author of the gospel does not explain why Yahweh never despatches a bevy of angels to protect his darlings in historical situations. For True Believers, that is still a problem; see Dr. Charles E. Weber's review of *Why Did The Heavens Not Darken?* in *Liberty Bell*, March 1989, pp. 36-41.

24. The minority of Antiochus V also gave an opportunity to his uncle, Demetrius, to claim the throne with Roman support, thus initiating a series of civil wars that fatally weakened the Seleucid Empire and led to its downfall.

THE NEW AGE

Antiochus, shortly before his death, discontented with Lysias's blundering, named one his friends, Philip, the regent for the boy and governor of Syria. The news of Philip's advent reached Lysias in Jerusalem and, in a panic, he negotiated another shameful compromise with the Hasmonaeans and their rabble, sacrificing even Menelaus to their hatred, and hastened home in a vain attempt to retain his governorship and take the regency for himself.

Thus ended one of the great tragedies of history with a catastrophe from which we still suffer today.²⁵

We need not linger over the intricate history of what followed. The Hasmonaeans ruled Judaea, profited from the weakening of the Seleucid Empire to make their country independent, and occupied themselves with wars of aggression against their neighbors to increase the territory under their rule.²⁶ It is noteworthy that they soon assumed Greek names, from Hyrcanus and Aristobulus to the last of the line, Antiochus.²⁷

The surviving Hellenizers either escaped from Judaea or became Sadducees, who observed the Jews' "Law," at least outwardly, but intelligently refused to believe in immortal spooks or the other superstitions dear to the Pharisees, who eventually attained complete dominion over the Jews.

We have now sketched, as summarily as I could, the antecedents requisite for an understanding of our problem.

25. The world had another chance during the short reign (138-129) of Antiochus VII (son of Demetrius), but the Jews' were saved, first, by the naïf young king's refusal to heed the advice of his wise councillors and his older wife (Cleopatra Thea, who, in her previous marriages, had acquired political experience), and then by a Parthian invasion of his diminished realm.

26. Cf. *Christianity Today* (reprinted from *Liberty Bell*, November 1987), pp. 3-7.

27. Incidentally, the author of Book II of *Maccabees* was another Jesus who had changed his name to Jason!

We have also reached the beginning of the historical era established by a Scythian monk who had come to Rome, Dionysius Exiguus, c. A.D. 540. According to his calculations, the supposed birth of Jesus marked the beginning of the First Century²⁸ in the era now in common use.

Mr. Carter disposes of that century correctly: "There were no Christians, either Gentile or Jewish, living during the first century."²⁹

28. I think it best to capitalize such terms when they refer specifically to the era fixed by Dionysius, especially when "A.D." (*anno Domini* or, if you prefer, [*anno*] *apud* [= *secundum*] *Dionysium*) is omitted.

29. There is no historically valid evidence for the existence of such beings during the First Century. The arsonists executed by Nero were, of course, Jewish Bolsheviks, followers of an agitator and, no doubt, would-be christ, who bore the extremely common name of Chrestus; they tried to burn Rome to validate one of the prophecies in the Pseudo-Sibylline Oracles, which had been forged to demoralize the hated *goyim*. As for the famous letter of the younger Pliny, if it is not a forgery or grossly interpolated by Christians, as some scholars believe, it refers to a sect in Bithynia, c. 112, who were suspected of being members of a criminal organization, but convinced Pliny they were innocent heliolaters. As such, they cannot have been Christians in the accepted sense of that word. As Mr. Carter remarks, there were many would-be christs. — The text of Pliny's letter depends on copies made from a manuscript of uncertain date, discovered by a Dominican holy man, Iucundus of Verona, at the very end of the Fifteenth Century; it disappeared in 1508, so we cannot examine it now. The cardinal evidence for the authenticity of the letter is a statement by Tertullian in 197 that Pliny had written such a letter, which was proof that the wicked Romans had persecuted Christian lambs for their piety. Tertullian also glibly refers to an imaginary document which he said was in the Imperial archives at Rome (where, he knew, no one who could obtain access to the archives would have the patience to look for it). Tertullian also

hypocritical submission. The Jews, in their scattered colonies throughout the civilized world, needed to ensure themselves against resentment, and this need became urgent after the decisive failure to take over the world by force with the putative assistance of a Yahweh who always ran when there was danger.

In the simplest terms, making Judaism respectable in the eyes of their "pagan" neighbors was no longer a matter of inventing sons of Abraham who had been companions of Hercules or of forging letters from a Lacedaemonian king to prove that the Spartans were really a "lost tribe" of Jews. What could be more effective than a christ sent by Yahweh to save the souls of Gentiles?

And if the stupid *goyim* could be made to believe that a Jewish god was the *animus mundi* of the Stoic monotheism, and that he had sent his Jewish Son into the world to bring Salvation to the lesser breeds "outside the Law," this notion could be made the basis of a theology that would sap the virility and rationality of the more intelligent *goyim* and destroy their ability to detect and resent the depredations of their parasites and their own gradual descent into slavery. The new religion, which would, of course, have to be distinguished sharply from the racial exclusiveness and arrogance of the Judaism with which everyone was then familiar, could be made an hallucinatory drug, an enslaving opiate, that would eventually make its addicts helpless sheep, to be herded for the profit of their shepherds.

If the inventors of Christianity did not envisage this use of it with a foresight and cunning that may seem superhuman, they must have realized in subsequent centuries what a marvelous weapon they had inadvertently forged.

This is a drastic hypothesis and will seem novel and implausible to many, but it can be supported by one datum for which it would be hard to suggest another explanation. Once Christianity was launched, the Jews were evidently determined to retain control of it.

That is the most reasonable explanation of the eventual failure of the Marcionist Church, which was a form of Christianity far more plausible than the doctrine that finally triumphed.

Marcion was a wealthy shipowner at Sinope, now the Turkish town of Sinop on the south shore of the Black Sea, but then the largest port and commercial center east of Byzantium. Sinope was founded as a Greek colony and long remained a Greek city, but there had been a continuous influx of other peoples. We have no information about Marcion's ancestors.

When Christian propaganda reached him, he saw, as all reasonable men must, that the ferocious, vindictive, and cruel god of the "Old Testament" was utterly incompatible with the god of mercy and love preconized by Pauline Christianity, and he accordingly decided that Yahweh was only the Demiurge, creator of the material world, but inferior to the good and supreme god who sent his Son (an avatar of himself) to save mankind from the Demiurge.³⁴ Jesus made his appearance in the guise of a man of about thirty, but the ignorant apostles mistook him for a Jewish christ, and the Jews showed their irremediable perversity by crucifying a simulacrum of him (of course, a god could not be killed). He had, however, been recognized by Paul. Marcion had a version of the gospel attributed to "a man from Lucania" (Greek Λουκᾶς, Latin *Lūcānus*, commonly 'Luke' in English, as though it were a man's name), and a collection of letters attributed to Paul that justified Marcion's theology. He may have had other holy books, and he wrote a work, *Antitheses*, conclusively proving that Yahweh was the very antithesis of the Pauline god, and

34. One unfortunate consequence of this theory was a dichotomy between the body (material and therefore subject to the Demiurge) and a soul (purely spiritual and so in the domain of the Supreme God). That led to the asceticism and denial of nature that characterized most of the Christian sects and makes them so repulsive to healthy men.

that the "Old Testament" was incompatible with Christianity.

He went to Rome, then the capital of the civilized world, but found Judaizing Christians already established there. He founded his own church (c. 150), which naturally appealed to persons susceptible to the new religion but not incapable of thought. His was a comparatively innocuous form of Christianity—one that the late Dr. Hamblin, an erudite and highly intelligent man, tried to revive in our time to provide for the populace a form of Christianity that was not culturally and racially poisonous.

Marcion's Church did attract a numerous following and it may have been, for a time, the largest Christian sect, with congregations throughout the Empire, but it was the target of the most bitter animosity of the well-financed gang known as Fathers of the Church, who were determined to keep the "Old Testament" as the basis of their cult. The Marcionist Churches declined in the Third and Fourth Centuries, perhaps because they were not sufficiently fanatical and skilled in intrigue, but they survived even after the Fathers of the Church were at last able to start persecuting with the police powers of the captive state at their disposal.³⁵

Why the Fathers should have chosen to burden their cult with the onerous and malodorous bundle of fictions of the "Old Testament," which blatantly contradicted the very doctrine they were peddling, is almost inexplicable, except on the assumption that it was made profitable for them.

35. The Marcionists were gradually absorbed by the more drastic (and ascetic) church founded by "Manichaeus, the disciple of Jesus Christ," but Prudentius, a Christian versifier of some talent, writing at the opening of the Fifth Century, could lament in his *Hamartigenia* that the secular powers had not yet killed all the vile heretics who had been trapped by Marcion's evil insanity (*attoniti phrenesis manifesta cerebri*). Modern holy men like to pretend that Mani was not a "Christian," forgetting that he has as much right to the title as they have.

included many groups of Jews who were heretics according to the standards of the Pharisees, but whom the rabbinate dared not suppress.³⁹ And finally, archaeological excavations have shown that opulent synagogues in Asia outside Judaea took their orthodoxy lightly, ignoring even the famous injunction about not worshiping other deities in the presence of Yahweh. If Greek gods were not worshiped in those synagogues,—and there is at least one example of a prayer to Helios, composed in Greek but written in the Hebrew alphabet,—they were at least sufficiently venerated to be given iconic representation.

Everyone was astonished when the excavations at Dura-Europos reached the remains of a monumental Third-Century synagogue in which at least two Greek deities were portrayed on the walls. More recently and more astonishingly, a synagogue built, regardless of cost, in the Fourth Century at Tiberias, on the western shore of the Sea of Galilee and hence in Judaea itself, had a finely-wrought central mosaic, in which Helios is encircled by the zodiac, with its constellations represented by the customary figures.⁴⁰ Three of the four corners of the mosaic are preserved. In one corner is the head of a woman wearing a radiant crown (hence a goddess), holding a sickle; in the opposite corner a maiden with the white headdress of a virgin is pouring water from an ewer; in the third corner, a woman, perhaps garlanded, seems to be holding up a bowl of some fruit.⁴¹

39. For a very quick summary, adequate for our purposes here, see Michael E. Stone, "Judaism at the Time of Christ," *Scientific American*, CCXXVIII (1973) #1, pp. 80-87.

40. See the photograph in the *Biblical Archaeology Review*, July-August 1993, pp. 28-29.

41. Each figure is identified by a word in an alphabet that is evolving toward the Hebrew letters with which we are all familiar. The characters are too small and, in the photograph, not sufficiently distinct for my aged eyes to read them.

Finally, we may note that some scholars believe that "Hellenistic Jews" were the creators of Gnosticism as a Jewish heresy from which the Christian Gnosticism was derived.⁴²

We have therefore no reason to doubt the possibility that a group of "New Letzim"—necessarily a tiny minority, as Mr. Carter points out—did exist and flourish with impunity in Graeco-Roman territory so long as they kept themselves out of the power of the Jewish priesthood.

I cannot here do justice to the argument that occupies a large part of this book, and I must limit myself to noticing his conclusion that "Beginning around eighteen hundred years ago, a cabal of power-hungry Gentile churchmen labored to bring forth upon the land of western Asia a mystical system destined to crucify the whole of the Western world for centuries to come."

This cabal saw an opportunity in the fact that "there was no place in the significant Gentile religions, or in Judaism, for the common people, or for the lowest of the low, the *Am-ha-aretz*, as the Judaeans characterized those who worked with their hands ... or for slaves ... or for the diseased, the crippled, the feeble and the old ... or for the blind and dumb." There was therefore a huge market for "a salvation religion that might appeal to the masses."

"The scheme they [the cabal] decided upon was both shrewd and unique. They would fuse Gentile and Jewish religious speculations by assimilating a Jewish messianic figure [Stephen] to the savior gods of Asia; they would validate his existence with 'prophecies' culled from the ancient and sacred writings of the Israelites; and they would promise to open the temples of holiness to everyone, including the unholy—thereby providing the masses with a broader-based creed than any existing in western Asia."

42. See R. E. Grant, *Gnosticism and Early Christianity* (Oxford University Press, 1959); R. M. Wilson, *The Gnostic Problem* (London, Mowbray, 1958). Both authors sedulously avoid offending Christian theologians.

He discusses the way in which the conspirators selected from various mythologies the elements of the religion they were concocting, and the points on which they had to decide and about which they quarreled, thus precipitating the wild squabbles of the ninety Christian sects that were in existence in the Fourth Century. And he reviews summarily the Christians' unparalleled achievement as habitual Liars for the Lord and incorrigible forgers.⁴³

Mr. Carter therefore vindicates the Jews from any imputation of guilt, and indicts the presumably non-Jewish Christians: "The Catholic Christians are guilty of committing the moral crime of appropriating the sacred writings of another people in order to validate the existence of their divine hero; they forged and otherwise fabricated the entire literature of their church in order to provide an historical foundation for their faith; and along with their fellow Christians (Protestants, Episcopalians, *et al.*) they have corrupted the minds of countless millions over the centuries."

You may not accept Mr. Carter's thesis, but you must accept his demonstration that the authors or redactors of the tales about Jesus in the "New Testament" had only a superficial knowledge of conditions in Judaea at the long past time at which the fictitious events were supposed to take place.

Appendix

The most important fact about Stoicism is that it was not a product of the Greek mind and was therefore an alien doctrine foisted onto the Aryan peoples of Antiquity.¹

43. For a fuller conspectus of this flagitious record, see Joseph Wheless, *Forgery in Christianity* (New York, Knopf, 1930), now available in a spiral-bound reprint from Health Research, P.O. Box 70, Mokelumne Hill, California (95245); \$25.00 + \$2.50.

1. You will find a fairly complete account of the evolution of Stoic doctrine in any history of ancient philosophy, and it has been the

Stoicism was founded in the last years of the fourth century B.C. by Zeno, a Semite ('Phoenician'), who was a native of Citium on the eastern shore of the island of Cyprus. He had a very swarthy complexion and an ungainly body, squat, disproportionately obese in places, and flabby. Since Jews often took cover as 'Phoenicians' or 'Syrians,' it is not impossible that he was a Jew.²

He was a merchant engaged in the export trade, and when he was more than thirty years of age, he brought a cargo of dye-stuffs to Greece, but was ruined when his ship was wrecked in or near the Piraeus, the harbor of Athens. He walked to the city, where he listened to the lectures of philosophers, doubtless trying to become fluent in Greek, a language which he seems to have spoken with a heavy accent and of which he evidently knew only enough for bargaining in commercial transactions.

Zeno soon decided to become a philosopher himself and impudently suggested that he was the new Plato by giving to his book (probably written with the help of someone at home in Greek) the title of Plato's most famous work, Πολιτεία (Latin, *De republica*, whence English 'The Republic,' meaning 'Concerning the constitution of an independent

subject of innumerable books. The fullest account that I have read is by Max Pohlenz, *Die Stoa* (2 volumes, Göttingen, 1948). The modest little book by Professor Edwyn Bevan, *Stoics and Sceptics* (London, 1913), may always be read with pleasure as well as profit. The works of most of the early Stoics are lost; the extant scraps of their many writings were collected and edited by J. von Arnim, *Stoicorum veterum fragmenta* (Leipzig, 1903-1905). Biographical information about them depends almost entirely on the seventh book of Diogenes Laërtius, who cites his now lost authorities; where there are variant accounts, I choose what seems most reasonable. I here undertake the hazardous task of trying to summarize what seem to me to be the minimum essentials for an understanding of a philosophy that would have been a religion, had it built churches and staffed them with swarms of holy men.

2. Cf. Note 3 below.

state,' without implying any particular form of government). The later Stoics tried very hard to sweep this book under the rug and then nail the rug down, but a description of its contents has come down to us.

Zeno's book was pure Communism—not the practical Communism of Lenin and Stalin, but the Utopian communism that was so successfully used as sucker-bait in the later Nineteenth Century and was scarcely distinguished from anarchism before Marx's quarrel with Bakunin, which promised that after the Revolution the state would "wither away" and mankind would become one glorious mass of raceless proletarians. We do not know whether Zeno candidly faced the problem of how a nationless and raceless world was to be created and admitted that it would be necessary to slaughter the better part of every civilized society, but he taught that men would somehow become so reasonable that states, governments, courts, police, religion, money, private property, and marriage would be abolished, and the world would be filled with a mass of raceless proletarians, all cuddling one another, freely exchanging the products of their labor, and having all women in common.³

This absurd farrago apparently found some response in the demoralized society of Athens, racked by economic and political crises, familiar with all the vices of democracy, and accustomed to romantically unrealistic social theories.⁴ But after Stoicism became respectable and accepted by the upper

3. It would be possible to argue persuasively that Zeno merely extended to the whole world the social organization that prevailed within the small, tightly organized, and exclusive groups of Essenes, with only a few needed modifications, e.g., he permitted sexual intercourse with females, as was obviously necessary if the planet was not to become uninhabited. The later Stoics claimed that Zeno's book was written before he had worked out his philosophy.

4. On communism and revolutionary socialism in the ancient world, see Robert von Pöhlmann, *Geschichte der sozialen Frage und des Sozialismus in der antiken Welt* (3d ed., 2 vols., Munich, Beck, 1925). This is a revised and greatly expanded edition of his

classes, it was a perennial embarrassment to Stoics, who did not want to be reminded of their Semitic founder's folly.

The next Stoic of any importance was also a man of little culture. Cleanthes was a native of Assos, a town in the Troad, opposite the isle of Lesbos, now the Turkish town of Behra. The town was a Greek foundation, and it is likely that Cleanthes was at least partly a Greek, but his father must have been poor, for he became a professional boxer, until, evidently down on his luck, he came to Athens with the equivalent of four present-day dollars in his pocket. He attached himself to Zeno, and supported himself by serving as a porter during the day and watering the plants in gardens at night. He is remembered for his famous Hymn to Zeus, one of the noblest prayers ever addressed to a deity. Zeus is the Universal Mind, but yet a personal god, whom Cleanthes exhorts "Lead me on," promising to follow willingly whithersoever the god leads, but adding that if he were unwilling, it would make no difference, for he would be compelled to follow. Zeus thus becomes destiny, and the idea is restated in Seneca's oft-quoted line, *Ducunt fata volentem, nolentem trahunt*, with which, by the way, Spengler appropriately concluded his *Untergang des Abendlandes*.

Chrysippus was a native of Soli in Cilicia, a city of which the ruins were plundered to build the modern Turkish town of Mersin. Soli was a Greek foundation, but its inhabitants so deteriorated that their many errors in Greek gave us the word 'solecism.' He is said to have become a long-distance runner, evidently as a professional, which suggests that he, like Cleanthes, came from a low-class and impoverished family. Coming to Athens after some reverse of fortune, he took over the leadership of Stoicism, which had become a recognized philosophy, but he drastically revised it, discarding most of the teachings of Zeno and Cleanthes and

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elaborating in their stead an elaborate system of dialectics, which he expounded in a series of seventy-five books, all now lost. He was the real creator of subsequent Stoicism. He evidently prospered from the philosophy, for it is recorded as remarkable that he was content with one slave girl as a concubine.

I have thought it worthwhile to insist, as most writers on Stoicism do not, on the plebeian, lower-class, and mostly alien origins of the philosophy. As it attained some popularity, there were many Stoics, but almost all of them probably had little or no Greek blood, some coming from such remote places as Seleucia and Babylon. The philosophy was a product of Hellenistic Asia, and of the scores who attained some distinction as Stoic philosophers, we cannot find one whom we can recognize as probably of respectable Greek ancestry until we come to Panaetius of Rhodes. Unlike Epicureanism and the New Academy, which were philosophic products of the Greek mind and expounded by Greeks, Stoicism was an imported and essentially Asiatic doctrine, and, before Panaetius, appealed chiefly to non-Aryan aliens and hybrids.

Panaetius (c. 185-109 B.C.) made Stoicism respectable and partly naturalized it. The scion of a Greek family at Rhodes, at Athens he studied under the head of the Stoic school, a Semite (Jew?) known as Diogenes of Babylon, but he was strongly influenced by the more reasonable works of Aristotle. Going to Rome, he joined the circle of cultivated and young Romans around "the younger Scipio" (P. Cornelius Scipio Aemilianus, Africanus, Numantinus), whose intimate friend and guest he became, accompanying him on his travels. Panaetius had the good sense to neglect the formidable dialectics of the Stoic school, a chain of rigidly logical deductions from false premises, and to adapt Stoic ethics to the creed of the Roman aristocracy, with its insistence on duty and patriotism. He could thus show that the heroes of the early Roman republic, celebrated for their stoicism (in the modern sense of that word), had really been Stoics without

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elaborating in their stead an elaborate system of dialectics, which he expounded in a series of seventy-five books, all of which were the real heart of subsequent Stoicism. He evidently prospered off from the philosophy, for this is recorded as remarkable that he was content with one slave girl as a concubine. It is worth while to insist, as most writers on Stoicism do not, on the plebeian, lower-class, and mostly alien origins of the philosophy. As it attained some popularity, there were many Stoics, but almost all of them probably had little or no Greek blood, some coming from such remote places as Seleucia and Babylon. The philosophy was a product of Hellenistic Asia, and of the scores who attained some distinction as Stoic philosophers, we cannot find one whom we can recognize as probably of respectable Greek ancestry, until we come to Panaetius of Rhodes. Unlike Epicureanism and the New Academy, which were philosophic products of the Greeks and expounded by Greeks, Stoicism was an imported and essentially Asiatic doctrine, and, before Panaetius, appealed chiefly to non-Aryan aliens and hybrids. Panaetius (c. 185-109 B.C.) made Stoicism respectable and partly naturalized it. The scion of a Greek family at Rhodes, at Athens he studied under the head of the Stoic school, a Semite (Jew?) known as Diogenes of Babylon, but he was strongly influenced by the more reasonable works of Aristotle. Going to Rome, he joined the circle of cultivated and young Romans around "the younger Scipio" (Publius Cornelius Scipio Aemilianus Africanus Numantinus), whose intimate friend and guest he became, accompanying him on his travels. Panaetius had the good sense to neglect the formidable dialectics of the Stoic logic, a chain of intricate logical deductions from false premises, and to adapt Stoic ethics to the creed of the Roman aristocracy, with its insistence on duty and patriotism. He could thus show that the heroes of the early Roman republic, celebrated for their stoicism (in the modern sense of that word), had really been Stoics without

knowing it. After Scipio was murdered in 129, Panaetius went to Athens and became head of the Stoic school. His treatise on duty (Περὶ τοῦ καθήκοντος) is paraphrased in the first two books of Cicero's *De officiis*, but his other works are lost, except for a few fragments. His revision of Stoicism was continued by his distinguished pupil, Posidonius.⁵

It is easy to see why Stoicism, which Panaetius had endowed with the great prestige of the Roman aristocracy, became established as a major philosophy. And it is easy to see what commended it to Romans and statesmen everywhere. I have often commented on the last paragraph of Cicero's *De natura deorum*, in which Cicero, the statesman, overrules Cicero, the philosopher, with a *raison d'état*. Of the three major philosophic systems, Stoicism was the only one that enjoined patriotism and political action on men who had responsible positions in society.

The Epicureans were interested only in the content and happiness of individuals, and they specifically counseled abstention from politics: their most famous maxim was λάθε

5. Posidonius (c. 135-50) was born in Syria, at Apamea, which had been founded as a Greek city by Seleucus Nicator and named in honor of his wife. It is unlikely, but not impossible, that Posidonius was of pure Greek ancestry; he seems to have come from a prosperous family, but how much Greek blood he had is anyone's guess. He studied under Panaetius and at Rome became the teacher and friend of Cicero. He continued Panaetius's Aristotelean interests and conducted research into such varied problems as the diameter of the earth, the distance and size of the sun, the effect of the moon on the tides of the Atlantic Ocean, ethnic and racial differences, and the cause of racial decline. He elaborated a theory that the Universal Mind had brought forth the Roman Empire, which was civilization. (This may have suggested to Christian propagandists the silly notion that Yahweh fostered the Roman Empire so that the Jesus-cult could become epidemic.) He wrote a long history (52 books) to continue the work of Polybius to his own time, the loss of which we must bitterly deplore.

βιώσας ('live obscurely,' or 'avoid attracting public attention,' or 'stay out of the limelight').⁶

The New Academy, founded by Carneades (214-128), who revised the radical scepticism of Arcesilaus, was philosophically the finest product of the Greek mind,⁷ and was concerned with elaborating what is now known as the scientific method and establishing a valid epistemology. Its cold rationality and keen criticism thoroughly demolished the whole system of Stoicism, reducing it to the status of a religion. Like all true scholars and scientists, the members of the New Academy regarded politics, even political philosophy, as rather vulgar and tedious, an interest in merely contemporary and ephemeral matters that are trivial in comparison with the eternal truths of nature and human history.

The elements of Stoic doctrine which I think you should particularly notice are:

(1) The Stoics claimed to consider only the observed realities of the physical world and to reject all superstitions about the supernatural, but they began by assuming that the universe (which, remember, was for them the earth with its appurtenances, the sun, moon, and stars that circled about it), was single living organism of which the *animus mundi* was the brain. It followed, therefore, that we are all parts of that organism and so

6. Of course, not all Epicureans were wise enough to heed their founder's warning. C. Cassius Longinus, the famous tyrannicide, professed Epicurean principles, but was a brilliant military commander and tried to save the Roman Republic. He was also more perspicacious than Brutus, who was a Stoic, and whose scruples contributed to, and may have caused, the eventual defeat of the faction that tried to preserve the Republic.

7. We must, however, note that Carneades' most famous disciple, Clitomachus, was a Semite or possibly of mixed Punic and Berber ancestry. He was a Carthaginian and he was a namesake of Hasdrubal, the famous brother of Hannibal.

members of the same family and essentially equal, with an obligation to help one another, especially the unfortunate.⁸ But the Stoics were saved from sentimental slobber about "the brotherhood of man" by the next proposition.

(2) Since all things happen "according to Nature" (which is controlled by the Universal Mind), there can be no evil or injustice in the world. Whatever seems unjust or wrong to us is only part of a whole which we do not see and conforms to a purpose we cannot comprehend. The lungs or liver, considered by themselves, are ugly, but they may form necessary parts of a beautiful woman or wise man.

(3) Good and evil, pain and pleasure, are therefore only in the mind, and what makes the difference is your attitude toward events: it would be wrong as well as futile to resist the Divine Plan, no matter what it ordains for you. The only important thing is to maintain your moral integrity, and so long as you do that, events have no power over you. Thus a wise man, conscious of his moral integrity, would be perfectly happy, even if he were being boiled in oil. (I am sure that many intelligent men must have thought of popping a declaiming Stoic into a pot to ascertain whether the boiling oil would alter his opinion, but the experiment seems never to have been performed.)

There is much truth in the observation made by Professor Gilbert Murray in his well-known *Five Stages of Greek Religion* (3d ed., Boston, Beacon Press, 1951;

8. This was neatly stated by Seneca in his *Epistulae morales*, 95 (=XV,3), 52: "Omne hoc quod vides, quo divina atque humana conclusa sunt, unum est: membra sumus corporis magni; natura nos cognatos edidit. ... Haec nobis amorem indidit mutuum et sociabiles fecit." "Liberal intellectuals" are wont to sneer at Seneca, because he spoke of human equality while he was one of the wealthiest men in Rome and owned many slaves. One expects such "intellectuals" to be ignorant, but note that their cavillation is canceled by the proposition I list as (2).

reprinted, New York, Doubleday, 1955). Reporting the anecdote that an impressionable Greek, who had attended lectures by the Aristotelians and then heard the Stoics, said that his experience was like turning from men to gods, Murray remarks: "It was really turning from Greeks to Semites, from philosophy to religion."

That criticism may make you uneasy. I understand. We all respect Stoicism because it was endowed with a glamorous prestige by the great men whose creed it was. We are Aryans, and by a racial imperative inherent in our blood, far stronger than ratiocination, we admire heroism and fortitude. Stoicism was in practice the creed of Cato of Utica and many another Roman aristocrat who lived bravely and died proudly, meeting his fate with unflinching resolution. We instinctively pay homage to such men, and we venerate even more women of exemplary courage, like Arria, the devoted wife of A. Caecina Paetus ("*Paete, non dolet.*") Panaetius did make of an originally Semitic doctrine a creed that includes much that was consonant with the spirit and mentality of our race.

But much as we admire great Romans, we must remember that, as Gilbert Murray remarked, Stoicism retained from its origins a latent fanaticism and religiosity, professing to offer a kind of Salvation to unhappy mankind. Despite its ostentatious appeal to reason, it was a kind of evangelism "whose professions dazzled the reason." And it was fundamentally irrational when, for example, it claimed to deduce from Nature an asceticism that was inhuman, limiting sexual intercourse to the begetting of offspring. And it could too readily be turned into poisonous slop about "One World" and "brotherhood." Although it was the creed of heroes, we cannot but feel that there was in it something sickly and deformed. It was, for our race, an intellectual disaster.

Dr. Robert Faurisson

Comments on Mr. Berg's Article

In your October 1993 issue of *Liberty Bell* you published "Nazi Gas Chambers / The Answer to Dr. Faurisson's Challenge", by Friedrich Paul Berg. I wish to comment some points of this article.

Mr. Berg thinks there is «a great deal of nonsense» in my article of *The Journal of Historical Review*: "A red-letter day for revisionism, April 22, 1993 / The US Holocaust Memorial Museum: A challenge" (July-August 1993, pp. 14-17). His other words are: «mistaken», «pure fantasy», «Faurisson repeatedly overstated», «fails to understand», «ridiculous», «false argument», «false arguments».

I shall not comment those words. Let's go first to one clear fact and then to Mr. Berg's own arguments.

My challenge, as you know, was: «show me or draw me a Nazi gas chamber!» Well, the one clear fact is that the only way of giving an answer to my challenge would be to show me a *Nazi* gas chamber, i.e., the chemical slaughterhouse supposedly conceived by the Nazis and used to kill at once hundreds or thousands of Jews every day, systematically. Mr. Berg does not show me nor does he draw me that extraordinary weapon. Therefore he does not give an answer to my challenge.

I am not interested in speculations about what the Nazis—according to someone or other—could have done in the matter of homicidal gas chambers. I could myself speculate and say that they could easily have suffocated Jews by only putting 2,000 of them, as we are told, in a «Leichenkeller» of 210 sq.m. (minus the space occupied by seven concrete pillars): lack of oxygen would have killed those people.

In fact, I only have to consider the specific crime that the Nazis—according to their accusers—are supposed to have actually committed in Auschwitz and in five or six other camps in very precise or rather precise locations.

Mr. Berg uses words like: «could have been easily adapted», «could not wreck», «would have been needed», «would not have required», «we can presume», «would have already been», «could be», «could have had», «could be», «could have». Only, I am not interested in a *possible* Nazi gas chamber *possibly* situated else-

where than in the above mentioned locations, and I do not care very much for such gas chambers *imagined* by Mr. Berg, especially when I consider his argumentation.

Not only does he use his *imagination* but he appeals to our own *imagination* to figure out that possible weapon. We are left with words like «we can presume». Can we really presume? Where can we find technical drawings of the «F. Berg homicidal gas chamber»? What is an engineering argumentation without any engineering dossier?

For 14 years, Mr. Berg has been repeating to me what you can read in his paper (the story of Budapest, which I already knew at the time, having myself shown the transparency in my conferences). One day the idea came to me of asking him publicly if he had really studied the American execution gas chambers before criticizing their «stupid American technology» and if he had tried to distinguish, inside his complicated technology, what was due to indispensable reasons of security for the doctor, his assistants and the penitentiary crew and what was due to reasons of comfort or humanity. He confessed he had not.

As I can see today, he still has not done what he should have done first. Simply common sense and the study of American execution gas chamber show that, if «less than one gram» is needed to kill someone with HCN, nothing will happen if you put that tiny quantity in the gas chamber; this gas chamber must be filled with gas in order to execute one man; one or two pounds of cyanide are necessary; the entire room and the entire body of the prisoner will be impregnated with hydrocyanic acid making very difficult the entering of the place after the execution, and the handling of the dead body (among many other problems).

It is a mistake to proceed by analogy. From what one knows—or believes he knows—about disinfection of clothes with gas, one may not gather how to execute human beings with gas. Gassing of lifeless and inert stuff is one thing, and gassing liquid and greasy stuff is another thing. HCN adheres strongly to the first, but one can get rid of it rather easily, whereas HCN stays in liquid, in grease and in the human body and it is difficult to get rid of it.

Mr. Berg should read carefully the documents I published in the 70's: documents NI-9908 and especially NI-9912 about the German procedure for disinfection with Zyklon B («Vergasung» or «Begasung») and documents about the executions with cya-

nide in the Baltimore gas chamber (built in 1958, but not essentially different from the US gas chambers of the 30's). He should also read more carefully in my *JHR* footnote #3 beginning with: «A Zyklon B delousing gas chamber could not have been used as a homicidal gas chamber». Of course, I do not deny that any place or room could be used *once* as an execution gas chamber, with all the risks you may expect, but that place or that room would not be called a gas chamber (implying regular and constant use for years).

Mr. Berg says: «Another false argument Faurisson has repeatedly used is that cyanide gas is explosive and, therefore, could never have been used near crematory ovens». He then adds: «Fred Leuchter was apparently persuaded to fall in line and use the same argument». He says that «the worst that one can get [if the level of concentration is such and such] is a flame, but no explosion!» Now, for me, that flame already would be enough, but what would happen if, for some reason, the level of concentration was not the expected one? Who knows what such a level could be in any circumstance and in any place of a room? What I had first in mind was, of course, Krematorium #1 in Auschwitz, with ovens actually burning at a few meters from the so-called gas chamber totally lacking airtightness¹. You simply do not use explosive gas where there could be «heat, sparks, open flame», or «pilot lights» (see *Aero HCN discoids for use by pest control operators only*², American Cyanamid Company, Agricultural division, Princeton, NJ 08540). Sometimes, as in Majdanek, the Germans used an oven to provide the required heat into the disinfection gas chamber but, precisely, before disseminating the Zyklon B pellets or discs, they would stop the oven, situated outside in its own room, and block up the pipe bringing the heat.

1. In Krema II and Krema III, quite near the alleged gas chamber (in fact, Leichenkeller 1) there was, in Leichenkeller 3, a room with a furnace for the melting of the gold (*Goldarbeit*).

2. The exact text is: «Eliminate all sources of ignition, including pilot lights and electrical sparks [...]. All fires and pilot lights should be extinguished before fumigation». See also: «If a mess hall is equipped with gas, blower-type heaters, these may be used for heating prior to fumigation, but they should be extinguished (including the pilot light) just before applying the fumigant. All pilot lights in boilers,

ranges, etc. should be extinguished. Coal fires in cooking ranges should be banked so there will be no live flame during the fumigation» (American Cyanamid and Chemical Corporation, *Military Fumigation Manual*, 1, Zyklon Discoids [...], New York, 1943, p. 12) See the warning on the Zyklon B cans: «Vor Sonne und offener Flamme schützen» (Protect from sun and live flame).

Mr. Berg says: «While on the subject of corpse disposal, I will digress somewhat to suggest that cremation only makes sense if one intends to return a portion of the actual ashes of a corpse to the true family members; otherwise cremation makes no sense at all». I say that cremation makes sense everywhere you decide to save space or whenever, as was the case in Auschwitz, the ground is too marshy for burials or when there are epidemics, etc.

Mr. Berg was extremely disappointed when Fred Leuchter confirmed in 1988 my discovery in the 70's of the «physical and chemical impossibilities of the alleged Nazi gas chambers». His critics of my work are always also directed at F. Leuchter, who, himself, before my visit to him in Boston, believed in the Nazi gas chambers, had never pondered over their physical representation and never realized that, if you know what is an American execution gas chamber, you can easily understand that what we are told about the Nazi gas chambers is inconceivable. F. Leuchter realized that he had been wrong, he changed his mind, he visited the so-called Nazi chambers and wrote his famous report.

As for my challenge, I did my best to «keep it simple, stupid». I often noticed how paralyzing it was for our adversaries. We should constantly repeat in our articles, debates or discussions the «*ultima verba*» (the last and definitive words). We have wasted much time discussing about doors, tapes, showers, ventilation, peep-holes, etc., thus giving, by the way, apparently some substance to what our adversaries were saying. *They* have to show us or draw us the miraculous weapon. Period!

Anyway, so far this challenge has received no answer: neither from the Swedish media when I expressed it for the first time (March 17, 1992) nor from the US Holocaust Memorial Museum, which had the chutzpah (effrontery) of presenting as a Nazi homicidal gas chamber a room that even Pressac and the Klarsfeld had named a disinfection gas chamber (see my above

mentioned article). Even Mr. Berg, who is more clever than those people, has not been able to answer that challenge.

One last word: Mr. Berg wrote that the Institute for Historical Review refused to publish his article unless it was watered down (*Christian News*, Nov. 15, p. 16). This is exact except that the IHR also told him that his article was *not* an answer to my challenge. Jack Wickoff (*Remarks*) refused for the same reasons.

☆ ☆ ☆

Jean-Claude Pressac's New Auschwitz Book

In 1989, French pharmacist Jean-Claude Pressac published in English a massive book deceptively entitled, *Auschwitz: Technique and Operation of the Gas Chambers*. In my review of this book (published in the spring and summer 1991 issues of the *Journal of Historical Review*), I noted that it contains hundreds of details about the camp itself, the crematoria buildings, the ovens, the typhus epidemics, the disinfection gas chambers (with Zyklon B or by other means), and even many details about the private life of the author.

Nothing About Execution Gas Chambers

But as I pointed out, there was nothing in that 564-page book about the alleged execution gas chambers, except what Pressac himself called, instead of «proofs», only «beginnings of proofs» or «criminal traces». The mountain had given birth to a mouse and, as a matter of fact, the mouse was Revisionist, because many of Pressac's statements were revisionist.

My Unanswered Challenge

Since 1978, I have repeated a challenge:

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

This challenge has never been answered. In Washington, the «Holocaust» memorial museum shows visitors the door of something that Pressac himself describes in his 1989 book (pp. 555-557) as non-homicidal disinfection gas chamber in Majdanek! Pressac did not answer my challenge in 1989. Does he answer it in his new book, *Le Crématoires d'Auschwitz: La Machinerie du meurtre de masse* («The Crematoria of Auschwitz: The Machinery of Mass Killing»)? The answer is definitely: No.

One (Phony) Proof

Pressac's new book is, in essence, nothing but a summary of his 1989 English-language work. Among 60 documents there is none really pertaining to execution gas chambers, except for *one* that Pressac describes as a proof (not more than one) of the existence of *one* execution gas chamber in Auschwitz. In fact, it is a simple letter, a commercial letter, with no mention of secrecy, from the German firm of Topf & Sons to the Auschwitz construction office («Bauleitung»). It is about hydrocyanic acid (HCN) gas detectors in one of the crematoria. The engineer who signed the letter says that they have tried in vain to get from five different firms the ten required gas detectors and that, if they ever do, they will tell the construction office. Pressac contends that HCN gas detectors are of no use in a crematory except if, in this case, it was used as an execution gas chamber!

This is an admissible conclusion. Zyklon B (which is essentially HCN) is a commercial pest control agent that has been used since 1922 in countries around the world. In Auschwitz it was used extensively in the disinfection of all infected premises, especially to combat typhus. In the mortuaries of the crematoria there were plenty of infected corpses. These places sometimes needed fumigation. In 1980, I published a German document (classified by Allied officials as Nuremberg document NI-9912) about the fumigation process with Zyklon B: The word for fumigation was «Vergasung» («gassing»), and the word for gas detector was «Gasrestnachweisgerät». This was quite common. In Auschwitz poison gas was used to kill lice, not people.

800,000 Dead?

In a famous 1955 film, «Night and Fog» («*Nuit et Brouillard*»), the figure of the dead in Auschwitz is said to have been nine million. The Nuremberg Tribunal established that it

had been four million (Doc. USSR-008). On the Auschwitz-Birkenau monument it was also four million, but in 1990 they chiseled out this figure. In his 1989 English-language book, Pressac wrote that it was between one million and a million and a half (p. 553). Now, in 1993, in his new French-language book, he says 775,000 dead, rounded out to 800,000. (Among those, he maintains, 630,000 Jews were gassed.) The actual figure of Auschwitz deaths between 1939 and 1945 is probably closer to 150,000, mostly because of epidemics, starvation and overwork.

Lanzmann Incensed

Claude Lanzmann, maker of the Holocaust film «Shoah», is incensed at Pressac. He says that the entire contents of this new book are already «tremendously well known», except for the gas detector document that, he adds, will not convince the revisionists. He says that revisionism is a catastrophe, in both the common sense of the word as well as in the philosophical sense, that is, a change of era! He thinks that Pressac is in fact a revisionist who uses the material and physical arguments of a Faurisson (See *Le Nouvel Observateur*, Sept. 30).

An Expert Report

Pressac is in fact a con artist. This I showed in my 1991 review, and this I will show in a review that is to appear in a forthcoming issue of *The Journal of Historical Review*. But the value of Pressac's book is that the believers in the «Holocaust», at least in France, finally acknowledge that this «Holocaust» must now be treated as a scholarly or scientific matter. We only have to take them at their word, and to say:

Okay! Let's begin at the beginning. We need an expert report about the weapon of the crime. If you think that Fred Leuchter is wrong in his forensic expert report—as well as Germar Rudolf, Walter Lüftl, and the Institute of Forensic Research in Krakow (What about your silence on this?)—there is an obvious solution: produce your own expert report, or commission an international committee to do so. In this way you will answer our challenge: you will show us or draw us a Nazi gas chamber.

☆ ☆ ☆

RESPONSE by ⇒ Friedrich Paul Berg
with a 2132 Linwood Avenue
COUNTER-CHALLENGE Fort Lee, New Jersey
07024-5040 USA
to ↓↓ January 17, 1994

Dr. Robert Faurisson
10, Rue de Normandie
F-03200 Vichy, France

Dear Dr. Faurisson,

I am sure that your nine-word challenge will appear far less “paralyzing” to your adversaries if you attach some kind of monetary reward. A judge and jury will then be able to help you decide whether your “*ultima verba*” has been answered or not.

From your “comments” (*Christian News*, Jan. 10, 1994, page 17) regarding my answer (*Liberty Bell*, October 1993, pages 29-34) to your challenge, it is now clear that you had been in close communication with Mark Weber, the current editor of *The Journal of Historical Review*, and with Jack Wickoff, the editor of *Remarks*, with the result that both editors suddenly began to practice the kind of censorship and suppression of debate which many people, especially among revisionists, find abhorrent and disgraceful.

I suggest that any further “comments” you have about me be based upon words that I have actually written and not upon your own faulty recollection of private discussions between the two of us. Perhaps I can be spared some of the dirty little anecdotes that you are now using to defend your own foolish position. I have never used the words “stupid American technology” to describe American execution chambers nor was I ever “disappointed when Fred Leuchter confirmed in 1988” your supposed “discovery in the 70’s of the physical and chemical impossibilities of the alleged Nazi gas chambers.” I was, however, disappointed by the errors in his arguments just as I am by your errors. Let me remind you that although I have some serious disagreements with you and Leuchter, I have also been among the staunchest supporters of both of you. Some years ago I actually spent several hours in jail and faced imprisonment for defending a fellow demonstrator from a Jewish mob during the demonstration I had helped organize on Leuchter’s behalf. By the way, you might ask Leuchter whether he disagrees with my view that the railroad

delousing tunnels in Budapest and elsewhere would have been ideal for mass murder without any alterations whatsoever.

No doubt, my discussion of German delousing chambers and railroad delousing tunnels without any drawings or photographs required far too much "imagination" for you to recognize those superbly designed and constructed facilities as any kind of answer to your nine-word challenge. It should, however, be much easier for almost any reasonable person to recognize the accompanying scale drawing of a Degesch delousing chamber for what it really is also:—a drawing of a Nazi gas chamber and one more answer to your challenge.

Although delousing chambers and tunnels certainly could have been used for mass-murder, they were, in fact, used only to keep people alive! As complicated or shocking as that idea may seem, it is, nonetheless, the truth! Little is gained in the long run by falsely arguing that mass murder with cyanide or the subsequent venting of corpses would have been technically impossible or that Nazi gas chambers never existed. Unfortunately, some subjects cannot be made that "simple." The fact that you are still in such a muddle over the meanings of certain key words actually illustrates how meanings and motives can become almost hopelessly misinterpreted and how difficult it can then be emotionally to return to reality. The best example of the same process is the Holocaust story itself. That great hoax is based on the twisting and turning of words about things which were essentially humane into the greatest possible evil. The return to reality will be far from easy.

In any event, let us not end the debate here. Although you refuse to recognize my previous answer as any kind of real answer to your nine-word challenge, perhaps we can try something really "simple." I offer to you and anyone else the following "simple" counter-challenge:

If it is at all possible, please return to me a copy of the accompanying drawing with only one sentence added with signature saying that this is "not" a "drawing of a Nazi gas chamber."

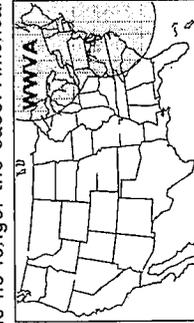
Sincerely yours,
signed: Friedrich P. Berg

enclosure: One scale drawing of a standard Degesch 10-cubic meter delousing chamber.

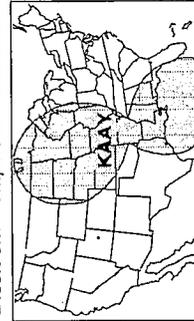
Editor's Note: calling from France on 31 January 1993, Prof. Faurisson advised us that he has already prepared a response to Mr. Berg's Response /Counterchallenge, which we should receive in the mail shortly. This item will be published in the March issue.

This is the pro-White radio network!

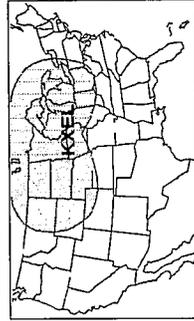
For decades White patriots have been without a voice on the airwaves of America. With the inauguration of the National Alliance's weekly radio program, *American Dissident Voices*, this is no longer the case. *American Dissident* in Luther King; the hidden world government agenda behind so-called "free trade" and "gun control"; and more. The shaded areas in the maps below indicate the approximate coverage of each station in our network.



WWVA: Every Sunday, 9 p.m. Eastern Time, 1170 on your AM dial.



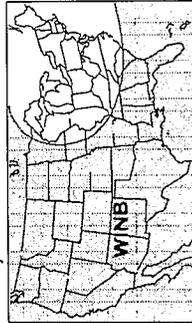
KAAV: Every Friday/Saturday, 1 a.m. Central Time, 1090 on your AM dial.



KYEL: Every Thursday, 9:30 p.m. Central Time, 1540 on your AM dial.



KGA: Every Sunday, 11 p.m. Pacific Time, 1510 on your AM dial.



WINB: Serves North America and the world, every Saturday at 7 p.m. and 11 p.m., and every Sunday at 10:30 p.m. on 11950 kHz shortwave. Also 1 p.m. Sunday on 15715 kHz.



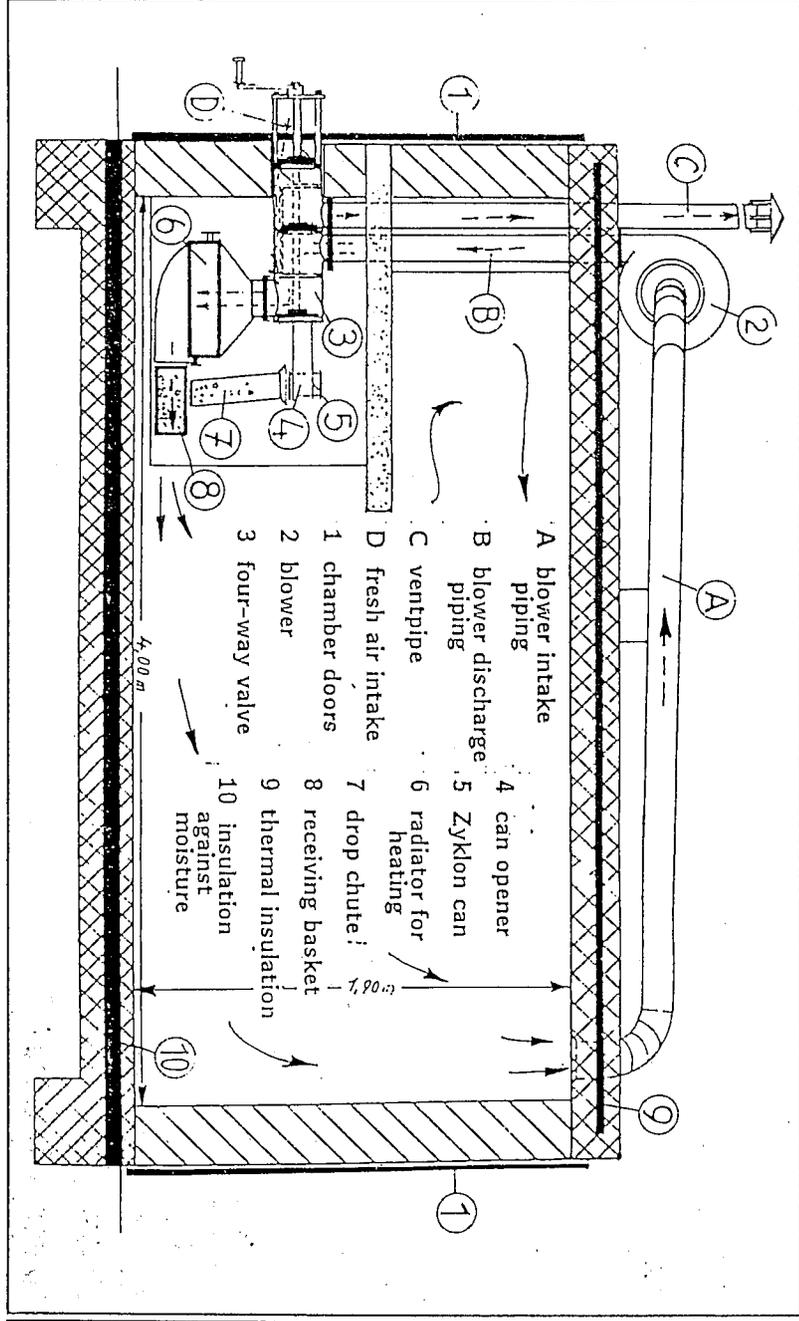
WRNC: This shortwave station serves North America and the world, every Saturday at 11:30 a.m. Central Time on 15420 kHz, and 8 p.m. Central Time on 7355 kHz.



WNRR: Every Sunday 1 p.m., 92.1 FM.
KMTL: Every Saturday 10 a.m., 760 on your AM dial.
WTIS: Every Sat 11:30 a.m., 1110 AM dial.

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Revisionist Radio	Revisionist Radio	Revisionist Radio	Revisionist Radio
Every Sunday at 6:15pm ET on WWVA 1170 AM from Wheeling, West Virginia U.S.A. & Canada	Every Sunday at 5:00pm ET on WRNO 15.420mghz, 19mb from Metairie, Louisiana Worldwide	Every Thursday at 10:00pm CT on KXEL 1540 AM from Waterloo, Iowa	Every Sunday at 6:30am MT on KPSA 1230 AM from Alamogordo, New Mexico
HELP!	HELP!	U.S.A. & Canada	U.S.A. & Mexico
Revisionist Satellite T.V. every Sunday at 11:00pm ET on the MULTI CHANNEL NET-WORK, Galaxy 7, 9 U.S.A. & Canada & Mexico	Revisionist T.V. every Sunday at 4:30pm CT on KJLF ch65 from El Paso, Texas U.S.A. & Mexico only!	Revisionist T.V. every Sunday at 5:30pm MT on KHFT ch29 from Hobbs, New Mexico U.S.A. only!	Revisionist T.V. every Sunday at 10:00 pm MT on KCDTV ch63 from Alamogordo, New Mexico U.S.A. only!

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